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Hawaiian Church Chronicle

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

VOL. XI.

HONOLULU, T. H., SEPTEMBER, 1918.

No. 4

SCHOOL NUMBER

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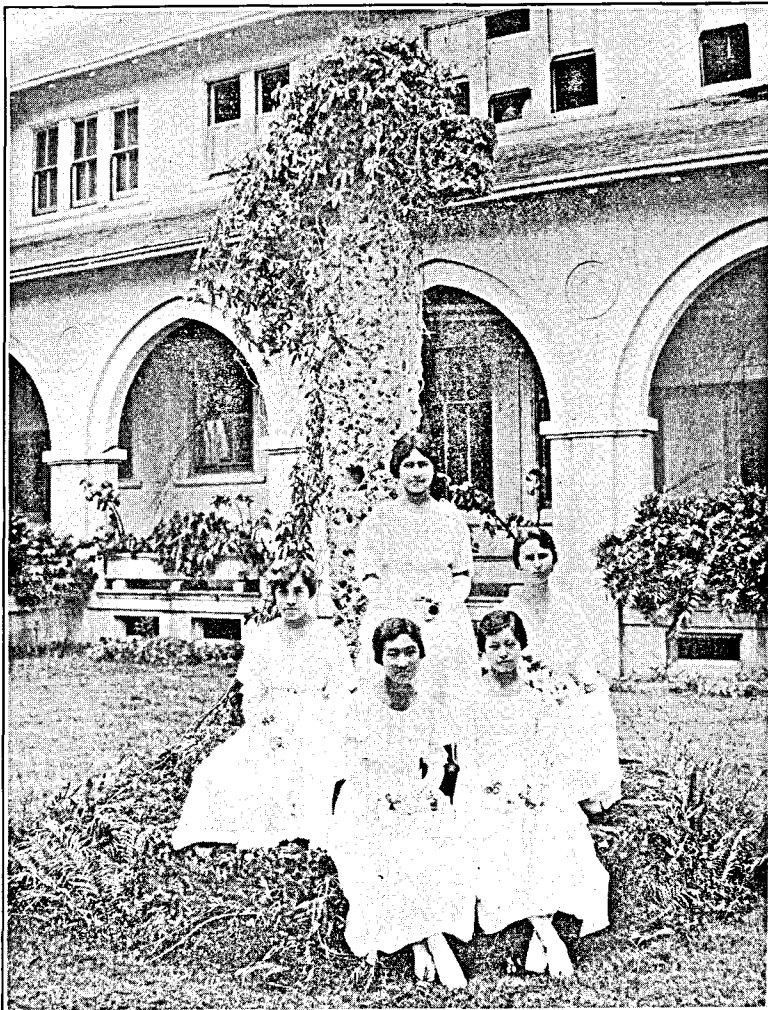
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Hawaiian Church Chronicle

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
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SEPTEMBER, : : 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.

- Sept. 1—14th Sunday after Trinity. (Green.)
" 8—15th Sunday after Trinity. (Green.)
" 15—16th Sunday after Trinity. (Green.)
" 18—Ember Day. (Violet.) (Fast.)
" 20—Ember Day. (Violet.) (Fast.)
" 21—St. Matthew, Apostle; Ember Day. (Red.)
" 22—17th Sunday after Trinity.
" 29—S. Michael and All Angels. 18th Sunday after Trinity. (Green.)
Oct. 6—19th Sunday after Trinity. (Green.)
" 13—20th Sunday after Trinity. (Green.)
" 18—S. Luke, Evangelist. (Red.)
" 20—21st Sunday after Trinity. (Green.)
" 27—22nd Sunday after Trinity. (Green.)
" 28—SS. Simon and Jude. (Red.)
" 31—Eve of All Saints. (White for Eve.)

CHURCH PAPERS CRITICIZED.

Many of our contemporaries of the religious press are under indictment as slackers or shrinkers by the *Christian Register* (Boston). It accuses them as lacking the "passion to win the war"—of giving the impression that they are not quite satisfied as to the "spiritual integrity" of the war. At least they "do not make its righteousness burn in their editorials and news." The *Literary Digest* predicts that such criticism must bring either an awakening or a defense.

We agree with the *Register*. The need of the hour is burning, heroic words of tongue and pen.

Editorials and sermons should be a ringing challenge to win the war in God's name with Christ as our Captain, Jesus as our Head.

SERMONS CRITICIZED.

"A criticism often made of the ministers is that they are too bookish and im-

practical." We agree with the Rev. John W. Wadman, who recently condemned "barrel sermons," consigning them to the flames where most of them belong. Unless a preacher can so bring the subject matter of his sermon down to date that it has to do with the winning of the war his words are of none effect. Nothing less is demanded by the people.

It is not difficult to do this, but it requires deep, prayerful preparation. His first thought must be, "How can I apply my text to the winning of this war?" "How can I strengthen the morale of my hearers?" "How can I inspire the young with a love of the truth and the joy of service?" "How can I deepen their faith in the righteousness of our cause and lead them on to victory?" The preacher who does this is teaching religion in a practical way. He must show that its principles are something to be lived and something to die for, not an emotion that comes and goes fitfully. It has been recently said, "The preacher has had his day; it is the day of the teacher." This is true if by "the preacher" is meant one who has a flow of beautiful language—words, words, words! One whose hearers go away not carrying a single helpful thought to nerve them on through a week of battles! Such an one has wandered far from the Great Pattern, the Greatest of all Teachers. He did not use high-sounding phrases—He taught in a language that even children could understand, and yet, the most scholarly minds of the ages have drawn their inspiration from Him.

AT ST. ANDREW'S CATHEDRAL.

The Rev. Jas. F. Kieb preached upon a timely topic on the second Sunday in September, the day set apart as Educational Sunday by the National Reform Society. He took as his text "Wisdom is justified of her children." He appealed to history to show that Education was the handmaid of religion and that the oldest and greatest institutions of learning today were founded by religious societies. Bringing ancient history down to the conditions of the present day he outlined the policy of the Christian Church, which has always been to send missionaries to the Foreign field accompanied by teachers to found schools and teach religion and morals as well as textbooks. He then brought the subject

down to local conditions, speaking of the early missionaries to these Islands and the schools they established, and finally to our Church schools, emphasizing their need of support by the prayers and generous gifts of the people. He made a forceful example of Dr. Sun Yat Sen, pointing out that Iolani's existence was justified even if it never produced another such exponent of democracy as this great Chinese leader, but that its aim was to produce American citizens of a high Christian order—and thus would "Wisdom be justified of her children."

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"OUR BIT."

An Editorial in *The Witness*.

I want to say just a word about the use of Churches during these summer months. They are months of stress and anxiety to many a home in this land of ours—when we are called upon to offer our sons as a sacrifice on the altar of freedom. Of course if the Germans are right, and there is no God except a God made in the laboratory of human experiment, then the voice of conscience is merely a superstition, and national necessity justifies any action, however atrocious, that may further national existence. A war on women and children is no different from a war on men, if honor must yield to the demand of war councils, and men need not obey the law of God.

But if God lives, then the world may emerge from its holocaust of brutality and the poor may emerge from the chains of injustice, and men's blood has not been shed in vain.

But if God lives, and that is the principle for which we are fighting, then prayer is the sword of the spirit. It is a strange creature who believes in God and yet can't find one hour a week to worship Him, even in times of peace. It is a still more curious creature who believes in God and will not ask Him to spare us in our hour of peril and sacrifice.

After all, isn't the frank atheist a more consistent man than one who believes in God and neglects Him—who says to our young men, "Go forth and fight our battles," and yet himself plays golf or takes a joy-ride when the call to pray goes forth?

We older men can't do much in the

way of sacrifice. A little money, or a good deal. What's that? And most of it well invested, not given. What's that? But we can say our prayers for the young men who go forth; and we fathers and we mothers who claim to be Christians and who view with horror the godless Prussian Paganism, what are we but slackers if we do not seek God's House, and hold up the hands of our leaders while they do battle with Amalek?

The Apostle says that the fervent prayer of a righteous man availeth much. We sinners need to pray for ourselves, but you who say that you do not need Church; that you can be as good without worship as we sinners are who do worship, now is the time we need your prayers for our young men gone forth to battle.

If it is merely a question of your own soul's salvation, you may be right. I know that I need to pray in order to be decent. You may not need that help. But now it is not a question of your soul, but our sons' lives. We want your prayers to ascend to God that our young men may not be sacrificed to Moloch, and that God will overturn man's evil counsels to His own glory.

I do not believe there ever was an army in which more Godfearing, clean young knights were going forth to do battle for outraged women and murdered children, but they certainly have a right to feel that those who serve God should pray for them faithfully while they are on their quest.

