

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

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

Vol. XI.

HONOLULU, T. H., DECEMBER, 1918.

No. 7

CHRISTMAS CONSOLATION

Many are sad, though the joy bells ring
Greetings of welcome to Christ our King;
Many are mourning the lost and dear,
While the gladness of Christmas is drawing near,
Many are weeping, with hearts forlorn,
On the day when the Joy of the world was born,
And thoughts of the dear ones far away,
Shadow the brightness of Christmas Day.

Shine on their darkness, O Christmas light!
Sing through the sadness, O Angels bright!
Breathe through the silence a word of peace,
Whisper of love that can never cease;
Comfort the sorrow with thoughts of Him
Who was born in the cave midst the shadows dim,
Who trod each step of Life's sorrowful way,
Who brings us the light of His love today.

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Devoted to the Interests of Church Work in Hawaii

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Successor to the Anglican Church Chronicle.

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DECEMBER, : : 1918

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

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

CHURCH CALENDAR.

- Dec. 1—1st Sunday in Advent. (Violet.)
- “ 8—2nd Sunday in Advent. (Violet.)
- “ 15—3rd Sunday in Advent. (Violet.)
- “ 18—Ember Day.
- “ 20—Ember Day.
- “ 21—St. Thomas. (Red.)
- “ 22—4th Sunday in Advent. (Violet.)
- “ 25—CHRISTMAS DAY. (White.)
- “ 26—S. Stephen, Martyr. (Red.)
- “ 27—S. John, Evangelist. (White.)
- “ 28—Holy Innocents. (Violet.)
- “ 29—1st Sunday after Christmas. (White.)



CHRISTMAS.

The Rt. Rev. Chas. Edward Woodcock,
D. D., LL. D.

No festival appeals to the human heart so much as Christmas. No day has influenced the world so much as the Nativity. It is the most welcome of all feasts because it is the most significant of all days. Our hope, our salvation, and our immortal destiny are centered and summed up in the unspeakable gift of the Incarnation of the Son of God.

Humanity has its only true interpretation in Jesus Christ. In Him is gathered, radiates, and is consummated the whole world's expectation. He brought light and love to build them up in us as life—"in Him is no darkness at all." Thus we keep Christmas, not because it is a beautiful and time-honored custom, but for all that it means—the Incarnation—God bending low to be near to man, man exalted to be near to God.

What interpretation do we bring to meet the facts of this blessed Christmastide? It is well for us to refresh our minds and enlarge our grasp of the two greatest things in the world, namely, the

Incarnation and the Nativity; for our knowledge and appreciation should increase with our years.

First, we have the wondrous fact of the Incarnation. The world in all ages has needed and longed for God. Man universally, and instinctively, is religious. He has sought a God who knows and understands, who has the child of His love and creation on His heart. If there is to be love and patience and help and sympathy from God, then He must be a personal God, and these benefits must be open and available to man.

Jesus Christ did not abdicate nor put aside His Divine nature in the Incarnation, for the coming in that nature was necessary to an Incarnation. By the power and operation of the Holy Ghost He was Incarnate and born of the Virgin Mary, "and was made man."

Secondly, we have the marvelous fact of the Nativity. The union of the two natures was in the Incarnation prior to birth, the proof and exhibition was in the miraculous birth. There is the manger "to the eye of sense He is but a Babe; yet, to the eyes of faith, He is unutterably God." Here, then, is a marvelous thing, "God with us." The Incarnation and Nativity reveal the descent of God and the ascent of man—God's humiliation for man's glorification. Jesus Christ is God with us and Man for us, and, in His Incarnation, man rediscovers himself in all the possibilities of earth and heaven. Were we insensible to this unspeakable gift, or incapable of receiving this revelation, then would the world be ignorant of God, everlastingly doomed to sit in darkness. In that darkness the world would be silent regarding God because of the gloom of oblivion. No heart would be buoyed up with eternal hope, no voice uplifted in prayer, no soul outpouring its praise or voicing its worship. Such a world would be ours but for the presence of God in it and in us. For all these reasons we hail this blessed Christmas with joy and thanksgiving.

Again, our Blessed Lord came not only to reveal God to us but to change our motive and reveal light and truth. He gave us not a philosophy but a revelation, for He showed us our place in the Heart of God. That place must change our motives in a new ideal. The

great underlying motive is love. This is to change our whole attitude to God and man, to curb and abolish the primal instincts, to see God in the light of Father and men in the light of brethren. If we are taught by this revelation to love God with all our heart, not less are we taught to love our neighbor as ourselves. This is ever new, ever old, and ever a new motive. It would change the church and home and society if all lived this law as a life. Wars would cease and peace, good will to men would triumph over the hatred and selfishness and soulless ambitions of the world.

For our part, we believe, this motive holds. It involves us in a loyalty to spread this kingdom of peace by making peace. And so Christmas comes with its appeal of love. The day is overshadowed for us if there be any estrangements, any broken hearts which we may heal, any unhappiness which we may have caused and have power and opportunity to relieve. We can make no greater gift than peace and happiness to all. We can claim neither from God if we withhold them from others. It is not our own peace that we seek but the welfare and the good of others. This is the day to knit up the wounded feelings, to make amends, to seek or to bestow forgiveness, to be able to say, "there is no one on earth with whom I would not be at peace." Then will the peace of God be the peace "which passeth all understanding." Then "the peace of God shall keep your hearts and minds in Christ Jesus."

We thank God for this Christmastide. May others have reason to be thankful because we translate the spirit of Christmas in all our ways and doings. "To be a Christian makes more Christians than to preach the Gospel."



NOTICE—ANNUAL MEETINGS.

All officers of the parishes and missions and all officers of parochial organizations should bear in mind that the financial year ends on December 31st. This is according to the Canon Law and must be obeyed. Early in the year blanks for reports will be issued which should be filled out as soon as practicable. All Parishes and Missions must hold their meetings on the third Tuesday in Jan-

uary when a full report should be made and their officers elected.

There are many business men who object to the changes which have been made and the Bishop of Vermont has given voice to the objections in words which we think are wise. The change has led to a great deal of confusion because most dioceses have their conventions in May as we do here and this makes a long time before the end of a year and the election of new officers. The Bishop of Vermont says in his paper as follows:

The real trouble comes from the compliance of General Convention with the insistence of the Business Methods Committee that the year for the whole Church must be the calendar or civil year from Jan. 1 to Dec. 31. (The difficulty of this arrangement for Church Almanacs is obvious; their lists must be practically a year behind.) It seems to me another instance of the dominance of big business men belonging to large cities, and ignorant of the actual needs of rural communities. The same year for all dioceses is doubtless an advantage; but that year might well have ended with April 30, which would always have been after Easter. This would have allowed for the customary and convenient spring meetings of Diocesan Conventions with no long gap after the closing of accounts and reports, and would have brought all figures four months nearer to the meeting of General Convention, which will now have to consider reports that ended nine or ten months before.



THANKSGIVING DAY.

One of the most notable services ever held at the Cathedral was that at 10 a. m. on Thanksgiving Day:

Following the example of many Churches on the Mainland the Bishop had intended to have a service of dedication of the flags of Allied Nations actively engaged in the war and to this end obtained from San Francisco a beautiful set of flags. It was intended to leave these in place during the continuance of the War.

The signing of the Armistice changed the plans and it was then determined after consultation to have a service of Thanksgiving with the flags in place. In order to make the service of special interest the Bishop invited the consuls of the Allied Nations to be present. He also invited the Governor and ex-Governor, the Delegate to Congress, the President of the Senate and the House of Representatives of the Territory, the Judges, Federal and Territorial, the heads of departments of the Army and Navy.

All invited signified their intention to be present. Heads of departments stating that they would bring officers with them. One of these said that fifteen officers would come and another that thirteen would be present.

Messrs. Guy H. Buttolph and Chas. H. W. Norton were appointed special ushers and their work was carried out in excellent way, seats being reserved for seventy invited persons.

The flags in place looked exceedingly beautiful as they hung from pillars in the choir, and at the last at the request of the Cuban Consul, the flag of Cuba was hung on the organ. He stated truly that Cuba should have a place as it had given twenty-two aviators and had offered troops, had purchased liberally of Liberty Bonds and War Saving Stamps and had given generously to the American Red Cross. The only flag in the sanctuary was that of the Red Cross which was carried in the procession by Miss Clara Raymond behind the Stars and Stripes and then placed at the side of the Altar.

The choirs of the two Cathedral congregations, numbering forty voices, sang the service which was specially prepared. They entered singing "The Son of God goes forth to War." When the choir was in place the President's Thanksgiving Proclamation was read by Governor McCarthy. Instead of the Venite the Serbian National hymn was sung, and at the offertory the hymn of Intercession written for the music appearing in King Albert's book. The offering was given to the Red Cross and amounted to \$234.

