

Hawaiian Church Chronicle

"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., DECEMBER, 1916

No. 7

THE CHRISTIAN YEAR.

Advent tells us Christ is near,
Christmas tells us Christ is here,
In Epiphany we trace
All the glory of His grace.

Those three Sundays before Lent
Will prepare us to repent;
That in Lent we may begin
Earnestly to mourn for sin.

Holy Week and Easter, then,
Tell Who died and rose again;
O that happy Easter Day!
"Christ is risen indeed," we say.

Yes, and Christ ascended, too,
"To prepare a place for you."
So we give Him special praise
After those "great Forty Days."

Then He sent the Holy Ghost,
On the Day of Pentecost,
With us ever to abide;
Well may we keep Whitsun-tide.

Last of all, we humbly sing
Glory to our God and King,
Glory to the One in Three,
On the Feast of Trinity.



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Hawaiian Church Chronicle

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VOL. IX.

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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.

DECEMBER, : : : 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.

- Dec. 3—1st Sunday in Advent. (Violet.)
- “ 10—2nd Sunday in Advent. (Violet.)
- “ 17—3rd Sunday in Advent. (Violet.)
- “ 20—Ember Day. (Red for Eve.)
- “ 21—S. Thomas, Apostle. (Red.)
- “ 22—Ember Day. (Violet.)
- “ 23—Ember Day. (Violet.)
- “ 24—4th Sunday in Advent. (Violet. White for Eve.)
- “ 25—Christmas Day. (White.)
- “ 26—S. Stephen, Martyr. (Red.)
- “ 27—S. John Evangelist. (White.)
- “ 28—The Innocents. (Violet.)
- “ 31—Sunday after Christmas.

CHRISTMAS GIFTS.

Some people of means will contemplate making gifts to institutions at Christmas time. We point out to these the needs of St. Andrew's Priory. There is an endowment of about \$30,000.00 on hand or promised. There should be \$100,000.00, that its work may be continued and improved. It has deserved well of the people of the Islands and we want to raise the endowment while two of the Sisters who founded it are still living.

We merely mention others: Iolani with its 200 boys which has never appealed for help, needs new buildings.

St. Mary's needs a chapel and an endowment of \$10,000.00.

Some endowment should be provided for every Parish that its future may be assured.

Give as has been given unto you.

A CHRISTMAS MESSAGE

By the BISHOP OF MICHIGAN.

Once more the Christmas angels bring their glad tidings of, "Peace on earth to

men of good will." But again, as last year, their song comes floating down from skies filled with the lightning-flashes and thunder-crashes of a great world war. To many ears their message sounds like mockery. But let us, as a nation and as individuals, hold fast our "good will" and there shall be peace towards us, among us and in us.

Let us also pray and labor, in whatsoever way offers, for the spread of that "good will" among all nations, classes and sons of men. And we shall yet see the return of the Prince of Peace to begin again the setting up of His Kingdom on earth, this time, we believe and hope, on better, surer foundations than ever before.

Let this be our Christmas wish and our Christmas prayer for all the world.

THE CHRISTMAS SPIRIT

By the BISHOP OF KENTUCKY

How deep the need and how world-wide the office of the Christmas spirit! It first goes out in soulful thanksgiving to God for His unspeakable gift of His dear Son. The spirit which is first offered to God, the uplifting of our hearts in gratitude and love and adoration, as we celebrate the birth and gift of our Saviour. To the eye of sense a Babe, but to the eye of faith "unutterably God." His manger throne has won more homage than all the seats of kings. They have held sway and are gone, He rules forever. From the foundation of the earth He was expected and through eternity He shall reign as "King of kings and Lord of lords." So we hail Him, this joyful anniversary of His coming, as our Saviour, Master, and God. It is to the heart that owns Him as its Redeemer that He comes with all the fullness of love and peace and hope.

He came to give, what the heart craves and the world so sorely needs, the gift and blessing of peace. His "peace good will to men" means more than His attitude toward men; its realization is this, peace to men of good will, revealing our attitude toward Him and toward one another. He came to win men to His will and to make us "kindly affectionate one toward another." He would make each nation neighbor to all nations and each man brother to all men. To those who have not kept His law how far off we seem from the ideal which our Lord

came to establish. In these troublous times the vision is beclouded and the ideal seems abandoned. But the end is not yet, for men will come to see that nations cannot live by strife and that even victories have their loss of peace. The world will have to return to the "peace to men of good will" as the only basis on which the world can live its life and keep to its aims. The ultimate victory will not be of arms, for there will be no victory and no lasting peace until the warring world acknowledges what Julian the Apostate confessed, "Thou hast conquered, O Gallilean"! If all the nations would carry out the spirit of Christmas what untold misery and suffering it would save! We know not how far God is now teaching the world "the things which belong to its peace." Out of this fearful holocaust of war will come, what would have saved this blood-bought experience, a new interpretation of the law of peace among nations, "Thou shalt love thy neighbor as thyself." This will come, and come only, when men are conquered, not by men, but, by Christ. War may have its conquests which are not victories for peace but simply for mastery. Its effects only deepen hates and estrangements and the hoped-for day of revenge. If the world ever needed the Christmas spirit, it needs it as it never needed it before to put an end to this bitter strife.

This is no time to waver in our faith. Times like these reveal whether we have any faith and whether it is deep enough and worth while enough to weather the shock. This is not the time to yield to fear nor to recede from faith though the "earth be wet with blood and drenched with tears." "Peace, I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Our Redeemer came to save the world and He will save it when all nations keep to His universal law of "peace good will to men."

Then we should think, this Christmas-tide, of the Christmas spirit as we can live it and communicate it. How much sweeter and brighter the world ought to be for others through the sweetness and brightness which we radiate. How much we could do to chase away the gloom and the distrust and the indifference which bedim the peace of those within our own world around us. We shall

have peace if we make peace. Are there no misunderstandings to clear up? Are there no estrangements, which we have suffered to widen, to heal? Are there no bitter words to recall? We can not be unforgiving or seek no forgiveness, where either is necessary, and then have peace. No peace where there is no attempt to heal.

As we think of the gifts we shall give this Yuletide what more precious gift than to make Christmas the happiest of days to some one to whom we can bring peace: All other things would seem small to them compared with this. In doing this we shall realize that, "it is more blessed to give than to receive." We can make no offering so acceptable to the Giver of Peace as to be peace-makers for His sake. Christmas is not kept by giving gifts save as those gifts include the giving and receiving of peace.



AMERICAN.

"Churchmen," as we of the old historic Church of the English-speaking race call ourselves, generally in our papers or speeches speaking of this Church, commonly called the "Episcopal Church," as "The American Church" or "The Church in America." This we do to distinguish it from the Churches of the Anglican communion such as "The English Church," "The Canadian Church," "The Australian Church," etc. In using the term "The American Church" we do not emphasize the "The," nor "American," nor "Church"; we simply speak in words without emphasis, as the Japanese speak their language.

We use the words with the meaning we ourselves attach to them, but unfortunately Christians of other names are often strangely irritated by the words, for in reading them they emphasize "The" or "American" or "Church." This on their part is an individual conception which thinks of us as narrow. On the contrary, we receive many ministers of all denominations every year—Presbyterian, Congregationalist, Methodist, etc.—because they say we are "the most roomy Church in Christendom." On the basis of the Apostles' Creed we allow all individual opinions.

With this explanation we print the following, which is good reading for the Churchmen of the Islands as well as those on the Mainland.

Dr. Mann, the President of the House of Clerical and Lay Deputies, at the close of the Convention spoke as follows:

"The note struck repeatedly in the convention was that this Church is an American, a national Church, and there was a great deal said about the American flag and about patriotism. It was a

great convention and impressed one strongly by its efficiency. I believe that this convention of fifteen days had a better record for efficiency than any other legislative body in America has had for a like period for many years. There was, too, a spirit of optimism, a spirit of hopefulness, and a spirit of cheer."

Dr. Mann then went on to say, "I don't think it is possible to overestimate the value which a great gathering of that kind has for this whole branch of the Catholic Church. For intelligence, for culture, for earnestness, there is not a legislature in the United States which compares with the General Convention. Running through all of it was the golden thread of a common loyalty to our common Mother Church. There was plenty of debate, but never for one day was the brotherly feeling destroyed. Moreover, this Church rose to the height of its opportunity and obligation and showed to a nation that needs the lesson more sorely than anything else that there is one motive that must be put above everything else—a common loyalty to a common flag, that there must be no divided allegiance, no hyphenated Americanism."



