

# Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

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

VOL. X.

HONOLULU, T. H. DECEMBER. 1917.

No. 7



## The Christmas Star and Angels

Have you seen that star in the dark, dark night?

"Yes, in Christian eyes we have seen a light."

Have you heard the angels hovering long?

"We have met white souls that left us a song."

— Phillip Henry Dodge



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. X.

HONOLULU, T. H., DECEMBER, 1917

No. 7

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

DECEMBER, : : : 1917

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. 1—1st Sunday in Advent. (Violet).  
“ 9—2nd Sunday in Advent. (Violet).  
“ 16—3rd Sunday in Advent. (Violet).  
“ 19—Ember Day. (Fast).  
“ 20—(Red for Eve).  
“ 21—St. Thomas, Apostle. (Red).  
Ember Day. (Fast).  
“ 23—4th Sunday in Advent. (Violet).  
“ 24—(White for Eve).  
“ 25—CHRISTMAS DAY. (White).  
“ 26—St. Stephen, Martyr. (Red).  
“ 27—St. John Evangelist. (White).  
“ 28—The Innocents. (Violet). (Fast).  
“ 30—Sunday after Christmas. (White).

### CHRISTMAS ANGELS.

In Nineteen Hundred and Seventeen,  
The saddest Christmas that ever was seen,  
The saddest recorded in annals of men,  
God's Angels came down to earth again;  
But not with songs of "Peace on Earth"  
Announcing with joy the Saviour's birth!  
They came, but to weep o'er the Sons of men,  
Who from Adam's estate had fallen again!

They came to earth at their Lord's behest,  
They searched to the North, South, East and  
West,

In many a home the Christ-Child had blest,  
Where in years gone by he'd been welcomed  
as guest;

Their knock gave forth but an empty sound,  
No greeting, no merry bright children around,  
No feasts and no gladness, no merry-go-round,  
No gift-laden trees, no Kris Kringle was  
found!

If the truth must be told the tables were bare,  
For War's desolation was strewn everywhere!  
The groans of the dying and those in despair  
From poisonous gases with Hell could com-  
pare!

The Angel of Wrath by Satan set free,  
In madness destroyed both on land and on  
sea!

The Angel of Death, least feared of all three,  
Reaped Harvest enough for Eternity.

The Angel of Pity in agony cried!  
Her sister, Sweet Mercy, wept long at her  
side!

The Angel of Love, heart bleeding and sore,  
Her face veiled in mourning and smiling no  
more,

Spoke at last through her tears, "the world  
pays no heed,  
To the Saviour of Love who would teach it  
Love's Creed!"

The Angel of Hope then recalled how He said,  
"Again they shall live, though in sin they  
be dead!"

"Though their sins be as scarlet, like snow  
they shall be,"  
"For them was I pierced and nailed to a  
tree!"

The Angel of Penitence said, "I must go  
Repentance to preach, none has fallen too  
low!

His message again His children shall know!  
Forgiveness and peace would the Saviour be-  
stow!

God's mercy can reach to the ends of the  
earth,  
Proclaiming to all the gift of rebirth."

Good Angel, speed on, thy task to complete!  
The Gospel of Christ must not suffer defeat!  
The whole world cries out in its anguish and  
grief

To Christ on the Cross, like the penitent  
thief!

Let us hear Thy sweet Voice Lord, "Thy  
sins be forgiven."

And straightway Thy Peace will lead us to  
Heaven!

MAY L. RESTARICK.

Honolulu, December 8, 1917.

### THE CHRISTMAS SPIRIT.

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 of-  
fered 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 eter-  
nity He shall reign as "King of kings  
and Lord of lords." So we hail Him on  
this 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 fulness 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 atti-  
tude toward men, its realization is this,  
peace to men of good will, revealing our  
attitude toward Him and toward one an-  
other. 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 na-  
tions 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 vic-  
tory and no lasting peace until the war-  
ring world acknowledges what Julian  
the Apostate confessed, "Thou hast con-  
quered, O Gallian"! 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 ex-  
perience, 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 con-  
quered, not by men, but, by Christ. War  
may have its conquests which are not  
victories for peace but simply for mas-  
tery. 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.

By the BISHOP OF KENTUCKY.



### GREAT WORK OF THE CHURCH ARMY.

The work for soldiers done by the Y. M. C. A. is one of the world wonders at the present time. By courteous arrangement with that organization and this Church, our men are engaged as secretaries for special work among Churchmen in the American army. Our clergy also are to be provided with accommodations for celebrations of the Holy Communion which mean so much to our men in France.

But while we recognize all this with joy and gratitude, yet we should not be ignorant of another beneficent agency which is doing a wonderful work for the men at the front.

The Church Army was organized many years ago for work resembling that of the Salvation Army, with the provision, however, for the Sacraments ordained by Christ Himself which are

practically ignored by the Army mentioned.

There is a presentation of religion which is largely that of feeling. The Gospel as we received it brings to us the religion of conduct and character, and distrusts feeling alone as apt to be transitory. The original Puritans held to conduct and character, and it was later that right feeling was unduly emphasized. The Church Army has given the proper emphasis to both feeling and character. Feeling is to be aroused, but if it is to be permanent it must lead men onward in the attainment of character and for this the means of grace must not be ignored.

### ONE THOUSAND RECREATION HUTS.

Who of our readers has heard anything of the Church Army? Somehow we shrink from advertising and our light is often hidden under the bushel of modesty. Many who read this will be surprised to learn that the Church Army has over one thousand Recreation Huts, Tents and Centers. These are in France, in Malta, Egypt, Salonica, Mesopotamia, India, British East Africa and in military, naval and airship centers in the United Kingdom.

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## MANIFOLD WORK.

The Church Army has Kitchen Cars at the Front, Fresh Air Homes for wives and widows, Hostels for men and women, Recreation Rooms for soldiers' wives, Hostels for leave men, Munitions Canteens, Homes for soldiers' motherless children, Convalescent Homes, etc., etc.

Of this work Admiral Jellicoe writes: "The War Work of the Church Army and particularly the provision of the Church Army Huts has been of the greatest value to those who are fighting for their country, and I can assure you that it is most warmly appreciated by all ranks." General Sir William Robertson says: "I can say from experience that in many parts of the line in France the huts and clubs are the greatest comfort to the troops and are valued by them without measure." Lloyd George writes: "In the shell zone these huts are invaluable. The combination of refreshment bar and games and the quiet corner shut off for devotion is a happy blend."

The Chief Secretary writes that Americans fighting with the Allies have found the Recreation centers to be real comforts.

It certainly is a reason for us to be thankful that the Church Army is doing such an important and helpful work. We wish we had space for a communication which we have received from one of the Church Army Hut Superintendents on the Western Front. It is as good reading as Empey's "Over the Top" which is saying a great deal.

## ONE CENTER.

The superintendent writes graphically from a place situated in an area recently taken from the Germans. "It is," he writes, "behind the trenches in a sea of mud where the men are in tents without fires or coal for the most part, in hard frost, snow, cold rains, and bleak East winds and with an uncertain water supply. The wonder is that the men seem to thrive in it. Unwashed, unshaven and sometimes soaked with rain for days together, they seem hardened to every condition of soil or weather and are as bright eyed, clear complexioned (except for splashes and cakes of mud) and

high spirited as on the pavement at Wimbledon or sauntering on the Strand."

## SUNDAY.

"Today is Sunday and tomorrow there is to be a 'push.' The Chaplains have had their boots polished, as one can see by the inch deep shiny margin at the top around the ankle, the rest of the boot being already encased in mud. From the Church Army Hut floats the sounds of men singing: 'O God Our Help In Ages Past,' 'Fight the Good Fight,' etc. The various Chaplains deliver their exhortations. There is no room for any diletant nonsense now. Away go all the puerilities of this and that section, the small antagonisms of doctrine and practice. The Chaplain has an empty soap box as a platform, and after jumping lightly upon it to assure himself of the adequacy of the Church's temporary foundation, he speaks as man to men.

"Later the Nonconformist Chaplain has service, for the Church Army Hut is open to all Chaplains, Roman Catholic included. Service follows service, interspersed with the serving of tea, cocoa, and other refreshments until six o'clock when the Hut is packed for the Sunday Evening voluntary service when the men choose their own hymns, 'Jesus Lover of My Soul,' 'Abide With Me,' and 'Peace Perfect Peace,' being among the favorites."