The Bishop preached an appropriate sermon which at the request of many is printed in this issue of the Chronicle. After the sermon, the Bishop standing in the choir spoke a few words about each flag, and at the close of each brief address the organist played the National anthem of the country represented.

The congregation crowded the Cathedral, chairs being put in every available place. The service was one which deeply moved the spirit of patriotism in the people present and which also stirred the religious feeling of all.



THE SERMON.

I SAMUEL 17:45. THOU COMEST TO ME WITH A SWORD AND WITH A SPEAR AND WITH A SHIELD. BUT I COME TO THEE IN THE NAME OF THE LORD GOD WHOM THOU HAST DEFIED.

The text is taken from the story of the combat of David and Goliath. It gives us an illustration of complete material

preparedness on the part of the giant and a complete unpreparedness on the part of David.

Goliath had a helmet of brass, a coat of mail for his body, greaves for his legs, he carried a huge spear and a sharp javelin, and beside this, a man bearing a shield went before him. As he looked at the youthful David, he despised him and ridiculed him and called his gods to witness how he would smash his adversary and cast his body to the vultures.

But David had preparedness—of a sure kind. He was aroused to indignation that this creature should defy a free people, and he had faith in the Living God. Despite his brutal enemy and his boasting, David was not afraid, and making the best preparation possible at the time, he went forth to give his life, if necessary, for his brethren. "He gave himself," as was said of the One descended from him, Who long years afterward went to battle for mankind.

As the men and women of Israel went wild with joy when they heard that Goliath had gone down in defeat, as the men shouted and as men and women marched in procession to the sound of music and sang as they marched, so we, human nature being always the same, have shouted and marched and sung. Such exhibitions of joy are natural. They are a relief to one's feelings. When we rejoice we do so with all our beings, our bodies, our minds, our spirits. And since the bells rang out on that Sunday night telling us that the Armistice had been signed, we have rejoiced in body and mind and many of us have rejoiced in spirit, as we have said reverently—Thank God. But now we come at the call of the President of the United States to the House of God, there to give thanks for the wonderful victory and to ask His guidance for the future.

Here in the Church where the central sign is the cross, the emblem of the greatest victory ever won for man, here too, another symbol, the flag, has its rightful place, teaching us that love of country is next to love of God. Out upon the drivels which would disparage love of country!—Out upon a pacifism which would stand by and talk while his country was in danger of destruction. Every advance which man has made in freedom has come through nations as they have developed in their ideas of liberty. Internationalism at the present time is of the Bolshevik type, which would substitute individualistic savagery for human freedom under just law, or would give us a vapid pacifism which would seek to ward off rapine and pillage of brutal adversaries, by shaking treaties

in the face of enemies who would sneer at them as scraps of paper.

Here the flag is to stay because it represents a part of our religion, submission to a just authority. Because it is the sacramental sign of all that has been at the heart of the country from Washington to Wilson. For all that is embodied in the Declaration of Independence, down through the years to the last note of the President to Germany. The flag which stands for all our aspirations and hopes; the flag under which our word about Cuba was made good despite the sneering doubts of some of the powers; the flag under which the unexpended indemnity was returned to China; the flag under which the Philippines have been given a just and helpful government; the flag under which two million men went to France when the war assumed the character of a conflict between pagan despotism and Christian civilization. It is the flag under which millions more were ready and eager to go over if it were necessary; the flag under which a people, united as never before, stood up in its young strength, unprepared as David was, no more warlike than he had been, and unafraid went as he did, saying from the heart, I come to thee in the Name of the Lord God, whom thou hast defied.

So the flag stands next to the cross as a symbol of our faith and hope and confidence as American citizens, and we are here to thank God that it still floats over our heads, and that its folds are still wrapped around our hearts, and to pray God that we may keep it unsullied and still hold it up before God and man.

And these other flags that hang in the chancel, what thoughts they bring to us, what thrills as we think of the heroism of which their colors are vocal, what heart tears flow within us as they bear home to us the sights of hecatombs of men offered in willing sacrifice to keep those flags from being dragged in the dust. As we see these bright rainbow colors what hope for humanity arises within us, for we know that the countries these flags speak to us of, have stood together, and please God, will stand together for the true freedom of man, the protection of woman and the safety of little children. Who knows but these flags stand as a nucleus for a league of nations, whose actions shall advance the substitution of reason and compromise, for an appeal to arms.

We come here now to give voice to our thankfulness to God that right has triumphed, but there is something more required of us than the service of our lips, that indeed is a poor service of itself, unless we show forth our thankful-

ness in our lives, our shoutings and processions are emptiness and vanity.

Our President in his proclamation calls us together, not only to give thanks for victory but to ask guidance for the future. We were ready to sacrifice millions of lives, if necessary, and the merit of sacrifice is in the will and not in numbers slain. We have placed our treasure upon the altar in bewildering quantities, and were willing to place more; every helpful work has found us ready and willing to make a generous response, and these sacrificial gifts have given the lie to those who despised us as a nation of dollar worshippers. The spirit of our fathers was in us when principle and the freedom of mankind were involved, lives and treasure were only the means in our hands to fight the brutal giant to the death, but there lie before us the duties of the future, demanding vigilance and sacrificial service. Shall we cease to have the sacrificial spirit when "the tumult and the shouting dies?" Ah, no! the helpful service must go on. Duties still lie before us. When we say we fought to make democracy safe we mean, if we mean anything at all, that we determined to make safe free government under just laws and to keep alive the sense of responsibility of man to man.

The true idea of democracy is not the government under which we are to get something, but the government under which each man must give the best that is in him for the prosperity and the happiness and the liberty of the whole. It is with these ideas of responsibility and duty in the mind and the heart, that we must look into the future and pray for guidance.

And so it is that helpful service must not stop with victory over a giant foe, but must go on. For France? Yes. For Belgium? Yes. For Serbia? Yes. But not only for these where the glamor of distance is alluring and romantic, but must go on here in Honolulu, in San Francisco, in Chicago, in New York, in our own land everywhere. Are there no miserable tenements in which wretched men, women and children are crowded? Are there no places where girls live in which there is little privacy and nothing to encourage modesty and everything to lead to evil? Are there no dark, dank rooms in which our fellows, our neighbors are crowded, so that disease and immorality grow as the fungus does in foul and hidden places. Here is a battlefield requiring our energy and our money. Here is a field for new victory.

Or is not freedom to be upheld? We must learn, brother men, that we can only maintain freedom by having a free

spirit. Only by being free inwardly can we be really free outwardly. Freedom will not preserve itself. It has enemies within the nation and without. We have our duties to fight against political corruption which at times has shaken belief in democracy. As patriots we must carry on a constant warfare with evil. The word patriotism is a cheap one if we are patriots for pay or privilege, or what we can get out of our country. It leads one at times to see the meaning of Dr. Johnson's satire when he defined patriotism as "the last refuge of a scoundrel." We must also fight in every way possible that perverted idea of freedom which has drenched Russia with blood, and are we so conceited as to imagine as we see the rest of the world shaking that we, ourselves, are safe? What of those who in New York the other day displayed the red flag and made incendiary speeches? What of the Chicago trial, and the organized hosts whose members burned and destroyed wherever they could, and whose hate goes out towards anyone who has earned money and uses it to promote industry? Is not vigilance needed? Is it not necessary to go to the root of the matter and see whether Bolshevism has causes for its existence in social and economic conditions?

We do not like to repress or curtail personal liberty but we have to decide whether those who have the spirit of wild beasts shall be allowed to plot against our civilization and our country and drag our flag in the mire. We have a battlefield here and a grave one.

Again, because they were necessary as war measures, we have willingly submitted in a marvelous way to the dictates of directors or committees. We have seen vast concerns taken over by appointed officials and have accepted without grumbling restrictions against which a short time ago we would have rebelled because they contravened the ideas of government for which the founders of the Republic fought. It will be a grave question for the people to settle whether some of these provisions are to be made permanent and we may well seek guidance from on high in this matter of bureaucracy and government control.

In this connection there must be considered the whole subject of immigration, whether it is wise or whether it is right considering our trust to limit the coming to our land of vast hordes of people who are not capable of being assimilated for many years and who may at any time become a serious danger in the body politic.

Again, are we to be just and fair and

generous to labor? Are we to have a sense of duty and responsibility towards those who toil for us, or are we merely to fatten upon their labor?

We may thank God for the improvements that have been made and there is a field for service on the part of all of us in this matter. Will justice and fairness remove discontent in labor? It seems to be doubtful, but we can at least say that we will not foster trouble by indifference, neglect or contempt.

