

The Friend

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FEBRUARY, 1909.

NO. 2



THE KAWAIAHAO FACULTY.



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The Friend

OLDEST NEWSPAPER WEST OF THE ROCKIES.

VOL. LXVI

HONOLULU, H. T., FEBRUARY, 1909

No. 2

TREASURER'S STATEMENT

From Dec. 21, 1908-Jan. 20, 1909.

Receipts—	
A. B. C. F. M.....	\$ 13.80
A. M. A.....	1500.00
Bush Place	47.40
Chinese Work	151.35
English and Portuguese Work	15.50
Friend	129.85
General Fund	100.00
Hawaii General Fund.....	12.20
Invested Funds	1733.00
Japanese Work	114.50
Ka Hoaloha	71.80
Kalihi Settlement	370.41
Kauai General Fund.....	10.42
Maui General Fund.....	187.20
Molokai General Fund....	15.00
Oahu General Fund.....	1469.10
Office Expense	77.00
Palama Settlement	50.00
Palama Construction	3052.50
Portuguese Work	38.00
The Tomo	35.00
	<hr/>
	\$9194.03
Expenditures—	
American Board Lands...\$	47.50
Bush Place	53.00
Burnham, C. G., salary	100.00
Chinese Work ...\$ 33.65	
Salaries	741.80
Educational Work.....	10.00
Ed. Work (Theo. Students) salary	30.00
English and Portu- guese Work...\$ 62.25	
Salaries	821.25
Friend	89.91
General Fund.....	9.50
Hawaiian Work...\$ 39.02	
Salaries	444.52
Hawaii Gen. Fund.....	3.75
Interest	50.16
Japanese Work...\$201.50	
Salaries	955.00
Japanese Y. M. C. A.....	20.00
Ka Hoaloha	42.50
Kalihi-Moanalua	629.01
Kohala Seminary	100.00
Makiki Japanese Church..	12.25
Ministerial Relief Fund...	36.00
Office Expense...\$ 97.60	
Salaries	546.60
Palama Settlement	87.50
Portuguese Work...\$ 38.50	
Salaries	296.50
Tomo	30.40
Settlement Worker	50.00
Waiakea Settlement.....	50.00
Permanent Investment....	3052.50
Excess of current receipts over current expenses...	884.38
	<hr/>
	\$9194.03

Conditional Gift Liability...\$1000.00
Bills Payable

Kawaiahao's "At Home".

That the Mid-Pacific Institute is looming larger and larger on the horizon of Island life was made evident to a wide circle of friends on New Year's Day. Principal Boshier of Kawaiahao had planned an international species of New Year's festivity, which in its reception features suggested the Chinese *Konohi* (pardon the monstrosity of this pidgin-Celestial), in its gift-bearing guests recalled to New Englanders the donation party and to Hawaiians the *Hookupu* and in its general interchange of friendly greetings preserved the essential spirit of the year's opening in Dutch New Amsterdam and Old Japan. The beauty, massive simplicity, noble location and resourcefulness of Atherton Hall, the large student body and efficient enthusiastic faculty impressed everybody. There can be no question that Kawaiahao has gotten a new grip on life and that a splendid history is fronting it in the new home.

Mid-Pacific Resources—First.

What is the reason for this sudden access of deep interest in Kawaiahao? First and foremost its absolutely inclusive character. It exists not for people of one blood nor for students of a social class. The real spirit of Hawaii breathes throughout the entire institution of which Kawaiahao is the feminine expression. Mills, the boys' department, shows it equally. This noble inclusiveness is Mid-Pacific's greatest asset. To know no race distinction, no color line, no social caste and to be out and out Christian accords with Hawaii's history since it began to have a history worth mention, breathes the atmosphere of genial mediateness between East and West demanded by Hawaii's position in the Pacific mid-ocean and incarnates the very destiny of these strategic isles of the blest. To have seen this and to have grasped the possibilities of such an identification of its *raison d'être* with the spirit of Hawaii is the rarest good fortune. No wonder the eyes of some of Asia's far-sighted leaders are beginning to turn hither-

ward and both the Mills and Kawaiahao departments of the Mid-Pacific are attracting students from the Orient. This missionary animating principle is bound to be the *in hoc signo vinces* of this large horizontal institution.

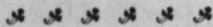
Second.

Next to this spirit which forms its inexhaustible source of wealth comes its endowment of real property, its forty acres of land already far advanced in value above its cost and worth well on to \$100,000. Add to this its two buildings, one completed, the other fast rising, totaling more than \$150,000 and its invested funds of over \$37,500, and it becomes apparent that the spirit of the Mid-Pacific Institute is rapidly clothing itself in attractive garments. The task is now upon its friends of raising \$350,000 cash endowment. That ought to be done during 1909 if advantage is to be taken of the tide which will soon set towards the school from Asia. The directors have authorized the engagement of a capable Japanese lady to head the Japanese department of Kawaiahao. When she reaches Honolulu a large increase of Japanese girls may be looked for. In a year the new boys' building will be completed and will soon be overflowing with students. The practical character of the courses of study, which, besides fitting those who expect to pursue higher education elsewhere, plan to equip graduates with power to be industrially independent, will compel the support of the hardest headed business men and still more popularize the school. To meet all this, the sooner the needed endowment is in hand the better. Because in the very nature of things such an institution is a *sine qua non* here, the money will come. The environment, having necessitated the establishment of the school, must also stimulate the financial support. Courage then. Let the Mid-Pacific tell out its story of God, who inspired its organization, will move the hearts of His children to develop it into power.

The Campaign For Men.

At the very outset of the present administration in Central Union Church the slogan "Men to the front" was sounded. It accorded with the prevailing spirit of Christ's kingdom on earth which is nothing today if not

virile. Whenever a great advance has been sounded by the Great Captain, men have sprung forward with a vigor and enthusiasm irresistible. We are in the midst of such a rallying today throughout the entire Christian world. It matters not where one's eyes rest, in Turkey, India, China, Europe, the Americas, Japan, men are awake for Jesus Christ, and are leading mighty movements for ideal humanity. Hawaii is feeling this world pulsation and is responding as last year's story in Central Union Church clearly indicates. Of the 72 admitted last year to membership 44 per cent. were males, the masculine percentage of those received on confession of faith being 48 per cent. But the organization of the Men's League, which was the outgrowth of several months of good work by the Young Men's Cabinet and whose membership is rapidly nearing the 200 mark, indicated the trend of things even more surely. The Cabinet was organized distinctly to help the Church realize the possibilities of its influence in the community. Hence the League was planned to facilitate this purpose. It meant business and the sections into which it at once divided itself are doing business. The test, of course, will come with time. Progressive response to environment is the price of life and an organization of this kind in order to be vital must ever accord with the changing demands of the never resting human world.



The Lenten Program.

The executive committee of the League has requested the Minister of Central Union Church to devote the Sunday evenings during Lent to a series of addresses upon the Reality of the Spiritual Life. At its January meeting the League enthusiastically endorsed the committee's request and voted to put forth all the power of the League in making the series a success. The Musical Section is to have charge of that part of the program. The addresses, the nucleus for which was a course of Passion Week Talks given last year, have been in course of preparation for publication. An endeavor will be made to rally as large numbers of men to these services as possible.



Coastwise Shipping Laws.

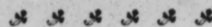
The Civic Federation did one of its best strokes of work, when stirred by the remarks of Governor Frear anent the cowardly local back down on the

coastwise shipping question, it issued a call for a mass meeting to voice Honolulu's real sentiments. The gathering was an unusually large and representative one, the addresses by Governor Frear, Mr. Thurston, Prof. Babson and others were to the point and the vote, 168 to 2, was decisive. The meeting voted to cable resolutions (costing some \$150 to send) to Washington requesting the exempting of Hawaii from the provisions of the Coastwise Shipping laws until an adequate number of American vessels are running between the Coast and the Islands. Inasmuch as the ship subsidy measure is popular here the resolutions expressly favored this policy. It is needless to add that there are some in Hawaii who do not favor subsidies or protective duties, believing them to be forms of unjust taxation. Perhaps the Democrats and free trade Republicans may stave off the subsidy bill for another two years. Meantime it is to be



A STUDY IN BLACK AND WHITE.

hoped that the Coastwise laws will directly be suspended for Hawaii. It is too good to believe that Congress will restore American shipping to the seas by allowing its citizens to buy ships built anywhere and fly the Stars and Stripes over them and employ any seamen to man them whom they may choose. What Congress will do when it once begins to legislate for freer commerce no one can prophesy. We may yet see Hawaii a free port.

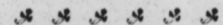


Our Tourist Boom.

Among the many blessings, which the promotion of world wide travel to Hawaii is sure to bring, that of free criticism of ourselves and of our insular way of doing things will not be the least. Two railroad men of large prominence have just visited the volcano and have called attention in no unequivocal language to the inexcusably short-sighted and vexatious policy of the Hilo railroad in despatching a train to the volcano just before the ar-

rival of the Honolulu boat and compelling all passengers to put in a long tedious wait before the next train leaves. It has done little good for islanders to complain of this, but when two men of such commanding influence in the traveling world point out how certain such a policy is to discourage tourists, it will bear fruit. After all it pays to treat new comers as you would be treated if you were new. Make every provision for enabling travelers to see the best, to facilitate their every comfort and they will want to come again and tarry longer. They also will send scores of others. The phrases, "perfect accommodations," "every possible comfort," mean volumes to American travelers. We have found it hard to get visitors to go to the volcano simply because of the justice of the very criticisms passed upon the Hilo trip by these visiting railroad men. Some day a railway will run from Kawaihae to Hilo connecting with a rapid steamer to and from Honolulu, and then the horrors of the sea trip a thing of the past, Hilo will come to its own as a tourist center.

D. S.



CHRISTMAS IN WAILUKU.

