

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., APRIL, 1919.

No. 11

Easter

1919





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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

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Successor to the Anglican Church Chronicle.

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

APRIL, : : : 1919

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.

April 6—5th (Passion) Sunday in Lent. (Violet.)
" 13—6th (Palm Sunday) in Lent. (Violet.)
" 14—Monday before Easter.
" 15—Tuesday before Easter.
" 16—Wednesday before Easter.
" 17—Thursday before Easter.
" 18—Good Friday. (Black.)
" 19—Easter Even.
" 20—Easter Day.
" 21—Easter Monday.
" 25—S. Mark, Evangelist.
May 27—1st Sunday after Easter (White).
" 1—Sts. Philip and James (Red).
" 4—2nd Sunday after Easter.
" 11—3rd Sunday after Easter.
" 18—4th Sunday after Easter.
" 25—5th (Rogation) Sunday after Easter.
" 26—Rogation Day. (Violet.)
" 27—Rogation Day. (Violet.)
" 28—Rogation Day. (Violet.)
" 29—Ascension Day. (White.)



HOLY WEEK.

The commemoration of our Lord's sufferings has been kept from the very first ages of Christianity, and now those who pay little attention to the rest of Lent usually turn to the days preceding Easter and observe them with some degree of strictness.

The week is sometimes called Passion Week, but that name should really be applied to the preceding seven days. In Wales it used to be called "The Week of the Cross"; in Denmark, the "Still Week," because the people observed a holy quiet.

St. Chrysostom (347-407) says it was called in his day the "Great Week" because at this time great things were wrought for us by our Lord.

The first day of Holy Week has a variety of names, but in England and America it is usually called Palm Sunday.

On Wednesday the Jews in the great council resolved to take away the life of Jesus by charging Him with crimes before Pontius Pilate, and agreed with Judas as to the price of betrayal. In Ireland this day is sometimes called "Spy Wednesday."

The Thursday in Holy Week is called Maundy Thursday, which is usually considered to be derived from the Latin word "mandatum," meaning command, from the words of our Lord to His disciples, "A new commandment I give unto you—that you love one another." In imitation of our Lord, who washed His disciples' feet on that day, and carrying out the command that we should love one another, it was customary for bishops, sovereigns and nobles to wash the feet of the poor, a ceremony still observed in some places. It was also the custom to distribute gifts to the poor, and these were called "Maundy." In ancient times the penitents who were excluded from the Church on Ash Wednesday were this day allowed to re-enter.

It is the custom also on Maundy Thursday for the bishops to consecrate oil for the anointment of the sick, which is kept on hand to be used when called for.

On Friday our Blessed Lord was crucified, and because of the unspeakably good thing He brought by His death, it is called Good Friday.

On Holy Saturday or Easter Even our Lord's body lay in the tomb. It was customary in the early ages of the Church to fast on this day and continue until the cock crowing on the next morning, which was the supposed time of our Savior's resurrection. It is customary to have baptisms on Easter Even because of the symbolism "in that we are buried with Him in baptism."

Holy Week is certainly a time when by reading the Gospels we may learn to "follow in the blessed steps of His most holy life."



A GOOD FRIDAY THOUGHT.

THE ATTRACTION OF THE CRUCIFIED JESUS.

With these two great thoughts in His mind, His own death, and the Gentile na-

tions coming to Him, Christ exclaimed, "And I, if I be lifted up, will draw all men unto Me." In the Temple in which he was standing there was a wall of partition between Jew and Gentile, but in a few days by His death He would put an end to separation. He was going to die, "that He might reconcile both unto God in one body by the cross" (Eph. 2:16).

The law of attraction is one of the most powerful in the universe, nearly all things being controlled by it. There is the attraction of the magnet for the metal by which it is drawn by an invisible and irresistible force; there is the attraction of the moon for the sea, which causes the flowing of the tides; and there is the attraction of the sun for all inanimate creation.

But the greater center of attraction is Jesus Christ, for He draws the highest of all creation—man. Explain it how we may, Christ is the central figure in the thoughts of men. For eighteen hundred years the interest has been growing, and today He stands preeminent. And the great magnetic force is not the wisdom of His teaching, though it transcends all other; nor the wonder of His miracles, though they were incomparably great and blessed; nor the beauty and holiness of His life, though there never was another like it in sinlessness and self-denial, but the heroism of his death on the Cross of Calvary.

Christ on the Cross, dying for human guilt, is the central event of history, the central subject of men's thoughts. Why is it? Is it not because it is the supreme manifestation of love, sympathy and self-sacrifice?

It may be asked, If Christ draws all men unto Himself, why are not all men saved and sanctified? And the answer is, Because men resist the attraction. The sea cannot resist the moon, nor the flowers and plants the sun. But man can, and does. He possesses the blessed yet awful power of free will. The saddest words our Lord ever uttered were with reference to this, "Ye will not come to Me, that ye might have life." (St. John 5:40).



AN ASTRONOMER'S DESCRIPTION OF EASTER DAY.

To the Editor of *The Sun*—Sir: Once more Easter Sunday has come. Good Friday and Lent are past, and the future

with its sunshine and its shadows, lies before us. Easter has come with the first awakening of springtime, ere bud appears or lawn puts on its fresh verdancy. Yet there is a sort of feeling of spring in the air; King Sol smiles at times more warmly, the wind seems less searching and chilly. Nevertheless, it is still April, and the fickleness and proverbial show-ers of this month will no doubt be in frequent evidence. But the suns of night, sparkling afar off amid the starry heavens, proclaim beyond peradventure the exact time of year. King Sirius is descending westwardly in his scintillating splendor, while out of the East King Arcturus is rising like a great and glowing sky beacon.

Easter—and it seems so short a time since Easter morning last. Once more the early services and once more the later throngs crowding toward their respective churches. Within huge cathedral or tiny mission church alike the same spirit of quiet and reverential devotion. The chancel bedecked with spotless flowers, the great organ resounding with majestic melody, the vested choir chanting its praises and adoration, the hushed yet clearly heard voice of the preacher, the humble responses of the congregation, the place and the occasion, all are in noble harmony, alike appealing to the very best in man's heart and soul.

Man enters here in a spirit of worship; he leaves as though purified and blessed by some unseen presence. He brings with him very little that is really worth while; he takes away something of infinitely more value than earthly gold or gem.

CHARLES NEVERS HOLMES.

Boston, April 3.



EVENTS OF EASTER DAY.

Event, A great earthquake. Text, Matt. 28:2. The Sepulchre.

The angel rolls away the stone. Matt. 28:2. Before Sunrise.

Jesus Christ rises from the dead. Matt. 28:6. Near Dawn.

The soldiers depart with terror. Matt. 28:4. The City Road.

The women find the grave empty. Luke 24:3. The Empty Tomb.

Mary Magdalene returns to the city. John 20:2. Jerusalem.

The angels in the sepulchre. Luke 24:2-8. In the Tomb.

Peter and John run to the sepulchre. John 20:2-9. On the Road.

Jesus appears (first) to Mary Magdalene. John 20:15-17. At the Grave.

Jesus meets (second) the other women. Matt. 28:9, 10. The Garden.

Jesus appears (third) to St. Peter. 1 Cor. 15:5. Jerusalem.

He appears (fourth) to Cleopas and another disciple. Luke 24:13-32. Emmaus (evening).

Jesus appears (fifth) to the Apostles (St. Thomas being absent) and shows them His hands and His feet, and blesses them. John 20:19-23. Luke 24:36-43. Jerusalem (night). John 20:19-23. Jerusalem (night).



EASTER WEEK.

From the earliest times the church has hailed the anniversary of the victory of Jesus over death as one of the greatest rejoicing. The ancient salutation of the primitive Christians when they first met on Easter Morning was "Christ is Risen," and the response was, "He is risen, indeed."

St. Gregory of Nazianzen calls it the "Queen of Festivals," and says "it excels all others, as far as the sun excels the other stars." The eve of this festival he says "was celebrated with solemn watching and with a multitude of lighted torches both in churches and private houses. This custom still prevails in the Eastern church, the people go to the church just before midnight carrying candles, and when the clock strikes 12 the candles are lighted and the priest says: "Christ is risen." Then the people shake hands and kiss each other and the bells ring.