THE HAWAIIAN FAD ON THE MAINLAND.

We have all read in newspapers of the Hawaiian fad on the Mainland. No doubt the successful play, "The Bird of Paradise," helped bring this about, as did the companies of Hawaiian singers who have been all over the country. The advertising of the Hawaiian pineapple has had its share in the matter.

You seldom take up a bill of fare in a hotel or in a dining car on which you do not see some Hawaiian name. One day on a bill of fare we noticed "Hawaiian Cocktail," "Hawaiian Sherbet" and "Hawaiian Pineapple." As for the last article, everyone seems to know of it and praise it.

In the windows of the music stores are displayed songs about Hawaii. Among these I noticed, "Fair Hawaii" (not the beautiful song by Carrie Jacobs Bond), "My Waikiki Ukulele Girl," "The Honolulu Cabaret," "Down Honolulu Way," etc. These are all written and the music composed by haoles, and they have nothing Hawaiian in their spirit, nor in their rag-time measure. The songs sell because Hawaii is the rage.

Then, again, the bands of singers have among them all kinds of people. At one place we were at luncheon where there were four Hawaiian boys and two girls, who had their hair down and had on imitation hula skirts. A part of the program was a so-called hula, of which the less said the better. We were grave-

ly informed that these girls were Princess K—and Princess L—. We told friends that they were not princesses, but were assured that they were. Then we explained that they could not be, because there were no real princesses living. "Besides," we said, "those girls are not Hawaiian. They are white girls whom the boys have picked up somewhere."

We were assured that we must be mistaken, but being indignant at such frauds, which lower the idea which people have of Hawaiians, we went over to the group and said to the boys, "What school did you attend?" One said "St. Louis," and the others gave other names. Then we said, "These girls are not Hawaiian; they are 'haoles'; they never saw Hawaii." They looked at us and said

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nothing. Some of the boys knew the speaker and were aware that he knew what he was talking about.

In some places the hotel orchestras pretended to play Hawaiian airs, but it was often hard to recognize them. In one hotel at dinner the air seemed familiar, but we had to study it awhile before we discovered what was played was "Aloha Oe" to waltz time. Once a Hawaiian medley was played, and it was with difficulty airs were recognized. It is unfortunate that such a condition exists, because it will react against Hawaiian music and the very mention of it will in the future create disgust.

At Pasadena a woman, a musician of exceptional ability, trained in America and Europe, said to a number of people when we were present, "The most real and best Hawaiian music I ever heard was that sung by eight Priory girls in the Bishop's House, and none of that which I have heard since interests me." We were told the same thing by the musical critic of one of the chief New York daily newspapers.

Hawaiians should have a pride in that which is their own, and not pander to the supposed needs of Eastern audiences by singing their own songs to a time which destroys all the beauty of the original, and puts it on a par with what is known as a "Coon Song." One of those mentioned at first is said to have been sung with great success by C— and S—. And then follows the picture of C— and S—, and we find that they are negroes. We mention this merely to show that the Hawaiian music is being dragged out of its place until it will rank with negro songs, if Hawaiian singers in the States begin to spoil their songs by singing them in rag-time. What is needed is race pride. Three Hawaiian girls known to us, who are in a city on the Coast, hold up each other by saying, "Let us show these people what Hawaiian girls can do. Let us show them how Hawaiian girls behave." The result is that all who know them honor them.

Hawaiian singing troupes, if they wish to keep up an interest in Hawaiian music in the States, should have something of the same spirit and should not pander to

a low popular taste which reduces their peculiar music to the lowest rag-time nonsense.



WHEN THE PURITANS RULED MASSACHUSETTS.

One of the oldest parishes in the diocese, St. Thomas's Church, Taunton, recently pictured its past history in the form of an historical play, "From Seed to Harvest," written by Mr. Percival C. Lincoln, member of this parish.

The first scene portrayed the struggle of the Church in the early days against prejudiced Puritanism and included the trial of Samuel Waldron, one of the founders of St. Thomas's Church, for having sung carols on Christmas Day and engaged in other "superstitious ceremonies," offensive to the inhabitants of Taunton. Waldron's excuse was that he inclined towards the Church of England, but this only aggravated his offense in the opinion of his judges and he was publicly reprimanded and fined.

The first St. Thomas's Church was built in 1740, at a time when the people of Taunton looked with suspicion upon many forms of worship which today are universally observed. "Regular singing," that is, singing by note with some attempt at harmony, they characterized as tending toward "Bringing Superstitious Ceremonies into the Churches which our Forefathers came to this Wilderness to avoid." A church organ they regarded as "A Squeaking Invention of the Devil." The quotations are from the old records and were, with many other historical allusions and incidents, incorporated in the first scene of the play.—*Church Militant*, Boston.



CHRISTMAS COMMUNION HYMN.

The hymn printed below was written by the widow of the late George John Romanes. He was after Darwin one of the great writers on Evolution. After some years of doubt he returned to the Communion of the Church. His widow was in the United States last year lecturing on religious subjects:

O Holy Father, take our praise
On this most blessed day of days
When Jesus Christ, Thine Only Son,
Was born into a world undone;
Him, spotless Lamb, who came to die,
We plead before Thee, God most high;
And that Thou gavest us Thy Christ
We offer Thee our Eucharist.

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O Word Made Flesh, all hail to Thee
 Enthron'd upon a damsel's knee!
 Our courteous Lord upon Him takes
 A servant's form all for our sakes.
 O Wondrous Love, set us on fire,
 Us with Thy Purity inspire;
 Unite us to Thyself and all
 Thy Church now making festival.

O Holy Spirit, thro' Thy might
 A Maid becomes a Mother bright;
 Meek Mary is Theotokos,
 And God is born to bear a Cross.
 Thy Wings, O gentle Dove, outspread
 Above us and this Wine and Bread;
 Make Thou our hearts a royal throne
 To set th' Incarnate Lord upon.

Ethel Romanes.

◆◆◆◆◆
 PROSPERITY.

The article given below, taken from *The Churchman*, New York, is worth reading. The facts given should make men think. Very few of us in talking of how much America is giving to sufferers from the war are aware how much others are giving even amidst adverse conditions:

It is entirely fitting that our Thanksgiving Proclamations this year were not aggressively buoyant. Our peace and prosperity received honorable mention; but there are people in America who are not sure that our prosperity is God-sent or that it is an unmixed blessing. They believe that the less that is said about it the better!

One must not cavil at Providence. Peace is ours and prosperity has fallen to our lot. We can scarcely be expected to sit in sackcloth and ashes because we are "fattening while the rest of the world grows lean"; but it would be heartless for us not to approach this season in a chastened mood. For Christians, at any rate, gratitude must be a more profitable grace than mere elation over good digestion amply satisfied.

There is a skeleton in the closet of our prosperity; we cannot help seeing it when the door is ajar. *Our total profits made out of the war are conservatively reckoned to be \$2,400,000,000; our total war charity amounts to \$34,000,000.* America

has given \$12,000,000 for the relief of Belgium. England and France have sent to this country \$238,000,000 to buy food and clothes for Belgium; out of this charity fund, contributed by these war-stricken nations, America has made a profit of over \$47,000,000. *Out of Belgium's necessity, therefore, we have made, in profit, four times what we have contributed to her need.* The less said about that kind of prosperity the better.

Let us go further: For the relief of Belgium we have contributed at the rate of ten cents per capitum; New Zealand has given at the rate of \$1.25 per capitum, and Australia gave even more. These countries are both in the grip of war. Paderewski labored unremittingly to awaken sympathy in America for unhappy Poland; he wrote letters, he pleaded personally with the rich, yet the series of recitals which he gave in behalf of his stricken country brought only \$60,000; whereas Melba made \$70,000 for war charity at one concert in Melbourne.

We have given \$207,000 to Serbia. France gave twice as much and England gave \$8,000,000; yet our total war profits are reckoned to be \$2,400,000,000. Christians should do well to refrain from tossing up their hats over this kind of prosperity.

