

# Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

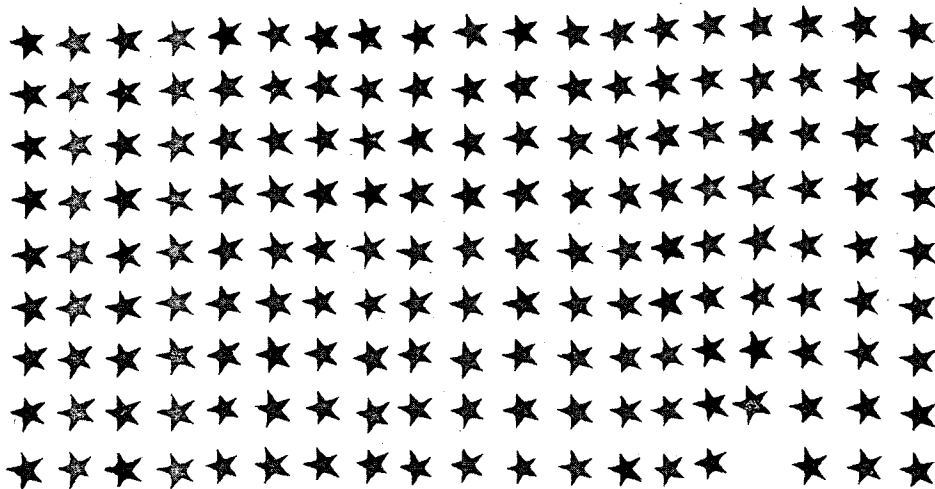
[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XI.

HONOLULU, T. H., AUGUST, 1918.

No. 3

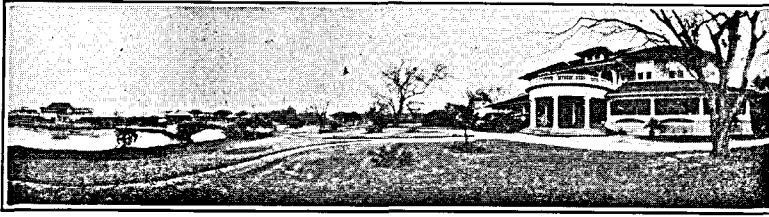
## SERVICE NUMBER



### DIOCESAN SERVICE FLAG

152 blue stars represent Americans

19 red stars represent British



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XI.

HONOLULU, T. H., AUGUST, 1918

No. 3

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

AUGUST, : : : 1918

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.

- Aug. 1-10th Sunday after Trinity. (Green.)  
" 6-Transfiguration of Christ. (White.)  
" 11-11th Sunday after Trinity. (Green.)  
" 18-12th Sunday after Trinity. (Green.)  
" 24-St. Bartholomew. (Red.)  
" 25-13th Sunday after Trinity. (Green.)  
Sept. 1-14th Sunday after Trinity.  
" 8-15th Sunday after Trinity.  
" 15-16th Sunday after Trinity.  
" 18-Ember Day. (Violet.)  
" 20-Ember Day. (Violet.)  
" 22-17th Sunday after Trinity. (Green.)  
" 29-St. Michael and All Angels. (White.)

◆◆◆◆◆◆◆◆◆◆  
The Hawaiian Church Chronicle readers could greatly assist the management by sending in voluntary subscriptions. We are frequently told by subscribers in the States that the Chronicle is the best little Diocesan paper that they receive, and perhaps the most practical way of showing one's appreciation would be to send a subscription now and again. The cost of publication has increased considerably and though many Diocesan papers have advanced in price, ours is still only a dollar a year. Patronize the advertisers—tell them you saw their ads in "The Chronicle"—that will help some, for we rely chiefly on advertisements to meet the expense of publication.

### ◆◆◆◆◆◆◆◆◆◆ THE FEAST OF THE TRANSFIGURATION.

On August 6th the faithful few observed this festival at the Cathedral where there were two celebrations of the Holy Communion. To those who are looking forward to the coming of the Sisters of the Transfiguration to

take the management of St. Andrew's Priory, this festival was fraught with new meaning, and both here and at the Mother House at Glendale, Ohio, many were the prayers offered for a safe journey and for the success of their new undertakings. The three Sisters and a companion teacher as well as the new teacher of music, formerly of Kemper Hall, expect to sail from San Francisco soon, and are due to arrive about the middle of August.

A year ago we, as a nation, were overshadowed by a great cloud, and like Peter and James and John, we "feared as we entered into the cloud." But also like them we heard "a voice out of the cloud saying, 'This is my beloved Son: hear Him.'" As a nation we have obeyed that voice and in His Holy Name we are waging a Holy War. God's beloved Son stands transfigured before our Soldiers in the trenches and to the dying on the battlefield to whom he is known as the "White Comrade." In the light of that "countenance which was altered, of that raiment which was white and glistering," the human countenance, we are told, acquires a brightness not of earth as if a glimpse of the Divine beauty had broken through the darkness to cheer the soul upon its way.

### ◆◆◆◆◆◆◆◆◆◆ ST. BARTHOLOMEW'S DAY.

On August 24th, the Feast of St. Bartholomew, 1904, there passed out of this earthly life the soul of that beloved and sainted woman—Alice Mackintosh, in the city of Dresden, Germany, where her mortal remains await the resurrection. Although fourteen years have passed she yet lives in the memory of very many. To those who believe in the comfortable doctrine of the Communion of Saints, what more fitting way to commemorate the occasion of her death than to gather at the Altar rail on that day at the early service which she loved and from which she was rarely absent.

On that day let us call to mind and tell our children of the noble deeds of this noble woman—of her sympathy for the poor, the afflicted and distressed to whom she was a ministering angel. Then to the children of this generation she will be something more than a name and the Alice Mackintosh

Memorial Tower something more than a piece of architecture.

### ◆◆◆◆◆◆◆◆◆◆ THE PRICE OF LIBERTY.

Four years more of war and ruin have marked themselves upon the pages of human history, and the devastated fields of France and Flanders prove how untrue was the prophecy of the "God-given" Emperor of the Germans, when, in an address to his soldiers in August, 1914, he said: "Before the leaves fall from the branches which now overshadow us—you, my beloved soldiers, will return in victory."

Four years of terror, sorrow, ruin and death to satisfy the selfish, personal interests of a government striving for commercial prestige and territorial expansion!

We Americans, with the allied nations of Europe, are now facing the fifth year of that condition, which, in the beginning seemed but a rupture between Germany and several of her old-time enemies—but the unfolding has brought to light deep-laid plans and matured schemes to overthrow nationalism and establish what the enlightened Germans are pleased to call an Empire of Kultur—a plan it is to force all nations under the Imperial yoke of Prussian militarism.

The Apostle St. Paul bade the Corinthians remember that "all our fathers were under the cloud and all passed through the sea." He was bringing to their minds events, ancient already, for he pointed back to the escape of God's chosen from the tyranny and slavery of Egypt.

Centuries have passed since St. Paul wrote his letters to the early Christians. Tyrants and Empires have had their day and we now face a tremendous problem in this 20th Century which requires the united efforts of the allied forces to crush and obliterate—a condition which threatens the freedom, both national and personal, of all the tribes and kindreds of the earth.

Israel was under the cloud in the dark of that night which preceded the dawn of liberty. God's people passed through the tide of affliction before they could look back and see the hosts

of oppressing Egyptians dead upon the seashore.

In this our day—the blackness of the war cloud overhangs the earth and shuts out the light of prosperity and peace. We are all under the cloud and are passing through the tide which threatens to engulf us. It is the world's struggle to maintain the treasures of civilization against the despotism of autocracy.

This great world conflict may be, and in fact is, a holy conflict because it is a war,—not for material and selfish interests, but a contending for the God-given principle of justice, liberty and freedom. It is a struggle of right against might—of Democracy against kingcraft—of God's chosen people against the tyranny and oppression of the liberty-killing power of Hohenzollern-Imperialism.

His gracious Majesty William II, King of Prussia and Emperor of Germany, with his blood-letting cult, is bending every effort to make good the boast in which the Emperor said, "Alexander, Julius Caesar and Napoleon failed, but I, William of Prussia, with Divine assistance cannot fail—God wills the triumph of Kultur."

The days of bloodshed drag on, and the end is not yet, but the reward is as a priceless jewel, the value of which is estimated by the cost of purchase. Our energy and funds, our prayers and sacrifices, the tears of our women and the strength of our men, the sorrows of our mothers and the blood of our sons, will be the purchase price of the jewel of Liberty.

JAS. F. KIEB.

AUGUST 8, 1902—AUGUST 8, 1918.

The eighth of August, 1918, marks the sixteenth anniversary of the arrival of the first American Bishop of this Missionary Diocese. Besides the Bishop's family, five in number, and his secretary, Mr. Frank F. Fyler, there were the Rev. and Mrs. J. A. Evans of Hollywood, California, who accompanied the party just for the trip; Miss Evelyn Wile, now Deaconess in charge of the Church Home for Children, Los Angeles; Miss Charlotte Teggart, sixteen years financial manager of St. Andrew's Priory; Mrs. Louise F. Folsom, so continuously identified with the various Missionary enterprises of the Islands, and her adopted daughter, Miss Florence Blake, now a teacher in the Public Schools in San Diego.

