

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

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HONOLULU, T. H., JANUARY, 1920.

No. 8

IN THE GARDEN OF THE LORD.

The Word of God came unto me,
Sitting alone among the multitudes;
And my blind eyes were touched with light,
And there was laid upon my lips a flame of fire.

I laugh and shout, for life is good,
Though my feet are set in silent ways.
In merry mood I leave the crowd
To walk in my garden. Ever as I walk
I gather fruits and flowers in my hands,
And with joyful heart I bless the sun
That kindles all the place with radiant life.
I run with playful winds that blow the scent
Of rose and jessamine in eddying whirls.

At last I come where tall lilies grow,
Lifting their faces like white saints to God,
While the lilies pray, I kneel upon the ground;
I have strayed into the holy temple of the Lord.

—Helen Keller.

THE BISHOP ELECT.

The date set for the consecration of the Rev. John D. La Mothe, D. D., is February 2nd—the Purification of the Blessed Virgin Mary.

Mr. and Mrs. L. Tenney Peck went to Baltimore and attended the Church of the Ascension, of which Dr. La Mothe is Rector. After the service they took luncheon at the Rectory. All that Mr. Peck wrote to Bishop Restarick was most favorable. They liked Dr. and Mrs. La Mothe exceedingly. All that the Senior Warden of the Cathedral wrote would lead one to believe that Dr. La Mothe is a strong, able man to whom his people are greatly attached.

The new Bishop has arranged to sail from Baltimore to Honolulu via San Francisco on the Matson liner, the Hawkeye State. En-

quiry at the office of Castle & Cooke gives us the information that the Hawkeye State may be expected here about March 15th.

Since the above was written letters received from the Presiding Bishop and Dr. La Mothe bring distressing news. One of Dr. La Mothe's daughters has been taken ill, and has been sent to a sanitarium in the Blue Ridge Mountains. This has compelled him to reconsider his acceptance, and what he has decided we do not yet know.

Both the Presiding Bishop and Dr. La Mothe have written to Bishop Restarick, very fully upon the matter, and he has sent them the opinions of five medical men. We surely hope that nothing will prevent his consecration and his coming.

PILGRIMS AND PURITANS.

Preaching in St. Andrew's Cathedral on the Fourth Sunday in Advent, at the morning service, Bishop Restarick delivered the following most interesting and illuminating sermon on the Pilgrims and Puritans.

We celebrate this week a remarkable event—that is the landing of the Pilgrims who had sailed from Plymouth, England, to a place on the shores of what is now Massachusetts which they called Plymouth.

The Pilgrims have been idealized by writers but they were of course men and women with human natures such as we have. But it may be said that this company of 102 people was a remarkable set of men and women, spiritually, intellectually and morally, though the New York Times says they were mostly "humble folks."

Due to the fact that American histories have been written in New England or in States settled from New England, the Pilgrims and the Puritans who followed them have been presented to our school children in a light which has been in many particulars quite erroneous. They should be honored. Our

children should gain inspiration from their lives, but we and they should know the truth.

First of all the Pilgrims were the result of the printing of the Bible in English and of the theory that every word was directly inspired by God, from Genesis to the Revelations. To them therefore the Old Testament was on a par with the New and their intolerance and persecutions were in accordance with the tenets of the historical books of the Old Testament in their banishment of Churchmen, Quakers and Baptists and their treatment of those whom they thought to be witches.

In the Old Testament the Church and the State were one. So in Massachusetts the government was a Theocracy and sins against the State religion were sins against the State. No one could vote unless he were a member of the Congregational Church.

When in school books children are led to infer that the Pilgrims and Puritans came for religious liberty, the inference is wholly wrong. They came to establish a colony where they could carry out their ideas of religion and keep others from exercising their ideas and principles. It was almost universally the spirit of the age. The American Baptists in Rhode Island were quite tolerant—so were the Roman Catholics under Lord Baltimore in Maryland, and in Virginia tolerance was exercised, while in New England Cotton Mather said tolerance was "a sin against the Holy Ghost."

It is perfectly evident that the good Christian people of different opinions who settled on American soil cordially hated each other and considered those who differed with them as sure to be eternally damned. I am not defending Churchmen or condemning Puritans. What I am telling is the spirit of the age, that where one set had power it persecuted the other.

I am not going to say which was the worst in this miserable business—but I do say this

that English Churchmen who settled in the South were more tolerant than their brother non-conformists in the North—As Cromwell persecuted, so did the Puritans.

While the Colonists of Virginia were not the "riff raff" which they have often been represented to be—neither were the New Englanders faultless. They were all Englishmen and had the faults and failings and good sterling qualities of the people of that country. Washington, Jefferson, Monroe, Marshall, Patrick Henry came from stock which quite equalled the Brewsters, the Winthrops, the Winslows, Standish, Carver and the men of Plymouth and Massachusetts Bay. It is true that in Virginia the standard of religion and morality was lowered as population increased, but in the North it was not far different. The late David L. Withington told me that he had occasion to go over the records of the Congregational Church at Newburyport, Massachusetts, of which his grandfather had been pastor for 59 years—there was revealed to him that morals were at a low ebb in Massachusetts in the 18th century and the Church trials of parents of illegitimate children were very frequent—we got some idea of how human they were in Hawthorne's "Scarlet Letter."

I am not speaking in disparagement of this remarkable set of men and women—who with those in Virginia have given us what we have of American principles, American ideals and American life.

It must be ever kept in mind that the Pilgrims who settled at Plymouth were not the Puritans who settled Massachusetts Bay and Boston, though were all in many ways of the same way of thinking.

Robinson on the Mayflower stood on the deck as England receded from view and said "Farewell England, Farewell dear Church of England, from whose breasts we have drawn our Christian nurture."

The Puritans were a more mixed lot than the Pilgrims—there were many of them as Milton, the Puritan, calls them "turbulent fanatics." But passing all this over, they were idealists and American idealism comes largely from this old New England stock.

They believed in education and our public schools came largely from their foundations. They had high ideas of duty which they passed on into American life, but which at times has seemed submerged by masses of alien races which came in the latter half of the nineteenth century. Yet I am glad that the census reveals that 55 millions of the people in America are of British stock. This, of course, includes the Scotch and Welsh but does not include the many millions of Irish descent.

Suppose for a moment that North America had been settled by the Spanish. How different history would have been! Suppose even it had been settled by the French, as a portion of it was. It certainly would be very a dif-

ferent North America from that which it is. I do not say it would have been worse, but it certainly in both cases would have been wholly subject to the Roman obedience.

Immigration in the United States has largely moved along the parallels of latitude. Northern New York, Ohio, Illinois, Iowa, and Nebraska were all originally settled by people from New England, who came by the lakes and by rivers and trails to found great States.

In the South, on the great Atlantic Coast, the great States were largely peopled by those of British descent and the white population in most of those States are of British origin and the purest British stock on this continent is found among the mountains of the Appalachian range from Virginia to the South.