A man's gratitude is a pretty accurate gauge of his character. To know what a people is thankful for is to know what they most value. St. Paul was grateful for things which concerned his infirmities. We know in what a cause these infirmities were incurred. In the early months of the war, Dr. L. P. Jacks wrote touchingly on "The Peacefulness of being at War." In both instances gratitude had a spiritual basis; it was builded on the joy of sacrifice. It is important for America to bear in mind at this season of the year that our national good fortune is the fruit neither of high-mindedness nor unselfishness. This thought should put us in a chastened mood.

One wonders, if one may reverently say so, whether God wishes to be reminded of our prosperity. Certainly mangled Europe does not. It may not be our fault that we are fattening while the rest of the world starves, but it gives

Christians something serious to ponder. The tragic aspect of our situation is that we are not being chastened by sacrifice and that we have not been swept off our feet by a mighty compassion for Europe's suffering. Some of us have shuddered and "had nerves" over it, but most of us have not given bountifully of our substance. If we have grown obese, let us not exult over it in Church.

It is the duty of Christians at this Thanksgiving time to insist upon a Christian definition of both prosperity and gratitude. A stinging word of rebuke should be pronounced upon a people who hath this world's goods and, seeing his brother have need, shutteth up his compassion from him.

Europe will come forth from this war physically weak and deformed; but who shall say that America's deformity may not be more disfiguring. We are reminded of that cutting word of Nietzsche:

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"This is the smallest thing to me since I have been among men that one man lacks an eye, another an ear, another a leg or an arm. I have seen men of whom everything was lacking except that of one thing they had too much—men who were all ear or eye or belly."—The Churchman, N. Y.



BISHOP'S LETTER.

In New York there was, of course, much business demanding our attention, and the Church Missions House, 281 Fourth Avenue, was often visited. There were friends who have been helpful to be called on. There were many telegrams and letters to be answered, telling the senders that invitations to preach or make addresses could not be accepted, for we fully determined that no long stay would be made in the Atlantic States. It was getting cold, and that is something which we do not like.

It was a pleasure to find Mr. and Mrs. John Guild at the Belmont, and with them we dined twice, as we also did with Mrs. Watson while in New York.

CHURCH MISSION TO SEAMEN.

On Thursday Mr. Guild and the Bishop took luncheon at the Mercantile Club with Mr. Will Cooke, manager of the New York house of Alexander & Baldwin, and after this all three went to the building of the Church Mission to Seamen, where the Rev. Dr. Mansfield, the superintendent, met us and personally showed us all over this large and well-planned building, which is twelve stories high. In this Mission House 518 men sleep every night. A bed in a dormitory costs fifteen cents or in a room by oneself twenty-five cents. Over 2000 men use the building each day. Men can get a good dinner there for thirty cents, or they can get at low price such food as they may select. This branch pays expenses, while the soda water fountain gives a good profit.

There are, of course, reading rooms and game rooms for seamen, and other rooms for officers and apprentices. There is a large hall for amusements and lectures, and a school room where navigation is taught.

Below the ground floor are the machines for making electricity for laundering and for fumigating. There are large rooms for the deposit of baggage, and at the time we were there 5000 pieces were stored.

The British Consulate has offices in the building, where sailors are paid off, and on the opposite side of the room in which the men get their money, the Institute has its office to receive such money

as the men may wish to deposit for safe keeping, or for remittance to relations. Last year sailors deposited \$450,000.00 in this department of the Seaman's Mission. The gentlemen with the Bishop were greatly pleased with what they saw and spoke of it on several occasions later on.

POLITICAL MEETING.

On the night of Saturday, November 5th, the three above mentioned, after dinner with the Guilds at the Belmont, went to the Madison Square Gardens to attend the last meeting which Hughes was to address. Mr. Cooke had obtained tickets for the party. Learning the need of precautionary measures from the last meeting at the same place when Wilson spoke, there were hundreds of policemen around the building, and the immense crowd was handled without the least disorder.

After hearing Governor Whitman and Nathan Straus speak, Mr. Hughes came into the hall and the many thousands present arose and commenced to cheer. Every person on entering the building had been given a flag, and these were waved in concert right and left as the crowd shouted, "Hughes! Hughes!" for five minutes at a time. Then the people would cheer for five minutes and then call, "Hughes! Hughes!" all standing and waving their flags. It was a wonderful sight, but it was carried on too long and became tiresome to many.

All this time Hughes stood in front of the platform and after some fifteen minutes Mrs. Hughes came to his side, and then the outburst was greater than ever. After this uproar had gone on for 30 minutes, the writer began to think of the engagements which he had made for Sunday and determined to leave. At the door a man said, "They cheered for Wilson 35 minutes. I suppose they are trying to beat that." And they did beat it, for the cheering lasted 45 minutes.

THE BISHOP PREACHES.

On Sunday, November 6th, the Bishop

of Honolulu preached at Old Trinity Church and afterwards took luncheon at Trinity Rectory, and after talking of old times in California, the Rector sent the Bishop in his car to the Cathedral of St. John the Divine, where he was to preach at 4:30 in the afternoon.

A large congregation was present, and friends in different portions of the building said that they had heard every word spoken, which was gratifying, because the preacher, knowing complaints about the acoustics of the Cathedral, had taken pains to speak slowly and distinctly.

After the service many old friends gathered to speak to the Bishop. Mr. and Mrs. Colley, who lived some years in Honolulu; Miss Laura G. Smith, a great-grand-daughter of Bishop Chase, and Miss Rainbow, both of California; Miss Eva M. Stevens and others. Mr. and Mrs. Theo. H. Richards we were told were in the Cathedral.

THE RUSSIAN ARCHBISHOP.

While in New York we attended the annual meeting of the Anglican and Eastern Orthodox Union. This is a society designed to create a better mutual understanding between the Anglican Communion and the Russian and Greek Catholic Church—usually called the Holy Orthodox or Holy Eastern Church. On the last Sunday in October a service of the Union was held in Trinity Church, New York, at which Russian Music was sung to the exclusion of all other. At the annual meeting we were asked to tell of the Russians in Hawaii, and this we did, relating the facts of the efforts made by us to minister to these people. We stated that Greeks and Russians had often come to the Bishop and other clergy for Baptism, Marriage and Burial, but that the difficulties were so great on account of the language that little could be done. We also told of the visit of a Russian Priest, the Very Reverend J. Korchinsky, to whom we offered the use of Trinity Chapel, which was used for months for services, and

<p>Sachs'</p>	<p>VISIT</p> <p>New Store on Hotel Street</p> <hr/> <p>HONOLULU'S UP-TO-DATE Department Store</p>	<p>Sachs'</p> <p>Honolulu, T. H.</p>
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how sorry we were when the priest had to go to Australia. A Russian Priest who was present said a full account of these services at Honolulu, and the action of the Bishop in allowing the Russians the use of a Church, had appeared in the Russian paper in New York, accompanied by a picture of the congregation taken outside of the Church, with the Russian Priest standing by the side of the Bishop of Honolulu. The Priest expressed the hope that the Bishop would meet the Russian Archbishop and talk over the matter of the sending of another priest.

According to this expressed wish, Dr. Lowndes, the Secretary of the Union, made arrangements for an interview, which took place on the morning of November 7th, when Dr. Lowndes and Bishop Restarick called by appointment on the Archbishop, who had just returned from a visitation to congregations in New Hampshire.

On entering the office of the Archbishop, who was not yet there, the priests present rose and each one put his hands forward, the one upon the other, the palms upward. Placing our right hand in these outstretched hands, each priest kissed our Episcopal ring, as is their custom when greeting a Bishop.

In a short time the Archbishop came and met us in a most cordial way, and proceeded at once through the interpreter, who was his Priest secretary, to express his appreciation and gratitude for the kindness which the Island Church had shown to the Russians.

The Archbishop understands English quite well, but always answered in Russian, which the interpreter gave to us in excellent English.

After an interview lasting some time, in which many matters were discussed, a priest came and announced that all was ready for service in the Chapel. The Archbishop begged us to remain and worship with them, which invitation we were glad to accept.

Up to this time the Archbishop had been robed in a heavy purple silk cassock. Round his neck was a chain of gold, to which was suspended a medallion about three inches in diameter, on which was a painting of our Lord. On entering the chapel two priests placed over the cassock a beautiful cope, which hung at the back lower than his feet.