"But I can pray just as well in the fields as I can in the Church!" Maybe you can, but you know that you don't. It is a pretty speech, but to do a thing, you need a time and a place and an opportunity, and that the Church aims to give you.



THE VALUE OF A CHURCH BOARDING SCHOOL FOR BOYS.

By THEODORE DILLER, M. D.

Introducing myself to the readers of *The Living Church*, I may say that I feel that I have some qualifications for writing on this subject by reason of the facts that I have two boys in Church boarding school and that I often have patients in the hospital under training.

Consider for a moment the case of a growing boy from the standpoint of a Churchman: The boy at home, living in a large city, goes to the public school. Instruction is regular, systematic. The principal is high-minded and conscientious; the teachers are for the most part efficient; all of them before the high school grade are women.

Out of school hours the boy plays games in the small schoolyard or in the adjoining street. Even in indulging in harmless games and sports there is danger that they may interfere with the comfort and rights of the neighbors. Play may become a nuisance in the neighborhood. There is no fixed time for the termination of the play hour. One of the boys dines at 6, another at 6:30, and another at 7 o'clock. Punctuality as to meals obtains in one family and not with another. When a boy comes in half an hour late for dinner, with the excuse that he could not leave because to do so would break up an exciting game of baseball, the father cannot find it in his heart to discipline him.

After dinner the study hour arrives. The boy goes at it more or less industriously. He may absorb the time of his father, mother, and aunts by frequent questioning; so that two or three persons in the family must give up their time to the boy. The family talk and plans may interrupt the boy.

As time goes on, the good folks at home are more and more unable to help the boy in his questions. They are rusty. The play after school has gone on so long that the boy must stay up an hour or so beyond his bedtime to get his lessons. The city boy, if he goes swimming, boating, or skating, must take considerable time to go and return from his sport, with temptations at hand to distract and divert him.

Sunday arrives and the boy goes to Sunday School. His teacher is a very kindly, well-meaning young lady whose knowledge of the Church, Bible, and Prayer Book is slight. Although she tries to follow the lesson for the day, a growing boy soon feels that these are not very serious and that he cannot hope to get much from them. Perhaps he is taught from the beginning that he ought to go to the Lord's own service on the Lord's own day, every Sunday, not occasionally. This service is short. Something is done as well as said. An act is performed. This is the most practical service for children. Fortunately this is one thing a growing boy can have in his city home as well as at school. But should he be taken to Morning Prayer he often finds himself in a congregation in which he is lost and which is not particularly for him. He is apt not to get much out of the sermon, and in some cases the value of the sermon is unduly stressed.

Now let us turn to a well-appointed boy's school. There the headmaster is everything. All things radiate from him. This is as it should be. The boy is in the hands of the headmaster twenty-four hours of the day. The ideal headmaster

is first of all a genuine man. Boys are very ready to detect shams and four-flushers; and I do firmly believe this: that any man who holds his position for several years, as headmaster of a boys' school gives evidence on the face of things that he is genuine, a man of strength and force. He apportions out the boy's twenty-four hours, so much time for sleep; so much for meals; so much for recitation; so much for prayers; so much for study; so many hours for recitation; and so many days off. In many schools (and it should be the case in all) the boy is compelled to make his bed and fix up his dormitory. His room and personal belongings are subject to inspection. In other words, the boy is taught system, order, regularity, balance, consideration for others, respect for authority, the value of play, and the value of work and worship. His religious teaching receives its proper place. Enough time, and not too much, is devoted to it. The subject is presented definitely, seriously, and systematically. Worship is simple and dignified. The sermons are simple and genuine and helpful, with special consideration for the nature and character of the boy.

When play time comes the boy's companions are all ready at hand. He does not have to go forth to seek them yelling in the neighborhood, ringing door bells to bring the other boys out of doors. The play hour ceases at the same time for all the boys. It is not difficult to quit at 4, 5, or 6 o'clock when the bell is rung. He has no temptation to loiter.

Another point of great importance in a good Church school is the fact that the boys have men teachers for boys between 12 and 18 years of age. My own boys have greatly appreciated men teachers; and they have mentioned to me that this was the strongest reason for their preference for Church boarding school over the public school at home.

I have more or less knowledge of four of our Church schools for boys, and I can speak in high praise of all of them. They are doing excellent work; and they are deserving of far more appreciation and support than they are receiving. If I were consulted by a brother Churchman who was a multi-millionaire as to how he could best leave his money, I would tell him to leave some large fund for our Church boarding schools, the income to be distributed to them according to their records and needs.

Finally my two boys, aged 12 and 14 (one has finished his first year and the other his second), are always happy in the Church boarding school, and greatly prefer it to our excellent public school here in Pittsburgh; they have improved physically, mentally, and morally, and

Great progress has been made these

TELEPHONE
1875

months past. To meet the grim reality of war the country has been divided into twelve educational districts. President McLaurin of the Massachusetts Institute of Technology has been made Educational Director of College Training. The college curriculum is to be adapted to military needs. Institutions like Princeton and Wesleyan have already met in full the requirements, and students entering this autumn can be confident of adequate governmental as well as academic status. While the men's colleges have felt the crisis, most of them have shown great managerial ability in meeting financial loss, and Wesleyan, in addition to anticipating this past year's deficit, has secured subscriptions to cover possible deficits for the next two years. The economies practised in some colleges have more than covered deficits. The colleges here and there that still sit by the passionless waters of academic self-satisfaction and pluck Utopian flowers in Icarian valleys will die of dry rot hastened by the lack of students.

"Over There" as well as here we are dealing with our educational problems. Dr. Anson Phelps Stokes has just returned from six months in the war zone, where he studied educational conditions and promoted them. He had large share in effecting the Y. M. C. A. preliminary organization of the soldiers for such study as is possible and found French educators ready to cooperate. Plans are being rapidly perfected for the proper study of the French language, history, and character, and also of the British. Instruction in the causes of war and of America's participation in it is given a large place in the program. "Nothing will do so much"—it is authoritatively reported—"to give the soldier a keen edge for battle as the strengthening of his moral conviction by proper education."

Meanwhile the war educational campaign has been going on at home. Our Committee on Public Information has done vastly more than is commonly understood, and the outlook brightens with the addition recently of Dr. J. J. Pettijohn—who last winter managed in Indiana the greatest state-wide patriotic educational campaign the land has ever known—to the directorship of the speak-

ers' bureau at Washington. The League to Enforce Peace has cooperated with agencies the land over to inform as well as to inspire, and has the country solidly behind it in its slogan of "Win the War for Permanent Peace."

The National Committee on the Churches and the Moral Aims of the War is doing its colossal task with singular success, and incidentally—as some of us know who have spoken much for the committee—proved that the Christian Church is the central dynamo of a spiritual patriotism, and that, far from "Peter standing by the fire and warming himself," the minister in practically every place is the leader for country and for God. A man who has spoken to hundreds of patriotic audiences almost all over the country, and is speaking while this message goes to press, will perhaps be pardoned if he ventures to remark that he knows whereof he speaks, and this is not an open question.

A closing word about our theological seminaries. Mr. Micou's recent article deserved the discussion it received. Our seminaries, like our colleges, are suffering from the despoilment war has brought. But for them

"There's a happy time coming
When the boys come home.
There's a glorious day coming
When the boys come home."

All along the line, boys who have faced God in the fight and won their souls in winning for "America the beautiful" are coming home with a new sense of things worth while. I get letters. I talk with those who have been over there in recent months. I recall personal experiences. God, Christ, the eternal value of the human soul, are finding place in the minds perhaps a little careless here, possibly a little supercilious in some cases to the ministry as such. But after this baptism of fire old things will pass away, all things will be new. Our noble chaplains are leading souls up to the heights where God's sunlit summits lie. I have heard within a week of more than fifty of our boys over there who are already planning after they return to study for the ministry.

Our seminaries will be over full. May they have courage and serenity till "the boys come home."

BISHOP'S LETTER.

When I am absent it is usual for me to write letters for the *Chronicle*, but I have been under orders to keep out of touch with work as far as possible. Of course, it has not been possible to observe this injunction strictly. Workers, clerical and lay, have been obliged to lay certain letters before me, so that scarcely a mail has come without several letters of this kind.

Then, again, the Church work in Honolulu has faced the possibility—yes, the probability—of a shortage of workers, priests, teachers and others. To avert this calamity it has been necessary to conduct a large correspondence by letter and telegram with Dr. John W. Wood, Secretary of the Board of Missions, and with those whom I hoped would be suitable and willing to go. As a result of these labors and despite many disappointments—when men and women have signified their intention of going and later, finding some family impediment, have found themselves unable to do so, yet I am glad to say that most, if not all, of the vacancies will be filled.