I have stood on the spot at Plymouth, England, where the Pilgrims embarked and I have stood by the rail which surrounds Plymouth rock and it is impossible for an open minded man not to admire the many sterling qualities of the Pilgrims and Puritans and their descendants.

Toleration and religious liberty were beyond the age and we blame neither Elizabeth nor the Puritans. They believed that it was their duty to maintain religion as they held it because if they did not the State would suffer.

It is useless to go back and recount cruelties on both sides. The time has gone. We enjoy religious liberty under the Constitution and we can hardly imagine godly men persecuting each other for opinions on matters of faith.

The Pilgrims had been to Holland—but they did not approve of the Dutch tolerance in Holland and afterwards shown in New Amsterdam. They did not like the Dutch way of keeping the Lord's Day which the Pilgrims insisted on calling the Sabbath and which they made far stricter than the Jewish Sabbath. And now we have gone to the extreme of having no Sabbath nor Lord's Day either—treating the day as a mere holiday, not as the Dutch did and do, going to Church first and playing afterwards, but millions of Americans now never go to Church at all and never consider that there is any duty to worship God nor any good to be gotten out of it.

Webster in what perhaps is his greatest oration, delivered at Plymouth on December 22, 1820, said, as he stood by Plymouth Rock: "Thanks be to God that this spot was honored as the asylum of religious liberty." It was really the spot for religious bigotry, for a few who persisted in reading the Prayer Book in their houses were deported as "pestilent fellows."

Religious tolerance was a growth and in old England tolerance arose earlier than in New England. Yet the emancipation of Roman Catholics only dates from 1829. We all have more sense. The Puritans no longer call Bishops "cozening knaves" and the Church

"a sacramental way to hell," nor do Churchmen sneer at or despise the great work for good and the tremendous influence on American life which came from New England bringing its passion for education and sturdy though sometimes hard, unyielding ideas of morality from Plymouth to the Great West, which has often led to reaction.

From the first, as was right, the Pilgrims and Puritans began to acquire this world's good and early began to trade and, despite the navigation laws of Great Britain, they began ventures at sea and if we were writing history it would be wonderful to tell of the commerce and we know how early they traded in the Pacific and were early buying and selling in these Islands as well as in the North West coast of America, and with China and India. It is stated that within a century Massachusetts had 500 vessels and the godly crews were shrewd traders.

Of course there were those who rebelled against the hard New England laws and William Blackstone, the first settler and owner of the peninsula of Boston, sold out in 1629, declaring that he had come to Massachusetts to avoid My Lord Bishops and now he was going to Rhode Island to avoid My Lord Brethren.

But why go on—the early principles are enough—suffice it to say that gradually in a religious way people have gained more sense. I had a man in my parish in San Diego who was brought up in the Episcopal Church and he told me that when he was a boy Christmas was not observed in Boston at all. Now in the reaction it is carried to extremes of excess and extravagance in which God's great gift is little thought of.

In Boston and in all the States in Congregational Churches a kind of liturgical service and vested choirs are common. These are but outward signs of better conditions—of a better state of heart and mind. And thanks be to God the best men among the Congregationalists and the best men of this Church are trying to bring about a real union. Old Controversies are forgotten—Calvinism is dead—Churchmen do not any longer look upon our separated brethren as damned.

We should each and all endeavor to forward everything that brings us together. We can not give up principles which have been our own inheritance for 1900 years—but we can and should try to understand the difference between opinions and doctrines. The descendants of the Puritans have now largely given up verbal inspiration of the scripture, given up things upon which separation was built—and this Church has given up treating with hostility and contempt those who were called dissenters.

But we must not give up Church Doctrines. In the doctrinal slide which the descendants of the Puritans have taken multitudes do not want a creed at all. This has driven a large number into the Church from which their

fathers went out. A large proportion of our clergy are of Puritan ancestry and many of our Bishops. One lineal descendant of Elder Brewster is Bishop of Connecticut and another Bishop of Maine. Our churches everywhere have many of their children.

In Connecticut this Church is stronger than in any State of the Union and in Massachusetts it has grown wonderfully. Prejudice still remains but it is seldom a hostile prejudice—it is an inherited or temporal dislike of methods.

There are parts of the United States where bigotry still prevails. There are thousands of small towns where outgrown opinions still divide Christians so that seven or eight places of worship exist where there should be one or at most two. But the folly and sin of this is being seen and it will be remedied. All of these divisions are due to the Puritan conception of the Bible and as this is gone so will go the separations into bodies built upon opinions, sometimes ridiculous ones.

The rise of Puritanism was a natural result of the theory of what the Bible was and of its being printed in languages understood by the people, and of the belief that each soul was led by God to understand just what each passage meant.

History, the traditional interpretation handed down through the ages by the Church, were cast aside for individual interpretation which led to the starting of multitudes of sects, the very names of scores of which are forgotten.

We thank God for the part science has played in this change for the change of sentiment, in acknowledgment that all good is of God wherever found, as St. Augustine said long ago, and we pray that this may go on until Christians can show the world a unity which as Jesus said would prove that it was of God.



THE MESSAGE OF THE CHURCH TO ME —A NEW YEAR'S THOUGHT.

One has a two-fold motive in joining the body that is called the Church of Christ. One first thrives a desire as an example to follow our master (St. Luke 4:16) and secondly as an act of obedience (Acts 2:42).

We attend church to receive the messages and spiritual teachings given us. After having received these teachings we should go out into the world to help the needy ones and those living in darkness and devote our lives in doing God's work.

The year of 1921 is here. Let us look ourselves over and see wherein we have failed, that we may determine how we may best improve ourselves.

The new year gives us a clean white page and why not at the New Year resolve to turn a new leaf?

We never know what gift the New Year will bring us, what pleasure is just ahead and

we may be sure that our experiences will be more delightful than sorrowful. Let us all make this year, 1921, to be our very best that we have ever had and may God help and bless us.

BEATRICE T. M. YAP.



CHRISTMAS DAY AT THE CATHEDRAL.

There is usually a large number of communicants at the 6 a. m. service at the Cathedral. The number of last year was cut in two due to the heavy rain. The celebrant was the Rev. Canon Ault, who was assisted by the Rev. Ernest Kau.

Canon Ault officiated again at 7 a. m. when the Dean assisted him. There were a large number of communions made.

The Hawaiian service was placed at 9:15, when the Dean celebrated the Holy Communion and made a brief address.

Instead of the usual hour at 11 o'clock the next service was set at 10:15 when the Dean officiated and the Rev. Canon Ault preached.



ST. CLEMENT'S PARISH CHURCH.

A very large congregation attended the Mid-night Choral Eucharist on the Eve of The Nativity. It was most inspiring to see so many men amongst the congregation, many of whom profess no church affiliation. The service was beautifully rendered by an augmented choir under the direction of Mr. Harry Blackman. On Christmas Day the Holy Eucharist was again celebrated at 7:00 a. m., and 11:00 a. m. The total number of communicants during the Christmas season was 186; and the collections at these services amounted to \$463.