Advancing towards the Altar the Archbishop stood some distance from it upon a square platform about six inches high and three feet square. On each side of him were the Priests, of whom there were six present. The choir was standing at the sides of the Chapel against the wall, boys on one side and men on

the other. A few women were present at the back. We had been in Russian Churches in San Francisco and in Paris, and the arrangements of this New York Chapel were, of course, similar. A picture of the Blessed Virgin was on one side of what we should call the screen, and one of St. Joseph on the other side. Of course, there were no images.

The Priest who sung the service had one of those deep voices only heard in Russian Churches. It was like a deep bass organ pipe. Services in the Russo-Greek Church are largely made up of petitions offered by the priest, followed by responses sung by the choir, and those who know the music need not be told of its wonderful character. After many prayers were offered, the Archbishop made an address in which he told the people who the writer was and what had been done in Honolulu for the Russians. The priest near us interpreted the substance of the talk. At the close the Archbishop sent a priest to ask our Christian name, and then he called the people to pray for the Bishop of Honolulu that God might bless him and give him many happy, useful days. The prayer took the form of a litany, the priest offering petitions for "Henry Bishop of Honolulu" and the choir singing the responses.

Before these Prayers were offered the Bishop motioned the boys to come over to the side with the men, that the responses might be hearty we suppose, and he quietly said: "Sing in English," so while the Priest said his part in Russian, the full choir sang in English, calling God to give "Henry Bishop of Honolulu many days, many days," etc.

It was to the writer a very touching service, and it moved him deeply. At the close of the service the Archbishop held the cross at what we should call the

Chancel step, and as all the congregation went forward to kiss the cross our attending Priest asked us to go forward with him, and this we did, kissing the cross and receiving the blessing.

The Archbishop is a tall man, we should think, about 6 feet 2 inches high, and has a frame which corresponds well to the height. He has a handsome and kindly face, and the interview showed that he had an alert mind and sound judgment. He said that there would have been a priest sent to Honolulu when the other left, but they had no money with which to do so, as the war had cut down receipts of money.

It was altogether a very interesting and a quite remarkable occurrence, and few Bishops of the Anglican Communion have ever had a similar one.

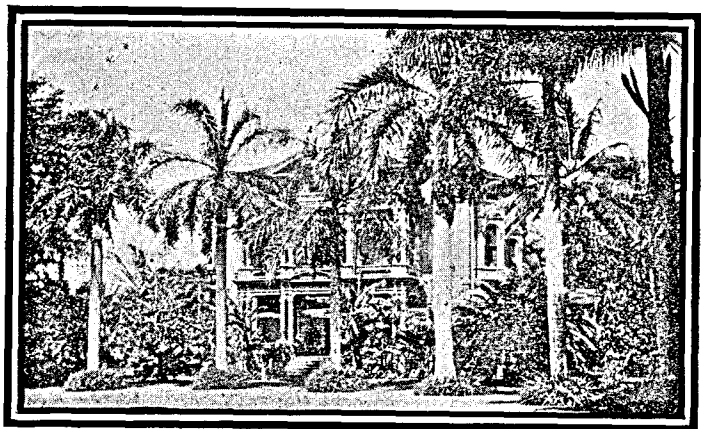
AT TROY.

On Thursday, November 9, the train was taken for Troy, New York, where an address was to be made at St. John's Church at 8 p. m. While at Troy the Bishop was the guest of Mrs. George B. Cluett of Worfield Manor. Mrs. Cluett is the widow of the late George B. Cluett, and they together gave and furnished the Cluett House for girls, situated on Emma Square, Honolulu.

It was a great pleasure to be at Troy and personally to tell Mrs. Cluett of the good done by the gift made. It was also a pleasure to tell the people of Troy what had been done, for up to the time of our visit few in Troy knew that the Cluett House existed.

The occasion of the addresses made on Thursday and Friday was the annual meeting of the Woman's Auxiliary of the Diocese of Albany.

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After this brief but enjoyable visit at the beautiful Worfield Manor, the train was taken for Chicago, which was reached on Saturday morning.

MADISON.

Invitations had been sent asking for addresses in Chicago on Sunday, but these we declined and went on to Madison, Wisconsin, where Dr. Paul Withington and Mrs. Withington (nee Constance Restarick) and their little son Restarick Withington were then residing.

The place was reached in a snowstorm, and it continued to snow all the time we were there.

Saturday evening was spent pleasantly with the Withingtons and some of the professors in the University. One of these, the Professor of History, is the Junior Warden of the Church; another professor is the Senior Warden.

Next morning the Bishop preached in the Church, which, despite the snowstorm, was filled with a congregation which showed keen interest in what was said.

After luncheon we said good-bye to the dear ones and set out for Chicago, where the 8 o'clock train was taken for Los Angeles, which was reached at 3 p. m.

LOS ANGELES.

The last 24 hours of the journey to California a tooth had ached badly, and on reaching the Van Nuys Hotel a telephone message to a physician, an old friend, brought the address of a good dentist. The office was found modern in every respect, and after examination the dentist said there was nothing for it but

extraction, but that he made no extractions. A card was filled out and we soon found the office of the one to whom we had been sent and read on the door after the name: "Exodontist Practice limited to Extractions and the making of X-rays."

It was something new to us, but it is a day of specializing, and before the tooth was out we were thankful that the dentist was a specialist, for he said that the tooth was such as one might find only once in a life time. Suffice it to say that, despite novococaine, the pain was excruciating, and after one hour and ten minutes' work the dentist was tired out and the one operated upon was temporarily a wreck. An engagement to speak at St. Paul's Church that evening had to be cancelled, and a reporter being refused an interview, retirement was made. Contrary to the dentist's opinion the night before, the engagements in Los Angeles and San Diego on Thursday, Friday and Saturday and Sunday were all kept without any difficulty.

On Thursday morning the Los Angeles Times had an article put in a prominent place stating that the Bishop of Honolulu could not fulfil his engagement at St. Paul's Church the night before on account of an ulcerated tooth being pulled, etc. This served to notify friends where the Bishop was, and very soon callers and telephone messages began to stream in. Old parishioners from San Diego now living in Los Angeles were among the many visitors whom he received at the hotel.

Men and women whom he had married years ago brought their children to see him, and elderly people came to tell him personally of their sorrows and their joys. It is such things as these which

make a visit to one's old home territory both pleasant and hard to bear, because one's sympathies are appealed to strongly by memories of the past.

On Thursday evening we were taken in an automobile to the Parish House of Christ Church, Pasadena, to a meeting of the Men's Club, to which as many women as could be accommodated were invited. In anticipation of our visit it had been arranged that an address should be delivered upon Honolulu, and when this was done it was listened to with the greatest attention.

The next day, Friday, there was a quarterly meeting of the Woman's Auxiliary of the Diocese of Los Angeles at Christ Church, Pasadena. The Parish Hall was crowded, and among those present were many old friends and quite a number who had been in Honolulu. Among these were the Rev. Albert Hall and wife, who spent several years in the Islands and were helpful and efficient workers. Mr. Hall left on the advice of his physician, and we are glad to say that he has fully recovered his health. Mrs. J. E. Cowles, the president of the Women's Clubs of America, is also the president of the Diocesan Branch of the Woman's Auxiliary in Los Angeles, and she was among the number who had been in Honolulu, and her visit with her husband is remembered with great pleasure by the Bishop and his wife, who entertained them.

Bishop Johnson, who had arrived from the East that morning, spoke to the people in a most kindly way of the work of Bishop Restarick in California and in the Islands. The meeting was quite an enthusiastic one, and the speaker knew he was among sympathetic friends. A reception was held immediately after the

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address, when many old friends were met.

SAN DIEGO.

Among the callers at the Van Nuys Hotel was the Rev. Chas. E. Spalding of Coronado, who was rector of the Parish at that place when the Bishop of Honolulu left St. Paul's, San Diego. He made an earnest request that the Bishop go to San Diego, which place he had not visited since he left, because he knew it would be very hard upon himself and those to whom he had ministered for many years. Mr. John S. Akerman, an ardent Churchman of San Diego, who came to reside there in 1877 and last year ran for mayor of the city, came to Los Angeles and added his earnest words to those of Mr. Spalding in regard to the visit to San Diego. Bishop Restarick having consented to go, arrangements for the day were at once made by long-distance telephone and before night a busy day was planned for the morrow. Messrs. Spalding and Akerman accompanied the Bishop on the night train to San Diego, where he placed himself in the hands of his friends. The morning was spent in a car with Mr. Will Akerman and Mrs. J. S. Akerman, and the Bishop was taken to North San Diego, Loma Portal, Coronado, thence to the exposition, where he was entertained at luncheon, some fifty people being present. Mrs. J. S. Akerman and Miss Gilbert had made the arrangements for the day's program.

