

Hawaiian Church Chronicle

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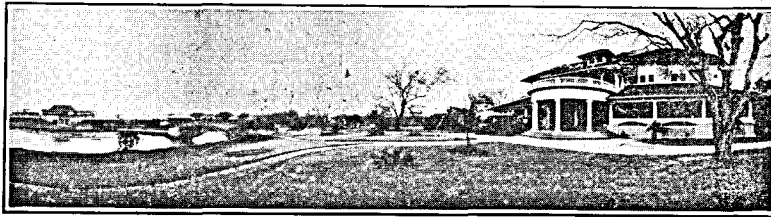
[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XIII. HONOLULU, T. H., JULY, 1920. No. 2

Honolulu, July, 1920

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., JULY, 1920

No. 2

Hawaiian Church Chronicle

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

JULY, : : : 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.

- July 4—5th Sunday after Trinity. (Green.)
- " 11—6th Sunday after Trinity. (Green.)
- " 18—7th Sunday after Trinity. (Green.)
- " 25—S. James Apostle.
8th Sunday after Trinity. (Red.)
- Aug. 1—9th Sunday after Trinity. (Green.)
- " 6—Transfiguration. (White.)
- " 8—10th Sunday after Trinity. (Green.)
- " 15—11th Sunday after Trinity. (Green.)
- " 24—S. Bartholomew, Apostle. (Red.)
- " 22—12th Sunday after Trinity. (Green.)
- " 29—13th Sunday after Trinity. (Green.)

THE BERETANIA STREET LAND.

We stated in our last paper that John Guild in behalf of the Church had purchased the Cummins Estate property on Beretania Street for \$60,000.

The Lay Members of the Board of Directors were appointed a committee to finance the matter. These gentlemen met and John Guild was elected Chairman of the Committee and James Wakefield, Treasurer. At the present writing the money received as gifts towards the purchase of the land has been somewhat over \$20,000.

The income of the property as long as there is any debt upon it will be needed to pay interest, insurance and taxes. We hope therefore that those who expect to give will do so as soon as possible, that the old buildings may be disposed of.

All of our Church people as well as many others feel a deep interest in the matter of the purchase of the land, and we hope they will show it as soon as possible by their gifts.

The publicity of the Department of Missions in New York had an item in a late number of the Living Church endorsing the matter fully, stating that Dr. John W. Wood in a recent visit to Honolulu considered it a most important

action on the part of the Church to acquire the land. The article stated that Dr. Wood was glad that the opportunity had arisen when the estate was willing to sell and that he considered it a most important advance to acquire the property and pay for it as soon as possible.



A TRAGIC ACCIDENT.

We do not remember any occasion when the kamaainas of Honolulu were so shocked and saddened as they were when they read in the paper on Monday morning, June 21st, that Charles H. Wilcox, the son of Mr. and Mrs. S. W. Wilcox of Lihue, and Elizabeth Waterhouse, daughter of Mr. and Mrs. John Waterhouse had been killed in an accident the day before on Kauai. Those in the automobile were related to so many families in the Islands that it was in many respects the sorrow of a great family, into which sorrow their many friends entered with the deepest sympathy.

At such times words seem very empty and messages of condolence entirely too formal, but yet we know that in this case the words and messages which were sent to the bereaved ones were from the depths of human hearts.

This is the second son that Mr. and Mrs. S. W. Wilcox have lost by accidental death within the past few years. It seems too hard a thing to write about, that parents who have reached the age that Mr. and Mrs. Wilcox have, should be deprived of this promising son in such a sudden and dreadful way.

We know from talking with a great many that they, like the writer of these lines, could not throw the subject off their minds, but that it stayed there as a dead weight.

Then there was the bright young woman—with every prospect before her of a happy life, whose spirit was suddenly called away, while a dividing sea stretched between her parents and her mortal remains.

Again we say it seems too formal to say we extend our sympathy to the parents of these young people and to the widow of Charles Wilcox, and yet that is all we can do and in this case, we repeat, the words are not formal but come from the soul.

"So long Thy power has blest me, sure
it still
Will lead me on
O'er moor and fen, o'er crag and torrent, til
The night is gone;
And with the morn those angel faces
smile,
Which I have loved long since, and lost
awhile.



LOVE.

I have met many people of many races in many parts of the world. I have learned that if you scowl at men they generally return the scowl. If you smile on them they respond in kind. If you are impatient with them they will resent it. If you fear them they will fear you. If you meet them with genuine frankness they will reply with open hearts. I have seen that as we do unto others so they do unto us. I have witnessed the wonderful rewards accruing to Christians when they obey the law of love that Jesus taught.

Love is the fulcrum supporting the hope of the world. Love is the one great untried factor in human relationships. Love is in the song of the birds and the thunder of the sea. Love is at the center of the heart of God. Love proclaims kinship with Jesus Christ.

There are millions of homes in civilization today where lightness of heart and the joy of life would reign if husbands in the midst of their anxieties would use the old-time gentleness with their wives, if the wives would speak forgivingly to their husbands, if the parents sympathized with their children and the children with their parents. If any of my readers doubt this let them, with infinite patience, try to the very full the beautiful and satisfying power of domestic love.

When love shall become more generously the motive of our lives, conservatives and radicals alike, will find that the mutual forbearance and justice which it creates will constitute the only solvent of the hard problems which we are all compelled to face. Love does away with exploitation and oppression—love is the cure for envy and strife. Love is not softness—it is strength—it often takes supreme courage to love.

There are hundreds of thousands of offices and stores; there are gigantic mills and humble shops where the use of the perfectly practical sentiment of love will neutralize the restlessness and greed that so cruelly threaten the foundation of human relationships today. As a one-time active business man I know that such sentiments are far more serviceable in affairs even among men of the largest business calibre than many think. Human interests will clash, disputes will arise, irritations will unnerve, but those who have faith to look beyond the present stress are able to meet opponents with courtesy and poise and exemplify the healing and tremendously winning power of love. It pays!

The international situation appeals to every loyal follower of the Prince of Peace. How shamefully and sometimes shamelessly—even with good intent—we have failed in the application of the gospel of love! Church unity will come when church people really love one another. When the Church Universal in all lands, with her prestige and influence, shall be federated in the bonds of Christ and when she shall absolutely yield allegiance to the service of love before all earthly powers—then shall wars cease. Apprehension with respect to non-Christian peoples shall be appeased when the heathen heart of an all too-grabbing Christendom shall itself be altered, for then only will the Asiatic races cease to fear and cease to prepare for, the coercion of battleships and guns. Then will be exercised the loftier patriotism that shall make national life secure, because words and acts of love applied to foreigners at home create friends, not enemies, abroad. Then shall apply the test of discipleship from the lips of the Master: "By this shall all men know that ye are my disciples, if ye have love one to another." Then shall the angels once more rejoice in the hymnody of peace. Then shall the blood-stained earth blossom with the lily and the rose.

The delightful possibility of participating in the joy of the practice of love rests with every one of us. The most needed potentiality in the world today is love. I ask my readers to indulge in sentiments of love—to preach the glad tidings of love. I ask them to mount above the things of earth and search for the balm of contact with Christ—thea will they discover the richness and fullness of love. I ask them to pray for changed hearts that their thoughts may be made beautiful and strong in the translucent atmosphere of love. I ask them to trust in the hope of the world—the spiritual and material defenses of

love. I ask them with courage to tread the shining ways of love.—*Exchange.*



IT'S THE VOICE WITH THE SMILE THAT WINS.

It's the voice with the smile that gains the day;

The voice with a frown can't win.
So smile at your work, and smile at your play—
Just bury your frown and grin.

It's the voice with the smile that makes the world

More livable day by day;
For it heartens a man when his hopes are furled
And brushes the gloom away.

It's the voice with the smile that makes a man

The dearer to blood and kin;
So don't be afraid of the smiling plan—
Just throw in your clutch and grin.

There are beings who sneer at the optimist
And call him a cheerful drone;
They master the world with an iron fist,
And scowl as they hold their own.

But I'll take my chance with the cheerful cuss,

Who smiles at his work or play,
Who tells you that things "might be much wuss"—
And grins when he has his say.