The writer from whom we are quoting goes on in fascinating way to tell the story of his work under such heads as "Midnight in Camp," "The Return from the Trenches," etc. Under the last heading he writes: "The Hut is densely packed. The band strikes up, 'Pack Up Your Troubles In Your Old Kit Bag, and Smile, Smile, Smile,' and the whole crowd joins in singing 'What's the Use of Worrying.'"

"There is something thrilling and inspiring in the whole situation. We are in another world. There is no post office, no newspaper, no shop, no street, no Church, no cinema show. We lie on soil wrested by blood and fire from an enemy who has attempted in vain to stand against us. All the horrors and penalties of war are familiar to us. 'God

Save the King,' is sung at last. It has a fuller meaning to us. The sudden break of the kettledrum causes a momentary start. It might have been machine guns opening fire; the roll of the big drum follows, then a note of peace and the love of God and good will toward men. A few tears stand in the eyes of men who have been 'over the Top' and are thinking of home. 'Will the war be over by Christmas?' they ask.

"One of the Chaplains rises and announces that a lady in England has made a present of cigarets to the Church Army and that 3500 packages have arrived for distribution at this hut. 'Three cheers for the Lidy,' calls a man, and the cheers are given. 'Some of you,' says the Chaplain, 'are thinking of the ladies at home. Be true to them.'"

But we have not space for more, interesting as it is, but one story we must give: "It is said that every man who has not been over the top hankers to go, and no man who has been over once wishes to go again. My friend Jock of the Royal Scots has been over. A few days ago came an acquaintance from the South of the Border rather swaggering and boastful. He had been over the top and had done gallantly, so he assured his hearers: 'Did ye say your prayers when ye went over?' asked Jock. 'Not me,' said the Borderer. 'I said no prayers.' 'Then, man,' said Jock, 'ye've nae been over the top.'"

"Jock said afterwards: 'There's never a man whatever he is who doesn't say a prayer of somt sort if its only "God help us" when he goes over the top.'"

## INFORMATION.

All information as to the Church Army's 1000 Recreation Huts, Tents, Centers for the British soldiers, may be obtained from Prebendary Carlile, Hon. Chief Secretary, Headquarters Bryanston St., Marble Arch, London, W. 1.

Dr. Carlile has written an appeal to the American Bishops for help in the heavy financial burdens which the Church Army has to bear, and if any one is interested, money may be sent to him.

It should be remembered also that this Church is raising a fund of \$500,000 that

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we may take care of our men in the army, providing them with the sacraments and consolations which they desire and need. Bishop Lawrence of Massachusetts is at the head of this movement, and such is the confidence in him that if he asked for \$5,000,000, we believe that he would have obtained it.

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#### JERUSALEM.

At one-thirty P. M. on December 10th the Star-Bulletin telephoned us that they had received news that Jerusalem had been taken by the British. Our informant asked if we would have the Church bells ring, and soon the bell at the Cathedral, with Mrs. Folsom at the rope, St. Peter's bell and those of Central Union, and St. Elizabeth's were clanging out the news. Telephone messages came thick and fast asking what the bells were ringing for and the glad news soon spread through the city.

In A. D. 637 under the Caliph Omar the Moslems took the City of Jerusalem, oppressed the Christians and defiled the sacred places. It was taken by the Crusaders under Godfrey of Bouillon in 1099 and became the Capital of a Christian Monarchy. But in 1171 Saladin put an end to this and from that time it has been in the hands of the Mohammedans.

So many sacred associations center around Jerusalem that from sentiment there are few who did not rejoice when they heard the news. Some to whom we told it shed tears. Others began to sing one of the songs of Zion, all were deeply touched.

What will become of the city in the final peace arrangements no one can guess, but one thing is certain and that is the misrule of the Turk is at an end in Palestine. The population of the city according to the last returns was about 60,000, of whom 41,000 were Jews.

The disgraceful scenes of quarrelsome Christian factions at Christmas and Easter, will, it is hoped, cease, and while facilities will no doubt be granted to each and all for their worship, yet it ought to be dependent on their good behavior.

It does not matter whether one spot or another is the exact one where an event in the life of Jesus Christ took place, but

the city is of such interest to the intelligent Christian that we rejoice greatly that Jerusalem is in the hands of the Allies, and we feel positive that in those hands it will stay.

The Turks have suffered immensely in prestige in losing Bagdad and Jerusalem, and it is a further blow to the German idea of an Asia Minor controlled by them.

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#### CHURCH PENSION FUND.

We are glad to state that the Honorable Charles Clemons has accepted the appointment as President of the District Committee of the Clergy Pension Fund in the place of Colonel R. R. Raymond, who removed from Honolulu.

In this connection we would state that R. B. McGrew, Treasurer, has sent on to New York, to J. Pierpont Morgan, Treasurer of the Pension Fund, a third of the amount of \$1000 which this Missionary District promised to the initial fund of \$5,000,000. It was a cause for thankfulness that instead of \$5,000,000, over \$8,000,000 was contributed by churchmen to this fund.

Already these Islands indirectly feel the benefit of the Church Pension system. One of our clergy who moved a few years ago to the Coast died this year, and his widow and little son receive the pension. If this fund had not existed the 35 years of service of a faithful priest would have gone by and the widow would have had no assurance of anything whatever towards her support.

Mr. Monell Sayre, in a letter to Bishop Restarick, has the following:

"The news that Honolulu has pledged \$1,000.00 to the Initial Reserve Fund is gratifying indeed, and I shall be particularly glad to see that, in the Annual Report which will shortly be issued, the results of the campaign in Honolulu are duly recorded. This record of success in your District (one of the outposts of the Church) will, I am sure, be one of the very interesting features of the report."

In another letter he says: "On March 1st, 1917, as soon as the campaign for the Initial Reserve was over The Church Pension Fund, as you know, started the operation of the Assessment system.

"During the last nine months, I am happy to say, the work has proceeded most satisfactorily, and at the present time an overwhelming majority of the active clergy in this country are participating in the system. The task of organizing the Assessment system, however, was one of considerable magnitude, and I am sorry that in concentrating upon the problem within the borders of the United States, we were forced to postpone, longer than we could have desired any attempt to establish The Church Pension Fund system on a working basis in Honolulu.

"It is, however, highly important, both for the welfare of the clergy in the Missionary District of Honolulu and for the general policy of the Church at large, that assessments be paid on behalf of each clergyman. May I ask your co-operation to this end? The Church Pension Fund assessments amounts, as you know, to seven and a half per cent of the

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stipend; and in case a rectory is provided, the salary is, for assessment purposes, considered as increased by one-sixth.

"Will you be so kind as to send me a statement showing the salary paid to each clergyman within the District of Honolulu; the source or sources of the salary, and whether a rectory is provided? Once in possession of this information we shall be able to compute the assessments due. . . . The General Board of Missions is, of course, attending to the assessments on the stipends for which it is responsible, and the only assessments due, within your District, are on those salaries which are not paid by the General Board of Missions."

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A PARTIAL ACCOUNT OF WHAT HONOLULU AND THE REST OF THE HAWAIIAN ISLANDS HAVE DONE FOR THE WAR TO NOVEMBER, 1917.

By MISS VON HOLT.

Before leaving for the Coast Miss von Holt handed the Editor the following which is certainly a remarkable showing. It will, we are sure, interest all our readers. It represents much work in assembling the information given below:

"In September, 1914, Mrs. W. L. Emory at a Guild meeting, started a fund for the children in the war countries. It went on the 'Christmas Ship' and amounted in value to, at least, \$1600.

Miss Mary Catton, at the outbreak of the war, raised enough money to pay the passages of four nurses across the Pacific, through the United States, over the Atlantic to London.

"Mr. Catton raised \$30,000 for the 'Prince of Wales Fund.'

"Mrs. Tom Smith, a Scotch woman, organized a small band of about eight women at once and made garments, and sent off to the New York office of the Red Cross a case containing 100 handkerchiefs, and 100 boxes of cigarettes.

