

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

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

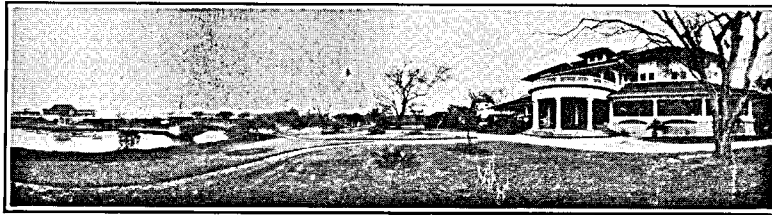
Vol. XIII.

HONOLULU, T. H., AUGUST, 1920.

No. 3

St. Andrew's Priory School for Girls will reopen on Monday, September 13th. All enquiries as to terms should be addressed to Sister Olivia, Principal, St. Andrew's Priory, Honolulu.

Iolani School for Boys will reopen on Monday, September 13th. Address all enquiries to the Rev. D. R. Ottmann, Principal, Iolani School, Honolulu.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XIII.

HONOLULU, T. H., AUGUST, 1920

No. 3

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.
Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

AUGUST, : : : 1920

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CHURCH CALENDAR.

Aug. 15—11th Sunday after Trinity. (Green.)
" 22—12th Sunday after Trinity. (Green.)
" 24—S. Bartholomew, Apostle. (Red.)
" 29—13th Sunday after Trinity. (Green.)
Sept. 5—14th Sunday after Trinity. (Green.)
" 12—15th Sunday after Trinity.
" 15—Ember Day. (Violet.)
" 17—Ember Day. (Violet.)
" 18—Ember Day. (Violet.)
" 19—16th Sunday after Trinity. (Green.)
" 21—S. Matthew, Evangelist. (Red.)
" 26—17th Sunday after Trinity. (Green.)
" 29—S. Michael and All Angels. (White)

THE CUMMINS PROPERTY.

This property, purchased by the Board of Directors with the approbation of the Church people throughout the Islands, must be paid for.

The Committee of the Board of Directors appointed for the purpose of raising the money sent out a circular letter to many Church people, intending to send a more general one later. Few people have made any reply to the letter, and the committee contemplates a personal interview with some at least of those to whom it was sent.

It should be remembered that the Board has to pay 7 per cent on the balance due on the purchase price, \$60,000.

Up to date, in cash and promises soon to be paid, the Treasurer of the Committee, Mr. James Wakefield, has \$22,000. The members of the Committee are very busy men, and they would appreciate greatly attention to the subject of the letter as soon as possible.

The Cathedral belongs to the Diocese. The Cathedral Statutes authorize two congregations to worship in the Cathedral, namely, the Parish of St. Andrew's Cathedral and the Hawaiian Congregation. The Cathedral Parish pays for the

maintenance and repairs of the fabric and furniture. But Churchmen from all over the Islands when in Honolulu worship in the building, and the Cathedral Clergy are ever ready to minister to any one who comes here from the other islands.

Everyone connected with the Diocese should be interested in the purchase of this land. Any amount given will be a token of interest, and the Bishop and Committee ask for contributions. While the entire Board of Directors is a committee of the whole on this matter, yet the special committee to finance the purchase consists of John Guild, chairman; James Wakefield, Treasurer, and J. N. S. Williams and Judge C. F. Clemons.

The Board wants to clear away the old buildings as soon as possible, but can only proceed as money comes in, for the rents are needed to help pay interest, taxes, etc. When the buildings are taken off, the land will be exempt from taxation.

We sincerely hope that the people will respond to the opportunity afforded them to give towards an improvement which not only affects the Church, but is a matter of civic interest.

Send your gifts or your pledges now.

DECADENCE OF RELIGION AND MORALS.

The student of history can not fail to see that there are waves or tides in the moral and spiritual life of peoples. We have been rereading lately portions of Pepys' and Evelyn's Diaries, and many of their laments on the conditions of the age in which they lived might be written today.

If we go further back, Solomon and the Prophets of Israel picture social vices and sins which show that human nature is the same as it was then and that only the Grace of God makes men human.

We read much in the press today of profiteers, and then we read in the New York Times an article by Dr. Georgia W. Leffingwell in which he tells of the grabbing of contracts connected with war and the sinking of army supply ships to collect insurance in the time of the Roman Empire. There were laws then to enforce them—only public conscience can secure the enforcement of laws.

THE MESSAGE.

The only kind of public speaking which seems not to attract men in any number is that of pulpit "oratory." Perhaps it is the "oratory," perhaps it is the Message. "Oratory" has gone out of fashion. Even in the Mother of Parliaments, the grand style of forty years ago, and earlier, seems to have no attraction now. Possibly it never had. Burke is reported to have spoken to empty benches. But, a generation ago, Liddon, Farrar, Spurgeon, Parker and very many other great speakers, drew enormous audiences, consisting of men rather more than of women. It is the clear business-like talk that seems to appeal to men of the twentieth century. Yet, from the days when the Greeks hung breathless on the recital of the Homeric sagas to the present, the spoken word has a power all its own. The manner and style may change, but there is something abiding in the dominion of thought borne to others on the wings of the voice.

Is it the Message that has lost its grip? Have men ceased to worry about their sins? Even the ancient peoples imagined a divine companion to go with the soul departing into the unseen. After all, the man who satisfies himself with this world is content with witches' brew. Look at the bubbling instability. It needs crystallization and, as creation is constituted, this must needs take place on the thread of a *creed*. Bolshevism all round means death to civilization. Consider this as an instance (we quote from a paper by the Earl of Denbigh published April, 1919):

"The hour of democracy is at hand," we are told! The Bolshevik idea of democracy puts on a level with lunatics and common criminals all those who employ wage-earners for profit, or who live on an 'unearned income.' All such are denied the power to elect or be elected.

"The village blacksmith who employs a man to help him, the village painter or carpenter who employs a journeyman, the shopkeeper who employs an assistant, the housewife who employs a servant or a charwoman; anybody, in fact, who employs anybody else is at once ruled out from all the elementary liberties which are the foundations of what we have hitherto called democracy.

"One jovial gentleman, to whom I listened, in singing the praises of Lenin remarked that the latter 'preferred to see his enemies dead,' and then added genially that he himself 'would not be too kind towards any who got up against him.' This pleasantry was received with cheers from the crowd. What does it all mean?"

"Yesterday I met a gentleman whose wife comes from the Baltic Provinces of Russia. He told me she had just received a letter describing the murder of a group of her relations. Men and women were taken out on the ice, stripped stark naked, and then beaten to death with cudgels. The doings of Lenin's Chinese mercenaries—Lenin who 'prefers his enemies dead,' and whose praises are sung in the Daily Herald and in Hyde Park, can be read in the Government report.

"All this is what our own revolutionaries are apparently prepared to see in this country in order to bring about their half-baked program for reforming the world.

"I need hardly remark that all forms of religion under the Soviets are at once destroyed. In the early days of the Revolution, Almighty God was 'abolished' by resolution—a proceeding which, of course, settled the matter!"—*Brisbane Church Chronicle.*



THE SOLITARY WAY.

Mrs. John E. Baird before leaving on her journey to the Southland and to Asia sent us a beautiful poem which she had received from an aunt. Mrs. Baird does not know who the author of the lines is, whether her Aunt wrote them herself or not.

We are glad to share these verses with our readers, for there are many, we are sure, who will find comfort in them.

There is a mystery in human hearts,
And tho' we be encircled by a host
Of those who love us well, and are beloved,

To every one of us, from time to time
There comes a sense of utter loneliness.
Our dearest friend is stranger to our joy,

And cannot realize our bitterness.

"There is not one who really understands,

Not one to enter into all I feel."

Such is the cry of each of us in turn.

We wander in a solitary way.

No matter what or where our lot may be,

Each heart, mysterious even to itself,
Must live its inner life in solitude.

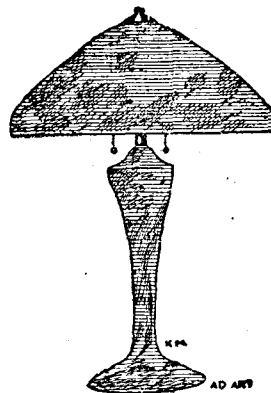
And would you know why this must be?
It is because the Lord desires our love;
In every heart He wishes to be first.
He, therefore, keeps the secret key Himself

To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus, saying, "Come to Me."