Of this happy company but one is missing—that faithful servant and soldier, Mr. F. F. Fyler, who has gone to his reward. The years have brought

many changes to old and young. Besides their three children the Bishop and his wife are blessed with two sons-in-law (both serving their country), one daughter-in-law and three grandchildren.



#### A PRAYER FOR PRISONERS.

The Rev. T. H. Yardley of Catonsville, Maryland, after looking almost in vain for authorized prayers for the poor fellows who are living through the misery of captivity to the Huns has found and is using in his daily services the following prayer of unknown origin:

"O Blessed Lord Jesus Christ, the Friend of those who are friendless; we beseech thee to show thy pity upon all prisoners and captives of war in the hands of our enemies. Lighten the darkness of their lives by a consciousness of Thy presence with them; help them to a steadfast faith in Thee; cheer them with good hope; relieve their pain and weakness and restore the sick to health; Bless and reward all who may show them kindness and mercy in a strange land; and at length bring them safely home to those who sorrow for them here. We ask this for Thy mercy's sake, who livest with the Father and the Holy Ghost, one God, world without end. Amen.



#### SUPPLEMENTARY VERSES TO HYMN 196.

Authorized to be used in Churches in Hawaii, by Henry Bond Restarick.

God help us win this war,  
Be with us evermore,  
God help us win.  
Help us to do the right,  
Be with us in the fight,  
Protect the Stars and Stripes,  
God help us win.

God bless our splendid men,  
Send them safe home again,  
God save our men!  
Happy and glorious,  
Dauntless and chivalrous,  
Make them victorious,  
God save our men!

O God, be with our hosts,  
Let no vain, foolish boasts,  
Rob us of power.  
Be Thou our Sword and Shield  
Upon the battle-field,  
Till Satan's doom is sealed  
In victory's hour.

#### PRAYERS AUTHORIZED BY THE BISHOP OF HONOLULU TO BE USED IN THE CHURCHES OF HAWAII:

##### Churchmen Serving in the Army and Navy.

O Loving Father, Who didst give Thy dear Son to save a world; Hear us, who have given our dear ones to the call of the world's great need. Grant to them high courage and loyal faith; May the angel of Thy presence save them from all evil, and in every trial may they feel the support of Thine everlasting arms. Let nothing, either in life or death, separate us from Thee, and from those whom we love in Christ Jesus, Thy Son our Lord.

##### Prayer for the Nations.

O Almighty God, Father and Protector of us all, look with pity, we beseech Thee, on the unhappy state of all men and nations; succor, help, and comfort all those who are suffering because of the present war; the sick, the wounded, and the dying; the widowed, the orphaned, the disconsolate, the lonely; the oppressed, the imprisoned, the captive, and those who travel by sea. (Take the souls of the dead in Christ, victims of War, cleanse them and claim them for Thine own.) Preserve the men who have gone forth from this nation into the service of our Country; keep them physically, mentally, morally and spiritually. Give to our President and his Counsellors wisdom and guidance. Convert our enemies to true Christian principles, and grant to our forces and those of our allies preservation and success at arms. Give to us and all Americans the grace to make whatsoever sacrifices are required of us; and in Thine own good time restore peace to the earth and good will amongst men. All of which we beg through Jesus Christ our Lord. Amen.



#### THE DIOCESAN SERVICE FLAG.

We present to our readers this month a picture of the Diocesan Service Flag which is to hang in the Cathedral. It contains 171 stars, 152 of which are blue representing the men fighting with the American forces and 19 red stars, representing those in the British forces. More stars can be added as new names are handed in.

The Ladies of the Committee that put the matter through were Mrs. H. M. von Holt and Mrs. W. L. Emory, assisted by Mrs. J. T. Melanphy, who

superintended the making of the flag—doing most of the work herself. The cost of the flag will be about \$50.00 which is being raised by subscription. Mrs. Restarick will be glad to receive voluntary contributions for this amount. Mr. Walter Beakbane has promised to design a permanent Honor Roll for the Vestibule of the Cathedral as soon as all the names have been definitely secured. Casualties will be marked by a gold cross on the border. As yet none have been reported.

**ST. ANDREW'S.**

Anderson, Robbins B.  
 \*Anderson, David B.  
 Atkinson, Alatau L. C.  
 Brink, Clyde Roland  
 \*Birnie, Charles J.  
 Ballentyne, Gustave C.  
 Bixby, Arthur  
 \*Broderick, Cyril A.  
 Burlingame, Cris Miles  
 \*Cullen, Herbert F.  
 \*Carter, Reginald H.  
 \*Catton, John  
 Catton, Richard B.  
 Chapman, Henry Henly  
 Chapman, William McCaskey  
 \*Craig, Effie  
 Chillingworth, George K.  
 \*Davies, George F.  
 De Roo, Leo  
 Emory, William Closson  
 Field, H. Gooding  
 Franklin, Cornell S.  
 \*Greig, William B.  
 Graham, Ivan Montrose  
 Graham, Roy Montrose  
 \*Gray, Alice  
 Hite, Charles M.  
 \*Hunter, Christine  
 Hanna, William Carleton  
 Judd, Lawrence McCully  
 \*Jordan, Claire  
 \*Kempster, Charles G.  
 Long, Alexander  
 Morgan, James Albert  
 Mesick, Kenneth Shrewsbury  
 Mesick, Ralph Shrewsbury  
 McGrew, Reynold Brodie  
 Melanhy, Reginald  
 Makinney, Fred  
 Noble, William A.  
 Pentland, Charlotte McAvoy  
 Paulos, Ligor  
 Raymond, Robert Rossiter  
 Raymond, Robert Rossiter, Jr.  
 Rosenbaum, Frederick  
 Renton, Allan  
 \*Stanley, Charles Desmond Danford  
 Schaefer, Frederick August  
 Tenney, Wilhelmina  
 Tenney, Vernon

Townsend, David W.  
 Villiers, Ralph N.  
 von Holt, Hermann Valdemar  
 von Holt, Alexander Ronald K.  
 Wall, Thomas E.  
 Withington, Paul  
 White, Robert E.  
 Wilder, Samuel G., Jr.

**ST. ANDREW'S HAWAIIAN CONGREGA-**

Boyd, Robert Napunuko  
 Boyd, Cleghorn A.  
 Boyd, Cecil A.  
 Boyd, Edward K.  
 Brandt, George  
 Barker, George Apolo  
 Carter, Albert Bradley  
 Davison, Edward Charles  
 Goo, Paul  
 Hoapili, George Nahonoopilani  
 Hoapili, P.  
 Hose, Charles Henry  
 Mossman, William Lloyd  
 Machado, Jack  
 Miller, John Haviland  
 Miller, Leland Porter  
 Norrie, Carl Gordon  
 O'Brien, Thomas  
 Paikuli, William  
 Perry, Alfred K.  
 Rosa, Helen Antoinette  
 \*Richardson, Arnold Barrister M.  
 Richardson, Thomas  
 Richardson, Wilfred  
 Roper, Frank  
 Searle, John W.  
 Searle, John W.  
 Wilcox, Johanna Niau  
 Wilcox, Eleanor Kilani

**ST. CLEMENT'S.**

Balch, D. T.  
 Currie, Donald H.  
 Ferris, Frank  
 Hayes, Jack  
 Knudsen, Herbert B.  
 Longley, Abner T.  
 Mahan, Dennis H.  
 Morgan, James Placidus  
 Maloyan, Maloy Lazarus  
 Pugsley, Frederick  
 Stickney, Joseph  
 \*Usborne, Curzon  
 Woods, Parker  
 \*Waldron, Fred R.  
 Young, Alfred Carter

**ST. PETER'S.**

Chang, Philip Fui  
 Chang, Edward Loy  
 Chang, Shau Wai  
 Ching, Kim Fong  
 Chung, En Kui  
 Char, Frederick  
 Char, Howard  
 Ing, Ernest S. F.  
 Kam, William  
 Kau, Ah Pau

Kau, En Yu  
 Kau, En Young  
 Kong, Harry  
 Kong, William E. L.  
 Tyau, Khi Fong  
 Woo, Philip M. T.  
 Wun, Shin Sin  
 Yap, Joseph Shui Pin  
 Yap, Albert C.

**TRINITY MISSION.**

Arimitsu, Stephen Mastaka  
 Ginoza, John Kamejiro  
 Kono, James Sadani  
 Konishi, James Kukio  
 Nakano, Paul Masato  
 Matsumoto, Andrew Kisaburo  
 Yokomizo, David Matsuo

**ST. ELIZABETH'S.**

Edmund, Wong

**ST. LUKE'S AND MAUI-HAWAII.**

Kim, Peter Sunlight  
 Kim, Soo Sung  
 Kim, In Kyung  
 Lee, Chun  
 Lee, Myung Soon  
 Lee, Pyung Won  
 Lee, Won Mo  
 Son, Yang Ik.