The activities at St. Clement's report a steady growth; especially the Sunday School and the Women's Guild. The Sunday School, under the able direction of Mrs. W. M. Wall, has increased during the past six months very rapidly. Since last October over 47 new children have been admitted. Mrs. H. W. M. Mist writes regarding the Guild:

"The Guild of St. Clement's Church consists of about 50 members. They are a very harmonious body of women, and the meetings are always well attended and are greatly enjoyed. During Lent and through the Summer months weekly Sewing Meetings were held, in preparation for the sale of children's garments held in the fall, in order to earn funds with which to finance various undertakings. During the year quite a number of new members have joined the Guild and Auxiliary, and with the beginning of Lent the weekly Sewing Meetings will be resumed. Corporate Communions and other Devotional Services conducted by the Rev. C. S. Long are held at various times throughout the year; and short readings on the subject of Missions are given during the Lenten Season."

We greatly regret to state, that at the time of writing, Mrs. C. S. Long is far from well, and that the general state of her health has necessitated a surgical operation. We earnestly pray that before long she may be restored to complete health and strength. The prayers of the faithful are asked on behalf of this growing Parish.



CHRISTMAS AT ST. ELIZABETH'S.

In spite of the severe storm, the Christmas observances were as faithfully attended as if the weather had been fine.

An efficient corps of helpers were on hand in plenty of time to decorate the Church and Mission House without hurry or confusion.

The tree and children's entertainment took place on Christmas eve, although it was raining hard, so that those who lived far away could not come. The hall was well filled, and the songs and recitations by the little ones were well given and appreciated. Of course the candy, fruit and gifts made them all happy. Instead of gifts coming from the mainland, as has been the custom for many years, a check was sent, which was so manipulated that every child was well pleased with what fell to its share.

The early service was well attended Christmas morning, and at 10 o'clock a joint service with the Chinese and Korean choirs was very fine.

For the first time a full choral communion service was rendered; that it was done so well spoke volumes for those who trained the different choirs. At the two celebrations on Christmas more than one hundred received the Holy Sacrament.

Sunday was blessed by the visitation of Bishop Restarick. At nine-thirty a class of twelve Koreans was presented and confirmed. Many of them came from Waipahu for the purpose. At 11 o'clock a Chinese class of eleven, largely made up of adults, was confirmed.

Bishop Restarick gave interesting sermons at both services, which were thoroughly enjoyed, as they dealt with subjects which appealed to the hearers.

The cable announcing the death of Rev. Mr. Tracy's mother on the day before New Year's was a sad shock to him, and brought forth expressions of deep sympathy from all the people.



CHRISTMAS AT ST. PETER'S.

Departing from the usual custom of having services at 7 and 11 a. m., St. Peter's Church held one service on Christmas Day with Matins, sermon and Holy Communion, Rev. D. R. Ottmann being the celebrant and Rev. E. Kau the preacher. On account of many of our members attending the early eucharistic feasts at the Cathedral our communicants totaled ninety-seven.

The Church was tastefully decorated with potted palms and ferns and white lilies adorned the altar. After the sermon from the text "Peace on Earth, good will toward Men," the choir sang the beautiful anthem, "Behold, I bring you good tidings," by Barnby. The offertory for the day was about \$135.

On Christmas Eve, the Sunday School children held their Christmas tree exercises at Davies Memorial Hall with Christmas carols, songs and a play entitled "The Greatest Gift," a story depicting Christmas as the greatest gift. Although a rain and wind-storm raged during the early part of that evening, a good-sized audience witnessed the program. Distribution of prizes to the best students of various classes was the last number on the program, after which a package of candies, nuts and apples was given to each person who attended the occasion—the celebration of the birth of our Saviour.



CHRISTMAS AT IOLANI.

The Christmas season at Iolani was pleasantly spent by teachers and pupils. The number of boarders was much reduced, as many boys spent their vacation at their homes or in visiting their relatives in the city or out, but those remaining enjoyed the Christmas cheer to the fullest.

"'Twas the night before Christmas" and the dining room was decorated with palms and holly.

A fireplace occupied a prominent spot and from the mantel hung unbelievably long stockings overflowing with Christmas mysteries.

A glowing (electric) Yulelog greeted one upon entering and radiated cheer and gladness to the expectant group, who eagerly listened for the first sound of Santa Claus' approach.

A faint tinkle of bells announced his arrival and there was a thrill of excitement as he breezed into the room and, greeting each boy with a hearty handshake, immediately began distributing gifts from a well-laden pack with timely observations to each recipient.

Delight and joy were plainly visible in the face of each small boy, and the faith shown in the acceptance of Santa's bounty renewed the childhood of the older persons present, "Hail to the blithe spirit, Real thou ever wert." What mattered that your beard was on wrong side out or your shoes were too new and shiney. May this faith and joy in you ever continue in the hearts of childhood.

Christmas Day was full of peace and joy.

A most bountiful turkey dinner was provided by Mr. Ottmann and Mrs. Searle and the boys voted it a most happy Christmas holy day.

ST. ANDREW'S PRIORY.

It is the custom at the Priory to have their Christmas tree after the early service on Christmas morning, and the girls who remained in the school were well remembered with gifts. In the evening the Christmas dinner was quite an enjoyable affair. Bishop and Mrs. Restarick were there as well as the four Sisters, residents on the premises. Without a formal program there was a great deal of fun during the dinner, and each one received some little gift. Most of the girls went over to the Japanese festival after the dinner.



LAHAINA.

We had a wonderfully successful sale before Christmas. Mrs. Collins, our plantation manager's wife, suggested that it be of the rummage variety this year, and she and her friends contributed most liberally towards it, besides many other kindly disposed persons, both here and elsewhere. The plantation sent a force of workmen to put up extra lights, build booths, and decorate the Armory, and members of the Lahaina Outdoor Circle, together with our own Guild women and girls, were all in readiness with their attractively arranged tables at the time for opening doors on the day of sale. It seemed as if the whole community turned out to help, and the cash receipts—nearly twice as much as were taken in last year—amounted in all to \$828.60 which, after paying assessments, and leaving enough for current expenses, will be devoted to repairs and painting the church and parish hall.

Our school children met for their Christmas frolic and games in the parsonage yard and were given refreshments, candy and toys that had been provided through the kindness of friends. Fortunately this gathering was held on the day of school closing, for a severe storm overtook Lahaina at Christmas time, putting a stop to the community tree for the time being, also confining most of the people to their homes, and greatly interfering with church attendance on Christmas Day. We were all thankful for the rain, however, be-

cause the long dry spell has at last been broken.

Cottage meetings, consisting of familiar hymns, a short form of Evening Prayer with brief address, held monthly among the different Hawaiian families, have been started with the idea of creating a more earnest desire for spiritual things in the daily lives of our people.