THE EXPOSITION.

We had heard from many friends that the exposition at San Diego reflected the greatest credit upon the people of the

city. It has been throughout, in its inception and in its carrying out, a community affair, and it certainly is most attractive in every way. Many of the Church people had been on prominent committees for the carrying out of the business affairs of the exposition. Miss Gertrude Gilbert, who visited Bishop and Mrs. Restarick in Honolulu with her sister, has been the head of the music department, and every one speaks of the remarkably efficient way in which she has carried out that part of the exposition.

The majority of those present at the luncheon, at which the president of the exposition presided, were old parishioners of the Bishop, and he had an opportunity of speaking a few words after introductory remarks by the Rev. Mr. Spalding.

At 1:30 p. m. the Bishop delivered an address on the plaza of the exposition, which was listened to by a large number of people, after which many crowded forward to greet him, and among these were some of the dearest friends he had ever had.

Among these were Mr. T. C. Stockton, one of our first friends, and our Senior Warden for 20 years; that ardent American a Son of the Revolution, Daniel Cleveland.

After going around the grounds and seeing whatever he had time to inspect, a reception was given in the Woman's Board rooms, which was largely attended and thoroughly enjoyed by the Bishop, who had this opportunity of meeting the citizens of San Diego, many of whom he had known since 1882. The Rev. Chas. L. Barnes, Rector of St. Paul's, was present, and it was with regret that the

invitation to preach at the Parish Church had to be declined.

At 7 p. m. the Bishop was entertained by Dr. F. R. and Mrs. Burnham at dinner, and at 8:30 another informal reception was held. The Bishop was very much touched by having several old choir boys call upon him both in San Diego and in Los Angeles. One young man, who runs two moving-picture shows, came up at half-past nine to shake hands and to say a few words regarding old times.

The Bishop took the midnight train for Los Angeles, arriving early on Sunday morning, and at 11 o'clock preached to a large congregation at St. John's Church, Los Angeles.

The writer remembers this city of marvelous growth when it was a small place, and when there was only one parish, that of St. Paul. Today there are twenty-two parishes and missions in the city of Los Angeles. At the time when he first knew Los Angeles there were only six clergy of this Church in the whole of Southern California, and now there are ninety-five; then there were a few hundred communicants, now there are 11,500.

After the service at St. John's, the Bishop had an opportunity of meeting the people on the Church grounds. Among those who shook hands with him were two former choir boys of St. Paul's, San Diego, one of whom is now a vestryman of the parish.

At 8 p. m. the Bishop took the "Lark," a coast train, for San Francisco, where he arrived next morning and at once made arrangements for sailing on the Manoa the next day.

The voyage down from San Francisco was a pleasant one. We had the pleas-



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ure of sitting at the table with Mr. and Mrs. C. M. Cooke Jr., Mrs. Lefferts, Mr. Clive Davies, Mrs. Wm. W. Goodale and Miss Anna Wodehouse. At the head of the table was Captain Edwards, who was known to the writer when the young Edwards was a boy in San Diego. Mrs. Folsom was a passenger on the Manoa, returning to Honolulu after an absence of over three months.

There were many pleasant people on the boat, a number of whom were going to Australia on the Makura. One of these was an expert road builder and was going to the Colonies, where he was born, after having spent eight years in the United States at Columbia and the Boston School of Technology. Another gentleman was a trustee of the Diocese of Kalgoorlie, Western Australia. The first mentioned gentleman, Mr. Sanston, while living in Tonga some years ago, used to play the organ for Bishop Willis, when, as he says, "there was no one else to do it."

On Tuesday, November 28th, the Bishop landed early in the morning and was able to attend the 8:45 service and to give thanks for a safe return from his journey.

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CORRECTION.

In the article published last month relating to the late Dr. William Moore, an omission was made which was unfortunate and which was pointed out to the writer of this same time after it was printed.

Among the medical men acting as pall bearers was Dr. Charles B. Cooper, one of the senior members of the Medical Association of Hawaii.

From the time Dr. Moore arrived in Honolulu, Dr. Cooper was his friend and assisted in getting Dr. Moore established in his profession.

Sometimes errors and omissions creep into a paper which are regrettable, and while, of course, Dr. Cooper has not mentioned to us the omission, yet we know Dr. Moore's family wish this correction to be made.



HUMOROUS SPEECH AT CLOSE OF GENERAL CONVENTION.

Mr. Frank Lewis of Pennsylvania is one of the most prominent men in the General Convention.

At New York he made a very witty speech while the House of Deputies waited for the adjournment of the House of Bishops. This year at St. Louis there was a smile on the fact of the delegates when he was called on as Chairman of the Committee on the Dispatch of Business.

He said he felt that the time had come when there should be a new chairman of this committee. Amid cries of "No!" from all parts of the house he said: "I really think so, because I do not want to come to the time when I shall mistake the evening for dawn. I have heard a great deal about those who expected trouble here, but really I did not expect trouble, for the simple reason that when you expect trouble it is never found, but when you least expect it, it is always around. But for fear I might stir up some trouble I took the precaution of leaving my Panama hat behind. In looking over what this convention has done I have been wondering if it is not true that the best thing we have done is the thing we have left undone. We have done many things, but the one which seems most remarkable is putting the efficacy of prayer to the extreme test of adopting a prayer for a state legislature. Thinking over the amendments which have been proposed to the report of the Prayer Book Commission I recalled that my friend Mr. Morehouse wanted to spell the word catholic with a capital C. I would like to amend this by spelling the word 'catholic,' wherever it appears, with Roman letters. But the time is passing and you have decided to go to Detroit in 1919. Well, that's all right. Philadelphia wanted you, but you did not want to go, or rather you wanted to go to Detroit more. Some one in explaining why said, 'Well, Philadelphai is not an advanced city'; but I replied, 'If you could only see some of our churches you would think she was.'

"But Philadelphia has many things to make it attractive. It has many beautiful parks. It has many hospitals which Dr. Parsons could use as clinics for the Visitation of the Sick. And there are many cemeteries. And then Philadelphia has a great city hall. Outside of it are figures of dead statesmen in bronze and inside are figures of live politicians in brass. But you have decided to go to Detroit, and that's all right; but I want to make a suggestion which may be useful. I want to suggest that Detroit sup-

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ply us with more tents. The tent feature is a good and valuable one. We have outside of this building a Social Service tent, and it has saved this house from a great deal of hot air. I would suggest that there be added a tent for canons, one for gush resolutions, one for visions, and maybe others. After a speaker has talked for five minutes on any subject the president could respectfully call him down and bid him retire to his particular tent and finish. This will save much time and nervous wear in the house.

"But, talking very seriously now, this convention has indeed been a great convention and has done splendid work, and we have all been very happy in it."



CATHEDRAL REGISTER.

BAPTISMS.

- Nov. 2—David Kahuiula Ferrera,
by Rev. L. Kroll.
- " 10—Betsy Kirby Sheedy,
by Canon Ault.
- " 10—June Frances Noe Unterman,
by Canon Ault.
- " 26—Elizabeth Gay Tilley,
by Canon Ault.
- " 28—Gilmore Kurtz Shingle,
by Rev. L. Kroll.
- " 28—Dorothy Louise Shingle,
by Rev. L. Kroll.
- " 30—Virginia Beatrice Kauhanenuiohonokawailani Dominis,
by Rev. L. Kroll.
- " 30—Elizabeth Maili Frost,
by Rev. L. Kroll.
- " 30—Cyrus Clinton Ludington,
by Rev. L. Kroll.
- " 30—Dorothy Rose Kalama Bourden Tribe,
by Rev. L. Kroll.

MARRIAGES

- Nov. 3—Roy Messiek Jones,
Sallie Collins,
by Canon Ault.
- " 21—Walter L. Reeseaman,
Frances Hazel Buckland,
by Canon Ault.