"Mrs. Joseph Emerson, nee Dorothea Lamb, of Oxford, and educated in Bruges, has done a wonderful work for Refugees in Oxford, Mrs. Emerson began by giving talks on her travels, and by instituting an annual 'Belgian Day', thereby raising the sum of \$18,000. She has provided godmothers for 232 Belgian soldiers, 19 of whom are prisoners, and the sum of money raised for them comes to \$5426.

"For a Christmas present to the Queen of the Belgians, Mrs. Emerson sent the sum of \$2062.18. In clothing, she has sent to the amount of 1200 pounds in weight, costing \$140 for freight, etc.

"Mrs. Emerson is now engaged in raising a War Cradle for Hawaii in Belgium for little orphans, and there are to be forty little beds in it, and three adult beds. For this 'Creche de Hawaii', the sum of \$4000 is needed and she already has \$1682 towards it.

"Through the efforts of another Scotch woman, Mrs. Watt, there have been twelve beds provided in the following hospitals: Two beds in the Scotch Red Cross Hospital in Rouen, France; four beds in the Bella Houston Hospital in Glasgow; another in L'Hopital de L'Ecosse in Paris, and also several beds in the Royal Infirmary, Aberdeen, making twelve beds in all, each bed costing £12. The beds are called Honolulu Beds 1, 2, 3, 4, 5, 6; Maui Beds 1, 2; Hawaii Beds 1, 2, and Aloha Beds 1, 2.

"Besides this, Mrs. Watt has sent many comforts for the Gordon Highlanders.

"Another private individual, Mrs. Osmond, has collected \$300 for cigarettes for the British soldiers.

"A dressmaker, Mrs. Bell, gives up one day a week entirely to sewing for the Red Cross, taking no customers on that day.

FRENCH ORPHANS.

"Hawaii has raised \$34,000 and supports 650 French orphans.

"The Graduate Nurses' Club, in the short time of existence, has made 24,484 surgical dressings.

ST. ANDREW'S CATHEDRAL WORK, HONOLULU.

"During Lent in 1915, in the Parish House, St. Andrew's Cathedral Guild met and made hospital shirts to fill one case. In Lent, 1916, they made one more box full of hospital shirts. In June, 1916, under Mrs. Restarick's leadership, they founded a 'Vacation War Relief Unit,' and sent one large case of garments to the 'American-French Wounded'. In August, 1916, they sent two large cases of surgical dressings and garments to

the 'American-French Wounded' also. In September, 1916, they sent two still larger cases full of bolts of gauze, shirts and comforts.

"In October, 1916, the work started at the Cathedral had grown so much that Units were formed all over the city and about November first, 1916, the last work done at the Cathedral filled 17 cases, which were valued at \$3500. In November, as the work had grown so large, there was formed an Hawaiian Allied-War Relief Committee with seven women as officers. All this work was sent to the 'War Relief Clearing House for France and Her Allies.'

"On September 12, 1917, this Committee became an auxiliary of the Honolulu-Hawaiian Chapter of the American Red Cross and now there are Units formed and working hard on all of the other islands, namely Hawaii, Maui, Molokai and Kauai. Before we joined the American Red Cross, there were 96 cases shipped which were valued by the Customs House at \$50,000. Of these, 35 cases contained 'comfort bags'. Since September, 1917, 112 cases have been sent.

"In money, the Hawaiian Allied-War Relief Committee has raised up to July, 1917, the sum of \$154,000. Since co-operation, the Red Cross has raised \$102,000. The average donations to the Red Cross in Honolulu is \$15,000 a month. Up to date, the value of the 200 cases sent is \$75,000.

"The Hawaiian Red Cross Chapter has 16,650 members, and has a higher

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proportion of life members than any state in America.

#### THE HONOLULU BRITISH CLUB.

"This club, besides aiding many local war calls, has sent money to 'The Overseas Tobacco Fund'; presents to soldiers, sailors and nurses for Christmas to London; to the French Red Cross the sum of \$1223.61; to the Scotch Blinded Soldiers' and Sailors, Hospital at Edinburgh, the sum of \$529.45, and also to the British Red Cross and The Order St. John of Jerusalem several sums of money. It has purchased an ambulance car costing \$2,152.13, which it supports at the rate of \$2000 a year. The sum of \$100 a month is sent regularly to the British Red Cross. 'The Our Day Drive' raised the sum of \$1300.

"Mrs. J. M. Dowsett's circle made eleven complete sets consisting of jerseys, mittens, hoods, socks and scarfs, and provided 270 garments for the sailors of the former German ship Geier which was renamed the 'Carl Schurz', an interesting fact indeed!

"Professor S. W. Hart of Waimea, Kauai, with the assistance of friends, raised by foregoing the pleasure of giving Christmas presents except to children over \$300 for the women and children of France and Belgium.

#### LIBERTY BONDS.

"About \$4,500,000 was subscribed for the first Liberty Bond issue and over \$8,000,000 subscribed for the second.

"Through Doctor James Judd, who went to the front from Hawaii, Honolulu gave three ambulances for the transportation of the wounded.

"The support of the Hawaiian Ward of the American Ambulance, Neuilly, France, for two years, is \$12,000.

"Over three hundred men were recruited through the British Club.

"Thirty Hawaiians are on the Cruiser St. Louis and many on the Alert. It is impossible to tell of the numerous young men who have enlisted in the ambulance or aviation corps or who have taken training with a view of fitting themselves to be officers."

The figures which Miss von Holt gives in the above article give a total of \$12,909,313, and as she intimates a very large amount has been given of which it is impossible to write any account.

Sometimes Eastern people think those in the West are not awake to the needs of the war. The fact is there is not much fuss made about it here, but if every State in the Union would do in proportion as little Hawaii has done, the result would be stupendous.

#### AMERICAN CHURCH BUILDING FUND COMMISSION.

At the September meeting of the Board of Trustees of the American Church Building Fund Commission, the Ven. R. Bowden Shepherd, Archdeacon of the Diocese of New Jersey, was elected a Trustee to fill the vacancy caused by the death of the Right Reverend C. Kinloch Nelson, D. D.

Gifts aggregating \$3995 were voted to the following Parishes and Missions: Trinity Church, Alpine, Ala.; Epiphany Church, Kaimuki, Hawaii; True Sunshine Mission Church, San Francisco, Cal.; St. John's Church, Farmington, N. Mex.; St. John's Church, Betterton, Md.; Ascension Church, Little Lands, Cal.; St. Paul's Church, Brooklings, S. D.; Good Shepherd Church, Sumter, S. C.; St. Thomas' Church, Spokane, Wash.; St. Cyprian's Church, Homestead, Fla.; St. James' Church, Mayport, Fla.

Grants amounting to \$6500 were voted to the following Parishes and Missions: St. Stephen's Church, Espanola, N. Mex.; St. John's Church, Hobart, Okla.; Bishop's House, Albuquerque, N. Mex.; St. Thomas' Parish House, Bedford Va.; All Saints' Church, Warrenton, N. C.; Bishop's House, Phoenix, Ariz.; All Saints' Rectory, Concord, N. C.; Emmanuel Church, Farmville, N. C.

Loans amounting to \$12,200 were granted to the following Parishes and Missions: St. Mary's Church, Malta, Mont.; Grace Church, Merritt, Fla.; Trinity Church, Rupert, Ida.; St. Andrew's Church, Amarillo, Texas; St. James' Church, Maurietta, Ga.

Further consideration was made of the Revision of the Constitution and By-Laws with a view to extending the usefulness of the Commission to the Church,

final action on the plans being reserved for the action of the November meeting.

#### THE NEW LECTIONARY.

The official edition of the new Lectionary was issued last November in a neat pamphlet of forty-six pages. It contains not only the proposed lessons, in two series covering two years, but the lucid and full explanations of the Commission as to the plan and principles upon which the tables are constructed. The tables, as given in some of the current almanacs, were prematurely printed from an earlier copy of the Commission's report, and, therefore, were without the very numerous corrections that were later inserted. Copies of the authorized edition may still be secured by application to the undersigned with an enclosure of twelve cents in stamps.

Clergymen who have not secured a copy of the last General Convention Journal will receive it by return mail by remitting twenty-five cents to cover postage. Copies of the Constitution and Canons in separate form are furnished on a remittance of forty cents.