And every time we are not understood,
It is a call for us to come again;
For Christ alone can satisfy the soul.
And those who walk with Him from day to day,
Can never have a solitary way.

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"

Orison Swett Marden says:



"The home is the conservator of health,
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enricher of life, the generator of love, the
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You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which no one understands,

Conveys a secret message from the King
Entreating you to come to Him again.
"The Man of Sorrows" understands it well;

In all points tempted, He can feel with you.

You cannot come too often, or too near—
The Son of God is infinite in grace;
His presence satisfies the longing soul,
And those who walk with Him from day to day

Can never have a "solitary way."



THE CHURCH AND ITS IDEALS.

PROTESTANTISM.

By Donald Hankey.

Jesus was the friend of simple men, and also of sinners. He was the stern critic of the rich and the respectable, because, though they obeyed the conventions and laws and traditions of men, they missed the beauty of the holiness of God. Though they were respectable, they were not humble and generous and free and charitable.

Now if we look at English Protestantism we find just the same fault that Jesus found in the Pharisees of old. Speaking generally, it is the rich and the respectable that are found in church and chapel. Men and women who have sinned against the conventions and traditions of society are not welcome there. People who are too poor to buy decent clothes are looked askance at if they attend public worship. Simple people very often cannot understand or follow the services. What is required of the good Protestant is that he should be honest in business, moral in his private life, reasonably generous in supporting the funds of the church or chapel to which he belongs, and regular in his attendance at public worship. He should also have "the assurance of salvation," and shake his head over those who have not. But, after all, this is very much like the description of the Pharisee in Jesus Christ's story of the Pharisee and the publican. The Pharisee was not an extortioner or unjust, nor was he an adulterer; he fasted twice a week, and gave to the temple a tenth of all he got. He thanked God that he was not as other men. Yet Jesus said that he got no good from his prayers—not so much, in fact, as the publican, who was so conscious of his sins that he dared not so much as lift up his eyes, but stood afar off, and said, "God be merciful to me a sinner."

It is to be feared that very few Protestants get much good out of their worship and for the same reason—that they are lacking in humility, and have made the same mistake of confusing respectability with holiness. It is to be feared that Jesus Christ would not feel very much at home among English Protestants, and that He would be likely to slip away from them, as He did of old, to sup with those who did not pretend to be good at all, and yet were simpler and more generous and more able to understand Him than the men who thought themselves good. Indeed, this is what our Lord Jesus has done; for you will often find a more truly Christian spirit of fellowship and generosity, and a better understanding and appreciation of the character of Jesus, in the street than in the churches and chapels.

In short, English Protestantism fails to embody the personality of Jesus Christ, fails to show Him to the world, that all men and women who want to be better may go to Him for help, fails to do His work of healing and freeing mankind. There are Christ-like Protestants in England; there are whole congregations which embody Him; but they are like a vigorous little toe at the end of a great numb and paralyzed foot. The English Protestant churches as a whole are a very dead limb of the body of Christ.

The Origin and Root Idea of Protestantism.

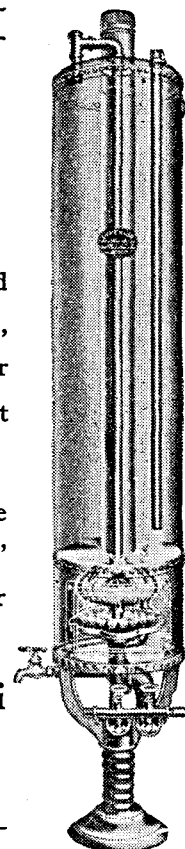
Protestantism is very ancient. It dates from the time of the apostles. From the time of the crucifixion of Jesus right up to the conversion of the Emperor Constantine, nearly 300 years' later, the Church of Christ was Protestant. That is to say, it was an association of small scattered groups of people, who were trying to live pure, unselfish, holy lives in the midst of a pagan society, which was full of open cruelty and immorality. They were trying to be the light of a

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very dark world. Amidst hatred and persecution they tried to keep up a high standard of brotherhood and holiness. And in the struggle for existence they were obliged to exclude from their ranks those who were notoriously immoral, or who had dealings with idolatry. The force of circumstances forced them to be a little narrow and intolerant and exclusive.

The question is whether this ideal of the Church, as a little band of saints trying to be the light of a very dark world, can be applied in England today, and the answer is that it cannot. To begin with, the English nation, though one would hardly describe it as godly,

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is certainly not godless. There is not a single Englishman whose ideas of right and wrong are not influenced by the teaching of Jesus. In the abstract almost everyone admits that public spirit, independence of character, purity of life, unselfishness, generosity, humility, and brotherly love are the right ideals. The conscience of Jesus Christ is really the supreme moral guide of Englishmen, though they may not always admit it. This being the case, the attempt to separate the saints who are saved from the sinners who are damned has led to the application of external tests of an artificial kind.

These tests are wrong. They do not pick out the saints and exclude the sinners. Only God, who sees the heart, can do that. The only effect of these tests has been to make the Church in England narrow and formal and hypocritical. We have made the same mistake as the Pharisees, and turned what was meant to be a help unto a burden. The Bible, the creeds, the Prayer Book, were all made for man, not man for them; but just as the Pharisees sold themselves into slavery to the law, so we have sold ourselves into slavery to the Bible and the Prayer Book, and the creeds, and have missed the freedom of Christ. We have also made the other mistake of the Pharisees, and confounded respectability and morality with holiness. Respectability is a purely conventional thing defined by artificial standards laid down by men. Morality is a result of holiness, but it is not holiness, and may exist without holiness. Mere morality is negative, holiness is positive. Morality is ice. Holiness is fire. Morality is conventional, holiness is beautiful. Morality is self-satisfied, holiness is humble and aspiring. Morality is of the world, holiness is in the world but of heaven. Morality can be reached, holiness is infinite and eternal. Morality is not doing wrong, holiness is trying to be good. Morality is governed by reason, holiness by love. " * * * if I * * * know * * * all knowledge; * * * and if I bestow all my goods to feed the poor * * * " I am moral all right, specially if I do the bestowing through the Charity Organization Society; but according to the

apostle of Christ, "if I have not love, it profiteth me nothing."

No, morality is not holiness, and English Protestantism is not Christianity; it is much too respectable. If we are to make our Church a more living limb of the body of Jesus Christ, we must make it more catholic. We must get in the lame and the poor and the sinners and the harlots, and lots of simple, straightforward working men, specially carpenters and fishermen. And if necessary we must make a scourge of small cords and drive out the conventional. We must make room for the Master, and remove all the things that keep Him from us.

There may have been, in fact there probably was a time in the history of the English, when Protestantism was as necessary and as feasible as in the days before the conversion of Constantine; but that day has passed. In the days of the Roman Protestants the Church was small and poor, and its members were many of them slaves and people of humble origin, and it was persecuted. So, too, the Church in the old days, when the king and the bishops and the magistrates were all opposed to it. In those days it was possible for Jesus to dwell in Protestantism. But now, when it has become rich and powerful and respectable, Jesus has disowned it.—*The Witness*.



THE BISHOP'S VISITATION TO KOHALA AND WAIMEA.

At Kohala this Church has three congregations and also a chapel at Waimea, twenty-five miles distant. These stations are in charge of the Rev. James Walker. The Bishop had intended to leave Honolulu on the Mauna Kea, which would have landed him at Mahukona at about 10 p. m. on Wednesday, August 4, but business delayed him, and he sailed on the Kilauea on Friday, August 6. He regretted putting Mr. George Buchholtz to the inconvenience of meeting him at 1 o'clock a. m. on Saturday.

The ride to Puakea plantation did not take long, though a flat tire caused a short delay. A few hours' sleep and then at breakfast the Bishop was greeted by his hostess, Mrs. Buchholtz (née Maud Wight).

Mrs. Buchholtz, like her deceased mother, is a lover of flowers, and has made the place, which has been their home the past few years, most attractive. After breakfast Mr. Buchholtz took the Bishop in his car to the Parsonage, where he was greeted by Mr. and Mrs. Walker and also by Mrs. Walker's parents and her sister, Miss Billam, who have come from England on a visit.

Plans were made for the services on the morrow and following days.

