

# Hawaiian Church Chronicle

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

Vol. VIII.

HONOLULU, T. H., SEPTEMBER, 1915

No. 4



September 29, 1915

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a Flaming Fire"





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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VIII.

HONOLULU, T. H., SEPTEMBER, 1915

No. 4

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

SEPTEMBER, : : 1915

Rev. HENRY BOND RESTARICK, - Editor-in-Chief  
E. W. JORDAN, - - - - Collector and Agent

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### CALENDAR.

September 26—17th Sunday after Trinity.  
" 29—S. Michael and All Angels'.  
October 3—18th Sunday after Trinity.  
" 10—19th Sunday after Trinity.  
" 17—20th Sunday after Trinity.  
" 18—S. Luke, Evangelist.  
" 24—21st Sunday after Trinity.



### BISHOP'S FIRST LETTER FROM JAPAN.

I am writing this as all the passengers are preparing for landing at Yokohama. It is true this is Monday evening and we do not reach port until midnight tomorrow, but guide books, time-tables, folders containing information, are being read and talked over and packing has commenced.

We have been more than nine days at sea, but it does not seem long since we looked back at the wharf and waved adieu to friends. We had a great surprise awaiting us when we got on board the Manchuria. We ordered our baggage to be taken to the room which we had engaged, but were taken instead to a commodious cabin on the same deck as the music room. Then we learned that thoughtful kindness had seen that instead of an inside room we had a cabin with a brass bed and a lounge and attached to the cabin was a private bathroom. That this has contributed immensely to our comfort and pleasure will readily be seen. As a result of this, Mrs. Restarick has not been seasick and she has had every opportunity for rest and quiet reading.

I like to travel on the Pacific Mail steamers because one meets people who

have resided in the different countries of the Orient. We are at the Captain's table, and at his left are a gentleman and his wife, Boston people, connected with a business house in Shanghai, as also are the next couple. The gentleman seated next is returning to Manila, and at his right is a doctor who is going to the Punjab, India, to associate himself for some months with the celebrated English surgeon Colonel Smith, who has performed over 35,000 operations for cataract, using a method which is named after him. Dr. G., who is our fellow passenger, has a brother who spent several months with Colonel Smith and learned his method so well that the Colonel went off for a time and left the young American in charge of his work, which included twenty or thirty operations for cataract a day.

Being deeply interested in the subject on account of having a friend who must be operated on shortly, I engaged in several long conversations with the doctor and elicited the following information, some of which I read later in a paper read by the brothers (both oculists) before a State medical association. It appears that cataract is very common in India. In the time during which Colonel Smith has had 35,000 cases, all the surgeons in the world, it is estimated, have not had as many. At present there are 15,000 operations a year for cataract in the Punjab. It can well be seen, therefore, that the Punjab is the place to study this operation on the eye. Our fellow traveler told us that he and his brother are having a large number weekly in San Francisco, i. e., a large number for the place.

It appears that one advantage of the Smith operation is that it does not have to be repeated, and it can be done at any stage in the development of the cataract. This is not only an economic gain, but it saves the patient from a great mental strain with the consequent physical deterioration which gradually going blind occasions. Furthermore, it removes the danger of glaucoma, which is ever present, though somewhat remote in the early stages. The Smith operation consists in extracting the lens in its capsule.

It is not my custom to write as if recommending any surgical or medical method, but certainly Colonel Smith has done a large work and the young occu-

list who is on the Manchuria is going to a good place for research and for practice.

Next to the doctor is a Syrian from the district of Mount Lebanon. He and his brothers are engaged in the lace and embroidery business with houses in Yokohama, New York and other cities. The Syrian is a young man, but evidently shrewd in business.

On the other side of the table a Dane, who is in the export business in China, is seated next to his wife, and then comes a young man going to the Orient for the first time.

We have on board some sixty Missionaries, including the wives and children. Many are going back to Japan, Korea or China. It so happens that we have only one, Deaconess Ridgely of China. There is, however, the Rev. Mr. Werline, the Rector of the Church at San Jose, California, the former Rector of Miss Caldwell of Lahaina.

An interesting party of Chinese is on board. Miss Annie Kong, the sister of the Rev. Mr. Kong of St. Peter's, Honolulu, is on her way to China after graduating at Barnard College, New York. A young man connected with the Y. M. C. A. in Shanghai I found to be the son of one of our Chinese Clergy. After graduating from St. John's, Shanghai, he went to Harvard, where he graduated with honors. On the morning of Sunday, August 15th, he made a very fine address. I intend to have a portion printed in the "Chronicle" and to send the entire paper to "The Churchman," New York. It is worthy of publication in any journal in any land.

A Chinese gentleman from Peking, the owner of two newspapers, is a man with whom it is most interesting to converse. He is quite frank about his views on the subject of Christianity. He says that he has not studied it thoroughly. "As a philosophy," he said, "Buddhism seemed to him to be superior." I pointed out that Christianity was not a philosophy, but a personality. He said that his attitude towards the Christian religion had changed very much, that when he was young he did not like the propaganda. Now he recognizes the immense service the Missionaries had rendered. His objections as youth, largely, sprang from ignorance. He thought the Missionaries were advance agents for

the influence of foreign governments, but he knew better now. He rejoiced in their contribution to the enlightenment of China, and, further, he had sent his children to Christian schools and would not be sorry if they decided to become Christians. We had long talks. He told me that he had gone to the States on a government commission in relation to business, and that if we came to Peking he should be delighted to show us that which was of interest.

On Sunday, August 8th, I delivered an address on Hawaii, giving a brief sketch of its history, the work of the Missionaries, what their descendants had done in business and professions, denying certain false statements which I had heard talked over by men on board. I spoke of the different races, why they had come, what they had done, etc. I spoke of the Chinese and the general estimate of them in Hawaii. The Peking gentleman has asked me to write out what I said, as he wished to publish it and bring it to the attention of the authorities.

Among the Missionaries is one under the Presbyterian Board who is returning to India. Many conversations with this gentleman were of profound interest. He is a classmate at Princeton of two of our Clergy, well known to me, and both Missionaries in China. One thing he told with deep feeling, and that was that when he left, the English Missionary societies were keeping up the German Missions so that the war should not injure them. What he, as an American, told of the change in India wrought by the Government, was not new, but it was well to hear it from this source.

We passed the Mongolia and Persia in sight, and that is all we have seen but the great ocean.

We had expected to go no further than Yokohama, but we have decided to go on to Manila, Hongkong and Shanghai. Mrs. Restarick enjoys the rest on the steamer, and to take this course will enable us to see a little of the cities named.

There is always a feeling when away that one ought to be home, but, assured by the workers that they would take care of things, we know that all will go on well. Of course, we think of the work and every part of it and all engaged in it, but out here in the great ocean all we can do is to commend the work and the workers and the people to the Father of us all, and this we do continually.

## BISHOP'S SECOND LETTER FROM JAPAN.

YOKOHAMA, August 20, 1915.

The excitement and hurry of landing is well known to people of Hawaii. I need not tell of it. The night before we landed was literally pitch dark. The rain fell in torrents; we were on the evening of August 17th nearing land, and the Captain was on the outlook for certain lighthouses. A naval officer told me that the lights could not be seen a half mile off in the fog and rain which prevailed. The ship was slowed down until it seemed almost to stop, and the fog-horn was sounded at regular intervals. We retired about ten, and when we awoke at daylight we were outside the Yokohama breakwater waiting for the doctor, who was on board promptly at 6 A. M. We were on the tug making for the wharf at 8 o'clock, and, having landed, waited for such baggage as we had decided to bring ashore.

The Pacific Mail gave all passengers who desired them, railroad tickets from Yokohama to Kobe, from which port the Manchuria sails next Wednesday or Tuesday. Most of the passengers went to the Grand Hotel, intending to make trips from Yokohama. There was a general depression among all Americans on account of the news of the sale of the ships of the Pacific Mail. Many of the passengers who were in business in the Orient were extremely bitter in their feelings. One business man from Shanghai said openly he advised all Americans to put their business under English corporations, or they would not be able to ship their goods. Every American whom we saw in Yokohama felt shame and indignation at the loss of the Pacific to ships of the American flag.