CHURCH OF THE GOOD SHEPHERD, WAILUKU.

The attendance, and also the number of communicants, at the Christmas services this year, was much below the average at the Christmas services at the Church of the Good Shepherd, because of the heavy kona storm which befell Maui—heavier in Wailuku than in some other parts of the Island, it is said. Not only did heavy rains fall for more than twenty-four hours before Christmas Day, they fell also on Christmas Day. Usually, at the early Christmas communion there is a good congregation. This year there was only a small congregation. At the second service, held at 10:30, the church was about half full.

Fortunately, the young people had a very pleasant evening for their Christmas tree exercises, on Wednesday evening, December 22nd, and the occasion was a well-attended and most joyous one. An excellent program was given by the young people, a program instinct with the Christmas spirit. Not the least feature of the program being an offering of \$30 for the European Children's Relief Fund. The Church of the Good Shepherd has given \$100, in all, to this fund.



CHRISTMAS AT KOHALA.

Town people often pity country people on account of the quiet life.

It may be of interest to know how we wiled the time away this Christmas at Kohala.

Friday, December 24th, morning spent collecting flowers and decorating the Churchh.

Afternoon, went to Mahukona.

Evening, wedding, and later visited Hawi for Christmas Eve social.

Christmas Day.

St. Augustine's Service at Hawi, very wet,

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WATER AND

CASCADE GINGER ALE

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congregation good considering the weather. St. Paul's Makapala, service at 3 p. m., raining heavily, but over twenty weathered the storm.

A service had been arranged for 7:30 p. m. at the Korean Mission, nine miles away—a stiff climb.

The Koreans telephoned about 5 p. m. to say that it was too wet and they had cancelled the service.

Sunday, December 26th. Left at 8 a. m. for Waimea.

The journey was a rough one.

I lost count of the number of streams passed through.

I passed a car that had just been towed out of a stream and drawn to the side of the road for repairs.

It had been in the stream all night.

Service and visiting at Waimea on Sunday, and on Monday the Children's Christmas Party.

The children seemed to enjoy themselves.

Santa Claus visited them, he came on horseback.

Returned to Kohala, Tuesday.

At night, Boy Scouts.

Wednesday, December 29th, found us with the Koreans at 1 p. m.

A good company met for games, and the children received gifts.

Wednesday night, went to Mahukona.

Thursday morning, December 20th, spent in buying prizes for the sports to be held on Saturday.

January 1, 1921.

Afternoon, Children's Christmas Party at St. Augustine's.

Evening, writing this account, and attending to correspondence.

On Saturday, January 1, 1921, we had sports for the whole districts.

Sunday, January 2nd. Services at St. Augustine's and Makapala.

Monday afternoon and evening, Christmas party for the children at St. Paul's.

This will give you a little idea of a nice quiet Christmas in the country.

The members of St. Paul's, Makapala, are to be congratulated on the sale of work held December 10, 1920.

The result after all expenses—\$370.



EPIPHANY NEWS.

On the first Monday in December of last year, the Woman's Society of Epiphany Church held its annual election of officers, which resulted in a most fortunate choice of women to fill all the offices for 1921. Mrs. E. Brown, president; Mrs. Wm. E. Fraser, vice-president; Mrs. Thomas MacLean, treasurer; Mrs. Robert Bode, secretary.

The different committees are headed with women who have showed their fitness by long years of service.

CHRISTMAS AT EPIPHANY.

On Christmas Day, at 10 o'clock, a solemn Eucharist was sung in Epiphany. The Church was beautifully decorated and the faithful choir sang a simple service with great devotion and feeling. The Vicar preached on the Christmas thought.

There was a fair congregation and thirty-seven Communion were made. All felt it was a deeply devotional service and equal to any previous attempts.

The children of Epiphany Sunday School held their Christmas festival on December 28th, Holy Innocents' Day. A beautiful tableaux of the Nativity was posed in the choir, opening before a screen of palms, the boys of the school doing all the manual work. A little manger filled with straw stood in the midst, while the Holy Virgin, seated and St. Joseph, standing, watched with tender care the lovely Christ child as he stood by the crib.

Three youthful shepherds stood near and with reverent attention watched the child. The religious service was followed by a splendid program of carols and recitations. There was to one side a beautiful Christmas tree. After the program the tableaux was explained by the Vicar and the school came forward in groups and presented their gifts to the Christ child who in wide-eyed wonder, free from any conscious acting received each present from the overawed little ones and placed them in the crib.

Then were seventy packages in all, many containing four and five articles; these were taken to the Orphan Asylum.

Ice cream and games followed on the lawn, and all said they had a joyful time.

Those taking part were:

Alice Bell—Virgin.

Stanley Schmidt—St. Joseph.

Harold Schlieff—Infant.

Stanly Hartman—Shepherd.

Frank Brown—Shepherd.

James Gibb—Shepherd.

There was a fine congregation on New Year's morning at 9 o'clock, when a plain Eucharist was celebrated. Seventeen Communion were made.

The annual meeting of the Vestry of Epiphany Church was held January 5, 1921. The treasurer's report showed the congregation to be in good financial condition. After the purchase of a fine new organ from the mainland and the erection of the handsome memorial gates and grills at the entrance and many small improvements on all the property there is over \$300 on hand. In fact some \$2200 has passed through the treasurer's hands during the year. We regret to state that at this meeting the Vestry were forced to accept the resignation of Mr. Ferry E. Taylor as Treasurer Mr. Taylor, who is with the Hawaiian Trust Co., is so constant at business he felt he had to resign. We regret this loss and will feel it much.

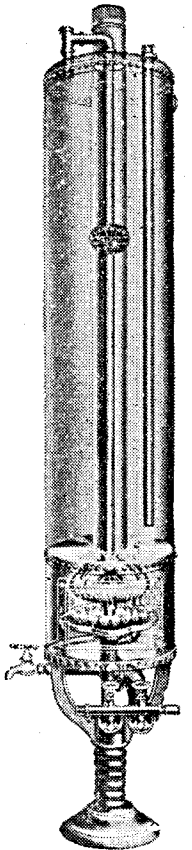
Nothing on earth is really perfect but, Mr. Taylor was really a good treasurer.

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ACCOUNTS INVITED

Hawaiian Church Chronicle

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LELAND H. TRACY, - - - - Acting Editor
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.

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ST. MARY'S MISSION.

Two or three weeks before Christmas the Kindergarten children were busy making paper decorations for their tree and little gifts to take home to their parents. On the last day of school the little tree was trimmed and the children had a very happy morning entertaining their visitors with their songs and recitations.