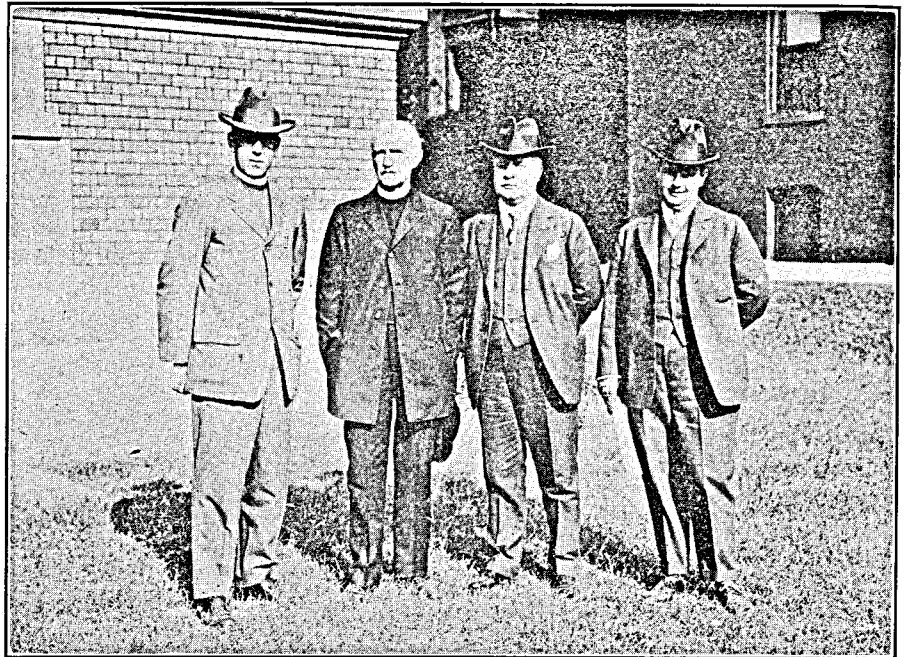
General Offerings	\$1,032.45
Hawaiian Congregation	55.15
Communoin Alms	30.60
Specials	87.10

Total\$1,205.30

Number of Communion made during
November 392

BURIALS.

- Nov. 14—Emil Scott, age 36 years,
by Canon Ault.
- " 15—George Phillip Denbigh, age 76
years,
by Canon Ault.
- " 26—Elizabeth Noble Harris, age 73 years,
by Canon Ault.



DELEGATES TO CONVENTION.

The reader will find in this issue the picture of the men from Honolulu who were at St. Louis at the General Convention. Reading from left to right they are: The Rev. J. Knox Bodel, Clerical delegate; Bishop Restarick, Mr. John Guild, Lay delegate, and Mr. R. B. McGrew, Alternate delegate. Mr. McGrew traveled with the Guilds from San Francisco to St. Louis via the Santa Fe. At Mohave the Rev. J. Knox Bodel, coming from Los Angeles, joined the Honolulu party, and all went to the Planters' Hotel on arrival in St. Louis.

The Bishop found them on the evening of their arrival and walked with them to the Jefferson Hotel to see the crowd of delegates staying there.



ACTORS AND SUNDAY OBSERVANCE.

On several occasions actors and others who contribute toward the entertainment of the people have spoken to the Editor

in regard to the opening of theaters and other places of amusement on Sundays.

Recently we were sent the following by the Actors' Church Alliance, and it is well worth reading, as it states the case plainly:

"Inasmuch as one of the primary objects of the Actors' Church Alliance is to aid in securing to members of the theatrical profession their inherited and inalienable right to Sunday as a day of rest, the Alliance earnestly invites the cordial cooperation of the Clergy, business people, and labor unions, throughout the entire country in a concentrated effort to this laudable and practical end.

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prehension the serious inroads that are being made in this respect by the opening of theaters of all kinds on Sunday. In many states where theatrical performances are prohibited on that day, recourse is had to all sorts of subterfuges to evade the laws; and in many other states where no restriction exists, all theaters are open as on week-days.

"In this matter the over-taxed and hard-worked actors cannot help themselves, for a protest may mean in any instance the immediate loss of an engagement, and a long period of anxious idleness. It remains, therefore, for others—those who appreciate, and have secured for themselves one day of rest in every seven—to take up the case in their behalf; and, by using the opportunities afforded through the press, the pulpit, the platform, the labor organization, and like agencies, to awaken a conscience, or at least a custom, that will give to our theatrical brethren their simple and ordinary due. This can be done by moral suasion, by sermons, by newspaper articles, or anything else that will move and arouse the sympathy and justice of the public; and it can sometimes be achieved by seeing that laws are strictly enforced in the places where they exist.

"That some definite and effectual action may be taken whenever necessary, the following resolution was passed at a council meeting held recently at Berkeley Lyceum:

"Resolved, That the Actors' Church Alliance appeals to the labor unions, and others, to promote, as far as possible, such measures and to use such agencies as will protect the men and women who labor so earnestly for their amusement from the gross injustice of depriving them of Sunday, their day of rest: an injustice which they themselves would not tolerate in their own professions or trades."



St. Andrew's Cathedral Guild had a very enthusiastic meeting at the Davies Memorial Hall on Tuesday, December 5, with Canon Ault presiding in the absence of Mrs. W. L. Emory. After the business meeting there were disposed of left-over fancy articles from the Delicatessen Sale, thereby adding \$54.40 to the gross proceeds. There was also an exhibit of the pretty articles made by the Cathedral Junior Auxiliary for the Lahaina Mission Christmas tree, which reflected much credit upon the leaders as well as the Juniors themselves.

Mrs. W. R. Coombs, acting as hostess, poured tea, assisted by Mrs. Geo. Augur. The Guild is to be congratulated on its successful sale, a report of which follows:

Faney Work Table—Mrs. Young.....	\$311.25
Meats—Mrs. Kilbourne	109.15
Pies and Mince Meat—Miss Ladd.....	60.00
Cakes—Mrs. Crane	25.85
Candy—Mrs. Raymond	25.55
Elephant Booth—Mrs. Dekum.....	17.30
Bread and Rolls—Miss Mist.....	8.90
Ice Cream—Mrs. Sharp	8.55
Tea Room—Mrs. Anderson.....	17.60
Jellies and Preserves—Mrs. Lange....	71.50
Cash Donation	10.00

Total Gross Proceeds\$614.65
Expenditures, Advertising, etc. 35.40

Net Proceeds\$579.25

NOTE.—20% of the net proceeds, or \$115.85, goes to St. Andrew's Cathedral Branch of the Woman's Auxiliary.



THE HAWAIIAN JUNIOR AUXILIARY.

The regular monthly meeting of the Hawaiian Junior Auxiliary was held at the residence of the Rev. L. and Mrs. Kroll on Tuesday afternoon, December 5th, at 3 o'clock. There were fifty-one members present, and the idea of giving a silver tea was discussed. This Junior Auxiliary supports a scholarship at the Priory and one at Iolani, and the members have to consider ways and means of getting money. A large number of the members are former attendants of St. Andrew's Priory. Many of them are young married women, and a number of them are employed in various capacities.



RECEPTION.

St. Andrew's Day has always been observed by Hawaiian Church people by a special service and by some getting together of the people. This year St. Andrew's Day fell on Thanksgiving Day, and at 8 a. m. there was a corporate communion of the Hawaiian Guild and Junior Auxiliary, at which forty-four people made their communion.

The reception was postponed until December 6th, when it was held at the Davies Memorial Hall. The Guild had decorated the room with plants and flowers, so that it presented a charming appearance. The ladies in charge of this were Mrs. Conrad and Mrs. Hopkins, assisted by the Misses Dowsett. Mrs. Macdonald and Mrs. Kawaihoa were in charge of the refreshments.

The reception was well attended, and among those present was Mr. Clive Davies, for whom the Hawaiian people have great aloha. The Bishop was present a portion of the time, as he was also at a meeting of the Junior Auxiliary the day before, when he spoke a few words of encouragement to those who were present.

ANNUAL SALE BY ST. ANDREW'S GUILD.

The annual sale of the Woman's Guild of St. Andrew's Cathedral Parish was held on Wednesday, November 29th. The committees which had been appointed for the various departments performed their duties in a most efficient and praiseworthy way. The names of the committees appeared in the last issue of the *Chronicle* and need not be repeated here.