The Christmas season in the Churches of Wailuku was most delightful in weather and filled with much joy for all our workers.

At the Union Church the Sunday evening service was made very attractive with excellent Christmas music by members of our Church and congregation. The decorations were decidedly in keeping with Christmas, being red geraniums and poinsettia. The collection for the Hawaiian Board was the largest in three years.

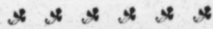
On the Saturday before the little people of the Sunday School met for Santa Claus' presents, games and a tree. It will be interesting to the many Honolulu friends of Union Church to know that fully half of the little white people of Wailuku, other than of Catholic parents, have been enrolled for the last eight months in the Union Sunday School and that the school is increasing in numbers every few months. This fact with the well attended evening services, and cordial relations in town with all other Christian workers makes the Union Church more and more valuable each year to the community.

At Waikapu and Kaahumanu Churches the Christmas exercises were well attended and the little people greatly enjoyed their Santa and gifts.

The good wishes and remembrances from the many Wailuku and island friends made the Christmas season full of joy for the people at the William and Mary Alexander Parsonage. The presentation by Maui's most beneficent friend of a handsome filing cabinet for the office of the Maui Aid Association will make the work of the Board's agent much easier in the future, for now all bills, Church memberships, letters and reports will be immediately at hand.

The New Year opens full of encouragement. The hearty spirit of cooperation among all the historic Churches of Maui give us great cause for rejoicing.

R. B. D.



MORE ITEMS FROM WAILUKU.

Christmas exercises were observed in the Chinese Church, December 23rd. There was a gathering of 150 people. The children connected with the day and Sunday School entered into the spirit of the occasion by their songs, and recitations, which were given in a creditable manner in Chinese and English. The arrival of Santa Claus with his wheelbarrow load of gifts was the cause of great wonderment as to what the contents contained. All were delighted with Santa Claus's visit.

On December 25th another evening of cheer was the Christmas celebration at the Japanese Church. At an early hour the room was well filled with the Japanese children, their parents and friends to the number of about 200. The opening exercises consisted of songs, dialogues and recitations by the children; following these was a dialogue by the Japanese young men, which caused much amusement.

December 30th, a special service was held at the Japanese Church, at which six Japanese young men were received into the Church by profession.

During the Christmas vacation Miss Turner visited Lahaina, and called on the Chinese families. Mrs. Lillian Simpson still gathers about her an interesting class of Chinese children each Sabbath morning at the Settlement for Sunday School instruction.

Mr. Man Hoy is doing good work in his Mission School. He also teaches them, on Sunday, Bible lessons. He feels the need of Sunday School picture papers, or cards, with which to interest the children.

Any contributions along this line will be gratefully received both by Mr. Man Hoy and Mrs. Simpson.

C. L. T.

THE MAILED FIST.

To the lot of Hawaii it has fallen to inherit the choicest advantages of the policy of military expansion. Not only will we loom up in history as the Gibraltar of the Pacific, but many millions of dollars are to be spent among us, thousands of people and many cultured families will be added to our social circle. We shall live in a new center of world activities, trade will boom and many improve-

will look sweet even if the whole beach is taken by the defenders of the soil; but it wishes, down deep in its heart, that the civil and military authorities could get together and, by a system of give and take, make a fair division of the choice spots."

"Yes, gentlemen," says Uncle Sam, "I have at heart the welfare of Hawaii nei, but unfortunately I can not handle this subject with gloves, when, by your own choosing, I must now walk the earth with a mailed fist."



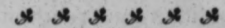
ments will doubtless be made by the National government.

But now out from under the cloak of prosperity the mailed fist begins to show itself. The location of huge batteries in the vicinity of some of Honolulu's choicest resorts will be prejudicial to the homes and property there and it is more than likely that before the program is finished the iron hand will have us in its grip. The situation is well epitomized in the following excerpt from an editorial in the *Advertiser* of January 12. One can not read it without seeing that the advantage has a tail to it and that the tail has already begun to wag the dog:

"Ten years ago Honolulu surrendered the site of its beautiful marine park to the Navy—a place which still remains at a standstill—and did it cheerfully. It gave up a splendid tract on Punchbowl, for the same purpose, and has never seen anything done with it—but it still keeps cheerful. It smiled amiably when a tract of land which could be made to yield a million dollars a year in pineapples was preferred for cavalry horses to run on, over land that would not be good for much else. Honolulu is still smiling. It

NINE NATIONALITIES.

The above is a group representing nine different nationalities among the pupils attending the Kawaiahaeo Seminary, the girls' department of the Mid-Pacific Institute. From left to right in the front row they stand in the following order: Filipino, Chinese, Hawaiian, Japanese, Korean, Portuguese. Back row, left to right, Norwegian, German, French.



MINISTER OF THE METHODIST CHURCH.

Leaving a large pastorate in Indianapolis, the Rev. J. T. Jones has come (by the Manchuria, Jan. 29) to take up the work of the Methodist Episcopal Church of Honolulu. Mr. Jones is a graduate of De Pauw, the Methodist University of Indiana. In the several pastorates which he occupied in that State he has won an excellent reputation as pastor, speaker and worker. Mr. and Mrs. Jones are accompanied by Bishop Smith and daughter, who may remain a few months in the Islands.

PICTURES OF OLD HAWAII WITH GLIMPSES OF THE NEW.

By O. H. GULICK.

Read before the Social Science Association, Jan. 4, 1909.

Dr. Cyrus Hamlin, a missionary in Turkey, records that in discussing with an intelligent Russian the conditions of life in his country, the latter said, "If you let alone politics and religion one could be as free in Russia as in any country." The doctor replied that in America politics and religion are a large part of life. The Russian responded, "If you will be so fools as that there is no help for you."

boys. The *holoku* or Mother Hubbard dress, at even that early day, having been established as the orthodox and presentable garment for the fair sex. As for shoes, at first, there were none, and later when the shoemaker came to live at Koloa, he soon learned that to be valuable his shoes must have plenty of squeak. Truly the amount of squeak was the most important element in determining the price.

A day or two since I heard some ladies speaking of a certain silk skirt that had an admirable rustle to it. How does that sentiment differ from admiration for the squeak of a new pair of shoes? "One touch of nature makes the whole world kin."

planters upon the islands in 1838 or 1839, and the attempt at raising silk by Messrs. Peck and Titcomb speedily contributed to the decent appearance of the Sabbath congregation.

A Stale Yarn.

And just here let me say that under the guidance of father and mother the little Gulick boys were encouraged to raise silk worms, which were fed by them from mulberry trees planted by their father. We were very intimate with Mr. and Mrs. Sherman Peck, who were most estimable people. From the silk planters we learned how to reel the silk from the white and yellow cocoons. These silk-worms were fed on Sundays as regularly as the milk cows were sent



If it is tacitly understood that the discussion of politics and religion is not in place in the meetings of this Association, I must plead that politics, religion and education are the principal factors in the development of Christian Hawaii, from the heathen aggregation that once occupied these island shores.

Fashions, Then and Now.

The completion of the adobe church building at Koloa, Kauai, in about 1836 or 1837, was a great event. The earliest congregations that filled that large building may have numbered 700 or 800 people, perhaps not one man of whom would be counted as reasonably dressed in any Hawaiian congregation today. The women were more clad than the men and

When the school boy puts on his head his mortar-board, or the admiral his shoulder straps, the general or the Kaiser his boots and spurs, when we are just a little vain at the nice necktie or the broad-cloth coat we are wearing on a hot day, or when even a little set up at the thought of our possessions or attainments that we have made of grace, of intellect, or of human or divine favor, let us think of our kinship to the lover of shoe squeak.

The little missionary boys of whom there soon were several rejoiced in barefeet until about Church time Sunday morning.

The establishment at Koloa of Messrs. Ladd and Hooper as the second sugar

to the pasture on Sundays. And yet the stale yarn today finds credence, that the silk business was abandoned because the missionaries opposed the feeding of silk worms upon the Sabbath. Such sapient yarns have survived even to our day.

As an Angel of Light.

Missionary touring was one of the most arduous duties of the earlier missionaries. A service not devoid of satisfaction. The missionary was hailed by the people as an angel of light, and was treated as if belonging to a higher order of beings. The fattened pig or the pet hen was unhesitatingly sacrificed for the entertainment of the welcome guest or guests. The thatched house or hut, even if the abode of the better class of the

common people, in the earlier times, contained none of the furniture of civilized man. Lodgings for the missionary, or for him and any portion of his family who might accompany, was upon the *likiee* or raised platform covered with *lauhala* mats, which constituted the bed, and upon which were spread some thicknesses of *kapa*, a substitute for sheets and blankets and having considerable warmth. In such a house even floors or chairs were not found. In a well-to-do home a curtain of cheap calico stretched upon a string across the house might separate the sleeping quarters of the guests from the noisy inmates of the abode. If the host and his unclad family were gathered around the fire in a hole in the ground in the center of the house where the cooking of fish, taro, potatoes and bananas upon the coals, was in progress, at times, the smoke would make the choking, gasping would-be sleepers behind the cotton curtain wish themselves in the open air. In those earliest days mosquitoes and mosquito nets were almost unknown. These insects are said by Prof. Alexander in his history, to have been brought to the islands by the ship *Wellington*, from San Blas, Mexico, in the year 1826. But their spread was very gradual. The joyous welcome that the people gave their teacher, and the hearty hospitality of the generous people, made the discomforts seem light, and the joy great. More willing listeners to the simplest of Gospel teaching, than were the early Hawaiians, chiefs and people are seldom found. At the time when my knowledge of life and its surroundings began to dawn, in the middle thirties, Gospel teaching by the missionaries was most warmly welcomed. Today, many of every race are barred from Church attendance by lack of supposed suitable clothing. The question of raiment did not hinder from attendance at meeting of the grandparents of the present day Hawaiians.