On the afternoon of the day we landed, we went by train to Kamakura, accompanied by Deaconess Ridgely. The great bronze statue of Buddha at that place is well known from pictures. Of course, to those from the Hawaiian Islands, much in Japan is not new. Tourists from parts where there are few Japanese are carried away by the picturesque costumes and houses of the people, but those from Hawaii are used to many of the things which one sees. Parts of the country on the way to Kamakura are very much like parts of the Hawaiian Islands—small valleys with small rice patches, having farmers' houses under the hills on each side.

Mrs. Restarick thought that we might as well go to Nikko while we waited, so Thursday morning we started crossing Tokyo from one station to another in

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jinrickshaws, to which the tourist soon becomes accustomed. The easy, springy trot of the men is maintained mile after mile, and when you think that they ought to slow down and walk, you do not know how to convey your idea to the runners.

Nikko is certainly very fine. It is not any more beautiful by nature than many valleys which we have seen in California or Hawaii. In fact, if Iao Valley, on Maui, had the picturesque dwellings, the old moss-covered walls, the quaint shrines, the artistically situated temples, then it would be as fine as Nikko.

The hundred stone Buddhas by the riverside all show signs of wear, and it was curious to see the laps of the stone Buddhas full of small stones, votive offerings of travelers. Many temples have memorials for the dead, being celebrated by richly-robed Priests. The service consists of speaking the name of "Eternal Buddha" again and again.

The Mikado was at Nikko in his villa, and as we approached the gate soldiers on guard politely and firmly indicated that we could not go near the gate.

We saw gentlemen of importance being driven into the grounds in carriages belonging to the Emperor, with liveried footmen bearing the imperial arms.

On our way from the villa we passed a stone building in course of erection, which had a sign which read: "The Church of the Transfiguration, American Church Missions." It further stated that Miss Mann was in charge. As it was 6 o'clock the workmen had gone, so that we could make no inquiries. Nearby at the corner we entered a shop where curios were sold, and purchased a carving of the Monkeys representing, "See no evil, hear no evil, speak no evil." I asked the shopkeeper if he knew Miss Mann. He said, "Yes," and that she lived behind the Church. I asked him what man came to hold service twice a month. He said further that Bishop McKim was at the Nikko Hotel, opposite the shop where we were. This was a surprise. Accompanied by the Rev. Mr. Werline we went over to the hotel and sent the Bishop our cards. He was, of course, very much surprised

to see us, and offered to show us the temples next day, which he was kind enough to do, greatly to our edification.

We had read and heard much about these temples, but in elaborate carving and in all else they far surpassed all we had imagined.

At the Kanaya Hotel that evening, a part-Japanese lady came with her husband to speak to us. She is a daughter of the late Captain Brinkley of the Japan Mail, who had lived 46 years in Japan. The lady had been entertained at the Bishop's House in Honolulu.

I forgot to state that at Yokohama we surprised Miss Anne B. Hadley of Honolulu, who is spending the summer here with her sister. She told us that Mr. Ogilvie of Hawaii had seen us in a jinrickshaw and had tried to attract our attention.

While near the Custom House at Yokohama I spoke to a well-dressed Japanese man, making some inquiry. In course of conversation I told him that I was from Honolulu. He asked if I knew Mr. H. and Mr. C. When I told him that I did, he said that he was their tailor when they came to Japan. While this gentlemanly tailor did not solicit my custom, still I never was in a place where Chinese tailors are so enterprising and persistent. I believe they would get any ordinary mortal to be measured for a suit. Being an ordinary mortal one of them got me.

I am writing on Saturday, August 21. We are busy today on various matters, and we expect to go by the night train to Kyoto, being in time for Church. At Kyoto we are near Kobe, and as we do not know yet just when the Manchuria sails, we must be within call, as it were, when the time of sailing is settled.

The Korea sails this afternoon on her last trip. We are well and enjoying ourselves.

HENRY B. RESTARICK,  
Bishop of Honolulu.



Z. T. Yui, a graduate of St. John's, Shanghai, and of Harvard University, in an address on the S. S. Manchuria on progress of Christianity in China, spoke

forcibly on many subjects. One point he made we give below, as it is of supreme importance to all Christian workers, clerical or lay. We have known the work of many earnest, sincere men and women spoiled because they were suspicious, jealous, or afraid that their prerogative was being infringed. We should all do well to think over and pray over the words of this Chinese Christian. They are absolutely true. Men and women must sacrifice "feelings," and "dignity" and "rights" for the sake of Christ and His work.

These are the words of Mr. Yui as he wrote them out afterwards:

"In Christian educational institutions, we should especially aim to produce the best Christian atmosphere. We can never over-emphasize this point. What an infinite pity—is it not a sin—if in a

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Christian institution there are evidences of discord, jealousy, indifference, prejudice, and even malice in the faculty, between president and faculty, and between faculty and students! Such a situation will undermine one's faith in no time, and absolutely destroy all Christian influence and usefulness. On the other hand, if the atmosphere of a Christian institution is fully charged with the electricity of congeniality, harmony, sympathy, and love, what good will it not accomplish, on the lives of the students, and through them on the community and the nation!"



### THE CHURCH PENSION FUND.

*A Brief Synopsis of the Plan, as outlined by MONELL SAYRE, Secretary of the Church Pension Fund.*

The framing of any system for the pensioning of the clergy must have for its basis the conception of the Church as a spiritual organism, yet, to be workable, it must be subject to definite rules and regulations.

With a corporation doing business for profit, where both income and expenditures can be measured with a comparative fixed degree of certainty, annual assessments and appropriations can be made from a central treasury, and if these revenues are sufficient to meet all demands, a pension system can be evolved which will work automatically.

With the Church there is no such central treasury. It cannot, furthermore, compel its clergymen to pay assessments to a common fund. The best the Church can do is to order an apportionment for pensions, which, if actuarially calculated and regularly paid, will ensure the payment of pensions. There is a possibility, however, that the apportionment be not regularly paid; in which event, any pension scheme founded on such a plan would fall short of the desired object. The Pension Board, as has been the case with the Board of Missions and other boards in the past, under similar circumstances, would be compelled to reduce its budget. This would mean a reduction in the number of pensioners, or a discrimination being made, which would work untold hardship on

the aged and disabled clergy and those dependent on them for support. With such an ever present contingency, the Pension Board could not guarantee any pension.

It might be claimed that an apportionment based on such a worthy object as the pensioning of aged and disabled clergy would meet with generous response from the laity. With the past record of only one-fifth of its obligations being met by the General Clergy Relief Fund from appeals, no reliance can be placed on the successful carrying out of a pension plan on the apportionment basis.

Assuming that the Church Pension Fund is debarred, owing to the lack of coercive power possessed by the central and diocesan authorities, from framing some arbitrary system and having the Church impose such a system upon the parishes, it is possible to propose to the parishes a system that it will be to their self-interest and the self-interest of their clergy to maintain. The Church Pension Fund can be a holding corporation, holding the pension assessment of each parish for the benefit of the clergy of that parish. This is the system the Church Pension Fund adopted, and the General Convention directed should be put into operation throughout the Church. In other words, each parish, mission or other ecclesiastical organization paying a stipend to a clergyman is required to increase that stipend a certain percentage, the percentage necessary to provide him and his family with pensions. This increase of stipend is not to be paid to the clergyman direct, but to the Church Pension Fund, who will hold it until the contingencies of old age, disability or death occur, when it will be paid out as annuities under specified rules. The increase is therefore deferred salary, differing in no respect from present salary except as to the time of its payment.

The problem remained to devise pensions that would be adequate at a cost within the resources of the parishes. Four pension benefits were framed, which cover the entire scope of proper pension activity.

First—At sixty-eight, a pension that is roughly half of the average stipend the clergyman has received, with a minimum of \$600 a year. The minimum represents the half-pay of the normal annual stipend of \$1,200.00 in the Church.