On Saturday afternoon the Bishop attended a tea at Mrs. William S. May's, and in the evening there was a reception for him at Mr. and Mrs. Buchholtz's, so that he was able to meet many of the people of the district on the day of his arrival.

On Sunday at St. Augustine's Church he confirmed a class of ten Koreans, five men and five women, prepared by the Catechist and presented by the Rev. Mr. Walker. Mr. Walker wanted them to receive the laying on of hands in the Church rather than in the Mission Hall, some miles distant, where the Catechist conducts service.

At 11 a. m. the Church was well filled, and the Bishop celebrated the Holy Communion and preached.

The automobile has brought about many changes. It is easier now to go eight or ten miles to Church in a good motor car than it was in the old days when horses were used, and the mud in the Kohala district, which often made travel slow and disagreeable, was appalling to the malihini. Unfortunately for the Kohala district, there has been no mud anywhere for some months, and the plantation farthest from the head of the ditch had no water and the young cane seemed lost, but there have been rains in the past few weeks and water is running and things look more promising. On the day the Bishop left Kohala, August 12, there was a good rain.

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To go back: After the 11 o'clock service at St. Augustine's and dinner with the Walkers, Mr. Walker took the Bishop in the Ford "Mission Car" to St. Paul's, Makapala.

The character of the work here has entirely changed during the past ten years. St. Paul's was a Chinese Mission, with a school and a Chinese priest in charge. The young Chinese, who have not moved away, are now English-speaking; in fact, all the young people are English-speaking, and it is among these Mr. Walker is doing an excellent work.

Miss Emma Rodenhurst, a Priory graduate, who is teaching nearby, helps with the Sunday School, with the music, and in every way possible.

There are in this district many who have attended the Priory or Iolani, and without these, much of the work could not be done. The Korean interpreter was at Iolani for several years and speaks good English. In one part-Hawaiian family, five have been in our institutions, and of these, two boys are now earning their living, and of the three girls, one is a teacher, one a pupil at the Normal School, and one in training for a nurse.

Mr. Walker not only goes to Makapala on Sundays, but also on Wednesdays, when he has sports and singing and instructions. On the Wednesday when the Bishop was in the district, some sixty boys and girls were gathered together, and the number varies from forty to seventy-five.

It is not only at Makapala that Mr. Walker gets the young people together, but also at two other places each week. He is carrying out ideas which he learned as an officer in the Church Army in England, and to reach the people he calls at every house where English is understood—either the pure article or the "pidgin" variety, in the use of which he is becoming quite proficient.

On Sunday, August 8, the Bishop held four services. On Monday, August 9, Mr. Walker took him to the Korean Mission, where he celebrated the Holy Communion at 10 a. m. As he was leaving, the Koreans presented him with a box containing four dozen eggs, carefully packed—a valuable present these days. On Tuesday calls were made, one of which was on the new treasurer, John N. Phillips, the manager of the Kohala Sugar Company's store. With him was talked over the financial side of St. Augustine's, which was found to be in good condition.

On Tuesday the Bishop also went to Niulii and had the pleasure of taking luncheon with the manager, Mr. John McLennan, and his wife, whom the

Bishop had known at Paauilo since he first came to Hawaii. Tuesday evening, with Mrs. Patton, Mr. and Mrs. Buchholtz and Mr. Paetow, the Bishop dined at the Maddens' at Mahukona, and on Wednesday night at the Masons' at Pua-kea, Mr. and Mrs. Phillips being guests also.

The Church faces a great loss at Kohala in the fact that Mr. and Mrs. Mason are leaving Kohala to reside in Honolulu. Mr. and Mrs. Buchholtz also expect to make Honolulu their home at the end of the year. Mr. Mason has been both warden and treasurer since Mr. Robert Hall, who, after years of faithful service, as warden and lay reader, retired and removed to Kealakekua, Kona.

On Friday at 9 a. m. Mr. Walker and the Bishop started for Waimea. They had not gone far when they had to return to a garage to remedy some engine trouble. After luncheon, another start was made, and through a cold, driving mist, the Kohala mountain was crossed and Waimea was reached, and they were glad to get to the hotel, which is in charge of Mrs. Lovsted, who long ago attended the Priory.

A call was soon made at the ranch office, where the Bishop had an interview with Mr. Alfred W. Carter, the manager, and he was glad to meet again the assistant bookkeeper, Mr. Harold Bloomfield, who is the son of an Australian priest. His wife is the daughter

of an Australian clergyman, and at her residence, near the office, a cup of tea was most refreshing.

On returning to the hotel, Miss Rose Cummings was waiting. She is a graduate of the Priory and St. Luke's Hospital Training School for Nurses, San Francisco. She is the district nurse employed by the ranch, and Mr. Carter spoke of her work in the highest terms. As a doctor comes to Waimea only twice a week, a good deal of responsibility rests upon the district nurse. There have been many cases of pneumonia in the past six months, and she is especially skilled in that line of work.

Before dinner a number of people arrived at the hotel, among them Chief Justice Coke, who said he had visited the Kona Hospital, now in charge of Miss Irene Davison, who, like Miss Cummings, is a graduate of the Priory and trained with her at St. Luke's Hospital, San Francisco. Justice Coke said that she had placed the Kona Hospital in fine condition, insisting on obtaining the necessary supplies, etc. The Bishop was Miss Davison's legal guardian during her minority.

Of course, it is pleasant to hear such good things of our young people, and it should not be omitted that Mr. Carter has an old Iolani boy, Wilnot Vredenburg, in charge of his large corn fields at Waiki, a very important position. He was formerly manager under Mr. Carter of the Kahuku Ranch, where he did exceedingly well. Edmond Vredenburg is in the ranch office.

Here at Waimea, as was the case at Kohala, several people had interviews with the Bishop on personal matters. On Friday evening service was held in the Chapel, which, despite the rain, was well filled. The Bishop made an address. At 7 a. m. Saturday he celebrated the Holy Communion in the Chapel, twelve people receiving. The majority of these had walked two miles through the rain, and all had walked some distance.

Mrs. Akina, a former Priory pupil, had gotten the Chapel in order for the

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services, and among the communicants was a girl from the Priory, and two from the Cluett House on their vacation. On such occasions one sees the value of Church institutions in building up the work.

Mr. Walker is planning regular services at Waimea, and a young communicant volunteered after service on Saturday morning to take charge of the Sunday School. On his way to Waimea some time ago, Mr. Walker had an accident due to the breaking of a bolt. This led to the overturning of the car, and if the accident had not occurred near a house, the result might have been most serious, as he was pinned underneath.

The car belonging to the Mission, given by friends of the Bishop some years ago, needs extensive repairs, and Mr. Phillips has been requested to ascertain the necessary cost.

Starting about nine o'clock Saturday morning, the change in temperature was great, going down from the cold and damp of Waimea to the heat of Kawaihae, and the first person met was Francis Chock, an Iolani student, who is helping his father in his store during vacation.

After luncheon at the Chinese restaurant, Francis Chock went with us to the great heiau dedicated by Kamehameha I before his invasion and conquest of Maui.

Mr. Walker left soon after this for Waimea and on his way home to Kohala. The Bishop went out to the end of the wharf, that being the coolest place he could find, and Francis Chock soon joined him there and remained with him until the steamer came shortly after 5 p. m.

Previous to the sailing of the steamer a Chinese man and his daughter had come down from Waimea to interview him about education at the Priory.

When the steamer was boarded the first person seen on deck was Mr. Herbert Mist, who had been a fellow passenger to Kohala the week before. The voyage to Honolulu was calm and uneventful, and the Bishop had a busy but very enjoyable trip. He celebrated the Holy Communion four times, held one confirmation and three other services.

CATHEDRAL REGISTER.

BAPTISMS.

- July 4—John Arnold Fitzgerald,
by Bishop Restarick.
" 11—Augustus Benjamin Jones,
by Canon Ault.
" 11—James Laird Craig,
by Canon Ault.
" 11—Grace George Koehler,
by Chaplain Bodel.
" 11—Lillian Louise Koehler,
by Chaplain Bodel.
" 31—Florence Beverly Harris,
by Canon Ault.

MARRIAGES.

- July 3—Harvey Clayton Kelsner,
Olive Helen Brosius,
by Bishop Restarick.
" 9—Adelino August Vieira,
Elizabeth Estrella,
by Canon Ault.
" 17—Eugene Shaw,
Mary Sousa,
by Canon Ault.
" 29—Harold Valentine Podmore,
Nina May Ledbetter,
by Bishop Restarick.