Those of us who live near the Cathedral at Honolulu remember when we had a Russian priest here how large numbers of Russians gathered and at midnight rang the bell until the newspapers telephoned to see what was the matter. Each one in the assembly carried a candle which was lighted at 12 o'clock and a great procession went around the Cathedral close. Of all that crowd of Russians, as far as we know, only one family remains; the rest went to Seattle, attracted by the big wages in the ship-yards.

In the Eastern Church on Easter Day should those meet who have become estranged from each other they pass the greeting, "Christ is risen," then embrace and they are again as great friends as before they quarreled. It would be a good thing if all of us were good enough Christians to make the glad salutation and to forget misunderstandings. But many people would rather hold on to their animosities than they would to their religion, and yet expect forgiveness at Christ's hands.

Some years ago to our knowledge in Christ's Hospital, London, commonly called the Blue Boat School, it was customary for the boys to wear on their breasts a slip of paper with the words, "He is risen!" printed upon it.

We should do well to read in the gospels the accounts of the resurrection. On the first Easter Day He appeared to the women at the grave, to Mary Magdalene, to Peter, to the two disciples on their way to Emmaus and to the ten Apostles and others in the Upper Room.

So far from expecting to see Him they were astonished and terrified at His appearance and the Apostle who was absent on that Easter night could not believe the testimony of his fellows.

The glad message which Easter brought to those early Disciples comes also to us. Truly He opened unto us the gate of everlasting life. All that we have of hope in this world and in what we call the "world to come" springs from the great truths which Easter Day brings to our minds and hearts. Before the Resurrection immortality was the guess work of philosophers and the fancy of poets; with Easter Day it becomes a fact in human experience. Let us rejoice and be glad and let us rise to "newness of life."



CONVOCATION.

Article IV of the Constitution of the Church in this Missionary District reads as follows:

Section 1. There shall be a Convocation of the Church in this Missionary District, to be holden annually, commencing on the fourth Saturday in May, at such place as may be determined by the preceding Convocation, or, in default of such action, by the Bishop.

Section 2. The Bishop shall have power, with the advice and consent of the Council of Advice, to change such appointment of the Convocation, either as to time or place, or as to both, giving thirty days' notice thereof.

It is true that in 1917 amendments to the Constitution and Canons were adopted and the date of Convocation changed to the last Saturday in April, but this change is not valid until the General Convention has ratified it, for the reason that any changes in the Constitution and Canons in the Missionary District have to be sanctioned by the General Convention before they are effective.

The change of the Conciliar year which was adopted at the Convocation in 1917 was really the placing in our Constitution what had been made the law for the whole Church by the General Convention in 1916.

The Convocation will meet on the fourth Saturday in May unless the Bishop believes some other day is more convenient, in which case with the consent of the Council of Advice he may deem it advisable to make some slight change.

In this connection we may say that the reports from most of the Parishes and Missions have been received, and it is expected that those who have not sent them in will do so soon in order that they may be handed to the committees which depend upon them for the material from which to make their reports to Convocation.

◆◆◆◆◆
SEAMEN'S CHURCH INSTITUTE
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The following communication is important:

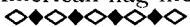
The importance of the work among seamen was emphasized in a letter to the Bishops from the Rev. G. E. Wilson, General Superintendent of the "Missions to Seamen", of the Church of England, written with the approval of the Archbishops of Canterbury and York, in which occurred the following words:

"For 60 years the Church of England, through our Society, has established Seamen's Churches and Institutes in 124 Ports of the World, supplying Chaplains, maintaining Mission Lunches, and generally looking after our Seamen. This work has been primarily among Merchant Seamen.

"Your Country today is establishing a Mercantile Marine which will probably rival ours in tonnage and importance. Your leaders are urging your youth to adopt it as a profession. Your seaborne trade in future will be employing hundreds of thousands of American-born youths.

"We venture to think that a wonderful opportunity thus comes to the American Episcopal Church of influencing a vast number of American men. Your fine Institutes in New York, Boston and San Francisco are well known to us, and we are subsidizing similar places in Tacoma and Honolulu.

"We should like to suggest to you, if we may, that the moment has now come for the American Episcopal Church to put into active operation the machinery it created at the General Convention of 1907, and form a strong Committee to co-ordinate existing Seamen's Church Institutes, and to found new ones, both on the American continent and wherever abroad the American flag flies."



TO COMMUNICANTS.

A systematic effort is being made by the Bishop and the Clergy to reach all who have been confirmed in the past ten years and endeavor to get them to make their communion on Easter Day and if they have been negligent to begin again their related Church life.

Many hundred copies of the letter given below have been sent from the Bishop's Office, and others have been distributed by the clergy:

Honolulu, T. H.,
Passion Week, 1919.

My Dear Friend:

I am sending this letter to all who have been confirmed by me during the past ten years who are still living among us.

Times have changed wonderfully since I, myself, was confirmed, but the great truths as held by the Church are the same because they are eternal. However opinions about them change, the truths are the same.

Habits of life have undergone a marvelous change, but human nature is the same and its needs are the same.

During the past ten years I have confirmed many people—you are one of them. The Church for the next twenty-five years in these Islands will depend largely upon the loyalty and faithfulness of those to whom this letter is sent. I plead with you to let no pleasure or duty interfere with your duty and loyalty to Christ and His Church.

You should not only be loyal to the Church at large, but to your own parish, and should try to do all things for its spiritual welfare.

The world in its present troubled state shows the value of things spiritual. Material things are of no real strength.

You took upon yourself solemn vows at your confirmation—are you keeping them? Are you even trying to keep them? Ask yourself this question fairly and squarely. I ask each one of you to make his communion on Easter Day and if you have been indifferent or negligent to take up again the path of your duty and loyalty to which you pledged yourself.

We have seen a splendid exhibition of sacrifice for country and flag. Should we show less sacrificial devotion to the Kingdom of Jesus Christ and the uplifted Cross? Let us all work together for God and Country and bring about the fulfilment of the prophet's words: "They shall praise God in the Islands."

Faithfully yours,
HENRY B. RESTARICK,
Bishop of Honolulu.



BUDDHA OR CHRIST, WHICH?

Sermon Preached at Saint Andrew's Cathedral by the Bishop of Honolulu, Fourth Sunday in Lent.

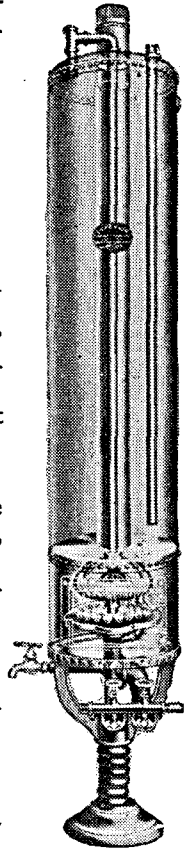
In response to repeated requests, Bishop Restarick prints this sermon. As it brings out the teachings of Buddha

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and Christ in regard to immortality, it is appropriate for the Easter season:

St. John 8:12—"I am the light of the world."

Some years ago Sir Edwin Arnold wrote a long poem entitled "The Light of Asia," and a great many people read it. It brought out certain resemblances, real or imagined, between the religion of Jesus Christ and that of Buddha.

When these resemblances were carefully examined it was found that the poet had greatly exaggerated many of them, and that all of them were quite insufficient to outweigh the irreconcilable fundamental differences which exist. Some scholars assert that what resemblances there are filtered into Buddhism from Christianity, which was carried to India by St. Thomas and others in the first century of our era. One thing is absolutely ascertained—that none of the legends of Buddha as they now exist can be found as of earlier date than several centuries after Christ, before which time the story of the Gospel had been heard in India and even in China.

Let it be understood that I am not going to attack Buddhism as all false and worthless, nor am I going to deny that it has ethical features which are good, in their influence. But I desire to bring out this truth: Christ is the Light

of the World, the Sun of Righteousness, and that Buddhism is a feeble and flickering light in comparison.