Second—The pension benefit for clergy disabled before the age of sixty-eight. It consists of forty per cent of the average annual stipend for the last five years of service, with the same minimum of \$600.00. This benefit lasts only during the continuance of the disability; if that continues until the age of sixty-eight the beneficiary is transferred to the age pension.

Third—Benefit for widows. A widow is entitled to half of what her husband would have been entitled to during marriage, with a minimum of \$300.00 if the marriage was contracted before the husband's retirement.

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These are independent of the mother's pension and are separate for each child. For a child under seven the pension is \$100.00 annually; for one between seven and fourteen, \$200.00 annually; and for a dependent minor over fourteen, \$300.00 annually; the gradations being according to the presumed rising cost of education. A proviso that the combined annuities to widow and orphans shall not exceed the pension that the clergyman himself would have been entitled to is inserted as a measure of precaution; the Trustees hope that savings elsewhere will enable them to waive this proviso.

The cost of the foregoing pension system varies according to the age of ordination; the earlier ordination occurs the more premiums, and therefore the smaller each premium. In a diocese of any size that cost has a tendency to stabilize itself at seven per cent. Seven per cent of the stipends may therefore be regarded as the cost of the system.

One very large fact remains to complete this skeleton outline. A seven per cent assessment rests upon the hypothesis that similar assessments have been paid in the past; an hypothesis contrary to fact. No such assessments have been paid. This brings up the problem technically styled that of the accrued liabilities, a problem inevitable when pensions are proposed in an organization already old. Men are already retired or approaching retirement; how shall their pensions be provided? Proportionate assessments to them would be overwhelming. To ignore the problem is certain bankruptcy, for these accrued liabilities are always extremely heavy. The Church Pension Fund will take these accrued liabilities upon its own shoulders and endeavor to raise them by individual subscriptions. The assessments upon the parishes will therefore begin in the normal manner. The accrued liabilities, however, can only be collected pro rata, the present clergy receiving only pro rata the announced benefits. The benefits from accrued liabilities can be guaranteed solely to the future clergy. One thousand dollars a clergyman, five million dollars in all, collected by the individual subscriptions, will enable the minimum of \$600.00 to be paid immediately; a less amount must result in smaller immediate pensions.

The strongest argument against the pension plan herein outlined is that in the poor and weak portions of the Church the assessments may not be carried, and that the clergy laboring there, precisely the most valiant and self-sacrificing, may be deprived of pensions. It should be remembered that the diocese is the unit of calculation, and that the

diocese should consider very carefully if there are charges that actually cannot carry a pension assessment, and if there are such, spread their assessment over the diocese. This requires intimate and constant local knowledge which the Church Pension Fund cannot possess. But such charges are generally assisted as to stipends by a missionary board, and then the board pays the proportionate assessment. What assessment remains in the weak places is small, a very few dollars a month. It is the kind of assessment, moreover, a direct insurance against incapacitating illness and accident and insurance for families, with which the laity are familiar and carries with it a peculiar appeal both to their humanity and to their business sense.

H. GOODING FIELD.

Honolulu, T. H., May 24th, 1915.

#### THE CLUETT HOUSE.

The Cluett House reports the opening of the fall season as a busy one. Every room is occupied, and several have two occupants, while the question of table room is a problem that is not yet solved. There are representatives from each of the islands among the school girls, besides two of last year's graduates from the Priory. It is a pleasure to note that those who have lived at the Cluett House for the past two years, feel almost as if they are coming home when returning after the summer vacation.

#### CATHEDRAL REGISTER.

##### BAPTISMS.

August 15—George Donald Gedge; by Canon Ault.

" 25—Raymond Francis Outram Mant; by Canon Ault.

##### MARRIAGES.

August 4—Charles Souza, Augusta Castro; by Canon Ault.

" 19—Frank Allen Dollar, Elsie Huber; by Canon Ault.

" 22—James Francis MacKenzie, Irene M. Boyd; by Canon Ault.

##### BURIALS.

August 4—Caroline Clark; by Canon Ault.

" 8—Esther H. Woodworth; by Canon Ault.

" 14—Pierre Jones; by Canon Ault.

" 18—James Harbottle Boyd; by Canon Ault.

General Alms .....\$469.35

Hawaiian Congregation ..... 46.85

Communion Alms ..... 23.10

Number of Communions made during August ..... 347



#### MRS. JAMES WIGHT.

In the death of Mrs. Wight, St. Augustine's Church, Kohala, has lost a devout and faithful communicant, and one who gave most generously of her wealth to its support. The Church at Kohala will miss her loving and loyal support and her keen interest in everything that tended to its advancement.

In the evening of life she passed peacefully into Life Eternal, her last conscious words being those of prayer.

"Grant her, O Lord, eternal rest, and let perpetual light shine upon her."

We copy the following notice from The Kohala Midget:

"The widow of Dr. James Wight, one of the oldest residents of the District, passed away at her home, Greenbank, on August 14, in her ninetieth year, after a slight stroke of paralysis. She had been enfeebled and under the care of a trained nurse for several years, but had seem-

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ed as well as usual up to Saturday morning of last week, when the paralytic stroke came.

"Mrs. Wight's maiden name was Jane Tomkins. She was a native of Cape Colony, South Africa, and was married to Dr. Wight in the year 1849. They came to Hawaii in 1850, and first made their home at Mahukona, afterwards removing to the place which had been her home sixty-five years. At that time there was but one other white family in the District—the Bonds.

Mrs. Wight was the mother of fourteen children, of whom eight survive her, as follows: Mrs. H. P. Wood, Mrs. W. H. Patten, Mrs. J. H. McKenzie, Mrs. H. R. Bryant, Mrs. James Wight, Miss Kate Wight, Mrs. Arthur Mason and Mrs. George Bucholtz.

Of those mentioned, Mrs. H. R. Bryant, Mrs. Arthur Mason and Miss Kate Wight are living in the District, together with four grandchildren—Mrs. E. Madden, Mr. James Atkins Wight, Miss Eliza Atkins and Olga Mason, and two great-grandchildren—John and Violet Madden.

The departure of Mrs. Wight was so sudden that there was not time for some of the relatives who were in Honolulu to catch the steamer Mauna Kea for Hilo and come overland to attend the last ceremonies.

"The services were conducted at the home, at 5 p. m., Sunday, August 15, by Rev. F. W. Merrill of St. Elizabeth's, Honolulu, Dr. Cowan of Union Church reading the scripture lesson. Practically all the white people of the community were present, and many Hawaiians and Orientals, some of them old employees of the family, stood outside the lanai, never minding the rain in their desire to show their respect.

"Mr. Merrill referred touchingly to the scattered family (some on other islands; some on the Coast). He spoke very beautifully of the 'old-fashioned' woman, the mother of the home, whom the writer of Ecclesiastes praises for her domestic virtues. He pictured her beautiful Christian faith. He referred to the hardships of early life in Hawaii, and closed by saying that, now as we were saying 'Good night!' 'Mother' was saying 'Good morning!' in a world where there is no more pain.

"The interment was in the beautiful gulch at Greenbank, the loveliest vale in Kohala. Most of the trees were planted by the hand of Mrs. Wight, and the spot was very dear to her, for it holds the clay of all her loved ones. And there, under one of her own trees, her

mourning family laid her body to rest until the Resurrection morning shall dawn."



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

##### BAPTISMS.

Harry Montague Gooding Field.  
Theodore Clarence Landgraf.  
Blossom Kawaihoonani Morton.  
Ellen Thelma Sylva.

##### CONFIRMATION.

Mary Sophia Schrader.

##### MARRIAGES.

Daiichi Takeda and Sugino Nagasuye.  
Romeda Natel and Mary Paapka.  
Ralph Manning and Minnie Elizabeth Hocking.