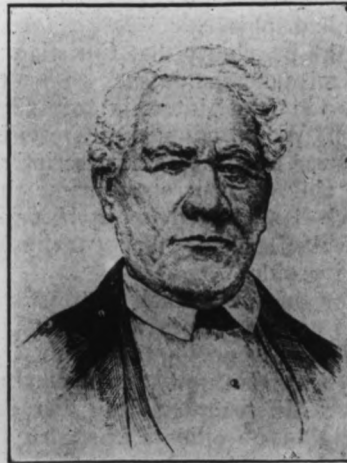
Problems of Early Evangelism.

Did not the missionaries begin at once to gather in the children, and seek to raise up a more enlightened generation? No; such procedure is utterly impossible in an uncivilized land. Children cannot be held together or brought under the restraints or inconveniences of schooling or of any kind of instruction, until the parents are in some measure impressed with the value of instruction. In such a community men, young men, are the first who can be reached.

The Hawaiian, like the most of the human family, was a hero worshipper, and one who held the chiefs, especially the higher chiefs, in the most profound respect. The first missionaries realized

that the chiefs, if won, would surely lead their people. Those of the earlier missionaries who were located near the high chiefs spared no pains to obtain their respect, and to inspire them with a desire to receive what the messengers from the far land had to impart.

The earliest attempts to lead the people in acts of worship, were fraught with great difficulties. When the missionary began in a proposed service to pray, the people said he is talking to his god, and when they heard in their own tongue the words of confession, they said he is telling his god that we are bad, and turned away in anger. "But wisdom is justified of her children." Some were attracted and came again and again to hear. Such received instruction joyfully and in time were sent out by the missionary to be teachers of others. Of course these earliest teachers were the crudest instructors imaginable. But



MATAIO KEKUANAOA.

though so poor they were the pioneer school teachers of the land, and in time were succeeded by men of greater attainments and of comparative efficiency.

The Magic Paper.

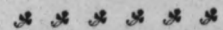
It is to be remembered that the people had no idea whatever of reading or writing, or that a piece of paper might be made to speak to one miles away who should scan it. This was as great a mystery as the magic of wireless telegraphy. The story is told of the sending by a missionary of a number—we will say seven—melons to a distant friend. When the messenger delivered six melons with an accompanying note, the receiver asked after the remaining seventh melon. The bearer replied that the letter was not in sight when he ate that melon, and he could not understand how the letter could have told of his eating that seventh melon for he was himself out of sight of the letter when he ate the fruit.

The basis of all western book learning is the alphabet. The early missionaries ere long discovered that all genuine Hawaiian words could be written with twelve letters—five vowels and seven consonants. The first primer was styled the *Pi-a-pa*, this being the first book teaching the construction of syllables by the combination of letters. The five vowels are given the Italian or Continental sounds. With a full understanding of these vowel sounds the reading of the Hawaiian language becomes exceedingly simple. All words being written phonetically no time whatever is wasted in teaching spelling. No child with a Hawaiian ear, will ever misspell a native word. When it dawned upon the people how easy and how practicable it was to learn to read, there swept over the land a wave of desire to learn this wonderful art. Chiefs and people alike flocked to the missionaries to learn, and many teachers of reading led the people on.

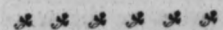
Why Not Teach English?

Now, why did not the missionaries teach the people English, and give them something worth knowing, give to them the key that would open to them the literature and the wisdom of the ages? Perfectly impracticable, utterly impossible would have been the attempt, at that period of the nation's childhood to have sought to impart to the masses the knowledge of an unknown tongue. The thousand teachers who, after a few weeks or months with the missionary, acquired the power to put the twelve letters into syllables and then by these syllables producing the words whose sounds were familiar to their ears, words conveying meaning to their minds; these, knew no English, and were as incapable as babes to acquire or to impart instruction in a foreign language. No, the missionaries did the only possible or practicable thing, namely to teach the people in their native language.

(To be Continued).



"God is the new thought in the intellect, the new love in the heart, the new tide of strength in the will, the new reservoir of power behind all the lines of supply coming into our lives."—George A. Gordon.



A CORRECTION.

Through an oversight the signature of Rev. E. W. Thwing was omitted from his "Letter from Japan," which appeared in the last issue of *THE FRIEND*.

The Scribe's Corner

REV. WM. BREWSTER OLESON
Corresponding Secretary.

THE WORD CHURCH.

Our esteemed contemporary, the *Hawaiian Church Chronicle*, in its January issue, has an editorial on "The Word Church," in which reference is made to an article in the same journal in a preceding issue. We quote:

"Some of our good Christian friends, not of the way in which we walk, felt aggrieved at the article on Hilo in the December issue. A sentence appeared: 'The Bishop almost despaired of planting the Church there permanently.'

"The supposed grievance arises from the use of the word Church. The writer of the article certainly did not mean that Christianity had not been planted at Hilo and perhaps he would better have conveyed what he had in mind if he had written, 'despaired of planting this Church there,' etc.

"It must be remembered that the *Hawaiian Church Chronicle* is intended for Churchmen and therefore its articles are in words which they will understand. When it is stated that the Bishop 'despaired of planting the Church,' Churchmen would understand that it was the Historic Church of which he is overseer.

"There was no intention in the article on Hilo to ignore what any Christians have done or are doing."

THE FRIEND gladly makes these quotations from the *Chronicle* mainly because this explanation greatly honors the Christian spirit of our esteemed contemporary; but partly also because the *Chronicle* is seen by others than Churchmen, and therefore it should be made plain to all its readers just what it means by such statements as those referred to.

Now that our contemporary has called special attention to the usage of the word Church, it is fitting that we should add that in no instance does the Century Dictionary, or Christian usage the world over, warrant the monopolizing of the word Church by any organization of Christians, whether the word be spelled with a capital or otherwise. Thus the Century Dictionary in its definition of the word Church sanctions the use of the capital in the descriptive titles of all organized bodies of Christians, as follows:

"The Roman Church; the Presbyterian Church; the Church of the Disciples; the Church of the New Jeru-

salem; the Independent Evangelical Church," etc.

The *Chronicle* expresses dissatisfaction with the descriptive title of its own Church. That dissatisfaction, however, does not militate against the fact that its Church has a title which when used would remove all possible misunderstanding; and we fail to feel the force of the reasoning that in the columns of the *Chronicle* the descriptive title is dropped in the interests of Christian unity. For instance, the *Chronicle* is a public journal. It has its exchange list. What is printed in its columns is liable to quotation at a distance; and that too in journals that are undenominational, and whose readers are not all Churchmen. Suppose the *Outlook* or the *Independent* should quote from the November issue of the *Chronicle* this sentence:

"There was no Church in Hilo when I came here."

This is a quotation from a letter written by Bishop Restarick to a gentleman in Philadelphia.

Is the possibility that Christian people will misunderstand such a statement really in the interests of Christian unity? Would not such interests be better served by using some descriptive title, preferably, of course, the name that the Church has adopted for itself, or if that is disliked, some other equally distinguishing title?

Now these are small matters, and we would not refer to them were it not that it is just such preëmptive claims that obstruct Christian unity. It is not in magnifying differences, nor in disregarding the rights of other Christians, but in aligning ourselves in every good word and work in a comprehensive fraternalism that Christian unity is to be reached.

The Week of Prayer was very fittingly observed at Hilo by a series of union meetings held for two evenings in the Portuguese Church, one evening in Haili Church, and two evenings in the Foreign Church. These meetings were well attended, and were participated in freely in three different languages. This drawing together of Christians of different nationalities in union meetings is one of the sources of the deepening spiritual life in our Churches. There are few communities having their Church buildings in such close proximity as Hilo, and this fact as well as the spirit of the people promotes union services.

Sunday, January 10, was a glad day in our Hilo Churches for it chronicled an addition of twenty to their membership. The Foreign Church received three, and Haili Church five, the largest

accession, twelve, being received at the Portuguese Church. It was an inspiring occasion to see six young men and six young women, between the ages of eighteen and thirty, thus publicly enter into the Master's service. No wonder Pastor da Silva's heart was gladdened.



In his recent trip through Hilo and Hamakua, the General Superintendent was impressed at the large audiences at the various Churches. It was refreshing to see the Hilo Portuguese Church filled to the doors with an interested and devout congregation. At Haili Church there was a large audience at the evening service, with a promising choir of young people. On a half-hour's notice a good sized congregation gathered at Laupahoehoe for a week-night service. At Honokaa the people themselves were surprised to find every seat occupied. Religious truth has certainly not lost its grip on men's hearts yet. Big audiences may not be the regular order; but it is encouraging to know that small audiences are not the unbroken rule.



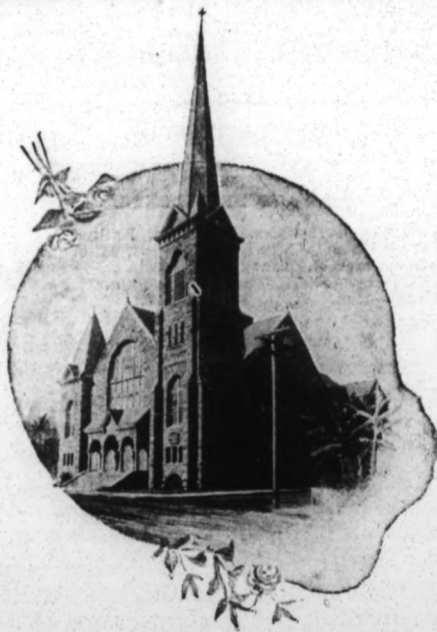
If only a man could be a polyglot preacher, and be able to cut loose and live in the saddle, and sleep in the bush, what audiences he could gather half a dozen times a day. Barring such qualifications, the least that can be done is to keep moving over the field, each worker doing his best with what he has and with what he is; and the rest must be left to the vitality of the seed sown, and the grace of Him who giveth the increase.



