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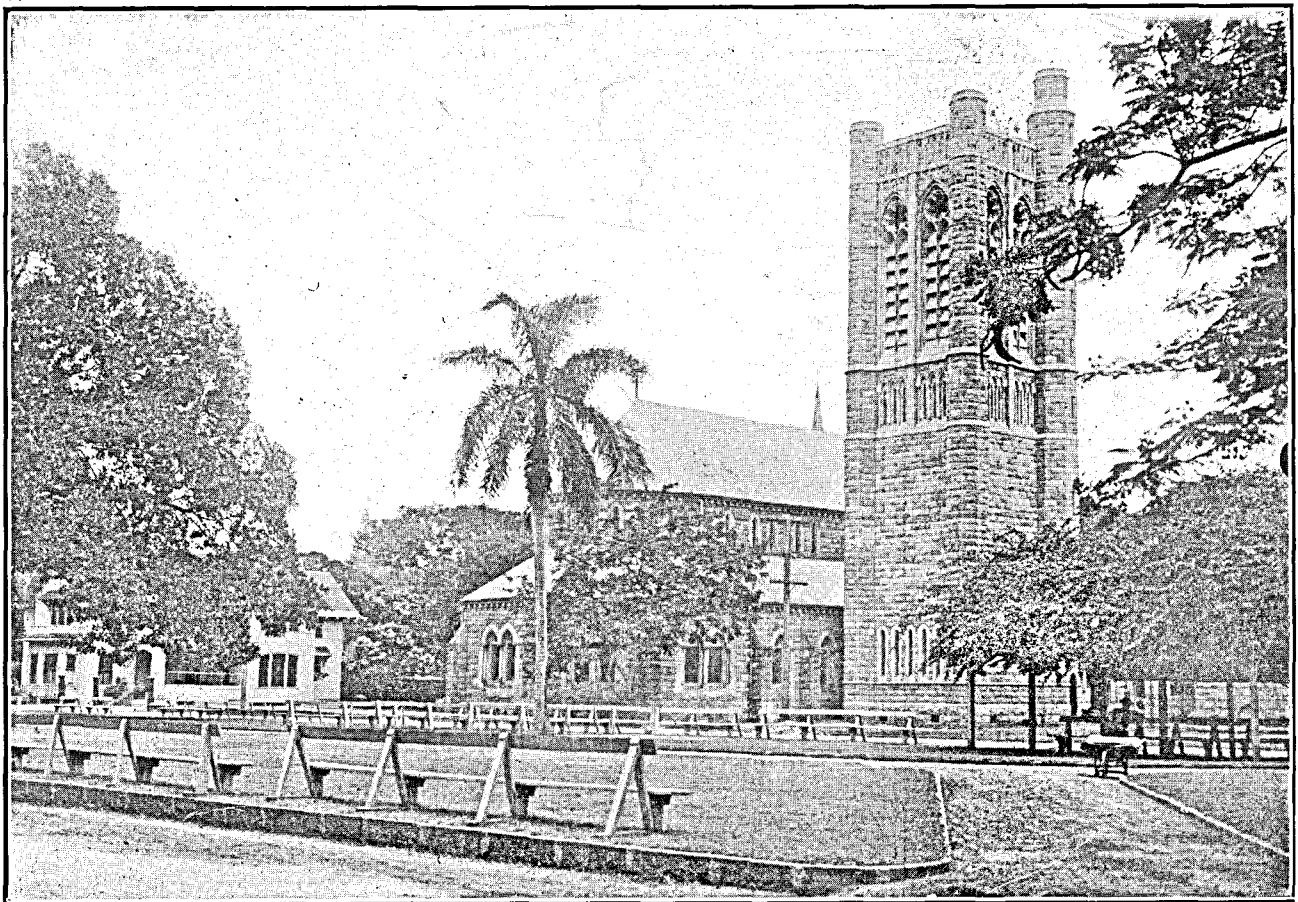
"SPEAKING THE TRUTH IN LOVE"

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

VOL. IX.

HONOLULU, T. H., OCTOBER, 1916

No. 5



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Hawaiian Church Chronicle

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

OCTOBER, : : : : 1916

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

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

CHURCH CALENDAR.

October 22—18th Sunday after Trinity.
28—SS. Simon and Jude. (Red.
Green for Eve.)
29—19th Sunday after Trinity.
(Green.)
31—Eve of All Saints. (White for
Eve.)
November 1—All Saints' Day (16). (White.)
5—20th Sunday after Trinity.
12—21st Sunday after Trinity.
(Green.)
19—22nd Sunday after Trinity.
(Green.)

THE BISHOP'S LETTER.

The Matsonia is a good steamer, the service good, our fellow-passengers were delightful people and the voyage was smooth until the last night. I have always travelled before on a Pacific Mail or Oceanic steamer from Honolulu to San Francisco and on this occasion I did miss the meeting with people from uttermost parts of the world.

To sit in the smoking room and hear men talk who are from India, Burma, Siam, China, Korea and Japan; men who are from Australia or New Zealand or world-wide travellers who have seen out-of-the-way places, that is conducive to the acquisition of knowledge. Nothing could have been more delightful than our fellow-travellers, but it was not getting away from Honolulu in the same degree.

The above may seem ungracious to those who were fellow-travellers, but I told many of them the same thing. I like to hear of strange lands and strange people and study the effect which residence in the Orient has had upon the hearts and minds of men and women. Often

those whose sole object was business come sneering at Missionaries about whose work they know nothing. Then the missionaries are sometimes narrow and sectarian and irritating to the ordinary traveller as they keep apart from men and women of the world, which our Lord certainly did not, for he was accused of being a man who consorted with publicans, sinners, and bibblers.

But if the Oriental or Australasian coloring was absent, there was present very precious relationships of Church people and Bishop and many delightful hours were spent in conversation with these residents of the Islands and of various States in the Union.

Our table of six could not have been more agreeable, there were seated there Mrs. V. Knudsen, a dear and valued friend, and her son, Augustus Knudsen, who is always interesting. There was Mrs. Day, widow of the beloved Dr. Day, whose conversation as well as her thoughts are all for uplifting work. Then there was John Guild, what the Island Church and the Bishop owe to him is known to no one so fully as it is to the writer. As the Bishop and Mr. Guild were roommates, they naturally saw much of each other.

The sixth person at the table was Judge Clemons, who, as chancellor and legal adviser of the Bishop, made him a valued friend and one in whose legal judgment he has great confidence.

On board there were two Baltimore ladies who had brought a letter to the Bishop and Mrs. Restarick, and whom I had the pleasure of showing the Church work. They were delightful women and in introducing them to a few friends on board the Bishop gave pleasure to all concerned. One of the ladies is a delegate to the Woman's Auxiliary and we shall meet her at St. Louis.

One whose companionship the Honolulu Churchmen greatly enjoyed was a doctor from Albany, N. Y. He had married an Island woman and knew Hawaii well. He was an exceptionally well informed man and many hours were spent in most entertaining and profitable conversation. He so earnestly invited Mr. Guild and myself to visit him that a telegraphic invitation to make an address at Albany has been answered affirmatively. The gentleman referred to has been surgeon for years at the hospital for rup-

tured and crippled children founded by Bishop Doane. At this hospital the treatment of extension for hip disease was first practiced by a doctor who was a Churchman and whose funeral in Albany saw a city in sorrow.

There were many others of the Island people aboard, Ronald von Holt, returning to Thatchers School, and many other young people going back to their studies. A table of young people near to ours had I think a jolly time.

On Sunday I was asked to hold service. It was rather late to ask me at 9 a. m., but of course I consented. Unlike the Oceanic, Pacific Mail and all Atlantic boats there was not a supply of Prayer Books and Church hymnals aboard. However, I arranged for a short service and a Churchwoman played the piano and Judge Stanley and others helped make the singing hearty.

We arrived at the dock on Tuesday morning at 9 o'clock and there were Miss von Holt, Mrs. Glade, Miss Irene Davison, Miss Kilani Wilcox, Mr. D. L. Withington and others.

