

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

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

DL. X.

HONOLULU, T. H., FEBRUARY, 1918.

No. 9

TO KEEP A TRUE LENT

Is this a fast, to keep the larder clean and lean
From fat of veals, and sheep?

Is it, to fast an hour, or ragg'd to go,
Or show a down-cast look and sour?

Is it to quit the dish of flesh, yet still
To fill the platter high with fish?

No, 'tis a fast, to dole thy sheaf of wheat,
And meat, unto the hungry soul.

It is to fast from strife, from old debate
And hate; to circumcise thy life.

To show a heart grief rent; to starve thy sin
Not bin, and that's to keep thy Lent.

—ROBERT HERRICK.

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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

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Successor to the Anglican Church Chronicle.

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

FEBRUARY, : : : 1918

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
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.

- Feb. 2—Purification B. V. M. (White Violet for Eve.)
- 3—Sexagesima. (Violet.)
- 10—Quinquagesima. (Violet.)
- 13—Ash Wednesday. (Violet.)
- 17—1st Sunday in Lent. (Violet.)
- 20—Ember Day.
- 22—Ember Day.
- 23—Ember Day.
- 24—2nd Sunday in Lent. S. Matthias (Violet.)
- Mar. 3—3rd Sunday in Lent. (Violet.)
- 10—4th Sunday in Lent. (Violet.)
- 17—5th (Passion) Sunday in Lent. (Violet.)
- 24—6th (Palm) Sunday in Lent.
- 25—Monday before Easter. Annunciation B. V. M.
- 26—Tuesday before Easter.
- 27—Wednesday before Easter.
- 28—Maundy Thursday.
- 29—Good Friday.
- 30—Easter Even. (Violet. White fir H. C. and Eve.)
- 31—Easter Day. (White.)



LENT THE TEST OF SINCERITY

By THE BISHOP OF KENTUCKY.

Lent is here and it will soon be gone. What effect will it have upon us? We expect no effect beyond our own loyalty to the church's training during this holy season. To us it may be a time of privilege and opportunity or just another unholy unreality. What do we propose to do with our Lent?

So many people know about Lent who know so little of Lent. A Lent which makes no appeal, uplifts no spiritual ideals, arouses no religious desires, is a Lent without meaning. Now a Lent

without meaning means churchmen without loyalty or significance. What we need is an understanding, people capable of appreciating their heritage and enthusiastic in using their privilege. If the church is to be active and strong, if she is to have influence and build up spiritual character, then she must have children who are alert, intelligent and loyal—sons and daughters who do something to work out their own salvation and justify their own Christianity. She must have a household upon which Christianity has some effect. How often the church is "wounded in the house of her friends."

In such a season as Lent the half-formed, immature and non-courageous communicant does so much harm to the church. He does not willingly nor helpfully live by her teaching and lead many to scoff at the church's directions for the keeping of this holy season. Such a communicant loses not only an opportunity but he casts a reflection upon his Spiritual Mother. Onlookers judge Lent by his failure not by its real purpose. The church has her deep and continual sorrow in her many children who do not count and who are not resolute in character.

If we are sincere and loyal churchmen, what may we find in Lent for soul-comfort and strength? It is not in the formal observance of Lent as an age-long custom. To many Lenten are just alike with no clear, positive intention to go up higher and get on further. If we purpose to get through Lent with the least possible inconvenience, then Lent may be only a sacrilege and not a spiritual exercise. We shall delude ourselves by supposing that we can have a Lent in which there is nothing definite, self-disturbing, and which leaves us perfectly free from the fear of being seriously incommoded by our Christianity. In such a mood and after such a manner progress, or even the desire of progress, is hopeless.

What are we going to do with this Lent? If we wish to be loyal and put ourselves on record, then let us start out this Lent in the attempt to do something worth while. Let us be sincere. This leads to something definite. Instead of attempting to see how little we can do to keep Lent, we shall find how much Lent does to keep us.

Be sincere with God. We cannot be sincere with God and then be faithless to Him. We are sincere when we say "I will arise and go to my Father and will say to Him: Father, I have sinned against heaven and in thy sight and am no longer worthy to be called thy son." Sincerity is to draw near to God and to keep up to duty. Now if we are sincere with God we cannot make Lent a sham. But if we are insincere, then we can have no Lent. To pretend a Lent would be merely the sham of make-believe. Any hypocrisy would be sufficient to destroy all reality. Let us be genuine this Lent and there will be both a meaning and an inspiration.

Be sincere with yourself. Give your soul a chance. Be what your Baptism and Confirmation pledge anticipates. Be bound by the honor of your Christianity. If this be true, then you will find a way to test and prove and find yourself. This is the time to give your soul full free, unhindered exercise. If we are sincere with God and sincere with ourselves, then no urging will be necessary for the keeping of Lent, for we shall find a way. It is a sign of weakness when we keep to Lent only by urging.

Be sincere in your practice. We strengthen or weaken the church by what we are. Do not bring upon the church and her cause a reproach which may be saved her by a sincere observance of her teachings. Give no one any right to fault the church from any lack of reverence and obedience on your part. If you are a churchman, be neither afraid nor ashamed to stand for what you believe. The cause of Christianity is not upheld by mere numbers but by the quality and character of each individual Christian, and each Christian is personally responsible for what he represents. Do you represent or misrepresent Christianity? One asks and faces such a question in order to put himself on record. In fact his own acts and attitude put him on record. We shall do a great thing for the church and for ourselves if we make this Lent a time to exercise our sincerity in living and expressing the Christian life. As our contribution, ourselves count most of all; for the church's greatest asset is not in money but in her men.

CANON Y. T. KONG.

The Canonry of Poomaikalani has been vacant for some time and for a number of reasons the Bishop has made no nomination to the Chapter. At length after giving the matter serious consideration and after consultation with others he nominated by letter to the members of the Chapter the Rev. Mr. Kong, who has so long and faithfully worked at St. Peter's Church.

In a Missionary District of this kind there are so many races and in connection with a Cathedral in which so many races worship and make their communion, it was considered wise and just to have on the Chapter a Canon of some other race than the Caucasian.

When the matter came up before the Chapter at a meeting there was unanimous approval of the Bishop's nomination and Mr. Kong was duly elected a Canon of St. Andrew's Cathedral, Honolulu, according to the provisions of the Statutes of the same.

The Rev. Canon Kong was inducted into the office when he celebrated the Holy Communion at the Cathedral on Quinquagesima at 7 a. m., at which service Canon Ault, the secretary of the Chapter, read the notice of his election.

Canon Kong received an excellent education in China and on coming to this country quite a young man, he attended Iolani School, where, under Bishop Willis, he was trained for the ministry. He is highly respected by the people of all nationalities and has made St. Peter's a strong congregation, wisely guiding the young people as they emerge from being Chinese until they become in spirit and action loyal Americans. We are sure that the people generally will congratulate Canon Kong on his appointment.



THE REV. JAMES F. KIEB.

The Bishop heard that the Rev. James F. Kieb, of Green Bay, Wisconsin, would like to come for a time to the Islands. He, therefore, telegraphed him an offer which had nothing to do with the Cathedral but which assured him living expenses. Within a few days he telegraphed that he would come.

Previous to his arrival the Bishop felt that he was not justified physically to do the work at the Cathedral to which he has been accustomed for the past fifteen years, and he suggested to the Vestry that they engage Mr. Kieb as special preacher for a certain time.

The Vestry was called together, the Senior Warden presiding, and a letter from the Bishop nominating Mr. Kieb

was read and he was unanimously elected as special preacher.

Mr. Kieb is a man who has had large experience in preaching and lecturing and St. Andrew's Cathedral Parish is very fortunate in obtaining the services of Mr. Kieb during Lent and for some time thereafter.

It is hoped that the lectures which he is to deliver on Friday evenings at the Memorial Hall will be well attended, that Church people will come and bring their friends and show their interest in what we are trying to do to make Lent profitable and interesting.



BISHOP'S VISITATION TO HAWAII.

On Monday, January 7th, the Bishop, Messrs. Kroll and Bodel spent the night at the Volcano House. The volcano was very active and the islands in the crater could readily be seen from the Hotel.

On Tuesday morning, Dr. Jaggard, who is a son of the late Bishop Jaggard of Southern Ohio, the preacher of the Consecration sermon of Bishop Restarick, was kind enough to show us all the seismographic apparatus which he uses in the observatory. There we saw a full record of the earthquake at Guatemala and of several local earthquakes. It is wonderful to observe the delicacy of these instruments and it only confirms the Bible statement that men are sons of God.

It is not materialism, the mere vibration of atoms, that finds out these truths of nature, but it is the mind with which God has endowed man which does it.

"How manifold are Thy works, in wisdom Thou has made them all." At the observatory at the Volcano House we learned with reverent and subdued minds the wonderful works of God and the wonderful work of His children.