The marriage of Mr. Manning and Miss Hocking took place at the home of the bride on Saturday evening, August 21st. The young couple have many well-wishers, who have long known them. Mr. Manning, the son of Mr. Judson W. Manning, a much-respected citizen of Maui, is in the employ of the Maui Agricultural Company, and has joined the Haiku "colony" of homesteaders, and is winning for himself the high esteem of the community. The bride is a daughter of Mr. S. Hocking, who for twenty-four years has held a position of responsibility under the Maui Agricultural Company. For some time she has been a teacher in the public school at Paia. She is a communicant of the Church of the Good Shepherd, and has, with her husband, the good wishes of the congregation.

Considering that so many members of the congregation have been absent from the Island, on vacation, the services have been well maintained during the summer months. The absent ones are now gradually returning home, and we hope soon for the normal choir and congregation.

On Tuesday, August 31st, the Sunday School held its annual picnic, at Waihee beach. An enjoyable day was spent. The young people, in addition to sea-bathing, engaged in the sports usual to such occasions—races, baseball, jumping, tug-of-war, etc. Thanks were due, and were expressed to the management of the Wailuku Sugar Company for conveying the picnickers to and from the beach.

The Ladies' Guild, after the summer vacation, resumed its meetings on Tuesday, September 7th, and made preliminary plans for its annual bazaar to be held on October 23rd, in the Wailuku Gymnasium. This first autumnal meeting was held with Mrs. H. D. Sloggett, and though her home is some miles from

Wailuku, the attendance was very good, and the members had a "royal time" with their hostess.

Mr. and Mrs. Villiers are looking forward to a visit from the Rt. Rev. N. S. Thomas, Bishop of Wyoming, and Mrs. Thomas, who are planning to arrive in the Islands before the close of September, so the Bishop says in a letter received by Mr. Villiers a few days ago.



#### PERSONAL.

The Rev. Charles T. Murphy, who has spent the summer in Honolulu, holding services at the Epiphany, Kaimuki, and assisting at the Cathedral, left on the Sonoma for his home in Los Angeles. Mr. Murphy is Rector of St. Athanasius Church in Los Angeles. He is an organist of ability, and on the last Sunday of his stay in Honolulu he gave a short recital on the organ of the Cathedral, after evening service.

*R. W. Perkins*  
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Mrs. J. Henry Watson of New York, who, with her son and daughter, has been visiting in Honolulu for the last six months, returned to the mainland on the *Wilhelmina*. Mrs. Watson during her stay in the Islands has shown deep interest in the work of the Church, and it is with regret that we note her departure.

The Rev. Leland H. Tracy, accompanied by his wife and little son, arrived during August from Tonopah, Nevada. They are at present staying in the Bishop's house. Until the Bishop's return from the Orient, Mr. Tracy will have charge of Epiphany Mission, Kaimuki. Mr. Tracy was engaged in Church work in Mexico for several years, but owing to unsettled conditions in that country was obliged to leave.

We note with pleasure the return of Miss Burroughs and Miss Garret from their trip to the Orient, but regret sincerely the fact that they will soon leave Honolulu and return to their homes in the East. They have both taken an active part in Church work during their stay in the Islands, and Miss Burroughs has been particularly helpful as a teacher in the Sunday School.

Letters received from Bishop and Mrs. Restarick report that they are having a very enjoyable trip and are already feeling the benefit of the change and rest. They decided, after reaching Japan, to continue the trip on the *Manchuria* to Manila and Shanghai, as the additional expense was not great and this afforded such an excellent opportunity to see something of the Church work in these places. Letters from the

Bishop are published in this number of the "Chronicle."

Mr. and Mrs. Castle of Richmond, Virginia, were recent visitors in the Islands and expressed much pleasure and interest in the work of the Church. Mrs. Castle is a prominent worker in the Woman's Auxiliary in her home parish. She remembered meeting Miss von Holt at the Triennial Convention in Richmond, and expressed disappointment at not meeting her at this time.

Miss Schaub of St. Bartholomew's Parish, Chicago, and Miss Spencer Williams of Ft. Worth, Texas, were also recent visitors who were shown the Church work.



#### A NEW AUTOMOBILE FOR CANON AULT.

On Sunday, September 12th, a brand-new Ford automobile was run into the Cathedral grounds by Mr. Buttolph and placed outside of the Cathedral after the 11 o'clock service. It was discovered by those nearby, that attached to the front of the Ford was a card stating in a unique way that the car was to be the property of Canon Ault.

Of course, there was an unusual number of people to meet that morning, and it seemed a long time before the Rev. Canon Ault could be persuaded to get near enough to the new Ford to appreciate the fact that that especial machine was the gift of friends and was intended to take him on his tireless round of visits and save him many steps for the future. One can imagine his surprise and pleasure as it began to dawn on him that this time-saver was

really intended for him. He lost no time in procuring a license and is already finding the new car invaluable in his work.



#### ST. PETER'S DAY SCHOOL FOR BOYS.

With new modern seats, new blackboards, and a complete set of fine maps which were given to the school by a mainland friend of Mrs. Pascoe, the principal, the new year opens with many conveniences never before enjoyed.

After the variety of experiences through which the school has passed, it is a great satisfaction to see freshness and cleanliness, and, of course, the work will be correspondingly better.

A new departure has been taken in that every boy now owns a Prayer and Hymn Book, so that the opening exercises are more like the church service.



#### A PRETTY CHINESE WEDDING.

St. Peter's Church was lovely with its decorations of greenery on the evening of the fourteenth, when the first marriage to be performed therein took place.

The groom, Mr. Chang Shau Wai, is the son of a prominent Chinese merchant, while the bride is the pretty daughter of the Rev. Shim Yin Chin of St. John's Church, Kula, Maui.

The groom was attended by Mr. Wong Kim Chong as best man, Miss Mary Woo acting as maid of honor. The other attendants of the bride were Miss Dorcas Chang, the sister of the groom, and Miss Ethel Woo.

Leading the bridal party as they entered the church were two dainty flower

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girls, Gladys Li and Margaret Woo, dressed in blue Chinese costumes, with elaborate head-dress. They carried baskets of blossoms which they scattered in the pathway of the bride as she left the church. The bride's gown was of elegant brocade satin, and was in the latest Chinese mode. A veil, orange blossoms and a bouquet of sweet peas completed her costume. The attendants were all in Chinese dress, and presented a very charming group.

The choir sang the two marriage hymns, and Mr. Joseph Yap at the organ rendered the wedding march from Lohengrin and Mendelssohn. Rev. Kong Yin Tet was the officiating clergyman. At the conclusion of the ceremony a reception was held at the new home at 148 School street.



#### PROFESSOR ROYCE'S PHILOSOPHY OF A CATHOLIC CHURCH.

By the

REV. JAMES BISHOP THOMAS, Ph.D.

In this article let it be fully understood that "Catholic" does not mean "Roman Catholic." It means what we say when we repeat the Creed.

Much of the religious heritage of the race which the learned world of the mid-Victorian age lightly threw away, the learned world of this century has been, with painful toil, seeking to recover. A student of science, like Sir Oliver Lodge, and a philosopher, like Rudolf Eucken, are striving to rehabilitate faith in God, and in Immortality. The change has come quickly, and Intellectualism is already decrepit, while Vitalism and Realism are renewing their youth.

And now comes Professor Josiah Royce of Harvard University, with a theory of a Catholic Church, which makes a "divine community" essential to the solution of the problem of the individual and of the universe.

Should not the historic Church hear in all this a summons to come to her own in the intellectual future of the race? But we must not be impatient if the advance is gradual. In the present work, *The Problem of Christianity*, we shall not find direct support to our own Christian convictions. Royce disclaims any title to be regarded as either an historian, an advocate, or a critic of the Christian Faith and the Catholic Church.

I

Yet, if he is not a Catholic, he is, in a very real sense, a Catholic-minded philosopher, and he shows that he has freed himself, to a remarkable extent, from many modern misconceptions and errors.