Of the clergy needed, I supposed at one time all were engaged, but within a few days two have found it impossible to accept.

The Priory will have its full complement of teachers, though it was a great blow when Sister Olivia Mary was taken ill and had to postpone her going. This was a very great disappointment to her and to all concerned, but with my approval she appointed Miss Ledbetter to act in her place until she could herself take charge.

It has been most difficult, as all in Honolulu know, to get passage to the Islands, but on the Sachem, Sisters Caroline and Amy, Miss Ledbetter and Miss MacLennan sailed, and three days later Miss Laura Baugh left on the Enterprize, going to Honolulu via Hilo. Miss Doris Buren was to have sailed from Vancouver on September 3, but the date has been changed, and when Miss Mary Ashe can get a berth is uncertain.

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I had supposed that we had two men for Iolani, but the exigencies of war have upset everything and it is quite uncertain whether we get either, but the arrangements which Mr. Hinckley has made are admirable and thoroughly endorsed by me.

And now it may interest friends to hear something of my recreations. In May the Rev. Alfred Fletcher, once my assistant in San Diego, went with me to Seigler Springs, in Lake County, California. At this place within the space of a few acres are many springs, some hot, some tepid, others cold. There are springs containing soda, iron, sulphur, magnesia, lithia and compounds of these and other minerals. At Seigler there is an excellent hotel kept by kind and pleasant people where the fare is wholesome and varied. Besides the hotel building there are many cottages and tents, so that some 250 people can be accommodated. As we went early in the season, there were not many guests at first and it was pleasant to gather in the large room with its spacious fireplace whose blazing logs radiated warmth and cheerfulness. We were fortunate in meeting friends. Mr. von Bokkelen, for many years treasurer of the Diocese of California, who had been known to us since 1883, was a delightful companion. We talked over old days in the Diocese of California—"There were giants in those days" among the clergy and laity of the Diocese, which then comprised all the state except the Missionary District of Sacramento. We recalled the brilliant speeches in convention, when such great questions as the division of the Diocese arrayed the North against the South. But the questions were settled long ago and the Church has grown. Most of those who toiled and fought in those days are in the Church Militant no longer. We spoke of them all, the brilliant, persuasive Dr. Beers of Trinity, the scholarly Dr. Spalding of St. John's, the ex-Confederate naval officer, Dr. Foute, of Grace Church, who was on the Merrimac during her fight with the Monitor.

One of his stories was that the Confederate crew was divided into three parts—one to grapple the Monitor, one to fight, one to rush on board with jugs of chloroform which were to be emptied into the turrets. Who that heard him will ever forget his voice in the services? A San Francisco paper said of him, "When Dr. Foute says 'Let us pray,' he reminds us of the captain of a man-of-war shouting his commands!"

There was Edgar J. Lyon of St. Stephen's—what a fine man to be taken in early manhood! There was John A. Emory, "Statistical Emory" we called

him, and he is still at it as superintendent of St. Luke's Hospital and Archdeacon of California, the only one left of the old guard.

From the South came Dr. Trew, the best friend I ever had, who on his death-bed dictated a precious letter to me full of loving friendship.

There was Elias Birdsall of St. Paul's, Los Angeles, long since dead, and J. D. H. Browne and B. W. R. Taylor, both living. And then there were laymen such as George W. and C. V. S. Gibbs, "Forty-niners," sons of a former governor of Rhode Island, fine men who held on to the best American traditions during the wild times of early California history. Once George W. Gibbs told me that one reason he had survived nearly all his old business associates was that he always observed Sunday as the Lord's Day of Rest and Worship. Many of the Diocesan institutions owe much to Mr. George Gibbs' generosity.

Then there was General Merriam, gentleman, soldier, Christian. He it was who, considering the youth of the offender, saved young U. S. Grant from disgrace, and Grant did not forget it, for when he was elected President, he offered General Merriam anything he wanted—but he wanted nothing.

There was Major Hooper. Who in Honolulu did not know Major Hooper of the Occidental? Long ago when the Major was commander of the California division of the Grand Army he came to San Diego and the local men had prepared a program for Sunday. When they presented it he handed it back, saying, "Gentlemen, I have a previous engagement. I always go to Church on Sunday, and nothing but illness keeps me away." By this brave act what encouragement was given to the then young rector of St. Paul's, San Diego! Space forbids the mention of more.

To go back to Seigler's—one of the guests was Miss Sherman, the sister of Dr. Harry Sherman, the best known orthopedic surgeon of the West, who with his wife and Miss Sherman we had the pleasure of entertaining in Honolulu.

Dr. Sherman gave up his splendid practice and went into the medical corps of the Army. His only son had enlisted when the war opened.

Early in June I was joined by my daughter, Mrs. Paul Withington, whose husband, the Captain, had started for France. It was a fine place for six-year-old Restarick Withington. There was a large swimming pool filled from warm springs tempered by a spring of cold water in which he spent much time each day and learned to swim fearlessly in the deepest water. We had many pleasant trips from Seigler's. One day we went to Clear Lake, where a launch awaited us. We spent the day on its placid waters, landing at several places. At the first point visited there was a large house and fine grounds. A Californian had made this place his summer home, spending much money in making it beautiful and in entertaining in old California style parties from "the city." The property and fortune came to an only daughter, who fell in love with a Serbian, a street-car conductor much younger than herself, and married him. In a few years she died, leaving the Serbian a rich man, but one who did not care for this beautiful but isolated home, which is now in the hands of a caretaker and looks deserted and run-down. All this we learned from the owner of the launch, who also ran the boat. We were

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at once impressed with the fact that he was an educated and traveled man. He had been all over the United States, and talked also of the Bermudas, Cuba and Honolulu. Visiting his house on the lake at the foot of Mount Uncle Sam it was evident that he and his mother were people of refinement and culture. Well-filled book-cases, in a tastefully furnished room overlooking the lake, made us wonder who he was and why he chose such a life. He had a walnut orchard planted, he took parties on the lake, but every action told that he was an educated gentleman. Later we learned his history, which we will not relate here, but behind all the outward evidences of culture and refinement was a sad story of love, disagreement, separation and then isolation.

We landed at Lakeport for luncheon and made our way through the Courthouse yard to a place where an old-fashioned dinner was served in a "help-yourself" way. There was certainly plenty to eat and the food was well cooked.

On our return we found under the trees in the Courthouse yard a number of oldtimers seated on a bench in a shady place and on the grass a number of Indians, men and women, lying down. In stopping to talk we found that Lakeport has about 800 population, that Lake County has 8500 people, that there is not a mile of railroad in the county, that the beans grown near the county seat, and the pears also, are said to be the best in the state and are canned and shipped. We further learned that the people are intensely patriotic, that they have gone "over the top" in the purchase of Liberty Bonds, and doubled their Red Cross quota, and woe be to any who make disloyal utterances! The Roman Catholics are strong here, but there are three other places of worship, including ours.

On our return we landed at Soda Bay, where there is a large soda spring. This used to be a well patronized resort, but the hotel and other buildings are now in charge of a caretaker, and the only lively thing we saw on the place was a hungry parrot. While we were at Seigler's there were several forest fires, one of which came within about a mile of the hotel, but the damage was chiefly to the undergrowth and not to the larger trees. We walked somewhere every day or rode to see other resorts, for nearby are many springs, hot and cold, to which people flock in the summer. They like the heat of the interior for a change. With us, as it got to be a regular thing to have it 95 degrees in the shade in the middle of the day, we decided that the cool weather of San Francisco would be more beneficial, so we returned by auto stage through the beautiful mountains, by elec-

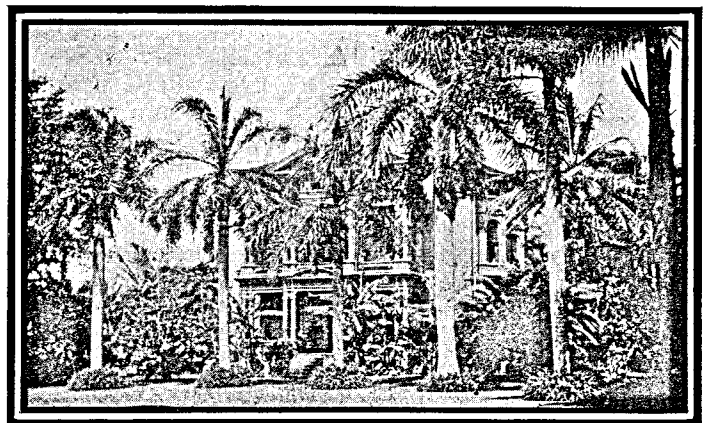
tric railroad through the Napa Valley, and by steamer from Vallejo to San Francisco, where in a few days we secured comfortable apartments.