We have lights of different degrees in the physical world: we have the kukui-nut torch, the primitive stone lamp with a wick of rushes, the candle, the whale-oil lamp, the nut-oil light, the kerosene lamp, the gas light, and electricity. No one would deny that each of these is useful in its time and place and that each has served a purpose until a better one appeared, but no intelligent man would be content with a kukui torch or the stone lamp if he could obtain a modern lamp or the electric light. The people in China in millions gave up their nut-oil lamps for the excellent ones which the Standard Oil Company supplied to introduce kerosene, so we discard oil for gas, or gas for electricity. But each of them and all of them fade away in the light of the Sun.

We must remember that "the Holy Spirit lightens every man who cometh into the world," in some degree. St. Augustine well said: "Wherever East or West, among pagan or Christian, there are found love, truth, kindness, purity, there the spirit of God is working." The Holy Spirit prepared men's hearts for the coming of Christ among Hebrews and pagans. What is good anywhere, is of God. We do not intend, therefore, to deny or dispute anything that is good in Buddhism, but we do intend to show that while it is "a light," a better light than the people had before, yet it is not *The Light*—it is not the Sun of Righteousness.

We may well judge religions by their fruit—not the fruit that is shown in individual life only, but the fruit as shown in the progress of human society, in the

development of the freedom of man, and all that makes true civilization.

To illustrate the above: Confucianism had much that was excellent in it, but it was agnostic; it knew no God and had nothing to enforce its precepts, and it reduced China to a fossilized condition and it was only when Christ was preached that the country began to awaken in thought, in act, in government. Confucianism bound the Chinese mind as the people bound the girls' feet, and it was Christian influence that unbound both.

Buddhism and the Hinduism which absorbed it made India a moral and spiritual desert. I once asked a doctor who had lived 25 years in India in regard to this. He said he heard a man once address 2000 students in a university in India in which he made a plea for personal purity of man, and they laughed and hooted at him. Three years ago when on the Pacific I had many conversations with a Hindu, a graduate of a university, going to Massachusetts to study a certain industry. I asked him if it was true that a Swami teacher, after lecturing to American women, had on his return to India to undergo purification on account of having touched these unclean things, and if it were true also that in order to purify himself the Swami had to take certain quantities of the five excrements of the cow. He said that what I stated was true, and he went on to make explanations which I need not give here because they do not affect the facts. In India a cow is sacred, a woman is a degraded creature.

Again, in Japan, when Commodore Perry went there in 1855 he found Buddhism dominant. Had this religion led Japan to a high civilization? It was a most interesting civilization and a pic-

turesque one, but what had the religion done to inculcate among the people any idea of human rights? It was only when the seed sown by Christian teachers had begun to spread that Japan began to come out of its shell into a new and better way.

These things which I have stated are facts. There is no country in the world where the life of the people in general has been morally and spiritually raised to a high plane by Buddhism. There is no country in the world where human freedom has been advanced by Buddhism.

It is true that in these Islands, and to some extent elsewhere, Buddhists have adopted Christian methods and Christian ideas in order to hold their own, but in India, the home of Buddhism, it drifted into a paganism with literally millions of gods and abominable cruelties. In China Buddhism took to itself the teachings of Confucius, and the idolatry of Taoism, and practically ceased to exist. It was said by a traveler that it was easier to find a god than a man in China.

In Japan at the present time, the religion which is favored by the State is Shintoism, a nature religion with good moral teachings. The Buddhists are divided into many hostile sects. Whatever Buddhism has been or is among the educated and instructed, among the uneducated it is a religion of fear of evil spirits, and of the worship of multitudes of gods.

Some of its teachings are directly responsible for hindering civilization. One chief tenet is "Thou shalt not kill," and this does not refer to man only, but to the killing of any living thing, even the smallest insect. It is true that with the

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pressure of modern civilization this has largely been put aside for the masses, yet it is a fundamental principle. In places it is one reason for the continuance of plague, especially in India, where that teaching of Buddhism was incorporated into Hinduism. The people threatened rebellion if rats were killed. The British were wicked because they killed rats.

Once in my house in California an American woman who was then a Buddhist faddist saw a flea on my wife's arm and caught it. My wife told her to drop it in the wash-bowl. "Oh, no!" said the woman, "don't kill it; it may be an ancestor of yours reincarnated." And so saying she dropped it out of the window. One of the early missionaries in arguing with a Buddhist took him to his residence and showed him the animalcula in a drop of water, and told him he was killing millions of these every time he drank.

One word about the time when Buddhism appeared. Twenty different dates have been assigned by his followers, varying from 368 B. C. to 2400 B. C. The sacred books are said by specialists to be from 400 to 1000 years later. Christians know when Jesus Christ lived and during whose governorship he was killed, and hostile criticism has led to the proof that the Gospels come from the first century of our era.

It is important to remember that the legends of Buddha as we now have them cannot be shown to be as old as the Christian era, and therefore cannot have influenced early Christianity as some thought.

Again, Jesus Christ, as a first principle, teaches belief in God the Father Almighty. Buddhism is a gigantic system of atheism; it is really a philosophy and not a religion. Its purpose is to deliver man from pain and sorrow by teaching him to kill desire, and so to lose personality, and in the end to be swallowed in the All Soul of the universe.

Now for a brief history of Buddhism. It arose in India in the fourth century before Christ and was eagerly welcomed as a relief from the burdensome paganism of the day. After flourishing for some centuries it began to decline until in the ninth century it died out in India.

In the early part of the Christian era it reached China, where it accommodated itself to Confucianism and Taoism and degenerated into polytheism with hundreds of gods.

It is often said that there are 400,000,000 Buddhists in the world, but the great Oriental scholar, Sir Monier Williams, says there are less than 100,000,000 and that their number is steadily

declining. Another Oriental scholar says that there are 73,000,000 at the present time. The World Almanac gives Christians 564,000,000; Buddhists, 138,000,000.

Now a word about the pre-existence of Buddha, which was the title of a man called Gautama, the son of a wealthy land owner. When 29 years of age he left his wife and son in order to become a recluse, and later went about preaching. It is said that he had a pre-existence and that has been compared with the doctrine about Christ. But let us see the difference. Buddha is represented as having existed in many forms of being, for reincarnation is the teaching of Buddhism, as it had been of the religion existing in India before Buddha's day. If a man is blind it is because he committed some sin with his eyes in a former existence; if he is deaf it is because he sinned with his ears, etc.

Buddha is represented in legend as having existed 83 times on earth as an ascetic, 58 times as a king, 24 times as a Brahmin, 20 times as the god Sekka, 43 times as a demigod, five times as a slave, once a devil dancer, twice a rat and once a pig. He can, however, never be born as a serpent or any kind of vermin, or a woman, but he may be born a snipe, that bird, I suppose, being esteemed as somewhat higher than a woman!

I once heard a layman who had spent two years in the Orient say this: "If nothing else could bring home to me the truth of the religion of Jesus Christ, it would be the estimate of woman prevailing among all but Christian peoples." Among other than Christians woman is an unclean thing, a chattel or slave to minister to man's lust, or at least is considered as greatly inferior to man. In China, however, Confucius did not teach that woman was unclean, and as the mother of a family she had great influence and power.

But to come back to the pre-existence of Buddha. How different is this legendary idea of the reincarnation of Bud-

dha from the truth as it is in Jesus: "In the beginning was the Word and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us full of grace and truth."

The baptism of Buddha is said to resemble that of Christ. Let us see. The legend runs thus: "Thousands of the sons of the Gods, wishing to render offerings to the Buddha, strewed divine aloes, sandalwood powder, celestial essences and flowers of all colors over the water and then Buddha took a bath." Any one who fancies a resemblance between this and the baptism of Jesus must have a freakish imagination.

Again, resemblance is said to exist as to miracles. Let us see. It is said in legend that Buddha in an athletic contest threw an elephant 14 miles. On another occasion, having eaten rice given him by a girl named Puna, he said: "Let this pot go upstream," whereupon he

(Continued on Page 9.)