HENRY ANSTICE,  
Secretary.

Church Missions House,  
281 Fourth Avenue, New York.

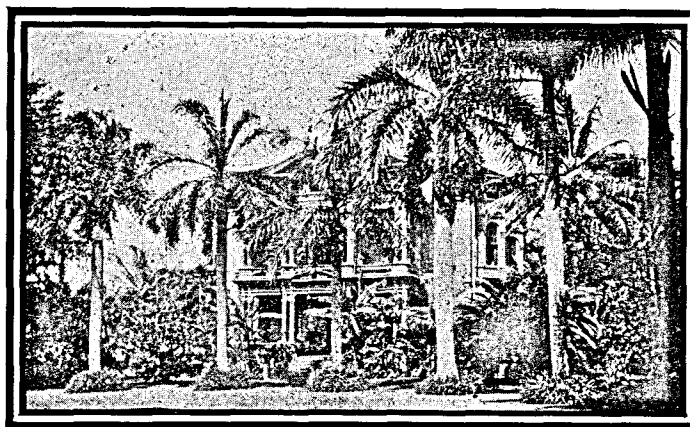
#### BONDS.

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New Jersey and adopted by the House of Bishops, in Special Session, at Chicago, on October 19th, 1917:

"RESOLVED, That all Treasurers and Trustees of Church Funds be and are hereby requested to consider the possibility of using uninvested balances of funds under their control for the purchase of Liberty Bonds and of reinvesting where practicable the principal of such funds in support of the Government of the United States."

I trust it will be agreeable to you to insert in your news column some mention of this action by the House of Bishops if you have not already invited the attention of your readers to it.

Very sincerely yours,

GEO. F. NELSON,  
Secretary.



## CANONS AND OBEDIENCE.

Some one said the other day: Canons are only precedents." A more mistaken statement could scarcely be made.

The Canons of the General Convention and of the Diocese or Missionary District in which one lives are the law of the Church. Every clergyman before he is ordained makes a solemn promise to conform to the discipline of the Church and the Canons are a part of this.

In the Canons of the General Church in stating the offenses for which a clergyman may be tried, there is the sentence "for the violation of the Canons of the General Convention or of the Constitution and Canons of the Diocese or Missionary District to which he belongs."

We can readily see from this that the Canons are the laws of the Church which every loyal clergyman is bound to obey.

We may point out here that by Canon 57, Sec. (c), "Every congregation of this Church shall make at least one annual offering for the missionary work of the Church."

In the preceding section of the Canon it reads: "It is the duty—of each minister in charge of a congregation to make known the needs of the work of the Church to his congregation."

It will be seen from the above that it is not enough to pay the apportionment made on a Parish by taking money from the general funds. It is the duty of the clergyman and lay officers to obey the Canon and give the people an opportunity to give intelligently.

The Canons of this Missionary District order that four offerings a year be made for the missionary work of this District.

## A FEW NOTES FROM THE BISHOP'S JOURNAL.

On Monday, November 19, presided at a meeting of the Board of Directors at which important business was transacted. November 20, in response to telegrams, wrote articles for three Church papers on "Liliuokalani."

On Sunday, November 25, confirmed a class at Trinity Mission and preached. At the Cathedral at 7:30 P. M. and preached. On Thanksgiving Day the Bishop celebrated the Holy Communion at the Cathedral at 7 A. M. and preached at 11 A. M. At the request of many people the Advertiser asked for the sermon and published it in full next morning.

On Sunday, December 2, assisted at the 7 A. M. service and also at the 9:15 celebration of the Holy Communion. At 11 A. M. celebrated the Holy Communion and preached.

On Sunday, December 9, celebrated the Holy Communion at the Cathedral at 7 A. M. and at Church of the Epiphany, Kaimuki, at 10:30, and preached. Baptized a child of a graduate of the Priory in the afternoon and preached at the Cathedral at 7:30 P. M.

During the month made several brief addresses to the children at 8:45 A. M. Was busy for several days preparing Annual Report to the Board of Missions. The financial report was audited by H. Gooding Field, F. A. A., etc.

On December 16 confirmed a class and preached at St. Clement's at 11 a. m.



## WOMAN'S AUXILIARY.

### DIOCESAN OFFICERS.

President: Mrs. H. M. von Holt, 422 Judd St.  
First Vice-President: Mrs. L. F. Folsom, Emma Square.

Second Vice-President: Mrs. R. R. Raymond, 1562 Nuuanu Ave.

Recording Secretary: Mrs. B. B. Stevens, 1270 Matloek Ave.

Corresponding Secretary: Mrs. H. B. Restarick, Emma Square.

Treasurer: Mrs. B. L. Marx, Box 1397, Honolulu.

Educational Secretary: Mrs. M. H. Harrison, 2997 Kalakaua Ave.

Church Periodical Secretary: Miss Helen J. Stearns, Library of Hawaii.

United Offering Secretary: Miss Charlotte Gillet, 2444 Oahu Ave.

Directress Altar Department: Mrs. H. B. Restarick, Emma Square.

Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.

### BY THE CORRESPONDING SECRETARY.

The departure of Miss Marie von Holt for California leaves an "aching void" in many hearts. At least two of the Mission's Auxiliary Branches will feel like ships without a rudder. She has made

herself indispensable to Epiphany and St. Elizabeth's, and we ask for volunteers to fill her place. We use the plural advisedly as *one volunteer* could not fill the place of such a worker as Miss von Holt. She is equal to two or three of us ordinary people and seems to have the faculty of being at several places at the same time for she was also most active in every Cathedral undertaking as well as at the Missions mentioned. Her loss is a big one to the Church in Honolulu. Indeed it would be no eulogy to say that the mantle of the dear mother of blessed memory has fallen upon the daughter. As the clouds drop down fatness to water the earth, so must we be content to let her move on, allowing others to share in the blessings she brings. We have had our shower of blessings and she now goes to bless other barren and lonely spots in God's vineyard.

In the return of Miss May Forbes from Japan last week the Auxiliary looks forward to many intellectual treats in the form of addresses. As soon as she is rested we shall hope to hear from her own lips the news of our militant missionaries fighting in the foreign field. She has visited almost every camp at "the front" of the English Missions in

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Japan and Korea since she left us last Spring, and has never had a holiday in all that time. She is here on furlough for about two months and is at the Seaside, but expects to return to Japan to remain until the war is ended, or until women are allowed safe conduct through the war zone to England. Her presence is just the stimulus we need to keep us up to the mark in missionary endeavor, when the lure of Red Cross and every form of war-relief work would make us concentrate every thought upon the war to the neglect of our brothers and sisters in the mission field.

The general offering throughout the Woman's Auxiliary in the U. S. for St. Agnes' School, Kyoto, was entered into here with good spirit, and we hope to report next month the result of our efforts. It will probably not be large, but we could next expect it in view of the fact that the year just closing has practically given the Auxiliary but three working months, and every Branch has been pressed to the limit to meet its pledges by Dec. 31st, instead of April 30th.

We would remind every Branch of the Woman's Auxiliary throughout the Islands that early in the New Year "our drive" will begin to secure one thousand dollars which we promised the Board of Directors when they bought the cottage for Mrs. Perry and her Korean work last September. The remaining \$2000 is secured by mortgage on the property upon which the Auxiliaries are pledged to the interest. Since the Auxiliary has been practically released from its pledges to the Cluett House improvements by the efforts of the committee in charge, it

ought not to be a difficult matter to concentrate upon the Korean work and secure that amount in a short time.

St. Andrew's Branch voted \$5 a month towards the upkeep of the Korean cottage and one member paid the telephone bill for six months in advance. The little sale at the Cluett House on Dec 10th brought in about \$50.00, friends in the East having contributed fancy articles in aid of the work amongst Korean women and girls under Mrs. Perry.

Mrs. Lawrence Judd, the efficient President of St. Andrew's Branch of the Woman's Auxiliary, who has been temporarily relieved of her duties by Mrs. R. R. Raymond, is receiving the warm congratulations of her many friends upon the advent of a son on Nov. 26th. This will be pleasant news confirming us in our belief that Mrs. Judd never fails in her duty—this time giving another soldier to her country and previously three daughters to the Auxiliary.