BURIALS.

- July 4—Alexander Sheppard,
by Canon Ault.
" 11—Margaret Dana Aleshire,
by Canon Ault.
" 26—Phoebe Elizabeth Bogardus,
by Canon Ault.
" 28—Janet Margery Wakefield,
by Canon Ault.

General Offerings	\$461.51
Hawaiian Congregation	65.30
Communion Alms	28.96
Specials	107.41
Total	\$663.18

Number of Communions made during July	286
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IN MEMORIAM.

MARGERY WAKEFIELD.

When St. Andrew's Unit for Red Cross work met at the Davies Memorial Hall during the great war there was always present a young girl in a wheel chair whose deft fingers were ever ready and eager to work for sufferers across the seas. Always with a smile did she greet other workers or the clergy who dropped in to see what was being

done. The invalid was Margery Wakefield, the daughter of Mr. and Mrs. James Wakefield, who long before this had been busy in war relief work, and at the time of which we write her mother was the efficient head of St. Andrew's Red Cross Unit.

Infantile paralysis had deprived Margery of the ability to walk, but by patient practice she had mastered difficulties and had trained her hands to work for others.

A few months ago it was decided by her parents—and it was her own desire—that she should take advantage of newly-discovered surgical treatment which Boston afforded beyond perhaps all American cities for her trouble. So it was that the brave and hopeful mother and daughter started on the long journey by sea and land. An orthopedic surgeon of international reputation called in consultation said that if Margery were his own daughter he would advise the operation.

The operation was successfully performed and everything looked hopeful. It was necessary to give the patient ether ten days later in order to complete that which had been done. She never recovered consciousness. The cause of death was an embolism or clot which stopped the circulation.

The body was taken to the mortuary chapel of Emmanuel Church until cremation, after which Mrs. Wakefield and her daughter Ethel started for home, bravely bearing with Christian faith and fortitude the loss which they had sustained.

Mrs. Wakefield arrived on the Manoa on July 28th, and at 4 p. m. the burial services were read by Canon Ault in the Cathedral, where a large number of friends had gathered. The flowers sent as tokens of sympathy and affection were so numerous that it was difficult to arrange them. The space in front of the chancel steps and the choir itself were resplendent with floral offerings.

Those who knew Margery are better because she lived and loved. She was interested in all helpful things and, despite difficulties, had learned to play the piano remarkably well.

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The keynote of the resignation of the family was sounded in the words of the mother spoken to a friend as she landed from the steamer—"All is well." That is the spirit of the Christian who believes that to depart and be with Christ is far better.

And so her ashes were laid away in the sure and certain hope of the life everlasting. She had not lived long, but she had done her work well. She had taught hundreds of people patience, courage, perseverance under difficulties, and, above all, she had taught love. She had touched hearts in a way which made them better and stronger. What she did will not die out.

"All is well"—the heart which can say that has a peace which no man can give and which, thank God, no man can take away.

"Father, in Thy gracious keeping,
Leave me now Thy servant sleeping."

TO A LOVELY FLOWER.

Upon a frail and fragile stem you grew,
Yet life remained, and hope was born
anew!

And as I watched and nursed you day
by day,
A single bud shot forth its tiny ray!
Child of God's love and care, though as
one dead,
He gave you strength to raise your
drooping head,
And drooping, bloomed! O miracle com-
plete!
O lovely flower! My precious Mar-
guerite!

From heart of gold your soul shone pure
and sweet!
A vision bright, you seemed, dear Mar-
guerite—
So like a white-winged angel from
above!
You spoke to me of purity and love!
Your spirit spoke to mine with living
voice!
You cheered my heavy heart—bade me
rejoice—
Showed me the wondrous things that
God had wrought—
The hidden things God's Book of Nature
taught!

O little flower, your mission is per-
formed!
Though born to bloom and fade away so
soon,
To die, ere youth's bright sun had
reached its noon,
Yet message straight from God to me
you brought—
The secret of true happiness I sought!

For others, e'en so brief a space, to live,
Though it were pain and sacrifice to
give

One's self, one's all, to ease another's
pain,

'Twere worth it all, such joy and bliss
to gain!

To lose one's self in God's eternal love,
Is LIFE, not DEATH—ETERNAL LIFE
above!

MAY L. RESTARICK.

These lines were written in memory of
Margery Wakefield, at her funeral in St.
Andrew's Cathedral, July 28, 1920. Suggest-
ed by a wreath of marguerites.



COSTLY REPAIRS ON OUR CHURCH BUILDINGS IN HONOLULU.

A great deal of repairing and painting
is being done on the property of the
Church in Honolulu.

At St. Elizabeth's the Church, the
Mission House, the parsonage and many
of the houses have been or are being re-
paired and painted. The improvements
will be paid from rents.

At St. Andrew's Priory it was found
that upstairs much plaster had to be
torn down and replaced, which meant
that the walls had to be retinted. Many
floors, of course, needed a coat of paint,
as they do each summer.

At St. Mary's the floors have been
painted and repairs are to be made on
the old cottage at the rear of the lot
where the kindergarten is carried on.

The above, with much other necessary
work on Mission property, has to be
done to preserve it, and the Bishop has
had to pay for it from funds which
friends have sent to him. If he had not
received one large gift, much of it could
not have been done at all.

One cottage on Emma Square, in
which Iolani teachers were housed last
year, had had to be repaired and rooms
papered and painted. Very few people
realize that as the President of the
Board of Directors, the Bishop has to
see that things are kept in repair. Of

course, those who occupy buildings look
after the details of work done.

In the Davies Memorial Hall, Canon
Ault called the Bishop's attention to evi-
dence of rot and borers in the woodwork
under the stage. Mr. Wicke was at once
sent for and he said: "The beams and
joists must come out at once." When
the boards which covered the 10x12
beams were taken off, one of them was
found to be entirely gone with rot, and
another to have all the soft parts of the
wood eaten by borers. The Wardens
were consulted, and as Mr. Wicke had
superintended the building as far as the
woodwork was concerned, he was in-
structed to do all work necessary.

In the work he is carrying out, meas-
ures are being taken to prevent future
rot, and he has inspected every part of
the building very carefully.



PODMORE--LEDBETTER.

On Thursday, July 29th, at 5 p. m.,
Bishop Restarick solemnized the mar-
riage of Harold Valentine Podmore and
Nina May Ledbetter. The Cathedral
was beautifully decorated by Miss Mabel
Schaeffer, Miss Frances Hamlin, Miss
Lucie Myer and other friends.

Mr. Podmore was born in the Islands
and received part of his education on
the Mainland. Miss Nina Ledbetter was
with the Sisters of the Transfiguration
at Glendale, Ohio, and came out with
Sisters Caroline and Amy to St. An-
drew's Priory to teach in August, 1918,
and was acting principal until the arrival
of Sister Olivia Mary in January, 1919.

A large number of friends were pres-
ent in the Church at the wedding. The
bride was attended by Miss Elizabeth
L. Madison, a friend from Ohio; the
groom had as his best man his brother,
Ernest Podmore. Sister Olivia gave the
bride away.

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Both the bride and groom are communicants at St. Andrew's Cathedral, and start out in their newly-related life with the best wishes of a large number of friends.

Mrs. Podmore will continue to teach at St. Andrew's Priory, and the newly-married couple will live in one of the cottages on Emma Square which belongs to the Church.

After the marriage ceremony the friends adjourned to St. Andrew's Priory to extend their cordial greetings. Refreshments were served, and all were interested in the tokens of loving friendship and regard which had been sent to the bridal pair.



ST. CLEMENT'S PARISH CHURCH

It is most encouraging to note the large and sustained increase in the attendance at the services of the Church. Although we are in the midst of the summer vacation, St. Clement's is comfortably filled on Sunday mornings at the 11 o'clock service. The attendance at Evening song is also very satisfactory.

The Right Rev. the Bishop of the Diocese visited us on Sunday, June 6th, celebrating at the Holy Eucharist and preaching a most inspiring sermon.

At the Holy Eucharist on Sunday, July 4th, there were 59 communicants, the Rev. W. Lucas of Berkeley, Cal., being the celebrant.