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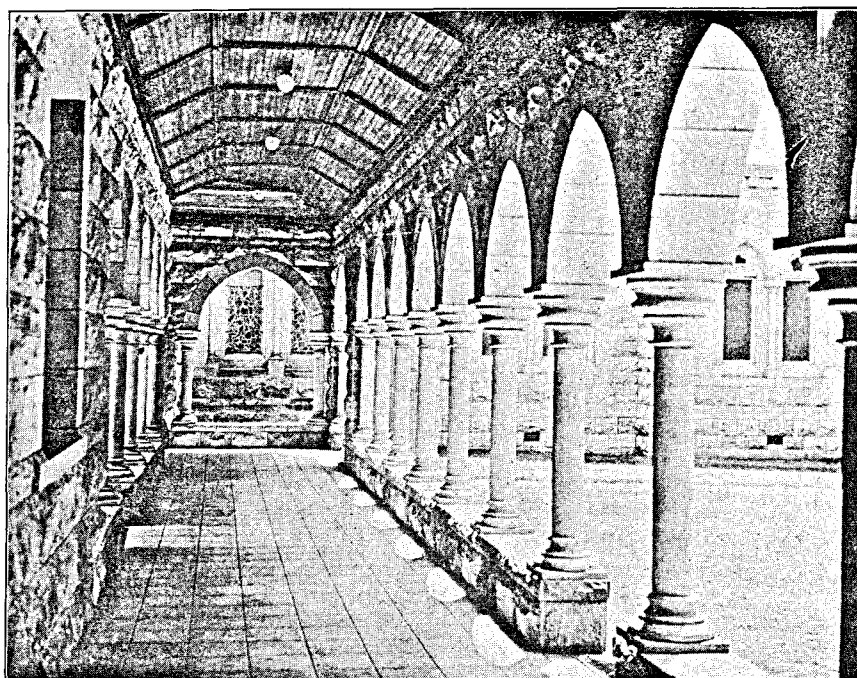
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MUSING in the moonlit cloisters
 Ghost-like shadows, flitful, play!
 Phantom forms familiar pass me,
 Visions as of yesterday!

Thro' the dim, arched, pillared
 portals

Comes the sound of voices sweet,
 O'er the hard resounding pavement,
 Comes the tramp of many feet!

Now the white robed choirs are
 singing

Angels' songs on earth again!
 Sweet the Christ-Child's message
 bringing

Peace on earth good will to men!

The Cathedral Cloisters

Hark the bell is slowly tolling!

Now with soft and solemn tread,
 Choirs in tones of deepest mourn-
 ing,

Chant their requiems for the
 dead!

All is hushed in mournful silence,
 Christ the Lord is crucified!

Children of the Church are keeping

Fast and vigil by His side!

Once again the vision changes!

Calvary's solemn march is o'er,
 Resurrection hymns are telling
 Of the life forevermore!

Easter joy and Easter gladness!

Christian banners lifted high!
 Children out of heathen nations,
 Praising God, are marching by!

All triumphantly are singing,

Christ is risen, we hear them say!
 Victory over death is ringing

Over all the world today!

MAY L. RESTARICK.

BUDDHA OR CHRIST, WHICH?

(Continued from Page 7.)

threw it into the water and it went upstream as fast as a racehorse for eighty cubits until it came to a whirlpool, where it dived and went into the palace of the Black Snake King."

Contrast these stories with the simple statement that "Jesus went about doing good and healing a few sick folk."

Again carrying on the contrast, Jesus came to save men from sin and to open unto them the gate of everlasting life. Buddha lived and preached a philosophy by which men might become free from all desire of life and so at last attain Nirvana; that is to say, an utter extinction. The Buddhist scriptures repeatedly declare that when Buddha died, "it was an utter passing away in which nothing whatever remained."

Now let us go to the ethics of Buddhism. What has been its influence on human character? It certainly had an influence in humanizing those who accepted it. It superseded degraded idolatry, demon and snake worship. It was a light in Asia, but it was not "that Light which should come into the world." It did give to men the idea of a universal religion. It did inspire gentleness. It did benefit woman, though in Buddhist lands today the position of Woman is an inferior and servile one. Ethically, Buddhism is above all systems other than Christianity. It has five commandments relating to conduct. They are: (1) not to kill (even insects); (2) not to steal; (3) not to lie; (4) not to drink intoxicating liquors; (5) not to commit adultery. It further taught "let a man overcome anger by love, evil with good, and the liar by truth." It did teach the duty of succoring father and mother and giving alms to help one's relatives. These are great humanizing blessings.

But the weakness of the system is this: the keeping of all these commandments was for a selfish end. The doing of them helped the individual in the next reincarnation and they would be a step forward on the way to Nirvana or extinction. The weak spot is this: Buddhism recognizes no God. The commandments have nothing back of them but what is expedient for the individual; if the com-

mandments are broken there is no sin against God because there is no God in the system. There is only a sin against self.

Again, Buddhism has no commandment about duty towards God because, as I have said, it has no God. Besides these five commandments as given there are five more to be observed if the soul wishes to attain Nirvana or extinction speedily. The commandments are: (1) not to eat at prohibited seasons; (2) not to wear wreaths or to use dentifrice or perfumery; (3) not to sleep on a high broad bed; (4) not to dance, play music, or go to the theaters; (5) to abstain from the use of gold and silver. These commandments are of equal force with "Thou shalt not steal," or "Thou shalt not commit adultery," if merit is to be obtained and the goal of extinction gained.

Further than these in the list of offences which will require expiation in the next reincarnation along with lying or theft are "digging in the ground or causing it to be done, sprinkling on the ground water containing any living creatures, poking one another with the fingers, and lastly bathing more often than once in two weeks." These demands were for those who are really pious and who really wish to kill all desires of the body and all desire to live. It must be remembered that killing an ant is a sin in the same degree as killing a man, and lastly to desire immortality is a sin which must be rooted out. But, further, the first five commandments relating to morals are really lower than the second five relating to food, sleep and dancing. One Buddhist writer says "the higher law is not that which directs me not to steal or lie, but that which forbids me to use dentifrice, to sleep on a broad bed or to desire immortality. These precepts," he says, "distinguish the higher from the lower animal and have the highest place in the Buddhist system of salvation."

However good a man is, therefore, if he sleeps on a high, broad bed or bathes more frequently than once in two weeks, he is hindering the progress towards Nirvana. Which, let me ask, is superior—the glorious Gospel of Jesus Christ or the trivialities of Buddhism, which gives no motive of God for right or truth.

Buddhism gives no hope for life here and no hope for the future. No wonder this morbid view has led to its dying out in several countries. The highest life on earth in Buddhism is that of a man who eats raw food, sleeps on the ground and is dirty in his person, who lives the life of a hermit doing no good to himself or to his fellowmen.

Contrast that with this: Jesus Christ came that we "might have life and have it more abundantly," have life here and life eternal, and that the highest life is forgetfulness of self in the service of others and at last life with Christ when physical death overcomes us.

Once more, the philosophy of Buddhism is that all life is essentially evil, existence is always and everywhere an evil, because existence involves pain and the chief end of existence is to escape pain, consequently the great aim in life is to crush out every human desire, every love, and every hope.

In its teaching the body is the greatest evil, desire the worst disease; it follows, therefore, that married life is condemned and the family considered as one of the chief sources of evil. One of the masters said: "House-life is pain, the seat of impurity. The houseless life without friendship is the course of the wise man." "So long as the love of man toward woman, even the slightest, is not destroyed, so long is his mind in bondage."

The views of life set forth in the scriptures of the Buddhists are fundamentally opposed to those set forth by the New Testament. The New Testament calls the body the temple of the Holy Spirit; Buddhism teaches that it is the fount of all evil. One presents to us the holy family of Mary, Joseph and Jesus, and the other brands the home and family as unclean evils to be abandoned by the holy. Christianity seeks to purify all our natural desires and relationships; Buddhism seeks to destroy them. Buddhism is a deadly pessimism; Christianity is a religion of joy and hope. The end of one is extinction, the end of the other is life with Christ.

Buddhism has never conquered idolatry, but in every country has been conquered by it. It has never suppressed polygamy or polyandry; it has never lessened licentiousness except among the

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hermits. Bishop Scereschewsky, who lived so long in China, wrote: "I have been a student of Buddhism. I have thoroughly studied the sacred books; I have talked with hundreds of Buddhist priests and monks—Chinese, Mongolians, Tibetans; I have visited many Buddhist temples; I have even lived in them. I feel competent therefore to state that a more gigantic system of superstition and idolatry than Buddhism as it now is has never been inflicted on mankind."