There is no doubt but that there has been too much trust in numbers and things. We have boasted of our population, our mines and railroads, our blocks and stocks, but can we not see what a blow trust in material strength alone has received in this war? The Hebrew prophets—how modern are their words—when they tell of the fall of nations which trusted in chariots and horses and hosts of men. In the end right and justice win, in the end those who put their confidence

"In reeking tube and iron shard,"
are humbled to the dust.

In the whole of history we cannot find a single nation which has perished because of hardship, but history is strewn with the wrecks of nations whose power and wealth and size had in them the elements of decay.

In the light of history the one who desires to be a true patriot will ally himself with the organization which stands for the preservation and propagation of righteousness and truth, and the constant teaching of duty and service. The one organization whose sole business is the teaching of righteousness and duty is the Church of God.

Mark this; if it had not been for the

fact that we were a Christian nation with ideas and ideals and customs saturated with the Christian religion, we should not have entered into this war. We had no alliance which would have drawn us in, we had no territory to gain or to lose, we had no jealousy or envy to anger us, it was to our present advantage to keep on making war money. What business was it of ours—this war in Europe? "He kept us out of war" was at one time a slogan on the part of some, but we went into the war because Americans had from the time of the settlement of the country ideas of freedom, ideas of duty, and ideas of humanity which could not be smothered or swept away.

At Jamestown and Plymouth were men who had their faces in the light, and that light was shown in the Declaration of Independence. The spirit went into the great state documents of our country. Faith in God is the keynote of the great papers of Washington, of Lincoln, of McKinley, of Wilson. And whatever faults and failures have marked the youth of our nation, thank God the people have been sound at heart in the matters of duty to God and man.

It is this spirit that led us on to take the bitter cup of war and drink it. In drinking it we have learned the joy of sacrifice. It is the law of God in nature, that real permanent joy comes only through sacrifice. You know by experience that selfishness and self-indulgence bring in the end deterioration and misery. Self-indulgence brings temporary pleasure but sacrifice brings lasting joy. Selfishness brings weakness—sacrifice, strength. We see this everywhere in life, in the woman, who sacrifices pleasure and endures pain before the joy of

motherhood. We see it in the man who finds real joy not in self-indulgence but in sacrifice for wife and children. We see it in time of war—it is not the man who shirks who has the joy, but the one who with eyes to the front goes to answer his country's call.

What joy would there be for us today as a nation if we had not laid our best upon the altar of sacrifice? What joy would we have today if we had kept aloof while Belgium and Serbia were crushed under the giant's brutal and bloody foot, and while fair France was torn and bleeding? Would there be joy for us today if the war had ended with the nations crushed who had stood for decency, freedom and duty against the theory of might? No! If we had kept aloof, this day would have been one of shame and sorrow and with a certain dread that the giant would soon come in his strength and shake his spear at us and defy us. If we had not taken the cup we should have lost our souls—it was a fine cartoon in Punch in which the giant with blood and booty derided King Albert as having lost all. And the splendid reply of the King, "I have not lost my soul." There is a worse thing than war and that is a heart so hardened that it is deaf to the cries of humanity. A heart so callous that it will stand by and see neighbors crushed by brutal tyrants. A dead soul is worse than a costly war, and worse than a crushing defeat. Christ came not into the world to bring peace, but he came to bring a sword and wherever his followers are they are good soldiers in every struggle for right, for freedom, for humanity.

There is a *tone* in every true joy which the President touches upon when he tells

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us "to seek forgiveness for errors of act of purpose." It is the note which we find in the joy of a man when he knows that he has won the love of a good woman when he says to himself, "I am unworthy of such joy as has come to me." Again and again have I heard this note sounded by men and women when full of gratitude.

We as a Nation are not worthy of our blessings; we all know it. But this is a note of hope, one evil after another has gone down from our political life and others are tottering to their fall. We shall go on trusting in God and fighting our enemies within or without who defy God and man. We must be prepared morally and spiritually as well as in a material way for any conflict that may arise. This is why I believe in the education of the mind, in schools, this is why I believe in the training of the heart and conscience in the Church, this is why I believe in universal military training by the state. The American youth need the discipline of service, they need to learn obedience to authority. They need the training of the body that shall teach them to bring it into subjection. I have seen nervous mother-pampered boys who went forth to training camps and I have been astounded as I have read their letters from France telling in modest ways of their life and danger and thrilling one as he recognized courage and manliness where before there was timidity and even sissiness.

Yes, we thank God that we had a part in the war! We thank God that we heard the call of the Allies! We thank God that the cries of anguish from men, women and children, did not fall on deaf ears! We thank God for the spirit of sacrifice which has been aroused in us! We thank God that we made a willing offering of our best beloved, our sons and brothers and husbands! We thank God for the devoted service of women in this war about which too much cannot be said! We thank God for the sacrificial service of those organizations which at home and abroad have ministered to the comforts and relieved the suffering of men! We thank God for the society which under the sign of the Red Cross has been found wherever suffering called it! We thank God for our readiness to place our wealth at the service of the country! We thank God for the wonderful response of the people to the call for the conservation of food! We thank God for the victory and for the prospect of a just peace! We thank God for those who have given their lives for their country and may the God of all comfort enable those who mourn their best beloved to thank God through their tears

and to see their sacrifice has not been in vain but has had its part in this great triumph of the right.

Lincoln once said that he was not worrying about God being on our side but whether we were on the side of God.

May God give us grace that we may not be drunk with power, and that no frantic boast may be ours, but that we may be ready ever to strike for freedom, ready ever to hear the call of humanity, ready ever to stand on the side of God against those who would defy Him.



A CHINESE BISHOP

Some years ago the Churches of the Anglican Communion in Japan and China organized into National Churches with constitutions and Canons. The movement in both cases was undertaken with a view of working towards self-support and independence from foreign Boards of Missions. The Church in Japan organized under the name of the Nippon Sei Ko Kuai or the Holy Catholic Church in Japan, the Chinese under the name of Chung Hua Sheng Kung Hui or the Holy Catholic Church in China.

There were in China seven English and three American Bishops and these believed that the time had come to elect and consecrate a Chinese man as Bishop. Accordingly under the Canons of the Chinese Church the Rev. Shen Tsai-Chen (Sing Tsae-seng), was elected and on October 2nd he was consecrated. This is a notable step in advance and will arouse deep interest.

The following notice was sent to all Bishops:

CHUNG HUA SHENG KUNG HUI.

In the NAME of THE FATHER, and of THE SON, and of THE HOLY GHOST. AMEN.

To all the FAITHFUL IN CHRIST JESUS throughout the World, GREETING:

Be it known unto you by these presents that WE, FREDERICK ROGERS

GRAVES, D. D., BISHOP OF SHANGHAI; GEOFFREY DURNFORD ILIFF, D. D., BISHOP OF SHANTUNG; WILLIAM CHARLES WHITE, D. D., BISHOP OF HONAN, assisted by the other RIGHT REVEREND BISHOPS whose names are hereto subscribed, under the protection of ALMIGHTY GOD, DID ON WEDNESDAY, the second day of OCTOBER, in the year of OUR LORD ONE THOUSAND NINE HUNDRED AND EIGHTEEN in the CHURCH OF OUR SAVIOUR, SHANGHAI, in the presence of a congregation of the Clergy and Laity and according to the due and prescribed order of the CHUNG HUA SHENG KUNG HUI and in conformity with the Canons thereof, ORDAIN AND CONSECRATE our well-beloved in CHRIST, the Venerable SHEN TSAI-CHEN (Sing Tsae-seng), of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of a BISHOP in the ONE HOLY CATHOLIC and APOSTOLIC CHURCH OF GOD, he having been duly chosen ASSISTANT BISHOP IN CHE-KIANG.

Given under our hands and seals in the CITY of SHANGHAI, PROVINCE of KIANGSU, on this SECOND DAY OF OCTOBER, ONE THOUSAND NINE HUNDRED AND EIGHTEEN.

Consecrating Bishops—
FREDERICK ROGERS GRAVES,
Bishop of Shanghai.

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LOGAN HERBERT ROOTS,
Bishop of Hankow.
HERBERT J. MOLONY,
Bishop of Chekiang.
DANIEL TRUMBULL HUNTING-
TON,
Bishop of Anking.
FRANK L. NORRIS,
Bishop of North China.

JANE MIST.

"Another kamaaina gone" were the words which we heard from the elderly people of Honolulu when the news was published that Jane Mist had departed this life. Her death recalled a society and a social life which had gone. Then the people were as one large family and there were many delightful phases in life in this city. At social gatherings each knew the other and each was interested in the other. It was before the large influx of strangers and before the residence here of large numbers of officers of Army and Navy and Federal officials of various kinds. It may be a better and more prosperous day but it has lost much of its charm.