It would be much appreciated by the Chronicle management if old numbers could be brought in by those who have no further use for them. The Pendleton, Oregon, Branch of the Woman's Auxiliary has sent in a request for fifteen copies of the September issue containing a tribute to their former beloved Rector, now deceased, Canon Wm. E. Potwine. We have not been able to fill this order, but should like to do so if friends will supply us with copies.

◆◆◆◆◆  
**SOME LETTERS.**

ONE FROM THE REV. F. B. ETESON.

"Just a few lines to tell you that we are leaving here tomorrow by the Phila-

delphia. I sent a cable off tonight to you. The doctors have passed me here and while they hold out no hope of my getting a Chaplaincy, they have recommended me for a commission though it does not follow I shall get one.

"We have had a nice trip across visiting old friends in Vancouver and in the Nicola Valley and seeing Niagara on the way through, we neither of us think as much of that as of the volcano. Everyone has been as charming and helpful as possible here and we are only hoping the last part of our trip will be as enjoyable as the rest has been.

New York at first rather took our breath away as it is the first American city I have seen. It is so big and so full of life and so noisy, but it is delightful to be in a big city again and get caught up in its big life that already I feel I should like to come back here afterwards. It is all so un-English and therefore so new and fascinating to us and we feel we would like to stay here a month and explore it all thoroughly. I had thanks to your letter a charming interview with Mr. Wood.

"Well I must stop now. Please give

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our best love to all our friends and our deep gratitude for all their kindness in the past."

"My dear Bishop:

"I beg to inform you that myself and my children heartily thanked our heavenly Father who have brought us across the deep sea and safely arrived at Hong Kong on 10th inst.

"When I came back here and found the Church works which was done by the Bishop of Victoria were much improved, more Churches and schools were being built.

"I have not met the Bishop of Victoria yet for he has went up to Canton, probably he will be back to Hong Kong a couple of days more.

"My wife and my children accompany me to give our best regards to you and Mrs. Restarick.

"I am, your obedient servant,  
"KONG MAU TET."



### LETTERS.

A former Priory girl writes the Bishop from Spirit River, Alberta, where she was lately married. Her husband, a graduate of the Ontario College of Pharmacy, has the only drug store in the town. She writes of her brother: "Cyril is still in the trenches and sends his best aloha to you. He has a military medal.

"I hear from A quite often. She certainly is a good girl, so honest and good. I wish she could come up here for the winter.

"I was down town today and in one of the stores, to my surprise, a saw some sweet potatoes. Of course I got some. They are the first I have seen here. Oh, if I only had some poi and good salt salmon prepared in the Hawaiian style, but I'll have to wait until I can go back to dear Hawaii.

"NORA."

"With aloha nui loa to you and your dear wife,



### SUNDAY SCHOOL CHRISTMAS FESTIVALS.

St. Mary's will hold its Christmas mystery play on Saturday, Dec. 22, at 2:30 p. m. It will be given out of doors. On Friday evening, December 21, at 8 p. m., moving pictures of the life of Christ will be exhibited in the school room.

St. Mark's will have its Mystery play on Saturday, December 22, at 3 p. m. This is always worth seeing.

On Christmas afternoon at 5 p. m., St. Elizabeth's will have their Sunday School

festivities, and St. Luke's on Christmas Eve at 7 o'clock.

In the Davies Memorial Hall Trinity Sunday School will have its festival at 7 p. m., December 25th.

St. Andrew's Sunday School will meet for a service of carols and for a party on St. John's Day, December 27, at 7 p. m.



### THE JOINT COMMISSION OF SOCIAL SERVICE.

This Commission is doing good service in arousing the Church to action and in suggesting methods. It may be well in large cities for our Churches to take up some special work, but here we are convinced that it is best to work through some established and recognized agency.



### CATHEDRAL REGISTER.

#### Baptisms.

- Nov. 11—Frank Edgar Lihilihiulani Cook,  
by the Rev. L. Kroll.  
" 21—William Kauhihoakaokalani Hayselden,  
by the Rev. L. Kroll.  
" 21—Thomas Kauwilaokalani Hayselden,  
by the Rev. L. Kroll.  
" 21—Frederick Milton Alakaihu Hayselden,  
by the Rev. L. Kroll.  
" 21—Lucy Eleanor Ululani Hayselden,  
by the Rev. L. Kroll.  
" 25—Cris Mileo Burlingame,  
by Canon Ault.

#### Marriages.

- Nov. 5—Albert Edward Beckman,  
Minnie Pattie Abbot,  
by Bishop Restarick.  
" 21—Alexander Lukianav,  
Anna Chebetanav,  
by the Rev. L. Kroll.  
" 21—Harry Foster Hadfield,  
Lois Josephine Myers,  
by Canon Ault.  
" 22—Clifford David Burns,  
Katharine Mary Radway,  
by Canon Ault.

#### Burials.

- Nov. 2—Eliza Caroline Augusta Kalbe, aged  
68 years, by Canon Ault.  
" 5—John McCalla Porter, aged 68 years,  
by Canon Ault.  
" 7—Arthur Fletcher Thayer, aged 15  
days, by Canon Ault.

- " 14—George Hennan Moore, aged 84  
years, by the Rev. L. Kroll.  
" 17—Edward Kekahio,  
by the Rev. L. Kroll.  
" 18 Lydia Kamakaeha Liliuokalani, aged  
79 years, by Bishop Restarick,  
assisted by the Rev. L. Kroll.

General Offerings .....	\$ 358.30
Hawaiian Congregation .....	61.85
Communion Alms .....	15.95
Specials .....	121.70

Total.....\$ 557.80

Number of Communions made during  
month of November.....367



### HOUSEWARMING AT THE CLUETT HOUSE.

On Monday, December 10th, the Cluett House was opened to the many friends and contributors for the inspection of the improvements just completed.

As a home for Normal School students and self-supporting young women, it now has better facilities to make it what its friends have desired. It is under the protection of the Bishop and is fortunate in having Miss Evelyn Drummond as manager. The work of enlarging and otherwise improving the buildings has cost \$3000, and the committee consisting of Mrs. H. B. Restarick, Mrs. B.L. Marx, Mrs. H. M. von Holt and Miss Drummond, take this opportunity of thanking all those who have contributed in any way towards the achievement of their plans. A few hundred dollars more will be needed to meet the total cost and the Committee will be grateful for further donations. At the reception on Monday

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## READY-TO-WEAR DEPARTMENT

Miss Drummond was assisted by the Committee above mentioned and the young ladies of the house. Mrs. R. B. Anderson sang, accompanied by Mrs. L. T. Peck, and the Iolani Stringed Quartet played at intervals.

Notwithstanding the heavy downpour of the afternoon there was a considerable number of visitors, who were shown all over the house. Surprise and pleasure was expressed on every side at the improvements and the fine large dining-room and up-to-date kitchen appointments came in for special admiration.



#### JAPANESE WORK AT ST. MARY'S AND TRINITY.

After careful and prayerful preparation the Rev. P. T. Fukao baptized four young men and one woman at St. Mary's Mission, Moiliili, on November 25. On December 9, at the same place, Mr. Fukao baptized two more young men. The Japanese woman referred to above is a teacher at a Japanese school, and she will be of great influence in leading the pupils under her care to attend Sunday School.

It is interesting to note that two of the men baptized are active business men, and they are devoting their Sunday afternoons to visiting the members of the Mission and the night school boys, inviting these to attend the Church services. The number who attend on Sunday evening is increasing Sunday after Sunday, Mr. Fukao goes to St. Mary's on Friday evenings to give religious instruction to the night school and to these instructions others are beginning to come. Mr. Fukao also goes to St. Mary's every other Sunday at 4 P. M. preparing those who are baptized for Confirmation. He also has charge of the Sunday evening services.

At Trinity Church, on November 25, three promising young men were confirmed by the Bishop, and on December 9 four young men were baptized by Mr. Fukao, and are being prepared for Confirmation.

Trinity School, with Miss Schaeffer in charge, assisted by Miss Lothman, is overcrowded. Nearly every day, to our regret, Miss Schaeffer has to refuse to take men and boys who desire to attend. More room is badly needed.