For example, he rejects out of hand

the popular fashion of regarding man, in his present condition, as in a normal relation to God, as His accepted and highly-respected child. To Royce the natural man is lost, and in utter need of salvation. And this salvation is to be found only in and through an *atonement* whereby a man is brought back, from the isolation of his own selfishness and sin, into a divinely-constituted human fellowship, a fellowship which originates not with man but with God. From beginning to end Royce rejects, as inadequate and misleading, the ordinary Protestant idea that the individual, outside of and apart from the Church, can find salvation through separate union with Christ (were such union possible!) involving no new relation to his fellows. *Extra ecclesiam nulla salus.*

To Royce the most essential portion of the Creed is "I believe in the Holy Ghost; the Holy Catholic Church, the Communion of Saints." He states the following as the first Christian idea of salvation: "The salvation of the individual man is determined by some sort of membership in a certain spiritual community,—a religious community and, in its inmost nature, a divine community, in whose life the Christian virtues are to reach their highest expression and the Spirit of the Master is to obtain its earthly fulfilment. \* \* \* There is a certain universal and divine spiritual communion. Membership in that community is necessary to the salvation of man." I. 39.

Then, again, Royce does not see in Christianity merely an ethical system, "morality touched with emotion." To be a Christian is not sufficient to say, after the manner of some "liberals": "I find that the example, and the personal inspiration of Jesus are for me of supreme value; and my experience shows me that the Christian plan of life promises to me, and to those of like mind with me, the highest spiritual success." I. 24. Against this reduced Christianity Royce utters the warning: "Historically speaking, Christianity has never appeared simply as the religion taught by the Master. It has always been an interpretation of the Master and of His religion in the light of some doctrine concerning His Mission, and also concerning God, man, and man's salvation." I. 25. Christianity must include, according to Royce, not merely the teachings of Christ, but the teachings *about* Christ, developed under the guidance of the Spirit in the Christian community.

Then, again, many "moderns" hold that the doctrine of the Church is a perversion, on the part of the early Christian community, of Christ's doctrine of the Kingdom. Royce holds, on the con-

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trary, that the doctrine of the Kingdom as taught by our Lord was intentionally inexplicit and obscure in many points, and that our Lord looked towards a future revelation which should make that doctrine more explicit in the minds of His followers under the guidance of the Spirit dwelling in the community. I. 342. Thus Royce regards St. Paul's doctrine of the Church as the legitimate explication of our Lord's doctrine of the Kingdom. Royce is plainly on the side of Christian tradition when he says: "The doctrine of the sayings and of the parables actually cries out for reinterpretation, for the creation of a novel life. That seems to me precisely what the founder himself intended. The early Apostolic Churches fulfilled the Master's teaching by surpassing it, and were filled with the Spirit of their Master just because they did so. This, to my mind, is a central lesson of the early development of Christianity." I. 356. We think at once of our Lord's own words to His Apostles: "Greater works than these shall he do; because I go unto My Father." "The Spirit \* \* \* shall guide you into all truth."

We may sum up this division of our subject with two passages, which in no way fall short as statements of fundamental Christian truth.

"The individual human being is by nature subject to some overwhelming moral burden from which, if unaided, he cannot escape. This burden is at once a natural inheritance and a burden of personal guilt." I. 41.

"The only escape for the individual, the only union with the divine spiritual community which he can obtain, is provided by the divine plan for the redemption of mankind. And this plan is one which includes an Atonement for the sins and for the guilt of mankind. This Atonement, and this alone, makes possible the entrance of the individual into a saving union with the divine spiritual community, and reveals the full meaning of what the Master meant by the Kingdom of Heaven." I. 43.

## II

There are three problems which present themselves to everyone who enters upon the search for comprehensive truth. They can be stated in very few words:

- (1) What am I?
- (2) What can I know?
- (3) What is the ultimate Reality?

The problem of human life, the problem of human knowledge, the problem of the meaning of the universe: the honest seeker for truth may be able at the outset to give only the most partial and unsatisfying answers to these questions, but he must be continually striving to apprehend fuller and more complete answers

in *thought*, and to express those answers in his *conduct*.

Professor Royce bids us find the key to all these problems in the conception of the Universal Community.

"Practically," he says, "I cannot be saved alone; theoretically speaking, I cannot find or even define the *truth* in terms of my individual experience, without taking into account my relation to the Community of those who know." I. 312.

How shall we interpret human life?

(a) Shall the individual assert his own "will to live," ruthlessly antagonizing all who hinder the accomplishment of his own desires? Shall he struggle to become a Nietzschean *Superman*, gratifying every whim at whatever cost to others?

(b) Or, on the other hand, shall the individual discern in his desires the source of all evil, and seek, through the renunciation of all volition, of all that makes up his own personality, through the extinction of his own self-conscious being, to lose himself in some indefinite good for all? (This has sometimes been set forth as the Christian doctrine. It is really Buddhism.)

Royce declares that the true significance of life is neither the first nor the second of these. A man should love his neighbour *as himself*. He must, then, in some sense love himself. He is to lose his life, indeed, that is to say his life as an isolated, unrelated, self-centered unit, but he is thus to lose his life only that he may find it again in the life of a community to which he consciously belongs, and which is devoted to the cause of Truth and Goodness and Love. A man does not find himself by simply loving certain individuals,—wife and child, for example,—though he is to love them. For the love which gives its full meaning to human life must be found in loyalty to the highest and most universal spiritual ends. By such loyalty a man is brought into saving relationship with his universe.

But what is a community? It is no mere collection of individuals. It is no mere body of men coöperating for a given, objective end. "In fact, it is the original sin of any highly developed civilization that it breeds coöperation at the expense of a loss of interest in the community." II. 85. (Let those who are content with the idea of Church Federation in lieu of Unity take note!) The community is that in which we are all members one of another. "It is a sort of live unit, that has organs, as the body of an individual has organs," and "not only does the community live, it has a mind of its own." I. 62. Yet the individual who becomes a part of the community does not lose his individuality. "For the God who loves me demands not that I should be nothing, but that I should be His own."\* I. 81.

"A community, when unified by an active indwelling purpose, is an entity more concrete and, in fact, less mysterious than is any individual man, and such a *community can love and be loved* as a husband and wife love; or as a father or mother love." I. 95. The community is not an individual; it is more than an individual or collection of individuals; it is a person. (Hence the appropriateness of the titles which Christians have ever applied to the Church—"The Bride of Christ," "the Mother of us all.")

\*To see how St. Paul expresses the love of one's neighbor in terms of the relation of the individual to the community, let the reader go through I Corinthians xiii, substituting "loyalty" for "charity."

Loyalty to such a community does not mean a narrow, spiritual exclusiveness—

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like that of Israel of old, with its hatred of the Gentiles. The true, spiritual community has a duty to those outside. "The first duty of love is to produce love, to nourish it, to extend the Kingdom of Heaven by teaching love to all men" I. 85—that is, to make the neighbor one of the lovers.

Thus the true community is not tribal or national or in any sense exclusive. The only community in which a man may find salvation and escape from spiritual failure must be, in its aim and in its spirit, universal.

The community cannot exist without a past as well as a future. The community must have memories as well as expectations and present tasks.

The ideal of this universal, age-long, spiritual community, ever seeking to embrace and incorporate all human beings in itself, as the true home of their souls, has been as yet only partially realized. This failure Royce attributes to "the combined waywardness of the religious caprices of all Christian mankind." Nevertheless, in spite of all failures (and should not we as Christians be the first to confess them?) he gives this much of credit to Christian communities: "In all their weakness, their blindness, their strifes, the Christian Churches and nations have had this to their spiritual profit; namely, that to them has been committed the greatest task of the ages; and they have been more or less clearly aware of the fact. So far as they have been thus aware, they have gradually grown in the practice and in the love of the art of brotherhood."

