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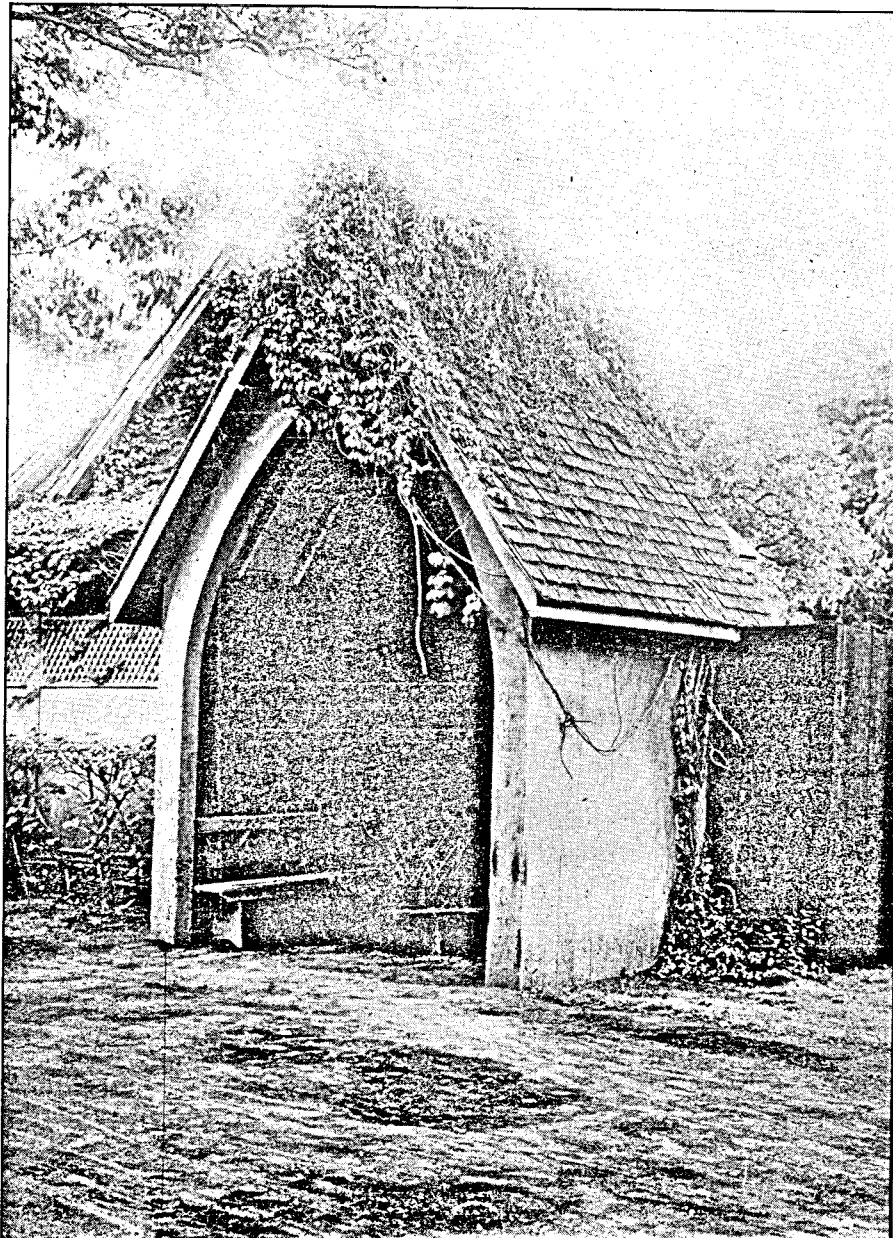
"SPEAKING THE TRUTH IN LOVE"

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

Vol. IX.

HONOLULU, T. H., JUNE, 1916

No. 1



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. IX.

HONOLULU, T. H., JUNE, 1916

No. 1

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

JUNE, : : : : 1916

THE RT. REV. HENRY BOND KESTARICK, - *Editor-in-Chief*
E. W. JORDAN, - - - *Collector and Agent*

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

CHURCH CALENDAR

June 24—Nativity S. John Baptist. (White.
Green for eve.)
25—1st Sunday after Trinity.
(Green.)
29—S. Peter, Apostle. (Red.)
July 2—2nd Sunday after Trinity. Visitation B. V. M. (Green.)
9—3rd Sunday after Trinity.
(Green.)
23—5th Sunday after Trinity.
25—S. James, Apostle. (Red.)
◆◆◆◆◆◆◆◆

THE CONVOCATION

Some of the clergy of longest residence have said that the Convocation just held was the best we have had since the American Church took over the work.

It is certain that the spirit prevailing was excellent. All were of one heart and one mind in the desire to further the work of the Church.

In the matter of business the President and the Secretary worked together so that all committees were ready to report when called on. The order of business was carefully gone over by these officers, and when Convocation met the organization was effected in a few minutes and business was dispatched rapidly according to the order provided. When the Saturday afternoon session closed, practically all of the routine business was finished.

On Monday evening at 8 o'clock the Committee on Legislation made its report, and the proposed changes in the Constitution and Canons caused little debate.

Usually in Diocesan Conventions the elections take much of the time. In this our Fourteenth Annual Convocation

there was a unanimity which was surprising. In every instance the secretary was instructed to cast the ballot for the candidates named. Sometimes we think this deprives some members from casting their votes. They do not like to object to the motion authorizing the Secretary to cast the ballot. It would be well, we think, in some cases to vote in the regular way.

However, everyone is satisfied with the result of the elections, and good men were placed in office.

THE SUNDAY SERVICE

At the dinner given by the Church Club one layman expressed himself as desiring to see the 11 o'clock service at the Cathedral on the Sunday during Convocation attended more largely. The intention is that all the clergy and the lay delegates should attend this service, and notices are sent out to this effect. The layman said that he would like on this Sunday of Convocation to see all our Churches closed and that the Cathedral should be packed with the Church people in the city. It is to be hoped that next year this idea may be carried out and that once a year we may all worship together in an impressive Cathedral service.

◆◆◆◆◆◆◆◆ ENDOWMENTS

It is worth noting that in the annual address of the Bishop, in the report of the Treasurer of the Board of Directors and in the report of the Committee on the State of the Church, mention was made of the wisdom and desirability of partial endowments for Churches and Church institutions in these Islands. When the matter came before Convocation unanimous assent was given to a resolution authorizing the Bishop to appoint a committee of five which should have charge of this whole matter, with power to add to their number and to take such action as they deemed fit.

We have pointed out before the wisdom and desirability of partial endowments of our Churches on the Islands. Many of the people who are interested in their founding and who have given them their fostering care cannot in the ordinary course of nature expect to live many years longer. Nothing that such could do could be wiser than making a

gift for the endowment of the Church or leaving money for the same in their wills. Mr. Arthur G. Smith, the Chancellor of the Diocese, will gladly give any information as to the way this could be done.

On Ascension Day, 1917, will be celebrated the founding of St. Andrew's Priory. While two of the Sisters who were present when it was opened are still living, a movement should be made towards an adequate endowment. Other institutions in the Islands are receiving large gifts, and this should not be neglected. We believe that the Priory should have at least \$100,000 endowment. Towards this there is already given or assured a considerable sum, but of this \$17,000 is for scholarships or partial scholarships, and there should be some endowment apart from this designated expenditure of the income.

It is not necessary now to enlarge upon the subject, of which we have spoken and written frequently, but with the money which is coming into the Territory at the present time, we should receive gifts towards the support of the work of the Church.

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CLERGY PENSION FUND

Bishop Lawrence has announced that he has two millions and a half of the five millions required before the Pension Fund is put into operation. Bishop Page of Spokane is giving up his time to the work of raising the fund required.

That the people may understand just what the Pension Fund is, we will quote as follows:

1. To provide retiring pensions for the clergy at the age of sixty-eight; the pension to be approximately one-half the average stipend of the clergyman; no pension, however, to be less than \$600, or more than \$2000.

2. To provide pensions equal to forty per cent of the last stipend for every clergyman disabled before the retiring age of sixty-eight.

3. To pay an annuity to the widow of a clergyman equal to one-half of the pension that the husband would have been entitled to at the retiring age, with a minimum of \$300 a year.

4. To provide annuities for minor orphans graduated according to age: \$100 for each child under seven; \$200 for each child between seven and four-

teen; \$300 for each dependent minor over fourteen.

The method adopted is the principle of insurance, and it has been found that an annual premium of seven per cent of the clergyman's stipend will be necessary to keep this plan in operation. This premium the parish or organization paying the stipend will be liable for.

Because this premium has not been previously paid on the stipends of the living clergy, it is necessary for the Church to provide a fund of five millions of dollars to meet these accrued liabilities.



ORDINATION

On Wednesday of Whitsun Week, June 14th, the Bishop of California, at the request of the Bishop of Honolulu, ordained John Pak, a Korean, to the order of Deacons. John Pak is the first Korean ordained in the American Episcopal Church. The mission in Korea is under the charge of the S. P. G. of the Church of England. John Pak was seven years at Iolani School and then acted as Catechist for the Korean congregation at St. Elizabeth's. Three years ago he went to San Francisco and entered the Divinity School of the Pacific. John Pak was admitted as a Postulant and later as a Candidate for Holy Orders from Honolulu. He has completed his course of study in a satisfactory manner, and it being considered best that he should be ordained in San Francisco, Bishop Restarick requested Bishop Nichols to ordain him with the other members of his class at the close of the term at the Theological Seminary.