A visit with Pastor da Silva in his new rig to the Spanish camp above Amaulu was one of the features of a recent visit to Hilo. What numbers of children flocked to the carriage, standing on every part of it that would furnish the slightest foothold and eagerly scanning the pictures in illustrated tracts and copies of the Gospels. The men were away at work in the fields, but the women greeted the affable Pastor and gladly took the literature he brought along. Albeit one woman in accepting hers said "Sabe poco!" Even the Pastor's companion understood that, and sympathized with the woman for that was all he understood! What a joy to bring some new thing, and that too a thing so precious, to hearts so eager and receptive! May the good Pastor reap well where he is sowing so faithfully.



The Foreign Church Parsonage at Hilo is completed, and Mr. and Mrs. Shields are again comfortably settled in this very attractive and convenient cottage.



Central Union News

A. A. EBERSOLE

The Week of Prayer.

Central Union Church began the New Year with a week of prayer. Both in attendance and in the deep spiritual interest manifested the meetings were a pronounced success. The Methodist, Christian and Bishop Memorial Churches united with Central Union in these services and the spirit of good fellowship which prevailed was most delightful.

The topics for the week were selected from Stalker's "Imago Christi," the pastors of the different Churches represented each leading one of the meetings:

Monday evening, "Christ as a Man of Prayer," Rev. John W. Wadman.

Tuesday evening, "Christ as a Student of Scripture," Rev. H. W. Chamberlain.

Wednesday evening, "Christ as a Friend," Rev. John L. Hopwood.

Thursday evening, "Christ as a Winner of Souls," Rev. A. C. McKeever.

Friday evening, "Christ as an Influence," Rev. Doremus Scudder.

A Branch Church.

At a business meeting of Central Union Church, Tuesday evening, Jan. 5 it was unanimously voted to receive Kalihi Settlement as a Branch of Central Union. Under the leadership of Rev. Horace W. Chamberlain, a son of Central Union, a strong work has been

built up in that section of the city. Largely through his efforts also the money was raised for the erection of the commodious Chapel, which was dedicated on the evening of January 3. Already a nucleus has been gathered for the organization of a Church. Some thirty individuals, most of them adults, have signified their intention of joining, and on Sunday evening, Feb. 7, will be received into the fellowship of the Church at Kalihi Chapel by the Minister and Board of Deacons of Central Union. No section of the city offers a larger opportunity than Kalihi for just such a work as this new organization is now equipped to do. With such assistance as Central Union can give Mr. Chamberlain the enterprise should soon grow into a strong Church, ministering to the varied needs of the people of that growing community.

The Annual Meeting.

The annual Church supper and meeting for hearing reports of the various organizations of the Church was held in the New Parish House on Wednesday evening, January 13. Tables were set for 275 and only a few chairs were vacant. From beginning to end it was a most enjoyable occasion. The Men's League with its two committees—Friendship and Welcome—attended most acceptably to the sociability and the seating of the feasters. The Ladies' Society furnished the chowder—genuine Bay State Chowder, such as the ladies of Central Union can make. It truly was a feast.

The reports were unusually interesting. Although the three-minute limit was not absolutely observed they were all short and to the point. Besides the reports of the officers of the Church the following made interesting statements for the departments of the work of which they have the supervision:

Bible School, Clifton H. Tracy.
Ladies' Society, Mrs. W. J. Forbes.
Woman's Board of Missions, Mrs. Doremus Scudder.

Missionary Gleaners, Mrs. D. L. Withington.

Christian Endeavor, Miss Lulu Law.
Men's League, A. A. Ebersole.
Palama Settlement, Jas. A. Rath.
Kalihi Settlement, Horace W. Chamberlain.

Pleasant Island Mission, O. H. Gulick.

Japanese Sunday Schools, O. H. Gulick.

Portuguese Sunday Schools, W. A. Bowen.

Chinese Mission Work, Frank W. Damon.

Without exception the reports show-

ed splendid progress and taken all together made a most impressive presentation of Central Union's many-sided work.

The Minister's Class.

Christmas Sunday Dr. Scudder announced in his morning sermon that he would be pleased to begin a class of instruction for the boys and girls of the Church who were thirteen years of age. The purpose of the class he stated was not primarily to prepare the children to join the Church or to bring undue pressure to bear upon them to take such a step, but rather to lead them naturally and along proper pedagogical lines into an understanding of the fundamental doctrines of the Christian faith so that as they come to that age in life when they would most naturally decide to be followers of Christ they would be able to do it intelligently. In response to this invitation a good sized class has been meeting Dr. Scudder Friday afternoon at 2:30 in the parlor of the Church and have taken up in earnest this important work—a course of study which cannot fail to be of inestimable value to the boys and girls through all their lives.

The Men's League.

Our Men's League is certainly making itself felt along both religious and civic lines. It is putting new life into every department of the Church's work. The *Friendship* and *Welcoming Sections* are doing a most important service in keeping ever on the lookout for new comers to the city, of which there are a constantly increasing number, systematically inviting them to the various Church and League meetings, and seeing to it that they are made to feel at home and get acquainted when they come. The *Sunday School Section* is rallying to the support of the Wednesday Night Normal Class in fine shape. The attendance and interest has been steadily increasing. The *Sunday Morning Men's Bible Class* continues to be one of the strong features of the Sunday's program. The attendance has kept close to thirty even through the busy holiday season. One of the most inspiring *Mid-week services*, so a number of those who attended volunteered to say, was the meeting January 20, on the "Brotherhood Movement," led and conducted throughout by members of the Men's League. At the last meeting of the League it was voted to support both by attendance and by personal work among the men of the city a series of *Sunday Evening Lenten Addresses*, which Dr. Scudder has announced on "The Realities of the Christian Life."

(Continued on Page 18)

Christian Endeavor

JOHN F. COWAN, D.D.



THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR,

600 Tremont Temple, Boston.

PRESIDENT—Rev. Francis E. Clark, D.D. L.L.D.
GENERAL SECRETARY—William Shaw.
TREASURER—Hiram N. Lathrop.
EDITORIAL SECRETARY—Amos R. Wells.

THE TERRITORIAL C. E. UNION OF HAWAII.

P. O. Box 726, Honolulu.

PRESIDENT—Rev. Moses H. Nakuina.
SECRETARY—Miss Florence B. Yarrow.
TREASURER—Mr. T. Okumura.
TRAVELING EVANGELIST—Rev. E. S. Timoteo.

ISLAND PRESIDENTS.

WEST HAWAII—Mrs. D. Alawa, Kailua.
EAST HAWAII—Mrs. Sarah Kaiwi, Hilo.
MAUI—Peter N. Kahokuoluna, Paia.
OAHU—Rev. H. K. Poepee, Honolulu.
KAUAI—Hon. W. H. Rice, Lihue.

AROUND THE ENDEAVOR HORIZON.

Dr. Clark is back from his European tour, in good health and spirits. At Christina, Norway, fifty Endeavorers greeted him at the station before daylight, and King Hakon VII granted him an audience.

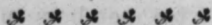
Mr. Hin Wong, former secretary of the Oahu Young People's Union, sends a message to American Endeavorers, through *The Christian Endeavor World*. He says that the outlook in China is hopeful, and the next twenty-five years will see wonderful changes. Mr. Wong is now in the University of Missouri.

All of the Young People's Unions of the United Brethren Church, more than a thousand in number, have added the word "Endeavor" to their name, and thus come into full affiliation with the worldwide, interdenominational young people's movement. This was done with the full approval of the bishops and highest authorities in the denomination.

In thirteen cities of California there are organized Christian Endeavor Coffee Clubs, which maintain reading rooms and lunch counters. These places are made as bright as possible, with a view to furnishing social centers that will draw men from the saloons.

The St. Paul, Minn., Christian Endeavor Societies supplied one hundred and ten poor families with Thanksgiving dinners. One basket went to the Old Ladies' Home.

Twenty-two new societies have been organized in Pennsylvania since the last State convention. The general secretary has toured the State from one end to the other.



A CHRISTIAN ENDEAVOR M. P.

The Honorable George Nicholls, a member of the House of Commons of the Parliament of Great Britain, tells, in an article in *The Christian Endeavor Times*, London, how his membership in the Christian Endeavor Society made a

mission worker of him, when a lad. He became pastor of a church, through this training and experience and says, "Every time I entered the pulpit to preach, I knew that my Christian Endeavorers were praying for me."

Since entering Parliament, he has had to give up his pastorate, but he preaches on Sundays somewhere, which gives him ample opportunity to see the work of Endeavorers, which they often carry on under trying conditions, and to hear the splendid testimonies of both pastors and deacons to the effective work of the Endeavorers both in Church and Sunday School.



Christian Endeavor Society in Bielefeld, Germany.
Secretary Friedrich Blecher
on the left.

THE INDIA CONVENTION.

The World's Christian Endeavor Convention, to be held at Agra, India, next November, bids fair to be the largest Christian gathering ever held in the Orient. More than six hundred foreign visitors are expected. From three hundred to four hundred missionaries will probably attend. The Indian Christian community will probably send thousands.

Already it is known that Great Britain, America, Japan, Australia, New Zealand and Canada will send delegates. It will be the first time in the history of the Christian Church that many of the Indian Christians have met together. It will mean a new era in the history of Christianity in India.

CHRISTIAN ENDEAVOR IN A BUDDHIST TEMPLE.

Here in Hawaii, where just now Buddhists are so aggressive (they are dedicating two new school houses in Kohala district, and are giving the Japanese Christian pastor the time of his life) it will be refreshing to learn of the work of Miss Kajiro, in Japan.

She graduated from Mount Holyoke College, and started a small work in Okayama, Japan, with meager support. Her work has grown until she has been compelled to rent additional rooms in the Buddhist temples adjoining. She has a wide wing in each of three large temples, where she houses dozens of girls and herself.