EDWIN CARTY RANCK.



NOTICE TO ALL PARISHES AND MISSIONS.

It is most necessary that the Board of Directors of the Protestant Episcopal Church in the Hawaiian Islands should know whether the property it holds in trust is adequately insured.

To this end all policies of all missions and any parish not incorporated should send their policies to John Guild, Treasurer, that they may be placed on file and a list kept up to date. Some treasurers of Missions have not done this and we earnestly request them to do so at once.

In the Church on the Mainland and in the mission field there have been during the past few years some disastrous fires and it was found later that the property

was not insured or not sufficiently covered. It is the duty of the Board of Directors as trustees to see that all buildings on land held in trust by them are reasonably insured. This cannot be done unless we hold the policies.

We earnestly request therefore that all fire insurance policies covering buildings belonging to this Church be sent as soon as possible to John Guild, Treasurer, c/o Alexander & Baldwin, Honolulu.
Signed, HENRY B. RESTARICK,
Pres. of the Protestant Episcopal Church in the Hawaiian Islands.



AN APOLOGY.

We extremely regret that no mention was made in the last issue of the Chronicle of the reception at the Cliffs during Convocation given to the Clergy and La Delegates and their wives, to the delegates of the Woman's Auxiliary and their husbands, and to our Church workers in schools and settlements.

It was an omission for which we apologize. It is often difficult to get news from parishes and missions even when we write for it, but in this case it was omitted through other things crowding it out of the mind.

It certainly was a delightful reception and every detail was arranged systematically and in a way which showed the artistic ability and careful preparation of those in charge.

Automobiles made round trips to the end of the car line to receive and return guests. It was necessary to limit the invitations, as there was not room at the Cliffs for all who would have come if a general invitation had been given. As it was it was largely attended.

One pleasing feature was the showing of lantern pictures taken by Canon Usborne twenty-five years ago of subjects relating to the Church in the Islands.

Everything about the reception was most enjoyable, including the refreshments, such as the women of St. Clement's know so well how to prepare and serve.

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We do not recall any Convocation reception which was more carefully carried out or where there was more genuine sociability. Thanks are due and are rendered to Canon and Mrs. Osborne and St. Clement's Guild for their thoughtful kindness and hospitality.

No place could have been selected having a more beautiful setting for such a function. Everything contributed to an evening of pleasure and friendly discourse.



We have printed in this issue two papers, one by a Chinese youth of Iolani School who won a prize for an essay on "The Relation of the Chinese-American Students of Hawaii to China," and the other by a part-Hawaiian girl at the Priory on "A Few Thoughts on Americanization." They show such thoughtfulness and Christian spirit that they are worth reading by older people.

We may remark in passing that the one who wrote on Americanization is partly of American stock which far antedates the landing at Jamestown, in fact she has in her veins the same blood as Pocahontas, that is the blood of the aboriginal Indians. In this case it is the blood of that noble tribe of Sioux which inhabited the northwest. Her grandmother came here with the Rev George B. Whipple and at that time she was a young half-Sioux girl.

One of the finest men ever known to the writer was the Rev. Charles Smith Cook, who was a half-Sioux. He was the first Indian graduated at a college in the United States. He was an intimate friend of the well-known writer Dr. Easton, who is a full-blooded Sioux.

With Charles Smith Cook the writer travelled through portions of California, eating with him and often sleeping with him. He never met a more thorough Christian or a finer gentleman.

After the Ghost dance outbreak in 1890-91 he went with the Indians as an interpreter to Washington, where the thing that impressed them most was the Washington monument.

The Rev. Charles Smith Cook died of tuberculosis and was a great loss to the Church.



ST. ANDREW'S PRIORY.

St. Andrew's Priory will open on Monday, September 13th. While other schools have lost heavily in their teachers, the Priory has only lost one and she left the Islands to be married. Two new teachers are however expected from the Eastern States; both have been trained in a teachers' college and the outlook for next year is very good.

Sister Olivia Mary, the principal, should be addressed by all who desire to enter girls for the next year. She has already received more than the usual number of applications from parents and guardians on other Islands who desire to place girls in the Priory next term. It will not do to delay reservation of rooms for boarders until a day or two before the school opens, as it may be impossible to accommodate all who desire to attend.

Owing to the enormous increase in prices of food and commodities the Priory closes the year with a debt for current expenses. The epidemic of influenza not only incurred large expense to the school, but a good many girls who went home were advised by physicians not to return until they had recovered their strength. We hope that the friends of the Priory will come forward with gifts so that it can commence the new year free of all debt.

It is interesting to note that St. Andrew's Priory carried off the Championship this year in interscholastic basketball and volleyball. We are also glad to state that it received the first prize offered by the Star-Bulletin for improvements made by the planting of flowers, ferns and shrubs.

RAISING OF PRICES.

In this connection we will state that the fees for board and tuition have been raised at St. Andrew's Priory as they have been at Kawaihāo Seminary and other private schools. It is hoped that this addition to the income will enable the Priory to pay all its expenses next year. Terms may be had by applying to Sister Olivia Mary, St. Andrew's Priory, Honolulu.

IOLANI.

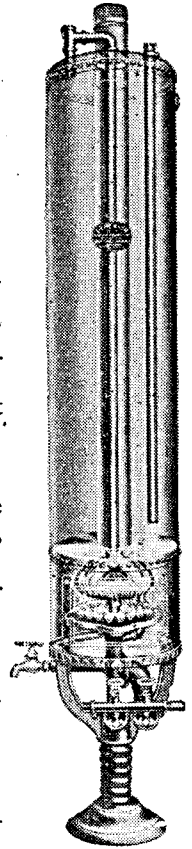
We are glad to state that at the end of June Iolani had paid all its current expenses. The school had an average attendance of 180 boys. The matter of teachers in connection with this school is not settled. Several have left and to get a man to teach at the salary which we can pay is very difficult. All over the States thousands of men have left positions as teachers to enter business at largely increased salaries. We are not as badly off as hundreds of other private schools and yet it is a question which disturbs the principal, the Rev. D. R. Ottmann, as to what can be done. We doubt not but that before September a way will be found out of the difficulty. At present, however, the staff is not full for the next year.

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ST. ANDREW'S PRIORY COMMENCEMENT.

St. Andrew's Priory School for girls closed a successful year on June 15th when Eda Thoene, Doris Mossman, Alice Rodenburst and Hannah Sakai received diplomas. It is interesting to note that three of these graduates received their early training in our Missions on Maui and Hawaii where they were baptized.

The Priory suffered in many ways from the epidemic of influenza, after which some girls were kept at home that they might fully recover. This, however, did not affect the number attending but in small degree, but any break of this kind is always to be regretted.

There has never been a year when

there has been a better school spirit or as delightful harmony prevailing. During the year twelve girls have been presented for confirmation after having been thoroughly prepared by daily religious instruction and in special classes held by the Rev. L. Kroll.

We give here some of the events of the closing exercises.

June 10th, was Class Day, and the program was carried out on the lawn Waikiki of the building.

The Class Song of the seniors was sung and then Eda Thoene read the Class History and Hannah Sakai the Class Poem.

The Freshmen delivered their oracle and Lily Kahoa, a sophomore, gave advice to the seniors, and Eda Thoene to the faculty and undergraduates. Of course there was a Class Prophecy and Doris Mossman delivered it very cleverly, as did Alice Rodenhurst the Class Will.

At the close the class adopted a tree, burned their books, (really the ones which could be of no good to any one).

The most delightful feature of the afternoon was the exhibition of sewing and millinery, which departments are under the charge of Miss Margaret Jensen. The parents and visitors were astonished and greatly pleased at what they saw. Nowhere could be seen better work than that which was displayed in two rooms of the building. From the sample stitches of beginners to the dainty dresses of the older girls, everything showed thoroughness and in the dresses there was shown artistic taste and skillful work.

What surprised those who went through the rooms most of all perhaps were the hats made and trimmed by the girls. As to dresses, for a girl to be able to select from a picture what she wants, plan for it, get the material, cut it out and fit it, is something for which these girls will be most thankful, as have others in years past who have been under the instruction and guidance of Miss Jensen.