**EPIPHANY.**

\*Eteson, Frank B. (Rev.)

**IOLANI.**

Cheong, Ping Chow

**WAILUKU.**

Baldwin, Harold Mansfield  
 Baldwin, Herbert Dickenson  
 Baldwin, Ernest Perrine  
 Blanchard, Edward Bates  
 Bal, Archibald  
 Bal, Jack  
 Bal, Franklin  
 Chillingworth, William S.  
 Cummings, Parker  
 Gillan, Elbert T.  
 Gillan, Louis  
 Hart, Llewellyn  
 Hardy, William Keonaona  
 Hardy, George Copp  
 Hansen, Alfred H.  
 Hansen, William R.  
 Lufkin, Frank A.  
 Mossman, Henry Ashford  
 Spencer, Robert Raymond  
 Smith, Thomas Kenneth  
 Short, Seabury T.  
 von Tempsky, Robert Gordon  
 Wadsworth, Alfred  
 Wicke, Ernest Burnham  
 Weizht, Ernest  
 Walker, Ralph B.  
 Zabriskie, John Gray

**LAHAINA.**

Napaepae, James

**HILO.**

Bodel, John Knox (Rev.)  
 Paris, Worden W.

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\*Clark, Stanley

**KONA.**

Ackerman, Charles E.  
\*Bryant, James H. R.

**KOHALA.**

\*Madden, Grace Violet

\* In the British Service.

**SOLDIERS FIGHTING PROFANITY.**

A young student from the University of Michigan at Fort Sheridan, in the Reserve Officers Training Camp, writes to a friend as follows:

"I must tell you of the way a few of us handled the swearing proposition in our end of the barracks. During the first week the 'Cussing' was terrible. Three of us drew up a declaration which provides that the signers of the same shall be fined one cent each time they either take the name of God in vain or say anything they would not say before their mothers. I was elected treasurer. All the fellows in our end of the barracks signed it. We took in seventy-five cents the first day. Since then profanity has decreased. Twenty cents was the limit today."—The Living Church.

**OUR MEN AT THE FRONT.**

Right in the midst of the battle at Chemin des Dames in the first spring offensive, and experiencing everything from being shelled in a registration trench to a gas attack, Closson Emory, son of Mr. and Mrs. W. L. Emory of Honolulu, writes that he is ready to go back into the front line and take a hand in licking the Huns.

Young Emory has been in France for over a year, but during the last few months has been in an officers' training school for artillery. As a sergeant, however, his experiences were most thrilling. The sight of his first wounded man who had had his legs blown away by a shell made him dizzy and sick, but the reaction made him want to start right off for Berlin and get his revenge.

He tells of the raids into No Man's

Land that the men are constantly going on without orders. They have to be watched all the time to keep them safe in their own trenches. On one occasion when there was an unexpected "check roll" it was found that in a company of 80 men, over half were out in No Man's Land, scouting around for Germans. He goes on to say that the Huns are very nervous about the Americans, and that the slightest move on their part brings down a barrage from enemy guns.—*Star-Bulletin*.

**DAVID W. ANDERSON REWARDED WITH CROSS.**

Bravery upon the field of battle where he displayed heroism of an unusual character has brought to David W. Anderson, formerly with Trent Trust Company, a new bar to the military cross which had already been awarded him, according to the London Times, of April 24, 1918.

Anderson, who was formerly a well known cricketer of Honolulu, and a resident of the Islands for years, returned to England, soon after England became engaged in war with Germany, and at present is an officer with the London Rifles.

Among the many boys who have gone from Honolulu to the front, none left a warmer corner in the hearts of his friends than David Anderson. They may not know that he gained the military cross sometime ago, for, with his usual modesty, he refrained from informing many people of this distinction. It was an act of bravery that won this coveted decoration, but the bar was awarded him for the following deed, as quoted in the London Times:

"Sec. Lt. (A. Capt.) D. W. Anderson, M. C., Lond. R. In spite of difficult natural conditions and the total absence of all landmarks, he led his company to within 100 yards of the barrage line before an attack. Although his men were being continually bogged, he inspired them by his personal example to push on, and succeeded in capturing a farm held by the enemy. In spite of heavy casualties he fought his way from one position to another until he had gained his objec-

tive, which he successfully consolidated and held."—*Sunday Advertiser*.

Capt. Anderson was for years a member of St. Andrew's Choir and volunteered early in the war. His name is one which the Church delights to honor upon the Service Roll and on the Service Flag.

**GOOD NEWS FROM THE FRONT**

Chaplain Rollins in his addresses since his return from the Front gives most reassuring reports of moral conditions among the boys of the American forces in France. He was especially eager to make parents here at home, who have boys abroad, feel free of anxiety regarding the moral surroundings of the camps and trenches. Drunkenness, he says, is unknown. General Pershing is enforcing the strictest rules in order to guard our American soldiers against the evils which we have come to believe are prevalent at the Front. Probably few of these soldiers have had at home such careful oversight as they are now enjoying in France. This is a note of encouragement that may well be sounded here in America, for many of our fathers and mothers have worried more about the dangers which their sons' morals are incurring than they have about bullets and gas poison.

"This war is furnishing an opportunity for the Church of God the like of which it never had before and will never have again. In France the war has driven the boys back to God, and that is what it is doing for us. Our men are looking at life from a different angle. Every boy we have lost there has died like a man. Every American soldier I have met in France has the essentials of religion within his soul. They are just as full of fun of a good-natured sort as ever, but they are serious and thoughtful as well. They are clean morally and physically. The military authorities are doing everything possible to safeguard our boys.

"These boys of yours are utterly unselfish. If one has cigarettes the others smoke them. If one has money the others spend it. If one has a bunk the others occupy it, if they can get

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there first. They are living for each other. What a pity it is that we need a war to get us to pray. What will the Church of God do when these boys come back? If the Church does not seize its opportunity the Church is doomed."—*The Churchman*.



### A NOTEWORTHY REPORT.

No piece of literature coming to us recently has been more cordially welcomed than the second report of the Army and Navy Council of the Brotherhood of St. Andrew. As far as we are aware, the valuable and very carefully compiled information in this report is to be obtained from no other source. There is an up-to-date alphabetical list of 380 clergy engaged in various kinds of war service. There appears also a camp directory showing the civilian chaplain and Brotherhood camp secretary in each large camp. In addition, there is a list of correspondents in 143 of the smaller camps who have definitely agreed to look up Churchmen whose names are sent to them by parents and rectors. Coming just at this time the Brotherhood's second report meets a great need and will be most gratefully received by the whole Church.

The war work of the Brotherhood is financed by the War Commission of the Church, and the Commission has requested the Brotherhood to keep the Great Honor Roll of the Church. Up to the present the names and military addresses of 37,000 Churchmen have been carefully compiled in a card catalog. This list could easily be doubled in size if all chaplains and clergy would send in the names and military addresses of such Churchmen as they know to be serving with the colors.

To take care of the extensive work in the great number of camps and cantonments, it has been necessary to secure a large staff of lay secretaries. This has been done with marked success. Up to June 1, sixty-four representative business and professional men have given up secular pursuits and, at considerable sacrifice, financial and otherwise, have enlisted in the Brotherhood's war service, most of them for the entire war period. It is interesting to note that these sixty-four men come from twenty-three States and represent thirty-six dioceses.

To us, however, the most significant thing about the report is the record it contains of the splendid initiative evidenced by our laymen. In the last analysis religion is justified by the initiative it compels in good works. The

test has been and is that "by their fruits ye shall know them." To the ordained leaders in the Church it is a matter for great satisfaction and gratitude, that our laymen so completely are catching the vision of their responsibility and their priesthood. Only by lay leadership expressing itself side by side with ecclesiastical leadership, can the Church hope to visualize and fulfill her great mission. No wonder, therefore, that the War Commission of the Church has recently given assurance that finances would be forthcoming to insure not only a continuance, but an enlargement of the Brotherhood's program of war work. We heartily commend the Brotherhood for the leadership and initiative evidenced in its work in the camps and congratulate it upon the splendid report just issued.

We understand 4,000 copies of the report have been printed for general circulation and that a copy can be secured by addressing Army and Navy Department, Brotherhood of St. Andrew, Church House, Philadelphia, Pennsylvania.—*The Churchman*.



### BASTILE DAY.

July the fourteenth was the anniversary of the fall of the Bastile—the French holiday which corresponds to our Fourth of July. We are told that France this year kept our American holiday as a national festival of her own and only second to the Fourteenth as a day of rejoicing in that land. Reciprocal notice was taken of France's great holiday in America by special prayers and sermons and music in a large number of our Churches, the festival having fallen upon a Sunday. French and Americans are brought into very intimate relations during these days of tribulation. What concerns the one concerns the other; and though the experiments in democracy made by the two nations differed radically at their inception and in their subsequent

history, they now proceed on parallel lines. Democracy itself whether French or American, is at stake in this war.—*Living Church*.