On the afternoon of the twenty-third the Christmas tree festival was held. In spite of the very heavy rainstorm and flooded condition of the yard, over two hundred and fifty children were present. Many of the little ones were carried on the backs of their mothers and fathers who, when one child was safely landed, would return home for another. The rooms had never been more prettily decorated and the children sang their best. Everything went off beautifully and all felt that this was the best Christmas tree festival ever held at St. Mary's. The usual party was given in the evening for the adults. The severe storm prevented many from coming but those who were present thoroughly enjoyed the singing and the tableaux enacted by the older boys and girls of the Sunday School. One boy brought a good sized toy woolly lamb that figured prominently in two of the tableaux.

Holy Communion was celebrated at 7 o'clock on Christmas morning. Several hymns were sung and the Rev. Mr. Kieb addressed a few earnest words as his Christmas message to the people of the Mission.

An offering was taken for the Near East Relief Fund. It amounted to \$10.30.

◆◆◆◆◆◆◆◆◆◆

DEATH OF BISHOP WILLIS.

The report of the death in England of

Bishop Alfred Willis brings to the front once more that notable character who gave his life to the missionary cause. Bishop Willis was bishop of these islands when they were annexed to the United States. The occasion was the first that had arisen since American independence in which a Bishop of the English line wielded Episcopal jurisdiction in territory that had become a part of the United States. A delicate situation was ultimately relieved by his resignation, and the American church took over the responsibility for administering the diocese, which became the Missionary District of Honolulu.

Bishop Willis was not ready to retire from missionary work and took up residence in the Island of Tonga, where, with no ecclesiastical organization to back him, he entered upon the work of preaching the gospel to the natives. Several years later official cognizance was taken of his work by the New Zealand Church, and since the Island of Tonga was technically a part of the jurisdiction of the Bishop of Polynesia, Bishop Willis received the title of Bishop in Tonga.

He had gone to England for the Lambeth Conference, and was expecting to return to his island sec. Instead, he died on Sunday,

November 14th, literally in the harness, for he had spoken at a missionary meeting less than three weeks before.

Bishop Willis founded Iolani School although there had been a St. Alban's School under Bishop Staley. It may be said that his great work was in the training of the boys who came under his care.

There are many living today—Hawaiians and Chinese who are excellent citizens and helpful Churchmen who were brought up by him at Iolani School. They were deeply attached to him and one of them studied for Holy Orders at the Pacific Divinity School,

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San Francisco, and is the only priest of the Anglican Communion in the Tongan Islands today.

Bishop Willis lived through troublous times when the monarchy was overthrown. His position was often a most difficult one.

He returned to Honolulu at the request of Bishop Restarick and the Council of Advice at the 50th anniversary of the founding of the Church in the Hawaiian Islands and it was a great satisfaction to him to see that progress had been made.

He was 84 years old. May he rest in peace.

Writing of the coming of Bishop Willis to these Islands, Sister Beatrice says:

When Bishop Willis arrived in Honolulu, June, 1872, in Kamehameha V's reign he found that nearly all the clergy and school teachers had resigned, before Bishop Staley left. Archdeacon Mason had been obliged to leave Lahaina where he had been stationed, on his arrival in the Islands, to come to Honolulu to take charge of the Cathedral services; he brought with him his school boys. Bishop Willis took charge of the school when he came, bought land in Nuuanu Valley, built dormitories, and school rooms and so laid the foundation of Iolani College.

Mr. Mackintosh was assisting the Archdeacon in the services and schools, chiefly among the Hawaiians; he had been ordained deacon by Bishop Staley before he left in 1870.

Mr. and Mrs. Davis came with Bishop Willis and took up the work at Kona. Several young men also came, who were to read for the ministry and teach in the schools. Bishop Willis was much liked by his school boys and in after life many of them became a great credit to the school. Although Bishop Willis' work was not conspicuous, he worked quietly and influenced those who came under his charge.

Everything was more primitive in those days, no regular mails, no electric lights, few carriages, few white residents. You cannot compare the Cathedral congregation now, and as it was then. When Bishop Willis came, the funds were very low, the death of the king who had always supported the Church was a great loss to the mission. The foreigners in Honolulu mostly belonged to the Central Union Church.

Although the stones carved in England were lying in boxes waiting to be used, it was utterly impossible to build the Cathedral until monies had been collected.

During Bishop Willis' life here two bays and the chancel were built and services were held; of course it belonged to his successors to finish the building; probably it may soon be done. Life is altogether so different in the Islands. Many of the new comers are members of the Church.

SUDDEN DEATH OF THE BISHOP OF NEW YORK.

The Right Reverend Charles Summer Burch, eighth Bishop of the Diocese of New York, died suddenly at 12:30, December 20, 1920. The Bishop was taking a walk up Riverside Drive at noon, and near Grant's Tomb became so weak that he hurried to the home of an old family friend, Mrs. Alice M. Douglass, at 550 Riverside Drive, where he died.

Worn out by the strenuous labors on plans to rush the work on the Cathedral of St. John the Divine and other vexatious problems of administration, the Bishop fell ill about two weeks ago. Although he was 65 years of age, he had no Suffragan or Coadjutor Bishop to share the burdens of administration with him.

The Presiding Bishop in a letter to Bishop Restarick, says: "The death of Bishop Burch of New York was awfully sudden. He was taken ill while walking near his home. In his sudden weakness he managed to get

into a house near by, which proved to be one of his dear friends; and soon after entering he died.

"May God mercifully have us all in His holy keeping."

These tributes were paid to the life and work of Bishop Burch.

The Rev. Dr. Ernest M. Stires, rector of St. Thomas's Church, says, "The Diocese of New York has had bishops with unusual gifts of intellect, eloquence and statesmanship, but the diocese has never had a bishop more conscientious in the determination of duty, nor more faithful in fulfillment than Bishop Burch. His sympathy was unfailing, and because he loved much, he was universally beloved. During the single year of his episcopate all his fine qualities deepened and broadened. This was observed in the General Convention meeting in Detroit in October, 1919, and was particularly remarked upon his return from the Lambeth Conference last Summer."

Dean Howard Chandler Robbins of the Cathedral of St. John the Divine, says:

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THE CHURCH OF OUR SAVIOUR, SHANGHAI.

Mrs. L. Aseu Chang, for many years connected with St. Peter's Church of this city, and who has now returned to Honolulu from Shanghai on a visit, has kindly written of the splendid progress of St. Saviour's Church, of which she is a member of the vestry. The Chronicle greatly appreciates this most interesting account, which is as follows:

Great and many changes have taken place since I left Honolulu in 1907. In the world the Great War of Europe has begun and ended; in China the old Empire has become one of the youngest republics; in the Church of God the English, the Canadian and the American Missions have met and organized the national church for China, namely the Chung Hwa Sheng Kung Hui; in the Hong-kew Parish to which I belong, the native congregation has become self-supporting and erected its own church; and in my private family God has removed my beloved husband, who died a peaceful and painless death on January 7, 1918.

Words cannot express the joy I feel in my heart today. I thank God that I have been able to visit this country again after such a long absence—fourteen years almost. Nothing gives me more pleasure than to see so many familiar faces, to meet so many dear old friends once more.