### III

Sooner or later, in the course of this argument, the reader will be led to raise the objection—"How do you know that there is a 'divine community?'" This brings us to a very important section in the second volume of Professor Royce's work, but one which is much too metaphysical to be summarized in this short article. It treats of a mode of knowledge which is a knowledge of spiritual realities, of other spirits than our own, and yet which is possible only through the fellowship with others which is found in a community. This mode of knowledge is *interpretation*. To put it as simply as possible: How do a father and child come to a fuller and fuller knowledge each of the other? Is it not most naturally through the one who is both wife and mother, who through her love for her husband and child *knows* each, better possibly than he knows himself, and then by that knowledge makes each *known* to the other, in ways which the other can appreciate and understand. Here, in the family,—father,

mother, child—is the "unitary form" of any community, for there can be no community without three, one to be interpreted, one who does interpret, and one to whom the interpretation is made. It is only by means of some interpretation, Royce contends, that we know one another, or know God. "For where either God or man is in question, *interpretation is demanded*. And interpretation,—even the simplest, even the most halting and trivial interpretations of our daily life,—seeks what eye hath not seen, and ear hath not heard, and what it hath not entered into the heart of man to conceive,—namely, the successful interpretation of somebody to somebody." II. 151.

Professor Royce discerns the truth that the perfect interpreter would be chief and master in the community of souls, yet only because he has first become servant of all. He has had to conform himself to his fellows, that by being one with them he may make the highest known to them, and make them known to one another. It seems as though it would take but one little step more to see in Jesus the Christ the divine-human Interpreter, Who makes the ideal community possible. Will Professor Royce take that step? He does not in his present work. But he makes it clear, by his own words, and by his quotations from other writers, what it is that hinders him. For example he says, in language that has a hint of something like wistful regret: "Whoever asserts that, at one moment of human history, and only at that one moment, an unique being, at once an individual man, and at the same time also God, appeared and performed the work which saved mankind,—whoever, I say, asserts this traditional thesis, involves himself in historical, in metaphysical, in technically theological, and in elementally religious problems, which all advances in our modern sciences and in our humanities, in our spiritual life and in our breadth of outlook upon the universe, have only

made for the followers of tradition, constantly harder to face and to solve."

And Professor Royce really thinks that that is the Catholic Faith, which we, as Churchmen, are bound to defend. Whereas the fact is that what he describes as the "traditional thesis" is apparently the heresy of Nestorius, condemned by the third General Council of the undivided Church, to be reprobated and abhorred by all Christian men.

We quite agree with Professor Royce that to attempt to build a universal community upon "an individual man" would be like setting a pyramid upon its apex. But how different is it when we begin with the Catholic Faith of the Incarnation, that the eternal Word, very God of very God, took into union with His divine nature, in His divine Person, not "an individual man," but the totality of manhood, human nature in all its wideness and completeness, so that He became the Head of the race, the Head of all men and of every man. The "Beloved Community" is the extension and progressive manifestation of that fulness of life which is in Him.

There is no virtue in any Christian soul which was not first in Him. There is no wisdom or power or love in the "Holy Church throughout all the world," in Paradise, or in Heaven, which are not derived to it from His glorified Humanity by His Spirit which fills that Church with His Presence. What "ad-

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vances in our modern sciences and in our humanities, in our spiritual life and in our breadth of outlook upon the universe" make such a belief in Christ out of date? Not "at one moment of human history" but through all time has He been carrying this created universe forward to its destined end, by virtue of that timeless sacrifice, which yet found its place in the world-order "under Pontius Pilate."

It is curious how, again and again, Professor Royce comes almost to the acknowledgment of the Faith of the Church, and then sheers off. Thus he insists that Christ shall be thought of as the Spirit dwelling in the universal community (and Catholics do in fact believe, as essential Christian truth, that the Holy Spirit dwelling in the Church comes from our ascended Lord, and that our Lord acts through His Spirit), yet he can say: "The core, the center of the faith, is not the person of the individual founder." (The same misapprehension.)

## IV

Finally, let us see what would be the necessary "notes" of the "Beloved Community" of which Professor Royce writes so nobly, what are its essential characteristics, which must at last shine forth in its predestined triumph.

First of all, it goes without saying that there can be only one universal community. Were there two, or more, neither of them could be universal. There is but one "constitution for man as man." The "Beloved Community" is one.

Secondly, the ideal community must

consist of those who are pledged to loyalty, of those whose glory it is to devote themselves unreservedly to the community as it exists for God. But loyalty to God means ever-increasing likeness to Him, that is it means holiness, the holiness of self-abandoning love. The "Beloved Community" is holy, in its destiny and aim, and in its power to produce holiness.

Thirdly, the community that is universal, as the fellowship to which all men properly belong, and within which they ought to be, must seek to be in fact what it is in principle. It must be missionary in its methods, enrolling the nations in an essentially spiritual kingdom, which since it is spiritual would not suppress the free development of any people in the expression of its own national ideal, yet would unite all peoples under one Head in Heaven. The "Beloved Community" is Catholic.

Fourthly, the divine community will be inclusive not only in space but also in time. If its Founder is the Head of the race, then it will be coextensive with the race. The community and its Founder are not to be separated, for He is not only its Founder but its Spirit, its Life. A Christless community, or a community with a merely symbolic, not an historical, Christ would not be such a community as that vital membership in it would mean salvation. The divine community is continuous throughout the centuries, and its "classical age" is that which is nearest to Christ, in the persons of His first disciples. The "Beloved Community" is Apostolic.

There seem to be legitimate inferences from Professor Royce's fundamental positions. But there is only one actual association in the courses of history which even conceives itself to have these "notes," and gives any reasonable evidence of possessing them.

Professor Royce believes that the Church, in its true sense, is as yet invisible, but that all men must combine to make that ideal a manifested actuality.

The question is, "How shall we begin?" The art is still to be discovered. Says Professor Royce: "Judge every social device, every proposed reform, every national and every local enterprise by the one test: Does this help towards the coming of the Universal Community? If you have a Church, judge your own Church by this standard; and if your Church does not yet fully meet this standard, aid in reforming your Church accordingly. If, like myself, you hold the true Church to be invisible, require all whom you can influence to help render it visible. To do

this, however, does not mean that you shall either conform to the Church as it is, or found new sects." II. 431.

Is there not a better way?

Ascertain if there be a visible organization of Catholic Christians who have sought to be loyal at once to the Spirit of the Founder and to the Community itself, which is not in voluntary schism with any branch of the historic Church, which believes in the ideals of Holiness, Apostolic origin, and Universality, which prays and works for the welding of the scattered communities into unity with the parent stock, which believes in loyalty and fidelity. Then, seek to find your place in that Church, and urge all whom you can influence to do the same. Become a worker in that Church; strengthen it in its loyalty, its holiness, its Catholicity. Interpret it to others in your life in such wise as loyalty teaches and demands. Love it and help it. Fill up the measure of its loving. So you will render your own ideal, and that of the Church, wholly visible and triumphant. So may you become in Christ co-founder with Him,—the Foundation laid once for all,—of the Universal, Beloved Community,—the One Holy, Catholic, Apostolic Church.

Such efforts will substantially further the cause of unity which lies so near our hearts today.



RESOLUTION OF THE GENERAL  
SYNOD OF THE CHUNG HUA  
SHENG KUNG HUI, APRIL, 1915.

We, the Bishops, clerical and lay delegates of the Chung Hua Sheng Kung Hui in Synod assembled, while confident that definite Church extension will be vigorously pressed forward by the

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Chinese themselves, earnestly appeal to older branches of the Anglican Communion to come over and help us in this time of extraordinary need and fleeting opportunity to shepherd the baptized, instruct the enquirers and evangelize the people. The work in each of the eleven missionary jurisdictions in China needs to be strengthened and in at least three of them there is need of subdivision. In Western China there are strong reasons for this in the remoteness and the vast area of the diocese, and also arising out of the development of the work carried on by two distinct Missionary Societies. In the dioceses of Victoria (South China) and in North China there are large provinces hitherto untouched by us where new dioceses may well be created and equipped by other Churches of our Communion.

The Chairman of the House of Bishops is asked to send a copy of this appeal to all Archbishops, Bishops, Provincial and Diocesan Synods and Missionary Boards of the Anglican Communion throughout the world.



#### MEN'S CLUBS.

BISHOP CHAS. D. WILLIAMS.