At the Stewart Hotel were many Honoluluans and others we found in hotels near by.

The first visit made was to St. Luke's Hospital, where I had been told Mrs. Folsom was taking rest and treatment and there was very glad to find Mrs. Melanphy and her son Morris, who had been operated on some weeks before, and were now making a call on Mrs. Folsom.

During the days which followed I was busy answering telephone calls and receiving visits from old friends from Southern California and the Islands. At every turn Honolulu people were met and many times on the street hurrying steps and the word "Bishop" called me to halt for a hand shake and a few words. One of the first to call was Robert Catton, who is in the Hotel Cecil not far away, whose hand I was very glad to grasp.

Going out of the hotel shortly afterwards Miss Margaret McLennan was met. She said that her father was here and would like to see me. He was found later at his hotel resting and it was found that he had come down from Victoria to consult a specialist about his eye.

Of course, a call was made on Bishop

Nichols at his office on the Cathedral Close and while he was not in I was glad to see Archdeacon Emery, an old friend of 33 years standing when he was in Tustne, Southern California, and I was in San Diego. A large package of letters awaited me in the Archdeacon's office, which provided work for some time in reading and answering. Invitations came from all parts to preach or make addresses. Some of these invitations were for December and these were declined, because I did not think it necessary to remain away from Honolulu for so long a time and also because cold weather is not agreeable to one who has lived for 34 years on southern latitudes.

Arrangements had been made some weeks ago for an address before St. Mark's Woman's Auxiliary, Berkeley, on Friday, September 29th, and this engagement was duly met and many old friends were present. Among these were Miss Rycroft, Miss Van Deerlin and her sister, Mrs. Effinger, Miss Hilton and several old Parishioners from San Deigo who aroused memories of a long pastorate there. The Rev. A. L. Mitchell, who was once our assistant at St. Paul's, San Diego, was one of the few men in the congregation.

After the meeting I accompanied Deaconess Hodgkin to St. Margaret's Diocesan Training School, whose building and work were of great interest.

At Berkeley and in San Francisco many enquiries were made by friends in regard to the Rev. John Pahk, our Korean Deacon. He is held in great esteem by those who were his fellow-students and by all who knew him there. Two of our Chinese, the Rev. Mark Sang and the Rev. Ng Ping, and the Rev. John Pahk have been educated at the Divinity School of the Pacific, which is now in its new building on the Cathedral Close.

There were several invitations for Sunday, but Dean Gresham of Grace Cathedral called early at the hotel and made arrangements for Sunday morning at 11 o'clock. The crypt of the Cathedral has been fitted up so that it is a commodious and Churchly structure with a fine choir and sanctuary.

Dean Gresham had asked for an address on the Church on the Islands and in the congregation were many Island people, among whom were Robert Catton and Mrs. Catton, Miss Mary Catton and Mrs. Bliss (née Catton), Mrs. Walbridge, John Guild and Mrs. Guild, Miss Davison, and Miss Forrest (of Hilo), Messrs. Hindle and Everton and others.

In the vestry room after the service a number of people came to shake hands, among whom was Col. Chapman and wife, who wished to thank the Bishop

for kindness extended to their son and family when on their way from the Orient. Mrs. Chapman was taken from the ship to the Queen's Hospital, the children were taken to the infirmary in the Priory and Mr. Chapman stayed at the Bishop's House. The incident was almost forgotten, it was an incident of the work, but these parents did not forget and their kind words added to the pleasure of the thankfulness that could help travellers in the cross roads of the Pacific.

Dr. and Mrs. H. M. Sherman had invited the Bishop to luncheon and it was a great pleasure to meet old friends and to thank Mrs. Sherman for her great kindness to the three Priory girls who are training at St. Luke's Hospital. Here it may be remarked that the words of Dr. and Mrs. Sherman, of Archdeacon Emery, of Miss Brown, in charge of the nurses at St. Luke's and from many others unstinted commendation of the work and conduct of the three part-Hawaiian girls in training at St. Luke's. All of them are graduates of the Priory. There is also a Church girl from Hilo, Miss Forrest, who is in training at the hospital. At St. Mary's there is another part-Hawaiian girl, who is in training as a nurse, and of whom good reports are made.

St. Luke's is a fine institution and the standard is very high. The course occupies three years and examinations are regularly held upon the lectures and instruction given. If a young woman in any way breaks rules or acts contrary to the ethics of a nurse's profession she is dismissed so that since our girls have been there about 40 have been told that their services were dispensed with. To our girls accustomed to school discipline, regulations are not irksome, but to many young women coming from the freedom of American homes it is hard to bear.

As an illustration of what is thought of those whom we have sent to St. Luke's, the Bishop was asked to send some more young women to train and he then and there nominated one who will be notified of her acceptance.

After luncheon at the Sherman's, Dr. Lucas, who has been in Belgium, took the party down town and left the Bishop at his hotel, where he met Miss Kilani Wilcox, who went with him across the bay to Oakland, where Mrs. Glade met them with her car and took them to St. Paul's Church, where Evening Prayer was being said. The loss of a ferry boat by one minute brought them in at the close of the service. The Church is a new one, of brick and has an attractive interior.

The Rev. Mr. Allen, Rector of St. Paul's, and his wife went with us to the

Glade's for supper. It was a great pleasure to meet the Glade family, of whose many members we had so often heard. Mrs. Glade and Miss von Holt are highly valued workers in St. Paul's Parish, and the eldest son is a teacher in the Sunday School. After a very enjoyable visit during which pictures of the Cathedral with the Alice Mackintosh Memorial tower were shown to the Glade household the return was made to San Francisco.

It has been arranged that Miss von Holt, Mrs. Folsom, Miss Stevens and a delegate from California are to travel to St. Louis together. Bishop Nichols, Archdeacon Emery, and Mrs. Crocker are to leave on October 5th. Mr. and Mrs. Guild will leave October 6th, Mr.

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McGrew and myself expect to start on the 4th.

October 3. Miss Eva M. Stevens, delegate to the Triennial meeting of the Woman's Auxiliary, and R. B. McGrew, alternate delegate to the General Convention, arrived this morning on the Sierra.

The number of Honolulu people in the hotels near the Stewart is surprising. One meets them everywhere on the streets. Most of them are homeward bound and I should not be sorry to be going in the same direction.

The Grand Opera Aida is to be given out of doors in a bleak place to night. Galski is to sing and elaborate preparations have been made, but the risk of sitting out of doors for hours is too great for one who is getting old to take.

Miss Marsh is expected tomorrow and she expects to sail on the Matsonia on Thursday. The steamer is one day late in sailing as she has been on the dry dock.

It is pleasant to hear the old Priory graduates here speak with affection of Miss Marsh. Three of them the other day said, "She made the Priory what it is and she did much to make us what we are. She took the deepest and most constant interest in our bodies and our minds and souls." Miss Marsh will return to the Priory and engage in such teaching duties as are agreed upon. From the burden of responsibility she will be relieved. It will bring happiness to all for them to know that the operation on her eyes has been successful.

The next letter will be about the General Convention.

(Signed) HENRY B. RESTARICK,
Bishop of Honolulu.



IN WESTERN KANSAS.

OCTOBER 7TH.

The Rev. Mr. MacGovern, besides having some four mission stations, is also Chaplain of the State Penitentiary at Folsom. He is travelling with Bishop Moreland as his chaplain.

It was very interesting to get his answers to the questions asked, "Yes, most

of the thousand men are young and of fair education—a number who passed through high school and a number who are college men."

"What are these men in for? Burglary, robbery of various kinds, embezzlement, forging, passing bogus checks. These last wanted money without work, or they were extravagant or had selfish extravagant wives.

"No, I don't think good connections could get such off with a fine in California.

"Yet I believe that on the first offense it would be better to give a young man another chance, making him report to the judge every six months.

"We have a large number of men who were boys in reform schools. Most of them never had a chance—no home influence for good, playing in the streets with a policeman telling them to move on, learning to cheat, to lie and to pilfer. The reformatories so far seem to have educated them from what they heard from companions in criminal practices.