The late Mrs. Mist came to the Islands with her father, the late Robert McKibbin, M. D., and her mother. The family consisted of Dr. McKibbin and wife, three sons and two daughters, who coming by way of Cape Horn, arrived in Honolulu from Belfast, Ireland, in 1855. The family resided on property now occupied by the Gas Co., and extending from Beretania to Vineyard street.

It was the time when Justice Robertson lived where the Priory now stands and Mr. Wodehouse on the property now owned by St. Peter's Church.

In 1863 Miss Jane McKibbin was married to Captain Harry Wentworth Mist, an officer of the British Navy, who, in later years retired and lived in Honolulu. Bishop Staley officiated at the wedding. A window to his memory (Captain Mist) is in place in St. Andrew's Cathedral on the north side of the nave.

A sister of Mrs. Mist married S. H. Dowsett, who survives and lives at Makawao, Maui, as does also a brother, Alexander McKibbin. The other sister married W. L. Green, who was minister of foreign affairs under Kalakaua, holding this office in five cabinets and he was also minister of finance in the cabinet holding office in 1887 and 1890. The daughter

of Mr. and Mrs. Green married J. N. S. Williams.

Mrs. Mist is survived by five children, Mrs. Constance Meier, Miss Edith F. Mist, Herbert Mist of St. Clement's Parish, and a member of the Cathedral Chapter, Robert E. Mist of Honolulu, and Harry Mist, who living in Dresden in 1914 was interned as the son of a British naval officer. He was released last year and is now in London.

Mrs. Mist and her sister were friends of the late Alice Mackintosh and others who have gone to their rest.

The deceased was 78 years old and what is rare in these days of the separation of families, at the time of her death, Miss Edith F. Mist was living with her and two of her sons were living near by.

The Bishop held a service for the family at the residence of the deceased on Sunday, December 1st, at 9:30 a. m., and on the next day at 4 p. m. conducted the burial service at the Cathedral. The hymns "The Strife is O'er, the Battle Done" and "Abide With Me" were sung at the request of the family by a choir of Priory girls and at the close there was sung the Nunc Dimittis which was singularly appropriate and was felt to be so by all familiar with the services of the Church.

"Lord now lettest Thou Thy servant depart in peace" could be well sung at the burial service of this aged woman who has been so good a mother, so loyal a friend and so high in her ideals of life. As long as Mrs. Mist was able she was a regular attendant at the services of the Cathedral and a constant communicant. The seat in which she sat was one which has been occupied by members of the family from the time that part of the Cathedral was built.

The number present at the burial service and the multitudes of beautiful flowers were evidences of the high estimation in which the deceased was held. The congregation was composed of a large number of the old families of the city such as only meet now occasionally at the burial of some elderly person or at some interesting anniversary.

Our deepest sympathy goes out to the members of the family in this time of their sorrow and loss, for although the departure from this life of the mother and friend was expected, yet the shock of separation is always felt. To the older among us at least the lines of Tennyson have a meaning and a comfort:

"She has gone from this room into the next,
We too shall go in a minute."

May Light Perpetual shine upon the one who has departed hence and may she with us and we with her enjoy at last the full rest of Heaven.

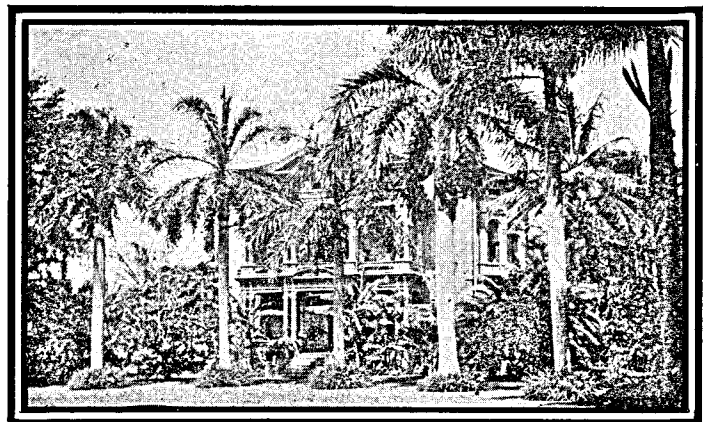
CAPTAIN CHAPMAN KILLED.

Many of our Church people will remember Captain and Mrs. W. H. H. Chapman and family. Mrs. Chapman taught in the Sunday School and was interested in all Church work. Her two elder sons were confirmed at the Cathedral.

On leaving Honolulu they were stationed in Utah where Captain Chapman died. The two older boys were appointed to West Point where they were graduated.

A Pacific Grove paper has the following account of the death of one of these

FIRST CLASS FAMILY HOTEL



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MRS. M. MACDONALD

young men who had received a Captain's commission:

According to letters received by members of the family at Pacific Grove, Capt. Chapman had been in the hospital through August and the early part of September, recovering from severe shell concussion received in an engagement further south, while he was still in the 39th infantry, 4th regular division. He had just returned to the front line trenches, and in the last engagement was with the 30th division, composed of the old national guard of Tennessee and the Carolinas, in command of Maj. Gen. E. M. Lewis.

Capt. Chapman was 24 years of age, and besides his mother and two brothers, he leaves a wife and infant daughter.

The late Captain Chapman came of a family of soldiers. His grandfather was the late Major General William S. McCaskey. Two of his sons are in the army and two of his daughters married officers.

Captain Chapman's brother is aide-de-camp to the Commanding General in Siberia.

Bishop and Mrs. Restarick have known the McCaskey family for twenty-five years as General McCaskey and wife were at one time residents of San Diego.



ANOTHER GOLD STAR.

On December 1st there was published in the morning paper an account of the death of Sergeant Apau Kau of Honolulu. He was killed in France on a day not yet known, but it was evidently just before the fighting ceased.

Apau Kau belonged to St. Peter's Church where he was confirmed and where he made his first communion. His mother was left a widow in 1897 and the care of her children, four boys and three girls, devolved upon her. She gave them the best education she could, the older ones going to work as soon as they were able to help support the family.

All the children were Hawaiian born and thorough Americans in ideas and in spirit. Three of them were in the Army, Lieut. Edward E. Y. Kau at Camp Dix, Sergeant En Yu Kau in the First Ha-

waiian Infantry, and Sergeant Apau Kau, the deceased.

Sergeant Apau Kau reached France on May last with the 315th Infantry and was in several engagements.

St. Peter's Church has twenty-nine stars on its service flag and the death of Sergeant Apau Kau makes the second gold star.

St. Peter's Church is justly proud of its flag. It is an evidence that the young Chinese-Americans of St. Peter's are truly patriotic. For years the writer has noticed from conversations and from the tenor of entertainments given by St. Peter's young people, that they were Chinese in race, but Americans in spirit. The English language, and literature in that language, attendance at private and public schools, has made these young people think as Americans and act as such. The leader in this, as in all things at St. Peter's, is the Rev. Canon Kong Yin Tet, who had one of the first Church service flags in the Islands.

A memorial service was held for Sergeant Apau Kau at St. Peter's Church on Sunday, December 8th, at 2 p. m. This was largely attended. The service was authorized by the Bishop and conducted by the Rev. Canon Kong and an address was made by the Bishop. A large congregation was present.

Our sympathies are extended to the mother and to the brothers and sisters of the deceased and we pray that God may comfort and bless them.



SERVICE OF THANKSGIVING FOR VICTORY.

What was, we suppose, the first service in a Church in Hawaii giving thanks for Victory was that held in the Cathedral at 8:45 on Monday, Nov. 11th. The news had come the night before and the Cathedral bell had been rung, many of the workers of the Cathedral close coming to the tower and wanting to take a turn at pulling the rope.

When the children gathered and filled the Cathedral on Monday morning the Bishop officiated and turned the services into one of special Thanksgiving. The Psalm and lesson and hymns were all chosen to express the feelings of all pres-

ent. At the close the children marched in procession down the main aisle out into the close and back to the Church singing "Onward Christian Soldiers." It was arranged on the spur of the moment and all entered into it with great ardor. The Stars and Stripes were carried by an American of the Chinese race who attends Iolani.

Later at 11:30 the schools gathered in the Priory court and enjoyed mob singing and gave lusty cheers for the President, the Army and the Navy and our Boys. Numerous flags were displayed and the day will not be forgotten by the teachers and children present.



ANOTHER SERVICE.

While the Bishop was reviewing the Victory parade on Monday, November 11th, a layman came to him and said, "We ought to have a religious thanksgiving in some public place." Acting on this suggestion the Bishop at once telephoned to the ministers of the Central Union and Methodist congregations and they at once expressed themselves as anxious to co-operate. Accordingly a meeting was arranged for the following morning and then Bishop Restarick was asked to take charge of the service. It was strongly the opinion of the ministers that the place ought to be the Church and it was agreed that the Rev. A. W. Palmer should be asked to make the address.