The night spent at the Volcano House was cold, and it was some time after we started in the Ford for Kau before it became warm. It is not a very interesting trip as far as Pahala, but that plantation is always one of interest. It is subject to droughts and pests more than any other plantation, but it always has an air of prosperity. We made a call on the manager's residence (and found him out, so we enjoyed a call upon his wife, who is the sister of Mrs. E. E. Conant and had been baptized many years ago by Canon Mackintosh at Koloa. We were asked to stay to luncheon, but we had already made an engagement with Mr. and Mrs. George Gibb of the Hutchinson Plantation, a few miles further on.

We turned aside to see Miss Helen

Bertleman, a former Priory student now teaching at the Pahala school. Her home is at Waiohinu, where we expected to spend the night.

We enjoyed the luncheon and rest at Mr. and Mrs. Gibb's residence and reached the pretty village of Waiohinu early in the afternoon. We did not know whether we could find a place to stay, but had been directed to the residence of a Mr. and Mrs. Becker. We found it a pleasant place and they had room to put us up. Here again we found a woman who had been baptized many years ago on Kauai by the Rev. Mr. Mackintosh, and this vital tie, though the person has never lived where it could be developed, still gave her an interest in the Church.

It is curious how in a small place people come to town who are interesting from various standpoints. We found a young man from the State of Washington, who, having discovered he was suffering from Bright's Disease, had wandered until he found this spot, where he had settled down in quiet in its equable climate. The only other occupants of the Inn, if you may call it so, was a Judge from Dutch Sumatra with his wife and two children. He had a year's vacation and on account of troubles in Europe had come to this place, Waiohinu, because on a neighboring plantation he had a relation but the relation's house was not large enough to accommodate them so they stayed as near to him as they could. The Judge, who is a young man, could speak English very well, but his wife and children could only speak Dutch and some Malay dialect. One would hardly expect to find people of this kind in such a remote Hawaiian village.

While at Waiohinu one of the school teachers, a Miss Meinecke, called, stating that she was a member of the Church although she was born and brought up in Waiohinu she had been confirmed during her residence in Honolulu.

The clergy made a call on Judge Hayselden and family, who live about a mile from the village. The Rev. Mr. Kroll had recently baptized their four children in the Cathedral during a visit which the family had made to Honolulu.

We started in good time next day to make Kealakekua by about one o'clock, which we did.

The first part of the journey from Waiohinu to Kona is much of it over somewhat recent lava flows and over the quite recent flow of 1907. That, of course, is still black and bare, although the other flows had ferns and trees growing in every possible spot. As one goes on, the road increases in beauty. After Kona is entered, where rains are

more frequent, it is one continual forest of trees and ferns.

The road is good only in spots. Over the last lava flow it is extremely good, but further on we found it very different; however, we had good weather all the way and reached our destination at the time we had expected, and Mr. Bodel became the guest of Mr. and Mrs. Henry Greenwell. Mr. Bodel had known Mrs. Greenwell in Utah when she was a young girl and this renewal of acquaintance-ship was very pleasant for both.

The Rev. D. Douglas Wallace and Mrs. Wallace entertained Mr. Kroll and the Bishop. As anyone who lives in Hawaii knows, there are many places in the neighborhood of Kealakekua which are interesting, from a historical standpoint. There is Hoonau, the city of refuge, Captain Cook's monument at Koloa in Kealakekua Bay, and many others. These the Bishop has seen many times, but the people arranged that the clergy should visit these places of interest.

Under Mr. Wallace's care is growing up an important Korean work. It appears that a hui of Koreans has taken a long lease on a tract of land from the Bishop Estate; on this land they are already raising vegetables of various kinds and intend to plant coffee as soon as possible. These Koreans are all practical farmers and they planned an afternoon in which the clergy could go over and see what was being done.

When we arrived at the place we found a large banner flying which had painted upon it "Welcome to our Bishop." We were ushered into a hall, where we had to make short addresses to the people; then horses were provided that we might go up the mountain to see where they had cleared the land and planted land taro and other vegetables. They told me that they were cutting ohia wood at the present and had a contract which would insure the support of the colony until a revenue was obtained from other sources.

They were a most interesting set of Koreans and one pleasing thing was that the head of it and the one who has been instrumental in getting the Church at

work there is an old Iolani boy to whom, of course, Mr. Kroll was no stranger. He really has done a remarkable work in getting his people together and obtaining a man, trained as a Methodist Catechist in Korea, to teach the children and this man wishes to become a Catechist in the Church and after due time will be so licensed.

The Koreans, having long leases on this land, will be permanent residents. Mr. Wallace has been most assiduous in his efforts to further the work and has done everything possible to instruct the people through the president of the company, the Iolani boy, who, having come to the Islands young, speaks excellent English.

This reception given by the Koreans was on Saturday afternoon and on Saturday evening at the residence of Mr. Robert Wallace a reception was tendered to the Bishop and the visiting clergy which was attended by practically all the people of the District near Kealakekua. Among those present we were glad to see two old Priory girls, Alice Hoapili, who is a teacher in the Konawaena school, and Mrs. J. D. Paris (nee Edith Wall), both of whom the Bishop had seen prior to the reception. He had also seen another Priory girl, Mrs. L. C. Child (nee Lena Conant), who lives in a very pretty bungalow at Kailua. Mrs. Child has two children and Mrs. Paris one.

At this reception it was quite remarkable to see how great a distance many people had come and how much like a large family the English speaking people in Kona are.

Sunday was the day appointed for morning service at St. John the Baptist's Chapel, and the Wallaces, with the clergy and myself, went over and found the little chapel greatly improved and quite a number came out to service, though some were hindered owing to a machine breaking down.

Mr. Bodel took luncheon with Mr. and Mrs. Frank Greenwell, and the Wallaces, Mr. Kroll and myself, with Mr. and Mrs. Gerald Bryant.

After a pleasant hour it was necessary to return to Kealakekua, as there

was a confirmation for Koreans at 4 p. m.

When we arrived at Christ Church the Koreans had already commenced to assemble and soon the Church was filled. The president of the association, who is a communicant, interpreted the Bishop's address to the people, and under Mr. Wallace, arranged for the service. Mr. Wallace presented to the Bishop fourteen for confirmation, nearly all of whom were men.

In this Korean colony there is an effort to get the Koreans to marry and several of them have married Hawaiian women.

The service being ended and the Bishop and clergy having shaken hands with the Koreans in the Churchyard, they retired to the Parsonage for a rest.

There was evening service at Christ Church at 7:30 P. M., and a large congregation was present. It was a remarkable congregation, because most of the people have to come a long way and it was a pleasure for the Bishop to preach to these intelligent and kindly people.

It was our full intention in starting to go from Kealakekua to Kohala, but everyone who had recently been over the road advised us to give up the idea. Several who spoke to us had gotten stuck and had to be pulled out. In addition to this Mr. Bodel received a telephone message which made it most desirable for him to be in Hilo by Wednesday. So it was that on Tuesday morning we started for Hilo, expecting to stay at the Volcano House all night, but we made such good time that we went on, arriving in Hilo about 6 p. m.

While in Hilo the Bishop baptized the infant daughter of Mr. and Mrs. Allen R. L. Rowatt. Mrs. Rowatt was Mildred Kempster, and was for many years at St. Andrew's Priory. The Bishop frequently saw Miss Agnes Frenedo, who is teaching in Hilo and who is a graduate of St. Andrew's Priory and of the Normal School.

Altogether it was a most enjoyable trip, though rather tiring to one who is not very young. We passed the days in Hilo pleasantly and profitably, inter-

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viewing Miss Fyock and the Rev. Paul Tajima and sailed for home on Friday.

We telephoned to the Rev. Mr. Cowan at Kohala and suggested going on the steamer on Friday and getting off at Mahukona and remaining the week, but he said that he would rather that the Bishop delayed the visit as his classes for confirmation were not ready.

Before we close this account of our trip on Hawaii we feel that we should say something of our appreciation of the work of Mr. and Mrs. Wallace in Kona. They went to Christ Church in 1905 and have never left the Islands since. They immediately fitted into the work of the district and became an active part in the life of the community.

These two people have made Christ Church the center, not only of religious life but of benevolent work in the district, practically all the English speaking people are connected with Christ Church. On one of the days during which we were inmates of their hospitable home there was a Red Cross meeting and attending it were women from all directions, some of them coming a long distance. The financial report showed over \$585 in cash had been collected and \$200 of this was at once voted to be sent immediately to Washington. The Bishop in a few remarks said that a report which had been read was really wonderful and surprised him very much indeed. Mr. and Mrs. Wallace are the friends of the people and it shows the power of long residence in a community. Christ Church does not present a large work in some ways, but it is a large work when we consider that Christ Church is practically a community Church, and that the parsonage is the home of all the people. After service on Friday afternoon all who attend go to the parsonage for tea—it is a gathering place for the people and it makes the Church what a country parish should be but cannot be usually on account of division. May God bless the work of this devoted priest and his wife and give them health and strength to carry it on.

The trip to Honolulu was a quiet and calm one, although somehow we got a severe cold either at Hilo, where many people were suffering from such complaints, or on the ship.