Among her numerous activities there are a Sunday School and a Christian Endeavor Society. She has refused the offer of a professorship in the only woman's university of Japan, with 1,400 girls within its walls, and a good salary, to stick to her own girls.



TRY IT THIS WAY.

Choose sides, in your society, and have a missionary-reading contest, to see which side will read the larger number of pages of missionary literature in a month, or three months.

An Endeavor society in Maryland purchased a neostyle and publishes a bi-weekly church bulletin, containing church announcements, church news, etc.

Dallas, Texas, Endeavorers visit the Poor Farm one Sunday in each month, and hold a service. The city and county jails also come in for a share of their attention.

Two Endeavorers of the Christian Union Church, Newark, O., are always at the door to greet strangers. This society pays fifty dollars on the pastor's salary, and has expended five hundred dollars in fitting up a Sunday School room.

During a recent evangelistic effort of Rev. John McNeil, the Endeavorers of the Church distributed several thousand leaflets for him.

Educational Advance

F. W. DAMON.

KAWAIAHAO SEMINARY "AT HOME"—SUCCESSFUL NEW YEAR'S CELEBRATION AT ATHERTON'S HALL.

In May, 1907, many friends of this institution gathered in Manoa Valley, on the campus of the Mid-Pacific Institute, to witness the "Turning of the first sod" on the site of the then anticipated building for Kawaiiahao Seminary. Those of this same number, who were privileged to share in the festivities of January 1st, 1909, in the completed edifice could abundantly realize that the intervening months had been busily occupied. On the magnificent height, with its inspiring views of ocean and mountain, had arisen a massive and picturesque building, constructed of the rocks of the valley, over which nature had dawn a delicate lichened tracery of her own. Where the different schools had sung their songs, in the open, with the algarobas encircling them and the blue above them, was now the commodious home of one section of the institute, with work well under way, in its new and beautiful environment. Month after month busy workmen of many different nationalities had been engaged in accomplishing this transformation. The noble building, which is now one of the most prominent features in the landscape of Manoa Valley, is most conveniently located, with in easy access to the cars of the Rapid Transit Company. By a stimulating and pleasant coincidence the visitor reaches it most readily on Armston street, a name which recalls two men, father and son, who have been inspiring forces in the cause of education, both in Hawaii and on the mainland of the United States. "Atherton Hall" presents a noble frontage to Diamond Head, extending along its main terrace, which rises picturesquely from the valley below, for nearly two hundred feet. Three wings inclose two inner courts in the rear. The well-lighted and convenient basement affords spacious quarters for the laundry, store-rooms and needed work-rooms of the institution. Above this on the first floor are the reception rooms, offices, class and music rooms and sewing department and great dining hall, with its noble stone fire-place. At the further extremity of one of the wings is the infirmary, arranged with all necessary conveniences, presided over by a trained nurse who is a graduate of the Seminary. Ascending

the main stair-way in the center of the building, from the broad and airy cloister with its massive stone arches, which runs along the front of the building, the visitor comes first to the spacious assembly hall, which occupies nearly the full length of the middle wing. This is one of the most beautiful halls in the Territory and reflects much credit upon the architect, Mr. H. L. Kerr, as indeed does the whole building, which has been greatly admired by all who have visited it. On this same floor are to be found the apartments of the faculty and in two of the wings separate rooms for the pupils of the senior and intermediate grades. These are well-lighted and airy and in every way adapted for the comfort and convenience of their occupants. On the floor above are the dormitories, which are most commodious and attractive. It is a cause for much gratitude that the generous donors of this beautiful memorial building have here erected so well constructed and attractive an edifice, and one so fitted in practical details for the varied needs of the institution which here finds its home. Truly no more fitting monument could have been reared to the memory of one who so earnestly labored in the cause of all forms of philanthropic work and especially of Christian education than this.

Busy workmen so long occupied the building that it was difficult to think of any thing but "finishing" work ever going on then, but at last a time came when it seemed possible to throw open the new school home to all friends who cared to inspect it. January 1st was chosen for this opening day and with this was connected the old Hawaiian custom of the Hookupu, so that this became a "gift-day" as well. Early in the afternoon friends of all nationalities began to arrive and for several hours a steady stream of visitors passed through the building, which was indeed open to them in kindly welcome from basement to attic. In the faculty parlor and the adjoining library, the principal, Miss Boshier, assisted by the lady members of the Board of Trustees and the wives of other members, received in a most hospitable manner the large throng of guests. Different members of the faculty lent their aid at many points in making the afternoon one most pleasantly to be remembered by all who came. Dainty refreshments were served in the large, cool dining hall and in the front corridor the strains of Hawaiian music added to the festive character of the gathering. Prominent among the visitors and most gladly welcomed were a number of former pupils of Kawaiiahao Seminary, now busy with the active duties of life in the larger world outside,

but drawn by their aloha for the dear old school which in spirit still lives here, amid new surroundings it is true, but always ready to welcome with hearty aloha those who have ever been in any way connected with it. It was pleasant also to notice among the hundreds of visitors many representatives of the Oriental races which have come to Hawaii.

Their ever increasing interest in the cause of education is most noteworthy. Those present on this occasion seemed much impressed by the splendid opportunities offered in Kawaiiahao Seminary for practical and thorough training, amid such stimulating surroundings, for young women. China, Japan and Korea are already well represented in the institution and some of the most promising pupils are from these races.

Most generously did its friends remember the Seminary on this New Year's Day and left behind them abundant evidence of their kind wishes for the continued success of the school in a material way. Many of the gifts were placed in the Seminary Hall and presented a beautiful and varied appearance, watched over and guarded by the beautiful American flags which were suspended above them.

Long and pleasantly will the memories of this delightful opening day linger in the minds of many. The evidences of sympathetic appreciation of the work, here being carried forward, will serve as a helpful stimulus to those who are bearing its responsibility—to press forward to larger undertakings.



INTERNATIONAL CO-OPERATION IN EDUCATION.

One of the most encouraging features in the larger altruistic life of the present time is the desire on the part of many in England and America to share with peoples of other and less favored lands the results of the educational systems which have been beneficial to themselves. An especially striking example of this is to be found in the increasing interest manifested by certain of our leading American universities in educational work in China. Yale has for sometime past had her representatives at work laying the foundations of important collegiate work in the Hunan Province in Central China. In Peking, Princeton has been endeavoring to gain a foothold. While the University of Pennsylvania is lending a helping hand to the fine work initiated in the Christian College in Canton, Southern China.

Recently a brief visit was made in Honolulu by a prominent educator from the

(Continued on Page 16).

Notes From The Field

FRANK S. SCUDDER

The Kingdom of Heaven is like unto Treasure Hid in a Field.

HOMESTEAD CAMPS.

Any one who has not recently passed through that part of Kauai which lies between Koloa and Hanapepe would be astonished at the changes which have taken place there in the last few months. Not only has the macadamizing of the road added greatly to the pleasure of taking a trip through this section of country, but there have suddenly sprung up, as if born of the soil, such a number of cottages and such signs of development that one is reminded of the boom of a western town.

Passing over this road a few months ago we were impressed with the vast area of fertile land which was lying practically idle. It is at too great an elevation to be suitable for cane production, but there is a fair rainfall, the soil is mellow and rich—even the fence posts have sprouted and grown up into trees that form a striking boundary line between the fields,—and the ground is already cleared, the forests having receded far up the mountain sides. One could not help wondering why no one was making use of the opportunities which lie on the very surface there. Another thing was equally surprising, for in the midst of this uninhabited country there was a new pineapple canning factory, apparently unrelated to anything except a few small patches of pines on the hillside.

The Transformation.

But now the whole aspect of the country is changed. Scattered along the road for a distance of two miles or more there are about ninety thrifty cottages, each located in the midst of a tract of fenced-in land several acres in extent, with a supply of pure water carried by pipes to each house; pineapple fields too, and gardens have bloomed into existence in a manner suggestive of dreamland. A Japanese temple is perched high on the hill, and a Portuguese Church is under contemplation. In the valley is a neat school house—we were passing just at recess time, and the children were evidently patriotic, for the prevailing colors in shirtwaists were red, white and blue.

Our first thought was that this must be the small farmer proposition stealing a march on us and springing into realiza-

tion, all unheralded by the newspapers, but a little inquiry showed that we were on the wrong track. It is called a Homestead Camp, and is a practical experiment fathered by some wide-awake business men who are trying to solve some of the problems of plantation labor. In a word, it is a plan whereby laborers are encouraged and assisted to secure homes of their own. By a mutual agreement the land which was held by a plantation in lease from the government was surrendered to the government together with the privilege of using the plantation's water supply, and the government has divided the land into holdings of from six to ten acres, according to the fertility of the soil. These lots are made available to "Homesteaders" on condition of certain improvements being made, after which the occupant may hold the title to the land in fee simple. The promoters of this Homestead Camp scheme offer to any one taking up one of these holdings, a loan of \$325 for building a house, also furnishing lumber and labor for the same at cost. If a man wishes to add to this out of his own means, he may build a house to suit his own taste and he has 18 years in which to clear off his indebtedness.

To make the investment still more inviting to the laborers, the promoters have located a pineapple factory in the very heart of the district, purchasing pineapples at market prices. A railroad has been put through to the Homestead Camp, so that the Homesteaders are absolutely independent to come or to go, to work on plantations or to work on their own homesteads.

Purely Business.

This is said to be, not philanthropy, but business, purely business. It is believed to be good business policy to have a labor supply of people owning their own homes in the vicinity of a plantation, and free as men can be, to work when and where they please. It is believed that self-respect and love of home on the part of a laborer is an advantage not to the laborer and his family alone, but to the plantation that may be able to call upon such people to supply its demand for labor. A family with a home of its own, with plenty of elbow room and wholesome surroundings and a fair moral opportunity, a family whose

younger children are within easy reach of school, and whose weaker members can get out of its homestead more than half of the necessities of life, while the father and elder brothers are within easy reach, by rail, of work on a plantation on which they can get good remuneration for work,—the creation of this social experiment is a business proposition which it would seem must work to the advantage, both of the plantations and of the laborers.