"Do I get near the men? Yes, I write many letters for them and do many things for them. I have queer requests—one man wanted to study the art of advertising. I got him a book. Another wanted a copy of Euripides in the original Greek. He was an Oxford man.

"Yes, a great many scoff at religion and when I enquire I find that they know nothing about it and never attended any Sunday School or other place where duty was taught.

"Few of them know the Ten Commandments or the Lord's Prayer. They look at preachers as those who make money by lies and hypocrisy. They never thought of them as helping many people in body and mind. Many of these American young men are pagans without a moral idea. To many Christianity as they have heard it means—you must not smoke, you must not play cards, you must not dance, etc. They have never heard of the principles of the Christian religion.

"The Mexicans and some others are chiefly in for crimes of violence. There is one Hawaiian—he was found guilty of

murder and had his sentence commuted one hour before he was to be hanged. He is quite a musician."

Following this conversation with Bishop Moreland seemed to throw light on the subject of the lack of religious knowledge related above.

A small town in his diocese has a Baptist and a Methodist Church. The Baptists have eight communicant members

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and the Methodists three male members. They are both largely dependent for support on their respective Boards of Missions. The people generally will have nothing to do with these organized bodies of Christians. The young people keep away because they are continually told that playing cards, dancing and so on, shuts them off from salvation and as the young people don't believe that, they have nothing to do with organized religion and they grow up without any religious instruction.

Realizing this several of the organizations of the town sent a request to Bishop Moreland to visit the place and a moving picture theater was hired for the services. A man who had been a choir master organized a choir and taught its members the hymns and canticles. The Bishop visited offices and held meetings and he found that the people rebelled against mere emotionalism and negative religion and would have nothing to do with them.

The difficulty is this: Are the people only interested in getting another Church building for the town or do they really mean that they want the teaching of the Christian religion as held and taught by this Church? Are they so indifferent to religion that they would fail to support and attend a Church if the Bishop built one?

One thing seems certain, many small towns and villages in the United States are indifferent to organized Christianity as it is commonly presented to them.

The first time the writer ever went through Western Kansas was in July, 1882. In the few years previous to that a large number of settlers had taken up land but severe droughts had led them to abandon their shacks and dug-outs and to take their covered wagons, their families and a few belongings and to drive over the plains to their old homes across the great rivers.

On many occasions on which we have traversed the states the progress has been noted. But new people came in and tried despite the droughts.

Still the flat country while alluring to the farmer is not inviting to the one who loves to live near mountains and

sea. The scenery is what one English writer in a literary classic calls "most samely."

Yet it was only by a close call that the present Bishop of Honolulu was not elected Bishop of Salina or Western Kansas, and if elected he would have felt under obligation to have come because of what had occurred previously. In 1892 he was elected delegate to the General Convention from the Diocese of California and Dr. Dix, the president, appointed him on the committee which had to do with the division of dioceses. The Rev. Mr. Short, then from Oregon, was also on the committee, the rest of the members being old and experienced and conservative men. It so happened that the two young men were in favor of reasonably small dioceses and usually the older men, clerical and lay, were opposed to them, but in nearly every case the committee finally reported in favor of division.

Both remained on the committee until 1901 at San Francisco. Then the matter of the division of Kansas came up and the committee was opposed to it. The two who had stood together before brought in a minority report the ground taken being that the proposed new diocese made a better showing than any that had been set off in the past three General Conventions.

An amusing feature of the debate was when a delegate from Kansas had suspended from a string a huge map of Kansas showing Church conditions. The map was made of sheets of paper pasted together and as the speaker was pointing out the facts the map which was too heavy for the substance of which it was made split down the middle. A hearty laugh ensued as some one called out "Kansas is divided," and a vote taken shortly after created the District of Salina.

The Bishop of Kansas said frequently that the division which he greatly desired was largely due to the efforts of the then rector of San Diego.

In 1902 at Cincinnati Bishops were to be elected for Porto Rico, Salina and Honolulu.

A day or two before the house of

Bishops met, a letter from a very prominent Churchman in New York wrote saying: "I think from what I hear from several Bishops of great influence that you will be called to decide whether you will go to Salina." This news caused the receiver of the letter and his wife great concern. But the circumstances related made them feel that an acceptance ought to follow if such an election were made.

On the day following the meeting at 2 p. m. a telegram came, "You have been elected Bishop of Honolulu on the first ballot."

It was later learned that certain Bishops took the ground that the Rector of San Diego had lived long in California and would be more familiar with conditions. As a matter of fact he knew nothing about the Islands, but after a journey to San Francisco and an interview with Bishop Nichols the election

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was accepted. A journey is never made through Western Kansas by the writer without realizing the hardships and sacrifices of the one who accepted the election. Bishop Griswold has a hard field in a harsh climate over a scattered district.



COLONEL R. R. RAYMOND AND "THE OUTLOOK."

A letter written by Lieutenant Colonel Raymond, Corps of Engineers, United States Army, residing in Honolulu and a Vestryman of St. Andrew's Cathedral, will be of interest to the Churchmen of the Islands:

"The reputation of The Outlook for intelligence, broad-mindedness, and honesty is such that your views justly receive great weight in the minds of your many readers. It is therefore desirable that great care should be exercised by you in the preparation of your editorials.

"Your article on page 645 of the issue of July 19, 1916, does not impress me as having received the thought and care that the subject, 'Which is Catholic?', demands.

"In endeavoring to answer the questions propounded by Dr. Manning and quoted by you I find myself led to positive conclusions of fact; but on reading your statements relating thereto I find that I am led only to additional questions.

"Some of these are as follows:

"How does The Outlook answer Dr. Manning's questions categorically?

"Why do you say that the Catholic basis for church union *assumes* that Jesus founded a visible church?

"Is the Catholic faith based on an assumption or on positive statements of Scripture?

"Why do you charge any part of the Episcopal Church with holding 'that no one is working loyally under his [Christ's] authority unless he belongs to this [the Episcopal] ecclesiastical organization'?

"Where do you find in the Creed, the Prayer Book, the Articles of Religion, or any authoritative pronouncement of the Episcopal Church, or any part of it, authority or ground for such a charge?

"Why do you quote the Roman Church, with the evident intention of recommending it as an authority, in the matter of the validity of Episcopal orders, while you repudiate the same authority in matters where it is in perfect accord with both the Greek Church and the Episcopal Church?

"Do you not know that the Roman Catholic Council of Trent, when asked

by the Pope to repudiate Anglican orders, expressly refused to do so?

"Does the validity of Episcopal orders depend upon Roman error, repudiated by the best Roman scholars, or upon historic fact?

"Why do you state as a fact that two Episcopal priests, in going over to the Roman Church, 'followed to their logical and consistent conclusion the views apparently held by Dr. Manning,' for how do you proceed logically and consistently from those views to the supremacy of the Bishop of Rome, papal infallibility, the immaculate conception of the Virgin, and transubstantiation?

"By what right do you arrogate to Protestantism the truth that Jesus 'inculcated certain fundamental principles of conduct, and by his personal spiritual presence still inspires a spirit of faith and hope and love in those who accept his leadership'?

"Does the Episcopal Church deny these truths?

"If these truths embody all that is required and 'those who accept his leadership and endeavor to inculcate his principles and conform their own lives to them constitute the Church of Christ, whatever may be their ecclesiastical organization,' why did Christ say, 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you'?

"Why do you intimate that Jesus left his disciples to frame varying organizations? Does not all the evidence prove the contrary; and did not the organization of the one Church remain unchanged for centuries?

"In what respect has the Episcopal Church varied from the original organization, and where did the break occur?

"Is not that church catholic (in other words, universal in reach, comprehensive, and general), which holds to all the truths, and only the truths, which have been proved to be truths from the beginning?

"Can the Roman Church or any Protestant sect meet this test?

"Are you honest enough to republish your article, with these questions and your answers thereto?

"R. R. RAYMOND,
"Lieutenant-Colonel, Corps of Engineers, United States Army.
"Honolulu, Hawaii."