At the Sunday morning services the minister in charge has given a series of sermons on the sayings and doings of Our Blessed Lord during the days of a religious retreat held in the neighborhood of Caesarea Philippi. The Rev. C. S. Long felt that withdrawal of Jesus to the quiet of the hills which cluster round the northern end of the Jordan has been strangely neglected. The purpose of these studies has been to set the events of this quiet season and its solemn words in relation to the purpose of the life and death of Jesus, and to expound its teaching for faith and righteousness.

The week-day services are regularly maintained, the Holy Eucharist being celebrated on all Saints Days.

On June 22nd the Sacrament of Baptism was administered to four in one family—Lottie May Dora Alexander;

Adolf Bradley; Theodore Arthur; Eliza Yates.

On July 17th Catherine Mary White was baptized.

On June 1st Mary Lucile Dool was united in holy matrimony to Dr. Alfred Leon Heck of the Queen's Hospital.

Since taking charge of the work Mr. Long has called on every family whose names appear on the Church register. The congregation being widely scattered, this has involved considerable effort. To facilitate the work of parish visitation, Mr. J. A. M. Johnson very kindly placed an automobile at Mr. Long's disposal on two occasions. Many families who confess to no Church affiliation have been found, and it is our hope to bring them to Church.

The Sunday School will reopen on Sunday, September 12th, and a special effort is being made to increase this most important work.

We are firmly convinced that great possibilities lie ahead for this parish, situated, as it is, in the very heart of an entirely residential district.

St. Clement's is looking forward to further usefulness, and she asks the prayers of the faithful.



KOHALA.

During June and July we have had several united gatherings. The first was on June 15th, when the graduation service in connection with the Kohala Girls' Seminary was held in the Hawaiian Church. At that service I gave the address.

On July 4th all the Churches in the district joined in an open-air service in front of the Courthouse. It was a glorious morning for such a gathering. This service was well attended, all the ministers of the various Churches taking part in it.

On July 5th sports and a luau were held on the Honomakau school grounds. Apart from the races, wrestling, greasy pole, etc., there was a baseball game, a soccer game and several volleyball matches. The sports were well attended and much appreciated.

On June 30th I was invited to present the diplomas to those graduating from the Halawa school. Mrs. Tullock and the

teachers had arranged an excellent program, and it was pleasant to see so many adults present; it showed that an interest is taken in the education of the young.

J. W. WALKER.



GENERAL CHURCH NEWS.

The jubilee anniversary of the Woman's Auxiliary to the Board of Missions occurs next year. A sketch of this fifty-year period has been written by Miss Julia C. Emery. It appears in the *July Spirit of Missions*, and is also published in leaflet form. Copies of the leaflet may be had by writing to The Woman's Auxiliary at 281 Fourth Avenue, New York, N. Y. The account brings in many interesting details which give some idea, step by step, of the growth of this organization from a small beginning into a very large work.

One of the leading business firms of Brunswick, Georgia, recently put itself on record in the public press as being of the opinion that St. Athanasius' School for Negroes is wielding a very wholesome influence for the good of Brunswick, and that any assistance given that institution will be an investment in the interest of the entire community to preserve its morals and to insure for it a high standing as a city.

Liberia's Independence Day occurs on July 26th. This year she will celebrate the seventy-third anniversary of the declaration of her independence. The day is marked with a great deal of enthusiasm, and a service is always held in our Trinity Church, Monrovia, where the officials of the government and others gather.

Word from Alaska, which has come over the first water after the ice had gone out of the rivers, is to the effect that the epidemic of influenza has taken a heavy toll at our various Indian missions. In so many cases the men have died, leaving the women to care for themselves and the children. Without the men it is practically impossible for the women to hunt. It is possible, however, for them to fish, and an added reason is here given for Church people to join Bishop Rowe and Archdeacon

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Stuck in their effort to have the government prohibit the salmon cannery at the mouth of the Yukon river. If you have not done so, write to the secretary of the Merchant Marine and Fisheries Committee, House Office Building, Washington, D. C., for a copy of the "hearings" on House Bill No. 13,334, at which the case for the people of the Yukon and the case for the cannery were both presented. It is too late to do anything this year, but by united effort something of value in the matter may be accomplished through Congress next year.

CHAPLAIN BODEL'S REPORT.

Schofield Barracks, H. T.,

July 20, 1920.

The Rt. Rev. H. B. Restarick, D.D.,
Bishop's House, Emma Square,
Honolulu.

My dear Bishop:—During the month of June I had the pleasure of officiating at one baptism and two weddings. The baptism took place in the Post Chapel at Schofield Barracks on the first Sunday in June. The day before, Frank, the Filipino man who works in the Post Garage at Schofield, told me his friend had a little daughter who had never been baptized. Frank said the parents were members of the Church, but had never had the child christened. I told Frank I would be very glad to baptize the baby, and arranged with him and the sponsors at the Post Chapel at 10:30 the next day. I was pleased to have Frank ask me to baptize his friend's child. He was one of my men in the 1st Hawaiian Infantry during the war, and was considered one of the best men in his company.

Friday evening, June 18th, at 1234 Eighth Avenue, Honolulu, I had the pleasure of uniting in marriage Field Clerk Osee W. Reed of Hawaiian Headquarters and Miss Maybel G. Peters.

The witnesses to the marriage were Chief Clerk Chas. F. Parsons, Hawaiian Headquarters, and Miss Nathalie Keuff. Mr. Reed was in the Quartermaster's Office at Fort Shafter during the war and was considered a very valuable man by the Quartermaster. The bride was eighteen on her wedding day.

Wednesday afternoon, June 23rd, at 120 Kealahilani Street, Honolulu, it was my privilege to perform the marriage ceremony for Mr. Karle B. Morgan and Miss Ethel S. Monroe. Mr. Morgan was one of my warm friends in Hilo and served as a lieutenant in the 2nd Hawaiian Infantry and the 1st Hawaiian Infantry during the war. Before the war, Mr. Morgan was assistant cashier in the People's Bank at Hilo, and after leaving the service returned to his former position. When the new bank was opened at Kapaa, Kauai, he was offered the position of cashier. The directors of the bank are fortunate in securing the services of so popular and capable a man. Mr. Morgan's bride came from California.

On the third Sunday morning in June I visited the "Chicago" at Pearl Harbor for the purpose of holding a service for the men. I had not been on the ship very long before I realized it would not be advisable to hold a service. The day before was pay-day, and every man who could possibly get a pass was in Honolulu. After a brief visit with the men on board, I went to the Pearl Harbor Hospital and held a short service for the men there.

The last Sunday in June I conducted a service for the men at Luke Field. The congregation was not a large one, but those present entered heartily into the responses and singing. The Air Service men are a fine lot of fellows, and

they always make one feel his visit is appreciated.

During the month I made weekly visits to the Post Hospital at Schofield Barracks and the Department Hospital at Fort Shafter and distributed magazines and papers among the men. The usual

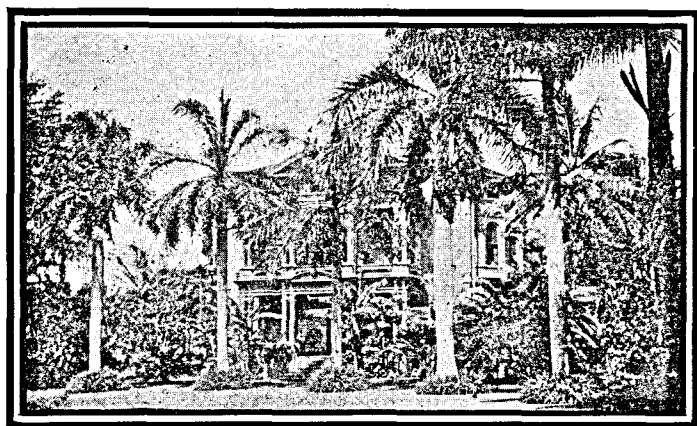
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services were held at Schofield Barracks, the Marines, the Air Service Station, and the Department Hospital.

Faithfully yours,

J. KNOX BODEL.

◆◆◆◆◆
RESUMÉ OF THE TEXT-BOOK
"NEIGHBORS."

By MRS. JOHN E. BAIRD.

(Read at the time of Convocation, and printed at the request of many.)

Books on immigration divide into chapters, and we read and study the many aspects of the problem, but has the life about us any divisions? Our experiences do not come to us classified, and our opportunities among alien strangers are never labeled.