CATHEDRAL REGISTER

Baptisms.

- Jan. 11—Theodore Waipa Lewis, by Canon Ault.
- “ 27—Lawrence McCully Judd, by Canon Ault.

Marriages.

- Jan. 1—Lester David Baker, Beatrice Fraser, by Canon Ault.
- “ 7—David Kemble Wood, Marjorie Lee, by Canon Ault.
- “ 12—William Redden Wall, Florence Estelle Nannen, by Canon Ault.
- “ 13—George Wheeler Wilson, Myra West Krafft, by Canon Ault.
- “ 15—Cris Miles Burlingame, Katharine Raymond, by Canon Ault.
- “ 19—Thomas Alexander Burningham, Marion Loreden Lennox, by Canon Ault.
- “ 28—Ernest Hilo Fountain, Elinor Frances Clark, by Canon Ault.

Burials.

- Jan. 6—Minnie Holley Dougherty, aged 29, by Canon Ault.
- “ 6—Benjamin Franklin Kuhns, aged 66, by Canon Ault.
- “ 19—Pauline Courtney, aged 2 years, by Canon Ault.

General Offerings.....	\$ 970.10
Hawaiian Congregation.....	84.30
Communion Alms.....	13.60
Specials.....	129.35
Totals.....	\$1,197.35

Number of Communion made during January344



VICAR'S REPORT.

My Dear Friends:

I am afraid that most of the reports this year will show the lack of the effort which takes place through the seasons of Lent and Easter. This year being a short one of nine months, the influence of these seasons is not obtained.

The work of the parish has gone on fairly well during the past nine months. The interest has waned somewhat in some quarters, but on the whole good work has been done. The services have been fairly well attended, but it is in

this respect that we miss the impetus which we get during Lent and Easter.

The different organizations connected with the parish—especially those of women—have done very good work as their reports will show. But I would speak for more consideration of the junior organizations. It is with a feeling of alarm that I notice the seemingly small interest taken, especially in re. the Junior Auxiliary and the Sunday School. It does so react so very largely on the children. May I not here and now bespeak your prayers and your more earnest thought for them? We have a splendid corps of teachers in the Sunday School and they are doing a fine work.

My personal acts are as follows: I have taken three hundred and fifty-five services and assisted at twenty-five others. I have made five hundred and twenty calls (sick and parochial), attended one hundred and forty meetings and classes, and made one hundred and twenty-five addresses.

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I have done a great deal of office work during the past nine months, which has taken a great deal of time. I am not quite sure whether this has been very profitable, for I am still convinced that a great deal of time spent on sick and parochial calls is the most responsive in good results.

I cannot finish this without one word of deep appreciation for all that Miss Marie von Holt did for us while in Honolulu. She did a tremendous lot and I certainly am thankful to her. Always doing and always ready to do for the Master, her influence was splendid. May God's blessing rest on her and send her back again to us.

With my warmest thanks to one and all for your kind coöperation and good will, believe me,

Yours very faithfully,
W. AULT,
Vicar.

◆◆◆◆◆
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 Matlock 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.

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ANNUAL REPORT OF ST. ANDREW'S WOMAN'S GUILD.

MAY 1, 1917 TO JAN. 1, 1918.

The membership of St. Andrew's Guild has increased from 112 to 132 with a decided increase in Honorary members owing to the indefatigable efforts of our Treasurer, Mrs. Peck. We report the death of one member, Mrs. Charles M. Stobie.

Owing to the change in our fiscal year to end January 1st instead of May 1st covering a period of but eight months and deducting the vacation months only five meetings were held. But in spite of the short year and the unusual and heavy demands made upon our women during these stirring war times, the Church work has not been neglected, and, if possible, our workers have measured up to even

a higher standard of their accustomed faithfulness. This is only partially reported by figures, although they tell something of the sacrifices made and the efforts put forth.

The Treasurer reports as follows:

Balance on Hand May 1st, 1917.....	\$ 498.96
Receipts	580.65
Expenditures	612.80

Balance on Hand January 1, 1918....	\$ 466.81
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By way of comparison the figures for the previous year were:

Balance on Hand May 1st, 1916.....	\$ 401.75
Receipts	2,410.46
Disbursements	2,313.25

Balance on Hand May 1st, 1917.....	498.96
------------------------------------	--------

The receipts, it will be noted, were more than four times as great for last year, which is explained by the fact that all Red Cross work done by our women was reported through the Guild but this year directly through the Red Cross organization.

At the first meeting of the new year on June 26th, coming so soon after America had entered into the war, the war spirit was very much in evidence and permeated all that was said or done. First in advocating the cutting out of luxuries, such as the serving of refreshments at meetings and urging the necessity of simpler living in the homes which later took the form of Conservation of Food.

Red Cross work was emphasized as a paramount obligation resting upon every member and urging a larger attendance at Headquarters on Wednesdays and work at meetings. Then the Soldier problem was pressed for solution and entertainments planned, seven such being given. The last one on Hallowe'en night was entered into with zest and patriotism by all who generously assisted, the sixty boys heartily expressing their appreciation.

A Liberty Bond of \$100 was another patriotic venture of the Guild.

Besides the regular routine work of parish work, supplying parish needs in the way of choir vestments, the care of

the Altar, Church decorations for special occasions, the visitation of the sick and needy and strangers, and assistance rendered the Sunday School, the Committee on Ways and Means decided to give up the Annual Delicatessen Sale as being out of harmony with the President's ideas of Food Conservation, canvassing for subscriptions instead. Under the able leadership of the Chairman, Mrs. R. O. Matheson, Mrs. A. A. Young, Mrs. W. L. Emory and their able assistants, over \$500 was the highly gratifying result. Their phenomenal success has encouraged the hope that in future this method of raising the year's budget will prove so popular that sales will be relegated to the past. Twenty per cent. of the net earnings was given to the Woman's Auxiliary in aid of Missionary enterprises both at home and abroad.

It is a pleasure to report that the Guild has broadened its scope, finding opportunities for larger service by coöperating with Child Welfare Work, subscribing for underfed school children and the Milk Depot, and not finding poverty in our own Church we have sought to relieve it elsewhere, in our Church schools and in the Public schools, in Mr. Pietsch's Mission and in the public charities of our city. The Associated Charities and King's Daughters' Home were each remembered as usual by either annual or monthly donations.

Mrs. Lennox at the head of the Relief Committee reports a baby carriage and the distribution of garments and bed linen for Mr. Pietsch's Mission. A total

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of 250 garments, new and old, were collected and distributed by this active committee. Through the Sunday School Committee all the toys and gifts brought in by the Sunday School at Christmas were given to the Punchbowl Dispensary children under Miss Daisy Smith, a member of St. Andrew's Choir.

The Guild has been addressed by Dr. Patterson and Mrs. Frederick Steere on the subject of Child Welfare, by Mrs. C. M. Cooke and Mrs. A. L. Andrews on Food Conservation, and by Miss Martha Chickering on the War Aims of the Y. W. C. A. in the vicinity of the Training Camps in the United States and in Europe.

We are represented at the War Council of the Y. W. C. A. each week and cooperate with them as far as possible. In the summer a Committee of one interviewed the families and relatives of those to whom five pairs of Memorial Windows in the Cathedral had been put in, asking them to provide for the expense of hanging the windows in iron frames to swing like doors like all the late ones that have been put in. The result was that all but one pair are now provided for, that being the Queen Emma pair behind the Altar. And as soon as the embargo on metal exported from England is removed these frames can be ordered. The Cleg-horn Estate paid for their windows in advance, the Guild being the present Custodian of this fund.



The annual meeting of St. Andrew's Cathedral Parish was held on Thursday, January 17th, it being postponed from Tuesday by a meeting of those who met in the Parish Hall for the purpose of postponing it.

The Vestry which served last year was reelected. Reports were read which are printed herewith:

Receipts and Disbursements for 8 Months Ending December 31, 1917.

May 1, 1917—Balance (Organ Fund \$1,952.63)\$3,422.67

General Receipts:

Pledges\$3,031.50
General Offerings..... 754.95 3,786.45

Special Offerings:

For General Missions..\$ 296.05
" District Missions.. 219.02
" St. Agnes School
Kyoto 35.10
" Children's Hospital 65.40
" Communion Alms.. 4.25 619.82

Special Contributions:

By Hawn. Cong. a/c Organist Salary...\$ 200.00
For Kaimuki Mission... 19.00 219.00

Special Receipts:

From Organist Salary
Endowment Fund 152.50
" R. Bode, Organ
Practice 14.30 166.80

Totals\$8,214.74

Total receipts in 8 months ending December 31, 1917.....\$4,792.07

Disbursements.