The newly-ordained Korean Deacon expects to be in Honolulu early in July.

On the day of John Pak's ordination Bishop Restarick, at the request of the Rev. F. W. Merrill, held services and celebrated the Holy Communion at St. Elizabeth's. The service was at 9 a. m., this being about the same time the ordination was being held in San Francisco. Although a week day, a goodly number of faithful Koreans were present. The Bishop delivered a brief address exhorting those present to help the Rev. John Pak when he arrives. He praised them for their faithfulness during years when the work has been very difficult owing to the lack of an ordained man, and said that he looked for a deepening of the spiritual life and a growth in every way from the work of Mr. Pak and the loyal helpfulness of the people.

CONVOCATION WEEK

When the clergy and lay delegates assembled in the Davies Memorial Hall all the clergy who could be present responded to their names and every Parish and Mission was represented. A feature which surprises all new-comers is the number of young men in our Convocations. It is a good thing to have the young Churchmen interested as they are here and to see the interest which they show and the intelligent grasp of the work which they have.

Organization of Convocation was effected by the election of the Rev. J. Knox Bodell as Secretary to succeed himself. There was only one nomination. The Secretary appointed Mr. William Thompson as assistant. Mr. Thompson was absent last year, but previous to that he had acted as Assistant to the Rev. Canon Potwine for years and so was familiar with the work. Mr. R. S. MacRae was appointed as stenographer. In the elections confidence was shown in those who have held office, as shown by their being chosen again.

In the matter of Delegates to General Convention a proper desire was manifested to select those who could attend. The Rev. J. Knox Bodell and Mr. John E. Baird were chosen, with the Rev. Canon Ault and Mr. John Guild as Alternates. The Bishop appointed Canon Ault, the Rev. F. W. Merrill and the Rev. D. D. Wallace and Messrs. Robbins B. Anderson, H. M. von Holt and John Guild as the Council of Advice.

The Standing Committees were reappointed as far as was possible, changes being made only where necessary.

Reynold B. McGrew was re-elected Treasurer of Convocation, and the Board of Directors was chosen with one change, and that was Arthur G. Smith, whom the Bishop had reappointed as Chancellor, was elected to a place on the Board.

THE CHURCH CLUB DINNER

There was a larger attendance at this annual dinner than on any former occasion. It was held at the Pacific Club, and was a most enjoyable affair. After dinner remarks were made by the Bishop, the Rev. Messrs. J. J. Cowan and L. H. Tracy, and by Messrs. L. T. Peck and S. Meheula.

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When adjournment was made from the table an entertainment was given under the direction of the President of the Church Club, Guy H. Buttolph and R. B. McGrew.

WOMAN'S AUXILIARY DAY

On Wednesday was held a most successful annual meeting of the Woman's Auxiliary. It began with a celebration of the Holy Communion, at which the Rev. L. H. Tracy preached an admirable and appropriate sermon. There were a larger number of communicants than on any previous occasion. This was made possible by the kindness of Miss Ladd, who for the past two years has undertaken the full management of the luncheon, preparation for which used to keep many from the service.

After the service the delegates met for business in the Davies Memorial Hall, when the routine business was transacted with a rapidity which showed thorough preparation.

Luncheon was given as usual in the dining room of the Priory, where one hundred and twenty sat down, while some thirty more sat at tables on the veranda. Even then there had to be a second table for those who could not be accommodated.

The President, Mrs. H. M. von Holt, being absent, the Vice President, Mrs. L. F. Folsom, presided, the Bishop sitting by her side.

In previous years some complaint has been made of too lengthy sessions, but this year everything went with a swing which kept up the interest of all. There was not a dull moment. The reports were concisely written and reports of the Treasurer and the financial portions of the report of the Corresponding Secretary were printed and distributed instead of being read. The addresses made were of great interest. Mrs. Theo. Richards, President of the Woman's Board from Central Union, being noticed on the floor, she was, by direction of the President, escorted to the platform, from which she spoke words of kindly greeting and encouragement.

The officers appointed for the ensu-

ing year are as follows: President, Mrs. H. M. von Holt; First Vice-President, Mrs. L. F. Folsom; Recording Secretary, Mrs. W. L. Moore; Corresponding Secretary, Mrs. Henry B. Restarick; Treasurer, Mrs. B. L. Marx; Secretary of the United Offering, Miss Gillet; Secretary of the Little Helpers, Mrs. L. F. Folsom; Secretary of the Church Periodical Club, Mrs. J. E. Baird.

The pledges for needs which had been presented by different speakers were larger than ever before.

THE TREASURER OF THE WOMAN'S AUXILIARY

Diocesan Missions	\$1108.06
Domestic Missions	110.00
Foreign Missions	120.00
General Missions	277.50

Total Disbursements	\$1615.56
Balance on Hand.....	730.86

Cash Total\$2346.42

SUMMARY OF REPORT OF CORRESPONDING SECRETARY

Apportionment	\$ 203.00
United Offering	341.25
Specials to Domestic Missions..	110.00
Specials to Foreign Missions...	56.00
Specials to Diocesan Missions..	651.15
Specials to S. S. Offerings for	
General Missions	111.00

\$1472.40

Not reported through Secretary 874.02

\$2346.42

Box Total 367.70

\$2714.12

ASCENSION DAY

One of the services during Convocation which everyone enjoyed was that of Ascension Day at 7 a. m. at the Cathedral and at the Priory Cross. A large number were present at the service, at the close of which adjournment was made to the Priory cross. The banner which Bishop Staley brought here in

1862 and the Pastoral Staff brought at the same time were carried in the procession before the Bishop. Preceding the school was the banner which was brought out here in 1867. The picture which was taken did not show all the girls who are boarders, but it did show plainly the cross and the Bishop and the Sisters and the banners. Those who

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were present were much pleased with this unique service held on the forty-ninth anniversary of the founding of the school.

It may be said that at the luncheon of the Woman's Auxiliary the day before the service spoken of above, there were two Hawaiian women, both of whom had slept the first night in the old Priory the day it was opened on Ascension Day, 1867.

♦♦♦♦♦ IMPORTANT MEMORIAL

One of the most helpful and most important meetings during Convocation is when the Clergy meet the Bishop for conference. A meeting of this kind it has been customary to hold for many years past. It is an occasion when the clergy can talk confidentially about their trials and difficulties, about problems of marriage and divorce, of the marriage of non-Christians, about racial questions and our relation to other religious bodies. It also gives the Bishop opportunity to speak face to face with the clergy as a whole. As the Bishop met the Honolulu clergy before Lent and at a celebration of the Holy Communion had a heart-to-heart talk about spiritual matters, he has had Quiet Days for clergy or quiet hours. Next year, if all is well, he proposes to have such a day before Convocation or after it if that is more convenient.

Two important matters were discussed at this clericus; one was the practice of the Board of Missions in regard to furloughs of Oriental workers. The Board states that it cannot provide such, as it would involve, not only these Islands, but the Orient. The question has become so important that the white clergy have memorialized the Board to consider Hawaii as under different conditions and to treat the Oriental clergy under them in a way which the clergy here deem fair and just.

The other matter was a question of increased work among the Japanese. The statement which the clergy drew up in relation to work among the Japanese we give herewith. It is in accord with the portion of the Bishop's address relating to the same subject.

"MEMORIAL SENT BY HONOLULU CLERGY TO THE BOARD OF MISSIONS

Right Reverend Sirs and Brethren:

In the Territory of Hawaii there are over 90,000 Japanese, of whom 25,000 were born in Hawaii and so are American citizens. To show the rapid increase, in 1915 there were 3363 Japanese children born in the Hawaiian Islands.

At the end of 1915 there were 12,653 Japanese children in the schools of the Islands out of a total of 36,529.

As Churchmen and as citizens we recognize the great significance of these figures to the future of these Islands, and the immense importance of teaching these children the principles of the Christian religion. If we do not teach them we shall soon have in this American Territory a plurality of voters who will be Shintoists or adherents of some Oriental cult, which will bind them to their national ideals and principles.

In view of the above facts, we, the Bishop of Honolulu, the Clergy and Laity of the Fourteenth Annual Convocation of this Missionary District, respectfully and urgently request the Board for an increased appropriation of \$2000 a year, to which we will add in every way possible. This \$2000 if granted would be used for the employment of Japanese clergy, catechists and teachers. This amount would only enable us to take up the work which is now open to us and pressing upon our attention.

It must be remembered that Hawaii is an integral part of the United States and is a Territory exactly on the same basis as Arizona was. It is increasing rapidly in population. It has increased since the American Church came here in 1902, 50 per cent in population, and this does not include the military or naval population, which, while large now, will before long be materially increased.

These islands constituting the Territory of Hawaii may apply for Statehood at any time. There is before us the possibility of a state with a population constituted largely of a people with a religion so national in character that it carries with it national prejudice and ideals. We, as citizens, regard the need of more workers among the Japanese as urgent.

Our Japanese work here, despite the difficulties attending it, has been greatly prospered, and the outlook is most promising. We assure you that it is in no desire to shirk our responsibility that we write you, for we expect that if you make an additional grant it will entail large additional expenditure on our part to assist in the work.

In order that you may see that we are interested in Missions ourselves, it appears from figures in our possession that the Church people in the Islands gave through various treasurers between \$7000 and \$8000 for Missionary work, and this does not include gifts for the payment of debts on Mission property or the erection of new buildings.

Hoping that this request will meet with a favorable and speedy response,"

(Signed by all the Clergy.)