Again, what is very important is this: Buddhism has within its bosom none of the seeds of liberty nor of the rights of man. It has never inspired any people to reach out after progress. No one can cite one instance where Buddhism has ever inspired men to become champions of human rights or liberties. If Buddhism had prevailed in England, there would have been no Magna Charta and no Bill of Rights, and in America there would have been no George Washington and no Abraham Lincoln. We stand for religious liberty, but what would America be if our ancestors had been Buddhists?

Buddhism has never wakened among any people a thirst for knowledge. What folly, therefore, to try to compare it with Christianity or to try to bring this religion of stagnation and death to free, progressive America! Under our Constitution we must tolerate all religions except where they interfere with Christian civilization; but it is safe to say that if some American people take hold of a few of the tenets of Buddhism it would do little harm, but if the system was adopted in its entirety the nation would cease to progress, for the desire for life, liberty and the pursuit of happiness would be rooted out as the greatest of sins. Our civilization is based on the Fatherhood of God and the Brotherhood of Man. Before Christianity was preached in Japan there were no hospitals, no homes for the destitute, no asylums for orphans, no retreats for lepers—all these came in Japan, as in China, after the Gospel of Christ had been preached.

Jesus Christ came to found a Kingdom of Righteousness and to tell men they were sons of God. Gautama Buddha founded a monastic order and taught men to forsake the world, as it was evil in all its parts and relations. One came to give life and to develop it; the other taught that the great object was to stifle life and extinguish it. One taught that man went through reincarnations for ages and ages; the other teaches that we carry out our lives into an eternity of usefulness. One worships God; the other substitutes for worship self-concentration. One prays to a loving

Father; the other repeats praise of the mercy of Buddha, who has no existence except in memory. One teaches blind destiny; the other Infinite Love. Buddhism gropes in darkness and death; the other walks in Light and Life. Gautama Buddha when dying said: "After I am dead let the rules of the law teach you. I impress upon you that the parts and powers of man must be dissolved." Jesus said: "I am He that was dead and am alive forevermore. I will be with you always unto the end. I go to prepare a place for you, that where I am there ye may be also." Buddhism is the religion of death; Christianity is the religion of life here, now, full, free, life forevermore with Him, our Brother and Saviour! "Which shall it be, Buddha or Christ?"

Note.—Authorities quoted in this sermon are: "The Light of Asia," by S. H. Kellogg; "Religions of the World," by Maurice; Encyclopaedia Britannica; "Christ and Other Masters," by Hardwick, etc.

SOME RELIGIONS.

Having given an account of Buddhism we give extracts concerning Shintoism and Confucianism:

SHINTO.

Shinto (the way of the Gods) is the original ethic religion of Japan. In general it may be described as a code of ceremonies based upon primitive legends and traditions. It emphasizes ceremonial purity and ancestral worship as a part of filial obedience. It has also had great influence in forming the spirit of loyalty to Japan and the Emperor. But it can not be said to have a system of ethics. This, in fact, was the boast of Moto-Ori, the great advocate of pure Shinto. "System of Morals," he says, "was invented by the Chinese, because the Chinese are a people without morals. But in Japan there is no necessity for a system of morals; for every Japanese will do right, if only he consults his own heart."

This judgment is by no means confirmed by history; but, on the other hand, it should be said that Shinto has profoundly impressed upon the people of Japan the belief that the gods of heaven and earth are watching the conduct of men, and that they reward good deeds with good, and follow evil with evil.

CONFUCIANISM.

By far the most powerful ethical factor in old Japan was Confucianism.

If the chief characteristic of Buddhism is "other worldliness" that of Confucianism is "this-worldliness." As to the other world Confucianism is purely agnostic. "We know not life. How then can we know death?" said Confucius. But the teachings of Confucius have profoundly influenced Japan in its principles of government, law and life. "Before Confucius, no Confucius; since Confucius, no Confucius." This familiar epigram accurately expresses the admiration in which the great Chinese sage was held in old Japan. His was a Bible devoutly studied, and its teachings were made the rules of daily life. The authority of Confucius was final. In Japan Confucianism was modified by Bushido, a product of Japanese soil. In the Confucianism of China, the first virtue and root of all other virtues was filial piety; in Japan, it was loyalty to the feudal lord or the emperor. In China, the scholar and learning took the first place, in feudal Japan the Samurai and the sword, though learning was also held in reverence.

THE BISHOP'S LETTER TO THE CHILDREN.

Dear Children:

You have been called upon during the past year to give to many objects, but we must not forget the needs of the Church. You gave gladly to help the Country and to relieve suffering; we hope and expect that you will give gladly to the work of spreading the Kingdom of God.

The soldiers of the Country must be

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paid and fed—the soldiers of the Cross fighting for Christ and the Church must also be paid and fed.

The Board of Missions asks the Sunday Schools of the Church this year to give \$200,000. For two years the children of Hawaii have done very well—only one Diocese has given more in proportion to the number of Sunday School children. Some think that we shall not do as well this year as last, when we gave \$1,400.00. I want you to show these people that you will do the best you can.

Faithfully yours,
HENRY B. RESTARICK,
Bishop of Honolulu.



CATHEDRAL REGISTER.

BAPTISMS.

- March 2—David Maxwell Kamaipoli.
By the Rev. L. Kroll.
- " 2—Christopher Allan Phillips.
By Canon Ault.
- " 5—Edwin Stanton McGrew.
By Bishop Restarick.
- " 8—Joan Hester de Vis Norton.
By Canon Ault.
- " 9—John Douglas Pringle.
By Canon Ault.
- " 9—Madeline Honipua Lazarus.
By the Rev. L. Kroll.
- " 9—Eleazer Kukapuloa Lazarus.
By the Rev. L. Kroll.
- " 17—Walter Seymour Haalilio Shingle.
By the Rev. L. Kroll.
- " 20—Ellen Mary Lilinoi Lorenz.
By Canon Ault.
- " 30—Ellin North White.
By Canon Ault.

MARRIAGES.

- March 1—Herman Bearl Mueller,
Eva Phoebe K. Taylor.
By Canon Ault.
- " 1—James Emmet Skinner,
Edna Naleilehua Ludington,
By the Rev. L. Kroll.
- " 8—George Richard Ward,
Florence Mary Macauley.
By Canon Ault.
- " 11—Kenneth Allen McGuire,
Josephine Kamakela Stone.
By Canon Ault.
- " 26—Raymond Irwin,
Alice Gertrude Fox.
By Canon Ault.

BURIALS.

- March 3—Leverett H. Mesick, aged 62
years. By the Rev. L. Kroll.
- " 12—Dolly De Cew, aged 53 years. By
Canon Ault.
- " 16—Alfred Gustav Martinsen, aged 70
years. By Canon Ault.
- " 30—Isabella Keikilani Mitchell, aged
42 years. By Canon Ault.

General Offerings..... \$ 799.00

Hawaiian Congregation	80.65
Communion Alms	29.13
Specials	86.15
Total	\$994.91

Number of Communion made during
the month of March..... 483



TO THOSE INTERESTED IN ST. ANDREW'S CATHEDRAL.

My Dear Friends:

I am writing you on behalf of the Vestry in regard to the Easter offering. In considering the whole matter we have come to the decision that this year the offering shall go towards payment of the sums which the parish will have to give to objects outside of itself. These are:

General Missions	\$300.00
District Missions	300.00
Annual amount due to the clergy Pen- sion Fund	180.00
Assessment for Convocation expenses	175.00

Total

If this amount is given it will enable the Vestry to use all other moneys received during the year for the regular

expense of the Parish. We appeal to each one interested to give as he is able.

In case there is more given than the sum asked it will go to Missions.



BISHOP ROWE'S HOSPITAL.