The service was held in Central Union Church on Thursday, November 14th, at 8 p. m. The building was filled and the hymns were sung with an ardor which showed that hearts and voices joined in giving thanks.

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Bishop Restarick presided, Rev. L. L. Loofbourow read the Scripture lesson and prayer was offered by Rev. A. Akana and Col. Dubbin. The Cathedral choir had seats before the organ and such of our clergy as could be present sat in seats reserved in front.



HILO.

The first planned service of Thanksgiving for Victory was held in the Church of the Holy Apostles, Hilo. While entering into the noisy celebration during the day the Rev. J. Lamb Doty at once determined to hold a public service that evening in the Church. He got laymen interested, he asked Homer L. Ross to make an address, he notified the choir and got women at work to decorate the Church.

The Church was filled with people and a large choir sang appropriate hymns and the Te Deum. Mr. Ross made a brief address and then Mr. Doty spoke appropriate words. Both addresses were strong and deeply moved the congregation by their patriotic and religious fervor. Mr. Doty said that the address of Mr. Ross was the most touching he had ever heard.

Mr. Doty and the people of Hilo are to be congratulated on their quick action and we are proud of them.



PRAYERS AUTHORIZED BY THE BISHOP TO BE USED IN THE CHURCHES IN HAWAII.

A PRAYER FOR THE PEACEMAKERS.

O Thou Prince of Peace, who has blessed the peacemakers, and has called them the children of God: Give wisdom and courage to those who at this time are chosen to be counselors for the making of peace, and for the establishing of the security and the liberties of the nations on enduring foundations. Guide them by the grace of Thy Holy Spirit, and crown their labors with abundant fruit, for the benefit of Thy Church and all the peoples of the world. We ask this for Thy love, who art blessed for evermore, our Saviour, Jesus Christ. Amen.



FOR THE WORK OF RECONSTRUCTION AND RESTORATION.

O God Almighty, who dost bring order out of chaos, light out of darkness, and love out of hate: Give Thy grace and Thy wisdom to all the peoples of the earth, their rulers and their leaders, and enable them to build up and maintain in every nation, and throughout the world, the reign of justice and love. Teach

them to look to Thy Son as Lord and Saviour, and in Him to find peace, security, and freedom. Make the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose. Undo the heavy burdens: break every yoke; let the oppressed go free: banish sorrow and sighing; and bestow on all mankind everlasting joy; through Jesus Christ our Lord. Amen.



CATHEDRAL REGISTER.

BAPTISMS.

- Nov. 5—Elizabeth Louise Ah Kin Yim, by the Rev. L. Kroll
- “ 24—Robin Adams Lempriere Hesketh, by Bishop Restarick
- “ 25—John Franklin Ness, by the Rev. L. Kroll
- “ 25—Doris Edna Benny, by the Rev. L. Kroll

MARRIAGES.

- Nov. 11—Edward Kapala Hutchinson, Mary Jane Cook, by the Rev. L. Kroll

BURIALS.

- Nov. 4—Harry A. Volberg, aged 54 years, by Canon Ault.
- “ 10—Hazel Crane, aged 37 years, by Canon Ault.
- “ Gladys Vivian Ellerbrock, aged 20 years, by Canon Ault.
- “ 11—Roland Smith, aged 50 years, by Canon Ault.
- “ —Elizabeth Louise Ah Kin Yim, by the Rev. L. Kroll

General Offerings	\$ 811.68
Hawaiian Congregation	77.26
Communion Alms	17.42
Specials	301.53

\$1,207.89

Number of Communions made during the month of November 359



THE STAR-SPANGLED BANNER.

For our Country and God,
 Fling our banner on high;
 Let the nation rejoice
 Which in God is united.
 In the strength of His arm
 Let us conquer or die
 While we strive for the right;
 To His cause we are plighted;
 And in night's darkest hour,

Tho' the tempest may lower,
 With God for our shield
 We shall fear not its power;
 And with Him as our leader
 We march as to war,
 With the Star Spangled Banner
 E'er gleaming before.

R. R. RAYMOND.

In our last issue we published an article on The Star-Spangled Banner and invited correspondence on the subject. We are glad to give space below to a communication from Colonel R. R. Raymond.

My Dear Bishop:—

I have read with interest your comments on the singing of my verse to the music of The Star Spangled Banner and I note that you invite discussion.

So far as I have been able to discover, there has never been a national anthem established by law in the United States, and if we consider that custom has established one, such a custom is of recent origin; for I well remember when there was no air prescribed for military ceremonies and when it was unusual to hear The Star-Spangled Banner used at reviews or parades. In fact, I cannot recall its use until after I had reached manhood.

The following extracts from the Army Regulations may be of interest:

264. 1. The composition consisting of the words and music known as "The Star-Spangled Banner" is designated the national anthem of the United States of America.

2. Provisions in these regulations or in orders issued under the authority of the War Department requiring the playing of the national anthem at any time or place shall be taken to mean "The Star-Spangled Banner" to the exclusion of other tunes or musical compositions popularly known as national airs.

3. Commanding officers will require bands to play national and patriotic airs on appropriate occasions. The playing of the national anthem of any country as part of a medley is prohibited.

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Paragraph 378 prescribes what shall be done "whenever the national anthem is played at any place when persons belonging to the military service are present," and it also prescribes that "the national anthem shall be played through without repetition of any part not required to be repeated to make it complete."

Paragraph 437 requires the playing of the national anthem while the flag is being lowered at retreat.

You will observe that the regulations contemplate only the *playing* of the air by a band and nowhere refer to or imply any possibility of the air being sung. The expression "words and music" is clearly used for purposes of identification only. This is made still more clear by the prohibition against repetition, only one verse being possible and no one of the several verses of the original poem being designated.

The first verse of the original poem is the only one I have heard used in singing it as the national anthem. This verse is commonly thought to be unsuitable for such use, especially in church, for it is merely descriptive and expresses a doubt as to the triumph of our arms and our cause. It was to fill a long-felt want that I essayed the task of composing a suitable verse. It is, of course, for the public to judge of my success or failure.

A number of persons spoke to me favorably of the verse after it was sung in St. Andrew's Cathedral. Bishop McKim took it to Tokio for use in his Cathedral there. It has been sung by episcopal authority in the States, and I have received commendatory acknowledgments from both the West and the East, as well as from the front in France.

The senior chaplain of the 88th Division writes from the front that it ex-

presses the ideal of our country and of the army.

Perhaps a word as to its structure may be of interest. First and foremost, it seemed proper to exalt the flag only as a symbol of something great and good for which it stands. Therefore the verse begins "For our Country and God" and then fixes attention on the flag as it is raised beside the Cross with "Flying our banner on high." It then expresses exultation in the closer union of all our people under God, which I think is one of the greatest results of the war. I have sought also to give the third and fourth lines a secondary meaning of broad application, which will be apparent if we read them "Let *that* nation rejoice which in God is united." But in this form the verse is not good for singing.

We now declare our determination to fight bravely for the right with God's help and with no fear for the consequences to ourselves, and we announce that we are enlisted in His cause.

Storm and peril may come, but with God to protect us we have no fear, and declaring Him to be our leader we march forward. And here we bring our eyes and our minds once more back to our flag in the grand climax of the music.

I have sought to eliminate all doubt as to the continued waving of the flag over our land, all local and temporary application of the words and all possibility of offending any nation or people whatsoever. There is no reference to victory over other nations or to their destruction. We fight against wrong only. Such a thing as failure or doubt is not even thought of.

Every line has been composed to fit the dramatic character of the music. This was accomplished by starting with an idea and the music and singing words until suitable ones were found to fit both.

If the verse is thought to be suitable, I know of no impediment to its use. We are all accustomed to Hymn 196 which is an analogous case of a hymn fitted to a national air. If my verse is fit to live, it will do so. If not fit to live, the sooner it dies the better.

Very respectfully yours,
R. R. RAYMOND,
Colonel, Corps of Engineers, U. S. Army.
Honolulu, November 28, 1918.



THE REV. ALWYN E. BUTCHER.

While in San Francisco Bishop Restarick had correspondence with the Rev. Alwyn E. Butcher and the Board of Missions in regard to Mr. Butcher coming to Hawaii.

The Board consented to appoint Mr. Butcher to the Epiphany and St. Mary's allowing the use of two items on the Schedule for his salary. On the death of Mr. Merrill the Bishop determined to place Mr. Butcher at St. Elizabeth's if it was agreeable to him because of the urgent need at that Mission for a resident priest in charge.