On June 12th the Class dance was enjoyed by the older girls of the school and by the young people invited by the seniors under guidance of Sister Olivia Mary.

On Monday, June 14th, Field Day was

held on the campus, the school being divided into Blues and Reds. Tennis and volleyball, basketball and a number of other sports were held, the Blues winning the Victory Banner by a narrow margin. The sports were under the management of Miss Frances Smith, who has acted as physical director for some time past.

In the evening of the same day in Queen Emma Hall a music recital was given by the pupils of Miss Gwendolyn Lomnes and Mrs. Bernice P. Steven, who conduct the musical department. From the smallest pupil who came first to the larger ones, each did her best and was heartily applauded. The Glee Club sang several selections, some of which were in Hawaiian.

On June 15th, in the Davies Memorial Hall the graduating exercises were held. The Bishop and faculty were on the platform with the class. After an opening prayer Eda Thoene delivered the Salutatory, the substance and delivery of which were excellent.

This was followed with a piano solo by Hannah Sakai, a story by Eda Thoene: "For His Mother's Sake," a song by the Priory Glee Club, and the recitation of "The Vision of Sir Launfal," by Alice Rodenhurst, and an essay and valedictory by Doris Mossman. The title of the essay was "Americanization" and it is printed in this number. The Bishop made an address on the class motto: "Quidquid facis, fac bene;" then the diplomas were given by the principal.

Sister Olivia has reason to be proud of this class and its members will be a credit to the Priory. One is to study nursing in St. Luke's Hospital, San Francisco, one is to go to the College of Hawaii, hoping to return to the Priory to teach, and two will attend the Normal School. Two will live next year at the Cluett House.

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FEW THOUGHTS ON AMERICANIZATION.

Address at the Commencement of St. Andrew's Priory.

By DORIS MOSSMAN.

Americanization is a wide, far-reaching subject, which if written about fully, would involve volumes. But a few thoughts on Americanization in Hawaii, is the motive of this essay discussed from two viewpoints—that of the School and that of the Church.

Education is our first standpoint. Public and Private Schools are established throughout this Territory for the express purpose of educating both the American citizens and the Immigrants, who some day will become citizens of our country. The best government depends largely upon its citizens and they *must* be educated. They must be taught to bear responsibilities and thereby be made fit to have a voice in the government, which is the great privilege of every citizen. This can be obtained by teaching all the English language, that they can speak, think and act alike.

Yet, uniformity is not our aim,—we want unity. Therefore the phrase, that America is the melting pot of all nations, is incorrect. Ask yourselves these questions: What is the American type? Is it a certain race or color? Absolutely no! It is made up of various races and colors living the principles of our democracy.

Racial differences are not an invincible bar to Unity. There then should be no racial differences beyond those surface ones which mar uniformity, but do not destroy the essentials of unity. These, as we see in studying histories of the various nations, have been a great drawback. It is because a common language is an absolute necessity for real unity that foreign schools should not be carried on in an English-speaking country. But since in Hawaii, the Oriental languages are found necessary, those who advocate the teaching of these languages in the Public Schools of the Islands are undoubtedly right in principle.

The factor of high ideals is also a bene-

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fit of Education towards Americanization. These are cultivated and developed in the schools and are a great force in unifying the Nation.

By the School system, the people are brought into intercourse with one another as they come to love and know each other better, the numerous prejudices which have arisen through ignorance are thrown aside. In like manner the late war has broken down prejudices and has been the great factor in producing national unity.

But no democracy or ideal is safe unless founded upon and guided by Christianity. Through the past century the Church and the State have cooperated in this great work. If the citizens are unfit to serve their country, it depends upon Church and State to train and educate them into fitness. In the Church there are no racial differences and here we may use that familiar motto, with truth, "All Men are Created Equal," in regard to their rights and privileges. Here the nations are unified and unification is the basis of true Americanization. In the Church each person is taught to bear responsibility and this is one of the principles of our Democratic Government. Another phase in Christianity is social service, which is emphasized so much today. Workers are sent out to every man, woman and child, to assist them in their undertakings. This leads to mutual intercourse, with the result that they in turn will love and respect others.

In time this will form a bond and lead to a national unification. For Americanization is not the work of a day or year, but requires a slow process to progress toward perfection. Thus step by step Americanization will be so firmly established in these Islands that it cannot be shaken by other inflowing influences and impulses. Strikes, wars, social distinctions, racial differences and other hindrances will be things of the past. After having educated these people by the School, in its principles of good government, and by the Church, which gives the highest ideal of true Democracy, we have Americanized them for that Nation, America, which we love and honor so well.

For, as true Americans and true Christians, our duty is hospitality. This great work of Americanization goes on and on and is never accomplished. Let us all then try to be neighborly like "the Good Samaritan" and the problem of Americanization will, in time, be no problem.



IOLANI COMMENCEMENT.

On June 10th, Iolani held its annual Commencement, graduating six young men from the High School Department, three from the Commercial Course, two General Course and one College Preparatory Course. Sixteen were given certificates from the eighth grade.

The evening was an enjoyable and impressive one. Many relatives and friends of the school, the graduates in particular, were present. In the opening remarks of the Rev. D. R. Ottmann, Principal, it was indicated that the standard of the school had been materially raised in various respects. For one instance—if a young man in the 8th grade failed in mathematics or English, he must have an average for the year in all other subjects of not less than 85% to be admitted into the High School Department. This helps to insure a Freshman Class that can do creditable High School work.

Of the graduates three expect to enter

The University of Hawaii. The others will doubtless go into business. The program follows:

- Salutatory.....Henry C. Low
- Selection.....Iolani String Trio
- Oration—Roosevelt, the Great American.....Mr. Lawrence Judd
- Selection.....Iolani String Trio
- Work For Humanity (Williard)....
-Titus Yuen Fong
- Selection.....Iolani String Trio
- Presentation of gift to school by Senior Class.
- America.....By All
- Guide Posts
-The Right Reverend, The Bishop
- Valedictory.....Clarence S. Ing
- Presentation of Diplomas and Certificates.
- Auld Lang Syne.....By All
- Benediction
-The Right Reverend, The Bishop

CLASS MOTTO:

NO VICTORY WITHOUT LABOR.

One of our High School students, Nathaniel Ung Chock, won fourth place in an essay contest as to The Relation of the Chinese-American Student of Hawaii to China. The essay is printed here because we consider it a remarkable one. Its writer was brought up in a Chinese home on Hawaii. He has attended Iolani School for years. He was baptized, confirmed and became a communicant with the consent of his parents. He is held in high regard by the faculty of Iolani and those who know him.

THE RELATION OF CHINESE-AMERICAN STUDENTS IN HAWAII TO THE FUTURE DEVELOPMENT OF CHINA.

By NATHANIEL UNG CHOCK, Iolani High School.

The Chinese-American students of this generation, in these Islands, are at last beginning to awaken and behold Aurora's dawn in the far eastern hemis-

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phere, across the Pacific waters, where the sun rises, where the lands of sunshine and flowers are located, and where the greater part of its ancient history is yet unknown to the outside world. There, as the great heart of those many different countries, is located China, known in Chinese as the Central Country—the future destination of those ambitious young students; the place which they have so often longed to visit. They are longing to visit it because they have been told by their parents what a wonderful old country it is. Also visions have been imparted to them of different places and things, which roused their attention and quickened their inspiration.

China is a land of promise and wealth whose soil is rich and fertile, whose rivers, streams and lakes are large, deep and navigable; whose fisheries are bounteous; whose forests are extensive and most profitable; whose teeming millions are industrious, and whose wondrous natural resources and deposits have been practically untouched since its creation.

Students realize that these rich and enormous resources and deposits are waiting for capable and skillful men to develop them. Its transportation problems are to be solved, and its trade and commerce both at home and abroad must be improved and extended.

In order to be competent among the competitors in the world and in the development of the future prosperity of China, these young students realize the lack of education. For this reason they are perpetually educating and developing themselves, both mentally and physically, while in school and college here and on the mainland.