I have a word of practical counsel to give to the many men's clubs now organized in various parishes of the diocese.

There is generally a startling contrast between the many women's organizations in our parishes and the (in comparison) few men's organizations.

Go into a woman's society and you will find every member busy either studying missions or working for parish support, charitable objects or missions. Go into a men's club and you will find them eating, smoking, listening to entertaining lectures or even witnessing vaudeville performances. The women alone will work. The men must be fed and amused.

These seem to be the two fundamental ideas upon which our male and female societies are founded.

I believe this is a mistake and a fatal mistake so far as the men's clubs are concerned.

Many a men's club has fallen into "fatty degeneration" from over-feeding and under-exercise. Many have foundered from too much eating and amusement.

Our best and most capable men have plenty of opportunities for social life and entertainment, more than they care to use. The thing that really appeals to them and interests them is service that is worth while, a man's sized job. And

the parish ought to furnish such jobs to its men.

Let suppers and entertainments have their place. There is need for them. They promote good fellowship and mutual acquaintance. And we need them sadly among our men. There are strangers to be introduced and welcomed into the social life of the parish. There are meager lives which want larger fellowships and enlivenment. This is all well and good. But let all this be subordinate and secondary.

Let each club outline for itself a program of work and service that shall be worth while and then see that every man in the parish has his right place on that program. Suggestions for such a program crowd one's mind.

There is church attendance. How it would inspire the preacher and uplift the worship of the church if every member of the men's club were in his place Sunday morning and evening and brought another man with him. It would transform and transfigure our services. There is the problem of church finance. If every church club would organize itself into committees of two and make a member to member canvass with the duplicate envelope system, every church in this diocese could easily meet all its obligations.

There is the boy problem, a crying problem in every community and more crying, it seems to me, in the small town and suburban community even than in the city. A boy at the beginning of his adolescence needs above all things the friendship and counsel of the right sort of a man. No woman can take the place of that man friend. That man may be his Sunday school teacher, the scoutmaster, the head of the boys' club, the baseball or football team or the summer camp. There are many ways of winning a boy's confidence. And he who succeeds in doing it, can practically do anything with him, even to saving his soul. Particularly the man who leads boys in the field of athletics and sport, can lead them anywhere, into the Christian life, if he will. Here is a man's job for the biggest man in or out of any of our clubs.

There are the civic problems of the community, the problems of public welfare. The average church counts for absolutely nothing in the well-being of the community, except through the Christian character and public activity of individual members. But as an organization it usually is a negligible factor in the community problems. "These things ought not so to be." And the men's club could change the conditions if it would. Every such club should

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have a "civic committee" to study the needs of the community and focus the forces of the Christian manhood of the parish, yes, and of other Christian bodies on those needs.



### LAY PREACHERS.

Some months ago during a week six professors not Clergymen delivered the addresses at Appleton Chapel, Harvard. Here is one of them:

PROFESSOR RICHARDS.

I have been asked to bring you, this morning, a brief message from the world of science, and I am glad to respond to the call.

We have heard much in recent years about the important contributions made to human life by the careful study of nature. These contributions have, indeed, revolutionized the mechanism of living, have rendered priceless aid to engineering, agriculture, medicine and many other human activities, and have put a new face on our philosophy of life; it would be hard to exaggerate their beneficent influence. But many of these very acquisitions of science, like all other forms of power, tend toward bitterness and destruction, unless the men who use them are swayed by uprightness and generosity. Therefore, this morning I wish to emphasize that very fundamental asset of human life which we call character.

If possible, character is more supremely vital today than ever before, since the more power we have, the more important is the noble use of it. But character does not necessarily grow with power; therefore, we must ever especially seek the cultivation of those attributes which distinguish the noble from the selfish.

It is true that the pursuit of science sometimes develops in the individual investigator an exalted moral attitude of mind, as, for example, in the cases of Boyle, Faraday and Pasteur. Tyndall once said, "There is a morality brought to bear upon such matters which, in point of severity, is probably without a parallel in any other domain of intellectual action." On the border line between knowledge and the unknown, one comes to an appreciation of a finality or inexorableness in the laws of nature, which admits of no temporizing or evasion. The truth is, indeed, greater than ourselves.

But this magnificent discipline exerts its full effect only on the noblest souls, and comes to them only after complete submission to eternal law. Moreover,

the character of the discoverer cannot determine the use to which the discovery may be put. The new knowledge gives humanity, broadcast, more power; and this greater power, so hard-won out of the secrecy of nature, may be used by others either for good or ill.

As an example, I need only call your attention to the progress of the terrible scourge now blighting Europe. Science has put exceedingly powerful engines of destruction into human hands, and in how ghastly a fashion is poor, fallible human nature using them! Modern explosives, due entirely to chemical investigation, are capable of rendering great aid to humanity. They may open tunnels, furthering friendly communication between men; blast sunken reefs, saving lives on the ocean; open veins of useful minerals, or yet more precious energy-bearing coal, for the immense good of mankind; plow the ground for planting, and dig trenches for irrigation, as well as in countless other ways. On the other hand, their sinister possibilities fill the newspapers every day.

As I have said, the use to which the knowledge may be put depends upon the character of the user. Science can lead an upright and altruistic civilization ever higher and higher to greater health and comfort and to a sounder philosophy of nature, but that same science can teach the ruthless and the selfish how to destroy more efficiently than to create, and, finally, pave the way to their own destruction.

In view of the tragedy of Europe, one cannot help wondering if, after all, human nature is yet worthy to know these secrets of the universe, which have remained eternally hidden except for man's curiosity, insight and intelligence. Let us, however, not despair. It is for you to be leaders among those who are to give us hope for the future—leaders toward a nobler civilization than the old one, which is crumbling under the influence of human selfishness and frailty. The first requisite for the great task of upbuilding is character.

But character—the sense of honor, uprightness, and regard for others—cannot grow in a day. To act under great stress in the right way, a man must have served a long apprenticeship to right thinking and right living.

Therefore, every man must be watchful, and must never allow his high aim to falter. Each of us must strive ever harder to make our lives truly beneficent, whatever may be the special task which claims our attention, or whatever creed may help us to attain our ideal.

### LOOKING BACKWARD IN 1999.

The Fabians, feminists, revolutionaries, swinging in the welter of those times when the century was young, were often splendid fellows, charged with sincerity and zeal. How angrily and heartily they wrestled with their work, with drawn brow and uneasy eyes, finding no peace in the world, refusing the peace of an inner withdrawal; always in pain over mankind and restless with themselves. They caught at hasty regeneration and upheaval in the dark hope that they might turn dross to gold; forcing their feelings into sympathy with each new thrust of revolting women and awakening syndicalists, breathing in the wind of fury, stretching their intelligence thin

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over a throng of causes, accepting gospels and evangels with an ever-fresh welcome. And they paid the penalty of that variable impulse by an absence of symmetry, of serenity, of central control. There was a flatness in much of their troubled temporary work, sure of nothing except that all is change. They busied themselves with tossing age-old institutions into the bonfire, deposing God (in their own lives), planning a new and greater state, a more admirable society, on what would prove well pleasing to lawless girls and hasty improvising visionaries. They constructed a logic where no two persons agreed on the premise, and reared a philosophy out of a whirl of caprice.—*Collier's*.



### ENDOWMENTS.

"I am a strong believer in the partial endowment of parishes by permanent funds. An endowment enables a parish to do more effective work in the days of its financial strength, and when the population changes it gives assurance that the Parish Church will continue to stand in its place and minister to the people. Upon the broad basis of strong and efficient parishes, the strength of the Diocese and of the Cathedral stand. I believe, therefore, that the endowment of their parishes should be the first consideration of the people, and I trust that this letter will move people through the parishes of this Diocese to turn their thoughts towards gifts and bequests in behalf of their own parish. I am sure, also, that the faithful men and women of this Diocese will wish to express their gratitude by the creation of permanent memorial funds for the support of the worship and work of the Cathedral, in recognition of blessings, or in memory of loved ones.