On his arrival on Sunday, November 17th, Mr. Butcher was in time to take part in the Cathedral services. After going over the matter carefully he said to the Bishop: "If you will appoint me to St. Elizabeth's I will go and do my best," and the appointment was made.

Mr. Butcher comes from Juneau, Alaska, where he was Canon of the Cathedral. Changes in Alaska due to many people leaving there led him to desire a work with greater prospect of growth. Prior to going to Alaska he was minor Canon at St. Paul's Cathedral, Erie, in which city he married Miss Helen Cordelia Spencer, a ward of the Rev. A. R. Van Meter, the Dean of the Cathedral.

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Mrs. Butcher studied for two years at St. Faith's Training School for Deaconesses and so is specially prepared to be of help in Mission work.

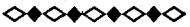
The day after the arrival of the new clergyman one of the teachers was obliged to leave Iolani and Mr. Butcher was asked to teach there in the mornings until a permanent teacher could be obtained and Mrs. Butcher consented to take certain classes in Latin which had been delayed on account of no teacher being available.

We are sure that our people will give a hearty welcome to Mr. and Mrs. Butcher who have taken up their residence in St. Elizabeth's Parsonage, Pua Lane, at the back of the Church.



DAYS OF INTERCESSION.

During Advent the Fridays will be days of special Intercession. Mrs. R. R. Raymond will have charge of these days during which from 9 a. m. to 4 p. m. some woman will be in the Cathedral offering prayers of intercession for the Church for Missions and for all Nations.



LIEUTENANT H. F. CULLEN IN FRANCE.

A letter which the Rev. F. N. Cullen received from his son Herbert tells of a narrow escape which he had on October 15th. He says: "I nearly got my wind-up the other day."

"I was detailed for a 'low' bombing expedition over Hunland. I saw four lorries on the road so I left the other fellows who were flying with me and headed straight for the trucks.

"Coming down to within 200 feet of the ground I pulled my plugs and released two bombs. Those two lorries that got the benefit of the two 'eggs' I dropped never reported to headquarters again.

"However, all the time I was close to the ground machine guns were blazing away at me and shrapnel was bursting all around. It almost got on my nerves. I kept on climbing steadily through it all but at 1,500 feet the anti-aircraft guns were sending up their messages thick and fast. One machine gun bullet and two shrapnel balls got my gasoline tank, so for the next few minutes I could do nothing but glide, for the engine had stopped.

"I tried to connect the emergency gasoline tank, but the valve refused to open so there was nothing for it but to come down.

"Luck was with me, for when I landed I found that I was just about 1,000 yards

in front of the German first line trenches. My machine plumped right down among a nest of our own light artillery and, gee, was I not glad to see our fellows around me.

"The Germans had the range and as they had seen my machine drop, they pumped all kinds of shells around it but, strange to say, never made a hit. In the meantime I was hurrying to get the emergency gasoline tank fixed. Then the Huns started a gas attack and a stiff breeze assisted them a lot in the job. I grapped my mask and again got on the job of fixing that tank. I succeeded at last and then climbed in and rose into the air, headed straight for our drome.

"Night had fallen and I could not see where I was going. At last I saw some flares on the ground so I made a landing near them and found myself among a group of French aviators. They put me up for the night and next morning I went home. Say, but those pals of mine were glad to see me. They had seen my machine drop the afternoon before and they had decided that I had cashed in.

"The commanding officer of the wing rang up the commander of our squadron and complimented us for what he called 'our excellent work.' I expect to get 14 days leave soon and I'm off to Ireland in order to see the old homestead from which we came."



LAHAINA.

We experienced the terrific wind storm here at the beginning of last week and had a great number of large and handsome trees destroyed in the parsonage grounds. The parsonage roof was also somewhat damaged, and the teacher's cottage missed the fall of a very heavy tree by about two feet, which was indeed a fortunate thing. We were beginning to feel somewhat uneasy lest the storm should continue during the latter part of the week and interfere with our annual sale of the Women's and Girls' Guilds,

but Saturday turned out a fine day and all went well with us. At night after the children's entertainment we were gratified to find that about \$240 had been realized.

We desire to thank heartily the ladies of Makawao Union Church and the Church of the Good Shepherd, Wailuku, for their generous aid in making and giving articles to us.



WAILUKU.

While receipts were somewhat less than in recent years, owing doubtless to the many calls for money, in every direction, in connection with the war, yet the annual bazaar of the Woman's Guild of the Church of the Good Shepherd, held on Saturday evening, in the Wailuku Gymnasium, was a success in every way.

There was a well-filled house when the musical programs opened at 8 o'clock. The program, under the direction of Mrs. J. C. Villiers, was an unusually good one, and every performer received the hearty applause of the audience. Four children—two little tots, Alice and Mildred Bevins, and two others but a few years older, Alma Ross and Marian Field, won all hearts by their pleasing dances. The chorus in its part-song, and in its mob-singing, did commendable work, and all the solos, both vocal and instrumental, were decidedly good.

The fancy goods booth was in charge of Mrs. H. D. Sloggett, Mrs. B. Williams, Mrs. G. S. Aiken, and Miss E. Baldwin.

Plants, Mrs. W. F. Dale.

Lemonade, Miss Cummings.

Ice Cream, Mrs. C. D. Lufkin.

Of course the various booths had many ready, willing helpers, who, by their cheerful services, not only helped business, but gave zest to the sociability and good time for all, of the evening.

The Governor, who was paying Maui a visit, with other members of his party,

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was present, and though tired after a strenuous day, made a short, felicitous address, to which the audience responded with "three cheers for the Governor."

Before midnight silence prevailed in the Gymnasium, and the Good Shepherd Church Bazaar of 1918 was of things that are past. The receipts were over \$400.



MEMORIAL SERVICE FOR ARCHIE BAL AT CHURCH OF THE GOOD SHEPHERD.

A memorial service for Archie Bal, late of the U. S. S. Alert, who died at the United States Naval Hospital, Charleston, S. C., on Wednesday, October 16th, of pneumonia, was held at the Church of the Good Shepherd, on Sunday morning.

The Chancel was tastefully decorated with plants and flowers. On the Litany desk was placed a "gold star" composed of flowers of golden hue and there was a gold star on the service flag. There was a large congregation, and the music sung by the choir was very appropriate for the occasion.

"It was the 11th of June when Archie Bal and ten or eleven other Maui boys enlisted for service on the U. S. S. Alert. The whole community was interested in their enlistment, and genuine good-will was in the souls of the people as they wished them "God-speed."

"Archie Bal was born October 10th, 1896. He was baptized in the Church of the Good Shepherd, January 2nd, 1898. He was confirmed on the second Sunday after Easter, 1911, with eleven other young men. It was the day on which the present Good Shepherd Church edifice was consecrated. Four of these young people, possibly more who were confirmed that day, entered either Army or Navy at the call of their country.

"Bal was for more than two years in the service of his country on the U. S. S. Alert. In that time he won the commendation of his superior officers as a young man who was 'willing-hearted, friendly, and faithful to duty.' He who

is faithful to duty may not be a hero, but he, at least, possesses one element essential to heroism."



MAUI PAYS TRIBUTE TO YOUTH WHO DIED FOR U. S.

WAILUKU, Nov. 16.—On Thursday afternoon one of the largest funerals ever witnessed on Maui took place from the Church of the Good Shepherd in Wailuku for Archibald Bal, U. S. A. He died some weeks ago in Charleston, S. C., from pneumonia.

On Thursday a long procession filed into the Church of the Good Shepherd, where impressive services by the rector, Rev. J. Chas. Villiers, were conducted. The mass of flowers was remarkably beautiful. Many joined the procession to the cemetery. Among those who attended in a body were the members of the Court Valley Isle, Foresters, and several hundred school children.

Archibald Bal was 22 years of age, and had made an enviable record for himself in the navy. Two of his brothers are in the service. Frank, who accompanied the body from Honolulu, and is located at Schofield Barracks, and Jack, who is at the officers' training camp at Camp Pike, Ark.



A LETTER.

A letter from a relative in England tells of the feeling towards America existing there.

"All the time I've been writing my heart has been beating tumultuously with enthusiasm and thankfulness because we are on the eve of an armistice and peace with our implacable and inhuman foes and with pride that the American branch of the Anglo-Saxon people has taken such a glorious and decisive part in contributing to this glorious result. I scarcely dare say another word on this head, truly now we are more than ever one with your great nation and united as I am sure we shall be we can look

forward to a long duration of peace without fearing any combination of enemies to interfere with our prosperity."

The letter is dated Nov. 10 and before he sent it he wrote on the margin: "Nov. 11—Armistice signed. God save the King, Hurrah."



NEW BUILDING OF WUCHANG HOSPITAL ALREADY IN USE.