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COMMENCEMENT EXERCISES OF ST. ANDREW'S PRIORY

It is unnecessary to state that through all the closing exercises of St. Andrew's Priory, Miss Marsh, the principal, was greatly missed. This is the first commencement that she has ever missed since the first class graduated. Fortunately, we had with us in the person of Miss Maddison one who arranged and carried out the programs for the several events in excellent manner.

On June 9th, in the afternoon, occurred the class day exercises. In addition to songs by the Junior and Senior Chcruses, and aesthetic dances by children of various ages, the following papers were read: "Class History," by Harriet Haae; "Advice to Juniors," Victoria Woo; "Oh You Seniors!" Harriet Carter; "Class Prophet," Alexandrina Munro; "Class Poet," Emma Rodenhurst; "Class Will," Gertrude Seong.

Before and after the rendering of this program the work of the girls in sewing was on exhibition. Too much praise cannot be given Miss Jensen for the work of this department. No one could see the work from the earliest stages by young girls to the finished dresses by the older ones without seeing that the girls were exceedingly well taught. A woman present who had been a teacher of domestic science in High Schools in California told the writer that she had never seen the work equaled in any school she had been in, in the States. It certainly is an excellent thing that girls who go from the Priory can plan and cut and fit their own clothes and look well dressed.

In the evening of the same day occurred the Annual Recital, at which those who took part acquitted themselves most creditably.

On Tuesday night, the thirteenth, the commencement was held in the Davies Memorial Hall. The following was the program:

Class motto: "Not who, but what"
Prayer.. Rt. Rev. Henry Bond Restarick
Piano Duet—Finale (from Symphonie No. 19).....Haydn
Emma Rodenhurst and Gertrude Seong
Piano Solo—Papillon Grieg
Emma Rodenhurst
Salutatory and Essay—Sunshine and Showers Gertrude Seong
Vocal Solos—
(a) Roses, Roses!.... Clayton Johns
(b) Sleep Little Baby of Mine....
..... Dennée
Harriet Haae
Song—Children's Voices Claribel
Gertrude Seong

Essay and Valedictory—Tact Alexandrina Munro

Class Song.....Class 1916
Address

Presentation of Diplomas
Benediction

The Salutatory, by Miss Gertrude Seong, was a clever and bright presentation of the subject and won most hearty applause. The musical portions were of far more than ordinary merit, and the Valedictory, by Miss Alexandrina Munro, was not only thoughtful and well expressed, but it showed a talent for writing.

"NOT WHO, BUT WHAT"

The Bishop delivered the address on the subject, "Not Who, But What?" We quote some paragraphs of what he said:

"This is the motto of the graduating class of St. Andrew's Priory for 1916. It is a most excellent motto. It is democratic and not aristocratic; it represents true Americanism and not European ideas of rank. It means that fairness and justice and common sense demand that we do not ask as a basis of our judgment who was the father or who was the mother of anyone, or how much money parents had or what titles they bore, but that we form our judgment of anyone from what the person is in character, what the person knows, and what he is doing in the world."

"What the opinion is of those who live for society and make society a life work, instead of a means of relaxation and recreation, we care not, for these are the fluttering moths and not the busy bees or the working ants in the human struggle for existence."

"Nothing has impressed me more in fourteen years of residence than the improvement of the Hawaiian girls. The way in which they have responded to the opportunities given them is remarkable. When I came here I found a sentiment among many business men that the schools were only making these girls more attractive to men of low ideals. I know many of these men have absolutely

changed their minds. Girls have not only been made more attractive, as doubters feared, but they have been fitted for the duties of life with a view to self-respecting self-support."

"The girls of Hawaii are fitting themselves for all kinds of positions of trust, as teachers, typewriters, secretaries, bookkeepers and many other occupations. I have asked the candid opinion lately of Superintendent Kinney and Mr. Edgar Wood and other educators how Hawaiian girls were acquitting themselves as teachers. The replies in every instance were that they were excellent teachers and were respected and trusted. I have asked business men and the government officials as to the efficiency and character of Hawaiian girls in their employ, and the replies have all been in the same tone. Often these girls were employed with some doubts, but they have made good beyond all hopes in every respect. Girls from the Priory who have studied as nurses have been reported to me by surgeons and superintendents of the best hospitals as young women who have no superiors among hundreds of nurses training in large hospitals. The girls of Hawaii are making good."

"The condition of woman is the gauge of civilization. So it is that what you are is of infinitely greater importance than who you are."

"It is not the frivolous, the vain or the smart set who are the gauge of civilization, thank God, for if they were the race would soon fritter away into nothingness. Those who are to make the future are not moths fluttering around the lamp of frivolous gaiety, but those who are doing their best in work for their city, their country, and humanity."

"Education is of little use without training. American boys and girls need discipline above everything else, and that is why I should like to see every boy and girl obliged to undergo certain discipline for the upholding and for the benefit of the state, that they may learn something of duty and obedience."

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"But knowledge and training, important as they are, do not of themselves make for moral and spiritual character."

"General Samuel Chapman Armstrong, perhaps the greatest educator which America has produced, said in an address to his students, 'Of all our work that upon the heart is the most important. There can be no question of the paramount necessity of teaching the vital precepts of the Christian faith, of trying to awaken a genuine enthusiasm in the higher life which shall go forth a strong support to the young workers that they may be an example to their race.'"

"You of the graduating class know that religion has not been presented to you as a hard, dry or unlovely thing. You know that if religion is to be real it must be yourself and not part of yourself; and I know that your most real experiences and your most joyous experiences have rested upon the foundations of Christian faith which have made you what you are."

"You are going forth to new studies that you may be fitted for work as teachers. We have confidence in you that you will uphold the good name of the school, that you will carry into your enlarged and enlarging life, the principles, the knowledge and the training which you carry with you from the school which you love."

"And you will carry with you more than this—you will carry the affection, the respect and the trust of your teachers and your Bishop, and may God bless you as you give in your lives, in that Book which shall be read and known by those around you, the answer to your motto, 'Not "Who" I am, but "What" I am.'"

PRIZES

At the close of the exercises the Bishop stated that he had three prizes for those who had done best at the tennis tournament. Mr. R. S. McRae, who had charge of the tournament, announced through the Bishop the prizes as follows:

First prize (singles), a silver cup offered by Messrs. Wall & Dougherty, to Miss Margaret Farden, Class of 1919.

Second prize (doubles), offered by Messrs. E. O. Hall & Son and H. F. Wichman & Co., to Miss Anita Meyers, Class of 1917, a tennis racquet, and to Miss Alice Johnson, Class of 1919, a gold necklace and cross.

NEXT YEAR

St. Andrew's Priory will reopen on September 11th with a full corps of

well-qualified teachers. It will be well for those who desire to place children in the school to make an early application to Miss Charlotte Teggart, St. Andrew's Priory, either by letter or in person. It is better not to wait toward the end of vacation before applying, but to do so at an early date.

PORTIONS OF THE BISHOP'S ANNUAL ADDRESS

After a brief introduction the Bishop said:

"Amid the strife of nations and the half-concealed strife among Christian bodies, which often smoulders underneath a thin guise of comity and friendship, the function of the Church is that given it by its Divine Founder to preach and to teach. It is ridiculous to talk of anything failing when it is untried, and no nation has yet tried the principles of Jesus Christ in its international policy, although I firmly believe that this nation has done so more than any other.

TO PREACH AND TEACH

"But whatever strife there may be, the Church remains the divinely constituted organization to teach and to preach. I call to your notice the last commission of the Apostles as recorded by St. Matthew: 'Go ye therefore and teach all nations.' I am satisfied that what is needed is more teaching rather than more preaching. We need to teach plainly and positively the principles of the Catholic 'Faith once for all delivered to the Saints.'

"It is true that the Church must preach repentance and righteousness, but people must also be taught the fundamental principles of the Christian religion; and one reason why so many wander off into speculative theories and

cults is because they are not taught. More and more I distrust the preaching that merely stirs, and makes religion appear a thing of feeling rather than of conduct and the formation of character. We want preaching which makes people think. But it is as a teacher that the Church must do its best work, and this Church is a teaching Church, and is pre-eminently fitted by all its formularies, traditions and methods to be such.

"We, as Churchmen, with an origin not dating from some good men or set of men in the past few centuries, but who go back for our Orders and Worship and methods to the very beginning, we are not guessers about truth; we do not go to the Bible to speculate about its texts or to pick out meanings which agree with our fancy or our temperament. We have a chart to the Ocean of Bible Truth. We are not sailing about with no compass or guide but our own imagination. The chart which we have is the Apostles' Creed—simple, direct, positive—and with it we go to the Bible to verify its landmarks, its lights, and for warnings of the rocks and shoals which make shipwreck of faith. It is this which gives us a great advantage, because whatever ideas may be prevalent

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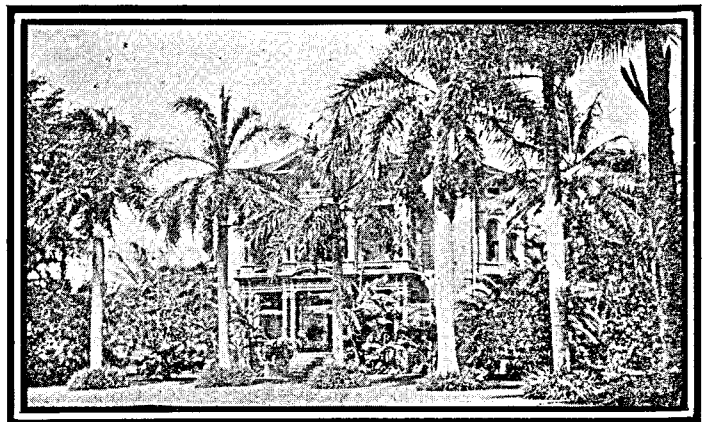
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about the books of the Bible, the Creed itself is unaffected by them. We never have to make a new creed, nor change an old one, nor add to the ancient belief nor to detract from it. It remains now as it did in the very early ages because it presents the elementary principles of the Christian faith, which alone are required to be believed by those who enter the gates of the Church by Holy Baptism.