In grappling with the problem of Americanization our difficulty lies in the mix and tangle of the many elements involved in the movement of the people of the older world. Complex though it may be, we must go close and face it without fear, and in great faith that God will help us to be humanitarians first and last.

Some may feel that this book "Neighbors," which the educational department of the Board of Missions recommended to all study classes for this year, does not deal with the immigrants presenting the greatest problem to these Islands and the Church here; but since Americanization is a national issue, every true American and Churchman desires to enlist his and her every best effort toward the welfare of our Church and country, and the knowledge we already have of the Orientals as combined with what we have learned through our study class this year certainly make it impossible for us to claim ignorance as any excuse for our failing to do our duty.

This book only attempts to deal with those groups of people whose religious history has much in common with our own, and in these unprecedented days of confusion and readjustment, who can think of dealing with any subject in its entirety, let alone that greatest of all, "the immigrant"?

The aim of this book is, therefore, to arouse in every student of the subject an active desire to know the value of his immigrant neighbor and to cooperate with every means toward making his value of the fullest worth to the Church and the nation.

Can we not overcome the difficulties of making the millions of aliens "fellow citizens of the household" when we realize the transformations among St. Paul's heathen converts, if we experience his great faith in the power of God, in Christ Jesus, and use as our keynote the

verse in the Epistle to the Ephesians, 2:19, "No more strangers and foreigners, but fellow citizens and of the household of faith"?

Individualism and sectionalism, divided interests, social distinctions, religious sectarianism, racial differences, discordant conceptions of freedom, diverse ideals—all these have been decisive factors in our national life, and they remain so today, but none of them are features of an ideal democracy.

It is believed that education is one factor which will eliminate all that divides men, for we know that education trains the intellect to cooperate in the purpose of human progress, and unless education results in the development of high ideals and spurs men to united effort to realize those ideals for the sake of the community, it is a failure. The American system of public education has its limitations, for though it does succeed in producing a certain degree of national unity and loyalty, it is not a unity based upon Christian faith and practice; it does stand for certain ideals in national life, but from the Christian standpoint these are not the highest ideals, and we know that government becomes more nearly perfect as it approaches Christianity, and we certainly believe that no democracy is ideal or safe until the life and action of every citizen is guided by and founded upon Christian faith and practice. Neither the State alone, nor can the Church alone produce the ideal citizen—the action of both as distinct forces, yet cooperating as one, is necessary.

Conditions are continually changing, so that it is impossible to give authentic figures, but it may be interesting to note that there are in the United States approximately thirteen millions of people of foreign birth or parentage, representing thirty-five races, and speaking fifty-four languages. Of the foreign born, 72% live in the cities.

Americanization. Surely the expression "Melting pot," which we so frequently hear used, is not a truly American term, since it presumes that there

could ever be one mould of character that would not eliminate the charm and marks of distinction that stand for individuality. How much better that we use the words assimilation and transmutation. Statistics show that the skull of an American-born child shows a different formation than that of his alien and foreign-born brothers in the same family.

We frequently hear immigration spoken of as a modern problem, while we know it to be as old as man. Especially do we like to think of some of the prominent Bible characters.

Do you ask what are the causes of immigration? We sum them up under the headings of War; Oppression; Growth of Population and Labor; in other words, liberty and money.

The immigrants of fifty years ago were not considered a problem because they came as families intending to establish a new home for the betterment of themselves and the country to which they had fled; and they were a superior class as compared with those who in recent years have come for economic purposes and in response to our call for labor. The early immigrant had historical contact, kinship of religions, social and political ideals and a common language, hence they developed physically, morally, religiously and financially without ever seeming to be a problem to those who preceded them. Oh that we may always be given grace to remember that the stranger from another land brings with him more than he carries in his bundle, for he brings social characteristics, historical traditions, national customs, aspirations and ideals. These must be permitted expression.

To know the immigrant as he is, to learn something of his religious affiliation, to familiarize ourselves with the land whence he came, its history, its political and social structure, yea, even its physical features and its climate, so that we may meet him with full sympathy, help him most efficiently and speedily to adapt himself to new conditions and to find his place in the structure of Ameri-

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can life—this is our task, our privilege, our duty and our contribution toward Americanization.

Immigration and the Church. Early Bible stories may be studied as tales of emigrant experience. One door of opportunity open to the Church is along the lines of social service, and we know that much is being done, and we hear a loud cry for more, and I am glad to say that there is now much interest aroused in the subject of medical social service, and many of our fine people are making a definite study of the subject and meeting a crying need. The presence of the immigrant amongst us is a challenge to our Church to introduce into the polyglot population of America the spirit that "maketh men to be of one mind in an house," so that in our industrial centers and mining regions there may be a unity of racial elements that will repeat in our day the wondrous experience of the world's first Pentecost. The Church can prove an important factor in helping the nation to meet the problem of foreign-speaking peoples.

The Greeks. The physical features of the Greeks' homeland have had a profound effect in moulding the character of its inhabitants. The Greek is independent, self-reliant, ambitious and a shrewd business man, uniformly temperate and sober; he has ever been a lover of freedom, jealous of the rights of his special community. He has found his way into every section of the country, and has entered nearly every industry.

The Greek Church holds a place of supreme importance in the life of the people and in their history; among no people is the identity of Church and State more thoroughly accepted. Our great Easter hymns, "The Day of Resurrection" and "Come, ye faithful, raise the strain" and many others, have come to us from Greek sources.

When a body of Greeks settle in a new locality they at once establish and organize a community, their first care being to provide for the Church services. Men are interested in every detail of the Church. There is no call for a "Men's Forward Movement"; male leadership is the normal condition. What a lesson this should teach our Church. The Greeks have come to stay; one-fifth are already naturalized citizens. They enter heartily into American life, by tradition and temper they are predisposed toward the best ideals of this country, and their ancient Church is destined to become a potent factor in American ecclesiastical life and a mighty influence in the righteousness of the nation.

Our Syrian and Armenian Neighbors. The cities of Syria are rich in historical

significance for Jew, Moslem and Christian. The Syrians are ambitious and thrifty tradesmen, and soon become independent. Throughout the World War they, like the Greeks, showed a spirit of utmost loyalty to their adopted country. The attitude of the Syrians toward the American Church is cordial and trustful.

The Eastern Syrians commonly called Nestorians are a courageous, hardy people. Our interest in them should be stimulated not only by reason of their sufferings, but chiefly by the fact that in recent years they have appealed strongly to the missionary enterprise of Christendom. They have had only a local prominence in American Church life, but the Church of England indicates the possibility of a very distinct responsibility on the part of the Episcopal Church and a unique opportunity for service.

In New Britain, Conn., the Nestorians held their Easter service in 1919 in St. Mark's Episcopal Church at 4 o'clock in the morning, and the Sacrament was administered to no less than 180 persons, some of whom had come from as far as Elizabeth, N. J., and Boston. This is only one of the many illustrations of the loyalty to the Church and faithfulness of the Nestorians and so many of the people of the "Near East." The Syrian Jacobites have been coming to the United States a few at a time for twenty-five years. They are earnest, self-sacrificing, well versed in their liturgy, and loyal to their traditions.

The Protestant Syrians often find their way into the Episcopal Church, but

we have avoided any effort to proselytize the Syrian population. Perhaps one of the best contributions which our Church can make toward the solution of the problem is to bring about an intelligent appreciation of the Eastern Churches. Oppressed, impoverished, uneducated, these Churches have survived and have rooted themselves so deeply in the life, affection and convictions of the people, that thousands have heroically faced persecution, torture and death for the faith. The Eastern Churches have never been found wanting in fidelity.

The Armenian should never be confused with the Syrians or Turks. At this time we know much of these heroic people, who have been so brutally beaten, tortured, burned and slaughtered, and naturally our hearts go out to them and we have a fervent desire to do whatever our hands find to do. In Syria Christ was born; in Greece, first of European countries, was the gospel preached; and these considerations should make us eager to know better these people to whom the world in general, and we in particular, owe so much. Armenia became the first of all countries to establish Christianity as the national religion. If our eyes are open and our minds hospitable, it will not be long before we see and make use of the abundant opportunities for mutually helpful intercourse with the Greeks, Syrians and Armenians among us.