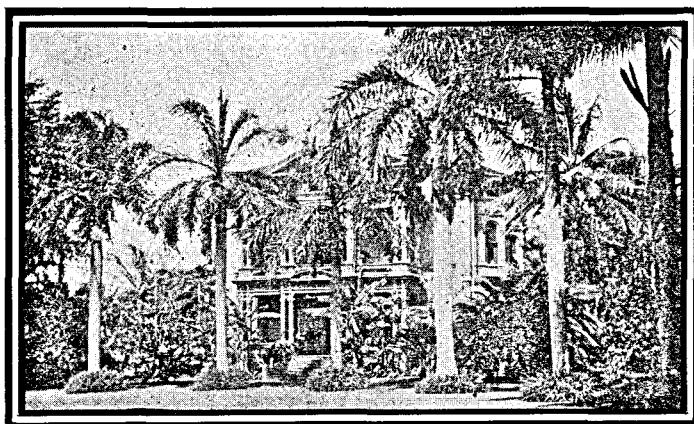
St. Andrew's Branch at its March 25th meeting voted its Lenten self-denial offering to Bishop Rowe's Tuberculosis Hospital in Alaska. This offering is asked for the April 22nd meeting—Tuesday in Easter week at the residence of Mrs. A. G. Smith. Every member is asked to bring at least \$1, and many are earning or saving it for that occasion. This offering is asked for over and above all other Easter offerings. In many cases it will be a special Thank-Offering for some special mercy.



IOLANI GUILD.

Iolani Guild is planning to have its annual sale on May 17th, at a place to be announced later. There will be on sale delicatessen and laulau, for which the

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Guild is famous, and also wearing apparel for women and children, a specialty being made of muumuus.

The Guild has financial obligations to meet and it is hoped their friends will help them in this sale as they have in previous ones.

The women in charge of the sale are: Delicatessen Table, Mrs. Kroll; Chop Sui, Miss Ladd; Muumuus, Mrs. Beckley; Candy, Mrs. Dominis; Poi, Red Salt Kukuki Nut, Mrs. Edward Boyd; Lau-lau, Mrs. Booth and Mrs. Dow. General charge of tables and place of sale, Mrs. Annie Conradt.



SERVICES AT CATHEDRAL ON EASTER DAY.

Services at the Cathedral on Easter Day will be at 6 and 7 a. m. The Rev. L. Kroll will celebrate the Holy Communion at 6 o'clock and Canon Ault at 7.

At 9:15 the Hawaiian service will be held. At 11 o'clock the Bishop will officiate and preach. It is hoped that every one who has been confirmed will make an earnest effort to prepare himself and receive the Holy Communion on Easter Day.

Canon Ault will have a preparation service for Communicants on Good Friday night at 7:30 o'clock.

The clergy are making an effort to reach every person who has been confirmed that he may come to communion on Easter Day and it is hoped the people will co-operate in every possible way.



PRIORY ORATORY.

A friend of the Priory has provided means for the furnishing of the oratory. The oratory is dedicated to the memory of the late Edward Bouverie Pusey, priest and doctor, who was largely instrumental in the foundation of the Anglican Communion in the Hawaiian Islands. In the oratory are tablets erected to the memory of a former teacher and pupils who have entered into rest. The latest is in memory of Harriet Haae, which would have been put in place earlier had it not been for the scarcity of brass owing to the war.

The recent gift by the friend referred to is the communion rail and stalls for the Sisters and those who may use the chapel. There is also to be built a sacristy as a place for the vesting of the clergy and to provide a place for the keeping of the articles necessary for a celebration of the Holy Communion.

When the new Priory was built the Sisters of the Society of the Holy Trinity in England sent the altar ornaments and a beautiful communion service. Sis-

ters Beatrice and Albertina gave a handsome koa altar and other furnishings. The credence tablet was given in memory of a former student. The most recent tablet has the following inscription:

IN LOVING REMEMBRANCE OF
HARRIET KAWAIULAKAUMEA
HAAE

BORN JUNE 6, 1896
ENTERED INTO REST AUGUST 25, 1916
GRADUATE OF ST. ANDREW'S PRIORY
1908 - 1916

*"Soon, Soon to Faithful Warriors
Cometh Rest."*

As with the other tablets, this one has been paid for by the pupils and teachers of the school.



The Cathedral Sunday School which started out so well a few months ago has not recovered its numbers since the influenza depleted it. The parents and guardians of children should certainly endeavor to fulfil the obligation which they owe as parents or sponsors and either instruct their children at home or see that they come to Sunday School. At a large expense the Christian Nurture Series of lessons is in use and no one can take this course without being instructed in the principles of the Christian religion. There is nothing hazy or indefinite in this course. The teaching is definite and positive in the fundamental principles of our faith.

Some very fine pictures of the interior of the Cathedral have been taken. The size of these photographs is 8x10 inches, and may be obtained of Mrs. Restarick for 75c each. Large copies, 24x14 inches, can be purchased for \$4.00.

A caller recently asked the Bishop which he considered the most impressive thing in the whole work of the Church in Honolulu. He said at once, "The gathering of the children at 8:45 a. m.

when the schools assemble for worship." The visitor said: "I was wondering whether you would say that, because to me, too, it was one of the most impressive sights I have ever seen."

Several visitors, among whom was Mother Eva and the visiting Sisters, have said words to the same effect.

In caring for the floors of the Davies Memorial Hall it was recently found that the borers were at work in several places, not only on the floor itself but on the wainscoting and the doors. Three years ago a similar condition was found and promptly remedied. At the present time the badly eaten boards were taken up and replaced, and other portions were thoroughly treated with poison and turpentine, which has been found effective in several places.

We are not alone in the misfortune of having the borers at work. The Central Union Church has much trouble with its seats, and other institutions with their floors.

St. Andrew's Priory is constructed of steel and concrete with the exception of the arches of the verandas in the rear of the buildings. These are constructed with a wooden frame covered with metal lath and cement plaster. Construction of this kind has been found to be unsuited to this climate, several buildings having been disastrously affected with the rusting of the laths. For some time there have been cracks in these arches and on calling in a practical builder he gave it as his decision that much of the plaster should be taken off and replaced.

Fortunately it was found that most of the wood and metal lath were in good condition but the woodwork in three arches had crumbled to dust from dry rot. These have to be taken out and replaced.

It appears that instead of using the metal lath which was formerly considered the material suited for this construction, builders now use galvanized chicken wire. The old metal lath is only

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galvanized on the exterior and when this is gone the iron rusts, but the chicken wire is galvanized all through.

These repairs cost a good deal of money, but a generous gift of \$500 from a member of the Cathedral parish greatly assisted in paying the cost.

We have certainly been fortunate in that we have had very little to pay for repairs in the Priory building, but it was unfortunate that this unforeseen expense should come at this time when people are called upon to give for so many other things.

PURCHASE OF PROPERTY.

The only property on the three sides of Emma Square not owned but used by the Church for institutional purposes was the lot owned by the Cleghorn Estate which had upon it three cottages, two of which had been rented for the Cluett House.

An opportunity for purchase occurred and the Board of Directors believed it was the best business policy to buy the property, as it would be disastrous for anyone else to own it. The purchase price was large, but it was based on the income received from the property by the estate.

A gift from a friend of the Cluett House enabled the Church to make a payment of \$5,000, and a note was given for the balance, secured by a mortgage on the property. Towards the re-

maining \$10,000 the gifts of those interested are asked. It would relieve the Cluett House from embarrassment and would be helping a worthy cause if we could pay the note.

ST. MARK'S MISSION.

DEDICATION OF GIFTS.

On the feast of the Annunciation, March 25th, Bishop Restarick dedicated gifts in memory of Mrs. Caroline M. Clark and Mrs. Mary Karatti, at St. Mark's Mission, Kapahulu.

The Rev. L. Kroll, priest in charge, celebrated the Holy Communion and the Bishop made an address appropriate for the occasion. Immediately after the address the altar and communion service were dedicated. The altar is a beautiful piece of work in koa and bears a small brass plate stating that it is erected by the Missionary Union in memory of Caroline M. Clark. The communion service bears upon it the inscription that it is in memory of Mary Karatti, largely instrumental in the founding of St. Mark's. This is the gift of the Diocesan Branch of the Woman's Auxiliary. It is of solid silver and was obtained from Gorham of New York. The other memorial gift in the chapel is the lectern in memory of Mrs. Clark, which was given by the children of Mr. and Mrs. Charles Montague Cooke, Jr.