San Francisco has been showing in every possible way its enthusiastic interest in the war. The people in the East who talk about the apathy of the West ought to come and see and hear and then go on to Honolulu and learn that in national life as in the human body the blood flows fastest at the extremities. For some time there was a procession of some kind once a week. There were frequent speeches and addresses and every outward evidence that hearts and minds were "Over there." San Francisco stood above any city in the proportionate number she has sent into the service by voluntary enlistment. The city has done splendidly in answering all calls for subscriptions to loans, to purchase of W. S. S., contributions and other agencies. The war exhibit, with which the press has made you familiar, was most interesting and instructive, and was daily visited by thousands. A young Canadian who had lost a leg in France was detailed to tell the people about the guns, mortars, airplanes, etc. There were guns taken by British, French and Canadian forces, remains of Zeppelins and airplanes, still bearing shrapnel marks, and greatest of all there was the tank "Britannia," which twice each day went through barbed wire entanglements, over a pile of railroad ties and other obstructions, and then knocked over a frame house greatly to the delight of crowds. The proceeds went to the Red Cross. I have talked with people in all walks of life, but I have never heard a whisper of anything but loyal determination to carry on and a firm belief that there must be no end to the war until there is the right ending of a defeated Ger-

many and all that for which Germany stands. I have met many who have lost relatives, but they were proud of the sacrifice. Everyone wants to do something and is trying to find what to do and what to give. It is true that not many are giving till it hurts, except those who are giving their sons or lovers or husbands, but these are giving willingly. There may be those who, like Artemus Ward, were willing to "sacrifice anything to win the war, even if it took all his wife's relations," but I have not found them.

Of the many pleasant trips we have taken, that to Camp Fremont was the most instructive. We were to be the guests of the genial Major Sam Johnson, whom we found at the door of his tent to welcome us. While waiting for luncheon we met several officers, and at last General Leitch came and we all adjourned to the quarters of the officers' mess. After luncheon Major Johnson took us in his car to see the camp and its various activities. We saw drilling, throwing grenades, machine gun practice, rushing or crawling from one position to another. The bayonet exercise amused us greatly, not particularly the sticking of bags of straw, but the various squads of men who stood in a circle with a non-commissioned officer in the center. At a gesture, yelling as he came on, one would attack the officer, who, with a stick with a ring at one end held it here and there for the soldier to thrust the bayonet through. While this was being done the rest of the men hissed and shouted and yelled out, "Down the Baby Killer" and "You bomb hospitals, you do," "Go for the Woman Killer," "Remember the Lusitania," etc. Some of the men got very excited and worked up to a frenzy, greatly to the delight of young Restarick, who was

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loth to leave the scene. When we bade Major Johnson goodbye, Mrs. Withington, Mrs. McGrew, the boy and myself felt we had passed a very enjoyable and instructive day. It was fine to see these strong young men ready and eager to go over to put down the wrong and make right prevail. There has never been a nation in history more united in war than the American people are today in what they know is a just and righteous cause without an idea of selfish gain.

Sorrowful duties have come to us here. Miss Eva M. Stevens, who for so many years made her home with us, passed out of this life July 29th. She had been long ill and some of us had visited her daily. She was a noble Christian woman and was as one of our own family. We were glad to be here at the end to personally attend to the laying of our dead away in the family lot in the cemetery at Sacramento beside her parents, whose burial service I had read years ago. A full account of her death has already appeared in the Chronicle. The other sad duty was in connection with Miss Rebecca Rouillot, an account of which was published in the August Chronicle.

We have met many Honolulu people, Mr. Robert Catton several times, and one day we took tea with the family in their Berkeley home, which was designed for the owner by a man whom I had known as a boy and whose parents, the Rev. and Mrs. Ratcliff, the Cattons had invited to surprise us. Mr. Ratcliff had been my assistant for some time at St. Paul's, San Diego, and we had not met for years.

Another day on our way to Berkeley on the ferry we met Mr. and Mrs. Talbot (nee Renny Catton), and when we were in the University Library we met Mr. Stannard, recently a teacher at Iolani, who showed us all over the university grounds.

One day we went to Oakland and dined with Mrs. Glade and Miss von Holt, and, of course, we had much to talk about. Miss Tweed and Miss Schaeffer we saw on their way home; also Dr. and Mrs. Morgan and Mr. and Mrs. A. A. Young. Mrs. C. B. Cooper and children were at the Clift. We went to see them off on the transport and found that

when the Honolulu passengers came to the dock, orders had come that no Honolulu passengers were to be taken. Sea travel is an uncertain matter these days, but everyone takes it patiently and without complaint, for they know it is necessary.



PRAYER OF DEDICATION OF A SERVICE FLAG.

"Almighty God, who telleth the number of the stars, and calleth them all by their names, accept at our hands, we pray Thee, this flag, as the pledge of our devotion to the cause of liberty, and as the sign of the constancy and valor of our sons, that it may ever remind us of the sacrifice by which alone the world can be redeemed, and which was manifested in Thy Son, our Saviour, Jesus Christ." *Amen.*



CALIFORNIA.

DIOCESAN ROLL OF HONOR.

Every Parish and Mission has its Roll of Honor, the names of its sons in the service.

At the Bishop's suggestion, the Commission will compile a Roll of Honor of the whole Diocese.

Please, therefore, send a list of the names of your men and women who are serving Uncle Sam. And if you know where they are located, name of camp at home or abroad so the Church War Commission can put the Chaplain at the camp in touch with them. In the Cathedral, the Bishop's Church, a complete record will be made, and it is hoped a Service Flag of the whole Diocese will be displayed at next convention. Send list to

FREDERIC M. LEE,

Treasurer, Church War Commission,
585 California Street, S. F.



HELPING IN THE WAR.

It is good to realize that universally our clergy and laity are anxious to help in the war. Almost everywhere patriotic services are being held, service flags are being raised, and there is an eagerness to show an interest in those who have gone away. The important thing, however, is when the boys have gone that something should be done to keep in

touch with them. It is for this reason that our Church War Commission has been organized and throughout the country the clergymen have been asked to fill out registration cards so that the boys may be followed wherever they may go.

It seems a small thing to ask to have these cards filled out because the work of our chaplains everywhere, especially in the camps, is entirely dependent upon it. For producing practical results the filling out of a card is infinitely more important than putting a star on a service flag.

It has come to our notice that many who have the responsibility are not seeing to it that these cards are sent. The call went out for them throughout the country months ago; yet in many cases no attention has been paid to this important detail. This type of failure leads to the loss of battles by armies; and it is leading to spiritual loss in the relation of our Church to our boys who are in the service. The singing of patriotic hymns, the reading of prayers, and fervid speeches on patriotism avail little unless we attend carefully to those details which are essential to success.

HERMAN PAGE.



WASHINGTON, D. C., OFFERS PRAYERS FOR VICTORY AND PEACE EVERY DAY AT NOON.

The people of Washington, D. C., observe 12 o'clock each day as a special time to offer prayers for victory and peace. A committee, so formed as to be representative of all the people without regard to religious denomination, creed, sect, or race, promoted this ob-

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servance, according to John G. Capers, chairman of the committee.

The President has authorized the heads of all Government departments to sanction this observance through their chief clerks. The Secretary of War permitted a signal for the ringing of the bells to be fired from the top of an office building. The District Commissioners issued a statement giving their sanction to the observance. "This sanction carried authorization through the Public Utilities Commission for the observance of the movement by street and traffic which stops on specified days, during the time of prayer," said Mr. Capers.

Posters similar to those of the Liberty Loan drives and the Red Cross campaigns have been made and will be hung in all churches, Sunday schools, clubs, hotel lobbies, banks, and restaurants. "Give a moment to God" is the suggestive phrase of the posters. These posters call the attention of the public to the necessity of prayer for the success of our allies and of enduring peace.



OUR HONOR ROLL.

The object of publishing our Honor Roll in the *Chronicle* from time to time is that we may honor our 184 men in fact as well as in name—to make more intimate the personal knowledge and acquaintance of every Churchman on that Roll—to show each man that the Church individually and collectively is back of him and proud of him and praying for him, not occasionally, but every day.

News of each man in the service and letters of unusual interest are earnestly requested both for the people at home and for the boys "Over there" to whom the *Chronicle* is sent whenever possible. Addresses are requested for this purpose. Every man on the Honor Roll should receive a copy of the *Chronicle*, but in order to do this, \$10 a month extra would be required to get out the extra copies needed. If ten readers of the *Chronicle* will hand in their subscriptions it can be done.—Ed.