It is business, not philanthropy, but it may be that when we have the highest conceptions of business, we shall no longer have need of the word philanthropy.

NEW SPECIES OF SHELLS.

The Bishop Museum press has issued an illustrated booklet (Vol. III, No. 2), on Hawaiian land shells which have recently been received at the Museum. Among the specimens are several which are of rare interest to shell collectors, being quite distinct from any species yet described.

MORE THANKS.

More cards, pictures, illustrated papers and magazines have been received from friends during January for our camp work for which we express our hearty thanks to the donors.

ECHOES FROM JAPANESE CHURCHES.

The Wailuku Japanese Church (Rev. G. Tanaka, pastor,) celebrated the closing of the Old Year with a joyful service in which six young men were baptized and received into the Church. Mr. Dodge speaks of it as a very good service because of the large number out, and the earnestness of those who came out to serve Christ openly.

First fruits among the Japanese in Kona were gathered into Central Kona Church the first Sunday of the New Year by the baptism of six young men, one of whom was received into the Church. Mr. Okamura speaks of fifteen more who, after further instruction, give promise of becoming established in faith.

The Makiki Church, having received during 1908, 121 members, 116 of whom were admitted on confession of faith, held a meeting to which the members were invited to come, each bringing in writing a statement of his or her purpose in the Christian life for the coming year. At this meeting a number of the members entered solemnly and prayerfully into a mutual compact, that they

You can
“Eat your cake and have it”
 in a very real sense.

You can give away your property and have it,—really enjoy it, as long as you live. You could'nt have it longer than *that* anyway.

This is the idea of “THE CONDITIONAL GIFT PLAN” Your money,—property, or whatever can be converted into money,—pays you a good steady income during your life and goes on working for you and for humanity after you are gone.

So you “make friends (by) the mammon of unrighteousness”

So also, you “lay up for yourself treasures etc.”

This is no cant. It is Christian stewardship and sound business sense combined.

The Finance Committee makes you an offer of one whole per cent better than before. You can hardly invest much better elsewhere and

the amount you invest with the Hawaiian Board in your life time will not be wrangled for after you are gone.

If you are	20	years	or	over	your	money	will	earn	5	per	cent.
“ “ “	50	“ “ “	“ “ “	“ “ “	“ “ “	“ “ “	“ “ “	“ “ “	6	“ “	“
“ “ “	65	“ “ “	“ “ “	“ “ “	“ “ “	“ “ “	“ “ “	“ “ “	7	“ “	“
“ “ “	75	“ “ “	“ “ “	“ “ “	“ “ “	“ “ “	“ “ “	“ “ “	8	“ “	“

See the Treasurer of the Board and talk over the security, the form of gift etc.

MAKE FRIENDS, — make your money make friends. Make it work.

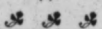
BOARD OF THE HAWAIIAN EVANGELICAL ASSOCIATION.

would strive to win for Christ, during the year 1909 no less than 200 persons. Lest a mere desire for numbers should influence anyone in this campaign for Christ, they have adopted special safeguards against the dangers of a purpose expressed in terms of numbers.

Like a river in a well watered plain, broadening and deepening in its onward course, the interest and devotion have been steadily maintained through the year 1908 and the first communion of the New Year was gladdened by the reception of 21 persons on confession of faith.

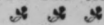


While our Japanese Churches have a goodly number of women in their membership, no one can fail to notice the striking contrast in the proportion of the *sexes* in a Japanese and an American congregation. Of the 33 persons above mentioned as having just come into the fellowship of the saints, 32 are men, and comparatively young men.



The Makiki Church Sunday School economized on its Christmas expenses and bought three dozen new chairs with the money saved. The Church also has increased its contribution towards the pastor's salary by 20%.

Mr. Fukuda, our evangelist at Paia, has opened a Game Club and Reading Room in connection with his work. He would be glad to have magazines or games contributed for this purpose.



Mr. and Mrs. Fukuda also have a day nursery, where mothers who work on the plantation may leave their little children to be cared for and entertained during the day. Moved to do likewise, Mr. Maeda, a good Christian of our Puunene Church, has obtained from Mr. Baldwin an extra house, with spacious grounds for this purpose. Mr. and Mrs. Maeda have 17 children to care for every day and these form the nucleus of a Sunday School.



Rev. M. Tsuji, Japanese pastor at Lihue, writes of a visit, with Mr. Kotani and Mr. Takahashi, to Wahiawa camp. They held a preaching service there, which was the first gospel meeting the people of the camp have been able to attend. He says the leading men among the Japanese want an evangelist to come and stay there, for there are no good influences among them, and good people all complain of the evil influence of gamblers and wicked characters. They ask us to remember their request and send an evangelist to reside among them.

Y. M. C. A.

In our eagerness to promote the coming of people to these shores, we ought not to overlook our obligations to promote likewise certain privileges that will be in their interest after they get here. Our wide-awake friend Super of the Y. M. C. A. is already at work on plans for the benefit of the soldiers at Leilehua. He is in correspondence with the International Y. M. C. A. Committee in New York relative to a building for Y. M. C. A. work at the new camp. Just what will seem best is not yet determined. It may be that the Association at New York may see its way clear to establish an Army Y. M. C. A. post with building and full equipment. Or it may be that the War Department may take the initiative, and establish a post exchange, with the request that the Y. M. C. A. occupy the building, as is the case already at some other encampments. In any event, we trust that a virile and attractive Y. M. C. A. work may be inaugurated speedily at that important center, and we congratulate Secretary Super on his energy and foresight in bringing the project to the attention of the proper officials at this early date.

W. B. O.

Sunday School

HENRY P. JUDD.



SUNDAY SCHOOL ASSOCIATION OF HAWAII.

OFFICERS.

PRESIDENT—Hon. W. H. Rice.
 VICE-PRESIDENT—Rev. H. K. Poeopoe.
 RECORDING SECRETARY—J. H. S. Kaleo.
 TREASURER—George P. Castle.
 SUPERINTENDENT—Rev. Henry P. Judd.

SUPERINTENDENTS OF THE DEPARTMENTS.

PRIMARY—Mrs. W. S. Terry.
 TEMPERANCE—.....
 MISSIONARY—Rev. E. W. Thwing.
 ADULT BIBLE CLASS—Rev. A. A. Ebersole.
 TEACHER TRAINING—Rev. J. M. Lydgate.
 HOME DEPARTMENT—Rev. E. B. Turner.

Since the last number of THE FRIEND went to press, the Superintendent has made a tour of Oahu and visited three of the country Churches, and in the last part of January has travelled on the island of Molokai to become acquainted with the Churches and Sunday Schools of that little known and yet most interesting island.

Tour of Oahu.

The day after Christmas I journeyed across the Nuuanu Pali and through the beautiful district of Koolaupoko to Haki-puu, where I spent the night.

Sunday, December 27th, was the day for Hoike services in practically all of our Church Sunday Schools. Having received a cordial invitation to attend the Hoike at Kaneohe I did so and was pleased to find a good-sized congregation in the old Church makai of the court house.

Under the leadership of Mr. Frank Pahia the children and the adults went through their various parts with credit. Then several addresses were made, the first being by Mr. Joseph Roberts, formerly a cowboy and manager of the Kua-loa ranch, on Oahu, but now an itinerant preacher. Mr. Roberts told of his tour of Maui on foot and how he had been preaching the Gospel everywhere. He was now to make the circuit of Oahu without the use of horse or carriage.

The Rev. J. K. Paele of Waikane, recently ordained a minister of the Gospel by vote of the Oahu Association, made a few remarks and then I spoke of recent visits among the other Sunday Schools of Oahu and on other islands. Then Mrs. Roberts and others concluded the program with appropriate remarks.

After an intermission, the Christian Endeavor Society held its usual meeting, the topic being "The New Era in China." A most interesting speaker was Mr. Ah Mee, a Christian Chinese who came to these islands many years ago and was converted to Christianity through the influence of Mr. Frank W. Damon. He spoke of the great good being done in China by the missionaries. His speech in Hawaiian held the close attention of the Hawaiians.

The usual social conversations took place in the Church yard after the service and it was good to greet so many friends.

Kaneohe is fairly well populated and prosperous and the Church really needs a regular pastor to minister to the community. Meanwhile Mr. Pahia, Mr. Kellett and others are loyally supporting the Church work.

Tuesday, December 29, in company with friends, I began a tour of the remaining portion of Oahu, visiting that day the lovely valley of Punaluu and making the ascent of "the James B. Castle trail" to the camp on the Kaliu-waa stream, far above the famous waterfall. It is well worth while for anyone to take this comparatively easy trip and see a remarkably beautiful part of Oahu, both grand in its far-distant glimpses of Waimanalo and Makapuu as well as the waters of Kaneohe bay, and picturesque in its near-by views of moss-covered lehua trees, banana trees, wauke, olona, loulou or native palms and other luxuriant vegetation.

The home of Mr. and Mrs. Hay at the Hauula railroad station gave us shelter for the night. That part of this island is being more and more visited, now that there is a railroad from Kahuku to Kahana and a stage-line from Hauula to Honolulu. We found tourists from California and from our own metropolis who were enjoying the Kaliuwaa valley, renowned in Hawaiian legends, the sunrise at the sea-shore and the many charming features of country-life in Koolaupoko.

When I rode over to the Hauula parsonage the next morning I was fortunate in finding the Rev. Mr. Nuuhiwa at home. It was with much regret that I learned of the weakness of the Church and Sunday School there. It is to be hoped that the Church at Hauula may yet become a power in the community.