DOCTRINE AND VIEWS

"As to views and opinions, they change with every age and with every acquisition of knowledge. They are but the iridescence in the foam which the waves of the ocean of truth cast up as they break upon the reef of human intellect. With the Apostles' belief as a basis, the teaching naturally comes, and with it there is a very different use of the Bible from that which is possible with many Christians around us. We teach it differently, for we go to it with a belief. We do not go to it to extract a belief. It is the simple, positive and direct which win in the end, and not the speculative, indefinite and vague. This is the reason that this Church grows as it does in the best informed and most clear-thinking sections of the United States, and that is one reason why it has increased fivefold in these Islands in fourteen years, and is the reason why so many people brought up in various denominations seek refuge with us in a definite faith. At least one-fifth of those confirmed in these Islands have been brought up in other religious bodies. The way to have the Church grow is not to pretend to be liberal with truth, but to be liberal with views, but as to truth to be positive and definite, to present the Catholic truth so low that it

touches the depths of man's nature; so high that it reaches up to the mystical nature of God; so broad that it embraces all truth in universal Charity, and so is true Catholic Faith. We do not want a jellyfish religion, but one with a backbone.

"Here come naturally our relations with fellow Christians, most of whom can recite with us the ancient 'form of sound words.' Since coming to the Islands I have tried in heart and mind and action to work in all public matters with all men who desire to do good. Especially has it been my desire and my exhortation to the clergy and laity, to live at peace and, if possible, to work together in all things that make for the uplift of mankind. But it is often difficult for our workers to do this because we so often have different ideas of ethics and methods.

"In reference to teaching I want to call the attention of the clergy and laity to some provisions of the Canons of the General Church.

OBEY THE LAW

"It shall be the duty of the Ministers by stated catechetical lectures and instructions to inform the youth and others in the doctrines Polity, History, and Liturgy of the Church. They shall also instruct all persons in their Parishes and Cures concerning the Missionary work of the Church at home and abroad, and give suitable opportunities for offerings to maintain that work."

"Let me ask my brethren of the clergy whether they have obeyed this law of the Church in *both of these matters*."

The Bishop here spoke to the clergy as to the need of teaching the people

and getting them to read on religious matters. He also spoke of the duty of giving instruction on the Missionary work of the Church.

OBEDIENCE TO LAW

"Have you obeyed the Canons in this respect and instructed the people about the Missionary work of the Church? How often lately has it been said to me in various parts of the Islands that the people are not in sympathy with missionary work! And in some instances I believe that the people have never heard a sermon upon the missionary work of the Church in fourteen years. When I have talked with the objectors I have often found they had no knowledge whatever of what was being done. When anyone says that he does not believe in extending a knowledge of God as revealed by Jesus Christ, then that person is denying that Christ is the Light of the World and asserting that Jesus Christ is intended to be the Light of a few people in the world, or of a chosen race, and that for all people except the chosen few, the little light of some human teaching or the speculative philosophy of some Oriental sage, is good enough and wholly sufficient. It asserts that the worship of idols, and the degrading superstitions, and the low regard of women, and all the horrors of heathenism, are good enough for millions of people. Those of whom we speak assume that they alone are fitted to receive the blessings which Jesus Christ gave and that Calvary was endured for a section of mankind and not for the human family.

"It is our duty and our privilege to have part in the extension of the Kingdom of God. This Church of ours has

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had a great year in missionary advance. Besides raising its apportionment of \$1,300,000, it paid a debt of \$400,000 which had accrued during several years from deficits.

"In this eighth province of the Church there are five Dioceses and ten Missionary Districts. We are thankful to say that in the year ending September 1, 1915, Honolulu gave more than any of the fifteen except the two Dioceses of California and Los Angeles, and this is because the laity responded to the words spoken by Bishop, Priest and Laymen and gave both to the apportionment and to the Emergency Fund. The Church exists that it may extend the Kingdom of God, and many here recognize that purpose. * * *

"I am making no excuse for speaking about money. In the first place, the purposes for which we seek money are the highest possible; because of this we call your attention to the excellent financial showing which will be printed in the journal, which should be placed in the hands of more people than has been the former rule.

"As to the Emergency Fund, I was most gratified to learn on my return from the Orient that these Islands had given a larger amount than twenty-six dioceses in the States, and that only one of the twenty-six missionary districts gave as much. But we should have done better had we worked as a unit. Laity have told us that they never heard the subject mentioned by their clergy.

"We hear much about preparedness, and I believe that the Nation and the Church should be prepared for what may come. It is worse than folly, it is faithlessness to decline to consider the work and the dangers of the future.

ENDOWMENTS

"We are here now in prosperous times.

The work at several points which we hold goes on because of those who are interested. What will become of the work when those who are now interested are gone and prosperous times cease? Several laymen have of their own volition spoken of this, and the Treasurer of the Board of Directors has called attention to it in his report, suggesting that steps be taken to raise endowments for Parishes, Missions and Institutions of the Church in Hawaii. I am in entire sympathy with this and hope that something can be done. The endowments which we have are most helpful, not in relieving the people from giving, but in supplementing what they give and in anchoring the work so that tides in the ebb and flow of prosperity or population shall affect it as little as possible. I believe that now is the time for all of us to work for this end as desired by many practical business men among us.

"From all over the Islands comes the news of a large number of communions made in our Churches on Easter Day. The number of communicants as shown in the reports show an increase for the year of 12 per cent, while the increase for the whole Church in the United States is about 2½ per cent.

AMERICANS OF ORIENTAL RACES

"As to the work that lies before us: since first coming to the Islands I have emphasized that among the English-speaking young people of various races. Years ago I had in mind chiefly the Hawaiians and Chinese, but we must now take account of a large number of Young Japanese born in Hawaii. These are American citizens, and very many of them have very little knowledge of Japanese learning. Their parents have wanted them to be educated in English

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and to learn American ways. In many instances we find that the parents are quite willing to have these young people instructed in the Christian religion, and later, if they so desire, to be baptized.

"Our workers among the Japanese are doing everything within their power to instruct the youth of the kind mentioned. Many of them are led through our day or night schools to baptism and confirmation. There are many people who do not believe that those of whom we speak can become intelligent American citizens. Fourteen years ago this was said of the young Chinese, but few who have taken pains to investigate will say that now, because through that great solvent, the English language, the young Chinese have been led to think, in a way at least, as Americans. Even those who are not positively Christian, smile at the old religions and superstitions of their fathers, and they have in general way a belief in God. Many of these are anxious to learn about the Christian religion and take opportunity to do so.

"With the young American-born Japanese, educated in the public schools, conditions are much the same. They know little about the religion of their fathers, and care less. Our workers believe that these young people should be encouraged to maintain the best traditions of their race. All their good qualities, such as fidelity to friends and relations, and the old Bushido spirit of honor and fearlessness, they should maintain. But we seek to add to this foundation American ideals and Christian ideals, and to lead the young people to see in Jesus Christ the One Who revealed man to himself, and God to man, and lead them to know Jesus as the One by whose power they may overcome sin and be led into the way of truth and light.

"There is among many people a kind of opposition to Christian work among these Orientals which would mean, if carried out, that we should have here within a few years a people constituting a plurality of the voting population without a knowledge of the Christian religion, upon which rest the constitution, the laws, the customs, the ideals and modes of thought in this nation.

A SERVICE TO THE STATE

"We hold, therefore, that we are performing a service to the State and are having a large part in determining the future of these Islands—as to whether they shall have a Christian population or whether they shall have a majority of citizens who are Shintoists or belong to one of the Oriental cults. We are far from denying that these religions have

been a benefit to the people, but the question is not whether they have been a benefit, but whether Christ is the Light of the World or whether He is not. Whether Christ is the Way, the Truth, the Life, for all men, or only for a chosen few among whom we ourselves are.

"Believing as we do that Christ is what He said He was, and what His Life has proved Him to be, it is our privilege and duty to have our part and lot in bringing these young people to a knowledge of God through Jesus Christ and to lead them to the Church where they will receive Grace and power through the Holy Spirit. With this in view I hope to further the work of catechists under Priests in many places in the Islands.

"With this in mind and at heart we intend to give more time and energy and money to this part of our work. We began later than others in these Islands. We have been seriously handicapped in many ways, but wherever we have gone to work we have been blessed with success, and I may mention as one instance of what I have said above, that three of those who graduate at the Normal School this year are young Japanese Christians and have been baptized at Trinity Mission, and that two of those who graduate at Mills Institute have been recently baptized at the same Mission, and further that a large number at Iolani are either already baptized or seeking instruction in the way of life.

"It is among young women of Japanese race and Hawaiian birth whom we expect to work when we get a house built for lodging these young people, of whom several are now ready to enter the Normal School. Is it not important that those who go to teach the children in these American schools shall be instructed in the Christian religion, which has made this nation what it is and given us our civilization which we prize?