MEMORIAL TO GENERAL CONVENTION ON THE USE OF THE PRAYER BOOK.

A memorial to the General Convention has been issued by a group of clergymen and laymen, largely, it is understood, through the instrumentality of the Rev. J. Howard Melish of Brooklyn. The memorial begins as follows:

"We believe that when the General Convention, meeting in New York in 1913, adopted without debate the resolution that the revision and enrichment of the Prayer Book shall not include any change of doctrine, any real enrichment and genuine revision were thereby precluded. The Church in our day has been led by the Spirit of Truth as in the days of our fathers. As our fathers gave utterance to the guiding Spirit, and that utterance is the noble liturgy which has been our glorious inheritance, so we would humbly think that the Spirit's utterance in the present should be incorporated into the liturgy, if the liturgy is to remain for us and our children the interpretation of our aspirations and needs. The Book of Common Prayer has articulated the thoughts of many hearts in all the ages past. Only as spiritual humanity finds in its priceless pages the illuminating word which vitally utters all human needs, will the Liturgy continue to hold the place of honor and confidence."

The memorial proceeds, then, to suggest a particular need for revision. Attention is called, first, to the great missionary revival which set in much later than the Reformation, and which ought to have a marked influence on the language of the Prayer Book. The Good

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Friday collect, it is stated, does not promote the religion of Christ. Several other illustrations are cited as showing unfortunate phraseology. "Beautiful modern prayers for missions exist which may well find a place in the Book of Common Prayer. But enrichment demands also revision of the doctrine of some portions, at least, of what is now in the Book."

Next, it is stated, the social problem that confronts us in our own day is inadequately recognized in the Prayer Book. "We desire to have our social liturgy enriched with prayers which declare that the Kingdom of God has already come; that it is on earth, growing like a seed, acting as leaven; and that it will come on earth in perfect splendor when man's will and purpose become one with the Father's." So also there should be prayers for specific needs of those who are at work for the Kingdom. Thirdly, it is stated, there are errors in scholarship such as have been shown by the researches of the last seventy years. As illustrations it is asked, "Why should we continue to use in the opening sentences of the Burial office quotations from the Book of Job which scholarship declares are misquotations, and which are misleading as well? We know today the Roman custom to which St. Paul referred when he declared that we were in baptism acknowledged by God to be His sons. Is there any good accomplished, rather is not serious harm done, by continuing to teach children in the Catechism and their parents in the office of Baptism that by Baptism they are made the children of God?"

Again, recalling that in its structure our Book largely follows the Latin liturgies, there is also a reminder of how the Greek liturgies differ from those of the West in emphasizing the fact that "God is light, in whom is no darkness at all, and that we are children of the Light. For one reminder of our high destiny as heirs of God there are many reminders that we are 'miserable offenders' and our children are 'conceived and born in sin.'" It is then stated that uniformity has not, in fact, been obtained in the use of the Prayer Book and the suggestion is made: "We urge, therefore, the adoption of a rubric at the beginning of the Book of Common Prayer to the effect that the use of the Book is to be optional with the individual congregation."

The signatures are divided into three classes. Twenty-two names indicate as many persons who sign without reservation. The names are printed alphabetically without designation as to bishops, priests, or laymen, and among them are

observed the names of the Bishop of Utah, the Bishop of San Joaquin, the Rev. Drs. and Messrs. C. G. Currie, Carl E. Grammer, Percy S. Grant, William Norman Guthrie, John Howard Melish, Frank H. Nelson, P. G. Sears, Samuel Tyler, and Holmes Whitmore. Best known perhaps among the names of the laymen is that of George Foster Peabody. The second group, consisting of only five, note that they concur in the main purport of the memorial, but are not able to subscribe to all its details. Those signatures include the Bishop of West Texas, Rev. Dr. C. K. Benedict, the late Seth Low, and others. There are then the names of twelve who sign as "heartily concurring in this memorial but not approving of the Optional Use." These are the following: Rev. Messrs. and Drs. Robert S. Coupland, Alexander G. Cummins, Charles M. Douglas, Charles E. Hutchinson, Charles R. Gilbert, James Clark Morris, Karl Reiland, Howard C. Robbins, Philemon F. Sturges, Arthur N. Taft, Burritt P. Tyler, Walter C. Whitaker.

THE UNITED OFFERING.

A telegram from Bishop Restarick informs us that the Triennial United Offering of the Woman's Auxiliary at the General Convention amounted to \$352,147.00. This offering was taken up on October 11th, and shows an increase of \$45,650.34 over that of the last Triennial offering, which was \$306,496.66.

THE CHURCH PENSION FUND.

At the present stage of the campaign to raise \$5,000,000 for the Church Pension Fund, it would not be fair to pub-

lish a rating of the dioceses by name on the basis of their respective contributions. There are special reasons why certain dioceses have not come forward. In some cases local campaigns have taken precedence; in others it has been impossible to secure all the coöperation desired.

Three million dollars have now been pledged. It is confidently expected that the remaining two millions will be pledged before March 1, 1917, the date set for the conclusion of the campaign. It must be evident, however, that in the collection of the \$3,000,000 a large percentage of the most generous Church people have been approached.

In securing \$2,000,000 more, organization of a very effective sort must be secured in the dioceses which have not yet contributed.

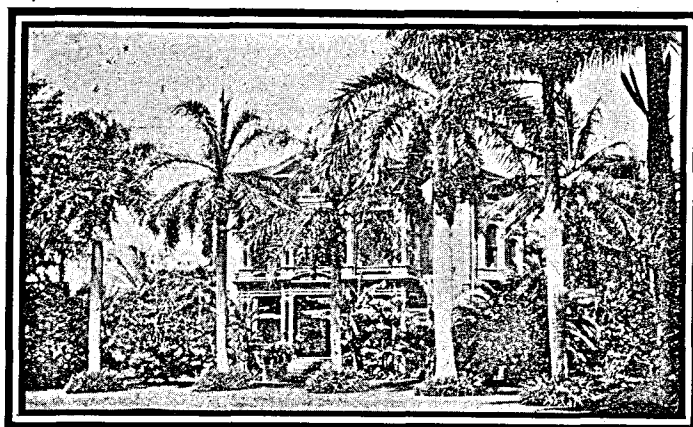
Drops That Help to Fill.

The spirit of sacrifice and devotion actuating the contributors to the \$5,000,000 Reserve Fund is indicated by the following note, recently received by Bishop Lawrence:

"I am a member of the Curtis Home and have been for a number of years, and I do not receive a regular income, unless the \$1 per month, which the trustees allow each one of us can be called such. Therefore, I am afraid the small amount I can afford to send to the Pension Fund will be like a drop in the bucket, but I do feel as if I would like to help in so laudable a cause, and will send 30 cents. I wish it might be more and I hope it may be acceptable to the Lord and to you."

Bishop Lawrence in replying said: "You will permit me to say that your

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gift is one of the most gratifying that we have received on account of the sacrifice and interest that it represents. It is also one of the most helpful in raising \$5,000,000, for I am sure that the story of your gift will induce many Churchmen and Churchwomen to give thousands of dollars in the desire to reach the same level of interest that you have shown."



CATHEDRAL REGISTER.

BAPTISMS.

- September 3—Alice Lees Hoohokuokalani Jordon,
By Canon Ault.
10—James Yin On Ah Chin,
By the Rev. L. Kroll.
14—Lita Greig,
By the Rev. L. Kroll.
14—Marian Emily Greig,
By the Rev. L. Kroll.
16—Grace Jessie Dickey,
By Canon Ault.
28—William Heath Davis King,
By Canon Ault.

BURIALS.

- September 11—Charles Nelson,
By the Rev. L. Kroll.
23—Alexander Kidd,
By Canon Ault.

General Offerings	\$263.43
Hawaiian Congregation	55.55
Communion Alms	32.93
Specials	7.25

Total \$359.16

Number of Communions made during
September 299

YOUTHFUL MUSICAL PRODIGIES OR MODERN MUSICAL PRODIGIES.