ISLAND CHURCHMEN IN THE WAR.

Two more names have been sent in for honorable mention, as Island Churchmen now serving in the war, though not eligible for the Diocesan Honor Roll because they had left the Islands long before 1914.

Colin McLeod Campbell and his brother, Donald Rhodes Campbell, in His Majesty's service (the Navy) were sons of Dr. Campbell, a well-known government physician for years at Waimea, Kauai. Their mother was Miss Mabel

Rhodes—a cousin of Mr. H. M. von Holt. The parents were married in the Cathedral and the two sons were baptized on Kauai by Canon Mackintosh.



ST. PETER'S SERVICE FLAG.

Sunday, the 18th day of August, after Morning Prayer, a service flag mounted as a banner, containing twenty stars, was unfurled at St. Peter's Church. The ceremony was reported as an impressive one. During the singing of a hymn, the warden and two men in uniform carrying the flag, marched from the main entrance up to the chancel steps and turned facing the congregation. When the hymn was ended the names of the men were read by the priest, who then received the flag from the hands of the warden and placed it at the left side of the altar. A good-sized American flag was previously placed at the right side of the altar. While the congregation stood in silence the organ played "The Star-Spangled Banner." Two authorized prayers were said, one for the men in the army and the other for all the nations at war, after which the authorized hymn, "God help us win this war" was sung. A patriotic sermon was preached by the priest in charge. The names of the men appeared in the August number of the *Chronicle*. Since then two more stars have been added to the banner, Mr. Tyau Mau, a graduate of the College of Hawaii this summer, and Mr. Anderson Lee Yuck.



BISHOP MCKIM AT ST. PETER'S.

The Thirteenth Sunday after Trinity, August 25, at the 11 a. m. service, the Rt. Rev. John McKim, Bishop of Tokyo, confirmed 20 persons. The class of candidates was prepared by the priest in charge for last Easter, but owing to the absence of our Bishop they have been waiting patiently until now. After the confirmation, a celebration of the Holy Communion followed. Bishop McKim addressed the candidates and the congregation on "The Growth of the Spiritual Life," which was faithfully interpreted. All the confirmed persons received their

first communion and they were very thankful and happy for this blessed gift of God. Following are the names of the candidates: Ruth Lu Tet Len, Sarah Shui Liam Yap, Beatrice Chun Moy Yap, Maud Chun Len Yap, Dorcas Chun Oe Yap, Florence Tet En Chung, Esther Yun Kin Chang, Kathleen Yun Yin Ing, Rebecca Su Hee Chow, Yun Kiau Zane, Chuk En Kau, Len Tai Lui, En Tet Ching, Kui Kiau Liu, Kai Min Soong, Peter En Tau Chow, Chas. Afong Char, Fook Shin Ching, Andrew Chang, Yit Sing Ching.



BISHOP MCKIM AT ST. MARY'S.

A united service was held at St. Mary's, Moiliili, on the evening of August 25, in which the people of Moiliili and Holy Trinity took part. Several members of the Trinity choir were present and took an important part in the service. Besides a number of white people and Chinese, there were approximately eighty Japanese men, women and children. Never before in the history of St. Mary's Mission has there been such a large gathering on record.

After the evening service, ten young men and five women (including three Chinese women) were presented by the Rev. P. T. Fukao and received the "laying on of hands" by the Rt. Rev. Bishop McKim of Tokyo.

It was a matter of regret that, for some reason or other, a few were unable to come to receive confirmation. The Bishop gave an impressive sermon in Japanese which greatly strengthened the faith of his hearers.

In spite of the fact that Mr. Nagaishi is away from St. Mary's Mission, the work is being carried on steadily. The Rev. P. T. Fukao, priest in charge of Holy Trinity, takes charge of the evening service at St. Mary's and also conducts a prayer meeting on every Wednesday evening at Moiliili, which greatly helps the people in their faith.

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BISHOP MCKIM VISITS MAUI.

On Sunday, September 1st, the Rt. Rev. John McKim, D.D., Bishop of Tokyo, Japan, paid an episcopal visit and preached to the congregation of the Church of the Good Shepherd, Wailuku. He took for the text of his sermon the nineteenth verse of the twenty-sixth chapter of Acts: "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision."

The message of the Bishop was timely, interesting, and instructive. He said that one of the best evidences of the dynamic of the Christian religion was to be found in the life and missionary labors of St. Paul. The great apostle had a gospel which he did not learn of men, but which was revealed to him by God through His Holy Spirit, a gospel which met the apostle's own deepest need, and which he knew would meet the deepest needs of men in every age and clime.

In his application of the text to modern life, and especially to the life of the American people, the Bishop said there were three besetments, in particular, against which we should be continually on our guard. First, in the realm of practical affairs, for it is our boast that we are a practical people,—we have need to be guarded that we do not lose sight of those great ideals of life which Christ holds up before us as those only worthy of attainment. We have need, further, to guard against cynicism. While just, constructive criticism is good, cynical criticism is an evil, an evil which, perhaps, harms no one more than it does those who indulge in it until it becomes the very atmosphere of their lives. Lastly, we have need to guard against that evil which is the mother of so many other evils—the love of money. The best and noblest things of life cannot be interpreted in terms of money, nor obtained by money.

On request, Bishop McKim gave a short gospel address to the congregation of the Japanese Christian Church on Sunday evening. This address was in the Japanese language, a language in which the Bishop is a fluent speaker. On Monday, after a confirmation in the morning at 9 o'clock at the Church of the Good Shepherd, he visited St. John's (Chinese) Church, Kula, where he preached on the weapons of the Christian warfare.

On Tuesday afternoon he addressed the Woman's Guild of the Church of the Good Shepherd, which met with Mrs. J. J. Walsh, at her home in Kahului. In this address the Bishop gave a short resumé of what had been accomplished in Japan by the American Church during the half century in which her missionaries have been laboring there. It was an illuminat-

ing address in which reference was made to the Church's success in establishing Christian congregations and adding communicants; in founding and developing schools and colleges in which the youth of Japan are brought under Christian influences; and in ministering to the minds and bodies of the people, without distinction of creed or station in life, in hospitals, and in other institutions which the Church has established, largely through Bishop McKim's personal efforts, though he modestly refrained from saying so. Nor did he mention the fact that he is the presiding Bishop of the Nippon Sei Kokwai (or National) Holy Catholic Church of Japan.

Those who were privileged to meet and hear Bishop McKim on Maui will always have pleasant memories of him.

J. CHARLES VILLIERS.



CATHEDRAL REGISTER.

BAPTISMS.

- Aug. 3—Muriel Kekaiaulu Heen,
by the Rev. L. Kroll.
" 12—William Meu Fah Mark,
by Canon Ault.
" 25—Margaret Winifred Donald,
by Canon Ault.

MARRIAGES.

- Aug. 1—George Brandt,
Esther Hansen,
by the Rev. L. Kroll.
" 3—Henry Lawrence White,
Edith Mary Adney,
by Chaplain J. K. Bodel, U. S. A.
" 10—George Levee Bennethum,
Mertie Ludington,
by the Rev. L. Kroll.
" 10—George Justice,
Thelma Barrett,
by the Rev. L. Kroll.
" 10—Alexander M. Rose,
Ruth Bertelmann,
by the Rev. L. Kroll.
" 15—Nicholas Nanassy,
Lillian May Osgood,
by Canon Ault.
" 17—M. L. Horace Reynolds,
Gertrude Amanda Lothman,
by Canon Ault.
" 24—Charles Arthur Simpson,
Nellie Pearl Littlejohn,
by Canon Ault.
" 31—Alfred Merwin Simpson,
Dorothy Podmore,
by Canon Ault.

BURIALS.

- Aug. 3—Gen. Edward Davis, U. S. A.,
by Canon Ault.
" 7—Isabella Kuiheimana Kalani, aged
3½ years,
by the Rev. L. Kroll.
" 26—Walter Gifford, aged 39 years,
by Canon Ault.

General Offerings	\$254.95
Hawaiian Congregation	42.90
Communion Alms	21.35
Specials	8.35

Number of communions made during the
month of August 276

OFFICIAL ACTS OF BISHOP MCKIM OF
TOKYO.

Acting for Bishop Restarick.

August 18, Sunday—At St. Elizabeth's at 9 a. m. confirmed class of 16 Koreans presented by the Rev. John Pakk, and made address.

At St. Elizabeth's at 10 a. m. confirmed 16 Chinese presented by the Rev. F. W. Merrill, and also addressed them.