"There is another people, the Koreans, who have come to us seeking instruction. It has been a very difficult task, but one of our Korean young men trained at Iolani, who has been studying three

years under Bishop Nichols of the Pacific Divinity School, will be ordained soon and expects at once to return and take charge of the Korean work at St. Elizabeth's.

NEW CHINESE WORK

"Another interesting work has been commenced in the beginning of the past month. There has recently returned to us Mr. Kon Mau Tet, who has been a teacher and preacher in the Province of Canton. He was educated in a Basle Mission School and later at St. Paul's, Hongkong. He is educated in Chinese and speaks Punti fluently. We are now able to begin Punti work upon a solid foundation. A mission has already been organized under the name of St. Stephen, with communicants as officers who have lately been baptized or confirmed from Iolani.

"With this Mission seventy-five adults have already become connected in the way of learners. Most of them are young men, but there are also several entire families. We have no hesitation in saying that no mission ever started here with better prospects.

"We must not forget that we have raised up here a number of devout young men who have done and are doing excel-

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lent work as catechists. Two Japanese are in Japan; one doing wonderful work among the lepers and one studying in the Divinity School. In Hongkong, in San Francisco, and in Tonga, are Chinese priests, each one of whom was a student of Iolani, and upon each of whom his Bishop depends in more than usual way for special work.

VISION NEEDED

"What we need here is a vision—vision of what the Church can do for these Islands. We should not be working here unless we believed that we have something for the people that others do not have. I am using the words of Orientals when I say, 'To many others the idea of a Church seems to be a club or a society for the discussion of religious and secular subjects, but to us the Church is a divine society coming to us to teach us to worship and to work!' We do present to these people the Church organization, not as a debating society, but as a Church of the Living God, with truth in its keeping and Grace in its dispensing power. If we have this vision we shall have a deep interest in the work which we are doing.

"We must admit that a large number of our people here and elsewhere have a narrow view of the Church. They say they are Churchmen and in a certain way are attached to the Church, but they have little vision of its possibilities and little interest in its worship and its work. We despair of waking much interest in those who are of mature age, but our hope is with the young, and with them we can and must work.

"Of one thing I am convinced, and that is that when this Church is presented to the people with its worship, its system of instruction, its breadth of view and its methods of work, that it appeals strongly to the Oriental mind. We read a good deal in Eastern papers from certain men about the Prayer Book as if it were a hindrance to the progress of the Church. I do not hesitate to say that with the Orientals the Prayer Book service is, above everything, that which wins them and holds them in the Christian religion. No one can attend any service which we have among Orientals without being struck with the evidences of reverence, devotion and heartiness which he sees. And we have only to examine the records to see how these people give in proportion to their means. They constantly surprise me both by their generosity to each other and by the way in which they pay their dues and contribute towards the work. That they are anxious to help themselves is abundantly shown in the way they improve

their buildings and the way they give towards the obtaining of those things which add to the beauty and the dignity of the House of God.

A PREACHING MISSION

"The whole Church was appealed to by the General Convention to hold preaching Missions, and in many dioceses these have been held. We here need, if we could have it, a preaching Mission. The Church Club joined with me in inviting Bishop Brent to come. We have considered other man in this connection, and it is hoped that at the General Convention the Bishop and delegates can select someone who shall come here with a message and power."

After speaking upon a few practical matters, the Bishop closed his address by praying that God would bless all our work undertaken according to His Will.



CATHEDRAL REGISTER

BAPTISMS

- May 7—Florence Eggerking Searle,
by Canon Ault.
May 20—Margaret May McGrew,
by Bishop Restarick.
May 27—Arthur Edward Grounds,
by Canon Ault.

MARRIAGES

- May 15—Wilbur Rogers, Lieut., 1st
Field Artillery, U. S. A.,
Clara Louise Churchill,
by Canon Ault.
May 27—George James Alexander,
Alice Teresa O'Donoghue,
by Canon Ault.
May 11—Frank Augustus Silva,
Flora Mattos,
by Rev. L. Kroll.

BURIALS

- May 1—Frederick Wright,
by Canon Ault.

May 10—Margaret Grace Cheppell
Alvis,
by Canon Ault.

General Offerings	\$388.53
Hawaiian Congregation	65.60
Communion Alms	17.06
Specials	93.00

Total.....\$564.09

Number of Communion made during May490
◆◆◆◆◆◆◆◆

MEETING OF CHURCH CLUB

On the week preceding Convocation a meeting of the Church Club was held at the residence of Dr. W. L. Moore. Despite the rain, it was well attended. A strong paper was read by Chief Justice A. G. M. Robertson. It was later published in full in The Advertiser.

Late in the evening the Rt. Rev. Logan R. Roots, D. D., Bishop of Hankow, made an address. He had been attending a meeting of the Chinese, when he was much pleased in meeting the parents and relations of boys he knew in China.

After the transaction of business, refreshments were served.



THE CLUETT HOUSE

It is with extreme regret that we have to record the resignation of Mrs. D. P. Blue, who has had charge of the Cluett House for girls since it opened or, rather, before it opened, for she was the one who purchased the furniture and made it ready for occupancy. Mrs. Blue has been as a mother to the girls. Under her Cluett House has not had any of the flavor of an institution. She has been as much like a mother to the girls who have lived there as it is possible for a woman to be, and to quite a number who have not had a mother since they were little ones she has taken the place in a real way.

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When news was given out that Mrs. Blue had resigned there was something like consternation, and the question was, "Who can the Bishop get to take her place?"

While he was thinking the matter over he received information that Miss E. M. Drummond would be free to accept an offer of Church work. Miss Drummond has been in charge of the King's Daughters' Home since its inception. The Bishop had an interview with her, and she has accepted the position.

Probably no appointment made by the Bishop could have received more universal commendation or have been met with more hearty expressions of thankfulness than the appointment of Miss Drummond to the Cluett House. She has been trained in a Deaconess School, has had large experience, is of the temperament which such a position requires, and is well known in the community, and the Church is to be congratulated that Miss Drummond will accept the position, entering upon it about the first of August.

Many of the girls at the Cluett are students at the Normal School. When these go home, girls who come from the other islands to study at the Normal summer school will take their places, so that the house will be full all the summer. Many more applications have been received than we have room to accommodate, and all advice given us to enlarge the premises we put aside because we believe that if there were a larger number it would be an institution, and not a home.

HONOLULU BOY IN CHINA

Some years ago Ernest Kau, a son of Kau Yau Yin, left Honolulu in order to study at Boone School, as it then was, at Wuchang. After completing his preparatory course he entered Boone University, and later the Bishop of Honolulu admitted him as a Postulant for Holy Orders. Regular letters come from those who were directing his studies. Ernest always had the intention of returning to Honolulu to work, but circumstances have arisen which have led to Bishop Restarick's consenting to his remaining in China.

After graduating from the Theological Seminary, Ernest Kau went to assist the Rev. R. E. Woods at Ichang. Here he showed himself so useful in getting a hold on young Chinese men that the Rev. Mr. Woods wrote to the Bishop of Honolulu asking that the young man be permitted to stay in China, where he would be ordained and become an assistant to the Rev. Mr. Woods. Bishop Roots, both by letter and in person when he passed through Hono-

lulu, presented the needs of China and the fine work which young Kau was doing.

After consulting with the father of the young man and with the Rev. Mr. Kong, Bishop Restarick gladly consented to transfer Ernest Kau to the Missionary District of Hankow. In the province in which Wuchang and Ichang are situated Mandarin is the language spoken, and the studies of the young man have been in that language, so that he is well fitted for the work before him.

This is another Chinese whom we have given to the work of the Church in China. It is another instance of the wide-reaching influence of the work here. Bishop Roots said of the young men whom we have sent to Boone, they are behind in their Chinese, but they have much to give our boys. They are awake, they have gotten out of ruts, they become leaders because they are not dragged down by customs. Like testimony has been given many times by Bishops and college instructors from Boone and St. John's, Shanghai. It is no small thing to have our young Chinese working as clergy in San Francisco, Canton, Tonga and Ichang, and to know that in all these places they are invaluable to their Bishops. One reason of this is the intellectual freedom and the spirit of enthusiastic venture which they obtained in Honolulu, which qualities Bishop Roots said far outweighed their lack of classic Chinese scholarship.

PERSONALS

One pleasing feature of the Convocation was the hearty response on the part of men and women to the statement of the Bishop of the need for the Rev. Philip T. Fukao to return to Japan, which country he left nineteen years ago. Mr. Fukao's wife and children went to Japan last year, and Mrs. Fukao is ill in a hospital in Tokyo. All that was done was an announcement by the Bishop of the facts of the case at the Church Club and at the Woman's Auxiliary. The Bishop stated that Canon Ault would receive any contributions which people desired to make. We are glad to state that a sufficient sum was given to enable him to take passage for Japan on the 16th of June.

The work of the American Episcopal Church among the Japanese in these Islands was begun by Mr. Fukao under the Bishop. The development and increase of this work has been largely due to the earnestness, loyalty and hard work of Mr. Fukao, and he deserves a rest and vacation. But with him his chief desire is that after seeing the Church work in Japan he may return to Hono-

lulu able to do better work owing to the information and inspiration which he hopes to receive during his stay in Japan.