Stipends\$2,520.00

Vicar (in full)...\$1,600.00
Organist " " ... 800.00
Collector " " ... 80.00
Verger " " ... 40.00

Expenses (paid in full).....\$2,457.07

Organ repairs\$ 157.30
Caretaking..... 577.50
Vicar's House Rent.... 400.00
Electric Lighting and Lamps 91.05
Electric Power for Organ 83.43
Printing, Stationery etc. 154.90
Water and Sewer Rates 44.15
Telephone 40.20
Vicar's Auto Expense.. 200.00
Bishop's Auto Expense. 200.00
Imp. and Repairs to Buildings and Grounds 170.54
Insurance 338.00

Special Contributions.....\$1,015.41

Convocation Expense (2 years) 291.66
District Missions, Special (a/c Stipend Rev. L Kroll) 200.00
General Missions 200.00
District Missions 200.00
St. Agnes School, Kyoto 35.10
Children's Hospital... 65.40
Communion Alms..... 4.25
Kaimuki Mission..... 19.00

Equipment:

Organ Case (paid on account from Organ Fund)\$1,807.90

Cash on Hand:
General Fund.....\$ 197.78
Organ Fund..... 144.73
General Missions..... 71.85 414.36

Total\$8,214.74

Total Disbursements in 8 Months ending December 31, 1917 (all stated accounts paid)\$7,800.38

L. T. PECK,
Treasurer.



REPORT OF TREASURER FROM COMMUNION ALMS.

FROM MAY 1, 1917, TO DECEMBER 31, 1917.

May 1—Balance in hand...\$ 11.97
To offerings and gifts 27.66 \$ 39.57

Disbursements\$ 21.80

June 1—To balance \$ 17.77
To offerings..... 27.66 27.66

\$ 45.43

Disbursements\$ 30.30

July 1—To balance..... \$ 15.13
To offerings..... 24.75 24.75

\$ 39.88

Disbursements\$ 20.85

Aug. 1—To balance..... \$ 19.03
To offerings..... 17.00 17.00

\$36.03

Disbursements\$ 33.30

Sept. 1—To balance..... \$ 2.73
To offerings..... 31.65 31.65

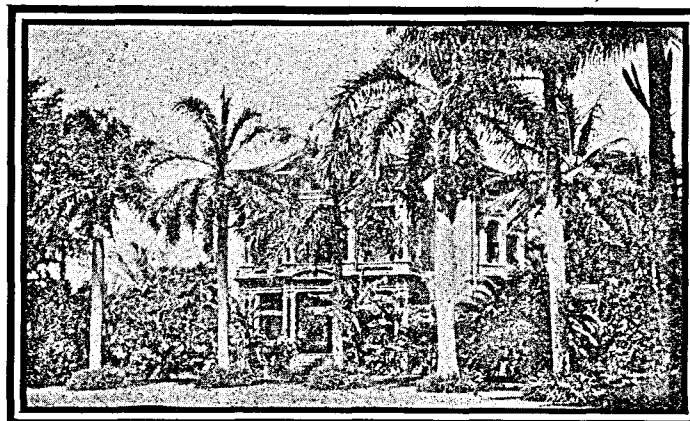
\$ 34.38

Disbursements.....\$ 18.55

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Oct. 1—To balance.....	\$ 15.83	
To offerings.....	24.90	24.90
		\$ 40.73
—Disbursements.....	\$ 29.25	
Nov. 1—To balance.....	\$ 11.48	
To offerings.....	16.50	16.50
		\$ 27.98
Disbursements.....	\$ 18.85	
Dec. 1—To balance.....	\$ 9.13	
To offerings.....	21.95	21.95
		\$31.08
Disbursements.....	\$ 28.00	
Dec. 31—To balance on hand.....	\$ 3.08	

Respectfully submitted,
W. AULT,
 Treasurer.

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SUNDAY SCHOOL.

I beg to submit the following report of the receipts and expenditures of St. Andrew's Cathedral Sunday School, for the period between May 1st, 1917, and December 31st, 1917, inclusive:

Receipts.

By balance on hand and in bank, May 31st, 1917	\$400.07
By Offerings	124.62
By Donations, Women's Guild of St. Andrew's, toward S. S. Xmas Tree Expenses	50.00
Total	\$574.69

Expenditures

To Lenten Offerings to Missions thru R. B. McGrew, Treas.....	\$301.00
To care of French War Baby.....	36.50
General Expenses	132.82
To balance on hand and in bank, Dec. 31, 1917	104.37
Total	\$574.69

Respectfully,
R. N. VILLIERS,
 Treasurer.

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WOMAN'S AUXILIARY, ST. ANDREW'S CATHEDRAL BRANCH.

Owing to the change in the time of the annual meeting, there have been only five meetings since the last report. The first, in June, was held at the home of Mrs. Jordan, but all since have been held in the Guild Hall with the following ladies acting as hostesses: Mrs. Dekum, Mrs. Robbins B. Anderson, Mrs. Jenkins and Mrs. Caldwell.

The usual work has been carried on, and, in addition, we have pledged ourselves to the payment of \$60 a year toward the good work of Mrs. Perry for the Koreans, and have also given \$25 to Mr. Seno for his work at Paauilo. We have also sent a gift of money to the Wuchang General Hospital, as it is very hard now to transport boxes to the Orient. We know, however, how much these boxes are appreciated when it is

possible to send them, for a letter of appreciation was received from the doctor in charge of St. Elizabeth's in Shanghai thanking us and in which he said: "Never before have we had one that filled our needs so exactly."

At every alternate meeting sewing has been prepared for the members and much has been accomplished for the babies at St. Elizabeth's under Miss Dran's care. Other articles have also been donated for this same cause and more sewing done and articles given to the Cluett House, to Mrs. Perry and Miss Fyock.

We observed the week assigned to us for the Pilgrimage of Prayer, having intercessions in the Church each day and ending with a corporate communion and gifts for St. Agnes School in Kyoto. During Advent the Fridays were also observed as days of intercession by our members and on November 1st, All Saints' Day, there was another corporate communion and the gifts were given to the Diocesan Altar Fund.

Christmas cheer was sent to Iolani, St. Peters, Trinity and Hawaiian S. S. at Kapahulu, as usual, and also this year to the Korean Sunday School.

During these four months we have had the pleasure of listening to a paper on St. Agnes School, prepared by Mrs. Emory, a delightful talk from Miss Forbes, dwelling largely on St. Luke's Hospital in Tokyo, and papers on Bishop Chase by Mrs. Emory, Dr. Muhlenberg by Mrs. Arthur Smith and Bishop Kemper by Mrs. Hitchcock.

We have plans ahead of us for sewing during Lent and of a mission study class on "The Gospel of the Kingdom" by Bishop Rhineland, but these will have to be told of in the next report.

We trust that the year 1918 will end with much new work under way and much good accomplished.

Respectfully submitted,
NELL L. MOORE,
 Secretary.

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CHOIR MASTER.

The Right Reverend Bishop Restarick.
 My Dear Bishop Restarick: I have the honor to present to you the following report on the choir activities during the last nine months, May to Dec., 1917.

The members of the choir have given, as always, their faithful and voluntary help, and to them I wish to express my sincere appreciation of their valuable aid, without which the musical part of the services would be an impossibility.

Whilst we have an exceptionally strong corps of ladies, we are sadly deficient in men. I have on two previous occasions spoken of this, but nothing has been

done to assist matters. I do think that something should be done, and I feel sure something might be done to make the work of the choir more effective and worthy of our Cathedral Church, and I cannot impress too strongly upon your officers the necessity for some action along the lines that I have heretofore so consistently advocated.

To the girls of the Hawaiian choir I am deeply grateful. They have in their splendid work been very faithful and very willing workers.

My duties for the last nine months have been as follows: Services, three hundred and thirty; ordinary rehearsals, sixty-six; special rehearsals, thirty, making a total of three hundred and thirty attendances at the Cathedral.

Thanking you for your kind encouragement and help, believe me to be
 Yours faithfully,

R. RUDLAND BODE.

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ANNUAL REPORT

OF THE SECRETARY OF THE JUNIOR AUXILIARY OF ST. ANDREW'S CATHEDRAL FOR THE YEAR ENDING DECEMBER 31, 1917.

The first regular meeting of the Junior Auxiliary for the year ending December 31, 1917, was held in Davies' Memorial Hall on October 28 at 2:30 P. M. This was followed by two more regular meetings, one on the first Friday of November, the other on the first Friday of December.

At these meetings the time was de-

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voted to sewing on infants' garments for Miss Dran's work at St. Elizabeth's. Mrs. Wm. Ault and Mrs. Wm. Soper acted as directresses and assisted by Miss Katherine Raymond took charge of the two older sections of the Auxiliary which were engaged in making the baby jackets, muumuus, and crib blankets. The Infant Department, under the direction of Miss Caroline Raymond, began their sewing lessons on a patchwork quilt and those still too small to manage a needle were provided with beads to string. Short prayers were offered before the meetings adjourned.

In order to complete the work extra and special meetings were held weekly during November, on the 9th, 16th, and 23rd, making a total of six meetings, three regular and three extra sessions, at which the average attendance was 13 members and 4 directresses and assistants.