The word prodigy is derived from the Latin words, "pro et agere," meaning to do before or ahead of the natural time. The term has become restricted in meaning, and refers especially to the superior development of a child, who early evidences great ability. It is sometimes claimed that such a child is often abnormal in his relations with other children, and with his elders, but this is true only in a very few instances. It is undeniable that there are well known cases where the mental phenomena covered only the early years of a child's life, the individual being but ordinarily brilliant in later years. The plastic mind had merely been taught to do "stunts." We are here only concerned with the prodigy who has not had an arrested development, and who has made the world richer for having lived.

The world in comparatively recent years has been no less fruitful in prodigies, than it was years ago, contrary as this fact may seem to universal opinion. The public mind has of late become keenly interested in the youth who is precocious along any line. It is of greater importance to the world that the "wonder child" becomes a "wonder adult," than that the precocity be merely confined to immature years. The musical prodigy has more often developed into an adult genius. Because of this fact we are potently interested in the modern musical prodigy. Among these we can name some artists of the piano and violin, as well as a few famous vocalists.

Who of us is not familiar with the

names Paderewski, Rosenthal, Ham-bourg, Josef Hoffmann, Pepito Arriola, Saint Saëns, Busoni, Carrêno, each a finished artist in pianoforte, and each having shown pronounced ability when a child?

Let us turn our attention to Paderewski ranking, perhaps, foremost among these artists. We are told by authority that his mother, herself musical, had him commence his own course when he was only three. At the early age of six he took his first formal piano lessons. He remained with one master for four years, and was then beyond the need of local instruction. When he was twelve he went to the Warsaw Conservatoire, showing here such remarkable progress that he soon surpassed his masters, and was himself elected a professor at the institution. Paderewski lives in a time when mere finger dexterity is not sufficient. He has combined mind and soul with a supple wrist and pliable fingers, enabling him to reach the hearts of his listeners through the keyboard.

Cuthbert Hadden tells us Rosenthal, musically, was something of a prodigy, at ten being able to appear with his master, Carl Mikuli, in a public performance of Chopin's Rondo in C for two pianos. Thus far there had been no special intention that the boy should adopt a musical career. But Fate often hangs on trifling incidents. The same year Rosenthal set out on foot for Vienna to see Rafael Joseffy, and consult with him about his future. Joseffy heard him play, and gladly agreed to take him as a pupil. He made his debut in 1876, at the early age of fourteen years, playing Beethoven's Thirty-two Variations, Chopin's F

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minor Concerto, and some pieces by Liszt and Mendelssohn. Liszt was present and warmly praised the player. "There is within you a great pianist, who will surely work his way out," he said.

Mark Hambourg, who travels to and fro upon the earth, delighting great audiences, has now lived for thirty-four years, but many will still remember and think of him as an infant prodigy. He did not like being exploited and feted as a "wonder child." Ladies insisted on kissing him, and stroking his hair, and he found it "so tiresome." They brought him flowers, though he told them bouquets were no use to him; and at last he made it a rule that ladies couldn't kiss him if they only brought flowers; they must bring sweets, for he was very fond of them.

In those days when he was about nine or ten, he "did not love practising a bit." In fact the naughty little boy would sometimes run wood splinters into his fingers, so that he shouldn't be able to practise! The idea of having to play was repugnant to him until he made his first public appearance. He recalls that they would keep taking him to big colleges to make him play before the scholars. He didn't like this at all, because he thought the other boys had a contempt for him as a sort of little freak. "They had to applaud me," he says, "whereas it was easy to see they would have preferred to punch my head. I was sorry not to be allowed out in the playground with them, because if they'd started anything of the sort, I think I would have pretty soon taught them to respect me."

His prodigy period was directed by his father, Michael Hambourg. Then he was sent to Leschetitzky at Vienna with

whom he studied for three years. It is said that Leschetitzky returned him all the fees he had paid, with the remark: "Take this, for you will need it in your career." An extract from a fellow-pupil's diary gives a vivid picture of him in class: "He marched up to the piano, and sat down as usual with a jerk, looking like a juvenile thunder cloud. When he stopped we burst into a storm of applause, but, grim little hero that he is, he was off in the drawing room almost before we began to clap. Professor turned round to us and murmured: 'He has a future; he can play.'"

Likewise did Josef Hoffmann, well known and loved by all Americans, show musical tendencies at a very early age. His father undertook his training with great care, and since the child gave remarkable promise, the musicians of Russia took an extraordinary interest in him. He appeared in public at the age of six, and before he was ten years of age he was the most celebrated "wonder child" of his time. He traveled thousands of miles, including tours of America, playing complicated classical compositions in a manner which surprised musicians everywhere. Fortunately for his health and education his tours were terminated in time for him to study for the advanced work of the more mature artist.

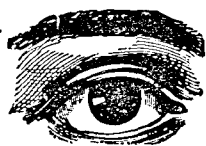
Perhaps the most interesting of our modern prodigies is Pepito Arriola, now, only nineteen years old. The following is taken from a narrative of his own childhood, written when he was twelve: "I cannot remember when I first commenced to play, for my mother tells me that I wanted to reach out for the keyboard before I was out of her arms. I have also learned that when I was about

two and one-half years old, I could quite readily play after my mother, anything that the size of my hand would permit me to play.

"I loved music so dearly, and it was such fun to run over the keyboard, that the piano was really my first and best toy. I loved to hear my mother play, and continually begged her to play for me, so I could play the same pieces after her. At that time word was sent to the King of Spain that I showed musical talent, and he became interested in me, and I played for him. When I was four my mother, following the advice of Herr Nikisch, took me to Leipsic to study. In my early work I was allowed to play in public very little, although, there were constant demands to engage me. I did, however, play at the Great Albert Hall in London. The big building holds eight thousand people, but that was so long ago that I have almost forgotten all about it, except that they all seemed pleased to see a little boy of four, playing in so very big a place. I also have played for royal personages, including the Kaiser of Germany, who was very good to me, and gave me a beautiful pin. I like the Kaiser very much. He seems like a fine man."

Saint Saëns, Busoni, and Carrêno can each be placed among the modern prodigies, at whom the world has marvelled. Each developed in technique and artistic feeling, and each holds an enviable place in the musical world.

Among the vocalists Melba stands alone in youthful precocity, though her genius was not recognized upon her first appearance. Her voice has always shown limpid perfection. At the early age of six she had sung publicly, and be-



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fore she was out of her teens had had systematic training at the Melbourne College. For nearly a quarter of a century, she has held a pre-eminent place, and her career has been a succession of triumphs. While Melba had an ideal voice of superhuman purity, Clara Butt exercises the widest sway over the musical affections of so-called "unmusical" people. At the early age of sixteen she had gained a scholarship at the Royal College of Music, distinguishing herself particularly in the performance of opera. Her presence even in youth was commanding, and her beauty extraordinary. She always evidences a great love for music, and takes an exalted view of her vocation.

You will agree with me that no three names command greater respect in the modern musical world, than the well known trio of (world) famous violinists—Kubelik, Mischa Elman, and Kreisler. All are masters of their chosen profession, they have given the violin a soul.

Little did the poor gardener of Mischell realize that the second boy coming unwelcome to their impoverished home should, before five short years had elapsed show marvelous ability, pleading persistently to be taught to play the violin. His father agreed, and in six months pupil outdistanced teacher, and people came miles to hear him. The gardener though very poor was also wise and refused to exploit little Kubelik as an infant phenomenon. By working stoically enough pennies were amassed to further the boy's education. At the age of twelve Jan was placed in the Conservatoire at Prague, where Cevcik, the famous, became most devoted to him. After six years of study his playing created a furor. The bond between father and son made the unselfish boy realize that his applause from admiring listeners had really been earned by his father. Not only is Kubelik a musical genius, he is a phenomenon in more ways than one. He is called by some a young Liszt in appearance, while his graceful hands are said to be like Pagannini's.