The women of the Guild must have been gratified at the success of their undertaking, for their Treasurer was enabled to put in the bank the sum of \$550.00.



WAILUKU.

Church of the Good Shepherd, the Rev. J. Chas. Villiers, Priest in Charge.

On November 7th the Woman's Guild met with Mrs. Keipoikai. There was a large attendance of members, notwithstanding that it was the day of the National Election, and the excellent report of the Treasurer as to the success of the bazaar gave added zest to the meeting.

Mr. C. D. Lufkin, Senior Warden, has returned from his visit to the mainland. The purpose of his visit was to be present at the celebration of the ninety-second birthday of his mother. Long may she live!

On Wednesday afternoon, November 15th, Miss Alexandra Gustov—better

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known to her friends as "Alexa"—the daughter of Mrs. Dora von Tempsky, was united in holy wedlock to Mr. John Grey Zabriskie, in the home of her grandmother, Mrs. J. M. Dowsett, and her granduncle, Mr. A. McKibbin, at Puuomalei, by the Rev. J. Charles Villiers, her pastor, in the presence of immediate relatives and a few intimate friends.

The bride was given away by her uncle, Mr. McKibbin, and Miss June Mitchell was the maid of honor. Mr. Zabriskie was attended by Roy von Tempsky, a brother of the bride. The ushers were Douglas Damon and Frank A. Lufkin.

The groom, until a few months ago, was connected with C. Brewer & Co. of Honolulu, but recently has been associated with his brother-in-law, Roy von Tempsky, in the management of the Erehwon Ranch in Kula. The bride is one of the young social favorites of Maui and a daughter of Mrs. Dora von Tempsky.

The wedding gifts to the young couple were numerous and most of them of great intrinsic value. The groom gave the bride a very pretty gold wrist watch.

Preceding the wedding on Wednesday, a reception was held the night before at the Puunene Social Club, where nearly 300 invited guests spent the evening in dancing.

Among those present at the wedding were the following: Mr. and Mrs. J. N. S. Williams, Mr. and Mrs. Ben Williams, Mrs. Jack Dowsett and Llewellyn Dowsett, Miss Lady Macfarlane, Allan Davis, Douglas Damon, Madam J. G. Zazriskie, Mr. and Mrs. Frank Baldwin, Mr. and Mrs. Harry Balrwin, Mr. and Mrs. Sam Baldwin, Mrs. H. P. Baldwin, L. von Tempsky, Misses Armine, Gwen and Lorna von Tempsky and Master Errol von Tempsky, Mrs. Herbert Mist and Miss Edith Mist, George Copp and Miss Beckie Copp, Dr. and Mrs. Durney, Miss Emily Wells, Rev. and Mrs. Villiers, C. D. Lufkin and Frank Lufkin, A. McKibbin, Mrs. J. M. Dowsett and Mrs. Dora von Tempsky.

A quiet but very pretty wedding took place in the Church of the Good Shepherd, when Miss Louise Kalani Ross and Thos. Cummings were joined in holy wedlock, Rev. J. C. Villiers pronouncing the solemn and impressive words that made them man and wife.

George Cummings, brother of the groom, acted as best man, and the bride was attended by Mrs. Ahung.

Only the nearest relatives and friends attended the wedding, and after the ceremony the happy young couple left for

their future home in Kahului, where the groom is an employee of the Kahului Railroad Co.

The groom was a student at Iolani School for many years, and left in order to go to work for the Kahului Railroad, with which company he has been employed from the time when he went home to Maui. Three of his sisters were at the Priory, two of whom are graduates of the school, and one of these is training as a nurse in St. Luke's Hospital, San Francisco.



LAHAINA.

The Church workers at Lahaina have been greatly disturbed by the action of the Government in claiming a portion of the land which we obtained by exchange from the Estate of Bernice P. Bishop. It is hoped that the title of the Church to this piece of property will not be disturbed, as it would be a serious thing if we were to lose possession of the lot, on which is the house occupied by Miss Caldwell and the stable in which the parson keeps his horse and conveyance.



HILO.

The need of land and buildings for the Japanese Mission at Hilo has long been apparent, and last time the Bishop was in Hilo he made investigation as to land offered for sale near the Church.

We may at any time have to leave our present quarters, which we rent by the month. We need at once \$6000.00 for land and buildings at Hilo. Miss Fyock, our woman worker at Hilo, has no place to live, and board and lodging would take all her salary.

The Japanese work at Hilo and up the coast is rapidly advancing. We hold services or meetings at Hilo, Paapaaloa, Kukaiau, Paauilo and Honokaa. In the Hamakua district we have the field, and we should work it as it should be worked. At present there is the Rev. Paul Tajima at Hilo and the Catechist Nathaniel Seno at Paauilo. They are earnest, active and godly men.

At Honokaa the Japanese have rented a room for services and pay Mr. Tajima's expenses from Hilo and return. There are clubs of young men at Paauilo and Kukaiau which meet under our Catechist's leadership to discuss moral

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and religious questions. The purpose of the clubs is also to improve the moral conditions of the people. These men are leaders of their people and are doing great good. A number are preparing for baptism at Paauilo and at Honokaa.

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PERSONALS.

Miss Kathryn Miller, who has been at St. Andrew's Priory for two years, has felt obliged to resign on account of her health. Miss Miller has been a faithful teacher, loyal to the spirit of the Priory. Miss Miller expects to spend some time on Maui.

Miss Edith Grundy and Miss Roxy Elliot, who came to the Priory some time ago, have felt obliged to resign, as Miss Grundy finds that the climate does not agree with her and Miss Elliot wishes to return with her.

The new teachers at the Priory for the coming term will be Miss Floria Lachmund, Miss Sarah Shaw and Miss Payne, all experienced teachers. Miss Shaw arrived from the Coast on Tuesday, December 5th, on the Matsonia, and Miss Lachmund expects to sail from San Francisco on the Great Northern of December 15th.

Mrs. L. F. Folsom, who left for the Coast and who attended the triennial meeting of the Woman's Auxiliary, returned on the Manoa, September 28th.

Among the passengers on the Matsonia was Mr. T. Clive Davies, who left Honolulu early in August, 1914. Mr. Davies has two brothers who are at the front in France. One brother, it will be remembered, was killed during the early part of the war. Mr. Davies reports that Mr. Reginald Carter is somewhere in the Somme drive.

We are glad to be able to state that Mrs. J. K. Bodel, who underwent an operation at the Queen's Hospital some weeks ago, is much improved and is at present the guest of Mrs. Pentland at Hauoli.

The article on Musical Prodigies published in the October Chronicle was written by Miss Olive Villiers, the daughter of the Rev. J. Chas. Villiers of Wailuku. We have not been asked to give this credit, but the Editor on his return noticed that no name was given, and it is only just that this acknowledgment should be made.

Miss Stevens writes from Evanston, Illinois, that she is enjoying her trip very much. Miss Stevens was one of the Honolulu delegates at the Triennial Meeting of the Woman's Auxiliary at St.

Louis. The following excerpt from her letter brings us in close touch with the work of the Auxiliary:

"The last meeting of the Woman's Auxiliary that I attended was so inspiring and exciting. Miss Emery had been talking of the value of systematic giving as compared to spontaneous and then said, 'Now we will have an example of spontaneous giving.' The Auxiliary had pledged itself to raise \$50,000 for St. Agnes School, Kyoto, for which Bishop Tucker had made an appeal and they started pledges—New York and other large dioceses pledged as much as \$3000, \$2000, \$1000 and pledges of \$500 kept coming in so fast they could hardly write them down. It was so exciting. When they got down to smaller amounts, Mrs. Folsom rose and pledged \$50, which brought much applause (\$600 had been pledged her the day before in a short appeal for the Japanese Hostel.) The Juniors began, and one or two pledged \$100 and \$200, the 'Little Helpers' from \$5 to \$50 in different parts. Mrs. Folsom also pledged \$10.00 for Juniors and \$10 for Little Helpers. I couldn't stand it to sit still, so I rose and pledged \$5.00 for my Chinese Junior Auxiliary, St. Elizabeth's, which brought forth applause and interest in the Chinese. It was a great meeting and in half an hour, they had \$27,000. I was crazy to give more, but there are so many things to give to."

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IOLANI SCHOOL.