Mission study was limited to the instruction of the Juniors in the object of their work. Letters received acknowledging last year's box to St. Elizabeth's Hospital, Shanghai, contained much interesting information and the work there was briefly reviewed. In connection with the present box, Miss Dran spoke to the Auxiliary at the December meeting and told of her work at St. Elizabeth's.

One entertainment was given during the year to raise funds. A concert was held in Davies' Memorial Hall on the evening of November 30, under the auspices of the Auxiliary, and due to the untiring efforts of Mrs. Soper and Mrs. Ault and the members of the Auxiliary, was an immense success socially and financially.

In spite of various handicaps the

Junior Auxiliary has made an earnest effort during the past two months to hold their own in comparison with the same season last year.

Respectfully submitted,
CAROLINE RAYMOND,
Secretary.



TREASURER'S ANNUAL REPORT

ST. ANDREW'S CATHEDRAL JUNIOR AUXILIARY.

RECEIPTS.

Oct. 1—Balance in Bank...\$ 4.72
Dues30 \$ 5.02

Nov. 1—Balance\$ 5.02
Dues 1.60
Received from Mrs. W. Soper for fancy articles sold..... .50
From Concert and fancy article sale. 118.60 \$120.70

Disbursements \$125.72
24.35

Dec. 1—Balance\$101.37
7—Dues\$.50
31—From Woman's Auxiliary percentage of their receipts.. 2.87
From St. Andrew's Cathedral Special Offering for St. Agnes School.... 3.00 6.37

Disbursements \$107.74
3.00

Jan. 1—To Balance.....\$104.74

DISBURSEMENTS

Nov. —To Mrs. R. R. Raymond, material for St. Elizabeth's Chinese babies...\$ 2.10
400 Tickets for Concert 2.25

Renting Piano for Concert 2.50
Cartage for same. 5.00
Advertising Concert 4.50
Ice Cream & Cones. 7.50
Returned to Miss Shannon (two tickets, paid for twice)50 \$ 24.35

Dec. —To Mrs. B. L. Marx, treasurer, for St. Agnes School....\$ 3.00
Miss Dran, Milk and Poi Fund.....\$ 3.00
St. Agnes Hospital, Raleigh, N. C.. 5.00
Priory 60.00
Apportionment 10.00
Altar Fund..... .50
Conv. Exp. Fund..... 3.00
Dist. Exp. Fund..... 3.00
Chaplain Winter 5.00
Wuchang Hospital..... 5.00
St. Agnes School, Kyoto..... 3.00

Respectfully submitted,
MAY C. AULT,
Treasurer.

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FORT STREET

ANNUAL REPORT

OF ST. ANDREW'S PRIORY JUNIOR AUXILIARY.

The Junior Auxiliary of St. Andrew's Priory has held its regular meetings of the year on the first Wednesday of each month. We have had four meetings, with an average of about twenty-five girls at each meeting.

Each girl is charged five cents per month for dues.

At the first meeting, the following officers were elected, under the leadership of Mrs. H. B. Restarick: Nora Hughes, president; Margaret Pritchard, vice-president and treasurer, and Doris Mossman, secretary.

From April 30, 1917, to the year ending December 30, 1917, the following is the list of disbursements:

Apportionment	\$ 10.00
St. Agnes School, Kyoto.....	3.89
Convocation Expense Fund.....	3.00
Furnishings for Miss Fyock.....	3.00
United Offering.....	6.00
Interest on Korean Debt.....	3.00
District Altar Fund.....	.50
Scholarship Sewanee, Tenn.....	50.00
District Expense Fund.....	5.00
Convocation pledges:	
Mr. Seno, Paaulo	20.00
Korean Work.....	5.00
Japanese Work, Hilo.....	5.00
Wuchang Hospital	5.00
Shim Yin Chin.....	10.00
Mr. Cullen's Auto.....	5.00

Total\$134.39

At the last meeting the following delegates were appointed for Convocation: Margaret Pritchard, Nora Hughes, Maria Harrison, Alma Crozier, and Doris Mossman.

As we have pledged all our funds, the Juniors have decided to give a play or Cantata sometime in April.

Respectfully submitted,
DORIS MOSSMAN,
Secretary.

KONA RED CROSS UNIT

REPORT OF MEETING HELD AT THE PARSONAGE, KEALAKEKUA, HAWAII, JANUARY 9, 1918.

The meeting was called to order by the Chairman, Mrs. D. Douglas Wallace.

The Treasurer reported that \$860.25 had been collected during the year; of this amount the Kona Waena School Entertainment contributed \$142.25. Dr. Hayashi had collected from Japanese residents of Kona \$150; the Rummage Sale \$236.25; the balance from the people of the Kona District by Mrs. Wallace and others. The work done included 246 suits of pajamas, 349 handkerchiefs, 111

Pillow Cases, 36 Comfort Bags, 86 pairs drawers, 12 pillows, 6 nightingales, 24 abdominal binders, 64 bed socks, 170 knitted sponges, and 99 other knitted articles, etc, making a total of over 1,200 articles sent to the Honolulu Unit in 6 cases to be shipped for the use of the soldiers at the front. The cost of the work done by the ladies amounted to \$315.04, so we had a balance of \$545.21. After discussion and brief addresses by the Right Rev. Bishop Restarick, the Rev. Messrs. Bodel, Wallace and Kroll, a motion was made and carried that \$200 of this balance be sent to Washington, to the headquarters of the American Red Cross for the general work of the Association, the belief being expressed that the people of Kona would again generously respond when called upon for further funds for the use of the Kona Unit of the Red Cross.

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LENTEN LETTERS.

My Dear People:

After 15 years' preaching special sermons and giving special addresses during Lent at the Cathedral, I find myself physically unable to do so this Lent. I have been fortunate enough to obtain the Rev. James F. Kieb as a special Lenten preacher and I am sure that he will be cordially received.

Calling upon you to assist the clergy in making this a helpful Lent,

Faithfully yours,
HENRY B. RESTARICK,
Dean.

Dear People:

I wonder with what feelings we are going to meet Lent this year? It seems to me that there is this Lent a wonderful opportunity of welcoming it with great enthusiasm. Especially should this be so as this is the first Lent since the Nation has entered the Great Conflict for democracy, humanity and real Christianity. It does not seem possible that there are any who have not been brought by it to a greater realization of the deeper

things of life and of the absolute certainty and yet at the same time the uncertainty of death.

With our own boys in the trenches and on the sea, liable at any moment to be smitten by the missiles hurled by the enemies of all that Christ taught, how necessary is it that we should find ourselves more and more on our knees pleading before the Throne on High!

Remember how Israel conquered when Moses' hands were held up to God and how their enemies prevailed when his hands were lowered. Knowing, as we must do, that "More things are brought by prayer than this world dreams of" and that "The Man of Prayer is the Man of Power," let us learn more and more to grasp this power that is ours for the taking. You say "We Do Pray." I know we do, but we none of us pray so much that we cannot pray more and more effectively. God help us not to take this opportunity carelessly, but to make the most of it. To make the best of ourselves not only for our own good, but that the boys we love so dearly may be blessed. It may be—I do not for a minute say that we are—but it may be that some of us are a little off the proper path. Let there be deep heart-searchings; rigid self-examinations, so that if we are a little astray we may get back again. And again, although our devotion to the cause is wonderful shall there not be extraordinary devotion this Lent and after?

There is no need to speak of self-denial or of good works so far as the

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war is concerned, for one knows that we are willing to deny ourselves anything and are doing so; our efforts in the Red Cross and other like works are really wonderful, splendid, but do not let us fail in one little bit on the spiritual side. Let us draw near, very near to Christ this year, and get a close view of His Cross and Passion that the passion through which our splendid boys are going may be more realistic to us. You say "We do realize it." Thank God, I know you do, but the more we who do realize it and show to others that we do, the greater company we shall have. And we want every man, woman and child in this great country to realize it as we do, for, marvelous though it may seem to us, there are still those who do not fully do so. Terrible though this carnage is yet there must be a blessing somewhere, a wonderful blessing. Black and murky though these war clouds may be yet there must be a silver lining somewhere behind them, and we do not want to miss one little bit of that blessing, neither do we want our boys to miss it. May God Help us and them and may He wonderfully bless us and them.

It is customary for many to study more and to read more in Lent than at other times, books of devotion and such like, but remember the best study and the best book of devotion is God's own Book, the Bible.

Again, the Church, our Spiritual Mother, teaches us that the Holy Communion is one of the greatest channels of Grace, where we can get wonderfully close to our Saviour. Let us be more attentive to this great means of blessing, let us not miss one opportunity.

May God's marvelous blessings be yours and theirs who are "Over There" is the earnest prayer of,

Yours very faithfully,
WILLIAM AULT,
Vicar.

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CHURCH NOTES.

The church people and their friends should not miss hearing the lectures we have provided for Friday evenings in Lent. The subjects will be, as far as we can see at present:

1. RHEIMS.
2. LITTLE BELGIUM.

The other lectures will probably be the biographies of Queen Esther, St. Francis of Assisi, Joan of Arc, and Mary, Queen of Scots.

The Rev. Mr. Kieb will be the special preacher on Sunday evenings, as will be announced.