Italian Neighbors. Out of the several provinces of Italy have come to us a simple people speaking their own dialect, bringing with them customs ages old,

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unacquainted with a way of life other than their own, daring to come far, and eager for the better life they have heard of. They come out of a great past, their lives rooted in a tradition that strongly holds them. All these facts we must face, and they will help us to be tolerant and patient, accepting and appreciating their contribution to our life, and at the same time helping them to assimilate the privileges of our Church and country. Humility never fails, Christianity never fails.

Italy as a modern kingdom is not yet fifty years old, and has been, and still is, grappling with the problems of poverty and of educational and industrial life. They come to us for economic reasons, and when asked, "Why do you come to America?" reply simply, "To live well." To the older people American shoes and rubbers symbolize the happiness and good fortune of the grandchildren, and so even with the strangeness comes content. In a Columbus Day parade one banner read, "Columbus Our Fellow-Countryman" and the other, "America Our Chosen Country." We must know these people, and know them because we want to know them. In this new age only fellowship brings salvation from worn-out ways of living. In this splendid age in which we find ourselves, astonished at the glory of life, he who does not take and give, and take again and give twice over, does not live at all; he is not of the world's new birth.

Do we always remember that the Church is ourselves? To reach these our neighbors is a whole Church responsibility, hence to each one of us is this call to service and not to the faithful few who are even now so faithfully carrying on the extension of Christ's Kingdom. We have a wonderful chance for our Church to be missionary in an entirely simple, matter-of-course way, but women cannot do it alone—we must have the men to go where the women cannot.

In our efforts to establish the Church among the Italians we must never ask for results and numbers—it is a work of faith—for they move about from place to place so continually that only God can ever know the outreaching results of the Christian training they receive in any parish; but there it much work being done among them, and those who work among them are encouraged and have great faith in the growth of the seed they are planting. "The Kingdom of Heaven cometh not with observation." As it rests on profound truths, so it rests upon small things. The whole secret is to find our own beginning. Work for them that are nigh gives everybody a chance to get into the firing line.

From the Land of the Vikings. The Scandinavians are noted for their strong sense of honor, valor, patriotism, chivalry, pride, endurance, self-reliance, obedience to law, hospitality, genius for organization, religious mysticism, love of political and religious liberty, strong desire for adventure, and a passionate love of nature. The Church of England is the real Mother of the Church in Sweden, Norway and Denmark. There are no illiterate people in the three Scandinavian countries except a few in the extreme north.

The national or public schools are considered to be the best in Europe, and religious instruction is given the children in the schools from the age of seven until they are fifteen. At that time they are handed over to the clergy for a still more systematic instruction before they are confirmed.

The numerous abuses of the Russian government toward the Finns started a large immigration to our country, until now we are said to have more than 300,000. They are mainly engaged in mining and lumbering. The great oppressions in their homeland made them affiliate with the more radical elements of our population, but during the war they proved their loyalty both by words and deeds. They are considered to be among the best workers in our shipyards.

The Scandinavians readily amalgamate with other nationalities; they be-

come Americanized more rapidly than any other foreign-speaking people. One of the many admirable traits is the quiet deliberation with which they form judgment. The conscientious desire not to be swayed by prejudice or hatred, but rather to arrive at a conclusion through knowledge of the truth and a sane, calm process of reasoning makes them a great asset to the country politically.

If all native-born Americans were doing their duty half as well as the Scandinavians, the country might well be congratulated. Minnesota has had five Scandinavian governors. It is most distressing to note that at least 2,500,000 Americans of Scandinavian parentage have not yet found a spiritual home in this Christian land. This condition is a challenge to the American Church. Is this not just as vital and Christlike a work as to convert heathen on other continents?

Could it be possible that American Christianity has laid too much stress upon establishing the Church through the children? And might it not be possible that if we had not neglected the parents they could have enjoyed the privileges of the Church and at the same time maintained a sense of responsibility for the spiritual welfare of the children? How great our need for a deeper, closer communion with God, that He may show us where we do amiss and direct us aright! How could one indulge in a study of this

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kind without more deeply realizing our sins of omission being so much greater than those of commission?

Russian, Serb, Montenegrin, Bulgar. Two very diverse elements, Scandinavian and Mongolian, are blended in the Russian people. In addition we must bear in mind that the physical features of the country have had a profound effect in moulding the national characteristics. The almost hopeless struggle with nature, the tragedy of unremitting toil, have laid their mark on the Russian peasant, a class that forms the great bulk of the nation. Russian literature and music in their mournful, tragic note, as well as in their strong religious feeling, are the reflex of minds to which the despotism both of man and nature are familiar. Christianity found its way into Russia at an early date. The Russian Church is part of that great Eastern Communion to which belong most of the peoples of the Near East. There is a spontaneity about Russian religious observance, and the Church has taken hold of the whole man—his soul, will and heart.

Says one writer: "The ideal of the masses is Christ." The Russian is pre-eminently religious, ecstatic, idealistic, melancholy, mysterious.

Let us hope that the ideal is Christ and that eventually the accustomed authority of the Russian Church will again be recognized, and that she will again take her rightful place in the life of the people and prove the rallying point for an ordered state, and might we make this a subject for special intercessions?

The Russian Church has shown a zealous missionary spirit. Their method is to baptize large numbers and train them subsequently in faith. How reverse to our method! Their Church in America

is well organized and carefully administered, and had generous financial grants from Russia until the war. There is a most interesting translation of the Russian service into English by Miss Isabel Hapgood. The exquisite beauty of Russian music makes a forceful appeal to the devotional instinct, and no instrumental music is allowed. The chanted responses of the congregation are inspiring.

The Serbs and Their Church. The Serbian Orthodox Church is closely interwoven with the whole history of the people, sharing all the vicissitudes and struggles of the national life. To the Serb the Church is a part of himself, identified with all that he is or that belongs to him. It is a part of his family, his community, his nation. Religion enters intimately into his everyday life. Do you wonder that those who work among these people are inspired by their influence?

The Serbian Church in America has from its inception been closely identified with the Russian, and they worship in Russian Churches.

There are only a small number of Montenegrins among our immigrants; they are physically strong and tall. The war has pressed heavily on this little nation; its banner has gone down in defeat and its king is in exile.

The Bulgars are stolid and practical, persevering and patient, reserved and undemonstrative, hardworking, economical, temperate and of great physical endurance. They have always been sympathetic to American ideals. Unfortunately they are lacking in Church organization and ecclesiastical unity.

The Czechs have at last been freed from their ancient oppressors, the Hapsburg family, and, taking the arm of their

weaker racial brethren, the Slovaks of Northern Hungary, once more stand before the world an ancient nation reborn.

They have been pioneers of liberty and soldiers of truth who have for a long time contended alone against the convulsions of Germanism. They, too, have contributed some of the hymns that we use and enjoy. Their Church history is so interesting that I hope you will make it a point to read about it.

Quietly, unostentatiously, the Czechs in our land, patriotic Americans almost to a man, are steadily acquiring full citizenship, continuing their course of a generation of Americanization. They are thrifty and honest, law-abiding, careful of their children, and as a rule property owners. Though they have been described as most unreligious of all immigrants in our country, they possess an inherent spiritual hunger for the sacraments and a desire for uprightness of life and a clean conscience.

Members of the Episcopal Church are sometimes liable to overlook the implications of two rather important historical facts; first, that their forebears were all immigrants themselves; secondly, that they brought with them from the old country a bit of heaven wherewith to leaven the lump of their religious life and that of their neighbors in the new country. This book of heaven was the Book of Common Prayer.

After hearing of conditions, problems and opportunities, do you ask, "Is there a solution?" To the public school, more than any other single agency, we owe the assimilating and unifying power of America. It follows that in an ideal democracy, religious and secular education must progress with equal steps; Church and State must cooperate in producing a Christian citizenship. But

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do we think of these agencies as apart from ourselves? Do we not forget that we ourselves as individual citizens or Churchmen are to blame because we have ignored personal responsibility?

It is not safe or wise when we see what needs to be done to remain quiescent and await action by the Church and State. Intelligent and sympathetic personal approach calls for all that is in us.

We can often give tangible expression to our feeling and show ourselves friendly. Happy the parish that is able to carry on social settlement work along Church lines.

We must bring the immigrant into touch with American ideals. We must have a spirit of toleration that recognizes the spiritual validity, experiences and customs rather than our own. We must place our Church buildings at the disposal of other religious bodies. Can we not adopt the spirit of "Big Brother" to all our "Neighbors"?