It is only natural that you expect one from China to tell something with regard to the work done by the Chinese Christians in our fatherland. I will do so. But, first of all, let me extend to you all the hearty greetings from the Rector, the Vestry and the Congregation of the Church of Our Saviour, Shanghai, at the same time asking for your prayer for peaceful and early settlement of all political troubles in the Republic of China, and for the speedy extension of the Kingdom of Christ in the Far East.

Church of Our Saviour is the oldest parish in Shanghai. Its first church building was erected in 1853 by the first Bishop Boone. The year my husband and myself arrived in Shanghai happened to be the first anniversary of self support. We had the great pleasure of attending the celebration. The congregation elected us members of the vestry and I have served on the vestry ever since. You have all heard or read about the good work done by our beloved rector, the Rev. P. N. Tsu, who visited this country with Mr. Chang in 1912. It is, I must say, through his great energy, under his able management that our church has become what it is today. A year after his return from the United States a lot measuring eight mow of land was secured for the erection of the new parish church which was completed and consecrated in 1918. (Six mow is equal to an acre, therefore eight mow is equal to one and one-third of an acre). It is a church which both foreigners and Chinese of Shanghai are proud of. It is popular for weddings and special services and meetings. My grand niece was the first married in this new church and the first funeral service was that of my husband. Just a day after its consecration the first Chinese Bishop was consecrated in it and a year after we were again honored by the Consecration of the Bishop of the Philippine Islands. The choir of Church of Our Saviour, trained by Mr. Tsu, our rector, is perhaps one of the best Chinese boy-choirs in China. All anthems are sung in English and last summer two sacred concerts were given. The morning service on Sundays is always well attended. People love to hear the rector preach. He is preaching a series of one hundred patriotic sermons. The Sun-

day before I left Shanghai, he preached his fifty-fourth sermon. The theme is the Fall of Samaria in 711 B. C. In it he points out that the moral death of a nation is something to be feared. The chief object of his preaching so many patriotic sermons is to make the people realize that Almighty God is speaking to China through the Bible. The topics of his sermons are always up-to-date, and therefore very attractive, especially to the young and learned men and women of Shanghai.

He has been asked to repeat his sermons twelve times in Shanghai Y. M. C. A., six times in Sincere Company, and thrice in Wingon Company, the biggest emporium of the Far East. Recently he has organized a brass band for social work in the parish. On October 6th at the reception of the World's Sunday School Convention Delegation, it made its first appearance in public. It is composed of twenty-six members, with good French and American instruments. It is expected that the rector's eldest son, who will graduate from St. John's University next summer, will be engaged by the parish to act as regular band and choir master. The present organist of the Church is Mrs. D. Y. Lee, the oldest daughter of the rector. Miss Julia Chants Tsu, the third daughter of our rector will take up the work after her graduation from St. Mary's Hall next summer. Indeed Mr. Tsu, being himself a great lover of music, has raised up a family of musicians useful to the church.

The Cantonese section of the congregation is the best. Several are Christians from Honolulu, for instance the Tyaus, the Koos, the Lins and so on. Most of the elderly Cantonese women who have not the opportunity of going to school while young are not able

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to read and write. Sunday after Sunday they sit and listen with pleasure to the sermons preached by the rector in his Shanghai dialect, though in reality they hardly understand him. For this reason the Sunday afternoon service is devoted to them, when I act as his interpreter. I understand his Shanghai dialect perfectly and so does he my Cantonese. Every Tuesday afternoon I have my Cantonese Bible class, in which, besides giving the women regular lessons in God's Holy Book, I often repeat in Cantonese the rector's sermon preached on the previous Sunday. Since 1911 I have been the treasurer of the parish, assisted by Mrs. Friend, a very earnest warm-hearted old Cantonese lady who has faithfully served the Church for the past sixteen years. The Annual Contribution amounts to \$2000.

I must not omit to mention the good parish school known as Chants Academy, conducted by the rector. Besides a good preacher, Mr. Tsu is an excellent schoolmaster. His school is always prosperous and makes money every year. The contract for the new school building was signed a week before my departure. Its estimated cost is Mex \$32,500. I had, just two days before I left my country, the pleasure of witnessing the great ceremony of breaking the ground, performed by a 12-year-old school boy who delivered a formal speech most appropriate for the occasion in his clear boy's voice. The brass band was in attendance and thousands of fire crackers were fired in honor of the day. So far the building committee has raised \$20,000 for the building fund. We are begging everywhere for money to carry us through. I wonder if, by the help of God, I can go home with \$1000 in gold from this land to establish two scholarships for Honolulu boys in Chants Academy. It will be an excellent thing for your boys to go and be prepared in our parish school for entrance into St. John's University.

On the 20th of November the Annual Fair was held for the benefit of the school building fund. From the sale of articles made by my sewing class we made more than \$1100, of which \$1000 we gave to the school while the balance will be used for the celebration of Christmas for the poor children of the parish. On Sunday, December 5th, I had the pleasure of attending a Memorial Service commemorating the death of Mrs. Zee, wife of an English returned student, who died last year. It was a service very beautiful and impressive indeed. We held this service in order to teach the non-Christians that we Christians honor the dead no less than they do. Mr. Zee, the husband, is one of the best laymen we have. In honor of his late wife he gave us on that day a considerable sum of money to start a pipe organ fund. The present pipe organ is much too old in its construction. We need a good pipe organ to match the good choir. For this purpose, we are planning to raise \$5000 in gold within five years time. The new school building will be completed and fit for occupation before Christmas, 1921, and the old lot on Broadway and Boone Road will be returned to the American Church Mission on January 1, 1922. Thus you see my parish with its land purchased by the Chinese, with its church and school buildings erected by the Chinese and with its rector supported by the Chinese, will before long be a self-supporting parish in the real sense of the word. Parishes of this kind are few in China. We need a Community hall very badly indeed. The new Church is located in that part of Shanghai where you find the homes of thousands of poor people who go about entirely naked in summer, they are no better than savages. We can not allow them to come to our church for service simply because they are too dirty. Here then is a good field for social work. Poor unfortunate sons of China! Who will care to raise them up from the degradation caused by ignorance, poverty and supersti-

tion, if the Church of Our Saviour is not ready to do something for them?

On the eve of my departure, the members of the vestry invited me to dinner in the rectory. To my surprise the chairman presented me a Christmas gift, a beautiful souvenir silver sup with this inscription carved on it, "Presented to Mrs. L. C. Chang, as a token of appreciation of her fourteen years' faithful service in this parish. By the Church of Our Saviour, Shanghai, Christmas, 1920."

In conclusion allow me to thank you for your kind attention, and on behalf of the Rector and members of the Church of Our Saviour, I extend to you all a special invitation to visit our Church in Shanghai.



THE NATIONS KNOW THE BEAUTIFUL STORY.