NEW YORK CITY.—Bastile Day was celebrated in many churches here by special sermons and music at the eleven o'clock services. At the Cathedral, guns in the North River saluting the French Flag added their booming to the music of choir and organ. The Stars and Stripes and the Tricolor were draped in the chancel, the Mar-seillaise was played and the Star-Spangled Banner sung. Archdeacon Pott was the preacher. At the afternoon service Dean Robbins addressed a large congregation, comparing the fight for liberty by France and America in the eighteenth century with the present war. At St. James' Church, Dr. Holden of London preached in the morning. In the afternoon he was heard again at St. Paul's Chapel, Columbia University. At Trinity Church Bishop McCormick, just back from France preached to a large congregation that was drawn from many parts of the country. The Bishop had preached his last address before sailing for the front at Old Trinity, this sermon was his first public utterance on his return.—*The Churchman*.

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## BROTHERHOOD OF ST. ANDREW

The General Secretary of the Brotherhood of St. Andrew, Franklin S. Edmonds, who went to France early in the year in the service of the Y. W. C. A. to pave the way for the B. S. A. Army and Navy Work has established a Y. M. C. A. Recreation Center at Aix-les-Bains. He writes in a most illuminating way of the work of the Y. M. C. A. and the work of our Bishops Brent, McCormick and Israel and the personal work of some of our clergy. Of the "Y" he says, "we now have about 1500 men and women at work, conducting huts, post-exchanges, canteens, rest-camps, leave-areas, etc. It is the finest embodiment of the doctrine of service that I have ever seen. While there are many wrinkles in the organization and administrative problems to be worked out, there is also a vast work being done that is indispensable to keep up the morale of an army as highly nerved as the A. E. F."

"May I send a word through you to our friends who have sons in the Army? I have seen a peculiar aspect of the Army life, in that here we have entertained a large number of men on their first holiday in six or eight months. They have been living in forests, in dug-outs, in squalid villages in the debatable land, in trenches, moving as construction gangs along the line of railroads, etc.

"They come here dirty, travel-stained, even powder-marked, and in a few hours they get cleaned up, shaved and bathed and reappear as fine, young Americans, behaving like American gentlemen of fine instincts. This rapid transformation is the amazement of the French and is our chiefest joy."

"Living here under conditions of almost perfect freedom, with no army supervision as to hours, not one man has been arrested for misconduct or drunkenness and not one complaint has been filed by a hotel proprietor against an American soldier. Tell our people at home that the Fathers and Mothers of America have done their work well—they have brought into the world a generation of brave, patriotic, up-standing gentlemen, who are taking their duties seriously, and are worthy of the finest support that the Nation can give.

"I know something about the psychology of young men—at least I ought to—after some experience, and I declare to you that I have never had an experience which gave me so much confidence in the soundness of America and the permanence of her ideals

as meeting these soldiers of the A. E. F."—*St. Andrew's Cross.*

## THE WAR CALL OF THE CHURCH.

Our boys and men have left our homes and Churches. From the cantonments and camps in this country they are crossing the ocean to France. They are soldiers and sailors; they are, however, still boys and men; they are thinking as well as doing; some are homesick; others are tempted—all intend to do their duty to the end.

WHO ARE GOING TO FOLLOW THEM UP, CHEER AND ADVISE THEM?

The Nation provides barracks, ships, equipment and guns; under military discipline the men develop. The Y. M. C. A. provides huts and a good social and moral atmosphere; the secretaries are friendly and often help men spiritually.

When, however, our boys and men are at home they do not turn to Y. M. C. A. secretaries for spiritual leadership, nor are they and we in the habit of worshipping at Y. M. C. A. meetings.

WE HAVE THE CHURCH WITH ITS MINISTRY AND SACRAMENTS.

To many thousands of our soldiers and sailors the services of the Church are endeared by long association.

*Now when they are sensitive to every influence they need as never before the friendship and spiritual leadership of their own Clergy; they need the assurance that their own Church is with them, ready to help.*

THE FINAL STRENGTH OF A MAN IS HIS WILL.

*The will can be purified and fortified*

*against the supreme test only by Jesus Christ and His Spirit.*

The Church must therefore follow her sons into camp and ship and on to the battlefield, to give each his utmost strength, to speak to those who die for the Nation the last word of pardon and peace.

HOW CAN THE CHURCH FOLLOW HER BOYS AND MEN.

The Nation commissions ministers and priests of the various churches as chaplains in the Army and Navy; and most people think that there are enough chaplains for spiritual leadership.

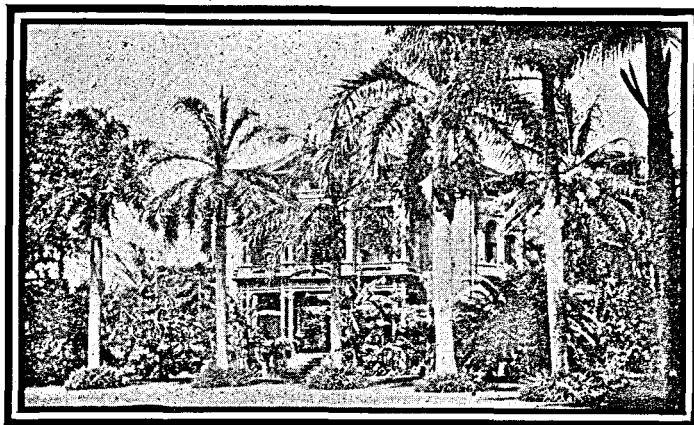
HERE ARE SOME FACTS AS TO THE ARMY.

Last July forty thousand young men were in the thirteen Officers' Training Camps, preparing to officer and thus give the tone to the new Army. And yet there was not a chaplain appointed for that body of forty thousand men. Today in great cantonments of from twenty-five to fifty thousand men there are only from two to six chaplains.

*This is no one's fault; a great war has come upon us and we are unprepared. New laws and methods of administration must come.*

Clearly the Church must get to work. Last August the Presiding Bishop, realizing the situation, created a War Commission of clergy and laymen to act for the Church in these and other war relations. He appointed Bishop Lawrence of Massachusetts its Chairman. Bishop Perry of Rhode Island is the Executive Officer. Through the generosity of a layman the Commission has an ample office in the Bankers' Trust Company Building, 14 Wall Street, New York.

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## WHAT PRACTICAL WORK IS THE COMMISSION DOING?

Although there was no commissioned chaplain appointed for those forty thousand young men last summer, yet the Church had in or near every camp by the permission of the commandant a strong and sympathetic clergyman whose duty it was to become the friend of the Church boys and men; help them and minister to them.

*In most of the camps there was a celebration of the Holy Communion in a Y. M. C. A. hut every Sunday morning.*

TODAY THE COMMISSION IS PLACING, WITH THE PERMISSION OF THE COMMANDANTS, VOLUNTEER CHAPLAINS IN ALL THE GREAT CAMPS.

For instance, at Camp Upton, Long Island, Reverend Dr. Manning, Rector of Trinity Church, New York, has accepted an appointment by the Commission to serve for three months. At Camp Devens, in Ayer, Massachusetts, two vigorous young clergymen are working under the guidance of Dr. Peabody of Groton School. At Wrightstown, New Jersey, Reverend Karl Block is Voluntary Chaplain in charge of a Church House and Chapel at the entrance of Camp Dix. At Camp Custer, Michigan, Reverend William Heilman, appointed by the Commission in September, has opened a large Church Club House in the town frequented by soldiers who assemble in the Y. M. C. A. hut for church services on Sunday.

*In all of the cantonments Holy Communion is celebrated by Church clergymen every Sunday morning, in some cases, as at Ayer, in three Y. M. C. A. huts at the same hour.*

Later bulletins in the coming weeks will tell what is being done in other camps.

There are scores of smaller camps scattered throughout the country with two add Chronicle—bottom galley 5

several thousand or several hundred thousand men and boys in each. Every parent in the Church will be glad to know if their boys can turn to a strong spiritual leader of their own Church for advice or cheer.

## LAYMEN CAN OFTEN DO WHAT CLERGYMEN CANNOT.

Hence the War Commission is placing through the St. Andrew's Brotherhood picked men of maturity and force, who as secretaries of the Y. M. C. A. will have special thought for the boys and men of our Church, not to draw them apart from others, *but to prompt them to do their part in the moral and religious influences of the camp.*

The Nation provides the surgeons with surgical instruments; the paymasters desks and ledgers, but provides no equipment for the chaplains. We are surely unwilling to have a chaplain beg for his altar and service books. In France where a regiment is billeted in villages along the railroad for several miles, the chaplain cannot reach his men without a motorcycle or a Ford.

*The Church is unwilling to leave her chaplains unequipped.*

THOUSANDS OF OUR BOYS ARE GOING TO FRANCE—CAMPS, TRENCHES AND PERHAPS HOSPITALS AWAIT THEM.

The Nation, Red Cross and Y. M. C. A. will do everything in their power for them. There will be times, however, when none of these will make up for a strong minister of their own church.