Charge of the services will be vested in the Vicar, the Rev. Canon Wm. Ault, who will be found in his office in the Parish building every morning from 9 until 12. The telephone number of Canon Ault's office is 1908.

We call special attention to the Children's Service at 4 P. M. on Fridays. It is hoped that the children of the Sunday Schools will come and that parents will bring their children to these services (which have proved so interesting in the past.

Fridays in Lent will be kept as days of Intercession from 9 A. M. to 3 P. M. according to arrangements.

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I CAN'T SHOOT A GUN.

Once again the children of the Church have a special opportunity to show what splendid work they can do. Lent is at hand and the mite chests will soon be distributed and the call to help the missionary work of the Church will be emphasized in parishes throughout the length and breadth of the land. Girls and boys everywhere—not only our white children in America but our brothers and sisters in China and Japan and the Islands of the Sea, in Alaska, Mexico and even down under the Southern Cross in Brazil—will be asked to do something, and we hope everyone will take courage in the fact that many small efforts make a really great result. Shortly after the news reached Alaska that the United States had entered the war, a little girl at one of our missions on the Yukon was very much exercised as to just what was to happen and how she could best help. So she came to our missionary and said: "I can't shoot a gun but I can set a snare!"

In the statement of this little Indian girl we have the right attitude of approach to a great interest such as the Lenten Offering. What if we *can't* give a thousand dollars apiece, we *can* give something. And what to do, is to perform that which it is natural for you to do. Go back to our little Indian girl for a moment. Up in Alaska there are thousands of rabbits and they are very good for food. One of the very first things a girl remembers is seeing her mother set snares for rabbits, and sometimes she is allowed to run along the trail to see if any have been caught. Before very long she can set snares all by herself and so she is allowed to have a certain trail all for her very own. Her father and her brother know about shooting moose and caribou and bear, but she doesn't understand how to get big game.

But what she does know, she can do very well.

Don't you girls and boys think it would be a splendid thing to take the little Indian girl for an example this lent? You and I don't understand much about those large offerings that some men and women are able to make, any more than little girls know how to shoot guns. But we *do know* about our mite chests, and how to work hard to earn money to put in them, and so God expects each one of us to do that. A long time ago Our Lord started his soldiers out to fight wickedness and suffering, and He wants everyone to "do his bit" gladly and cheerfully and faithfully. Don't you think that this Lent we might all follow the example of the brave little Indian girl who said: "I can't shoot a gun but I can set a snare!" Suppose we don't worry about what we *can't* do, but rather show God how well we are going to accomplish what we *can* do. Isn't it wonderful that God is willing to let us help Him!

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THE LENTEN OFFERING.

For a number of years we have given in this issue the relative standing of the dioceses and missionary districts in their work for the Lenten offering. The record for last year is most interesting and of the greatest encouragement. As in years past we have grouped the dioceses according to the *per capita* gift.

It is interesting to note at the outset that the eight which were in the lead last year, North Dakota standing first, as she has for years, and Honolulu coming next. Last year we reported six dioceses with a *per capita* gift of more than sixty cents. This year we report seven, Beth-

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lehem having moved up. Of these seven only one reports a smaller offering than last year. North Dakota has jumped from \$1.12 to \$1.50 per child; Honolulu from \$.87 to \$1.04, thus making two dioceses (or rather two missionary districts) which are now making an average offering of more than \$1.00.

Last year there were two which gave between sixty and fifty cents, and this year there are two, the second being Delaware, which jumped from eighteenth place last year to ninth this year. Another splendid advance is seen in the fact that this year we have fourteen dioceses which gave between fifty and forty cents, while last year we had but eleven. In this class, South Carolina jumped 37th to 12th place; West Texas came from 48th to 13th; South Dakota from 36th to 14th; Erie from 34th to 16th; and Southern Ohio from 47th to 21st.

Great advances are seen also in Eastern Oklahoma (from 54th to 28th), Atlanta (from 59th to 29th), Quincy (from 49th to 36th), Western Massachusetts (from 60th to 39th), Michigan (from 71st to 40th), Western Colorado (from 72nd to 43rd), Louisiana (from 75th to 46th) and Oklahoma (from 82nd to 58th).

Above Sixty Cents.

(1) North Dakota, (2) Honolulu, (3) Pennsylvania, (4) Montana, (5) Western Michigan, (6) Pittsburgh, (7) Bethlehem.

Sixty to Fifty Cents.

(8) Missouri, (9) Delaware.

Fifty to Forty Cents.

(10) Minnesota, (11) Dallas, (12) South Carolina, (13) West Texas, (14) South Dakota, (15) Kentucky, (16) Erie, (17) Connecticut, (18) New Hampshire, (19) Rhode Island, (20) Salina, (21) Southern Ohio, (22) Los Angeles, (23) So. Florida.

Forty to Thirty Cents.

(24) New York, (25) New Jersey, (26) Arkansas, (27) West Virginia, (28) Eastern Oklahoma, (29) Atlanta, (30) Newark, (31) Vermont, (32) Maryland, (33) Easton, (34) Western Missouri, (35) Central New York, (36) Quincy, (37) Texas, (38) Lexington, (39) Western Massachusetts, (40) Michigan, (41) Milwaukee, (42) Michigan City, (43) Western Colorado, (44) Indianapolis, (45) Harrisburg, (46) Louisiana, (47) Georgia, (48) Olympia.

Thirty to Twenty Cents.

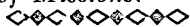
(49) Massachusetts, (50) New Mexico, (51) Kansas, (52) Albany, (53) Western Nebraska, (54) Sacramento, (55) North Carolina, (56) Chicago, (57) Washington, (58) Oklahoma, (59) Eastern Carolina, (60) Eastern Oregon, (61) Fond Du Lac, (62) Iowa, (63)

Nevada, (64) Nebraska, (65) Arizona, (66) Western New York, (67) Albany, (68) Utah, (69) Spokane, (70) Ohio, (71) Marquette, (72) North Texas, (73) Southern Virginia.

Under Twenty Cents.

(74) San Joaquin, (75) Colorado, (76) Lond Island, (77) Mississippi, (78) California, (79) Florida, (80) Virginia, (81) Maine, (82) Porto Rico, (83) Asheville, (84) Oregon, (85) Idaho, (86) Cuba, (87) Springfield, (88) Wyoming, (89) Brazil, (90) Kyoto.

The Spirit of Missions.



MOTHER GOOSE'S PARTY.

ST. ANDREW'S HAWAIIAN JUNIOR AUXILIARY ENTERTAINMENT.

Another very successful operetta was given under the auspices of St. Andrew's Hawaiian Junior Auxiliary, on Friday evening, February 8th, for the benefit of the Educational Fund for Hawaiian children.

Miss Henrietta Smith was in charge of the staging of the operetta and to her and Miss Amelia Holt, who presided at the piano, all the credit is due. "Mother Goose's Party," the name of the operetta, was a selection from the operetta, "The House That Jack Built."

The characters in the Mother Goose rhymes were very cleverly reproduced by the young people and they were all greeted with applause and laughter.

That the efforts of our young people are appreciated is shown by the attendance at the entertainments and the receipts from the sale of tickets. Over \$250 will be the net proceeds.



COTTAGE SERVICES.

For some months past Rev. L. Kroll has been holding cottage services. These have been well attended and the result has been shown by the increased number of attendants. The Cottage Services are

held at the houses of various people and many who have neglected the Church for years have been brought into touch with it again, and many have come to Communion. These services consist of prayers and instructions. We know of no work done in the City which is reaching the hearts of people more truly than this work of Mr. Kroll's. The Hawaiian Congregation is in a better condition financially and in every way than it has been since 1902.

At the time the present Bishop came there was really no Hawaiian Congregation. There was a celebration at 6 a. m. on a certain Sunday and one of the clergy who took part therein told the writer that there were frequently not enough to have a Celebration. Bishop Nichols was the one who instituted the Hawaiian Congregation as we now have it and placed Mr. Fitz in charge. It has had various ups and down but today there is an endowment of \$12,000.00 for the Pastor's salary, the Guild is an active organization which has been working largely for the Endowment Fund. Last year their receipts amounted to \$742.70. The Hawaiian's Woman Auxiliary gave in cash the amount of \$71.80. The Junior Auxiliary, which is a remarkable organization of Hawaiian women, set out to support two scholarships at the Priory and one at Iolani. They raised last year the large sum of \$577.52. They have a membership of 72.



LENT AND THE WAR.

By ZOAR.

If ever there was a Lenter Season which called for real, earnest, enthusiastic, faithful self-denial, surely it is this Lent upon which we are now entering.

What would happen, do you think, if every Churchman and woman were to say: "I will truly deny myself in these times of the world's needs; I will follow my Master in the wilderness and learn

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of Him true self-denial; I will abstain from meat, from sugar, and all the things we are called upon by our government to economize in—first, and above all, for my dear Saviour's sake, that I may be found in His likeness; and truly keep my body in subjection, and, then, that I may help—*help with all my might*—my country to win the victory, help to alleviate the privations, the sufferings, of our soldiers and of our allies!"—yes, indeed; what would happen, were every man, woman and child to join in the good resolution and soberly, faithfully, to start on a forty days' abstinence from the good things of this life?