Mrs. Caroline Clark as the worker

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among the Hawaiian people had the deepest interest in Kapahulu and did much in the early stages of its growth. A large number of the members of the Missionary Union were present at the service. The Missionary Union has always been helpful from the founding of the mission, and has provided both service and means for its development.

ST. ELIZABETH'S.

On the Fifth Sunday in Lent the Rev. Ernest Kau preached at St. Elizabeth's at the morning service. There was a

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good congregation present which eagerly listened to Mr. Kau's presentation of the Church work and its needs in China.

Mr. Kau is in deacon's orders and is ready to be ordained priest. He is the son of Kau Yau Yin, the catechist, who assists at St. Elizabeth's and at St. Peter's. The Rev. Ernest Kau was at one time an attendant at Iolani School, leaving there in 1906 with fourteen boys who went to Boone School, Wuchang. On graduating from the School he entered Boone University and later the theological department of the same. After his ordination he did excellent work among the young men, his fellow countrymen. Bishop Roots thought it desirable for him to take a post-graduate course in New York and sent him to the General Theological Seminary.

Some time ago Mr. Kau received an appointment to proceed to France for work among the Chinese contingent, but the war coming to a close, he did not go over. He is now on his way to China and expects to remain with his father until the beginning of May.

Mr. Kau preached first in the Punt dialect and next in English. Mandarin is the Chinese language most familiar to him, and the Hakka, which is his native tongue, resembles the Mandarin, but he can preach in Mandarin, English, Punt or Hakka.

The offertory was given to Mr. Kau's work in China.



ST. PETER'S CHURCH.

On the evening of the Fifth Sunday in Lent the Rev. Ernest Kau preached in English at St. Peter's Church to a large congregation of English-speaking Chinese. Mr. Kau was born in the Islands and is therefore a citizen of the United States, but he will identify himself with the country of his ancestors. The subject of his sermon was "The Salvation of China can only come to Pass Through Christ. The Moral and Spiritual Life of the People can only be awakened and nourished by means of the Gospel."

Mr. Kau speaks fluently in English and his address made a great impression.



PERSONALS.

Among the worshippers at the Cathedral on the Fourth Sunday in Lent were Mr. and Mrs. Gerald Bryant of Kona, Hawaii. When guests at luncheon at the Bishop's House after service they said that they were going to England and if possible to Italy and Austria to satisfy themselves as to the reported death of their son, Henry G. Bryant, who was connected with the Royal Air Service.

He was reported killed by the Austrian surgeon, but the British authorities have sent no word to that effect, and there is a lingering hope that he may be a prisoner.

The story which the Austrians told was that the airplane was shot down and on alighting Bryant set fire to his machine. While so doing he was attacked and shot four of his assailants, and was in turn wounded mortally. He was given the burial of an officer and it was even reported that he was given a medal for bravery, but this seems unlikely.

Because there has been no news from the British government Mr. and Mrs. Bryant go to Europe to satisfy themselves and ascertain positively the facts as to the case.

It is a sad journey which these parents take and the hearts of multitudes of their friends will go with them in their quest.

Among the guests at the Bishop's House this month was Chaplain Arthur N. Stone, who came in on the transport on his way to Guam, where he expects to be stationed for two years.

Chaplain Stone was in Honolulu ten years ago and was greatly interested in the improvements made on the Cathedral close since that date.

Mr. Grinnell of the Normal School gave a very interesting and instructive lecture on butterflies at the Memorial Hall on March 28th. It was beautifully illustrated by colored slides and was greatly enjoyed by the older pupils of the schools and others who attended.

The Rev. Marcos E. Carver, accompanied by his wife, arrived in Honolulu on March 26th. Mrs. Carver had the painful misfortune in eating fish to have a bone lodge in her throat. The local doctor advised her to come to Honolulu. At this writing we are happy to say that she is recovering. Mr. and Mrs. Carver were guests of Bishop and Mrs. Restarick. Mr. Carver returned to Kauai on April 3rd, leaving Mrs. Carver in Honolulu for rest and treatment.

We have been very much blessed in the fact that in view of the large amount of illness that has prevailed in the city in the past few months the church institutions have been remarkably free from serious illness. A few cases of sickness at the Priory were immediately isolated and the influenza, if such it was, did not spread.

We are sorry to say that Miss Drummond has not been well for the past two weeks, but she has now recovered.

The Rt. Rev. Wm. F. Nichols, Bishop of California, has asked for a Bishop Coadjutor. In his letter to the Standing Committee he gives as his reason his advancing years, and the call for increasing vigor in the work of the Diocese.

Bishop Nichols was consecrated in 1890 in Philadelphia, in which city he had been Rector of St. James' Church. During his Episcopate the Diocese of Los Angeles and the Missionary District of San Joaquin have been set off from territory which in 1890 was the Diocese of California.

Bishop Nichols in his letter proposed to give to the Bishop Coadjutor practically all of his Diocese except the superintendence of the candidates for the ministry.

Bishop Nichols has been twice in Honolulu. Once in 1902 when he took over the Church from English jurisdiction on the retirement of Bishop Willis, and a few years ago when on his way home from a trip around the world. Bishop Nichols is a Church Statesman and has been a wise administrator and is greatly beloved by his people. He was born in Lloyd, N. Y., of Connecticut stock, in 1849. He graduated from Trinity College, Hartford, and

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the Berkeley Divinity School of Middletown, Conn. While in the seminary he was the Secretary of Bishop Williams. He was two years Rector of Christ Church, Hartford, and thirteen years at St. James' Philadelphia.

Mrs. Paul Withington writes from San Diego that Captain Withington expects to be able to leave France in June. She also speaks of Miss Florence Blake, who lived here for several years with Mrs. L. F. Folsom. Miss Blake is most kind and helpful in many ways. Her sister, Miss Grace Blake, who was here some years ago on a visit, has been in France as a nurse with Unit 35, Army Base Hospital. Writing to her sister, she says, "We haven't time or strength to wonder if we are doing the right thing. So much of the usual red tape is done away with and we get down to real work."

FROM A CHINESE BOY.

IOLANI SCHOOL,

Honolulu, T. H., April 2, 1919.

My Dear Friend: I am so glad to show my gratitude to the faithful missionaries and all your loyal Americans. I thank God and the missionaries, for today I am living in the country of freedom and enjoying myself under democracy and liberty.

Here is another thing that I want to tell you—the missionaries are doing fine work in China. Many kinds of people are kept out from starving and disease. Young men, too, have a chance to go to Christian schools. In my part, I am myself an American citizen. I was born in Honolulu, but I went to China when I was a little boy. This was before the revolution in China. I remember that I was in Canton when the Revolutionary War broke out. That was caused by the pressure of the Manchus. We cannot do

things as desire. We have to keep our hair long, and our women have to bind their feet. One of the worst things was to make the people believe in Buddhism and idols. So in year 1912 the Manchu emperor was overthrown, and a Republic stands. Things seem to be going well. Christian schools are welcome and are growing rapidly.

I hope the coming of our Chinese Republic will keep us strong friendship between China and America forever. I want to go back to China when she needs me, and do my part in spreading American principles among my people. I am a student in Iolani School, which is a Christian school. I enclose my picture—one showing me under the influence of a non-Christian Manchu government, and the other as a free man attending the daily services at St. Andrew's Cathedral. We see the "Spirit of Missions" at Iolani School. One of our Iolani boys expects to go to St. John's University next year. He became a Christian at Iolani School.

Yours very sincerely,

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these countries have given cordial assurances that the deputation will be sympathetically received and heard with interest and in the earnest hope that the World Conference may remove the prejudices, misunderstandings and mutual ignorance among the churches which should form the one visible Body of Christ, so that the way may be open for directly constructive effort to establish that unity among His Disciples which Christ regarded as the only evidence potent to convince the world that He had been sent by the Father to redeem mankind.

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BOLSHEVIKI.

Letter from an Archbishop.

The Archbishop of Canterbury made public in London on February 14 a letter from the Archbishop of Omsk, President of the Supreme Administration of the Orthodox Church in Russia, as follows:

Having seized supreme power in Russia in 1917 the Maximalists proceeded to destroy not only the cultivated classes of society, but have also swept away religion itself, the representatives of the Church, and religious monuments venerated by all.