At St. Mary's at 7:30 p. m. confirmed 3 Chinese and 11 Japanese presented by the Rev. P. T. Fukao.

August 25, Sunday—At St. Peter's at 11 a. m. confirmed a class of 20 Chinese presented by the Rev. Kong Yin Tet, and delivered an address.

August 30, Friday—Confirmed one person at Cathedral. (Private.)



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St. Andrew's Parish Branch of the Woman's Auxiliary will meet on the fourth Tuesday of every month at 3 p. m. First meeting September 24 at the Parish House.

The Guild meets on the second Monday, beginning on Monday, September 9, at 3 p. m., for its first meeting after the summer vacation, at the residence of Mrs. W. L. Emory.

St. Andrew's Hawaiian Branch of the Woman's Auxiliary and the Ahahui Iolani meet on the second Tuesday of each month at Davies Memorial Hall at 3 p. m., beginning October 14th.

St. Andrew's Hawaiian Junior Auxiliary will meet every first Tuesday; beginning October 7th, at Davies Memorial Hall.

A Diocesan meeting of the Honolulu Branch of the Woman's Auxiliary will be held at the residence of Mrs. Arthur G. Smith on Thursday, September 19th, at 3 p. m., at which the Rt. Rev. John McKim will give an address. It is expected that every Branch in Honolulu will be well represented by delegates. The offering for the day will be for Bishop McKim's leper work in Japan.

St. Peter's Junior Auxiliary planned and gave a very creditable entertainment at Davies Memorial Hall on the evening of August 23rd, which gave them the sum of \$110 with which to pay their pledges for the year. This branch numbers 25 members, of which Miss Anna Chang is president. Largely through her efforts and leadership a comedy in two acts, entitled "A Burning Question," was produced. The play was very suitable, as only girl characters were required and the scenery was simple. The program opened with a Junior Auxiliary chorus, "Forget-me-not"; then Mr. John Zane, an artist of local fame, produced a number of his cartoons and caricatures, which greatly amused the audience, after which the play followed. These Chinese girls are very wide awake and progressive and have had excellent Auxiliary reports since their organization two years ago.

◆◆◆◆◆ GROWING OLD.

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name;
And so we are nearing the journey's end
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old;
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring a-down the way.

A little more love for the friends of youth,

A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little nearer to those ahead,
With visions of those long-loved and dead;

And so we are going where all must go,
To the place the living may never know.

A little more laughter, a little more tears,
And we shall have told our increasing years;

The book is closed, and the prayers are said,

And we are a part of the countless dead.
Thrice happy then, if some soul can say:
"I live because he has passed my way."

—THOMAS B. BERRY, S. T. D.

The Rev. Thos. B. Berry, S. T. D., Warden of the De Lancey Divinity School, entered into life eternal May 12th, 1918, at Geneva, New York.

These verses were found in Dr. Berry's writing book and were read at the farewell service in Geneva by Rev. Dr. Sills.

◆◆◆◆◆ AN APPRECIATION.

At the ripe age of 77 years, Mrs. Sanford B. Dole entered into rest on the 29th of August. In the death of Mrs. Dole this Territory has met with a great loss. A distinguished career is ended, and some day when the tale of her beautiful life is unfolded we shall realize how great is that loss. Her leadership in the promotion of reform movements and charitable organizations in the Islands is well known, as well as her ability as a writer. To all this may be added a beautiful character, the gracious charm of manner of a true born American gentlewoman and the universal testimony is that she was eminently fitted for her arduous position as "First Lady of Hawaii" to stand beside her distinguished husband, as the wife of President Dole of the Republic of Hawaii.

She was greatly beloved by all who had the privilege of her friendship. Love, kindness and gentleness were the magnetic traits of her character which drew everyone to her, both old and young. It is not too much to say that in life she was *universally* admired and loved and in death *universally* mourned and honored.

OBITUARIES.

DAVIS—In Honolulu, August 30, 1918, Mrs. Caroline Anna Frances Davis, wife of the Rev. Samuel H. Davis of Kona, Hawaii, aged 87 years.

Mrs. Davis was in feeble health for many years and made her home with Sisters Beatrice and Albertina at the Sisters' Cottage, Priory Compound.

Mr. and Mrs. Davis came to the Islands with Bishop Willis in 1872. They began their work at Lahaina, Maui, and were afterwards transferred to Christ Church, Kona, where the Rev. Samuel H. Davis still lives in retirement. Mrs. Davis was buried from the Cathedral on Sunday afternoon, September 1st, Canon Ault officiating.

COOKSON—In Honolulu, September 1, Mrs. Susan Powell Cookson, wife of C. W. Cookson, aged 63 years; native of Bingham, Nottingham, England.

She is survived by her husband and one son, who is manager of a plantation in the Malay States. With them she came from England to Fitchburg, Mass., which was her home for 35 years. She was always an active worker in the Church, both in Fitchburg and in Honolulu. Canon Ault conducted the funeral services from the home in Puunui on Sunday afternoon, September 1st.

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FORM OF SERVICE FOR CHURCH SCHOOLS.

The Board of Religious Education of the District of Spokane has put forth a Form of Service for use at the opening of Church Schools, and says in the introduction:

"Our Church lays special emphasis on Worship; therefore, in the education of our children nothing can be more important than that they be trained in the worship of the Church. They should be trained in proper habits of worship. All who have used a well-planned service for the Church school are invariably impressed with its educational value."

The Church Schools around the Cathedral Close have the highest privileges in this respect, for the four hundred children assemble daily in our beautiful Cathedral for a short morning service and the boarders for Choral Evensong at 5:30. The educational value of such services is very great, for in such a devotional atmosphere the spirit of reverence and worship must be absorbed, and some of it, at least, retained for life. Nor must we overlook the value of an intimate knowledge of the incomparable English of the Prayer Book and the wonderful hymns handed down from the ages. The children sing heartily and the services are inspiring for grown-ups as well.

ST. PAUL'S SCHOOL, WALLA WALLA.

This school for girls in the rapidly-growing State of Washington has accommodations for only fifty boarders, which, with ninety-one day scholars, made 141 in all last year. For high school pupils the tuition was increased from \$400 to \$500 a year, so that the prospect of meeting expenses was good last year. There is, however, a heavy debt of \$30,000, which has for some years threatened to close the school—just as Brunot Hall and Houston have been closed. Bishop Page is appealing to generous men and lay-women who believe in education, especially religious education, to help him to reduce this debt that St. Paul's may steadily increase its beneficent work.

ST. JOHN'S CHURCH, KULA.

Mr. Kau Yau Yin, a lay reader of St. Peter's Church, has been sent to Kula by the Council of Advice to take charge of the work left vacant since July 17th by the late Rev. Shim Yin Chin. Mr. Kau was accompanied by his wife and three children, who will be a comfort to him and a help in the work. Mr. Kau

had the experience of taking charge of a mission when Rev. Y. T. Kong had a seven months' vacation in 1913.

Now he conducts all Sunday services and Sunday School. On week days he teaches a school of 24 pupils, and when the regular school year opens he expects the number will be doubled.



ST. PETER'S CHINESE SCHOOL.

St. Peter's Chinese Summer School has been conducted during the month of August, holding a morning session from 9 to 12. Summer school will close on September 6 and reopen on September 16 for the regular school year. Many pupils have been working during the summer, so the number was not as large as the past year, yet we have more than 30 pupils in daily attendance.



Trinity Day and Night School for Japanese Boys will open on September 16th. Miss Schaeffer and Mrs. M. L. H. Reynolds, nee Lothman, will continue in charge.



HONOLULU MILITARY ACADEMY

Judging by the number of new Church boys enrolled at the above institution we conclude that many parents will agree with Dr. Diller, whose timely and excellent article we give to our readers in this School Number.

The Academy is fortunate in securing a Church Chaplain this year in the person of the Rev. Jas. F. Kieb, who will not only exercise a spiritual oversight of the boys, but will also hold the important position on the faculty of instructor of advanced classes in history, both ancient and modern. The Academy is to be congratulated, for Mr. Kieb is endowed with special gifts as a teacher. He has not only a well-stored mind, but also the ability to impart that knowledge to others.

HAMPTON INSTITUTE'S STORY.

Peabody, Francis G. Education for Life: The Story of Hampton Institute.

Told in connection with the Fiftieth Anniversary of the foundation of the school. Illustrated. Pp. 393. 1918. New York: Doubleday, Page & Co. \$2.50, net. Postage, 15 cents.