Bishop McCormick has gone to Paris to represent the Church. He, the chaplains and his fellow workers will try to bring the personal touch from home to the boys.

The other day a message came from a Western Rector that a boy of his parish was wounded before Rheims, giving the boy's address. What could be done? From the War Commission a cable message went immediately to Bishop Israel, who at the time represented the Church in France, and the parents of the boy knew that within a few hours the Bishop would be by his side.

*Thus the offices of the War Commission in New York and Paris will be a medium through which messages and*

*deeds of helpfulness will pass from home to the boys and men at the front.*

Concentration of forces, strong executive, quick action are notes of today to which the Church must respond. When Mr. Hoover calls upon the Church, as he has done, for service, he can now deal not with five thousand clergymen, but with one Commission.

When the various societies and guilds of the Church, anxious to do their bit without overlapping other workers, want definite advice, they may turn to the War Commission. When Church people who have already contributed to the Red Cross and the Y. M. C. A. discover that the Church is organized to follow up her own boys, they find a Commission representing the whole Church through which they money will pour in right proportion to the various chaplains, organizations and camps.

Were the military map of the country arranged with reference to population or financial strength, each section might be left to care for the camps in its own borders.

*The scheme of camps, however, throws the burden of responsibility on a very few States.*

In the Carolinas and Georgia are seven cantonments, besides five naval and marine stations and two regular army posts. Texas has vast military cities growing up about San Antonio and three other mobilization camps.

Men and boys from the North are concentrating in the South.

*Our War Commission must work with other religious agencies to distribute as evenly as possible all available resources of men and money so that the spiritual*

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*energies of the whole Church shall be felt at every point.*

When a diocese prepares the budget of expense for local war work it will provide proportionately for camps a thousand or three thousand miles away.

*This coming winter boys and men from the North will concentrate at the South—the Church must turn her forces that way.*

ON THE LAST SUNDAY IN JANUARY, THE 27TH, WILL COME THE WAR CALL OF THE CHURCH, A CALL FOR \$500,000 WITH WHICH TO CARRY ON THE WAR WORK OF THE CHURCH FOR A YEAR.



### WORLD CONFERENCE ON FAITH AND ORDER.

Christians are beginning to realize that only a Christianity visibly united can convert the world to Christ, and that such a visible unity can be attained only through prayer which shall put the wills of the members of the Church Militant in harmony with the Will of Christ its Head.

The Octave, January 18-25 (January 5-12 in the Eastern calendar) of prayer for the visible reunion of the Church which is the Body of Christ, was observed in 1918 in every part of the world and by Christians of every Communion; but a still more general observance is needed, and a more complete surrender of our hearts and minds and wills to the Will of God.

The Commission of the American Episcopal Church on the World Conference on Faith and Order therefore again requests Christendom to observe

the same Octave in the year 1919 for the same purpose. This notice is sent out early to reach the distant parts of the world. But many of us who will receive this request at once may well spend six months in prayer that through united intercession Christians may have no will except the Will of the One Lord.

By order of the Commission,

ROBERT H. GARDINER,  
July 10th, 1918. Secretary.



### WALTON S. DANKER.

The following resolution has been adopted by the War Commission:

Resolved: That the War Commission of the Episcopal Church extend to the family of the Rev. Walton S. Danker their sincere sympathy, and their assurance of the honor in which they will always hold the memory of the first American chaplain to give his life for his country in the present war.

Chaplain Danker was a classmate of the Rev. Leopold Kroll, graduating with him from the General Theological Seminary in the Class of 1900. He was Rector of St. John's Church, Worcester, Diocese of Western Massachusetts, and Chaplain of the 104th U. S. Infantry. His death was caused by shell wounds received in the first line trenches. The following is the brief citation of the French Government in the bestowal of the *croix de guerre*:

"Rev. Walton S. Danker, chaplain, captain, showed during the attack (at Apremont Wood) particularly meritorious devotion and spirit of self-sacrifice. He treated the sick and wounded, gathered the dead and caused them to be carried in, in the face of the enemy during the combat of the 10th, 12th, and 13th. Stayed with the first lines to uphold the morale of the combatants."

The Worcester *Telegram* publishes a letter from a soldier to his father in Marlboro: "Gee, but isn't our chaplain a game fellow! He was out in a shell fire where the boches were putting over the shells in volume and with great rapidity. He was helping the wounded and encouraging the other boys to keep up the fight. He was around right after we got out of the trenches, as happy as a lark. His example would make a soldier out of any one."—*The Living Church*.



### IMPRESSIVE SERVICE IN THE AMERICAN CHURCH IN PARIS.

Two very interesting services have recently been held in the Church of the Holy Trinity, Paris. One was the burial of James Gordon Bennett on May 23rd., and the other the official Memorial Day service arranged by the American Memorial Day Committee. Thrilling accounts of these services are given in the July 6th *Living Church* which Churchmen throughout the land should read to strengthen their patriotism and increase their love and pride in the part the Church is taking in commemorating her dead heroes.

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## WHITE STAR HOSPITALITY SERVICE.

In this day of multiplied organizations for the benefit of war sufferers the above Society in New York will call forth the gratitude of thousands of our sick and wounded unto death in New York hospitals and their parents.

It has at present two host houses, some automobiles and a small army of volunteer workers. They look after the relatives who come to New York to be near their sick boys, offer them hospitality, find boarding places within their means, help locate their boys, put them in touch with Churches, invite them to New York homes and in cases of death do everything that kind loving hearts can do.

They visit the boys in the hospitals, take convalescents out in automobiles and extend courtesies of all kinds to parents and friends of soldiers. Anyone wishing the services of this society may address Mr. Eugene M. Camp, acting President of the Institute of Applied Christianity, 53 East 25th Street, New York City.



## CATHEDRAL REGISTER.

### MARRIAGES.

- July 3—Edward Dai Tong Lam,  
Elsie Fook Tai Pung,  
by the Rev. L. Kroll.
- " 3—James Marcus Harrub,  
Dora Akimakaokalani Spencer,  
by the Rev. L. Kroll.
- " 10—Earl Milton Dawson,  
Bessie Dawson Lee,  
by Canon Ault.
- " 13—Henry Vincent,  
Emily Catherine Judd,  
by Canon Ault.
- " 23—Edgar Anderson,  
Ada Luella Tweed,  
by Canon Ault.
- " 26—Frank Leroy Lanham,  
Violet Kaleimomi Keola,  
by Canon Ault.

### BURIALS.

- July 14—John Piggot, aged 75 years,  
by Canon Ault.
- " 30—Ernest William Christmas, aged 53,  
by Canon Ault.

General Offerings .....	\$251.75
Hawaiian Congregation .....	72.05
Communion Alms .....	18.81
Specials .....	17.25

Totals.....\$359.86

Number of Communions made during the  
the month of July.....223

## WITNESS-BEARERS FOR GOD.

"God is calling us in these awful

days to be witness-bearers for Him. Some bear their witness by passing quickly through death into Life. And some bear it, more hardly, by remaining behind and thanking God for those who have conquered death. But the witness is the same to both, and the reward and the happy reuniting are not far away."—Living Church.

To such an one do we liken the person and character of Miss Eva M. Stevens, whose beautiful soul, robed in the whiteness of purity, stood in the presence of its Maker on the early morning of Monday, July the 29th, after a six months' illness at Hahnemann Hospital, San Francisco.

That she was a true witness-bearer in her daily life there are many who can testify and as one, who was constantly at her bedside and had known her long when she was in health, said: "She has taught me how to live and how to die." Another said, in telling of the brave and plucky fight she put up to the end: "She will always be my ideal of what a sick person should be and of a Christian character under perfect control. She certainly fought the good fight and I know that the victor's crown awaits her."

Miss Stevens followed the Bishop's family to Honolulu fifteen years ago and had made her home with them for twenty-three years. She was at one time the Organist at St. Paul's Church, San Diego, until she went abroad for further musical study. Always a progressive teacher and leader in musical circles, she spent her summers in travel and in adding to her store of musical knowledge. She was a faithful and loyal Church woman, a wonderful teacher in the Sunday School, and an active member of the Guild and Woman's Auxiliary at St. Andrew's Cathedral. Always a conscientious and generous contributor to Church objects her chief interest was in the Missionary work under the Board of Missions.

One unfulfilled dream of her life had been to work in the Foreign Field which she visited a few years ago. Another

was fulfilled when she attended the General Convention held in St. Louis in 1916 to which she went as a delegate from Honolulu. By her will the Board of Missions is to receive a substantial sum, the interest of which goes to the support of a nurse in China.

In the Church Army a valiant soldier has fallen leaving us the message "Carry On." She has left a gap in the ranks—someone is needed to fill her place in Sunday School, in the Guild and Woman's Auxiliary—in her pew and at the Altar Rail. Who will take up her work in the support of St. Mary's and at Trinity Mission? Happy only when she was useful, as soon as she retired from her profession, to Red Cross work she gave herself, her time and her unstinted support. Many there are who remember that it was she who introduced and taught the making of the first surgical dressings at St. Andrew's Vacation War Relief in the early summer of 1916, and during her two years' absence she further fitted herself for more efficient service by taking courses of study in Red Cross Work expecting to do more than ever in the local organization on her return. Who that reads this will take her place in St. Andrew's Red Cross Unit? She loved Honolulu and was on her way back to this blessed land of sunshine when she was overtaken by this illness which proved to be her last.