Miss Mabel R. Schaeffer, who has been in Hawaii three years, left Honolulu on May 31st for a visit to her old home in Oklahoma. Miss Schaeffer came here to work in the Priory, but the Bishop, needing help at Trinity Mission, placed her there, and she, perfectly willing to act as the Bishop directed, undertook the work at Trinity School. During her residence in the Mission and her charge of the school she has won the confidence and the esteem of Japanese boys and young men in a singular degree. She is an excellent teacher, but beyond all this she has that spirit in her work which does not consider difficulties or trials but only the joy of service. Miss Schaeffer expects to return to resume her duties early in September.

Miss Hilda Van Deerlin and Miss Sara Chung of St. Mary's left on the Wilhelmina on June 14th. Miss Van Deerlin received word from her family that her mother's health was such that it was considered best she be with her in California for some time. The Bishop has given Miss Van Deerlin leave of absence for such a period as may be neces-

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sary, finding a substitute as far as possible to take her work until she returns. The quiet and efficient way in which Miss Van Deerlin has managed the affairs of St. Mary's has won the respect and admiration of all who know anything about the Mission.

Miss Sara Chung left with Miss Van Deerlin for California. Miss Chung has been overworked. She not only taught in the morning school, but Chinese school in the afternoon and night school in the evening, besides Sunday School and visiting and many other duties connected with the settlement work. This varied work it must not be imagined was by direction of the Bishop, but was simply assumed by Miss Chung because it was there to be done and she was uneasy until she tried to do it. The Bishop has repeatedly requested her to give up certain lines of work, but she has always said that she could not yet do so. A few months in California will, we hope, give Miss Chung renewed health and vigor.

The Rev. and Mrs. Frank B. Eteson were guests at the Bishop's house from the time of their arrival in the Islands until, on May 25th, they took up their residence at the Parsonage on Tenth and Palolo avenues, Kaimuki.

After Convocation week Mrs. Cockroft and her two children, Mrs. F. N. Cullen and the Rev. D. D. Wallace and Mrs. Wallace were entertained by Mr. and Mrs. John E. Baird of Waikiki.

Miss Kathryn Miller of St. Andrew's Priory left on the Wilhelmina of the 14th for her home in Oregon. She expects to return in time for the opening of the Priory in September.



IOLANI

Iolani closed a very successful year. The students' final examinations have shown that thorough work has been done during the past year. The first class to be graduated from the High School department will be the class of 1917. The religious work which has been done during the past year has seen larger results than ever before. In addition to the regular religious instructions given in class, and the daily service with frequent brief addresses, many have come during the week for special talks by the Rev. L. Kroll. Later these young men came for instruction on Sunday morning, and out of these a number were baptized and confirmed.

The Chinese among these formed the

nucleus of the new St. Stephen's Mission to the Punti Chinese.

A similar work is being conducted among the Japanese, and a larger work is planned for next year, with the assistance of the Rev. Mr. Fukao.

With the varied work done at Iolani, with an average attendance of over 180, there are many things needed. Of course, we need new buildings, but we need new class rooms for present needs. A very neat bungalow with furniture could be erected for \$1000. Five hundred dollars is needed for apparatus for students in physics.

No one could help a more worthy object than to give Iolani the means to do the work before it.

There is no display about Iolani work, but its boys stand with those of any institution, and our methods of encouraging most boys of 17 years of age to go to work and learn a trade we believe wiser and better than trying to make all college students or chasers after political jobs.

Next year among the teachers will be the Rev. Frank B. Eteson, M. A., Keble College, Oxford, who will take classes in the High School. Miss Emerson will continue in mathematics, in which as a teacher she is unexcelled. Mr. Blue will continue the teaching of English courses, in which in the past he has shown conscientious work. There will be several additions to the faculty next year. The school will open on September 11th.



PORTIONS OF THE TREASURER'S REPORT

Honolulu, T. H., May 18, 1916.

To the President and Directors of the Protestant Episcopal Church in the Hawaiian Islands, Honolulu.

GENTLEMEN:—Herewith I beg to submit Treasurer's Statements for the year ending April 30, 1916, as follows:

CHURCH PROPERTY

It will be noted from the Balance Sheet that there has been an increase of \$7175 in the value of Church Property actually paid for during the past year, this increase being made up as follows:

St. Elizabeth's, Honolulu.....	\$ 675
Epiphany Church, Honolulu.....	650
Kahala Beach House Lease.....	750
Chapel, Kona	600

\$2675

Loans paid off during year and amounts added to property accounts:

Mortgage on Kapahulu property paid	\$ 500
--	--------

Loan on Deanery reduced by gifts	3500
Payment on account St. Elizabeth's loan	500
Total Increase	\$7175

I have much pleasure in calling special attention to two gifts which made

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possible a payment of \$3500 on account of the debt of \$8000 on the Bishop's house. This leaves a balance of \$4500 still due on the Deanery, and it is hoped that this also can be paid off before long. The Bishop, I believe, would enjoy his house more if he felt that it was free from debt.

ENDOWMENTS

The usual statements are submitted showing in detail the different endowment funds, also the disposition of the income from same.

In my last report I called attention to the serious depreciation in the value of the Hilo Railroad Company bonds, in which there is invested part of the Endowment Funds of the Church. As the reorganization of the affairs of the Hilo Railroad Company is not yet entirely completed, no change has been made in the valuation at which these bonds are carried on the books of the corporation. By the end of another year, however, the value of what the holders of these bonds will get in new bonds and preferred stock will be better known, and an adjustment of the book value of same can then be made.

This loss of income, of course, has been sharply felt by the different institutions that had their funds invested in these securities, particularly the Cluett Home for Girls.

Episcopate Endowment. The reduction of the mortgage debt on the Deanery by the gifts of \$3500 already referred to will now make it possible for the income to meet the annual interest on the remaining debt of \$4500 on the Deanery, besides gradually repaying to the principal of this fund the sum of \$440.97 that had to be temporarily used to meet expenses on account of the loss of income from interest on Hilo Railroad Company bonds.

Kahala Beach House. In my last report it was shown that what was then called the "Waiahole Fund" amounted to \$4759.43, and with the income received since, the original amount of this fund (\$5000) was again reached.

During the past year the Bishop suggested, and the Board of Directors agreed, that the time had come for putting this fund to such use as would carry out the purposes for which it was originally intended, namely, to provide a rest house for the use of the clergy and Church workers, and as the Bishop offered to purchase the lease of a beach lot at Kahala, the directors decided to take from the fund a sufficient amount to build a cottage. This was done at a cost of \$854.59, and this cottage by the sea is being greatly used and appreciated

by the clergy, teachers and others connected with the Church and its institutions.

The sum of \$4000 is still left invested as an Endowment Fund, and the income from same will be sufficient to take care of the rent and other expenses connected with this property.

EMMA SQUARE PROPERTY

The income from this property, it will be remembered, was reduced on account of one of the cottages being turned over to the St. Peter's Church for a Parsonage, and is now barely sufficient to meet expenses, which include the rental payable on part of the property held under lease, also the interest on the mortgage indebtedness, amounting to \$3500.

With the need of constant repairs to the cottage, there is little chance of further payments being made on account of this mortgage, and it is hoped that before long some way will be found to purchase that part of the property now under lease, as well as to pay off the mortgage referred to, so that this property, which means so much to the Cathedral and the adjoining Church buildings, may be put on a better financial basis.

LOANS ON CHURCH PROPERTY

The following statement shows the different loans still due on Church property:

Amount of loan on—

St. Elizabeth's property....	\$ 6,300.00
Epiphany Mission	4,000.00
Deanery	4,500.00
Emma Square property....	3,500.00

Total Loans Outstanding..\$18,300.00

As a matter of record at this time, I would say that the loan of \$6300 on St. Elizabeth's property is being gradually reduced by regular payments. This splendid property, under the direction of the Rev. F. W. Merrill, apart from the Mission Work carried on, is providing modern cottage homes for a large number of its people, and the whole project is handled by a strong committee on a sound business basis.

The debt of \$4000 negotiated by the Board of Directors during the year for the Epiphany Church represents a loan for part of the cost of the new Church and Parsonage at Kaimuki. The interest of this loan will, of course, be paid by the people of this Church, and they hope in time to gradually reduce the debt. This leaves only the debt of \$4500 on the Bishop's house and the debt of \$3500 on the Emma Square prop-

erty, and if these were paid off the money now used for interest would be available for other purposes.

The years that Bishop Restarick has been at the head of the Church in these Islands have been years of building up of the Church, both in Honolulu and throughout the Islands, and the result of what the Bishop has accomplished during these years can perhaps best be shown by the following comparative figures showing the increase in the period during which I have been Treasurer:

Value of Church property and endowments, April 30, 1909—\$361,574.35.

Value of Church property and endowments, April 30, 1916—\$570,863.16*.

In addition to the above, St. Clement's Church, which is a separate corporation, owns a beautiful property in Honolulu valued at \$30,000.

The foregoing figures show a wonder-

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ful growth during these years, and while much of it has been made possible by the gifts of our own people and friends in Hawaii, a large proportion of the money has also come from friends on the mainland who have seen and admired the work being carried on by the Bishop, not only in the Church itself, but in the different institutions that give so much real practical help, particularly in providing education as well as homes for the young people of different nationalities.

As an example of how much this is appreciated by people in the Islands not of our Church, I might say that the gentleman who gave a donation of \$2500 towards the debt on the Bishop's house, already referred to, stated that he was prompted to give it because of his admiration for the splendid work that the Bishop was doing for the Hawaiian girls.