The Kremlin cathedrals of Moscow and those in the towns of Yaroslav and Simferopol have been sacked and many churches have been defiled. Historical sacristies as well as the famous libraries of the Patriarchs of Moscow and Petrograd have been pillaged. Vladimir, Metropolitan of Kiev, twenty Bishops, and hundreds of priests have been assassinated. Before killing them the Bolsheviks cut off the limbs of their victims, some of whom were buried alive. Religious processions followed by great masses of people at Petrograd, Toula, Kharkov, and Eoligalitch were fired upon.

Wherever the Bolsheviks are in power the Christian Church is persecuted with even greater ferocity than in the first three centuries of the Christian era. Nuns are being violated, women made common property, and license and the lowest passions are rampant. One sees everywhere death, misery, and famine. The population is utterly cast down and subjected to most terrifying experiences. Some are purified by their sufferings, but others succumb.

Only in Siberia and the region of the Ural Mountains, where the Bolsheviks have been expelled, is the existence of the civil and religious population protected under the aegis of law and order.

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WUCHANG HOSPITAL.

The total gift from the Woman's Auxiliary of the 8th Province for Wuchang Hospital is \$1,775.00. Of this the District of Honolulu gave \$78.20. Miss Littell, the main worker for this fund (which still needs \$28,000), will not return to China for the present as planned, on account of the death of her brother's wife from influenza. This brother is a clergyman and Miss Littell has gone into his home to care for the little family of motherless children at West Hartford, Conn. Although the Honolulu Branch has pledged itself to the Alice Mackintosh Memorial Bed, at St. James Hospital, Anking, this year—yet any Branch so desiring may continue to contribute to the Wuchang General Hospital as in the past two years.

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WELL-WRITTEN PAPER ON
HAWAIIAN HISTORY.

We print below an examination paper of a girl fifteen years of age who has been a boarder at St. Andrew's Priory for seven years. It is an excellent compendium of the political history of Hawaii from the time of the granting of the first Constitution by Kamehameha III to the time of the Annexation. We print it unchanged.

The paper had not one word misspelled, was beautifully written and deserved what was given it—one hundred per cent.

I.

The first constitution was given to the people by Kamehameha III. It was drawn up at Lahaina in the Hawaiian language in 1839. Certain Lahainaluna graduates gave their assistance. The king first published a declaration of

rights which included individual property rights in land and religious liberty. In 1840 the constitution was published. It included the office of Kuhina Nui and the four governors instituted by Kamehameha I. defining their duties and powers. The legislature consisted of fifteen nobles chosen by the king and seven representatives chosen by the people in an informal manner. They sat in one chamber and met annually. The judges of the Supreme Court were appointed by the legislature being four in number. They with the king and premier formed the supreme court for final appeal.

II.

The legislature consisted of 30 nobles chosen by the king for life and 24 representatives elected by universal suffrage. They sat separately. A privy council was formed being put aside from the house of nobles. There was the office of Kuhina Nui or Vice-king. The supreme court consisted of one chief-justice and two associate-justices. There were four circuit courts and a petty judge for each district. The king gave land in fee simple. This forms the constitution of 1852.

III.

The Anglican Mission came to the Islands under Kamehameha IV and Queen Emma. Mr. Wyllie communicated to the Hawaiian consul in England and asked for a chaplain for the royal family. He said that the Chaplain would be well supported and a site given for

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the church. The king wrote on this same topic to Queen Victoria of England and this excited much interest in England. On Dec. 11, 1861, the R. Rev. T. N. Staley, D.D. was made the Bishop of Honolulu. His first official act when he arrived was to have been the baptism of the little Prince of Hawaii but Providence ordered otherwise. Before the Bishop's arrival the king had translated the English prayer book into Hawaiian. He was greatly admired for this act and the preface was very excellent. On Dec. 15, 1862 Bishop Staley and his helpers arrived and a temporary church was used for services. The king and queen were taken into the Church and became communicants. The Iolani School for boys and the St. Andrew's Priory for girls were founded later.

IV.

On May 20, 1858 the queen gave birth to a son. He was later called "Prince of Hawaii" and on him many hopes were centered. He was proclaimed heir to the throne. On the 19th of Aug. 1862 he was attacked by brain fever and died on the 27th. This was a blow to the king who remained a broken-hearted man the rest of his life.

V.

Kam. V. died without appointing a successor to his throne. Lunalilo was considered to be the highest remaining chief by birth. He was popular among the natives and foreigners for his amiable traits of character. He published a decree to the people telling them to meet at different polling places and to cast votes to inform their representatives whom they wanted king. On New Year's day the votes were cast and Lunalilo won the day. The legislature then proclaimed him king and he delivered his speech in Kawaiahao Church.

VI.

Queen Liliuokalani wished to abolish all restrictions upon the power of the crown. She said that the cabinet had expired with the king. She then picked out men for her cabinet expecting them to do as she wanted. Many grave charges were brought against the police courts and the public was very much dissatisfied. Mr. Ashford and Mr. Wilcox were arrested for conspiring against the government trying to form a republic. The legislature sat for eight months and during this time four changes in the ministry took place. At the last week of its session a charter for a lottery was granted and licensing opium was passed. An

able and upright cabinet was appointed by the legislature.

VII.

The queen drew up a constitution in private and it abolished all restrictions on the crown and only Hawaiians had the right to vote. This was to be read after the prorogation of the legislature and in the presence of the diplomatic corps, the troops and the public. She tried to rush it through without letting them have a minute to think. At the last minute the cabinet refused to sign the constitution. She gave in after a bitter contest proposed to postpone the publication.

VIII.

A committee of safety was formed to draw up a scheme for a provisional government. The committee drew it up and it was ratified. The queen then said she would make no changes in the constitution unless done properly. A provisional government was formed and an executive council established. It consisted of four members and over which S. B. Dole was president. An advisory council of fourteen members having legislative authority. The members of the two councils took possession of the government building and proclaimed the monarchy abrogated and a provisional government established. The queen by the advice of her counsellors turned her kingdom over to the provisional government under protest. The evening of the 17th the barracks were handed over. This provisional government was to exist till a treaty of annexation to the United States was agreed upon.

IX.

After declining the demand made by Mr. Willis to return the queen's authority, the provisional government abolished

their views of annexation and formed the republic of Hawaii. The legislature consisted of two houses containing fifteen members each. The president was to be elected for a term of six years and could not be appointed again. They had the same flag and Necker island was taken by Capt. King in the name of the Hawaiian government.

X.

When President McKinley came to office he took up the treaty. It was carried through the Hawaiian legislature and later through the House of Representatives and House of Senate of United States. The islands were then annexed on July 7, 1898. The president informed the officers of the government to occupy their same positions until removed. Two senators and one representative and Mr. Dole and Judge Frear had taken charge of the government. The legislature consisted of fifteen and thirty members, two houses which sat separately. The governor was appointed by the president with the agreement of the senate. The secretary in this same manner. The other government positions were appointed by the governor with the agreement of the legislature. The governor remained in office for four years and the territory was formed in April, 1900.

THELMA MOORE.

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ENTERTAINMENT FOR ST.
MARK'S.

At the Davies Memorial Hall on May 2nd at 8 o'clock the Junior Auxiliary of St. Andrew's Hawaiian Congregation will have a Hawaiian concert for the benefit of St. Mark's Mission, Kapahulu. There is still owed on the cost of the School Building at Kapahulu the sum of \$250.00 and it is hoped to raise a large proportion of that. Tickets for this entertainment are 25 cents and can be obtained from any member of the Junior Auxiliary.

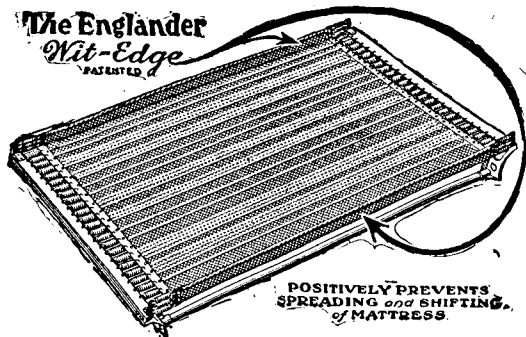
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