What a splendid thing it would be to show to the world that the Church is taking her share of its burden of sorrow and anxiety, the while she points to the Cross as the only place where the burden can be made lighter! And she is taking her share, God knows she is! He sees her faithful priests offering the divine sacrifice in intercession for all, praying for a general awakening of her children, *welcoming Lent* because it is a season of penitence and prayer, because the call will be heard above the din of the war and of the passions of men, because men will draw nearer to the Cross. Oh, come, let us keep Lent—as never before!—*Living Church*.

ANNUAL MEETING

OF THE AMERICAN CHURCH BUILDING
FUND COMMISSION.

The Commission held its Annual Meeting on January 17 at the Church Missions House, New York City. The following officers were elected: President, Rt. Rev. Charles Sumner Burch, D. D.; Vice-President, Rev. Henry Anstice, D.D.; Secretary, Rev. William W. Bellinger, D.D.; Treasurer, George Gordon King; Assistant Treasurer, E. Walter Roberts; Corresponding Secretary, Rev. Charlese L. Pardee, D.D.

The reports for the year showed seventeen Loans granted, amounting to \$56,000; sixty-four Gifts, amounting to \$27,320; and twelve Grants, amounting to \$8,150. In addition to these payments, that ten Loans, amounting to \$33,050; twelve Gifts, amounting to \$4,550; and thirteen Grants, amounting to \$10,150, had been approved for payment when the necessary papers were ready. Fifty-seven Dioceses and Districts have been aided during the year, and the list of Jurisdictions to which the Commission has been of help at some time in its history now numbers ninety-six.

The report of the Treasurer showed

that the Permanent Fund had been increased during the year by offerings in the sum of \$2,210.93 and by Legacies in the sum of \$110,587.15, and that the Permanent Fund had reached the sum of \$658,908.46.

During the year legislation looking toward the enlargement of the scope of the Commission's work and a wider liberalization in methods, has been enacted and further enlargement is pending final action by the Supreme Court of the State of New York.

As a matter of regular business, Loans amounting to \$9,050 were voted to the following Parishes and Missions: Epiphany Church, Atlanta, Ga.; St. Luke's Church, San Antonio, Tex.; St. Andrew's Church, Omaha, Nebr.; Church of the Heavenly Rest, Abilene, Tex.; and St. Matthew's Church, Chester, W. Va. Gifts amounting to \$8,450 were voted to the following Parishes and Missions: St. John's Church, Crawfordsville, Ind.; St. Stephen's Church, Petersburg, Va.; St. Paul's Church, Kenbridge, Va.; Church of the Holy Communion, Liberty, N. Y.; St. John's Church, Warrington, Fla.; Chapel of the Holy Cross, Porto Alegre, Brazil; Mission Church, Park Rapids, Minn.; Mission Church, Northome, Minn.; Grace Church, Falfurrias, Tex.; St. Andrew's Church, Aberdeen, Wash.; St. Luke's Church, La Union, New Mex.; St. James' Church, Sanshan, China, and Old Donation Church, Bay-side, Va.—Sent by the Corresponding Secretary.

SUNDAY LABOR AND AMUSEMENTS.

By REV. J. CHARLES VILLIERS.

By a recent promulgation by President Wilson, the order has gone forth that there shall be no Sunday labor, throughout the military and naval services of the United States, except of the strictest necessity. Reasons for this Presidential action were not given, or were not re-

ported. But similar action taken by the British government, a few months ago, with reference to munitions workers, and indeed, to all labor under government control, was taken for the reason that it was a necessity. A six days working week, it had been found, had a great advantage over a seven days working week. Better results were achieved by it, industrially, as well as socially.

This is no new discovery, but an economic fact which was established by proof, years ago. The redemption of Sunday from exacting toil is for the common good, an economic advantage, as well as a social boon. One of our modern difficulties, however, is the proper use of Sunday. This difficulty would be less than it is if all of us were willing to put first things first, remembering there are things which, though lawful, are not expedient, and do not edify. We may boast ourselves that we are "free Americans," and are living in the dispensation of "Christian liberty." But our freedom and liberty are no excuse for license. We are no more free from obedience to the principle of the fourth commandment, than we are free from the principle of any other of the ten commandments. The true law of Sunday is not that of external authority, but one that belongs to the eternal order, a law that roots itself in human life, the issue of which law is that when it is kept it results in the moral and social good of men, and, when it is not kept, in moral and social ill to them. There is more truth than fiction in the old-fashioned lines:

"A Sunday well spent
Brings a week of content,
And strength for the toils of to-morrow,
But a Sunday profaned,
What e'er may be gained,
Is a certain forerunner of sorrow."

The fault of our day with reference to Sunday is not that of the Scribes of old, nor that of the Puritans of more recent times. It lies in an opposite extreme

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from both. We have not only used, but we have abused our liberty, (1) by largely commercializing the day, and (2) by making it much more a day of sports and amusements than of true rest, recreation, and worship. So great is this the case that if the present trend keeps up Sunday will soon be emptied of all spiritual meaning and religious content. Works of necessity do not, as our Lord teaches, disharmonize with Sunday. But to say that all toil and labor which now intrude into Sunday are works of necessity is to speak with a great latitude of imagination, as would be readily seen, were all profit making and dividend earning eliminated from the day. Again, there is, of course, a place of re-creation, for physical and mental refreshment on Sunday. But sports and amusements, commercially conducted, are not necessary thereto.

When the agitation for Sunday "movies" was on, it was urged, by those commercially interested in the "movies", that if they were permitted to show on Sundays they would do everything in their power to show only pictures in harmony with the true Sunday spirit; pictures which, by broad interpretation, could be called "religious", or, at least, that would make for the moral, mental, and social uplift of the community. If many of the Sunday pictures now advertised fulfil that promise they are much better than the advertising matter about them would indicate. For a few weeks after the Sunday "movies" were made legal, efforts were made in the direction promised, but if what "leaked out" were true, the show proprietors saw "big money" in shows with more "pep" in them, and, to use the common phrase, "money talks," so we now have Sunday shows with "pep" in them.

To make men worship God does not come within the province of the law, but to preserve Sunday from commercial selfishness does. To enforce public worship by civic penalties is to rob public worship of its religious values. But to invoke the law against profit making and dividend earning on Sunday is, on purely humanitarian grounds, the duty of the state. Sunday observance, entirely apart from all religious grounds, is in the interest of the moral, mental, and physical welfare of the community, and here is economic evidence, in great abundance, that it is in the interest of the efficiency of labor, and the prosperity of industry.

As a religious institution Sunday is God's one great provision for man's spiritual regeneration, the day set apart by God for man to readjust himself to the eternal order, and to take fresh grip

upon the things that are true, and honest, and just, and pure, and lovely, and of good report.

◆◆◆◆◆
WASTE IS CRIMINAL.

"To waste now is nothing short of criminal." Secretary of the Treasury McAdoo.

The duty of the American people to economize in consumption of food and all other materials as well as save money, can not be too often or too strongly urged upon them. The duty is so imperative, its observance so vital to our country's success, that it should be kept constantly before them.

The proposition is plain and understandable. We have lessened the productive powers of the country by taking 2,000,000 men away from the productive forces of the country; instead of producers of one kind or another the soldiers are consumers of the products of our farms, factories, and mines, and when the munitions they expend and will expend against the enemy is considered they are tremendous consumers of the manufactured products of the country.

A tremendous amount of the manufacturing energy of the country has been withdrawn from manufacturing the things we use in peace and put to manufacturing the things we use in war. The total loss to the country of the productive energy of our soldiers and sailors and the diversion of a great portion of the other productive energy of the country to war purposes lessen to a great extent the amount of material and supplies produced by the country.

To this condition of lessened production and increased consumption of and by our own men must be added the extraordinary demand made upon this country to supply the armies of our allies and to a great extent their population with food and other material.

We must meet the condition that confronts us in two ways—by the strictest economy in consumption, for every pound we refrain from using adds a pound to be devoted to the uses of our Army and Navy and the military forces of our allies; and by speeding up our production to the limit. The American people are going to do all that they know to be necessary to win this war—to shorten this war. They have only to realize the imperative duty of economy in saving and they will economize and save.

◆◆◆◆◆
CHURCH MUSIC.

There are plenty of congregations who have enough common sense to know that they cannot buy a pastor for cash, but

who think that they can purchase church music—that all which is necessary is to purchase a fine organ and engage a high-salaried choir and hire some wonderful singers, and there you are

And that brings us face to face with the question as to what is church music, and how does it differ from operatic music? Church music, of course, is that instrument by which the Christian praises God.

Now God is a person and he who offers Him thanks and praise, he honoreth God.

Here we are manifestly face to face with the question as to what God wants, whereas the Music Committee fancies its problem is what the congregation wants.