In a little town call Nazethe live a young girl, she was very gentle and good. One day when she was praying to God an angel came to her and said to her she will be the mother of Jesus. Then the angel went back into heaven the kind wanted all to be taxed where his father live. So Mary and Joseph went to Bethlehem but the room was full of people. The only place that they could live was in the stable. That night Jesus was born in the stable and some sheperd were watching there sheep in the field near Bethlehem and the angels of the Lord came down and said to them Jesus was born in the stable and the sheperd were glad and some wise men were watching the stars in the east and they said

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there is a new star that means a new king is born and they followed the star and it led them to Bethlehem. The star stood over the house and they saw Jesus laying on the manger on some hay and the wise men gave them present of gold frankisenes and mryh.

SHEGENO SHIRAKI,

Aged seven and one-half years, St. Mary's Mission School.

This was written, without any assistance, by a little Japanese girl at St. Mary's Mission, seven and one-half years of age.



THE PRAYER-LIFE TO CHINESE CHRISTIANS.

Mrs. F. T. Young, assistant at St. Elizabeth's.

We are all sinful people in this world. We do not know what we do, whether good or bad, but thanks to our Father in Heaven, He has sent his mercy to us and has given His only Son to save us, and to teach us what we ought to do. From such goodness we learn that God is love, and Jesus teaches us in the Bible to say, "Our Father, who art in heaven." He is maker of heaven and earth, and everything that is in it, and then He tells us to call upon God in our Prayers.

We know now that prayer is a great help to us. How good it is to worship God, how comforting it is to us to know that everything great and helpful comes through prayer. The first act of the Christian life should be that of prayer, thanksgiving to God our Heavenly Father, that He gives us everything at all times, even at every minute needful both for our soul and for our body, that He will be merciful unto us and forgive us our sins, defend us from all dangers and guard us from all wickedness, through the spiritual grace given unto us.

So we, as Christians, must be faithful to God in prayer, as without Him, we must suffer. We owe to Him our meals day by day, and only through prayer can we hope to receive the blessings and the help of God.

We have met some people who have not learned how to read, but they have heard the call of the Gospel, and they have turned to Christ. Seeking to lead the Christian life, they use prayer even as a child calls upon his earthly parents. They fear not to ask of their Heavenly Parent for that which they need, for they know that in this way they are pleasing God. We know that children are not careful of all things which are given them, that they do not fully understand the worth of many of their blessings. But they do know that they have their parents to care for them, and they know how to love their parents and to trust their parents more than all other people. So he that prays as a child, calls upon his Heavenly Parent, asks of Him those things of which he has need, for he knows that God will give ear to the cry of His earthly child, that He will be

merciful to him, and will grant to him those things of which he has need, because the Child calls on God through Jesus Christ His Son.

◆◆◆◆◆◆◆◆◆◆ PERSONALS.

Col. R. R. Raymond has sent in his request for retirement from the Army. The Raymonds have purchased a farm in New York State and intend to live there. The farm had been in possession of members of the family for many years.

Carl Lovestead, who now lives in Seattle, is on a business trip to the Islands. Mr. Lovestead did most valuable work in Hawaii in connection with the Brotherhood of St. Andrew. As long as he resided here the Brotherhood did a splendid work.

Mrs. Bertha Glade is visiting the Islands, after a long absence. Mrs. Glade is the sister of H. M. von Holt. Her permanent resi-

dence is now in the neighborhood of San Francisco. Her daughter married Sinclair Robinson and lives on Kauai. Her many friends are very glad to see her.

Bishop Restarick continues to receive appreciative letters from all parts of the world in relation to his retirement.



THE EMERY FUND FOR MISSIONARIES AT HOME ON FURLOUGH; WHAT IS THE EMERY FUND?

The Auxiliary members will be glad to read this letter, for it is from the president, Mrs. Hubert, and is an appeal for our hearty and loving cooperation in raising the "Emery Fund." She says:

"On October 16, 1921, the Woman's Auxiliary will have completed fifty years of active service for the Extension of Christ's Kingdom. At the Triennial in Detroit, it was decided to mark this fiftieth anniversary by the

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gift of at least \$50,000 as an expression of our gratitude for this half century of the work of the Woman's Auxiliary. This Fund is to be given to the Presiding Bishop and Council to be for all time a Trust Fund, the income to be used for the benefit of Missionaries at home on furlough. It will be called the Emery Fund in grateful recognition of the devoted labors of three sisters, Mrs. (Emery) Twing, founder of the organization as Miss Julia C. Emery, General Secretary of the Woman's Auxiliary to the Board of Missionaries for over forty years, and Miss M. T. Emery, head of the Box Work for as many years. It is hoped that every member of the Auxiliary will have a share in this fund—however small, so that it may be truly representative and worthy of those whose name it bears and of the organization whose Golden Jubilee it marks. During this year, previous to our fiftieth birthday, there is to be a campaign of education that all Church women may be more deeply inspired, by knowing what the Auxiliary has accomplished in the past, and on October 16, 1921, there will be held a Corporate Communion in every Parish throughout the country, that the members of the Woman's Auxiliary may dedicate themselves anew to the service of the King. How better can we serve than contributing toward the benefit of our corps of devoted women workers who labor for us in the great field of the world. Their heart and soul interest, their spirit of self-effacement, their splendid courage and unflagging zeal, call for our help and our knowledge of them and their work. The history of Missionary effort is the history of civilization—only when the precepts of the Christian religion shall be firmly established, can there come into the world that peace which is a recognition of the rights of our fellowman—and by the Golden Rule alone can the tragedy of the present world unrest be overcome. To this tremendous task our Missionaries are devoting every effort and to establish this principle they are using their full energy and vitality. It is for us to familiarize ourselves with the Church work at large, and with the workers who are acting as our representatives. We should know their names, their whereabouts, their difficulties and encouragements and when they are at home on furlough, ours should be the privilege of welcoming them as honored guests and making their short rest time as truly restful and happy, as may lie in our power—for they come home very tired.

The plan for raising this Trust Fund is to have a committee in every Parish to explain it and devote at least one meeting during this winter to explaining the history and some of the things it has accomplished during its fifty years. The plan embraces the three-fold work of the Auxiliary—Gifts to Missions through our combined Golden Anniversary Gift—study of Missions and Prayer for Missions, closing with the highest service the

Church has to offer. May we not hope to secure volunteers for the field to mark our Fiftieth Anniversary? Stress this among our Juniors—stress the parochial organization. During Advent, a Day of Intercession and Meditation, is to be kept by every Parish in the country and leaflets for this and for Bible Readings in Lent will be sent to you. The celebration of our Golden Jubilee is a spiritual one and a National Campaign—in contributing to the Emery Fund we are witnessing to the teachings of our blessed Lord and fulfilling His Command, and we are acting as women to women in sympathy, love and understanding, and we are upholding our part in the great responsibility laid upon us in baptism—in confirmation, and in the Holy Communion.

As representative of the Eighth Province for the Emery Fund, may not I hope that our Diocese will lead in the spirit of giving for "by their fruit shall they be known."