This book is more than the story of a school for enlightening and uplifting the colored race, impressive as that story is. It comprehends the record of a man to whom that school owed its beginning and its first quarter-century of growth—General S. C. Armstrong. "An institution may rest on either of two foundations," says Mr. Peabody in his Introduction,

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"on a plan or on a man." Hampton Institute rested, primarily, as has been conceded, on a man; but the man had a plan. It was a growing plan of industrial education for the negro. It had to meet the need of a race, and of the nation. General Armstrong had commanded colored troops in the war then just ended, and had become interested in the negro problem. Color did not concern him so much as character. He was born in Hawaii, where dark skin was common, and not held so much in prejudice by those of American birth. He seems to have been born to teach, and to administration. His own college days were spent at Williams, and of the head of that institution he later wrote: "Whatever good teaching I may have done has been Mark Hopkins teaching through me." Booker T. Washington has testified to General Armstrong's good teaching. The latter was a good teacher, after being a good soldier. He was a great administrator. He had a worthy assistant and successor in Dr. Frissell. Their half a century of service for the negro and the Indian deserved the tribute this handsome volume accords.

The above volume will be read with more than ordinary interest in Hawaii, because it contains a review of the life of one of its most distinguished sons, Gen. Samuel Chapman Armstrong.

OLD STONE HOUSE.

When Bishop Restarick arrived in Honolulu in 1902 one of his inheritances was Iolani School—a student body without building or equipment. "Old Stone House," the boyhood of Gen. Armstrong, was vacant. This, Bishop rented for the purpose. Then he journeyed to New York in the hope of raising the sum of \$22,000 to buy the property. He interested many of Gen. Armstrong's warm friends and supporters, who gave liberally to preserve the historic old place and perpetuate his name. For sixteen years the old building has served its purpose as a Boys' School under the old name Iolani. It has always been the Bishop's intention to rebuild and to name the assembly room Armstrong Hall—but the stringency of the times has not admitted of new undertakings, at least not in war times.

The one aim at present is to keep the school going that it may continue to help the many deserving boys that knock for admission. The outlook in students for the present year is surprising. More boys have applied than can be accommodated. This in spite of the war demands on labor which have affected so many schools all over the country. Two hundred boys is the capacity, and of this

number only 40 boarders can be provided for. The price of tuition has been raised somewhat, insuring a better income and, unless unforeseen advances in the cost of living appear, the school hopes to complete next year without deficit.

Owing to unavoidable causes the Bishop faces a deficit of \$4000 at the present time. But this can easily be raised by subscription if our good Christian people really believe in Missions. Our Lord's command was to "go into all the world and make disciples of all men." Through the medium of schools and hospitals the Christian Church has blazed its way in foreign lands. How have these institutions been supported? By the heathen we sought to convert? No, by gifts of the faithful who believe in Missions. Is it the policy of the Board of Missions to say to the Apostle whom it sends, "Establish schools and hospitals, but see to it that the ledger balances! In dollars and cents make these institutions pay for themselves!"? We know it does not. The Board uses every effort to develop the gifts of the faithful—to educate and train the people in giving to Missions as a Christian duty.

Millions have been poured into the Foreign Field for generations without thought of returns except in souls brought to Christ. How is it here in Hawaii? Since 1820 have the ledgers of the Missionaries ever balanced in dollars and cents? No, nor do they balance yet! They are supported by endowments liberally provided by the faithful.

One needs only consult a Year Book of the Hawaiian Board to see the enormous sums given to support the institutions under its care.

Nothing but lack of faith and the shifting of responsibility can close the doors of Iolani School. Those who have studied the matter carefully declare that the importance of making of these alien students *American citizens* with high Christian ideals for this American Territory, should appeal to Americans more than do Missions in a Foreign Field. To the

believer in Missions, the possibilities of raising up leaders to evangelize China and Japan, justify the outlay and give a sufficient *raison d'être* of such a school as Iolani.

Already, through appeals in the *Chronicle* and personal appeals made by the Committee, gifts are beginning to come in. Again the *Chronicle* asks that this \$4000 deficit may be cancelled by the Bishop's return in October, that he may not have to draw upon his newly-acquired strength to carry this additional load.



A FALSE RUMOR CONTRADICTED

It appears from a friend of the Rev. J. J. Cowan that a rumor has been current somewhere that he was asked to resign. The friend is anxious that this rumor be contradicted in the *Chronicle*. We are glad to give publicity to a denial of there being any truth in the rumor. The only ones having authority to ask for his resignation would be the Bishop or, in his absence, the Council of Advice, and certainly neither of these made any such request; in fact, his resignation came to them as a surprise.

We hope that Mr. Cowan's work in British Honduras will be blessed, and we deeply regret that Kohala is without a priest. In these days of scarcity of clergy it will be difficult to fill the vacancy.



PERSONALS.

On August 17th, Sisters Caroline Mary and Amy Martha arrived, bringing with them Miss Nina Ledbetter and Miss MacLennan for the faculty of St. Andrew's Priory. They were met at the steamer by Mr. L. Tenney Peck, who in his beautiful car conveyed them to the Priory and gave them their first view of Honolulu sights and scenery.

Miss Baugh, another Priory teacher,

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arrived on the Enterprise via Hilo on August 20th, Miss Ashe on Sept. 14th, and Miss Buren will come later via Vancouver.

On August 23rd the Rev. W. F. Madeley and Deaconess Newbold, two of Bishop McKim's workers, were passengers on a T. K. K. boat, returning to their station in Sendai, Japan, after a furlough in the States; also Mr. Wagner, a Missionary to the Philippines to join the faculty of the Baguio School for Boys. They were guests of Mr. and Mrs. John E. Baird for the day.

Mrs. John E. Baird, who has not been in good health lately, has gone to the Coast for a few weeks' change and rest. Mr. Baird continues about as usual, but is not able to go out for drives as much as formerly.

Mrs. Charlotte Pentland and daughter are leaving soon for Toledo, Ohio, where they expect to reside permanently. Mrs. Pentland will be a great loss to St. Andrew's Parish, with whose every activity she has been continuously identified for the past four years. Our best wishes follow her.

Miss Mabel Schaeffer returned from her vacation in good time for the opening of Trinity School. She has been receiving a hearty welcome. We are glad to see her back in her old place in the choir.

Capt. Chris Burlingame's promotion has taken him and his charming wife (Catherine Raymond) from us to Batle Creek, Michigan.

Capt. Robert Elder White, 25th Infantry, has been ordered away with his regiment. Mrs. White (née Mary von Holt) will remain with her parents for the present.

Mrs. Jessica Pascoe has returned from her summer vacation spent at the Volcano and will reopen St. Peter's School on September 16th.

Dr. A. G. Hodgins has volunteered for overseas service and goes in October. By the Mission staff he will be held in grateful remembrance, and by the many others to whom he has ministered gratuitously in our schools during the past sixteen years. As a skilful surgeon his gifts will be needed at the Front, and we bid him Godspeed in his glorious work for suffering humanity.

From Bishop Restarick comes the word that Dr. John W. Wood is obliged to cancel his ten days' schedule for the Dis-

trict of Honolulu and will merely spend the day as he passes through to the Orient on October 8th. It is a great disappointment to the Church people in general and to the workers, but they will try to make the best of it and will look forward to his visit next June on his return from the Foreign Field.

An important conference of workers in Japan and the uncertainty of getting there on time if he made the ten days' stop over, as planned, led him to postpone his visit until next year. Bishop Restarick had intended to sail with him on the Siberia Maru, but found it impossible to secure a berth. He therefore booked on the Manoa and hopes to be in Honolulu early in October. Everyone who has seen the Bishop recently reports how well he is looking. His seven months' rest has wrought a marvelous change, and he is anxious to be at work again.

Mrs. F. N. Cockcroft and daughter Ruth of Lahaina arrived on Saturday and are guests of Mr. and Mrs. James Wakefield.

Mrs. S. K. Oakes has returned from her vacation at Lahaina, where she was the guest of Miss Caldwell, and will take up her new duties at Iolani School on September 16th.

Mr. Pierce Rogers begins his second year at Iolani School, and Miss Jessie Maddison has accepted a position on the faculty. Miss Maddison was formerly principal of St. Andrew's Priory.

Bishop McKim and the Rev. F. W. Merrill are renewing a friendship of many years' standing. They were fellow-students at the Nashotah Theological Seminary 40 years ago.

The anxiety of the Rev. and Mrs. F. W. Merrill over their son has been relieved by a letter from him from the Front which tells of his being "gassed," not wounded as the message said. The mistaken report was caused by the fact

that he was in an unconscious, blood-soaked condition when brought to the hospital, but the blood was accounted for by the fact that there was a badly wounded man in the cot above him. That he has now recovered was joyful news to his family and friends.

AN ANNIVERSARY.