WUCHANG, CHINA.—The first service in the chapel of the new Church General Hospital was held on St. Matthew's Day, just a year and a day after the laying of the corner stone. The Rev. F. G. Howe celebrated the Holy Communion, assisted by the Rev. T. F. Tseng, chaplain of the hospital, and the entire staff of both men's and women's departments as well as several friends of the work were present, and joined in thanksgiving for the new buildings and the opportunity offered by them. The chapel is a memorial to Mrs. Leonard, wife of the Bishop of Ohio, and is the gift of the Woman's Auxiliary of that diocese.

Both men's and women's departments of the hospital are now using the beautiful and commodious new buildings, though no formal opening has yet been held. The men's part has been in use for some time. The women's side on the return of Dr. James was made ready and the out-patient clinic opened on September 20. Clinics are held Tuesday and Friday afternoons. The wards were opened to patients on September 27, but four patients, urgent cases, one of whom came from 120 miles away, were received before that date.

The nursing school connected with the women's department has now seventeen girls in training, all Christians, and most of them girls with seven years' preliminary education.

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The Corresponding Secretary feels that it will not be necessary this year to stress the point that the fiscal year closes December 31st, and that the Treasurer's books will be closed on that date. Report blanks were sent out to every Branch six weeks ahead of time in order that all might begin to prepare their annual reports to be handed in early in January. Voluntary subscriptions to the Foreign Hospital for Wuchang Church General Hospital and we hope this splendid institution will be generously remembered by every Branch. We need twenty dollars more for the Iolani Scholarship voted for at Convocation.

The entire sum towards St. Mary's Mission Expense Fund (which was relinquished by St. Clement's) was not fully subscribed at Convocation and since then Miss Stevens' death has deprived us of another regular subscriber each month to that fund. We must try to make it up next year by trying to get the Branches to increase their pledges.

Then there is the debt on the Cluett House for a new roof that was an absolute necessity. It was hoped that Branches would volunteer gifts to reduce this amount during the year. The interest on the note is at present being met by one of our generous Church women. Now that the war is over let us hope that sacrificial giving will be turned into Church channels as soon as war obligations will permit a loosening of our purse strings.

The Box Work for 1919 will be for St. Andrew's Priory, which asks for a complete renewal of linen supplies, tablecloths and napkins; sheets, pillow cases, bedspreads and towels for the teachers' rooms. The Priory has not had a Box of this kind for some years and the help of the Woman's Auxiliary in this direc-

tion is indispensable. Will every Branch please lay this matter before its women at the first meeting of the New Year and write to the Corresponding Secretary for measurements, etc. Lent begins the 5th of March, but we shall be very glad to have this Box Work undertaken earlier than Ash Wednesday if possible, as the need is great and we are late in getting the appeal out.



THE ADVENT CALL OF PEACE.

BY GRACE LINDLEY.

What shall happen to the Advent Call? How does the signing of the armistice affect the effort of the women of the Church to mobilize spiritual power? The answer is not difficult. First, as to the war. We were to make a pledge that we would gain spiritual power for the winning of the war, one of the first objects of prayer for victory. When God, who always gives more than we either desire or deserve, has already given us the victory, what more appropriate than to turn our Advent Call week into a week of thanksgiving? It has been said that the women of America would respond to the Advent Call because as our casualty lists grew we should find a turning to God for comfort. It would be a cause for shame if when we ceased to have these lists we did not turn to Him in gratitude and adoration. Let us make the first week in Advent a time of glorious gratitude!

Second, the purpose of the Advent Call was only partly for the war. The second and biggest need for such a call is the preparation for the new era. If the war was really worth winning, the age to come must be different from the time before. We need to pray and work with all our powers for a righteous peace, true democracy, Christian internationalism and church unity. It has been pointed out that we are unprepared

for peace, and now that the time for reconstruction is upon us, should there not go to every woman in the Church a call to prepare herself for these great days in which we must take our place? If, when the Advent Call was decided upon last spring, there seemed need to prepare for a new earth, the need seems far greater now that we stand at the beginning of that age. An officer at the front writes: "I have read with great interest 'An Advent Call to the Women of the Church.' I am certain it is just what ought to be done. May the idea be very successful, for the problem ahead of all of us is the biggest the world has ever faced, not so much during the war as *after*."

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PERSONALS.

Church folk are welcoming home Miss Helen J. Stearns, our Church Periodical Secretary, after a sojourn of several months in the Eastern States.

The many friends of Mrs. Charlotte R. Pentland and daughter Helen will be glad to hear that they passed through the influenza epidemic unscathed and are now happily settled in their old home, Toledo, Ohio.

Miss Alice Fyock has been called to the bedside of her sick sister in Chicago and has relinquished her Japanese work for the time being at Hilo. She left on the Enterprise, Dec. 4th. We were glad to note her recovery from the painful accident that befell her at the Volcano in September.

The Rev. Paul Tajima and wife have removed to San Francisco.

The Rev. Jas. F. Kieb, Chaplain of the Honolulu Military School, preached a most appropriate and forceful sermon at the Cathedral on the first Sunday after the news of the signing of the armistice on the text, "It is finished."

The Rev. Alwyn E. Butcher was the preacher at the Cathedral Sunday morning, November 24th. He preached with great earnestness and made a deep impression.

The good news has been received that Mr. and Mrs. Ralph Villiers expect to return shortly. The First National Bank cabled Mr. Villiers that his position is waiting for him, so there is a prospect of his returning by Christmas.

Madame Merrill and Mrs. F. W. Merrill are guests of the Rev. and Mrs. Leo Kroll for a few weeks, but will soon be at home to their friends at Waikiki.

The Priory girls gave a very pleasing and profitable entertainment on the evening of Dec. 6th, clearing more than enough to pay for their last Liberty Bond. They were able to assist the Priory Junior Auxiliary to redeem its pledges with the amount over and above the cost of the bond.

On Friday, Dec. 13th, the Hawaiian Junior Auxiliary gave a very successful play entitled "Santa Claus in Japan," the proceeds being applied to the memorial scholarships at Iolani and the Priory to which they are pledged annually.

The Reverend Canon Ault has been spending several weeks at the Volcano House. He is taking a much needed rest, having remained on duty all through the year. It is hoped that the cool atmosphere at the Volcano House will put him in good condition for the work of the winter. Mrs. Ault is with the Canon. On their way home, they propose to spend a few days with the Rev. D. D. Wallace and wife at Christ Church, Kealakekua.

The Rev. Frederick I. Collins of Providence, Rhode Island, arrived on the Niagara from Vancouver. Mr. Collins comes to Honolulu with a possibility of remaining. He will be given temporary charge of the Epiphany and St. Mary's during his three or four months stay. Mr. Collins has been rector of the Church of the Messiah in Providence. Mr. Collins had the usual difficulty in getting to Honolulu. He went to San Francisco and failing to learn anything definite there he secured by telegraph a berth on the Niagara.

GENERAL CHURCH NEWS.

BOARD OF MISSIONS.

A serious financial difficulty has arisen in the Board of Missions largely due to the appreciation of the silver dollar which is now at par with gold. This increased cost of exchange has entailed upon the Board an expense of \$193,000 above the estimates which were made for the year.

BISHOPS IN FRANCE.

Several of our Bishops have been doing work in France. Among them was Bishop Perry of Rhode Island. He has had to do the work of transferring of Red Cross Chaplains to the army in accordance with the instructions of the government.

He visited hospitals of all kinds to minister to the soldiers and to examine the problems which each hospital pre-

sents. In this task he has been in constant association with Bishop Brent. One-half of Bishop Perry's time has been spent very near the front.

Bishop Perry has also been actively engaged in the work for soldiers and sailors carried on at the American Church of the Holy Trinity in Paris. Our Bishops and Chaplains in France have had an important and leading part. The school for Chaplains at Camp Taylor, Louisville, is under Commandant Major A. A. Pruden, who was some years ago Chaplain at Schofield.

The Bulletin of the Insular and Foreign Division of the American Red Cross for October prints in full the first report received from Dr. Teusler, who is in charge of relief work at Vladivostok. In commenting on it, the Bulletin says: "How efficient that work has been will be appreciated when it is stated that Dr. Teusler has been asked by the Czecho-Slovak general staff to provide medical service for the entire Siberian army," and it quotes Secretary Daniels as saying, "The quickest and most efficient long distance relief job I ever saw handled." Dr. Teusler is the head of St. Luke's Hospital, Tokio, and a medical missionary under the Board.

At the thirty-ninth annual commencement of Saint John's University, Shanghai, announcement was made of a gift of \$80,000 from the China Medical Foundation of the Rockefeller Board for the improvement of the School of Science. A considerable part of this sum will be used to build and equip a new laboratory for the use of the biology, chemistry and physics department.