Another artist who regards the violin as the chief expounder of tonal beauty is Mischa Elman, now but twenty-four, the son of a Jewish schoolmaster in South Russia. He took to the fiddle as ducks take to water, his first public appearance occurring when he was only five. He says, "For an urchin of seven I flatter myself, I rattled off Beethoven's Kventzer Sonata finely." Recognizing him as a genius his father surmounted money difficulties, and the boy obtained a mission to the Imperial School at Odessa.

At the age of thirteen he appeared at

the most important musical society at St. Petersburg, a substitute for his teacher, Auer, whose prerogative it had always been to play at this opening meeting. He was then and there engaged by a German concert agent. His playing in every respect, in tone, technique, artistic feeling, and in intellectual grasp was that of a full grown man. He evidently felt and thought out every bar for himself.

It is seldom that an artist can master to perfection music of such varied character as does Fritz Kreisler, the son of a leading physician of Vienna. The first prize and gold medal of Vienna Conservatoire were his when only ten, and two years later, he gained the Premier Prix de Paris, never before won by an artist so young. He has for years been acknowledged the most eclectic violinist before the public today.

These prodigies, these "wonder children" of the realm of music, are each enriching the world. They are freaks in no sense of the word, each living wholesome, normal lives. True it is their one big interest in life has no doubt to a certain degree set them apart. Surely their youthful promise has materialized.

The writer wishes to state that a great deal of the reference material for this theme was taken from "Modern Musicians," by Hadden, and from "Great Pianists on Piano Playing," by Cooke.



PERSONALS.

A letter from the Rev. P. T. Fukao tells us that he hopes to leave Japan for Honolulu by the Tenyo Maru, which sails on the 14th of October. Owing to the prevalence of cholera in that district, however, he may be delayed until a later date. Mrs. Fukao is out of the hospital and is doing very nicely and the children also are well.

The Rev. Mr. Bodel writes from his home at Los Angeles that he is getting acquainted with his family again. They are having a family reunion after many

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years of separation. Mrs. Bodel and Mynarda were visiting in Salt Lake, but were expected shortly at Los Angeles. Mr. Bodel has been kept busy making addresses and he says the people there are anxious to learn all they can about Hawaii.

Miss Abby S. Marsh returned to Honolulu on the Matsonia, which arrived on the 10th. She has been away for a year, most of the time in New York, her eyes have been receiving medical treatment. Miss Marsh returns with her eyes in very good condition and in good health. She has been associated with the Priory since her arrival in Honolulu twelve years ago and has been a friend and mother to the girls. The girls know this and when word came that Miss Marsh was surely returning there were many happy faces to be found in the Priory and other places where graduates and former attendants of the Priory live.

Miss Roberta S. Caldwell of Lahaina, Maui, was a visitor in Honolulu from October 14 to October 16. She brought with her a little girl who was in need of medical treatment. The little girl is now at the Children's Hospital and we hope she is doing well.

The Matsonia, which reached Honolulu on October 11th, brought to us Miss Helen Maddock of California. Miss Maddock comes to aid Miss Dran in the work at St. Elizabeth's and judging from her letters she will prove a very valuable assistant.

During the month of October Sisters Beatrice and Albertina spent a few days at the Rest House, Halekapa. The air at the Rest House is cool and bracing and the quietness of the place is very restful, and we hope that the little vacation was beneficial to them.

Mrs. C. C. Black and Miss Gaelic Richardson and party spent a week-end at Halekapa. They both are among our most efficient workers and are doing a remarkably good work at St. Mark's, Kapahulu.

AFTER A CENTURY.

A little more than a hundred years ago, Voltaire declared that there would not be a copy of the Bible on earth within a hundred years. Voltaire is dead, and one has to "look up" the date of his death, but the Geneva Bible Society is using the very printing press on which his prophecy was printed. Today, four hundred million copies of the Scriptures, in fully

five hundred tongues, are in circulation.

"One hundred years ago, nearly every country in Asia and Africa was closed to the Gospel; there were almost no missionaries; now there are 25,000 Protestant Christian missionaries in foreign lands.

"Then the Bible had been translated into sixty-five languages or dialects; now into more than five hundred.

"Then, there were contributed a few thousands of dollars a year; now \$30,000,000 are given to foreign missions by Protestant Christians.

"Then, there was no native ministry; now, over 112,000 pastors, evangelists, Bible women and other native Christian helpers.

"Then, there were no single women missionaries; now, there are over six thousand.

"Then there were a few mission schools started; now, there are over 35,000. Protestant schools and colleges, with nearly 2,000,000 pupils.

"Then, there was not one mission press; now, there are one hundred and sixty publishing houses and mission presses, and four hundred Christian periodicals published on the mission field.

"Then, no protestant denomination, as such, was committed to foreign missions, excepting the Moravians; now, every respectable denomination has its home and foreign missions.

"Then, there was not one mission hospital, orphanage or other charitable institution; now, seven hundred mission hospitals, and over five hundred orphanages and asylums.

"Then, Judson, Carey and Morrison had to labor from seven to ten years for a first convert; now, there are more than 120,000 Protestant Christians added to the churches in heathen lands every year."—*Selected.*

In one wonderful prophetic utterance the mother's strong consoling tenderness is taken up by the Eternal Himself as the

only worthy image of His own. He clasps to His infinite heart the tired and broken hearts of His human children. And lo, an ineffable maternity is found to live and breathe and burn in the depth of the Almighty Father's love: "As one whom his mother comforteth, so will I comfort you."—*Bishop Moule.*

The habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit.—*S. Smiles.*

ABSENT ALL AROUND.

The absent-minded professor returned home one evening, and, after ringing his front doorbell for some time to no effect, heard the maid's voice from the second story window: "The professor is not in."

"All right," quickly answered the professor, "I'll call again." And he hobbled down the stone steps.—*Lippincott's.*

A THOUSAND TACKS.

In New York, the other day, a man was quarrelsome on the street, and a policeman attempted to arrest him. But the policeman found he had an unexpectedly hard job on hand. The man seemed to be a human porcupine, covered with sharp prickles that tore the hands of the officer. However, in spite of the pain, the arrest was finally made, and the man was rounded up in the police station. The officer's hands were

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running with blood, and an examination was at once made as to the case.

Then it was found that the man had upon his person a thousand tacks, all turned point outward, and so arranged that anyone touching him would be wounded by them. They were thrust through his coat, his trousers, his stockings, the leather of his shoes, and even his collar and necktie. He turned out to be a lunatic of quarrelsome tendencies who had invented this way of arraying himself so as to be ready against all comers; and he and his thousand tacks were duly taken back to the asylum from which his mistaken family had had him released a week before.

Of course, he was not fit to be at large. But are there not people, otherwise sane, whom no one dreams of sending to asylums and yet who sally forth every day—yes, and sit at home, too—armed with a thousand pricks and ready for encounter? Are there not Christians, alas, who are like this? "Breakfast is a dreadful meal," said a girl in a Christian household (so-called), "for we are all so cross and disagreeable." Was it not a confession of spiritual aberration? Christianity and crossness are opposite poles. The Christian's armor is of love and hope and faith—there is no place in it anywhere for a single tack.—*Forward.*



A great many questions of vast importance are going to be dealt with by this Convention, and its meetings, always interesting, will this year be increasingly so by reason of the vital nature of some of the questions to be discussed. Among them the relation of the Board of Missions to what is known as the Panama Conference, will be sure to arouse interest if not to inspire a great debate. The subject of Missions generally is always a very prominent feature of the deliberations, and reaching, as they now have, an expenditure of nearly two million dollars yearly, its importance cannot be over estimated. What is known as the United Offering, being the gift of the Woman's Auxiliary, which will probably amount to the immense sum of a quarter million of dollars, will be presented in a solid gold receiving dish, only used on these occasions, at a grand gathering of women at the beginning of its sessions. Altogether the Convention this year, it may be expected, will go down to history as among the most significant evidences of the growing greatness of our Communion, and of her increasing influence among Christians and in the world at large.

CONCERNING PRAYER BOOK REVISION.

Letter From Bishop Whitehead.