The music at Trinity Church is in charge of Mrs. Folsom, who has trained a choir of young Japanese women, many of whom are Normal School students. On the recent visitation of the Bishop an anthem was sung most creditably. After the service the Bishop spoke a few words of praise and encouragement to the choir for the excellent way in which the service was rendered.

Mrs. Folsom also assists Miss Schaeffer

in the night school, which has been a large factor in the building up of the Mission.

The two young men who were lay-readers and who have gone to the States to study, are greatly missed, but efforts are being made to train other fit men. On the second Sundays of November and December Canon Ault has celebrated the Holy Communion at St. Mary's at 7 A. M. on which occasions the Bishop has taken the early services at the Cathedral.

We regret that in our last issue in the account of the Pilgrimage of Prayer we inadvertently omitted mention of Trinity Church. Mr. Fukao, ably assisted by Mrs. Folsom, made arrangements which were carried out and a devout congregation took part.

#### CHURCH OF THE GOOD SHEPHERD.

Baptism—First Sunday in Advent, Ethelinda Genevieve Uulani Kaniniu, daughter of Mr. and Mrs. George William Weight.

There was a large congregation at the Thanksgiving service, held at 10:30, on the morning of Thanksgiving Day. Special music, appropriate to the occasion, was sung by the Choir. The subject of the sermon was: "Things for which we may be thankful in this year of 1917." The effort of the preacher was to find the "silver lining" to the "dark clouds" which hang over us in these times of stress and strain. He discovered not a few things for which we have good reason to be thankful as citizens of a country which might well claim for itself the motto: "In things essential, unity, in things non-essential, liberty, in all things, charity."

The annual meeting of the Woman's Guild was held at the home of the president on Tuesday afternoon, December 4th. There was a good attendance of members, and much business was transacted. The Guild has had a successful year. The officers for the coming year are: Mrs. J. C. Villiers, president; Mrs. W. A. McKay, vice-president; Mrs. Rose Kepoikai, 2nd vice-president; Mrs. B. Williams, secretary-treasurer; Mrs. H. D. Sloggett, chairman of basket committee.

#### ST. ELIZABETH'S.

We have received word from Dr. E. B. Young of Chung Wha Hospital that his father expects to be here soon, that he might take up work at St. Elizabeth's as Catechist. Mr. B. Young acted as voluntary lay-reader at St. Elizabeth's for some time, but went to China where his son Edward, who is an old Iolani

boy, and who received his M. D. at Detroit, Michigan, is at the Hospital of Chung Wha.

Mrs. Young has been the Bible Woman at St. Elizabeth's for some time, and is invaluable to Miss Dran and the work. The return of Mr. Young will ensure the continuance of Mrs. Young in the work which it was feared she might have to leave.

Dr. E. B. Young writes: "I am sorry to say that owing to unsettled conditions and to low water this season I am unable to send father down the river this month.

"He is already packed up and will take the first available boat. At present the steam launches are being used by the military authorities for the transportation of troops, some 10,000 left the city yesterday.

"With my warmest aloha and a happy Christmas to you and your family and all friends.

"Sincerely yours,  
(Signed) "E. B. YOUNG."



LAHAINA.

#### SUCCESSFUL SALE.

It is remarkable what willing earnest women can accomplish. Our work at Lahaina is almost entirely among Hawaiians. There are few white people resident in the town. We have had a service in English at Lahaina for some fifty years, but as children grow up they move away. The Priory and Iolani have had many boarders from Lahaina, but when they are ready to earn their own living they remain in Honolulu or go to some other parts of the Islands. So it is that the work at Lahaina remains a preparatory one, but is not less impor-

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tant because of that. Some of our best young men and women are from Lahaina and attended our school there before they came to Honolulu.

The Rev. F. N. Cockcroft and wife and Miss Caldwell are doing an excellent work among the people and they work hard that the annual sale by the Guild may be a success and enable the women to have means to help pay for the care of the Church and other expenses.

Mrs. Cockcroft writes about the sale and we leave her to tell of it and to thank those who helped them by gifts of articles for sale.

Mrs. Cockcroft's letter:

"The anxious doubt of many days lest a threatening rain storm should come upon us, gave way with the break of a perfect day on December 1st, which had been appointed for our annual sale. At the end of the day our fears had gone, for we were more successful than ever before. Even our usual success seemed doubtful, because of the many other demands, so necessary as they are, diverting the interest, time and means of one and all this year.

"The early evening found us practically 'sold out,' and free to enjoy the excellent Christmas play given by the school children, and the social hours which followed. To save the expense of costuming this year, the children wore white, the girls wearing bright red hair bows. The effect was most pleasing with the dark green of the palms which decorated the stage. Our children love to sing and do so with the greatest zest, so our play (nearly all singing) is always given with much brightness and snap.

"It is with the sincerest appreciation and gratitude this little word of aloha goes out to you, our friends, near and far, who have so kindly and generously helped us to our success. Your interest and friendly encouragement mean much to us in the out-of-the-way places. Please accept our hearty thanks and kindest wishes for a blessed Christmas and New Year."

(Note.—The net proceeds of the sale were \$236.85. This is certainly a remarkable result.—Editor.)

To the above we will add words from a letter which Mrs. Cockcroft wrote to Mrs. Restarick about the things sent for the Guild sale: "The articles are just lovely, such dainty novel or useful things. The senders have used such excellent judgment for this particular year. There are so many sensible, useful things, or else novel and inexpensive, just suitable for a Christmas remembrance."

Mrs. Cockcroft adds: "Our flag is just splendid and it is such a pleasure and satisfaction to have it."

It is with sincere regret that we record the death and burial of Deputy Sheriff Charles R. Lindsey of Lahaina. He was confirmed a few years ago and had been interested in the Church for years, his children being faithful at Sunday School and Church. He was well thought of in the community by all races of people. He was a man who tried to do his duty. On the day of his burial the Church was not large enough to contain those who attended the services.

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THE LOCAL CHURCH AND ITS  
PRESENT RESPONSIBILITIES.

The Bishops of the Diocese or Newark sent forth a Labor Day letter to the diocesan clergy which is reproduced here in large part, as being of more than local import:

"Labor Day has taken a recognized place in our country which should be accepted by us all. A message recognizing the purpose of the day may well be delivered in all of our Churches. While labor is not to be restricted to work with the hands, we ought to have a special interest in those who by manual labor earn their daily bread and do the world's hard work. The Church ought to be in full sympathy with every effort to make the conditions under which men work more favorable for them, as regard hours of work, wages, protection from injury, proper housing, and opportunities for getting as much as possible that is good out of life. The distinctions among men as regard occupations, conditions of living, education, ought to yield to a judgment of people on the ground of character and purpose in life. We ought to fight against class distinctions and never use the word 'classes' when we speak of our fellow men. At a time when the greatest war the world has ever seen is being waged, that democracy may be safe in the world, we ought to make sure of the preservation of the democratic spirit in our own country. At a time when millions of our young men are giving them-

selves for the defense of their country, the protection of our ideals of liberty, and the right of all men to make the most they can out of life, we ought to have a new and finer sense of brotherhood and neighborly obligation than ever before. We ought to look upon the men going away for dangerous service, and the men and women who are working in the mills, factories and fields, as our defenders, and have for one and all of them very real regard. In the presence of a common danger and the threatened destruction of all that is best in our civilization, we ought to make an end as far as possible of distinctions and differences and have a new sense of community, national, and world-wide brotherhood.

"This brings such obligations to the Church as never came before; and if they are neglected the Church will lose greatly in the regard and confidence of the nation. The war, with the going out to dangerous service of young persons from all our parishes, the establishment of training camps of tens of thousands of our young men, the breaking up of home relations, the interruption of the progress of young men in their studies and in making places for themselves in business and in professions, the anxiety falling over innumerable homes, the hardships and dangers of war, make for the Church new opportunities of service and a demand which puts the Church to a supreme test as regards its spirit and efficiency.

"The outstanding duty of those who speak for the Church now is thought for those who are in the service of the government, whether at home or abroad, and for the families from which they have gone. Many of our cherished plans as regards the extension of our work in the diocese and parishes must yield to this present duty to minister to those who are called by the government away from their homes. They must be made comfortable and strong and safe from the ills of camp life and made to know our great regard for them, for they stand for a

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cause which must triumph, or the world will drift back into the control of brute force and disregard for the principles which make a world in which it is worth while to live.