Our next resting place was Waialea, where we were entertained most cordially over night by Mr. and Mrs. T. H. Gibson. The Boys' Industrial School under their supervision is in excellent condition. Great improvements have

been made there in the past five years and the farm is very productive of vegetables, taro, sugar cane, bananas, etc. Besides farming in its various branches such as dairying, pig and poultry raising, fruit and vegetable culture, the boys are taught useful trades in the carpenter and blacksmith shops, are instructed in "the three rs" in the class-room, are initiated into the mysteries of the drill and some of them play in the school band. Baseball and other games give healthy recreation.

Waialea is an ideal location for such an institution and it is gratifying to know that the boys are being trained to become useful citizens.

The ride from Waialea to Waimea next morning was most interesting, because so many "small farmers" are developing the land that, less than five years ago, was devoted to the cattle industry. Many people on Oahu seem to have become "pineapple crazy," for at Paumalu, Pupukea, Waimea and the vast Wahiawa and Halemano section acres and acres of land are being put into pineapples. Let us hope that a welcome market may be found for all the pines produced by these progressive "small farmers."

Passing through the village of Wai-alua and by the huge sugar mill and through the cane fields, we came to the home of Rev. and Mrs. John P. Erdman, where we were entertained at lunch. It gives one a gladsome feeling to think that the country districts of the island are being cared for by such an able leader as Mr. Erdman and to know what a splendid influence he is exerting among the Hawaiians and Japanese as well as other races.

The First Church of Wai-alua, Rev. L. D. Keliipio pastor, held a special service that evening, it being New Year's Eve. At this "Watch Night Meeting" a good audience was present. There were songs and addresses by the pastor, the president of the Christian Endeavor, the superintendent of the Sunday School, Supervisor Cox and other Church members. I was asked to say a few words about the new year. In the audience

were a number of the U. S. Engineers, who had been making a survey of the Waialua district. These and the others in the congregation applauded each address and each song. After the program coffee and cakes were passed about to those present and then the gathering dispersed shortly before midnight.

Dr. and Mrs. Hubert Wood were our entertainers over night and we left them New Year's Day to return to the city, via Wahiawa. The interesting feature of the day was the glimpse we had of the new cavalry post at Leilehua, beautiful for situation and ideal for the purpose designated. It makes us feel that Oahu is indeed to become a Malta, to observe the Leilehua post and to note the various preparations being made to defend Honolulu and Pearl Harbor. The expansion of the pineapple industry was again impressed upon us by observing the stretches of new land recently planted with the pines. The end of the day again found us in the island metropolis.

A Sunday in Honolulu.

The first Sunday of the new year was a time for hopeful outlook and the beginning of the Church year with enthusiasm and renewed determination.

A visit to the Palama Settlement Sunday School revealed the interesting fact that a new course of study has been introduced there this quarter by Mr. Rath and his assistants. It is the note-book and picture system, adopted last fall at Kawaiahao and used so successfully by them. Where the number of competent teachers is sufficient it may be well for any Sunday School to take up this new method of study. It costs more effort and time from the teacher, but it arouses greater interest from the young people and moreover gives them in concrete form the results of their teachers' instruction. The note-book system, I hope, will spread among our schools. At Palama the boys and girls seemed to take to the new idea readily.

At the Kawaiahao Church that morning the Communion of the Lord's Supper was observed, previous to which seventeen new members were received into the Church and twenty-seven adults and children received the Sacrament of Baptism. It was a most impressive service to see so many Christians confess Christ openly and to see so many infants dedicated to the Lord and to His service.

Among the "apana" chapels of the Kaunakapili Church is the Waikalalulu Chapel, that is mauka of School street and near the Waikalalulu falls of the Nuuanu stream. The bell of the little chapel calls people to the Sunday School service every Sunday afternoon. How many of those who ever hear the ringing of the bell know whence it cometh

or have ever asked if they could be of any help to the little school? I dropped in upon the small gathering that Sunday afternoon and received a cordial welcome. It is unfortunate that the class for boys and girls has had to be abandoned temporarily for lack of a teacher. It seems a pity that twenty or thirty young people have to be cut off from the great privileges of Sunday School because of "no teacher." The cry for more teachers again is abroad in the land. Here is an opportunity for rich service in the Lord's Vineyard. Who will enter in?

After the school, I was invited to make a few remarks in Hawaiian and did so to the best of my poor ability.

That evening the Kalihi Settlement was opened formally under most favorable auspices. No doubt full reports of the proceedings will be made in other columns of this issue, but it is worthy of note to record the fact that a new Sunday School has been established by the Rev. Horace W. Chamberlain in connection with the Settlement. This growing part of Honolulu is now being well provided for religiously, and the young people of Kalihi can now attend a Sunday School of their own near at hand. May the new Settlement be a great blessing to Kalihi and an ever increasing source of inspiration, comfort and cheer to the community!

A Sunday at Waikane.

The latter part of the week the Koolaupoko district was again visited for the purpose of being present at the Waikane Church at its quarterly Communion service. The day, January 10th, was marked by the beginning of a kona storm that raged three days with more or less severity along the coast of Oahu. In spite of great wind and some rain the people of Waikane, Waihole and Hakipuu came out to Church and Sunday School quite faithfully that day. Besides the Rev. Moses Kuikahi and Rev. J. K. Pale, Rev. Mr. Erdman and I were in attendance. After the Sunday School meeting in "Lanakila Hall," the regular morning worship was held in the Church, at which time I preached. Then I baptized ten children and infants, after which Rev. Mr. Kuikahi, the pastor, and Rev. Mr. Erdman conducted the Communion service. Then, in the Lanakila Hall or Sunday School house Mr. Erdman held his Bible class. It was an interesting hour to which almost all the congregation stayed. After lunch at the parsonage there were other meetings—the Christian Endeavor and the Hui Manawalea—but Mr. Erdman and I could not remain for them. With these six services on that Sunday surely the people of Waikane cannot be said to be without

religious privileges. There are usually at least four services every Sunday and once a month—the second Sunday—when Mr. Erdman comes, five services.

The attendance of about seventy in spite of the bad weather was unusually large.

A Sunday Among the Young People.

The third Sunday of January I attended the morning service of the Memorial Chapel at Kamehameha School and gave an address on "The Hawaiian Sunday School Association." It was my purpose to show the work of the Association in its various features and to present some of the problems we are trying to solve, the teacher-training problem, the problem of arousing interest in Bible study at home daily, the problem of how to gather in and hold the boys and girls not in any school. In closing I urged all the Kamehameha girls and boys to become identified with Sunday School work and to support heartily the local Sunday Schools of the communities from which they come.

It's a far cry from Dan to Beersheba, and so it is from Kamehameha to that other splendid institution, in the beautiful valley of Manoa—the Mid-Pacific Institute, popularly called "Kawaiahao." Placed almost at the extreme limits of our growing city these two institutions of learning are doing splendidly in the great work of character building.

The vesper service at Atherton Hall was amid picturesque surroundings. A preacher does not often have to look up at his audience seated row upon row on the broad stone steps leading up to the front entrance of a school building, but such was the setting of the scene that evening.

Previous to my introduction to the students they sang very sweetly several beautiful hymns and also, by request, the old Kawaiahao song. It was an inspiring sight to see girls of Hawaiian, Chinese, Japanese, Korean, Porto Rican and other nationalities all uniting in singing songs about the Father of us all.

Such a gathering as meets every Sunday evening at the Mid-Pacific helps us to realize that Jesus Christ came for all races and teaches us the brotherhood of man.

It was a pleasure to talk to the interesting girls and tell them of the Sunday Schools on Maui and other islands.

The girls of the Mid-Pacific are to be congratulated on having such an able leader in Miss Boshier and such a splendid faculty as the new institution possesses.



Idaho for the first time in its history has raised enough money for a secretary and is looking for the man.

WINNING SUNDAY SCHOOL STUDENTS TO CHRIST.

Extracts from a paper by J. B. Murray.

"What is the true measure of success of the Sunday School?" was asked at the last Convention of the International S. S. Association. "Is it to teach the students about Christ or to lead them to accept Christ?" Without a dissenting voice the reply came back, "To lead them to accept Christ."

If the true measure of success of our Sunday Schools is to lead our students to accept Christ, let us consider for a few moments how far our schools have attained their true measure of success.

Statistics show that about 1,000,000 Sunday School students were converted in the last three years. As there are about 14,000,000 in the Sunday Schools of the United States, this gain of the Churches in membership from the Sunday Schools amounts to less than 2½% per annum.

Boys and girls begin to attend Sunday School, on an average, at about the age of six years, and leave it, on an average at about fourteen, and thus have, on an average, but eight years of Sunday School life.

About 19% of Sunday School students become converted before they leave school. It is likely that 6% more of the 14,000,000 students become converted during the years from 14-20, therefore about 25% are converted before they reach the age of 20.

As the proportion of those converted before the age of 20 to those converted after 20 is as 55: 45 then it is likely that only about 46% of the entire 14,000,000 in the Sunday Schools ever become converted.

What is the Church doing now? Outside the Sunday Schools, in the outside world, she has evangelists for some and rescue missions for others and is spending millions of dollars every year to save souls. And what is she doing for her own Sunday School? Here we find she is making comparatively almost no serious, organized, persistent effort to win them to Christ. These young people in the schools are the wards of the Church, placed in her hands and under her guardianship. They should be won to Christ by the efforts of the Church. The teachers themselves should be taught and led to become soul-winners. For this purpose a Personal Worker's Class might be formed in Sunday Schools to train workers for this all-important work.

It is probably not commonly known to the Church and Sunday School that such a small proportion of the Sunday School students unite with the Church while in the school. When the fact is well known

and realized, then Church leaders and Christian workers will strive to find a plan and to carry it out to prevent such losses to the Church.