Mentally, no doubt, the fertility and activeness of the Chinese students in Hawaii are excellent and to be reckoned with among their competitors of the different races here. Like most of their ancestors, the old Chinese scholars, they are very industrious, inquisitive and energetic, generally good in conduct and obedient to their tutors and instructors, and above all they are fond of studying.

Physically they have often made excellent athletic records in the field of

sports and exercises, through the inspirations of the American school spirit and competition in various athletics. It is said that, at present, in many colleges in Shanghai and other Chinese cities, American games and sports have been introduced by Hawaii - Chinese students. Judging from this standpoint are they not in reality helping to develop the physical structure of the Chinese nation?

American influence and American friendship are some of the priceless gifts the students have sought, for they know and have experienced their friendships, good treatment and kindnesses, received at the hands of their American teachers and friends during their association in school, college and in public life. They have come into contact with the different people in this melting pot, and therefore the Chinese-American students in Hawaii are having a great advantage over the students in China by the acquisition of different manners, social customs and modes of living of the different races here. And through the popular and excellent government of the United States these young citizens have enjoyed its prosperity, received its protection and public education, and accepted its equal privileges and franchise which have been proffered them as one hundred per cent Americans. Their many debts to the United States for their future success and prosperity throughout life in the world, can never be fully repaid. And they should bear in mind that she is their sovereign master after all.

The Chinese-American students in Hawaii have not only esteemed the great value of American education and friendship, but they have also come to the realization and adoption of American ideals. By American ideals we mean the moulding of archetypal ideals in life, manner, character, habit, society, religion and independence from the American point of view. Let us pause to study a little regarding these young people. Are they not living according to the above examples? Look at their appearance and manners in public life and at home. Judge by their actions, characters and habits through their daily life and deal-

ings with each other. Have they not abandoned their old native customs and superstitions, by which their fathers used to live and be governed? Instead of worshipping those wooden and clay idols in the temples as their fathers and ancestors used to do, watch them every Sunday going to Church to the worship of The King of Kings. From this point of view one can easily perceive that they are following to the utmost, American ideals. They realize that some of the old and undesirable Chinese ideals are no longer to be followed and they have sorted out what is best and most efficient for their daily life. So the Chinese-American students in Hawaii are having another great advantage over those young people in China, except perhaps those few who are at present attending English schools and colleges; for they have scarcely come into contact with any foreigners and are living according to the beliefs of their ancestors handed down from one generation to another. And for this reason China has been much depressed and remained ignorant of the outside world before the introduction of Christianity and the influx of foreigners to that grand old country.

Socially they are gentlemanly and good company, though a little bashful, as are some Orientals. They have a common interest and participate in all amusements, such as games, dances and entertainments that are recognized by American families as most enjoyable social features.

Inspired by the American spirit of liberty and independence these students in Hawaii are seeking for purer and higher ideals in life by following the paramount objects of the American forefathers. Thereby unlike most of the native-born sons of China, they have acquired the knowledge of self-reliance when they have come to the age of discretion. They go out into the world to fight their own battles, find their own futures and oftentimes they have encountered great political and economical problems single-handed. Whereas, no matter how highly educated those native-born sons of China are, they almost always depend on their parents for settlement and judg-

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ment of family affairs, especially the choice of marriage. They have never before practiced the knowledge of self-reliance or independence. Judging from this standpoint, do you not consider that in Hawaii the Chinese students are more capable to share and handle the great problems of the future development of China?

Christianity is the fundamental principle of all success, full development, cultivation of mind and soul, civilization and morality in all the Christian world. The Chinese students in Hawaii have come to realize all these facts and to see what a wonderful gift has come to the irreligious people throughout the world by Christianity. The conversion of non-religious young Chinese to Christianity in Hawaii is ever increasing. Look at the different Chinese Churches in Honolulu, ministered by Chinese clergy! Are they not thronged with faithful and devotional Chinese Christians every Sunday and Holy day to pray and to receive the blessing of the All Mighty Father? Let us look into the Young Men's Christian Association (Y. M. C. A.) in Honolulu today. Are not many Chinese students members of it, partaking of its shelter, sharing its privileges, enjoying its readings and entertainments, and participating in its gymnasium? Yes. They join it because it is a Christian organization and association managed by true and pure Christians whose aims are to broaden the minds of those young people and to make of them real men and worthy citizens of the United States of America.

Why are the people in Hawaii holding the Centennial celebration this month and what is its significance? They are celebrating it because it is one hundred years ago today that the first Christian missionaries landed in the Hawaiian Islands. Before the landing of the missionaries were not the Hawaiians living in the stone age? Were they not barbarous as was the state of the American Indians? Yes. They were uncivilized. They worshipped idols carved of wood and stone as the Chinese did, and were waiting for somebody to come to teach them, civilize them and preach to them the Holy Gospel. Compare the Hawaiian people of today with those of a hundred years ago. Can you not see how civilized, changed, successful, prosperous, industrious, intelligent, energetic and patriotic they are today? They are celebrating the Mission Centennial today because they are proud and thankful for what Christianity has done for them and their ancestors.

Let us refer to China. Before Christianity was introduced, China was in the

state of darkness, blindness and chaos. Selfishness, jealousy, suspicion and ignorance had depressed her, preventing her from rising from her station for thousands of years. She was arrogant, vengeful and most faithless toward foreign ideals. But after the suppression of the Boxers' Rebellion, and the overthrow of the absolute and harsh yoke of the coldblooded Manchu government and the following of Christian doctrines, China has at last, emerged from her miserable state and is finding her way among the many different powerful kingdoms of the universe, according to the words of Bishop White of the Church of England in China, spoken here while enroute to the United States. Many great and prominent officials, leaders and foreign ministers of China are graduates of Mission schools and colleges in China, whose staff of teachers are Christian missionaries. So judging from these various instances no one can deny that Christianity will be the saving power in the future up-lifting of China.

Something that the Chinese-American students in Hawaii ought to be proud of is that Hawaii has already sent some of her sons to China as ministers in missionary works and doubtless some of them here and on the mainland are taking up that course to qualify themselves for future work. They are young Chinese-American citizens and devoted workers. Perhaps some of you have not observed it. So in speaking of the awakening of the Dragon, some of the Chinese-American students from Hawaii have been and are doing their share to help in putting the wings on the Dragon. And it is needless to say that they will be among the reformers in the future development of China.

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lence, in the spread of Christianity throughout this world, at present and in the past and future, there is something which stands supreme. It is morality. Morality, Christianity and humanitarianism combined become the sacred and benevolent doctrines of the world. They have brightened the darkest parts of Africa, China and Hawaii, as well as the different parts of the old world. Christian morality is the backbone of all true and lasting power of America. America stands by Christian morality, for righteousness, peace, benevolence and concord. And that is why she stands so preeminent and prominent as one of the leaders of the world today. And those students who are living in the American territory and under the protection of the Star Spangled Banner, ought to be proud of being a part of its pure and noble citizenship.

Let us recall the instances of the recent world war and its disastrous results. Countries were devastated, totally ruined and sunk by hostile and murderous methods. Families were dispersed. Husbands were separated from their wives, fathers from their dear little ones, and sons from their aged parents to get out to the struggling and perilous fields of war. There in trench and battlefield their bodies lay, while at home the miserable ones with tearful eyes and throbbing hearts eagerly waited for their return. The United States, with her ideals and her determination, stretched out her mighty arm with her millions. Then went the Allies over the top and the war ceased. Why all this fighting, depredation and killing of one another? Simply because of the lack of sufficient Christian morality. For this reason General Pershing was sent over with his mighty force to punish Germany for her violation of Christian morality, for the onslaught of poor Belgium, and the ruthlessness of the sinking of the Lusitania. Out of these millions were many sons of Hawaii. And among the Hawaiian boys there were many Chinese-Americans. They were young men and stu-

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dents from high school and college. They fought together with the American soldiers under the same banner, played together, mingled with them, received their friendship. And above all they were very fortunate to receive their military and moral training from American officers. So some of these students who have taken part in the victorious battles, who are militarily trained and morally fit, will no doubt be some day similarly efficient in the future development of China.