Mr. Editor:—It is very gratifying to read in our three representative Church papers editorials which are clearly not opposed to the idea of Prayer Book revision. Such editorials will no doubt prepare the way for at least kindly consideration of the report of the Joint Commission, even if the proposals of the Commission are not accepted or approved. Those proposals are very largely such as those for which the Rev. Dr. Peters has received high commendation on every hand.

Now that the report of the Commission is published and before the Church for consideration, each member of the Commission as well as every member of the Church is at liberty to express his opinion thereon. No doubt many will be the comments of favor and disfavor. I beg to submit the following remarks prefatory to a study of the report:

Since its appointment in October, 1913, the Commission has held six sessions of four days' duration, and has carried on a large correspondence, its sub-committees meeting also frequently for consideration of their respective subjects. So great has been the progress of liturgical science in the last half century, that it has seemed inevitable that some (and perhaps numerous) alterations in the Book of Common Prayer should be made, in the interest of scholarship. Moreover in the circumstances of this Church seeking to reach the cosmopolitan population of the United States, as also to attract American people by an American service, it must needs be that Anglican tradition and usage be in certain points set aside.

This, I submit, the Church can safely do, since, firmly anchored in the past, she can sway this way and that as the current flows, adapting herself to modern ways, appealing to national characteristics, popularizing that which has seemed to so many of our fellow-citizens a cold, conventional and formal worship. Thus may the Church all the more witness to that Catholic faith and maintain that Catholic spirit which is the same for all generations—unchangeable itself, but suited for every century and for all kinds of people.

Therefore, in the report which the Commission has prepared to lay before the General Convention, it testifies that the almost countless suggestions received by the Commission from all over the country have shown that revision and en-

richment of the Prayer Book are most earnestly desired by Church people of every "school of thought." And the Commission has diligently sought to meet the needs and wishes of our own present time, and to recognize the wider horizon and nobler vision which characterize the work and worship of the American Church today.

To these ends there appear in the report instances of:

(1) *Correction.* E. G., in the transfer of the Lord's Prayer and the Prayer of Humble Access to their logical position *after* the Prayer of Consecration, the place which they occupied in the first English Prayer Book. Also in the omission of a sentence in the Gloria in Excelsis, commonly attributed to a printer's mistake. Also, in the correct translation of certain words in Scripture readings, here and there, e. g., "condemnation" for "damnation."

(2) *Simplifying.* As in making clear rubrics which are ambiguous. Also by prefatory directions, somewhat avoiding a multiplicity of rubrics in the body of the book. Also by removing some difficulties from the Catechisms, etc.

(3) *Brevity.* By considerable *permissive* use or omission, and by authorizing short popular services on certain occasions. Also by recommending shortening the form of certain of the Commandments, as was done in the first English Prayer Book, and also in the recent Scotch revision. Also by abbreviating exhortations wherever they occur,

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(4) *Amplification*, where it might seem to be of advantage and in accordance with the best liturgical usage, e. g., in the Communion Office, more comprehensive intercessions, and commemoration of the departed, common to all historic liturgies. Also by making more positive the Confirmation Service. Also by providing a more cheerful and hopeful office for the visitation of the sick; and certain words of comfort in the burial office.

(5) *Recognizing the Great Case of Missions*, e. g., inserting a missionary petition in the prayer for Christ's Church, and supplying elsewhere various other prayers of like missionary character.

(6) *Meeting present requirements* in providing new Collects, Epistles and Gospels, and numerous special prayers; recognizing the Ember Days, and national days of observance, adding to the calendar in black letters names of various national saints. Also providing a burial service for a child and permitting reservation of the sacrament for the sick, under well-defined restrictions and conditions.

(7) *Certain alterations in the Psalter*, so that it may be more intelligently and profitably used by a Christian congregation.

(8) *Reducing the size of the book*, by omitting the Offices for Prisoners and for those at sea—so little used, providing, however, special prayers appropriate. Also by omitting the unnecessary duplication of Litany and Holy Communion Service.

(9) *General rearrangement* of the several parts of the Prayer Book, so that they fall together in a more orderly and logical sequence, that our services may be the more readily understood by strangers attending them.

(10) *Comprehensiveness*. Imitating the Catholic spirit of the revisers of the first American Prayer Book (shown by permitting the alternative form in the Ordination of Priests, and the omission of the sign of the cross in baptism; and by inserting the explanatory rubric as to the descent into hell in the Creed), the Commission has thought it well to recognize the suggestions of those who asked for the historic alternative in the administration of Confirmation, and the well-nigh universal liturgical use of the "*Benedictus Qui Venit*" in the Communion Service; proposing that each shall not be compulsory, but *permissive* for those who may desire it.

The purpose has been above all things to be constructive and helpful, and to be

especially mindful of the efficiency of the Church in the circumstances which surround her today. No more fitting expression of the wishes of all concerned in this work can be found than in the noble words which close the Preface to our present Prayer Book:

"And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid and charitable frame of mind, without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind, in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

CORTLANDT WHITEHEAD.

Pittsburgh, Pa.

—Taken from *The Southern Churchman*.



ST. ELIZABETH'S SCHOOL.

Miss Annie S. Dran continues as principal of the school this year, having as her assistants Miss Helen Maddock and Miss Irene Hill. The day school has an enrollment of fifty-six pupils, a gain of twenty-three over last year's enrollment.



MOTHERS TO BLAME FOR GIRLS' FALL.

We print this article because we believe that it tells the truth. It is written by a woman of great experience. The principles set forth apply in Hawaii as they do in the large Western City from where the paper is printed from which the article is taken entire.

These are things which ought to be known and not that which we should hide away. We have to face these matters all the time and to save girls of the future we have to teach and train and inform the girls of today.

HENRY B. RESTARICK.

MOTHERS WHOSE DAUGHTERS MAY GO WRONG.

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have gone to stay all night with a girl chum.

2—The misunderstanding mother. She nags and fusses and loses her daughters' confidence.

3—The silly, frivolous mother. She likes to see her girls powdered and rouged and wearing silk stockings and having lots of beaux.

4—The indifferent mother. She does not question her daughter's whereabouts when the latter comes in late from long automobile rides.

5—The overworked mother. Starvation wages made her a household drudge or a breadwinner and she has no time to make home happy for her girls.

6—The irreligious mother. She gives her daughter no religious training and seldom insists on her attending school regularly.

7—The drinking mother. There is scarcely any hope for her daughters.

No, girls do not go wrong in great cities because of black mustached villains who come riding in taxicabs or rich young men who come speeding in motor cars or because of the bright lights of dance halls or the darkened ones of movies or because of the love of silk stockings or highballs or even because of being forced to board away from home.

Blame for the false step can usually be traced to the mother.

Parents may rise in indignation at that; but:

"The city's large quota of girls gone astray is largely a matter of mothers and fathers and homes," says Miss Frances McGillis of the parole department, whose work largely is helping the girl who has made her first start down the crimson pathway.

Not that Miss McGillis would exonerate the villain or the young men who take girls to Dodson on motorcycles or the economic system that develops inefficient mothers, but she believes that the big problem just now is getting parents awakened to their responsibilities.

FATHERS SHIFT BLAME.

"Poor home training—that is the cause back of nine-tenths of our records of delinquent girls," says Miss McGillis. "And for that the father is equally to blame with the mother."

Miss McGillis has records to prove her assertions.

Take for instance Dollie S. and her sister who are in the state industrial school at Chillicothe, all because of their mother.

Miss McGillis found these girls, about 15 and 16 years old, at a questionable dance hall on Grand avenue. When she called at their home to talk with their mother concerning her daughters' delinquency, the woman was indignant. Her daughters, she declared, were not at such a place. They had gone to stay all night with a girl chum, she said.

Further investigation proved the girls had been using the ruse of staying all night with other girls to engage in all sorts of questionable adventures.

"That was the type of the gullible mother," said Miss McGillis. "Sometimes I think she is the most frequent sort. She believes anything her children tell her and hasn't enough sense to investigate their whereabouts for herself. This 'staying all night with girl chums' is the oldest ruse to cover wickedness in the world."