The Interclass Indoor Baseball
Championship Series.

The series of indoor baseball games that was mentioned in last month's *Chronicle* has been concluded. The series was started in the first week of November with four teams—the Senior-Juniors, the Soph.-Freshmen, the Grammars, and the Boarders—contesting for a large blue and white pennant. Each team felt confident and had high hopes to win the trophy at the close of the series.

In the first series the Senior-Juniors proved that they were superior. They won every game they played in this series, and at its close were in the lead. Unfortunately, they decided to withdraw from the league. Three teams were then left for the competition, with the Soph.-Freshmen first, Grammars second, and the Boarders last, but the second series continued as it had been planned. At its close the Grammars were in the lead, with the Soph.-Freshmen and Boarders tied for second place.

Had it not been for the good quality of unity and the good sportsmanship of the Boarders, they would have given up

hope for the pennant, having lost their captain, who was one of the stars in the first series. In spite of the defeats and the misfortunes of the team, they displayed their ability and good ball-playing throughout the series.

The last scheduled game of the third and final series was played between the Soph.-Freshmen and the Boarders. "It all depends upon the Boarders," said a fellow one day; "either they'll defeat the Soph.-Freshmen today or lose their last chance for the pennant." On the appointed afternoon the players of both teams flocked out from their rooms into the field with balls and bats, having the highest hope to bring home the bacon. The game was a fast one, owing to their team-work, and at the finish the Boarders were at the long end of the score. The last series was thus ended,

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with the Boarders and the Soph.-Freshmen tied for the pennant.

At a meeting held by the committees of the Association and the representatives of each team, it was decided to play a three-game series between the two teams in order to determine the championship. In this series the Soph.-Freshmen won the first game from the Boarders by a small margin. The championship game was played on the sixth of December, between the same teams. Both teams were strongly lined up, the battle was hard fought, and the game was in doubt up to the last frame. The final score was 5 to 4 in favor of the Soph.-Freshmen. They were over-delighted by their triumph, and the pennant which had been displayed above the school bulletin board has been removed and is posted upon the wall of their own classroom.

W. O. SHIM, '18.



A LETTER.

One of our clergy recently received a letter from a boy who was baptized and confirmed in the Mission under his care. The priest writes of the boy:

"He was one of our most faithful attendants at Church and Sunday School. When I read the letter I uttered a prayer of thankfulness that I had been permitted to know him and to have had my share in the maturing of one of Christ's faithful children."

We give here extracts from the letter, written from the receiving station in Honolulu:

"Kalihi Hospital, Honolulu,
"Nov. 2, 1916.

"Dear Mr. Cockcroft:—How are you getting along in Lahaina? I miss the school and Church very badly. I am longing to be back. I always read that little book you gave me. I am praying to God always to help me to be out soon. Last Sunday I thought how I always used to attend church. I miss the Lord's Supper every Sunday morning. Don't feel bad about me, for I am about the same state of health. How are the children getting along with their lessons? Please give my aloha to them. I know God will help me get out of here. Please send me a Bible, Common Prayer Book and a Hymnal, if you can. This is a very nice place, but it is not my beloved home. I want to be back with my family and to help them in their work. I miss my lessons every day very badly. Mr. Kroll came down to see me on Monday. I have no news to tell you, only my love to all. So good-bye,

"From your faithful and loving

scholar,

"A."

Constantly as a result of the work in our stations we receive such proofs of the good done to the souls of those who are matured by teaching, worship and sacraments in Missions. Even one such case should encourage our clergy greatly.



SEPARATIONS OF CHRISTIANS.

"The Church of England stands the one Church which has never separated from any Church or person."

It did not separate from the Presbyterian or from the Methodist, or from the Baptists, or from the Quakers. It stood firm and steadfast on the foundation and principles it had held from the days of the first Apostles; and every one of those other bodies went out from it, and separated themselves from it. They were not thrust out, they went. It was their voluntary act.

And it is equally true that the Church of England never separated from the Church of Rome. The Church of Rome withdrew from the Church of England and separated itself from it. Up to the reign of Queen Elizabeth and for some years during her reign, there was but one Church in England; and although they differed somewhat in their teaching, those who held fast to Roman doctrine and those who accepted the reformed views, all attended the same Church and worshipped together. And Lord Chief Justice Cooke asserts that then the Pope offered to the Queen that he would consent to and permit the English Prayer Book if she would only acknowledge his supremacy. This she declined to do. And the Pope thereupon issued his command that his adherents in England should withdraw from communion with the Church of England and form a separate organization.

It is well that these historical facts should be known. It has been common to charge the Church of England and its daughter in this country, with being uncharitable and excluding others.

But it never excluded any of them; they went out voluntarily. She stands where she has always stood. Her doors stand open, and her welcome is warm and ready for any one who wishes to enter.

Bishop Paret.



PRAYER FOR THE STATE.

After some discussion the Commission's recommendations for prayers For a State Legislature and For Courts of Justice were adopted. With regard to the prayer For Our Country Mr. Parsons said the Commission had already given long consideration to Washington's prayer and did not see how to make it available without changes that would make it unjustifiable to call it Washington's. Dr. Stires wished the Commission would show the House what they could make of it and let the deputies decide. Washington's words are these: "I now make it my earnest prayer that God would keep the United States in His Holy protection; That He would incline the hearts of citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that He would most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characterizations of the Divine Author of our blessed religion and without an humble imitation of whose example in these things we can never hope to be a happy nation."

Dr. Stires' wish prevailed. The proposed prayer For the Church, which is that of Archbishop Laud, was adopted. The wish of Dr. Milton, of East Carolina, that a prayer be provided for the peace of the world met with general favor.

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	GENERAL MISSIONS		DIOCESAN MISSIONS				CONVOCATION EX.		
	Amount Assessed	Amount Received	Amount Assessed	Amount Received				Amount Assessed	Amount Received
				1st.	2nd.	3rd.	4th.		
St. Andrew's Cathedral.....	\$ 300 00	\$ 28 60	\$ 300 00	26 80	39 60	14 20		\$ 150 00	150 00
St. Andrew's Cathedral, Hawaiian.....	63 00		63 00	11 70	12 35			27 30	
St. Clement's	63 30		63 30					26 70	
St. Peter's	45 00		45 00	13 10	15 00			14 50	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	5 50			4 00	
St. Mark's.....	7 00		7 00					4 00	
St. Luke's	12 60		12 60	5 00	6 00	6 00		6 00	6 00
Holy Trinity.....	10 00		10 00					4 00	
Good Shepherd	40 00	14 05	40 00		6 00			10 00	
Holy Innocent	15 00		15 00		10 00	5 00		6 00	
St. John's.....	10 00		10 00	2 00				4 00	4 00
Holy Apostles	20 00		20 00	3 50				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 00		7 00					2 00	
Christ Church	22 40		22 40		4 55			6 00	
St. Paul's	10 00		10 00	4 60				2 00	
Papa'ilo	5 00		5 00	5 00				3 00	3 00
Papa'aloa.....	5 00	1 00	5 00	2 00				3 00	1 00
Specials		9 50							
	\$ 700 00		\$ 700 00					\$ 300 00	

*21.70 and *9.50 for 1914 and 1915

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.

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

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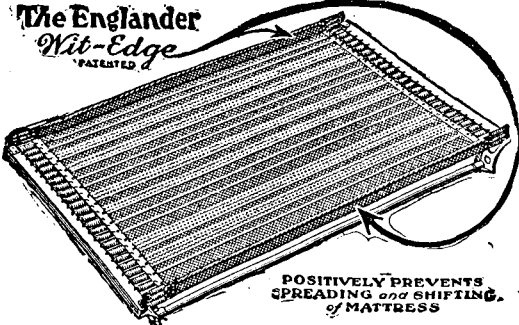
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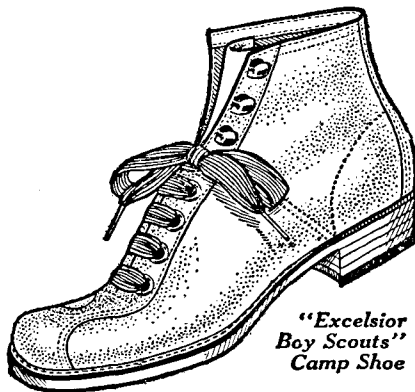
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