Commercially many young Chinese students in Hawaii are well connected with American firms. Many are studying commercial lines in the different schools here and not a few have forged ahead to positions of responsibility in these Islands. Therefore they are influential and well acquainted with commercial life. Like most of the Chinese, they are businesslike. It is said that some young men from these Islands are inaugurating business interests in China and helping to build its commercial field. And that is a part of the future development of China.

Things that have been learned from and practiced in one country can no doubt be likewise imparted to another. Even so Dr. Sun Yet Sun, the first revolutionist and president of the Chinese Republic, imparted the American ideals and spirit of American liberty and independence to China. He was successful in doing it because he had learned and practiced the examples of Americans. Through those inspirations he finally overthrew the usurpatory and absolute Manchus. Dr. Sun received his English education in one of the Christian schools in these Islands. Since Dr. Sun was a student from these Islands and has done this glorious, greatest and dearest of all deeds for the good of his fellow countrymen, cannot the Chinese-American students of Hawaii of this generation, who are better educated, and Christianized, mentally, physically and morally better qualified,—can they not, I say, in turn like Dr. Sun Yet Sun impart what they have learned and seen in the American territory to the future development of China? Yes! By the Grace of God and the sympathetic help of their fellow man they can and will.

THE REPAGANIZING OF THE ISLANDS.

The Rev. James Walker of Kohala made a stirring address at the Conference during Convocation and later it was read at the meeting of the Woman's Auxiliary. It was received on both occasions enthusiastically, and it was requested that it be published. We gladly comply with the request which was made.

I have read of a Church, over its doorway are the words: "The LORD our GOD is ONE LORD." It is now used by the Mohammedans, and above the text quoted is written: "There is one God and Mohammed is his prophet."

What could be said of the Islands when, and shortly after the missionaries came, cannot be said today.

In the picture advertising the Centennial, with the king and the man welcoming the missionary ship, the Idol is on the ground, having been cut down.

That is no longer true.

It must have been a wonderful sight for those early missionaries, if there was ever a door opened, these Islands were for them. Idols nearly all destroyed.

It could be said of these people, as it was said of old, "They were waiting for HIM."

The missionaries came, the Gospel was preached, and these people having turned from idols, began to serve the Living, and True GOD. They, the Hawaiians, have not returned to the worship of idols; I know they have certain superstitions, but who hasn't?

I have come across as much superstition amongst the White people in the Islands, as amongst the other peoples.

Yet today we have IDOLS and TEMPLES, and if what I hear and read is correct, they are on the increase.

What is the condition of things in Kohala?

Let us look at what the Buddhists, the Central Union, and the Church are doing. All told, there are fourteen paid workers. Of these the Buddhists have eight. The Central Union, four. The Church, two. The Buddhist's work lies among the Japanese. The Union Church has one White, one Chinese, one Japanese, and one Korean minister. The Church, one

worker devotes his time to the Korean work, and the other has to try to do his best with the White people, the Chinese, Japanese, Hawaiians, etc., and to superintend the Korean work.

The Buddhists receive a monthly or yearly grant from some of the plantations, equal to that of the Churches.

Some, who profess and call themselves Christians say, and that openly, "Why trouble about the Buddhists, their religion is like Christianity?"

Others say, "Leave them alone, they have a right to worship in their own way?"

They think that it does not matter what a man's creed is. Give it a generation, and you will see whether it matters. The situation that confronts us is grave and serious. The call comes: "Arise and go in this thy might."

We should gird ourselves to a new call with renewed seriousness. We have got to recognize that the deep secret of a country's strength lies in its moral life, and the secret of our moral life is in the kind of GOD we worship.

It is useless to refuse to look facts in the face, and to go on saying: "All will be well."

We are not escaping the difficulty by refusing to encounter it. It is every one's duty to fight against every false god that is among us, in the strength of the TRUE ONE he has enthroned within his own breast.

May I ask one or two very straight questions?

It is no use beating about the bush, as the soldiers say, "We are up against it," and that being so, "What are we doing?"

Did the poet meet your case when he wrote:

"I lived for myself, I thought for myself,

For myself, and none beside—
Just as if JESUS had never lived,
As if HE had never died."

I don't want you to answer me. But I would remind you that we are in the Presence of ONE "To Whom all hearts are open and all desires are known and from Whom no secrets are hid."

You are daily coming into contact with these worshippers of idols. You meet them in business life, home life,

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constantly in one way or other you have dealings with them.

What have you done?

I know that we Church people are mightily reserved. We hate anything approaching cant. We love peace. We want to be generous, broad, hospitable. But we must be loyal to our GOD, and our Country. We have vows to keep.

When we were signed with the sign of the cross it was in token that we would fight manfully under GOD'S banner as HIS faithful soldiers and servants until our life's end.

May I alter the words slightly of that short story, "The man without a country?"

"Never dream a dream but of serving God as HE bids you, though the service carry you through a thousand hells."

It is no easy task that confronts us; it will require patience, grit, tact, and men, MEN.

"Give us men,

Men who never shame their Mothers,

Men who never fail their brothers,

True, however false are others;

Give us men, I say again,

Give us men."

What is being done to try and show these people that they are wrong? You never speak to them about it. The clergy only come in contact with one here and there. They are left almost alone.

They teach the children in their language schools. They build their schools, and Temples; often the finest and most up to date buildings in the place.

Do we try to understand them, or give them the opportunity of getting to know us?

These are really heart-searching questions, and they drive us back again and

again to our own selves and demand an answer: "What have I done?"

We are always giving credit to the other fellow for doing it, and so nothing is done.

What must be done, and how must we do it?

The first thing, we must stir ourselves up.

The collect for the last Sunday in Trinity is very appropriate.

"Stir up, oh Lord, we beseech thee, the wills of thy faithful people."

That quaint American preacher, Billy Sunday says: "Churches don't need new members half so much as they need the old bunch made over."

We do too much talking, and singing and not enough real work.

To sing in Church, or at home, about "Rescuing the perishing," is all very well, but something more is required.

We have got to go "out into the highways and the by-ways."

No one is more aware of the difficulties than I am, but the work must be done.

It is said of Edison that he could not get the phonograph to sound the letter "s" and he labored night and day for eight months before he was successful.

Each of you must work out some plan for which you are especially suited, and that you can best carry out.

The thing that I am concerned about, is "doing," not so much as how you do it.

In the war we often heard people saying "Get a move on," and that is what I want to see.

Some of you might interest yourselves in one or more families.

Some of you men might teach one or two of them English, in your own homes.

It would require about two or three hours a week.

Get to know them by attending their sports, better still, organize sports and get them to join with others in them.

It is not good for them, or the Islands, for the Japanese to have their sports to

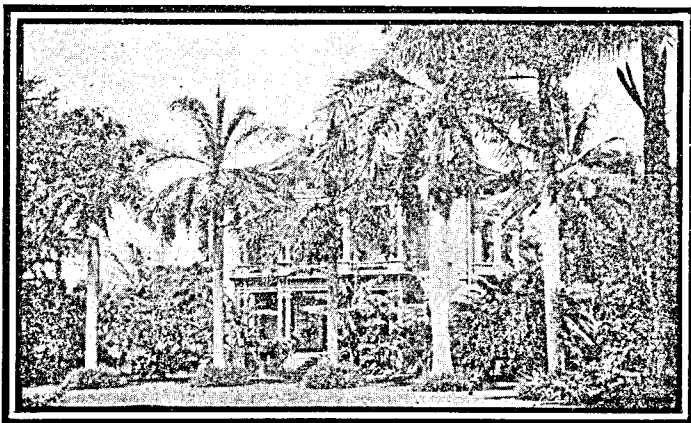
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themselves, or the Filipinos. Don't be afraid to speak to them. They are good fellows, when you get to know them. True, they have their faults, but who hasn't? I have been asked on several occasions if I found they took liberties; no, they have always been most grateful for any little kindness shown, and always respectful whenever I meet them.

There are a lot of things that take place that is very distressing to Christian people. No Sunday observance. Gambling. Drinking. Buying and selling of wives. Marriage is one of the problems.