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WOMEN AND CHURCH WORK.

It is the hope of those interested in Church Training Schools for Deaconesses that many women who have given themselves to war service will offer themselves for Church Work.

In connection with this we gladly print a letter from the Head of St. Margaret's Training School at Berkeley, California, Deaconess Anita Hodgkin.

We will print as a preface a portion of an article from the Living Church on the subject of Woman's Work in the Church.

"Our Parish guilds must be put upon a more serious basis. Today, they are often petty. Miserable gossiping and fault-finding, self-seeking, and an unwillingness to serve quietly and with little recognition, are too common. A redder Cross than that of the Red Cross has consecrated women for service in the Church; the spirit of the Red Cross must be taken over into our guilds and woman's auxiliaries. There must be definite, dignified service, well planned and worthy of the time of women who are no longer willing to be slaves to littleness. Our Guilds must be worthy of the women whose service has counted in the Red Cross. Curious, is it not, that the Church should find the sign of the Cross so effective outside her own organization and so little effective within it?"

Our parish life must be more adequate. Our worship must give the inspiration that shall last through the week."

A Friendly Letter from the Deaconess Training School on the Pacific.

Dear Friends:

What an exciting and hopeful month this has been with its wonderful gift of peace to the nations. On the never-to-be-forgotten night of November 11th to 12th most of us members of St. Margaret's House were rejoicing with the rest of the world in the Berkeley tin-can celebration, but for that one solemn moment at 3 a. m. on Monday morning the whole world hushed to realize the almost unbelievable fact that at that instant warfare was in very truth ceasing.

And now with all the new visions of a reconstructed world opening before us it is good to feel that as a household we have already trodden the pathway of Christian constructiveness. Large may the number be of those comrades of ours yet-to-come who shall lend their strength to aid in the vast tasks the new order is revealing! But already graduates of ours have added their small share to that work which is never burned away, but which, as tested gold, lasts forever in the plan of God.

There are seventeen graduates of our school, besides certain members who, though never completing their work so as to obtain the diploma, yet have gone out to lives of rich usefulness. If we showed you their locations by little red flags on a map, you would see quite a cluster of these flags up and down the length of California. Then, fewer but more widely scattered, you would find them in Texas, New York, Massachusetts, Alaska, the Hawaiian and the Philippine Islands, and in China. Here are some wee extracts from recent letters:

"After one year of work in this little German village I still count myself a most fortunate and happy woman. The country about here is beautiful enough for California. My house—the Parish House—is a two-story, rather barny looking place, but very comfortable. As I live all alone I remind myself somewhat of a single small pea rattling around in a peck measure. But I don't mind. The work here is interesting, for it is something of a problem to know just how to get a very materialistic German people with a strong prejudice against Christianity to become interested in the Church and its details. I am trying to solve it mainly through the children."

A deaconess writes: "I am thankful every day in this time of warfare, when the showing of one's colors is so prominent in men's minds, to be allowed the honor of wearing the uniform of one of Christ's army. It has surprised me to find how usual it is,—especially in what are considered the more sin-stained quarters of the towns,—to have special respect paid to the garb, and it wakens an odd mixture of humility and pride. Again, it opens the way for many unexpected appeals for help, spiritual and material. * * * I love my work."

A recent pioneer to the mission field says: "I am to stay on here alone, and I can tell you it is 'some job.' There are thirty-nine girls, the youngest three years old, and wild is no name for it. They are very selfish. Each one looks out for himself only, and 'please' and 'thank you' are words not in their vocabulary. But they are nice children in spite of all, and how could you expect anything else when they are taken out of the homes of wild savages who have no education, and who are quiet and well behaved only because they are afraid of the police. The second generation of Christians are babies about one to three years old as yet."

May we ask for your interest in the future of our young school? Has not such an institution a special place in the

world today? We believe it has. New and fair dreams of a Christian democracy are hovering in beauty above the ruins left by a war of greed, but don't we know,—every last woman of us,—that those fair dreams will prove to be heart-breaking mirages unless WE work them out through toil and prayer and consecration?

Yes, we know it, and because of this, in these crucial days when war work is slowing down, and women are either renouncing world service or seeking fresh channels for its expression, the Deaconess Training School urgently appeals to all women to consider the opportunities it offers for trained and effective service. Every qualified graduate is assured of some opening into a field of satisfying usefulness.

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THANKSGIVING SERVICES.

On Thursday, November 8th, a false report that peace had been achieved led to the ringing of Church bells in many cities on the mainland. New York went wild and every Church in the lower part of Manhattan was crowded. A spontaneous service was held at Old Trinity and the bells were rung for two hours. A great flag fifty by one hundred feet was flung to the breeze and the thousands of Wall street and Broadway sang "The Star-Spangled Banner."

When on November 11th the news came of the signing of the armistice services were held in all the Churches. Probably the first service was held in Grace Church, New Bedford, which was thrown open at 3:20 a. m. on Monday morning, thirty-five minutes after the State Department at Washington had given out the news. At 5 a. m. a service was held for the many people who came into the Church.

On Tuesday at the Cathedral in Boston ten services were held during the day as crowd succeeded crowd in the Church. There were sung "America," "God Save the King," the "Marseillaise," the "Battle Hymn of the Republic" and "The Star-Spangled Banner." The great crowd outside joined in the hymns.

In all eastern cities similar services were held. At Old Trinity the bells were rung continuously from 5 a. m. until 5 p. m., the bellringer being relieved by the Sexton and his deputies. The Church was thronged several times during the day.

At St. Paul's Chapel on Broadway four services were held at which the only vacant seats were in the George Washington pew which is marked by American and Colonial flags. The bells of St. Paul's were rung all day as they have been rung to celebrate peace at the end of every war since 1776.

At Grace Church and St. Thomas's the people surged in and out and at the latter the organ was played all day long.

THE WAR COMMISSION.

The War Commission of this Church has sent \$500 towards an automobile for the work of Chaplain Bodel.

Few people realize the large work of the War Commission. It provides one hundred and eleven Civilian Chaplains, that is Priests who have no commissions in the army but are assigned to work at army cantonments and forts and whose salary is paid by the Commission. There are one hundred and sixty-four priests of this Church who are regularly commissioned chaplains in the United States and overseas, and there are twenty-two of

our clergy who are Navy Chaplains. In addition there are seventy-two Secretaries of the Brotherhood of St. Andrew who work with the Commission.

Bishop Brent is Chaplain General in France and has done excellent work.

Bishop Restarick is making every effort to get a civilian Chaplain for work among the soldiers in the forts around Honolulu.



In Philadelphia the news of the signing of the armistice came at 3:30 a. m. on Monday and at once the factory whistles blew and the church bells rang. As the great crowd gathered around the State House a dramatic incident occurred. In the midst of the noise there were heard the high clear notes of the bells of old Christ Church were heard pealing.

"The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun,
Allehual."

Thanksgiving services were held in churches during the day.



Two eminent Churchmen have recently died in the State of New York. One was Andrew D. White, formerly President of Cornell University, and also Ambassador to Germany. He was a member of St. John's Church, Ithaca, and the Rector of St. John's Church of that city buried him.

The other was Judge Charles Andrews of St. Paul's Church, Syracuse. He was spoken of as the first citizen of Syracuse. He was a member of seven General Conventions and one deeply interested in the progress of the Church. Francis Lynde Stetson wrote about him: "His relation to the Church and its divine head was lovely to contemplate and full of inspiration. Fortunate it is for the Church where a layman of such public eminence and commanding influence reveals, as did our beloved friend, consistent and unflinching loyalty to Jesus Christ and His truth."

The statement has appeared in several papers that General Pershing was confirmed in Paris by Chaplain General Bishop Brent. This is an error. We speak from personal knowledge, for while visiting Bishop Brent in Manila in 1915 he told us that he confirmed General Pershing when he was stationed in the Philippines. His written words show his deep religious nature.

Haig, the British General, like Kitchener and Roberts before him, sets an example as a practical Christian.

Foch is a man who will spend a half hour at a time on his knees in a quiet church. The three great generals are devout Christian men and have set an example in godly living and regular worship.

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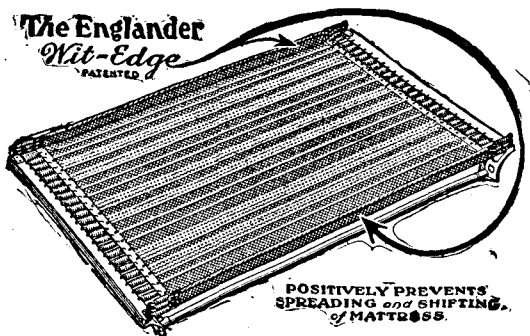
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