Miss McGillis turned to the record of two extremely pretty girls who have been charges of the juvenile court. They come of a very good, prosperous family. One girl now is in Chillicothe. The other is "going the pace" about town.

"It was the misunderstanding mother that caused the trouble here," said Miss McGillis. "The mother meant well, but she antagonized her daughters from the time they were out of short dresses. She nagged continually.

MOTHER QUARRELED.

"If one of the girls came down stairs with rouge on the mother would quarrel with her and insult her instead of trying to show her the folly of her way. The mother soon lost the confidence of the girls. They told her lies and got away from home to begin their careers of crime. We have worked with them a long time, but I fear there is little hope now of reformation."

The next card, Miss McGillis examined had "Silly mother" written on the edge.

"It should be 'Ignorant mother,' I suppose, she said.

"This girl at 14 years old was running around with immoral men. When I looked at the girl's dress I realized what kind of a mother she possessed. She wore a wealth of 10-cent curls and thin silkoline dresses, high cut and low cut to her work. The mother did not seem to see any wrong in that, or in her daughter being out late hours at questionable places."

Gladys M.'s troubles began in an automobile. "But the mother—or father, really was to blame," explained Miss McGillis.

MOTHER NEGLIGENT.

"This girl had an indifferent mother. When her daughter would get in at 2 o'clock in the morning from a joy-ride she would not bestir herself from her slumbers to find out why the girl had got in so late. And when boys, whose last name even the girl did not know, came to call, the mother would not leave her backyard gossip to look them over."

The next two cards were of young girls whom Miss McGillis had found at a questionable rooming house.

"There is a certain set of flats near the downtown district," she said, "which is the hanging out place for many of these girls who run away from home. There they rent rooms and entertain their boy

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friends, often for a days at a time. A residence at this place is the first step toward a professional immoral life."

The two girls were living at these flats with men friends when Miss McGillis discovered them. One of the girls, who came of a good family, ran away from home after her mother died. She has since been persuaded to reform and return to live with her sister. The other went home for a short time, but became discontented and went back to the old life.

COOPERATION REFUSED.

"Motorcycles" was written at one side of the next bunch of cards Miss McGillis held.

"Motorcycle parties have been quite a problem with us this summer," she said. "During the summer nights, parties of as many as 100 couples would go from the east part of town to Dodson. Many of the boys would take beer and drug it with cigar ashes. It would be far in the night before the girls returned home. And yet we had little cooperation with the girls' mothers in dealing with these problems.

"In some cases the girls defied their parents. In others the mothers and fathers were too hard pushed making a living to even know where their children were. In others the homes were disrupted and the girls came and went as they pleased.

"If a girl has a happy home, she is not apt to leave it when temptation assails her. But when you consider that many of these girls come from homes where there is strife and turmoil and drinking, it is no wonder that they seek a little joy among the bright lights.

"The older straying girl, who seeks the bright nights for a living rather than a good time, shows the same record of unhappy home training," Miss McGillis says.

"The first step usually is leaving home, and after that the way downward is easy," she said. "In nearly every case, where a mother's training has been what it should be, a girl sticks to an honest life no matter how hard it may be."

The irreligious mother and the mother who drinks are factors in causing their daughters to sin, Miss McGillis says.

"There are lots of things to be remedied to save girls from downward paths. Some of these are starvation wages. Others are the race of immoral, irresponsible youths that parents are rearing and who are causing the downfall of hundreds of girls. Others are immodest

dress of girls in school and in business, dance halls, darkened movies, automobiles—oh, an infinite list of things. But the most vital thing of all is a training for motherhood that should begin when the mothers-to-be are in short dresses themselves."



PERFECT THROUGH SUFFERING.

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand

If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear:
He knows how few would reach heaven at all

If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet,—
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you

Whose courage is sinking low;
And well if your lips do quiver—
God will love you better so.



Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.—*Abraham Lincoln.*



Hold yourself responsible for a higher standard than anybody else expects of you. Keep your personal standard high. Never excuse yourself to your-

self; never pity yourself; be a hard master to yourself, but be lenient to everybody else.—*H. W. Beecher.*



Goodness is a yeast that will not lie hid. It must leaven or doubt that it has the leaven. The surest way to scatter the latent self-distrust in your soul is to use what power you have. It is use that makes that power effective, but it is faith that first makes it real to you.—*W. H. Blake.*



The methods of Christ's teaching were if possible more remarkable than the substance of it, and compelled surprise by their boldness as well as by their wisdom, by their originality, and yet by their profound acquaintance with the human heart.—*Bishop Thorold.*



The bravest are the most humane, the most kind; and if anyone be truly brave let him learn to be gentle and tender to everyone and everything about him.—*Rev. Arthur Sewall.*



IDEAS ON EDUCATION EXPRESSED BY SAMUEL CHAPMAN ARMSTRONG

To implant right motive power and good habits aided by the student's own perceptions, to make him train himself, is the end of discipline. Yet there is need of much external force, mental and moral, especially upon the plastic natures with which we deal. There must be study of character, advice, sympathy, and, above all, a judicious letting alone.

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	Amount Assessed	Amount Received	Amount Assessed	Amount Received				Amount Assessed	Amount Received
				1st.	2nd.	3rd.	4th.		
St. Andrew's Cathedral.....	\$ 300 00	\$ 23 35	\$ 300 00	26 80				\$ 150 00	
St. Andrew's Cathedral, Hawaiian.....	63 00		63 00	11 70				27 30	
St. Clement's	63 30		63 30					26 70	
St. Peter's	45 00		45 00	13 10				14 50	
St. Elizabeth's	21 70	21 70	21 70	5 45				9 50	9 50
Epiphany	15 00		15 00		6 65			6 00	
St. Mary's	8 00		8 00	2 50				4 00	
St. Mark's	7 00		7 00					4 00	
St. Luke's	12 60		12 60	5 00	10 00			6 00	
Holy Trinity	10 00		10 00					4 00	
Good Shepherd	40 00		40 00		10 00			10 00	
Holy Innocent	15 00		15 00		10 00			6 00	
St. John's	10 00		10 00	2 00				4 00	4 00
Holy Apostles	20 00		20 00					5 00	
Holy Apostles, Japanese.....	10 00		10 00					2 00	2 00
St. Augustine's.....	10 00		10 00					5 00	
St. James'	7 0		7 00					2 00	
Christ Church	22 40		22 40					6 00	
St. Paul's	10 00		10 00					2 00	
Paauiilo	5 00		5 00	5 00				3 00	3 00
Papaaloa.....	5 00	1 00	5 00	2 00				3 00	1 00
Specials		9 50							
	\$ 700 00		\$ 700 00					\$ 300 00	

It is felt that the Parishes can stand this; and the amount if fully paid in will cover the present necessary expenses.
(Signed) GUY H. BUTTOLPH, YAP SEE YOUNG, ARTHUR G. SMITH, R. B. MCGREW,

Board of Equalization.

N. B. In future months the spaces will be filled in as payments are made.

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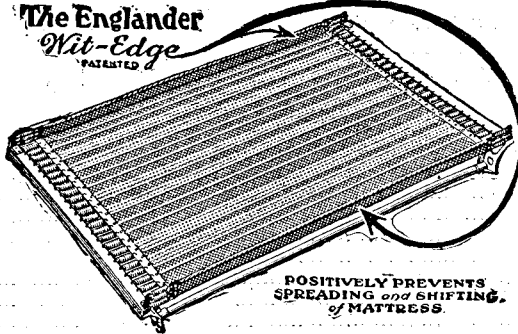
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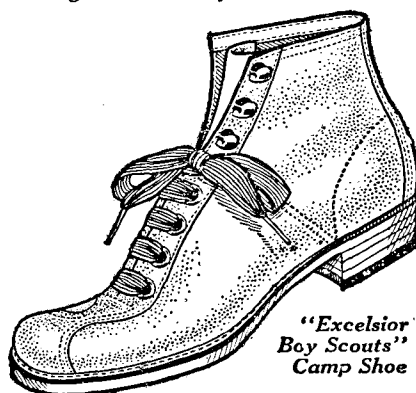
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