I know of a girl, age about 17, whose mother insists that she shall marry a widower, with seven children. This girl does not want to marry the man. I don't know, but I am told that amongst the Japanese, those who become Christians are persecuted.

A Japanese missionary said at a meeting in Kohala sometime ago that "the Christians here were persecuted, and persecuted in such a way that would not be tolerated in Japan."

We must try to see things from their point of view, to understand their difficulties, and seek to meet them.

I visited a house of a heathen; some of the Christians told me it was no use going there. I went again and again. One time she gave me a dollar for the Church. The only time I have had money given to me, without having to ask for it, since I came to the Islands. She has not yet been to Church, but we are getting, I hope, to understand one another better.

I quote that incident so that you will go to all, even the worst, in spite of what others may say.

Don't think you can't do it; you can. St. Paul was the weakest man, physically, of the Apostles.

The strongest man, the athlete, might well have qualified as he thought of the toil, the sleeplessness, the manual labor.

The most imposing orator might have trembled at the thought of facing so many hostile and raging crowds.

The man with the finest moral courage might have entreated to be spared the combined opposition alike of false friends and foes.

But over that frail body and shrinking soul a dauntless spirit ruled.

He says: "The love of Christ constraineth me." Not his love for Christ.

That may be fitful, intermittent, like the fires of a volcano, sometimes burning low and dull, at other times leaping high, glowing and radiant, then dying away again into a kind of smouldering slumber. But the love of Christ for *him* was always constant, steady, an energizing influence, which drove him out to endure

untold affliction, that he might by any means bring that love home to his fellows.

Kant, the philosopher, discovered that there was such a thing as an "ought" in every life, that every man who is honest with himself finds a motive, a suggestion, running through his life, which tells him what he ought to do and be.

One might say that St. Paul long before, discovered a great "must" he went further than "ought;" he went on to "must."

Whatever the issue, victory or defeat, joy or sorrow, ease or suffering, life or death, he *must* proclaim that love which held him fast.

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of light deny?"
No. "The love of Christ constraineth us."



THE CATHEDRAL REGISTER.

BAPTISMS.

- May 5—Lester William Sherman,
by Canon Ault.
- " 7—Henry Boyd Maxwell,
by Canon Ault.
- " 12—Keliikoa Beatrice Albertina Wilcox,
by the Bishop.
- " 16—Bruce Ogilvie Decker,
by Canon Ault.
- " 16—Marian Iwalani Fountain,
by the Rev. L. Kroil.
- " 16—Robert Davis Lowrie,
by the Rev. Marcos E. Carver.
- " 16—Jack Templeton Lowrie,
by the Rev. Marcos E. Carver.
- " 18—James William Robertson,
by Canon Ault.
- " 24—Mark Shigeheru Kaneshiro,
by the Rev. D. R. Ottmann.
- " 24—David Gishiu Kanemoto,
by the Rev. D. R. Ottmann.

MARRIAGES.

- May 1—John Patterson,
Jeanette Anna Woodcock,
by Canon Ault.
- " 1—Milton J. Priger,
Neleta B. Hain,
by the Rev. J. Knox Bodel.

- " 8—Louis Clayton Brown,
Gertrude Virginia Turner,
by Canon Ault.
- " 17—Thomas Earl Longstreth,
Irene Lane,
by Canon Ault.

BURIALS.

- May 25—Helen Kalolo Kahaleahu Kinney,
by Canon Ault.

General Offerings	\$ 892.32
Hawaiian Congregation	140.79
Communion Alms	63.84
Specials	423.10
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	\$1,520.05

Number of communions made during month of May..... 817

CATHEDRAL.

Mrs. Arthur Withington has conducted a series of most interesting instructions on social service in the Guild Room of the Cathedral Parish House. There was a good attendance, mostly on the part of those who had signed the Nation Wide Campaign card for social service.

Those who attended the classes, which were held twice weekly, signified their intention of carrying out what they had learned into something definite when active work is resumed in September.

Our thanks are due to Mrs. Withington for the inspiration she has given to those who attended.

At the close of the series of instructions an open meeting was held in the Davies Memorial Hall, at which Dr. Bliss, who came to organize the work among the feeble minded in this territory, made a most interesting address. The Rev. Mr. Ottmann, and Miss Frick of the Associated Charities also spoke.



REPORT OF CHAPLAIN BODEL.

My dear Bishop:
During the month of May I visited more men than usual in the Post Hospital at Schofield Barracks and the Department Hospital at Fort Shafter and

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became acquainted with several members of the Church who had recently come to the Islands from the States. The men seemed very glad indeed to meet a clergyman representing their Church and asked where the Episcopal Church was located in Honolulu. I gave the men a copy of the little "Soldiers and Sailors Prayer Book" which I use in all my services. The book is very popular with the men (many who have never used a Prayer Book in worship), and nearly every Sunday I am asked for a copy of it. Some of the men keep a copy of the Prayer Book without asking for it, which, on the whole, is a good sign. My supply will have to be replenished soon.

Thursday evening, May 13th, I addressed the men at the service in the "Y" building at Schofield Barracks. That evening the service was attended by over a hundred men. The singing was most hearty and the men listened very attentively to the sermon. After the service a member of the Church from Pittsburg made himself known to me.

The last Sunday morning in May I visited Luke Field where the Air Service men are located. The Rev. Donald R. Ottmann of Iolani School went with me and preached a stirring sermon. Mr. Ottmann, during the War, was Chaplain of the Air Service regiment at Fort Sill, Oklahoma, and I am sure it was a pleasure for him to preach to the men. I hope to take Mr. Ottmann to Luke Field again.

In addition to my services at Schofield Barracks, Pearl Harbor and Luke Field, I celebrated the Holy Communion at St. Clement's at 7 a. m. on Sunday, May 23, and officiated at the Epiphany at the 11 o'clock service on the same Sunday. Convocation Sunday, May 16th, I celebrated the Holy Communion at the early service and acted as the Bishop's chaplain at the 11 o'clock service.

Faithfully yours,

J. KNOX BODEL,

Civilian Chaplain for the Episcopal Church in Hawaii.



OFFICERS OF THE WOMAN'S AUXILIARY FOR 1920.

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WOMAN'S AUXILIARY.

The last meeting of St. Andrew's Woman's Guild and Auxiliary before the summer vacation was a very enjoyable one socially. It was hospitably entertained by Mrs. H. M. von Holt, and there was a large attendance. The most important guild business was that of arranging for a sale of Home Delicacies on the Annual date, the day before Thanksgiving, November 24th, to be held in a more central location in the down-town section this year. An appeal was made to the women to work for the fancy table during the summer.

Each branch that has pledged towards the Kamaka Kawaihoa Scholarship at Iolani School is earnestly requested to send its pledge to the acting Diocesan Treasurer, (Mrs. B. L. Marx, Box 1397) as early as possible, as so far only one or two branches have been heard from. The expenses towards the upkeep of this boy at Iolani have been accumulating since January 1st, and unless the Auxiliary lives up to its pledge the school cannot afford to keep him.

THE ISLANDS' COMMITTEES.

- The Philippines, Bishop Mosher.
- Porto Rico, Haiti, The Virgian Islands, Santo Domingo, Bishop Colmore.
- The Hawaiian Islands, Bishop Res-tarick.
- Cuba, Bishop Hulse.

OBJECTS.

I. To further the work of the Church in these Islands—its hospitals, schools, settlement houses and mission stations.

II. To encourage and help the Bishops, Clergy, and other workers by sympathy, financial aid and prayer.

For the sake of unity, it is asked that the Prayer on the other side of this card be said on Sundays, preferably at a Service of the Holy Communion.

PRAYER.

Visit with Thy salvation, Lord, the peoples who dwell beneath the tropic sun in the islands of the sea, where our Missionaries labor with holy hands for the coming of Thy Kingdom. Put upon the lips of those who preach, the truth that sets men free; and quicken the hearts of those who hear, to receive the glad tidings of great joy. Answer our prayers and prosper our work, that we may bring benefit to all whom we hold in devout remembrance. For the sake of our Redeemer. Amen.