"I was a stranger and ye took me in." Have we always done this? And do we always remember to ask God to give us a listening ear and the spiritual strength to say, "Here am I, send me" when we learn of a need to show kindness and sympathy to those less fortunate? Let us never be waiting for the large opportunities, but rather grasp the small, for in them may lie the solution of the big problems.

Unified Christian effort all over the land is the only adequate remedy for the problems of today. Surely the challenge to the Churches rings out in a clear call, and our answer, though belated, must be made strong and vital. The close affiliation of these Churches of the East with ours leaves no doubt as to our duty.



THE MORO GIRL AS I KNEW HER

By MRS. ROBT. S. SMITH.

The girl of Zamboanga, Province of Mindanao, Philippine Islands.

We see a well-developed girl with her straight black hair coiled in a tight knot at the back of the head, the ends pulled through to hold it in place, a skirt of bright colors, cut straight three yards around, overlapped in front and tucked in at the waist-line, without buttons or pins; over this is worn a loose jacket of any color.

Her home is of the nipa thatched, built over the sea, and protects her from the storms and evil spirits at night. She cooks and eats under a cocoanut tree.

Our first meeting was ten years ago this spring on the lawn of the Episcopal Church of Zamboanga. Thirty girls were present with Datu Mandi, the Hadji and many mothers. We met Thursdays

from three until five, but the girls arrived at twelve and stayed until six. We taught them many songs, as they love to sing. The Yale Boola was their favorite, something like bola to them. We did physical culture exercises to music, played games, served light refreshments, ice cream and chocolate. One girl wished to carry a piece of ice home to show her mother. I shall never forget the expression on her face as she held the piece in her hand. It melted, the thermometer registering 96 degrees. We had many amusing experiences. Soon our number increased to 85 girls. They never failed to come to the Thursday meetings, and worked on the pillow-lace under a good teacher. We started an exchange for them. Many have studied to be trained nurses, and are doing excellent work in the Native Hospital. I found them a happy, peace-loving race. We never heard of a juramento in their midst. They loved the water, loved to swim.

It was a beautiful sight at night to see their bancas floating around as they speared the fish, the lighted torches being used to attract the fish. One never forgets the sound of the tom-toms and their soft, weird chanting. Dahelah, the only married girl of the group, lost her young baby. She sent for us to come to her home. The baby was on the floor, covered with many cloths of different colors—blue, red, green, yellow and purple—with a small mirror on top. I asked her to explain the meaning of the mirror. She said it was an old Moro custom.

When the devil tried to steal the body of the dead child, he saw himself in the mirror, was frightened, and ran away. When I look back and think how faint-hearted I grew at the thought of trying to do something for a Moro girl, a Mohammedan, I feel like saying how little we know what we can do until we try. They are married women now, as they marry at the ages of twelve and fourteen years. The marriage ceremony lasts for several days. The bride, very much bedecked, sits motionless during the time with her girl attendants. I feel sure that many of these girls will not blacken their teeth as has been the custom of the married Moro women. They are known by one name through life, not taking the names of their husbands. Dahelah, Sincong, Masarara and Denyalai and many others are still living by the sea in the Moro village of Maguay, Zamboanga, Mindanao. Bishop Brent, Mr. Marshall, Mr. McCutcheon and General Pershing were much interested in the work, and much of its success is due to them.

The above was read at a meeting of Churchwomen in the Davies Memorial Hall.



PERSONALS.

Mrs. Restarick recently received a letter from Mrs. Alice E. Potwine, the widow of the late Rev. W. E. Potwine, who served so faithfully at St. Elizabeth's for ten years. Mrs. Potwine last year taught music in the public schools

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of Riverside, Cal., and expects to do the same this coming year.

She and her son Edward are well and are living not far from Mr. Robert Potwine and his sister, who lived here some years with their brother and were of great help as volunteer workers at St. Elizabeth's.

Mrs. Alice E. Potwine came to Honolulu in 1905 as Miss Shipman and taught music in St. Andrew's Priory for two years, doing excellent work. In 1907 she married the Rev. W. E. Potwine, who left Honolulu in 1915, to the great regret of the Bishop and all Church people. Mr. Potwine died at Santa Rosa, Cal., in August, 1917, respected and beloved by all who knew him.

Among the midshipmen on board the fleet which visited Honolulu were a large number of Churchmen. From many of these the Bishop received calls. There were several sons of clergymen, among whom were the son of Dean Purvis of Cincinnati and the son of Archdeacon Carson of the Canal Zone. Bishop Restarick married the parents of one of the midshipmen and baptized him when an infant.

Letters from the Krolls at Red Hook, New York, tell that they are enjoying their furlough and also that Mrs. Kroll and Mrs. Dominis are speaking at meetings of the Woman's Auxiliary at various places. Mr. Kroll was at the reunion of his class at St. Stephen's, and his eldest son has decided to remain as a student at St. Stephen's College, Annandale, which is near Red Hook.

The Misses Gertrude and Bessie Gilbert of San Diego could not resist the lure of the Islands, having visited them once before. They were parishioners of Bishop Restarick at St. Paul's Church, San Diego. They arrived on the Maui on July 6th and stayed at the Moana Hotel for some weeks with others from San Diego. Members of their party, world travelers, said this was the best summer climate they had ever found, and they were going to return next year.

It was a pleasure to meet again Captain Eckhardt of the Vicksburg, who was Commander Eckhardt, U.S.N., retired, when war was declared in 1917. He at once offered his services and was assigned to duty. At the close of the war he was given charge of the Vicksburg training ship for the merchant marine, which is a part of the educational system of the State of Washington. Commander Eckhardt married Miss Mabel Stockton, daughter of T. C. Stockton,

M.D., of San Diego. She grew up as a child in St. Paul's Parish; of which Bishop Restarick was Rector. Her father was the family physician of the Restarick family for twenty years.

Commander Eckhardt called on Bishop and Mrs. Restarick, and later two of the cadets of the ship brought letters from Mrs. Stockton.

Another caller from the Vicksburg was Paymaster Usher, who has a brother who is a priest of the Diocese of New York.



MINISTER ASSERTS CHURCH WAS INTENDED FOR ONE PURPOSE, AND THAT ONLY.

Entertainments do not belong to the Church in the opinion of the Rev. Dr. Joseph W. Chasey, minister of the Metropolitan Temple at 48 Seventh Avenue. The Church has a far greater duty to perform than to entertain lavishly so as to draw a larger congregation within its doors. Furthermore, Dr. Chasey believes he has proved his point. Thirty years ago the Temple was the center of a large proportion of the city's population.

The Church used to have all kinds of attractions to bring the people in. It was its plan to run a departmental house of worship. Scarcely a Sunday evening passed without a musical concert, and occasional motion pictures. Picnics, teas, cake and cocoa parties were among the social activities in which it indulged. Many people now living in other and more prosperous sections of the city will well remember the annual ball held under the auspices of the brethren of the Metropolitan Temple. It was the event of the season.

Until three years ago the Temple was

steadily losing money, \$3000 or \$4000 a year.

At that time, after having had many ministers, Dr. Chasey was sent to see what he could do. He has been there three years, and instead of being deep down in debt the Temple is now holding its own with any church in the city. Why? That was the question which every city pastor asked himself as he read the financial reports of the old institution. Dr. Chasey says it is because he has found that entertainments in the house of God and calm prayers do not go together. He has put into effect his belief, and now he has one of the finest congregations of any church in the city.

"I cut out the motion pictures, because I knew they were not meant for the house of God. I stopped the teas and dances. I tell my congregation that I am not opposed to motion pictures, or dances, or any other kind of entertainment, provided they are kept and held in their right places. A church cannot attempt to compete with institutions in entertaining. First of all, if a church goes into that kind of business it goes in in a second-hand fashion. It cannot have the kind of motion pictures you can see at the Rialto; it cannot have the type of vaudeville you see at the Palace; it cannot attempt to have the talent you may hear at Carnegie Hall. Every-

thing it undertakes must be done in an amateurish and distinctly primeval style.

"After thirty years of grovelling to try and secure a congregation by giving them all the entertainment they can get elsewhere, I at last have succeeded in bringing the church uphill financially and am proud to say have three times the congregation which the church had in its most prosperous days. I have come to the conclusion that the real people in this city realize what the Church stands for and are willing to come to it only when it gives the proper kind of religion and place of worship."

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