"We have already a handsome Book of Donations, in which are recorded the separate funds. Thus the names of those who have served the Church and their fellow men in Massachusetts will be upon record, while the gifts will perpetuate their beneficence.

"That this plan will meet with sympathetic interest is shown by the memorial funds already created. Look at the list on pages 7-10, and note that no effort has been made to gather these funds. They are the spontaneous and happy gifts and bequests of grateful people. They are in memory of communicants of the Church and of men and women of high character and public spirit who have never had any relations with the Church. The gift or the bequest in the name of some dear parent, child, or friend, or in recognition of some happy

event or great blessing, whether that gift be \$100 or \$100,000, its income being devoted to the support of the worship and work of the Cathedral, will be a more permanent memorial than any window, tablet, or structure of stone.

"The time of financial stress and war is the time for serious thought and high hopes, though not usually for large gifts. May I ask you now to lay your plans for such gifts as soon as you are able to make them? May I not hope that you will write into your wills requests creating such memorial funds? Thoughtful and generous plans now will, I am sure, prepare us all for united action in creating such a number and amount of funds as will enable us soon to take up the work of reconstruction, and following that, the greater service of the people. Interesting and strong as is the public service of the Cathedral today, we look with high hope for such an advance that there will go forth to the city and commonwealth great inspiration toward a purer life, a larger charity, and a finer spirit, in the name of our Master, Christ.

"I remain, faithfully your Bishop,  
"WILLIAM LAWRENCE."



### HAVE FAITH IN THE DULL CHILD.

Many a child who seems dull to the average observer is not so at all. Sometimes it is due to defects of eyesight and hearing, or some physical imperfection, or perhaps lack of sufficient nutritious food and hygienic surroundings. When a child troubled by any of these receives the proper care he is just as keen usually as the average child.

In many cases it is owing to a slow mental development which, not being understood by the majority, is made to feel what he is lacking is attributed to stupidity. The child mentally, which confuses him and thus heightens the impression of his seeming lack of wits. Often—oh, the shame and pity of it!—he is the butt of his mates.

I knew such a boy, slow, helpless, blundering, his mistakes the joke of his brothers, the despair of his father. No one but the mother had confidence in Andrew's mental ability. At school it was the same. He told the new teacher, "I am a fool and I can't learn anything." The young teacher, full of sympathy, replied: "Andrew, you can. You are just as bright as any child in this room." Patiently she taught him, instilling it into his mind that he was just as smart as the other children, that he could do things and do them well. At the end of the term Andrew was a changed boy in school, eager, bright, confident—not the diffident, sullen lad of old. The altered child and the mother's gratitude were the teacher's reward.

All the Kelley children were alert and keen-witted but fifteen-year-old Charles. He seemed to have no faculty and was slow and incompetent, a great contrast to his younger brother, Jack, who was considered "as smart as a steel trap." However, the young children of the neighborhood considered Charles a kind, entertaining play-fellow, and he was a great favorite with them. Today Charles Kelley is manager of a boys' club, enrolling many members, in a large New England city. Always kind and tactful, with an absorbing interest in boys, he is doing a great work for humanity. His brother Jack is a mechanic of but average ability; the other children are engaged in various occupations, not one having attained unusual proficiency in any line, but all of them honor Brother Charles.

An old farmer remarked of another boy: "I don't know whether Ned Perkins is a natural born fool or not, but he will set for hours lookin' into a book." Today Edward Perkins is the author of two nature books, a contributor to the magazines and an authority on birds and animals.

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the dull or the queer child. Doubtless there is a divine spark there which you may fan into life.—*Zion's Herald*.



### RACE HATRED REPROVED IN GERMANY.

Among the German leaders who have raised a protesting voice against the exaltation of race hatred as a means for promoting patriotism is Professor Troeltsch of Heidelberg. His great essay on Modern Protestantism and his still more powerful book on the social teachings of the Christian Churches have shed a flood of new light on the last three hundred years of European history. Lately he contributed to the *Frankfurter Zeitung* a long article warning his fellow-countrymen against the cultivation of race hatred. This particular cult has been championed especially in the *Frankfurter Zeitung*, the most ably conducted representative of German political liberalism. Race hatred, Professor Troeltsch says, is a blind guide even in time of war. In time of peace it leads to spiritual and moral bankruptcy. "We must not," he declares, "allow hatred to be magnified into theory or a system or let it be the guiding maxim that controls our existence. Hatred may inspire us with courage and driving power, but it is, politically speaking, in the long run, an evil counsellor. It gives rise to a bitter and fantastical idea of politics, which cannot be pursued, and therefore brings dangerous disappointment in its train. And in its influence on our moral and spiritual life

hatred is most dangerous. Everyone agreed that we need a deepening of our moral and spiritual sense, and hopes to see a new Germany rise out of the unparalleled sacrifices which we have made. This new Germany is not to be a compound of hate, but to spring from the creation of new sources of national strength. All her past, whether it be based on Christian and Conservative ideals, or on Liberal ideals, protests against race hatred, and all these theories which base the conduct of real politics on hate—theories which are not born in the field, but at the writing-desk, whose standard-bearers are not soldiers, but the self-important Philistines and the bombastic writer at home. We do not need to cultivate hate, but to deepen our insight into the terrible seriousness of the moment, and this all-important hour of our fate."



### TRUE PREACHING.

A nobleman once referred to three clergymen in the following way: "When I go to hear one, he always tells me what she—the Church—says. When I go to hear a second, he is always dilating on it—doctrine. But when I go to hear the third, I go again and go often, because he always preaches him—Christ." "He, She It." Perhaps this is the reason why so much preaching fails; it is not a proclamation of Christ. If we preach the Church before Christ we invert God's order, and if we preach doctrine, we endanger God's message. But when Christ is put first, the Church and doc-

trine, so far from being neglected, find their proper place and power. This is why St. Paul said: "We preach Christ crucified"; "we preach Christ Jesus the Lord"; "Whom we preach." Be it ours to follow the example of her of whom we read: "She spake of him."—*Canadian Churchman*.



(From Columbus, Ohio, Dispatch.)

This year will mark a new era for the Church, for we believe that thousands who do not go to Church now will realize their opportunity—and do it! We mean by *opportunity*: Would you want to live in a Columbus that knew no Church? Would you care to raise your children in a Churchless community? Isn't it true that Christianity has done more for civilization than any one factor in the history of the world? Isn't the Church a greater force for *good* than all the policemen in the world? Woodrow Wilson, our president, says: "Throughout the land every church stands as an interrogation point, asking of every man for what purpose he is put here."

In other words, you have got to *think*: "What would the city of Columbus be without the Church?" Would it be better or worse? And then, if you agree with us that Columbus *needs* the Church—that you believe it is a *preventative* of lawlessness and a *force* for law and order—isn't it up to you to support the Church in some shape or form? *Go to Church Tomorrow!*

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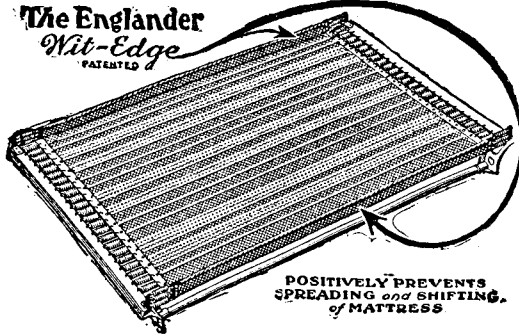
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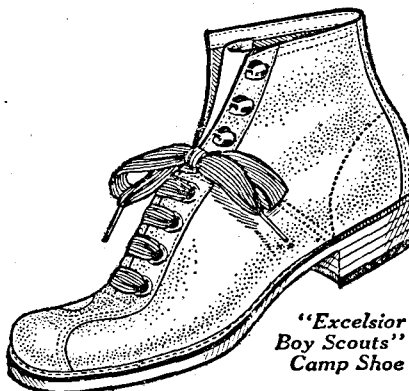
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