Her funeral was held in San Francisco on July 30th, Bishop Nichols, who had known her for twenty-eight years, officiated. The interment was held next day in the family plot of Old City Cemetery, Sacramento. Many girlhood friends residing near the Bay City, where she was well known, attended her funeral, and also a number of Honolulu friends which included Bishop Restarick, Mrs. Paul Withington, Restarick Withington, Dr. and Mrs. Alfred Tozzer and Miss Margaret Hopper. The wealth of floral offerings were typical of California's best.

We asked of Thee life, O Lord, and Thou gavest her a long life even forever and ever.

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## GENERAL DAVIS IS CALLED BY DEATH.

General Edward Davis, U. S. A. (retired), who has been failing gradually for some time, passed away peacefully at the home of his daughter Mrs. Hoste McK. Harrison at Waikiki at four o'clock on the morning of Friday, August 2nd. He was given a military funeral from St. Andrew's Cathedral where he had long been a communicant.

Very interesting accounts of the life of Gen. Davis have been printed in the daily papers. His forty years in the active service of his country is a noble record, but it is as an active Churchman that the Chronicle readers know him the best. The little Church at Zamboanga commemorates him as its founder and everywhere that the General and his devoted wife lived, they left an impress upon the Church life of the community. In the early beginnings of St. Mary's Mission, Honolulu, they became interested—Mrs. Davis having largely to her credit the raising of the funds which built St. Mary's House. After her death six years ago, the General continued her work and built as a Memorial to his wife St. Mary's Chapel which was only completed last year.

It was characteristic of him that as he willingly gave himself to his Country's service, so the call to higher service in that Better Country found him ready and waiting, anxious to obey the last summons. For him we may well sing:

The Strife is o'er, the battle done,  
The Victory of life is won—  
The song of triumph has begun.  
Alleluia!

## 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. P. Steven, 1270 Matlock Ave.  
Corresponding Secretary: Mrs. H. B. Restarick, Emma Square.  
Treasurer: Mrs. B. L. Marx, Box 1397, Honolulu.  
Educational Secretary: Mrs. H. M. 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.

The 155th regular monthly meeting of the Woman's Auxiliary, St. Andrew's Parish Branch, was held at the home of

Mrs. Arthur Smith, at Craigsides, June 25, 1918, Mrs. Raymond presiding.

The report of the Secretary was accepted as was also the Treasurer's report.

Mrs. Wall, who was unable to be present, sent the suggestion that Miss Eva M. Stevens be made an honorary member of the Auxiliary. This was put aside until the matter of new business should be brought up.

Mrs. Arthur Smith moved that "the Auxiliary and Guild meet on separate days of the same month." This was seconded and called forth a long discussion, but was finally carried. It was then discovered that we were voting for the Guild as well as the Auxiliary, which we had no right to do, so Mrs. Folsom moved that "we reconsider the question." This was seconded and carried. In order to bring things to a conclusion Canon Ault suggested we consider this as a joint session of the two societies. Mrs. Folsom put it in the form of a motion; it was seconded and carried.

Mrs. Arthur Smith then put her original motion that "the Auxiliary and Guild meet on separate days of the same month." This was seconded and still further discussion followed, but it was voted almost unanimously that we give the plan a trial. The matter of what days we should meet was talked over. Mrs. Baird moved that "the meeting of the Guild be on the second Monday of the month and the Auxiliary on the 4th Tuesday." This motion was carried, and the meeting adjourned.

We are indebted to Bishop McKim for the following item:

"The women of the Church who have shown such deep interest in and given so generously to the work of St. Luke's Hospital, Tokyo, will be interested to know that a cablegram from Washington received about the 20th of July appointed Dr. Teusler chief of the American Red Cross as a base hospital last winter with the approval of the Board of Missions and will now become the center of American Red Cross activity in Japan.

Several of our Mission Doctors in China have already volunteered their services to Dr. Teusler and branch hospitals will be established in Vladivostok and in such other parts of Siberia as may need them.

The Japanese Red Cross Society is also very sympathetic and is ready to cooperate with our people in every possible way. Six of the Japanese doctors of St. Luke's Hospital together with a number of nurses on its staff have already gone to Vladivostok. Although there are not many Americans in Siberia a need of medical services, there are

thousands of Czechs who are fighting their way from Irkutsk to Vladivostok in order to take ship for France to fight with the Allied Forces.

Our friends will be disappointed in hearing that the building of the new hospital has been postponed on account of the tremendous increase in the cost of labor and building materials, but we shall hope to begin operations as soon as better conditions warrant them.

The hospital has had two valuable additions to its force in the arrival of Miss Doane and Mrs. St. John, two trained nurses who will take charge of the new training school for nurses.

Mrs. St. John was for several years superintendent of a training school for nurses at Hackensack, New Jersey. The testimonials from prominent physicians and from clergy of the Church leave nothing to be desired as to her Christian character and success in her profession.

Miss Doane, who passed through Honolulu in June, is a lady of culture and refinement, who, after finishing her training in America, went to France and was for three years in charge of a surgical ward in one of the largest military hospitals in Paris."

Dr. Mary James of Wuchang, China, passed through Honolulu August 4th. She was entertained at luncheon by Mrs.

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Restarick. Those who read "The Spirit of Missions" know what wonderful work Dr. James has done as a Medical Missionary. She is in charge of the Woman's Ward of the new Wuchang General Hospital in which our branch of the Woman's Auxiliary is particularly interested.

While on furlough Dr. James has been taking a special course in Tropical Medicine at one of the New York hospitals, and is now returning to China to open the new hospital building which the Church has built.

In speaking of the bed linen for this new hospital, Dr. James said: "Cotton is **gh in China and always** has been. We send to the United States for all our sheets." When asked if she would rather have *sheets* or *money*, she said: "Sheets, but if you can't send sheets, we would be delighted with the money to buy them." She tells us that the substitute sheets, we have heard so much about, are simply strips of narrow cotton stitched together so that the patient has to lie on seams.

Those who had the pleasure of meeting Dr. James have felt a keener interest in Wuchang Hospital, and a greater desire to help her in her work of mercy.

Deaconess Peppers, who has just been graduated from St. Margaret's House, Berkeley, California, and who was set apart by the Bishop of California at the time of her graduation, passed through Honolulu on her way to Bontoc, P. I., August 4th. She was entertained at the Bishop's House during her stay in port. She has a long journey before her. After reaching Manila, she must spend five days in the saddle before her mountain mission is in sight.



The Rt. Rev. John McKim, Bishop of Tokyo, arrived in Honolulu, on August 5th, and is the guest of Mr. and Mrs. John E. Baird. All who can do so should read the interesting article in the July number of the Spirit of Missions, entitled, "Twenty-five Years as a Bishop in Japan," in which Bishop McKim recites his experiences covering that period of time. The record of his great work is a remarkable one. Kindergartens, schools, colleges, hospitals and charitable institutions have sprung up as if by the hand of a magician, all owing to the wise foresight and planning of a master-builder in whom the people of Japan and the Church at large had the strongest confidence as shown by the gifts from Japanese and Americans alike.

The Bishop of Shanghai has just been celebrating the twenty-fifth anniversary of his episcopate also, both Bishop Graves and Bishop McKim having been consecrated at St. Thomas' Church, New York, at the same time.

The June number of the Spirit of Missions publishes an account of some of Bishop Graves' splendid achievements in twenty-five years, under the heading "Some Recollections of a Bishop in China."

The twenty-fifth anniversary of the episcopate of Bishops Graves and McKim recalls a story of steady advance and increasing strength in the Church both in China and Japan. The whole Church will unite in thanksgivings for the blessings vouchsafed to these men and their fellow laborers. Both were consecrated when the missions to which they were sent were weak and hindered by disagreements from which the Church in America was suffering. And yet they have the joy today of seeing our Lord's work growing and prosperous until now they can almost declare that the work is established which seemed so weak when they were consecrated. The whole Church should be encouraged as these anniversaries are recalled and taught by this lesson to take long views of the work that means enlightenment for the world. It may save us from being discouraged at some moment when our best efforts are most sorely needed to safeguard the work's welfare.—*Spirit of Missions.*



#### PERSONALS.

Miss Nina M. Ledbetter has been appointed by the Board of Missions as a teacher at St. Andrew's Priory.

Miss Mary Matthews, (sister of Sister Olivia Mary, the new head of St. Andrew's Priory), has been transferred to the District of Honolulu by the Bishop of Kyoto to work under Bishop Restarick. These two young women are granddaughters of the late William C. Procter, and nieces of the present Bishop of New Jersey, and the Mother Superior of the Sisterhood of the Transfiguration at Glendale, Ohio.