The Rev. Jas. F. Kieb celebrated the 15th year of his priesthood on September 8th by a 7 o'clock celebration of the Holy Communion at St. Mary's, and he afterwards baptized his first Chinese convert to Christianity, presented by Miss Van Deerlin.

At Epiphany he conducted the Sunday

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School at 9 a. m. and preached at the eleven o'clock service at the Cathedral. He also began his ministerial duties as chaplain, holding a service at 4 p. m. at the Honolulu Military Academy.



FRANKLIN SPENCER SPALDING,
Bishop of Utah.

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

By CAROLYN G. DICKERMAN.
(Continued.)

"What Frank Spalding failed to get through the college curriculum, he received outside of it." The gift of leadership was his and he was prominent in the debating halls and on the college papers. He carried off the first prize of \$150 on the Lynde Debate at Commencement, which he wrote his mother he wanted the honor of principally for her sake. "Frank entered college clean, true and strong and left it the best known and best loved man in his class." "He was known to his own class and to all the lower classes as 'Old Pop,' which was an abbreviation for Old Popularity."

When the time came to choose a calling, "Spalding elected pedagogy, with the thought that he might become a teacher, and international and constitutional law with a view to entering the legal profession." Although Church Orders strongly appealed to him, he hesitated until he felt a clear call, and there was also an objection to the ministry as a profession which I again find exactly in line with my own youthful feeling and which led me for many years to steadily decline many opportunities to take up definite Church work under a salary. Frank wrote to his mother: "I can't get over the feeling about being supported on other people's money. I have hated the idea since I put on the first pair of missionary box pants. In the same way the whole life of the clergyman is not independent somehow. But perhaps I am all wrong. Still if I am really called to the ministry perhaps I ought not to feel that way." His biographer continues to say: "The great contribution which Frank Spalding has made to the Church is the demonstration that an independent mind may enter the profession of the ministry and be free—to seek the truth, religious and social, and to proclaim it, provided he is willing to pay the price of freedom." * * * "The ministry appealed to Frank Spalding in its missionary aspects, where heroism and idealism offered clear and unmistakable utterance." * * * "It was not a question of serving Christ but of serving men. Christ he had resolved

to serve at his Confirmation, and Him he would serve whether he entered the law, medicine, teaching or the so-called ministry. The real question was in regard to the walk of life where a man could make the best investment of his life. * * * At last Frank wrote: 'If I have any talents which will help me in the law they will help me also as a preacher of Christ. I can do more good as a clergyman than as a lawyer.' He did not reach this decision until he had been a "house-master" for a year at the Princeton Preparatory School where he taught Caesar, geography, elocution, reading, writing, arithmetic, history and English grammar.

At the close of this school year he spent a summer in England and on the continent with his father the Bishop who went to attend the Lambeth Conference. While on shipboard he received an amusing compliment for his ability in reciting several pieces. A lady teacher of elocution from Boston said to his father: "Your son has a fine voice and much natural ability as an elocutionist. If I could give him instruction for a year or two he would certainly make his mark in that direction." Bishop Spalding gravely and courteously thanked the lady for her kindly words, and the younger Spalding said to a fellow passenger, "How is that for the Boston school ma'am? I have been instructor of elocution at Princeton."

After this, for three years he was a student at the General Theological Seminary in New York, but which he was sorry to find had at that time gone over to the position of the Oxford Movement and all the professors were much given to the discussion of questions of ritual and Frank resolved to examine carefully the position of those who delighted to call themselves "Catholics." "What inspiration the seminary failed to give him the churches of the great city in a measure supplied. Every Sunday was a feast day, 'the pleasantest day of the week,' he

wrote, and Lent was a spiritual banquet, for then the greatest preachers came to New York." If I may be pardoned another reference to the way this book has taken hold of me personally, I may say that that is also the way in which New York appealed to me during my three winters there. In one winter I attended services at twenty-four different churches, bringing

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home from each specimens of all the different literature I found in the vestry, and I can imagine that Frank Spalding did the same for his biographer enumerates many of the same churches which I visited. I finally settled down at Calvary—a great church in the heart of New York at Madison Square, which pulsates with the heart-throbs of human life in its reaching-out after God—and Frank Spalding settled down at a similar church which is probably doing the most wonderful work in New York—St. George's. His biographer says:

"At first Dr. Morgan Dix, in whose parish Spalding had a Sunday School class on Sunday morning, appealed to him as a great preacher, the equal of any he had heard in England. But Dr. Dix's view of life, when he came to know it, did not appeal to him as true. 'He holds that our life here amounts to very little, only as a shadow, but the real life is in the intermediate state where true progress to holiness is made.'

"One Sunday morning he entered St. George's Church. The great throng that filled every seat and even the steps of the chancel, the congregational music, the hearty participation in the responses on the part of all, and especially the preacher Dr. Rainsford, with his message of life and activity and his sense of the presence of God, held the young disciple of Christ spellbound. That day he wrote to his mother, 'St. George's is the church for me.'"

It was in New York City that he learned the method and ideals of that useful modern form of service, the parish house. Also when he became the rector of a parish, he conducted a Children's Service in which he was most successful on account of using short sentences and Anglo-Saxon words. While at the Seminary he was in great demand as a prestidigitator at entertainments for the benefit of missions in New Jersey and Long Island, he went as delegate to missionary conventions and served as president of the Convention at Philadelphia. "Partly as a result of his influence six men went to Colorado with him, several others to western dioceses and many younger men followed in the next two years." "All through his three years in New York he kept in mind the West and its need of men. He became the first president of the 'Western Missionary Club' which only those students could join who expected to go west to the Mississippi River. Each member promised to say a prayer for the West each day and use all legitimate means in his

power to get men to spend at least three years in the mission field of the West."

His ability as a debater followed him to the Seminary, where he was familiarly dubbed by his affectionate classmates "The Kicker" on account of his argumentative turn of mind. * * * "His aptitude for leadership and his personal popularity were attested by the fact that he was elected president of his class in the senior year and held that position as an alumnus until the day of his death."

After leaving the seminary, Frank Spalding shouldered a responsible position which was part of the load carried by his father the Bishop, by accepting the position as head-master of Jarvis Hall, at Montclair, Colorado, the diocesan school for boys. He "sought to govern the school by moral suasion and personal influence and without the usual system of punishments found in military schools." Yet he had some serious difficulties and on one occasion he wrote: "I have to send a boy home tomorrow, and I am sorry. But we can have no liars around here." On the only occasion when he was obliged to inflict corporal punishment the victim carried his protest to the courts and the newspapers in an attempt to make it appear that the head-master was a brutal fellow, but when the case came to a trial a verdict of acquittal was speedily given. "In his influence over boys, Spalding, the school-master was an unquestioned success. * * * His appeals were addressed to the higher nature of the boys, to their manliness, self-respect and conscience. Many old Jarvis Hall boys, scattered now far and wide, remember vividly the tall, spare figure, the flashing eye, the impetuous flow of speech of Frank Spalding, and, though the recollection of what he had said has faded from their minds, the moral fiber of what he was has entered into their souls." He threw himself into political questions, as well as into athletics, and played a man's part in the presidential election of 1896. But in 1897 he received a unanimous call to a Pennsylvania Church.

Frank Spalding's first rectorship was at St. Paul's Church, Erie, where he had been born and passed his early boyhood. "To the old parish and its new problems he brought a singularly mature judgment for a man of thirty-one, great decision of character, unusual executive ability, a scholarly mind, preaching ability of a high order and, especially, a big heart and many traits which were soon to endear him to all." Here he carried out his ideal of a Parish House which was the "most

complete building of its kind outside of the great Eastern cities. It had gymnasium with baths, an auditorium seating five hundred, rooms for classes and guilds, a large room for boys and a reading room, kitchen and diningroom. * * * The Sunday School was first. * * * There was a daily free kindergarten. The Woman's Auxiliary and other guilds which had met in the rectory or some private residence were now properly housed, as was the Brotherhood of St. Andrew. * * * A Girls' Friendly Society had a membership which started with fifty young women, while the St. Paul's Club reached the young men with a membership within a short time of two hundred.

(To be continued.)

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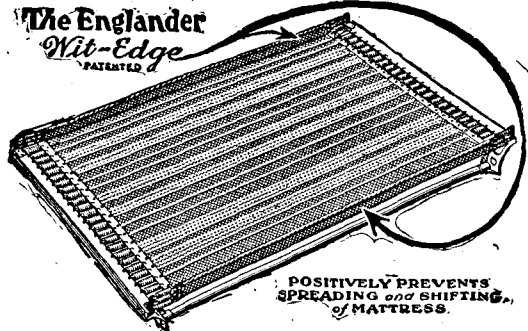
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