LEVI P. MORTON.

The late Levi P. Morton was a Churchman. Like so many others he came from the congregational body. He was the

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son of a Congregational minister, the youngest of a large family which had to be supported on a stipend of \$600 a year.

Levi P. Morton's ancestor was the financial agent of the Mayflower. Though as a boy he had to go to work at 14 years of age, he became a wealthy man who recognized the obligations of his wealth. Honest industry, hard work with body, mind and spirit had been drilled into him in his home.

We cannot trace his rise in detail, but at twenty he had an interest in a store in New Hampshire. In 1849 he went to Boston and five years later to New York, where he became interested in business with the father of the late J. P. Morgan.

A dry goods business with which he was connected failed during the Civil War, but later Mr. Morton invited the creditors to luncheon and every man found under his plate a check from Mr. Morton for the amount of his claim and the interest added.

Mr. Morton was a great friend of Dr. Huntington of Grace Church, New York, and built in memory of his first wife the splendid Grace Memorial Chapel on Fourth Avenue and the Grace Home for Children. He gave later \$600,000 to the Cathedral of St. John the Divine, and contributed large sums to the work of the Church.

Like all loyal Churchmen he served the government as well as the Church. He was one of the men who made the resumption of specie payment possible and the action of Mr. Morton and his associates in floating a large issue of 5% bonds saved the government seventy million dollars.

In 1876 at the request of President Arthur he entered politics and was elected to Congress and later Governor of New York, and in 1888 Vice President of the United States.

A New York paper writes of his later years as spent "In retirement at his beautiful home upon the Hudson, preserving the traditions as to life in which he had been reared. And so he died surrounded by his children and their children, in the evening, in a place of peace." Levi P. Morton was a true American, a Churchman, who gave liberally and unostentatiously.



EPIPHANY GUILD NEWS.

At the home of Mrs. H. B. Brown in Kaimuki, Mrs. G. W. R. King was tendered a farewell Reception and Tea on June 24th, to which all the members of Epiphany Guild were invited. Mrs. King, its most honored and efficient pres-

ident for many years, is leaving soon to make her future home in California, to the regret of all who know her—and the members took this occasion to show their loving appreciation of her long service. Mrs. L. E. Thayer appropriately expressed the feelings of all in presenting a package of gifts to Mrs. King.

This was followed by the Rev. Mr. Kieb, who further voiced the appreciation of the congregation and by Mrs. Restarick, who feelingly spoke of Mrs. King's past connection with St. Andrew's Guild, and what she had done for St. Andrew's Cathedral. She said the electric lights in the Cathedral were a permanent memorial to her, for through her personal efforts they had been installed in 1903. She had also taken a very active part in the large Garden Fete on the E. D. Tenney grounds in 1902, which gave new pews for the Cathedral. Mrs. Restarick assured her that her labors would not be forgotten.

Mrs. Restarick said our loss would be gain for whatever parish Mrs. King chose as her future Church home, and she was glad that the prospect was that St. Paul's Parish, San Diego would be the fortunate gainer, where she knew she would be received with open arms. Mrs. King, although much overcome by the thought of separation, and the kindnesses showered upon her, made a very beautiful response.

PERSONALS.

A few days ago a gentleman called at our office and sitting down asked us if we knew him. After a few seconds we said: "Are you Dr. Barlow?" He replied: "Yes, I am here with a patient and am leaving tomorrow." Twenty years had greatly changed his appearance, but his eyes had the same expression.

We first knew Dr. Barlow in San Diego where he was with the family of H. C. Parke of Detroit, the founder of Parke, Davis & Co. He later went to Los Angeles and became a great friend of Bishop Johnson, and has been his physician ever since.

Dr. Barlow married into one of the old Los Angeles families and besides his private practice has a sanatorium for patients suffering from tuberculosis. In this no private patients are taken. It was at first absolutely free but later it was found better to have the friends pay \$5 a week for the patients, if they could do so.

Dr. Barlow's father was a warden at the Church at Ossining, New York. The place was called Sing Sing until recently, but its name was changed on account of the penitentiary being there.

Mr. Barlow informed us that at one time they had a deacon in charge of the Church and that he preached remarkably good sermons. After a short time it was

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found that a convict in the penitentiary wrote the sermons for him.

Mr. Barlow was a fine looking man of the old American type, and the son seems to be larger and taller than his father and has certainly made good, and has done an immense amount of charitable work.

Miss Helen G. Magill of Pasadena with her nephew, Mr. Magill, have taken a bungalow on Beach Walk, No. 275. Miss Magill is one of the Vice-Presidents of the Los Angeles Branch of the Woman's Auxiliary, and as such needs no further introduction to the members of the Woman's Auxiliary in Honolulu. Illness prevented her attendance at the last meeting of the Auxiliary before the summer vacation.

It was a great pleasure to receive a brief call from Mrs. Milbank, an active member of St. John's Church, Los Angeles, and an untiring worker for the Neighborhood Settlement of that city. She took the time from her brief sojourn to look into the mission work of the Church in these Islands in order to carry back with her an account of it to her Branch of the Woman's Auxiliary.

Mrs. Charles Gillette, a prominent worker of the Diocese of Southern Florida, is making an extended visit in Honolulu. Mrs. W. L. Emory entertained at a luncheon given in her honor on Guild and Auxiliary Day, June 22.

The Misses Gillet are greatly enjoying their San Francisco visit and the health of Miss Frances is reported to be improving steadily. They will have much of interest to tell us of the Diocesan Con-

vention and other Churchly doings. They are greatly missed in Church work here.

Mr. and Mrs. Arthur G. Smith, accompanied by Mr. Smith's mother, were home-coming passengers on the Matsonia, June 22. They received a cordial welcome from their many friends after their prolonged absence on the mainland.

The Rev. and Mrs. D. D. Wallace were last heard from at Spokane where they were being detained awaiting accommodations to proceed eastward. Mrs. Wallace had had a fall and was laid up for a few days, but she had recovered on June 12th, and otherwise they had enjoyed the trip and the meeting of old-time friends near Vancouver. The good wishes of their many Honolulu friends are being realized and it is hoped they will return to us renewed physically and rested mentally and ready to carry on their good work at Kona with greater zeal than ever for many years to come.

Encouraging news by cable from Mrs. James Wakefield has been received to the effect that an operation upon Miss Margery has been performed in Boston which gives every promise of being successful. Many friends are hopefully awaiting the outcome that the dear invalid may be greatly benefited.

Canon Ault and his family are spending some time on Tantalus at Mrs. Swanzy's house. He usually comes to the Cathedral and is in his office for an hour or two in the morning.

The Rev. D. R. Ottmann is at this writing at the Queen's Hospital, having undergone an operation for appen-

dititis. He is doing well and it is hoped that he will soon have renewed health and strength.

As usual, the summer exodus of Island people began in June, leaving the Cathedral congregation greatly depleted. Among our prominent people and workers we note the following: Mrs. Wakefield and two daughters, Mrs. Walbridge, Mrs. R. B. Anderson, Mrs. A. A. Young and family, Mrs. Thos. E. Wall and daughter, Mr. and Mrs. L. T. Peck and family and Mr. W. L. Emory.

We welcome the return of Guy H. Buttolph, who has been on the Mainland for some weeks.

Friends have made it possible for the Rev. Marcos E. Carver and Mrs. Carver to take a trip to the coast to spend a few months in recreation. Mr. Carver expects to stay in California, but Mrs. Carver will go to Chicago, her old home. We hope that they will return to their work on Kautai reinvigorated by the change.



CHURCH NEWS NOTES.

Parishes which have been studying Neighbors this year will welcome an admirable play recently written by Mrs. Burrows of Geneva, N. Y., and entitled Mother Church and the New Americans. It has now been published by the Educational Department, Church Missions House, 281 Fourth Ave., New York, N. Y., and is ready for distribution at 25c per copy. The style is simple, the lines are easily learned, and the appeal for mutually friendly relations is made very direct. The play requires a

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caste of about twenty-four children and four older persons.