Mrs. W. C. Hanna, nee Oakes, left by the Transport Thomas July 20th to join the Captain at Camp Lewis, Washington. She will be greatly missed in Church and musical circles, but the prospect of her return to Honolulu, when the First Infantry leaves for France, cheers us.

Dr. (now Capt.) Paul Withington wrote from England that he was sixteen days in crossing the Atlantic, zigzagging all the way. He got 24 hours' leave to run to London to see relatives, arriving just in time to see a young cousin of Bishop Restarick's (23 years of age and a Brigade Major) who had just gotten his M. C. and a bar to it from the King. Capt. Withington is now in France.

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The mortal remains of Miss Rebecca Rouillot, the young Priory teacher whose sudden death was recorded last month, were shipped on the Transport Thomas to her mother at San Jose, California. The boat went to San Diego first so there was a delay of several days before the funeral could be held. Several very appreciative letters have been received from Mrs. Rouillot by Mrs. Baird, Mrs. Restarick and others, desiring them to express her gratitude to all the kind friends who ministered to her beloved child in her illness and for their kindly offices at her death.

On August 3rd Mrs. Leopold Kroll received the sad news of the death of her father Edgar Courtland Perrine. He passed away at his home in Red Hook, New York, on July 19th, at an advanced age. Mrs. Perrine survives him. During the winter of 1909 Mr. and Mrs. Perrine spent several months with the Rev. and Mrs. Leopold Kroll at Lahaina.

Our sincere sympathy goes out to Mrs. Perrine and Mrs. Kroll in their great sorrow and bereavement.

Miss Josephine Pierce, for some years instructor in voice and piano at St. Andrew's Priory, writes a most interesting letter about her work in the Church Schools of Valle Crucis and Arden near Ashville, North Carolina. During the past severe winter, schools had to close for lack of fuel and the experiment was tried of changing the school year, beginning in March and continuing through the summer with vacation in the winter months. At Valle Crucis, where she goes in October, Miss Pierce is organist and in charge of the Church music, the school music, and Public School sight-singing. She has a great aloha for Honolulu and wishes to be remembered to her many friends here.

Announcement has been made to the effect that Dr. James A. Morgan, eye, ear, nose and throat specialist, has enrolled for overseas service and will shortly leave for the mainland to join a medical unit now forming. The physician's initial ranking will be that of a lieutenant, junior grade. Mrs. Morgan and her children will remain in Honolulu until the doctor's return.

Dr. and Mrs. E. D. Kilbourne and family have arrived home from a three months' trip east, where Dr. and Mrs. Kilbourne visited their daughter, Janet, who is a student at Kemper Hall, Kenosha, Wisconsin. Dr. Kilbourne spent some time with the Mayo brothers at Rochester, Minn. They are in the Bal-

lentyne home on Thurston avenue, which they have leased.

Mrs. Kilbourne looked into war council work while east. She was the chairman of the War Council for Hawaii, and as this work has taken a tremendous hold upon the country, it was found vastly interesting. Mrs. Kilbourne has been greatly missed in St. Andrew's Guild and Auxiliary of which she is an active member.

Church folk are giving a cordial welcome to the new Admiral Doyle and his wife who are regular attendants at the Cathedral services.

Mrs. Elizabeth Rycroft, so long identified with St. Andrew's Guild and Parish, announces the marriage of her daughter Sophie Louise to Mr. Henry A. Broderick, on Sunday, the thirtieth of June, Spirit River, Alberta, Canada. This announcement is a pleasant surprise to the many friends of all the parties concerned, and the Chronicle voices its congratulations.

The news of the marriage of William McCaskey Chapman, Lieutenant of Infantry, U. S. A., on Wednesday, the third of July, to Miss Hannah Adaline Dinsmore, in the city of Piedmont, California, will be of interest here where his father, Col. Chapman, was stationed for some years. "Billy," as he was affectionately known, and his brother Henley, both graduated from West Point, and got their commissions last year. Henley was married last October and was aide-de-camp to Brig. Genl. Faison at Greenville, S. C. Billy is with his regiment, the 13th Infantry at Camp Fremont.

Deaconess Edith Hart of Hankow, China, was a through passenger on the S. S. Columbia on August third. Being an old friend and classmate of Mrs. Arthur Smith, at the New York Training School for Deaconesses, she was enter-

tained at "Craigside" at luncheon. In the afternoon Mrs. Restarick showed her the new St. Peter's Church, Cluett House, and the Bishop's House. These buildings have been improved or finished since her last visit.

Deaconess Hart is at the head of the Training School for Bible Women which is a boarding and day school for girls and women, where she has been teaching for over ten years. She is returning to China after a year's travel and rest on the continent.

A cable received by the Rev. and Mrs. Merrill from Washington on August 11th reported their son, Lieut. Howard N. Merrill, wounded in action July 31st. Another message received from their son on August 9th, two days earlier, stated "All well" and dispelled any fears they might have harbored had they received the Washington cable first.

The Rev. Remsen Brinckerhoff Ogilby, Headmaster of the Baguio School for American Boys in the Philippine Islands, where he has done a wonderful work for nine years, has been accepted as chaplain at the Front under Bishop Brent. He passed through Honolulu on a transport last week en route to the Coast and very quickly made himself known to Church workers. Mr. Ogilby is a graduate of the General Theological Seminary and the Episcopal Theological School, Cambridge, and was ordained to the priesthood by Bishop Lawrence in 1908.

He was pleased with the bronze tablet in the Cathedral erected to the memory of his cousin, the late Dr. Walter Remsen Brinckerhoff.

Just as we go to press word comes that Sister Olivia Mary on the eve of starting was taken ill and was unable to undertake the journey as early as the others of the party. Two Sisters and

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Together with our men of the Church, in loyalty to the Nation, and in recognition of dependence upon Almighty God, I declare my intention to be:

While the War lasts to say the Lord's Prayer daily for the welfare of the country; and unless prevented by some unavoidable cause to attend Church every Sunday.

Signed \_\_\_\_\_

The card is to be retained by signer as a daily reminder

This card issued by the Brotherhood of St. Andrew in the United States, Church House, Twelfth and Walnut Sts., Philadelphia, Pa.

possibly four other Priory teachers are expected on an early steamer—among them are Miss Macleannan, musical instructor, and Miss Ledbetter. Miss Laura Baugh is expected to come via Hilo, and Miss Mary Ashe later.

### ST. ANDREW'S PRIORY.

In taking over the management of St. Andrew's Priory by Bishop Restarick sixteen years ago all the necessary preparations to open in September were crowded into three weeks. The new Sisters will have even less time to adjust themselves to new surroundings, but they will find a well-graded school up to the American standards to which they are accustomed, with pleasant and comfortable, modern buildings. Of course there will be changes, but they will be made gradually and for the decided betterment of the school. The Priory opens September ninth.

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To His cause we are plighted;  
And in night's darkest hour,  
Tho the tempest may lower,  
With God for our shield  
We shall fear not its power;  
And with Him as our leader  
We march as to war,  
With the Star Spangled Banner  
E'er gleaming before.

R. R. RAYMOND.

### SALT LAKE CITIZENS SUSTAIN ROWLAND HALL.

All over the country Church Schools are suspending until after the war. This however, is not true of Rowland Hall, St. Lake City, which because of the financial backing of the citizens continues to serve its useful purpose. The finance committee recently appointed by the Acting Bishop of Utah has as its chairman Dr. W. L. Ellerbeck, one of the leading citizens. The treasurer is Mr. John M. Hayes who is also treasurer of the Utah Copper Co. A few other prominent citizens make up the personnel of the committee which is attempting to raise a fund of \$30,000, to provide against a possible deficit extending over five years. Ten thousand dollars has already been secured and the committee feels confident of securing the balance. There are accommodations for over thirty

to boarders and the day school will accommodate as many day pupils as present themselves.—*The Living Church.*

### WILL NOT BE BISHOP SUFFRAGAN.

The Rev. G. G. Bennett has declined the election to be Bishop Suffragan of the Diocese of Montana. At the last Diocesan Convention Bishop Faber requested relief, as the miles of territory over which he presides is entirely too much for one man.—*The Churchman.*

### A BIT OF BILLY SUNDAY'S SARCASM.

"Never bring anybody to Church with you," said Billy Sunday the other day, in Chicago, to an audience of fifteen thousand people. "Let the pastor do all the work. The general does all the fighting, while the privates sit around under the shade, smelling the coffee boil and the bacon fry. See that his salary is always behind time. He can work down here and board up in heaven.

"And if he doesn't visit you as often as you think he should or that you deserve, treat him very coldly. He has nothing particularly to do but to wait on you. He only has to preach two sermons a week, and run the prayer meeting, and marry people, and bury people, and settle individual and Church quarrels, and visit the sick, and pray with the dying, and collect Church subscriptions. The Church hires him just to look nice and amuse you. He hasn't anything special to do.