Manifestly, if you are presenting something to somebody, and if that somebody, be King of kings and Lord of lords, your first question is, what does He want?

The Music Committee is but the mouthpiece of the congregation to ascertain what kind of an offering we are going to make to Almighty God.

Now, operatic singing is an effort to please the audience. But divine worship is an effort to render something to Almighty God. Does anybody for one moment fancy that Almighty God is pleased with a pagan sitting at the organ, accompanied by certain irreverent persons who

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have a cultivated voice but no consecrated soul? I fancy not.

Is it not pure hypocrisy to ask a paid musician to sing something that he or she does not believe? And is God pleased with such hypocrisy?

Is it not more of an insult than it is worship to have such a choir substitute their hypocritical cant for the honest praises of the people?

We recently heard a well-known authority on church music state that America spent more money on music and produced less than any nation in the world, because musical America fancied that music could be bought.

What can be bought is a purely sensuous thing that is called music, but music is a dead language unless it is spoken of the people.

How tuneful is our average congregation? How much music does it produce?

We start our service with the words, "Open Thou our lips," and then keep them tightly closed because some paid musicians are opening their mouths for us.

Are we too important to praise God? Is it infra-dig for us to come and sing unto the Lord?

Is the Church of God an opera where an organist shows what wonderful things he can do with this stop and that stop, and a paid soprano with this trill and that quaver? Rubbish! No God who respected Himself would put up with such insolence from His children.

Let us have done with pagan musicians in God's house, and with singers who face the congregation and perform, and with choirs who substitute their mechanical performance for the praises of God's children.

"O come, let us sing unto the Lord and let us heartily rejoice in our salvation." The duty of praise is not one that we can delegate to another for consideration.—*The Witness.*

◆◆◆◆◆
PERSONALS

SICKNESS AMONG WORKERS.

Unfortunately since the beginning of the year there has been a great deal of sickness among Church workers. The Bishop returned from his Hilo trip with a bad attack of the grippe, which kept him from doing anything more than office work.

Mrs. Perry, of the Korean Mission, had a serious illness so that she had to be taken to the hospital.

Miss Van Deerlin, at St. Mary's, has a bad attack of lumbago. In all her work in the Mission since the Bishop first came here, he does not remember Miss Van Deerlin giving up work on

any occasion before this and we know that the sympathy and the prayers of hundreds of friends will go outward and upward for her in her painful illness.

We regret exceedingly to record the illness of Miss Drummond of the Cluett House. She became ill and was taken to the hospital in the early part of January. After remaining there three weeks she was brought home, but she is still at the present writing in charge of a nurse.

We were fortunate in having Mrs. Folsom to step in and take her place. Mrs. Folsom, since she came here in 1902, has always been used by the Bishop to fill places of difficulty and emergency and has always done well. We do not know what we should do without her willingness to take hold of difficult positions and to hold them until something else could be done.

There are several other workers who have been incapacitated for some days at a time.



HOW SOLDIER FOUND HIS BIBLE IN PACK OF PLAYING CARDS.

NOT BIBLE ALONE, BUT BOOK OF COMMON PRAYER, AND EVEN AN ALMANAC AS WELL.

A private soldier, by the name of Richard Lee, was taken before the magistrate of Glasgow for playing cards during divine service.

A sergeant took some soldiers to church, and when the parson had read the prayer, he took the text. Those who had a Bible took it out, but the soldier had neither Bible nor common prayer book, but pulled out a pack of cards, and spread them before him. He first looked at one card, and then at another. The sergeant of the company saw him, and said:

"Richard, put up the cards; this is no place for them."

"Never mind that," said Richard. When the services were over, the Constable took Richard a prisoner, and brought him before the Mayor.

"Well," said the Mayor, "what have you brought the soldier here for?"

"For playing cards in church."

"Well, soldier, what have you got to say for yourself?"

"Much, sir, I hope."

"Very good; if not I will punish you severely."

"I have been about six weeks on the march. I have neither Bible nor common prayer book; I have nothing but a pack of cards and I hope to satisfy your worship of the purity of my intentions."

SOLDIER FINDS HIS BIBLE IN PACK OF CARDS.

"Then, spreading the cards before the Mayor he began with the ace.

"When I see the ace it reminds me that there is but one God.

"When I see the deuce it reminds me that there are Father and Son.

"When I see the trey it reminds me of the Father, Son and Holy Ghost.

"When I see the four, it reminds me of the four evangelists that preached, Matthew, Mark, Luke and John.

"When I see the five it reminds me of the five Virgins that trimmed their lamps. There were ten of them, but five were wise and five were foolish, and were shut out.

"When I see the six, it reminds me that in six days the Lord made heaven and earth.

"When I see the seven, it reminds me that on the seventh day God rested from the great work he had done, and hallowed it.

"When I see the eight, it reminds me of the eight righteous persons that were saved, viz: Noah and his wife, his three sons and their wives.

"When I see the nine, it reminds me of the nine lepers that were cleansed by our Savior. There were nine out of ten who never returned thanks.

"When I see the ten, it reminds me of the ten commandments which God handed down to Moses on the tablets of stone.

KING, HE FINDS, STANDS FOR KING OF HEAVEN.

"When I see the King, it reminds me of the great King of heaven, which is God Almighty.

"When I see the Queen, it reminds me of the Queen of Sheba, who visited Solomon, for she was as wise a woman as he was a man. She brought with her fifty boys and fifty girls, all dressed in boy's

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parel, for Solomon to tell which were boys and which were girls. The King sent for water for them to wash—the girls washed to the elbows, the boys to the wrist—so Solomon told by that.”

“Well,” said the Mayor, “you have described every card in the pack but one.”

“What is that?”

“The knave,” said the Mayor.

“I will give your honor a description you will not be angry.”

“I will not,” said the Mayor, “if you will not term me to be the knave.”

“The greatest knave I know of is the one that brought me here.”

“I do not know,” said the Mayor, “if he is the greatest knave, but I know he is the greatest fool.”

“When I count how many spots there are in a pack of cards I find 365, as many there are days in the year. When I count the number of cards in the pack I find fifty-two, the number of weeks in a year.”

“I find there are twelve picture cards in a pack, representing the number of months in a year, and on counting the number of weeks in a quarter, thirteen.

“So you see, a pack of cards serves as Bible, almanac and common prayer book, all in one.”

PARISH HOUSE AS MEMORIAL TO THE LATE REV. POTWINE IS PLANNED BY CHURCH FOLK

INSTITUTION WOULD SERVE COMMUNITY NEED, ALSO SOCIAL AND CLUB LINES.

Plans for a parish house for the Church of the Redeemer, to be known as the Potwine Memorial House, were launched in a tentative way last evening at the annual parish meeting held following a dinner given in the basement of the Christian church. The suggestion for a parish house to answer social and club needs of the church and to serve the community in much the same way as a Y. M. C. A. building was made by the Rev. Alfred Lockwood, new rector of the church. In his report he said upon this point:

“The church needs a parish house for the development of its social life. Why should we have to rent a room for a meeting like this? A parish house would make it possible to hold all such meetings under our own roof.”

The suggestion by the rector was warmly received by the parishioners and it developed during the meeting that the church already has two endowments amounting to \$801 that will be devoted to the move. There is no intention of trying to erect a building immediately but the plan is to keep the subject alive

with a view to carrying out the enterprise when conditions will permit. The building can be located on ground adjoining the church and owned by the parish, the lot being 100 by 20 feet.

Vestrymen elected by the parish for the coming year are J. F. Robinson, W. E. Brock, N. Berkeley, C. M. Stype, Charles Bond, William Mickelson, R. M. Sawtelle, C. C. Whiteman and George Hartman. Willard Bond was elected as an honorary vestryman, being absent in the army.

Delegates chosen to the annual convocation are J. T. Lambirth, C. M. Stype and W. E. Brock; alternates, F. F. Robinson, R. M. Sawtelle and Mrs. Lee Moorehouse.

The budget for the coming year calling for an expense of \$4700 was submitted by the finance committee and approved.

For the dinner, which preceded the parish meeting, 170 members and guests were in attendance and the occasion was well enjoyed.—Petaluma, Cal., paper.



On the Sunday evenings at the Cathedral the Rev. L. H. Tracy will be the preacher. St. Clement's Parish has agreed to close during the Sunday evenings in Lent. It is the custom in all Parishes on the Mainland which can do so to obtain special Lenten Preachers.

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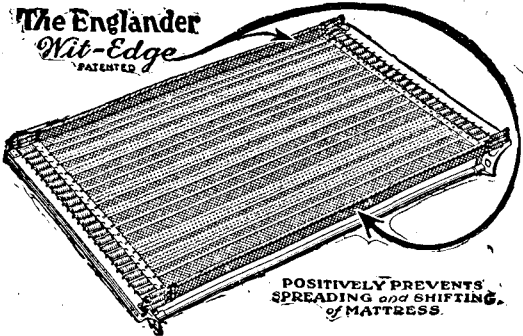
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