"In the parish and mission church you ought to tell your people and especially the officers of the Church that the outstanding duty of the time is that just now presented. You ought to form at once a committee of your most capable and active men and women to help you in this work. They ought, with you, to make a complete and accurate record of all who have gone from your parish or mission into the service of the government, that the names may be posted at the entrance to the Church and a copy sent to the Bishop. It is the honor list of the parish and the men and women whose names are upon it, however far away, ought to be able to think of their names as inscribed there and of themselves as remembered and recalled in their home church whenever the people go up to the House of God to pray. There is a refuge in prayer for all of us and many of us come to feel that we cannot do much than pray. This committee ought to follow by correspondence all those whom the war has called out, keeping as close knowledge of the places where they serve as possible, sending to them letters and assurances of remembrance at home, that they may feel what they have been taught, that the Church is the 'Mother of their Souls.' The families from which they have gone ought to have a place of special regard and remembrance, and their services of the Church, regular and special, ought to be ordered so as to give comfort and strength and courage in every community."



#### PERSONAL MENTION.

The name of George Birmingham is associated in the minds of English-speaking people with a series of very entertaining novels. The first of these, entitled "Spanish Gold," set the world laughing some six or seven years ago. Its author was in this country a while before the Great War, superintending the production of his play, "General John Regan," which, the critics said, did for the Irish, what "When Bunty Pulls the Strings" did for the Scotch. It was not so generally known, however, that the George Birmingham who writes plays and novels is the same person as the Reverend James O. Hannay, Canon of Dublin Cathedral. His sketches of people and places come straight out of his own experience.

On Wednesday, November 21, a num-

ber of Church people were at the wharf to greet Mr. and Mrs. John E. Baird, who returned to Honolulu after a long visit to the mainland. All were rejoiced to see Mr. Baird so much improved and we hope and pray that he may speedily be restored to full health and vigor.

We regret to say that Mrs. E. C. Perry, whose untiring work among the Koreans has enlisted the interest of many friends, has been ill. At this writing we are glad to say that she has recovered and is again at work.



#### CHILDREN'S HOSPITAL.

##### CATHEDRAL OFFERING.

On Thanksgiving Day the offering was taken for the Children's Hospital. This institution, through its officers, has been most kind to such of our children who needed treatment of any kind. We are glad that we contributed to this worthy institution \$65.40. Small as the amount is in comparison to its needs yet it shows that this Church is grateful to those who have this most helpful and worthy institution at heart.



#### FROM THE SEAT OF WAR.

A series of articles by Bishop Williams covering his experiences during his recent trip to France and his impressions gained while visiting the devastated districts, and hospitals in the interests of the War Council of the American Red Cross.

I have had a great experience, perhaps in some respects the greatest of my life. The story of it, or at least of some part of it, I shall tell from time to time on the public platform and in private conversation with my friends.

But I have brought back with me from the sea of war some fundamental convictions, some new and freshly formed,

but more old ones, more deeply rooted. Some of them I would share from month to month with those of my people who are readers of The Michigan Churchman.

#### OUR WAR.

First and foremost I want to put on record one solemn conviction that is paramount to all others. And that is, *This is our war*; a war which is laid upon us as an inevitable task by every consideration of honor, duty and conscience, a war to which we are summoned by the voice of God. It is the supreme test of our national spirit and character, the proving of our soul as a people.

We owe this duty first as a debt of gratitude to France. She poured out 775 millions of her treasure and some of her best blood to make us a free and independent nation. She shared in the travail pangs of our birth. She sent some of her noblest sons to lead and to fight in our Revolutionary War. The Statue of Liberty, given by France, stands in New York harbor as the symbol of a great reality. In a very large sense our independence and very existence as a nation was the gift of France at no inconsiderable cost. Mixed motives may have impelled her to take part in that strife. But the idealistic spirit inspired it in part at least, and at any rate, the fact remains undisputable that we owe a debt to her. And it is a debt that has never been paid. We could not stand by and see not only her independence but practically her very existence trampled out under the iron heel of a ruthless conquest.

And second, we owe it to ourselves, our honor and our security. We were invaded when the Lusitana was sunk and our women and children went to the bottom of the sea. We were invaded when our ships were sunk. We were invaded when we were forbidden the highways of the seas on our errands

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of lawful commerce and even of mercy. We were invaded when our sailors and citizens were drowned. Eleven thousand victims now cry for vengeance and punishment upon these dastardly pirates and murderers of the high seas. And many of their victims were Americans. We were invaded when Germany and Austria sent their Von Bernstorfs and Dumbas and Von Papens and hosts of lesser spies and plotters to conspire against our property, our industry, the stability of our government, the loyalty and solidarity of our citizens and the honor of our nation. No self-respecting people could submit passively to such invasion and keep its standing or finally its very existence among the peoples of the world as a free, strong and independent nation.

But above all we owe this duty to the whole civilized world, to the great sisterhood of free people, to the very cause of democracy and liberty.

This is a war of world conquest, deliberately planned and prepared for through half a century, set and dated to the year and month, and ruthlessly carried out by the Potsdam gang. The effort is made sometimes to discriminate between the German government and the German people. At present there is no German people in the sense of a free, sovereign nation with the ability and opportunity to express its mind and will through its own chosen representatives and executives.

There is an insane autocrat, a megalomaniac on the imperial throne at Berlin. About him are gathered a clique of Prussian militarists and junkers. Absolutely in their power there are 67 million of Germans as abject subjects, puppets whose strings they pull, passive, willess instruments and tools in their hands, about 20 million vassals, Magvars, Bulgarians and Turks, and about 72 million slaves, French, Belgians, Poles, the Czechs and Slavs of South Austria and the mixed multitudes of the Balkans.

This mass, bound together by fear and rigid discipline, fed with lies, hypnotized by deception, is flung against the freedom of the world. Read Chamarade's "Tan Germanism Unmasked" and consider carefully the documentary evidence drawn from German sources which underlies the book, and you will understand the meaning and motive of this war. Nine-tenths of that stupendous scheme is already accomplished. If it should be finally achieved, there would be no lasting peace for the world, no security for democracy or liberty anywhere. The die is cast. The issue is made. The line is drawn.

On the one side stands an enormously efficient, able and utterly conscienceless autocracy; on the other the scattered and somewhat efficient forces of the free and democratic peoples of the earth. It is tyranny against liberty. It is materialism against idealism.

This war is waged by the Potsdam gang with a cynical disregard of and even contempt for good faith, honor, truthfulness or humanity. The typical and official Prussian mind has not the remotest conception of what those words mean. There is no medium of communication, no common speech between the Prussian mind and the human mind by which those ideas can be shared.

#### A COMPLETE VICTORY.

There stands the issue as I see it more clearly than ever since my visit to the seat of war. If the world is to be made safe for democracy, if free and faith-keeping people are to be allowed to exist in independence and liberty, pursue their ideals and develop their civilization, this war must be pursued to the bitter end and a complete victory won by them. No patched up compromise, no diplomatic "unstable equilibriums," no close arrangements made about a green table, above all no peace made in Berlin and proffered on a German-silver platter, will give the world any permanent security or freedom. Only victory, decisive and complete, can insure lasting peace or the very chance of liberty and independence. We must choose today between autocracy and democracy, between being ruled by Potsdam and ruling ourselves.

This is what, I am utterly convinced, this war means now to the American people and our Allies. God grant that we may see and understand, that we may hear His voice and obey it.

It looks now as if the brunt of this war were to come upon us. England and France have been bearing our burdens, fighting our fight and making our sacrifice for us. Now we must take the chief weight of the task off their wearied shoulders. We have not begun to realize what that is going to mean to us, mean in the way of effort and suffering. We have not yet tasted the bitter cup which they have drained to the dregs. God grant that we may have courage to drink it.

To win this war—and win it we must—every one of us must do not only *his* bit but *his utmost*. I hope in future talks with my people through the columns of The Michigan Churchman to indicate some ways in which we may meet this obligation.

#### GENERAL CHURCH NOTES.

Bishop Brent has accepted the election to the Diocese of Western New York. For the present, however, he is going to France for an indefinite stay at the invitation of General Pershing, who was confirmed by Bishop Brent not long ago in Manila.