"And try and run the Church. If you see anybody willing to take hold and help with the Church work, be sure and find fault with them and accuse them of being bold and forward, and never speak to anybody about Jesus Christ. Your pastor should do all that kind of work—don't you say a word. And don't be particular about how God's house looks inside or out, but keep your own fine.

"Oh, you've got Persian rugs and the candelabra of wealth on your floor; the

Church is good enough for the 35-cent ingrain.

"Insist on your views being adopted on all questions brought up before the Church. And don't give in for the majority. This Government is run on the majority rule, but in the Church, the tail wags the dog."

### FRANKLIN SPENCER SPALDING BISHOP OF UTAH.

(A résumé of John Howard Melish's biography.)

BY CAROLYN G. DICKERMAN.

It is pleasant to me that the subject of the paper which fell to my lot, chances to have been from a family (on his

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mother's side) which originally came from my own native state of Connecticut. His father, John Franklin Spalding, Bishop of Colorado, was from Maine, while his mother, Lavinia D. Spencer, was from Connecticut, and although before her marriage she was a devoted member of the Presbyterian Church, yet I know Spencers who are today active members of the Episcopal Church in my own town.

Another rather curious coincidence is that one of the first things recorded of him is, that when he was eight years old (almost nine) the family moved from Pennsylvania to Colorado and arrived in Denver on February 27th after a blockade of 24 hours caused by snow on the plains, about which the little Frank wrote a letter to his grandmother; while that very same year, when I was six years old, my father moved his family from Connecticut to Minnesota, and three weeks after the Spaldings were blocked by the snow on their way to Denver, we were blocked by the snow at La Crosse and after crossing the Mississippi river on ice I well remember the two engines which pulled our train through snow drifts as high as the windows of the car. I speak of these coincidences because it may be that childhood experiences like these in a religious family in the West in those early days may have helped to make missionaries. Certain it is that Frank Spalding was a thoughtful, yet active boy, and later became a missionary bishop in Utah, while I am sure that my experiences in Minnesota when I was six years old have had much to do in eventu-

ally bringing me to the Hawaiian Islands in a missionary spirit.

When Frank Spalding's father was elected Missionary Bishop of Colorado, Wyoming and New Mexico, his son Frank was dubbed "Bishop" by the other boys at school, and although he was only eight years old he finally lost patience and threatened to fight the next fellow who called him that again. Yet the history of his life goes on to say that he grew up to love his Bible and Prayer Book and to help his father in the services of the Church and that his quick temper was speedily brought under control when his mother hit upon the plan of keeping a book in which she recorded all the important deeds of the children, good and bad, for the perusal of their father upon his return (from his frequent absences). Indeed, Frank's obedience to orders was well illustrated on one occasion when he was sent on horseback to intercept a doctor at certain crossroads. As the day passed and no Frank and no doctor returned, the mother and the doctor's wife went out to hunt for them. There at the crossroads they found Frank, just as he had been told to be, seated on his horse, and, like Cassabianca, there he would have stayed to the end. One of his favorite mottoes in after years was 'To endure is to conquer,' and early in life he acted it out."

When Frank was twelve years old, he and his brother William were sent to Jarvis Hall, the Church boarding school at Golden. Up to that time their mother had refused to let the boys go away to boarding school. At this school Frank had his small printing press and printed cards and letter heads for other boys and girls. The boys also made brackets and a Swiss clock with a scroll-saw; made

their own beds, tended the furnace and cleared the snow from the walks. Therefore Frank grew up to be a very industrious lad, which pleased his grandfather in the East so much that he wrote to Frank, "If your funds should be a little short draw on your grandfather and he will honor the draft." This generous offer the grandfather was soon called upon to fulfill to the amount of \$5.00, which Frank acknowledged, saying he would use it to replace his broken saw. And he added: "I and Will sing in the choir and we sing good as you will know when you come in the spring." "This delightful appreciation of his own accomplishments and his joy in doing things never left him. \* \* \* He was always glad that he had a work to do and rejoiced that he could do it."

When fourteen years old, 'on the second Sunday after Easter, 1878, Frank was confirmed by his father in Trinity Memorial Church. It is interesting to record that the boy turned to his teacher in that solemn moment of his life rather than to those whom he most loved. Many boys find it difficult to discuss spiritual problems with their fathers and mothers, either because they fancy their parents are prejudiced in their favor or do not understand them. The mother, with her usual intuition, made no advances beyond suggestions, she simply prayed for him." After talking the question over with his teacher, Mr. Haynes, Frank simply remarked to his mother that "Confirmation is a big thing." "The next morning he announced at the breakfast table, 'I am going to be confirmed.' Thus at fourteen he took his stand for Christ and His kingdom. He was found faithful unto his life's end."

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can boy that we see in Frank Spalding. Long of limb, with sinewy frame, he lived in the open air; taking to the water and the mountains like an Indian, so like an Indian he grew in stature and physical strength. Always the first up a steep climb, he yet was ever ready to help others up, or to go to their rescue if in danger of falling. His nerves were steady, though high strung, and he was their master. \* \* \* So through the years of boyhood God was fitting him to be the spiritual pioneer and missionary prophet. As in his early mountain climbing, so in his later preaching he was to go first, questioning it may be, but sure of his footing, as far as he got; with a spirit ready to help others to his high level and to share with them the beauty of his wisdom."

When the time came to choose a college, the Presbyterian grandfather paid all their expenses and the boys chose Princeton because their favorite uncles were Princeton men. But although "their Presbyterian grandmother held the learned and Christian men of Princeton in great reverence, and urged her grandsons to make use of every opportunity to hear them 'preach,'" and Frank heard every preacher, yet he was not moved away from the Episcopal forms in which they have been reared. Of Dr. John Hall he wrote that he liked him "because he was like one of our ministers, wore clericals and talked quietly." "The Book of Common Prayer was for him a sufficient expression of worship and prayer, and he objected to what he described as 'the prayer-meeting style of delivery.'" During Lent, although self-denial would not give him money for an offering on account of his expenses being paid by his grandfather, yet Frank voluntarily abstained from eating any desserts because he believed (to quote his own words) that "a little asceticism during forty days of the year would do a person a little good. \* \* \* If I deny myself, conquer my appetites, I don't see why I should not be doing right even though I can't give the money value of what is thus saved."

Yet Frank Spalding was by no means an ascetic during his college life. In athletics he "rejoiced as a giant to run his course." He played at third base in baseball, and later became "captain of the second football team, playing full and half-back, which entitled him to the coveted cap." "During his college course he won about thirty medals in athletics, principally in standing and running high and broad jumps, pole vaults and hurdle races."

He also committed an indiscretion

which caused his suspension from college and which might have been serious had not his uniform record been so excellent that his sentence was soon commuted and he was recalled to his class. It happened that he was with a bunch of students who were bent on spoiling the Freshmen picture by letting down from an upper window over the steps where the Freshmen were gathered, an enormous rag baby directly in front of the camera. Then as the baby was dexterously jerked up again and all eyes were turned upward, Frank poured a pitcher of water over their upturned faces just as a college proctor happened to be passing, so that he was caught in the very act. As a result, he was sentenced to rusticate for six months in Pennington, eight miles from Princeton, while his four accomplices were sent to their nearby homes. Frank wrote long letters to his grandfather and parents, in which he stated that he never for a moment thought the Committee of Discipline would consider it so serious a matter, or that he was bringing disgrace on his relatives. Indeed, Frank had never taken part in hazing, which was "abhorrent to him on account of the distinctively bullying element as contrasted with the rivalries in the class rushes on the athletic field, and it was also expressly condemned by his grandfather." Therefore with this good record behind him and the protests of his fellow-students—even the Freshman class which had been the sufferers—the faculty met at once and "refused to ratify the action of their Committee on Discipline. The next day Frank was recalled by telegraph from Pennington."

"All through his college course Frank sang in the choir, taught in the Sunday School at Trinity Church, Princeton, and read the service in one of the missions on Sunday afternoon or evening. As a teacher of a Sunday School class he was not a success, "as, not being a college senior, he was unable to keep the boys in order. Neither was he distinguished as a scholar in his class, although he fulfilled his father's desire that he should be "first of all a young Christian gentleman." "Frank wrote to his father, at the end of his course, 'It is a satisfaction to know if you don't stand high you have been honest in all your work,' and his brother Will said, 'We stuck in a comfortable position about the middle of the class.'"

I have dwelt at considerable length upon Frank's boyhood and college life, for it seems to me of interest to so many of us here who are teachers or mothers.

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(To be continued)



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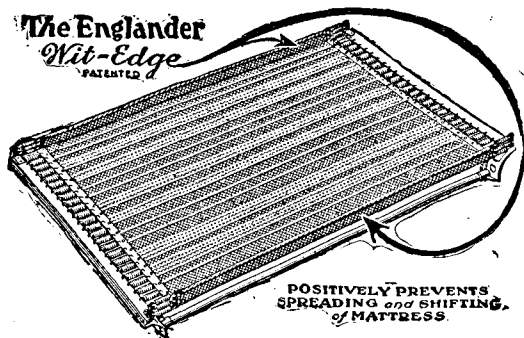
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