While as Churchmen we have much reason to be proud of what has been accomplished, I cannot help at this time suggesting that, with the present general prosperity in Hawaii, the matter of trying to get some additions to the endowment of the Church might well receive serious consideration at this time, as an increase in our Endowment Funds would mean a great deal in providing larger funds for the better carrying on of the work already established. Conditions in these Islands may greatly change, and we should try to provide for the future.

As Treasurer of the Church Corporation for a number of years, I think I may also be allowed to say that in my opinion more thought might be given by the laymen of the Church to the fact that, with living expenses high, the salaries of our Clergy are in most cases inadequate. A Clergyman should not always be in a position where he constantly feels himself on the edge of anxiety for the future, but I am afraid that this in too many instances is the case, and in this year of plenty it seems to me that a special effort might be made to add to our endowments, and thereby make it possible to increase the salaries of the men and women who are giving their lives to the carrying on of the work of the Protestant Episcopal Church in Hawaii.

Respectfully submitted,

JOHN GUILD,
Treasurer.

* It is important to understand that this increase is not the result of revaluation due to increased values. There has been no revaluation; if there had been it

would show a much greater increase. Values given represent actual cost of land. In 1901 Bishop Willis in a published report gave the value of the Church property in the Islands as \$101,000. The increase in property will be understood if it is remembered that buildings representing large sums of money have been erected. The Priory building furnished cost \$65,000; the addition to the Cathedral, \$24,000, not counting the altar, pulpit, windows, memorials, etc.; Iolani cost \$22,000; the Cluett House, \$19,000, furnished; and St. Peter's \$36,000. It will readily be seen without giving other figures that the increase represents money expended, the property itself in many instances being of much greater value at the present time.



ENTERTAINMENT OF CLERGY AND THEIR WIVES

During Convocation the clergy and their wives were entertained in many ways by Church people. On the night the Church Club gave the men's dinner, Mrs. Robbins B. Anderson had the wives of the Clergy at her house to dine.

On Wednesday Mrs. L. T. Peck had the out-of-town clergy and their wives for dinner and a musical evening.

On Thursday a reception was given at the Bishop's residence, the guilds of St. Andrew's Parish and the Hawaiian Congregation providing the refreshments.

Teas were given by Mrs. Arthur Smith on Monday and Friday to those who came to the study classes, at both of which there was a large attendance. Teas were given to the wives of the clergy and others by Mrs. John E. Baird, Mrs. Walbridge, Miss Parke, Miss Teggart, Mrs. F. W. Merrill, Mrs. Kroll, Mrs. H. McK. Harrison and Mrs. Wm. Ault.

SUMMARY OF GUILD WORK FOR THE YEAR ENDING APRIL 30, 1916

Compiled by Mrs. Henry B. Restarick

The summary of Guild work given below was compiled by Mrs. Henry B. Restarick for the annual meeting of Guilds and Woman's Auxiliaries on May 31. The summary represents much work and is of interest to many of our people. Instead of being read in full, the statement was made that it would be printed in the Chronicle.

THE SUMMARY

We have 17 Guilds (a gain of one over last year), with 500 women enrolled as members. The amount raised by the Guilds was \$4233.00.

As far as receipts go, only four made gains, while thirteen fell behind their records of the previous year.

Now let us see what these figures show and ascertain the cause of so general a falling off.

First—I do not believe it is lack of interest in the Church and her progress, for other indications point to the fact that there is more instead of less.

Second—Is it because we are self-satisfied and self-centered I do not think so.

Third—Are we cutting down on Church Extension in order to give to other objects that excite our sympathy? A few are, perhaps.

Fourth—Are we giving privately to Church enterprises? There are many instances of this, and I believe it should and could be remedied if it were but pointed out. It is claimed that appeals for war relief have caused the decrease, but as much as possible these could be reported by the Guilds as Red Cross work, and to the Church would belong the credit and His Church glorified.

The largest receipts are recorded by St. Andrew's Cathedral Guild, \$890.65, closely followed by the Church of the Good Shepherd, Wailuku, \$768.41;

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Epiphany, Kaimuki, being third; St. Clement's, fourth; and Tilo, fifth. But when it comes to disbursements, Wailuku heads the list, with Epiphany second, St. Andrew's third, Hilo fourth, St. Clement's fifth.

St. Andrew's holds the largest balance, \$401.75, therefore it is not at the head in achievement. The one holding the record for the largest disbursements is the Church of the Good Shepherd, Wailuku (\$512.24), and St. Andrew's drops down third on the list, with only \$488.90, or about half its income spent. Epiphany is ahead of St. Andrew's by \$3.62.

GOOD SHEPHERD

This Guild reports 40 members, with an average attendance of eleven women. It is remarkable what this little band of women has accomplished the past year. It has helped the Vestry to the extent of \$250.00, besides paying \$113.04 to repair the organ, which was damaged by the heavy rains. It also pays a caretaker for the Church and graveyard, besides making gifts to the Auxiliary and for charity. Their annual bazaar net receipts were \$418.72.

EPIPHANY

This comparatively new Mission has expended \$49.52, chiefly on furnishings for the new Church, but the debt on the Church, \$2,500.00, will claim their best efforts the coming year. They have en-

couraged and aided the Auxiliary work by gifts, and have also made gifts to charity.

ST. ANDREW'S CATHEDRAL

St. Andrew's gave but one entertainment, which netted \$427.15, and the dues from 110 regular and 10 honorary members increased their receipts considerably. Besides the usual parish expenditures they pay an annual pledge to the King's Daughters' Home, and during Lent made 41 hospital shirts for the French wounded, besides making layettes for destitute Polish babies. It gave \$42.71 to the Auxiliary.

ST. JAMES', HILO

This Guild is fourth on the list in large expenditures. With only 14 members and an average attendance of seven, their receipts from sales and entertainments were \$353.60, and all but a balance of \$9.90 has been expended wisely and well in aiding the Vestry and Auxiliary and buying a pianola for the Parish Hall.

ST. CLEMENT'S

This prosperous Guild has done less than usual in the way of entertainments, but they are systematic givers, I judge, for their receipts total \$435.38. They have done a good deal of Red Cross work and other charitable work. Twenty-four complete outfits for destitute Polish babies, costing \$31.20, were sent,

besides a number of hospital shirts and supplies. They have generously contributed 25 per cent of their earnings to the Woman's Auxiliary. St. Clement's is the only Guild that reports Corporate Communion, the offering for the day being given to the Guild.

The report of St. Clement's Guild is \$400.00 less than that of 1915—in fact, only half as much—but their numerous charities have not been reported in dollars and cents through the Guild Treasurer.

ST. ELIZABETH'S

This little Guild of a dozen Chinese women certainly holds the record in meeting, 30 having been held during the year. The chief use made of their earnings was for the Easter S. S. offering of \$60.00, and for the Auxiliary, having spent very little on themselves.

ST. ANDREW'S, HAWAIIAN

St. Andrew's Hawaiian numbers 70 members, but they have lost by death four of their most valued and active members the past year. Their receipts were less than \$200.00, but about 50 per cent was given for Auxiliary work. They pay a generous share of the organist's salary to aid the Vestry, and continue to work for the endowment of the Hawaiian Pastorate Fund, in which they should have the help of those who love the Hawaiian people and those who are blessed

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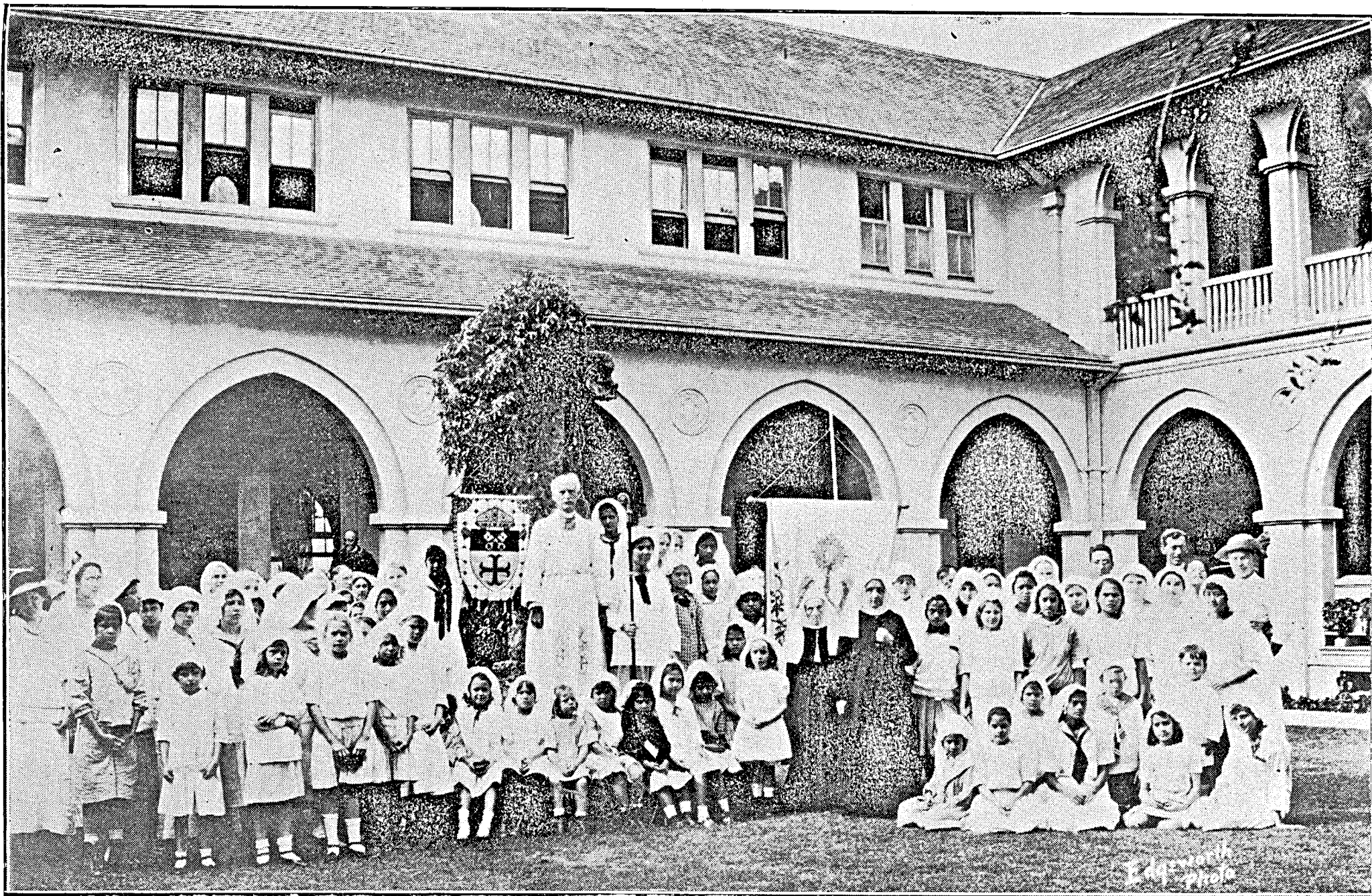
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ST. PETER'S, CHINESE