Bishop Lloyd, the President of the Board of Missions, has sailed from New York for England on his way to Liberia, Africa. The House of Bishops at its recent meeting at Chicago elected him to go to Liberia to investigate conditions in this black republic that the Church may be guided in regard to the election of a successor to the late Bishop Ferguson.

*Trinity's War Service.*—Trinity Parish, New York, is organized throughout its various congregations for war service. The current number of the Parish Record is almost exclusively devoted to this aspect of the parochial activities. St. Luke's Chapel has sent seven sets (twenty-two pieces each) of altar linen to chaplains in the service, and has made besides two aviator coats and a number of knitted garments.

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## CHRISTMAS.

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**H** is for Holy, which Christmas should be  
A Holy Day, truly to you and me!

**R** is for reverence, all hearts should be stirred  
To worship the Christ, His Name and His Word!

**I** is for Islands all over the earth  
Where children are singing the Songs of His birth!

**S** is for Saviour long promised of old,  
Of whom in the Scriptures the prophets foretold!

**T** is for Truth which Christ came to reveal  
To hearts that receive him, to bless and to heal!

**M** is for Mary the Mother so blessed  
Who cradled the Christ on her own loving breast!

**A** is for Angels who sang at His birth  
Of peace and good will to all nations on earth!

**S** is for Soldier, for Christ we must fight  
Till Satan is vanquished and right conquers might!

MAY L. RERTARICK.



## THE IDEAL CATHEDRAL.

By the Rt. Rev. Charles D. Williams,  
D. D., Bishop of Michigan.

The cathedral may be anything that you and I shall make it, a toy, a plaything, an opportunity for ostentation, a shadow without reality,—yes, if we so choose.

A cathedral should be the norm and type of the Church and of the Church at its best. It should set and hold the standard of our communion before the eyes of all. If any one asks, "What is the Episcopal Church like? What does it stand for? What is its message, its worship, its service and its work?" It should be possible to point him to the cathedral and say, "there is the representative Church of the whole communion in the diocese at least. There you may find its message, worship, service and work in their best possible development. That is what the Episcopal Church aims to be and to do in and for a community."

As such a representative Church it should levy on all that art can contribute

to make its architecture glorious and its worship beautiful and inspiring. In its pulpit should be heard the ablest, strongest and most uplifting preaching of the Gospel of Christ. Its organization should be an example to the diocese and its work and service the standard thereof.

The cathedral should be linked closely to and serve all the higher interests and life of the community in which it is set, all its spiritual forces and values, its art and music, its education and culture, its civic needs and work, its social service and public spirit as well as its distinctly religious life. It should keep open house to all such interests and the organizations that represent and serve them. It should become the natural center and home to which all would instinctively turn for all functions wherein the common or public life seeks the touch and benediction of religion without sectarian coloring or tinge. The scope of opportunity in this field is practically limitless. We may occupy just what we choose and can of that field.—The Churchman.



## BULLETIN NO. 15.

November 19, 1917.

## THE WORLD CONFERENCE ON FAITH AND ORDER.

As previous bulletins have reported, the work of issuing invitations to the various Communion throughout the world to coöperate in the World Conference on Faith and Order has been prosecuted as far as the war permitted. Sixty-one such Commissions have now been appointed, representing almost all the leading Communion of the world and, more or less completely, every country in the world except the continent of Europe.

The Commission of the American Episcopal Church had expected to send a deputation in August, 1914, to explain the matter to the European Communion, including the Roman Catholic and the Eastern Orthodox, and ask their coöperation. The war prevented the deputation from sailing, but correspondence has been continued and extended with eminent individuals in every country which could be reached, and very many cordial letters of approval have been received.

It had seemed possible to send deputations last summer—one to Russia and one to Rome—each to approach such Communion as it could reach in other countries. The deputation appointed for Russia was in position to act quickly and had, as its members thought, arranged for their passports and had engaged passage, but, at the last moment, the State Department expressed a strong wish that the deputation should postpone

its visit, for fear that it might be misunderstood as having some pacifist motive which might interfere with the prosecution of the war. At that time, it was supposed that the two deputations should start as nearly simultaneously as possible, in order to ensure that all the Communion which could be reached should be invited as nearly simultaneously as possible. At the time of the suggestion by the State Department that the Russian visit should be postponed, Dr. John R. Mott was on his way back from Russia, having been sent there by the President of the United States as a member of a mission to express the sympathy of the United States with the new Russian Democracy. Dr. Mott was seen as soon as he arrived in Washington, and reported that he had found the World Conference very generally understood in Russia and meeting with cordial approval, many eminent members of the Russian Church having assured him of the coöperation of that Church as soon as the official invitation could be issued. Dr. Mott, however, advised waiting for some months until the Russian Church had settled some, at least, of the numerous and difficult problems arising out of its new relation to the State, but he was quite confident there would be no jealousy on the part of the Russian Church if the formal invitation were issued first to Rome. The visit to Russia has therefore been postponed.

It seems wise to write to Rome to a very eminent Roman Catholic, who is deeply interested in the question of Reunion, and who is familiar with the World Conference movement and thoroughly in sympathy with it, and ask his private and unofficial advice as to whether or not it would be expedient for the deputation to proceed to Rome the coming winter or next spring. That letter has been written and is perhaps now reaching Italy, but an answer can hardly

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be expected much before December 1st. So far as possible, correspondence will be continued with Roman Catholics in various parts of the world and, especially, in Italy with members of the Russian and other Eastern Orthodox Churches, and of Protestant Communions in all the countries which can be reached, where commissions have not yet been appointed.



### ST. MARY'S.

When St. Mary's Chapel was built the Bishop was able to advance the money to pay the contractor when the sum in the hands of Mrs. B. L. Marx, Treasurer of the Woman's Auxiliary had been expended. The amount which was advanced has been repaid by installments, the last payment of \$229.50 having been made a few days ago.

We do not need to mention the name of the one who has practically paid for St. Mary's Chapel, but to those who do not know we will state that it is General

memory of his wife. He has not asked that this should be the case but it is a matter of loving remembrance and justice that this should be so. We wish it to be known as the Margaret Davis Memorial Chapel. The late Mrs. Davis was interested in St. Mary's from the first and was instrumental in raising a large amount for the purchase of the property. It will be remembered that General Davis laid the Corner Stone of St. Mary's during the time of the last convocation.

There is no work which has been done more quietly or more devotedly than that at St. Mary's. There has been no fuss about it, no urgent appeals, no glowing statement of what has been done, that method is somehow not the way in which the Church works, but we say deliberately that nothing done in Honolulu is more helpful to the community which it serves than St. Mary's Mission and it does not appeal to people for large gifts though we shall be glad if any will help

Edward Davis and that the building is in us by donation for the equipment or the current expenses.

St. Clement's Woman's Auxiliary for years gave \$120 a year towards the current expenses which helped pay for the yard boy, janitor, etc. This was a most generous gift and was most helpful and was continued a long time. It is but natural that the women should want to distribute it to help other work. But nevertheless the payment of this amount now falls on the Bishop unless some other branches of the Auxiliary or individuals will take it up. Good people are very apt to subscribe towards some work and in a year or two stop it. They do not always consider that the expense must fall on some one and as the Bishop can not see a work given up it often falls on him. Vestries have faced the same difficulty. Private individuals have pledged for this or that and in a few years withdrawn their subscriptions and then the vestries have had to assume the expense or stop the work. This is the condition now at St. Mary's which has each year cost the Bishop hundreds of dollars above what has been specifically given to it.

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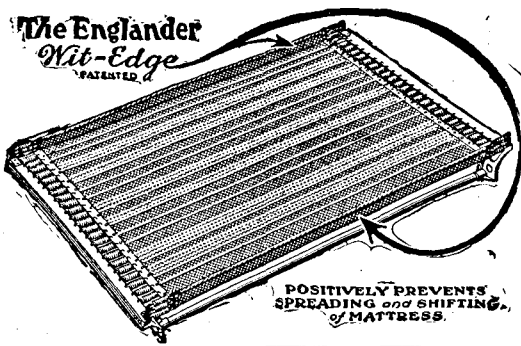
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