LILY E. G. HUBERT.

The Executive Committee of the Woman's Auxiliary of this Missionary district has con-

sidered the matter and will appoint some one to take charge of the matter.



A SALVAGE ROOM AT ST. ELIZABETH'S.

The fact that there is a perpetual call for second-hand clothes, or anything which would erly come under the head of "rummage," and that the debt on the property is draining much money every year in interest, has been the reason for the decision to open and maintain a salvage room in one of the vacant rooms in the Mission House.

Permanent arrangements have been made to display and sell all that is brought in. Mrs. Pascoe will be very glad to receive clothes, dishes, shoes, books, hats, pictures, or odd pieces of furniture.

The first sale netted \$150, which encourages us to believe that the debt will be wiped out in a comparatively short time.

The telephone number is in Mrs. Pascoe's name, 8738, and she will call for articles, if notified to do so.

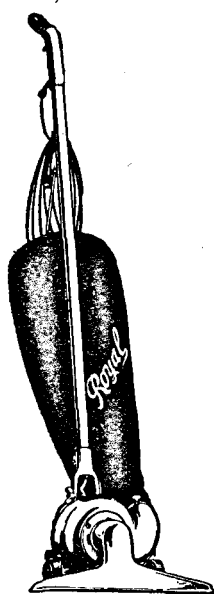
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ANNUAL REPORT OF THE TREASURER OF CHRIST CHURCH GUILD, KEALAKEKUA, HAWAII.

December 31, 1919—December 31, 1920.

| | Receipts | Expenditures |
|---|----------|--------------|
| Balance | \$125.60 | |
| From Dues | 50.70 | |
| “ Donations | .60 | |
| “ Work Sold | 164.25 | |
| “ Rummage Sales | 340.55 | |
| “ Commission on Sales of Christmas Goods | 4.36 | |
| “ Commission on Sub- scriptions to Ha- waiian Church Chronicle | 2.50 | |

Expenditures:

Running Expenses:

| | | |
|----------------------------|--------|----------|
| Upkeep of Parsonage: | | |
| Grounds | 52.00 | |
| Parsonage Telephone | 49.55 | |
| Cleaning Church | 16.50 | \$118.05 |
| Parochial Expenses: | | |
| Repairs to Parsonage | 165.91 | |
| Materials for Work | 26.25 | 192.16 |
| Balance on Hand | | \$378.35 |

\$688.56 \$688.56

Signed, ALICE WOODS,
Treasurer.



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

For the Fiscal Year Ending Dec. 31, 1920.

| | Receipts | Expenditures |
|---|-----------|--------------|
| Balance Dec. 31, 1919 (in- clusive) of Trust Funds) .. | \$1122.49 | |
| From Dues | 209.90 | |

From Entertainments:

| | |
|--|--------|
| “ Thanksgiving Sale.. | 953.04 |
| “ Gifts and Spécial Collections | 139.00 |
| “ Interest on Liberty Bonds | 12.88 |
| “ Interest on Trust Funds | 2.64 |

Disbursements:

Running Expenses:

| | | |
|---------------------------|-------|---------|
| Laundry | 39.00 | |
| Gas | 12.00 | |
| Stationery and Printing.. | 38.60 | \$89.60 |

Parochial Expenses:

| | | |
|----------------------------|--------|----------|
| Charity | 100.00 | |
| Annual Supper | 9.00 | |
| Flowers and Decorations... | 61.40 | |
| Two Stoles and Chasuble... | 56.05 | |
| Choir Expenses | 77.50 | |
| S. S. Christmas Tree | 50.00 | |
| Supplies | 5.75 | \$359.70 |

Diocesan Expenses:

| | | |
|--|--------|----------|
| Convocation Expenses ... | 112.14 | |
| Twenty Percent Earnings to W. A. | 187.45 | |
| Additional Gift to W. A... | 30.00 | \$329.59 |

Extra Diocesan Expenses:

| | | |
|---------------------------------------|--------|-----------|
| King's Daughters' Home.. | 120.00 | |
| Public School Milk Sta- tion | 60.00 | |
| Dues to Child Welfare.... | 5.00 | \$185.00 |
| Balance | | \$1476.06 |

\$2439.95 \$2439.95

Signed, MAY L. RESTARICK,
Acting Treasurer.

January 5, 1920.



BISHOP RESTARICK'S RESIGNATION.

In accepting the resignation of Bishop Restarick the following resolution was unanimously adopted by the House of Bishops.

“Resolved, further, that we place on record our profound gratitude to Bishop Restarick for the splendidly self-forgetful and remarkably efficient work which he has done on behalf of the Church in the Hawaiian Islands.

“Attest, GEO. P. NELSON,
“Secretary.”

SUBSCRIPTIONS FOR THE FOLLOWING ARE SOLICITED BY THE UNDERSIGNED:

| | Per Annum |
|-----------------------------|-----------|
| Ladies' Home Journal . . | \$2.00 |
| Saturday Evening Post . . | 2.50 |
| Country Gentleman . . . | 1.00 |
| Hawaiian Church Chronicle | 1.00 |
| The Living Church . . . | 3.00 |
| The Churchman | 4.00 |
| Spirit of Missions . . . | 1.00 |
| Commerce and Finance . . | 5.00 |
| Paradise of the Pacific . . | 3.00 |

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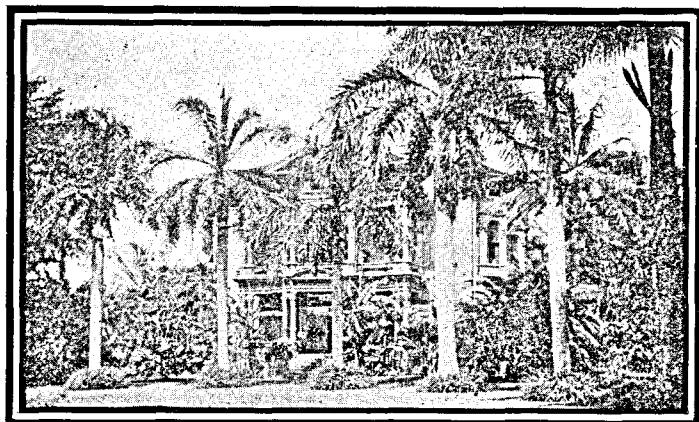
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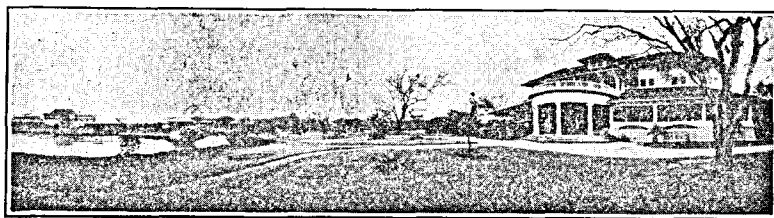
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