The first Church-school Lenten Offering for 1920 to be received at the Church Missions House was a splendid one of \$504 from the parish of Saint James, Hendersonville, North Carolina, in the district of Asheville. We congratulate the rector, the Reverend A. W. Farnum, and the sixty-three children who took part in the offering, on their achievement.

The people of Liberia are striving to do all that they can toward the education of the children of the outlying districts. The practice is for each family to take some children from the country into their homes and support them while they are being educated. One of our missionaries, writing from Monrovia, says: "The practice interested me, and I investigated it further. Selecting a street that seemed to be typical, I visited twenty houses in succession. In them I found forty-eight native children, more than two to a home. There are 311 homes of civilized people in Monrovia. If then the same proportion maintains throughout the city, and I believe it would run much above the figure I have given, there are approximately 650 native children in the city of Monrovia who are living under these desirable conditions."

A young woman who has recently gone as a missionary to Liberia, writes that she thinks it would be a good thing if walking the tight rope were to be added to the curriculum for missionary preparation—at least for Liberia. She had just returned from a trip into the interior and had found some difficulty in crossing the native bridges which often consist of a single log—with an occasional stick at the side! The trip was made in company with Miss Conway, the founder of Saint Timothy's Hospital, Cape Mount, and the object was to visit two dispensaries which have been recently opened. So much gratitude was expressed by the people visited that the hardships of a two weeks' journey under heavy rains over swampy roads were forgotten.

It has been the practice of our missionaries in China to go up into the mountains to Kuling in the summer for rest and vacation. Last summer the Sisters of the Community of the Transfiguration who have charge of Saint Lioba's School at Wuhu, decided rather to go up into the "Dragon's Gate" at Lungmen.

They had a most interesting experience, as they were the first foreigners many of the country people had ever seen. Every morning they had classes for the women and out of the faithful ones two were able to complete the preparation for becoming catechumens; that is the nearest approach to a Christian woman that Lungmen could boast, except of course the wife of the Catechist. Every morning Sister Constance held clinic, treating in all several hundred people. Patients were brought in from a radius of over thirty miles. One child with a mastoid abscess which had deprived her of sight and hearing was carried thirty-three miles on her father's back and the poor father had to be told the case was hopeless. "How we longed," says one of the Sisters, "to baptize the little dying girl, but the father did not even know the meaning of the word. 'How shall they know without a teacher?'"

At a recent meeting of the Department of Missions, the Reverend E. J. Lee told of the establishment of the school at Kuling for the children of foreign parents. This school has done away with the need for the breaking up of families in order that the children might be sent to this country for education, which has been one of the most distressing phases of missionary life. At the close of his address the following resolution was adopted: "Resolved: That the Department of Missions and Church Extension heartily commends to the consideration of Church people the school for

the children of American missionaries at Kuling, and also asks them to make such gifts as may be possible to enable the school to continue its invaluable work for the missionary body of the Church.

Our missionary in Nanking, China, the Rev. J. M. B. Gill, was recently approached by sixty young men of the business class who asked his help with a society for the promotion of personal virtues which they had started. These young men were concerned as to the future of China and had come unaided to the conclusion that before they could really help their country they must clean up their personal lives. On Mr. Gill's advice they decided to unite with a patriotic society which already existed in Mr. Gill's congregation and place themselves fully under the guidance and control of the Church. A rather unadaptable rented building has been fitted up as temporary headquarters for these merged organizations, to provide a social room, reading room, game room, office and a little quiet corner for personal interviews and prayers. The men are planning for a small monthly paper to help keep all of the members in touch with what is going on and being planned and to sustain their interest. They are also considering the possibility of a local campaign for funds to help provide suitable permanent quarters. Mr. Gill is planning to turn over to them the conduct of the night school for poor working men and boys, and to enlist them in other possible forms of social service.

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THE BISHOP'S CALL.

To the People of the Diocese:

My Dear People: "These are critical times," everybody says. You think so, too. All our institutions and traditions are being tested: our business, our methods of education, even the constitution of the country, and democracy. The Church and our Faith must meet the test of this new era. Are we ready for it? Are we content with things as they are? Or shall we also set to work to put the Church into better shape for community and world service? Your answer will, I know, be, "Yes, of course we will."

Anticipating this, I am, with the support of the clergy and many men and women, organizing a campaign called "The Church's Call," which is our diocesan expression of the Nation-Wide Campaign. It is a call to a deeper personal religious life and faith; for as the strength of the nation rests upon the individual citizen, the strength of the Church rests upon the faith and character of each member. It is a call also to a study of the parish, the diocese, the Church in this country and in foreign fields. It is a call to service, that each man, woman and child may have and be responsible for some place in the service of Christ for the Church or the public.

The diocese is already organized. Laymen and women are in charge, with the clergy supporting them. From Sunday, January 11th, until Palm Sunday, March 28th, we shall all turn to the study and strengthening of the personal life, the parish, diocese and whole Church, and find our place of service, keeping all thought and talk of money in the background. Holy Week will, we trust, be a real Holy Week throughout the diocese. Then, after Easter, and after we have all been made intelligent as to the needs and work of the Church, we shall each and all make such gifts and pledges in money as our hearts and sense of duty prompt us to make.

Twenty Weeks last year gave us great help. We shall have the Scripture readings this year, but we have before us twelve weeks of much more active, varied and interesting forms of study and service.

Be in Church next Sunday, I ask you, that you may hear more definitely what this Campaign means to the Church and especially to yourself. I depend upon your loyalty and enthusiasm. Remember the Church, like every institution, is on trial today as never before. Let us help to make her,

what we know she should be, as pure, strong and living as the Body of Christ.

I remain,

Faithfully your Bishop,
WILLIAM LAWRENCE.



EPIPHANY, KAIMUKI.

Epiphany Church is being heavily hit in the loss of old members and families.

Within the past few months some of the largest families connected with the Sunday School have gone from the district. We regret the loss to our work by the removal of the faithful Church woman, Mrs. Frances Osmond, who is returning to England to live with her daughter. Mrs. Osmond has for years been connected with Kaimuki Church activities, and her kind sympathy and encouraging smile will be missed by all.

We lose also a good friend and faithful worker in Mrs. G. W. R. King, who is going to the Mainland to live. Mrs. King has been active in Church work in Honolulu for many years. She was one of the first members of the Mission in Kaimuki, and her late husband did much in his day toward the material success of Epiphany.

A very keen loss is felt in the going away of Daniel Logan and his large, faithful family. Mr. Logan, a prominent citizen of Honolulu some 35 years, always had an interest in Epiphany. He was most active in the recent Nation-Wide Campaign, being captain of Kaimuki forces, and doing much to make the movement a success in this growing suburb.

We lost a pew full of regular attendants in this particular case. We appreciate all the good, faithful service of these who are leaving us, and we pray God to bless them in their new fields of usefulness.

The congregation of Epiphany is proud of the fact that Ezra Crane, son of Chas. S. Crane, one of the Vestrymen of the Church, was chosen a dele-

gate of the Boy Scouts of the Hawaiian Islands to attend the Boy Scout Convention being held in London, England. Young Crane is a communicant of Epiphany Church and is most active in all Scout work in Hawaii.



HAWAIIAN CONGREGATION MEN'S CLUB.

Some three years ago the Rev. L. Kroll, pastor of the Hawaiian Congregation, began a campaign among his people to promote a "get-together spirit" to draw the people closer together and fill the empty pews.

This campaign was devoted to cottage meetings, which were successfully carried on at the different members' homes, and is being carried on to the present time. One of the many results of the cottage meetings was the organization of a club, to be hereafter known as the Alexander Liholiho Men's Club of St. Andrew's Cathedral Hawaiian Congregation. The club was organized on the 22nd day of May, 1920.

The following members were elected to serve for one year:

John W. Searle, President.
Victor Boyd, Vice-President.
Richard Mossman, Secretary.
Frank Fernandez, Treasurer.

Bishop Restarick made a few remarks on club organizations, and offered his services as adviser and his assistance in drawing up the Constitution and By-Laws, for which we were grateful.

Regular monthly meetings are to be held on the second Friday of each month, and anyone interested is cordially invited to attend.

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