We do not hear much about these faithful Chinese women getting up fairs or entertainments, but their work tells, for their receipts were 50 per cent more than last year. They have not spent much of it, and have rather too large a balance on hand.

HOLY INNOCENTS', LAHAINA

When one considers that the Guild at Lahaina pays the parish taxes, water rates, Diocesan assessments, and repairs on the Church property, it is amazing that there is still enough in the Treasury to give away 30 per cent of their year's earnings to the Woman's Auxiliary. This little Mission certainly is letting its light shine that God may be glorified.

CHRIST CHURCH, KONA

These sixteen women got together with difficulty, covering the long distances over bad roads and through stormy weather, nineteen times during the year, with an average attendance of six, yet they report \$125.24, with only enough balance for necessary repairs on Church and Parsonage. Their most able Vice-President, Mrs. E. E. Conant, has come to Honolulu to reside, which is a great loss for the Kona Guild. An unusual number of Guild members made long visits to the Coast, which made the number small at meetings.

ST. AUGUSTINE'S, KOHALA

Owing to the long interim between the leaving of the Rev. Mr. Merrill and the coming of the Rev. Mr. Cowan, and then the impassable condition of the roads and the unprecedented rains, the ten women of this Mission Guild held four meetings. Their receipts, \$86.44, have been spent in the upkeep of the churchyard and other parish expenses, besides donating about 30 per cent to the Auxiliary. They also contributed and collected by personal canvass all the Diocesan Assessments for the Parish, which included Apportionment and General and District Mission assessments. They have also done an unusually large amount of chitable work—clothing the naked and ministering to the sick of Kohala District, chiefly among the Oriental population.

HOLY TRINITY, JAPANESE

Deaconess Spencer is carrying this Guild on with great difficulty owing to the occupations of the women, who are mostly wage-earners, yet this handful of seven members earned one way or another \$74.50.

ST. MARK'S, KAPAHULU

St. Mark's (Kapahulu), St. Mary's and all our younger Guilds have excellent reports, but time will not permit

details. You will read them in the Chronicle later. The Guilds that show gains are St. Andrew's Hawaiian, Epiphany, St. Mark's and St. James', Hilo.

Girls' Guilds snort reorted—Et. Elizabeth's, Holy Trinity, Holy Innocents', St. Mark's, St. Mary's.

MAY L. RESTARICK.

A SUMMARY REPORT OF GUILDS IN THE MISSIONARY DIOCESE OF HONOLULU

Name of Guild.	Receipts.	Expen- ditures.	Balance on Hand.
St. Andrew's ...	\$ 890.65	\$ 488.90	\$ 401.75
St. Andrew's, Hawaiian	197.65	154.10	43.11
St. Clement's ...	435.38	307.07	128.37
St. Elizabeth's ...	211.06	155.24	55.82
St. Elizabeth's, Girls'	59.00	54.60	4.40
Epiphany	619.52	492.52	127.00
St. Peter's	140.45	40.65	99.80
Holy Trinity ..	74.50	67.80	6.70
St. Mark's	75.50	65.10	10.40
Good Shepherd..	768.41	512.24	256.17
Holy Innocents',	133.19	89.10	44.09
Holy Innocents', Girls'	21.00	11.50	9.50
Christ Church ..	125.24	50.95	74.29
St. Augustine's..	86.44	57.00	29.44
St. James'	353.60	343.70	9.90
St. Mary's	41.95	20.05	21.90

1916 Totals.....\$4233.00 \$2910.46 \$1322.64
1915 Totals.....4587.51 3856.52 1548.71

The letter quoted below is taken from one written by the wife of a clergyman to a relative:

"Dear S——: I wrote you of Mrs. B's very generous hospitality and great thoughtfulness for our comfort. It seems to me this hospitality was typical of the Church people in Honolulu toward us 'out-of-towners.' Not only were wives of the clergy made welcome, but the children, too, in various Honolulu homes.

"I'm sure, if the hostesses knew how much this added to the mothers' enjoyment of and consequent uplift from Convocation, they would feel repaid for their trouble.

"I've used the word 'uplift.' I think all Convocation is that, and bits of that week stand out in my mind as an in-Sunday morning—the choir, with fifteen viration. First, the 11 o'clock service, of the clergy following, stirred everyone to sing, 'The Church's One Foundation,' with hearts as well as voices. Add to this stirring beginning the sound of Mrs. Wallace's dear, familiar voice near me and, later, the singing of the Easter anthem that was our favorite, with splendid solo parts, and do you wonder that I wanted to cry and sing at the same time

"The significance of the service kept us all from drifting, even for a minute, from the splendid beginning to the end. Clergy and people alike seemed deeply impressed by its meaning.

"I'm sending you a copy of the Bishop's sermon. The advice to the

clergy seemed to me just what we all needed (you see, as usual, I consider myself one with my parson), and I drank this advice in, in gulps.

"You may have noticed on the program that, Monday following this, a Mission Study Class Institute was to be held at Mrs. Arthur Smith's home. Mrs. Harrison, of whom I've written before, is a keenly interested 'Educational Secretary,' and she had worked up much interest in these talks of Mrs. Smith's. The talks, which reviewed the 'Handbook of the Woman's Auxiliary,' were charmingly given and brought out points that many of us hadn't felt important before. I was sorry there wasn't time for discussion of and consequent help in difficulties, which we in small places can't always solve for ourselves.

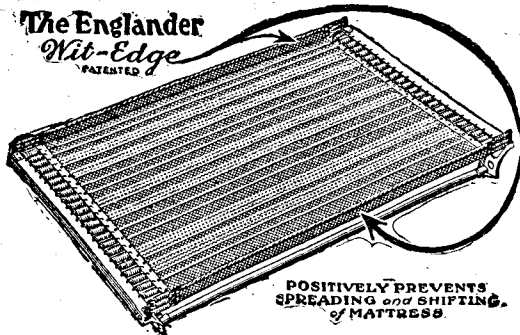
"Woman's Auxiliary Day—I sigh with content over it. Why? Just to be one with many who feel the tremendous inspiration of a Corporate Communion. You know how few we are here and how lukewarm the interest in our communion. Now contrast the many women in St. Andrew's Cathedral that morning, with a scholarly yet practical and strong sermon put before us; add the warmth in our hearts from singing 'Publish Glad Tidings,' and last, the uplift that only the communion brings.

"A short business meeting gave us ample time for the 'ample lunch' at the Priory. I always feel at home there.

"I'm sure everyone had a good time. You won't care for details there or of the business meeting in the afternoon. But I wish you would notice how much was put through in three hours, and then let me tell you, people were interested to the very end. It was nearly five when we satisfied the demands of the patient photographer, who will show you how many we are and of what nationalities.

"I'm going to stop soon, but I must tell you that interspersed with meetings the following week, most enjoyable social affairs were given for our pleasure. I can think of eight teas, five dinners, several luncheons and many pleasant impromptu gatherings. Mrs. L. Tenney Peck and Mrs. Robbins B. Anderson entertained us all at most delightful dinners; Mrs. Peck's was followed by a musicale."

Another Clergyman's wife says she speaks for all "the wives" in wishing to express their appreciation to the Woman's Auxiliary for meeting their Convocation expenses and thus making it possible for them to come to Convocation, and receive its inspiration and benefits. A vote of thanks prepared by them to present on Auxiliary Day was unfortunately crowded out by press of the business.

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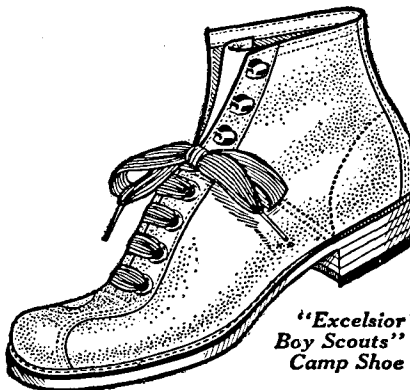
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