Montana has raised \$800, Wyoming pledges \$400 toward a joint secretary. Illinois generously lifts the rest of the load, contributing \$800. They are looking for a suitable man.

Rev. F. B. Meyer, president of our World's Association, is now in South Africa, devoting practically six months of his time to the Sunday School interests of the Dark Continent.

Our financial growth has been marvelous. The Treasurer has handled over \$106,000 during this triennium. The largest amount expended during any previous triennium was \$56,000.

About fourteen new Sunday Schools a day for every day in the year is the net gain we report since our last Convention. This means 15,000 schools more than we reported at the last Convention.

The Home Department shows a gain of 50 per cent. in the number of departments and about 40 per cent. in enrollment. We now have considerably over half a million enrolled in this department.

Over 19,000 Cradle Rolls are reported, which is about triple the number reported at Toronto, while the enrollment reaches the enormous figure of over 444,000, a gain of more than 100 per cent.

At Louisiana's last Convention seven hundred and twenty-five delegates came in on one train. Sixty-seven men contributed \$100 each for the State work. They have had their secretary less than two years.

One hundred and sixteen Sunday School General Secretaries and Departmental Specialists are devoting their whole time to the work in the various States and Provinces, and fifty-six are working on part time.

An encouraging feature of our statistics is that 903,028 conversions and additions to the Church are reported by forty-six Associations. This is a gain of 50 per cent. over any previous report and ought to fill our hearts with joy.

Over 1,300 delegates representing many of the nations of the earth held a World's Protestant Sunday School Convention in the old Eternal City of Rome, conducting one of their principal services in the Coliseum.

The Ontario Association has become "Big Brother" to the great Northwestern Provinces of Saskatchewan, Alberta and British Columbia, by helping them to a secretary in the person of Stuart Muirhead. He is doing choice

work and will soon have each province ready for a secretary of its own.

Dr. and Mrs. H. M. Hamill have just returned from a six months' tour of the "Sunrise Kingdom," representing not only their denomination but this Association as well. They also effected the Sunday School Association of Korea last March. Their whole tour was marked by enthusiasm and great success.



INTERNATIONAL CO-OPERATION IN EDUCATION.

(Continued from Page 11).

mainland, namely Professor Thomas C. Chamberlain, who was on his way to China, as a representative of the University of Chicago, to inquire into educational conditions in that great awakening empire. Those who were privileged to meet Dr. Chamberlain, while in Honolulu, were greatly impressed by the breadth and earnestness of his spirit. He hopes to meet Professor Burton, also from Chicago, who is now on his way to China via Turkey and India, where he has been visiting the schools and colleges of those lands. It is truly an inspiring fact that our great institutions of learning are exerting themselves to further the educational interests of those peoples who are reaching out for more advanced standards of training and culture. In this connection we feel sure it will be of interest to the readers of THE FRIEND to have their attention called to the commission issued to the above-named gentlemen by the president of Chicago University.

"In the study of educational conditions and needs in China it is important that information be obtained from every source accessible. Your report should indicate what seem to be the most important educational needs in that country, what work is actually under way, whether from private or public sources, how far that work is well directed toward the main purposes which ought to be in view and whether additional educational agencies and activities would contribute to the best interests of China in accordance with the highest ideals of modern civilization. The general purpose of your work in oriental countries is to inquire into the possibilities of bringing about closer relations in educational matters between the East and the West, with mutual advantage; in particular to determine whether educated men and those interested in education in China and in America can become of service to one another in the promotion of education in the world at large."

Temperance Issues

REV. W. D. WESTERVELT.

THEY SIGNED THE PETITION.

A crowd stood closely packed around a dark, ragged-looking object in the Burlington railway yards one morning. The "thing" was hacked and jagged and bloody beyond language to describe.

"Drunk and lay down on the track last night."

Those nine words told the whole pitiful and too common tragedy. Even the newspaper reporters spent scant time over the matter.

The coroner came and smelled of the empty whisky flask, which by some curious chance was unbroken. Four or five deaths of the sort had occurred in the railway yards there the past twelve months; and in every instance the whisky bottle had been unharmed, while the man who carried it was ground to pieces. It might have been the mute lesson of providence.

When a man gets drunk he will hunt the railway track. This man was only thirty-five. He had a wife and several children, and they were left penniless.

"The man was drunk; there's no liability," said the railroad attorney, as he turned away. The prosecuting attorney advised the coroner not to put the county to the expense of an inquest. "It's too clear a case," he said; "the man was drinking. There's nobody but himself to blame, and the county board would object to a bill for taking evidence."

The crowd turned away. The show was over. An undertaker picked up the bunch of clothes and bones and blood and put them into a cheap box. The railroad furnished free transportation to the destination. Next day the little tragedy was completed, and the widow and her children walked sorrowfully away from the hillside cemetery where the bread-winner lay. In the morning the woman consulted the lawyer. He listened sympathetically but not hopefully. "I fear there's no liability," he said. "Your husband was intoxicated."

The woman went home with her little ones huddled about her. She had no bread for them, but told them she would get some. She went to a saloonkeeper. He was indignant that she should call on him and refused to give

a cent. "My husband spent most of his money with you," she said.

"Well, he got what he paid for, didn't he?" replied the man of the white apron.

There was one friend left—her preacher. She had not been to church much of late, because women dislike to appear in public in tattered garments. This minister went over to the county seat and got the names of men and women who had signed the petition for the saloon where the dead man got most of his whiskey. Then he took the woman and her children along. Arriving at the store of the first merchant, he said:

"Mr. ———, I see your name here on the Crystal Palace petition. That's where this woman's husband got the whiskey that killed him. The law has let the railroad company and the saloonkeeper out, and the woman is penniless. Now, it's up to you. Shall she and her little brood go to the poor-house, or will you do your duty? Legally she can't collect a cent from you. But that man's blood—"

"That's enough," said the merchant, "here's twenty-five dollars."

Some got mad at the parson for "butting in," but the majority saw the terrible logic of his argument and paid what he asked. It was the first time the issue had been brought squarely before their eyes, and, being good men for the most part, it was a startling realization. The "chickens had come home to roost," and they didn't look good.

The preacher wasn't rough and peremptory about it; he was just very grave and earnest, and every man knew in his heart of hearts that the woman's friend was operating in the proper jurisdiction. The woman got enough to tide over the trouble until she could obtain employment.

When the time came to renew his license, the saloonkeeper started around with his petition and a box of cigars. He was smiling genially, because it was only a matter of form.

"Excuse me, Bill," said Smith, the big merchant, handing the paper back, "I'd rather not."

"W-h-a-t?"

"I'm not going to sign any more saloon petitions."

"You're joking."

"Well, have it your own way. I don't sign."

"After all the goods I have bought of you?"

"I appreciate your patronage," said the merchant.

"I won't buy another nickle's worth from you."

"Ail right."

The saloonkeeper went out noisily. He was less sanguine when he approached the next man, but more diplomatic. But his luck was the same. The man didn't sign. When he returned to his saloon he had three names on his paper, and those were of men to whom he rented houses. Next month there was a sign on the saloon door:

THIS BUILDING FOR RENT.
WILL BE REFITTED FOR DRUG,
GROCERY OR GENERAL MER-
CHANDISE STORE.—*American Is-
sue.*

Hawaii Cousins

COUSIN MARIA FORBES.

In her tongue was the law of kindness.

On the afternoon of January 22 a company of the good people of Honolulu assembled at the home on Punahou street, and later at the Kawaiahao Mission cemetery, to lay to rest the form of Mrs. Maria Jane Chamberlain Forbes, who fell asleep the day before, at the age of seventy-seven years.

In the passing of Mrs. Forbes this community loses from its midst one of the strongest characters of the first generation of the children of the American missionaries to Hawaii.

Maria Chamberlain was one of five island girls who, after study at Punahou, pursued their education together at Mt. Holyoke Seminary in the years 1850-1853, and was one who returned to Hawaii in 1854. Three of the five are still living in Honolulu. She was married to Rev. Anderson O. Forbes in 1858. The earlier years of the married life of this young couple were spent at Kalua-aha, Molokai, Mr. Forbes for some years succeeding Rev. H. R. Hitchcock as missionary pastor, of what at that time constituted one of the most interesting portions of the Hawaiian field. Later, after other pastorates in Hilo and elsewhere in the islands, Mr. Forbes was called, in 1880, to the secretaryship of the Hawaiian Board of Missions, and made his home in Honolulu. After years in this service, physicians prescribed travel for

his health, and while on return from the Eastern States he died in Colorado Springs, in 1888. In all his work for Hawaiians, Mrs. Forbes was his devoted helper.

For twelve succeeding years, Mrs. Forbes, in her own efficient and satisfactory manner, conducted the Lunalilo Home for aged and disabled Hawaiians, winning the love and esteem of the many needy ones who were recipients of her kindness. Sensible of the increasing infirmities of age in 1901, Mrs. Forbes resigned, and was succeeded by Mrs. Weaver in the care of this very interesting institution. Her later years have been spent in her own home on Punahou street, where surrounded by her children and grandchildren and other kindred she has been the valued friend of a wide circle of acquaintances.

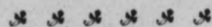
In every relation of life she was to be depended upon, to fulfil every trust. A genuine interest in others accompanied by evidences of sympathy, made her in every case the true friend.

Brought up in a missionary family Maria Chamberlain became an earnest Christian and united with the Mission Church, and in all the experiences of life her faith in God was firm and unwavering and her example and influence was ever on the side of right.

She opened "her mouth with wisdom; and in her tongue was the law of kindness." "Her children arise up and call her blessed." She leaves a son, two daughters and four grandchildren to bless her memory, besides brothers, a sister, nephews and nieces.

"The memory of the just is blessed."

O. H. G.



EVENTS.

January 1.—Military electric railway planned to operate through U. S. government lands connecting with Honolulu Rapid Transit.—Hookupu at Kawaiahaeo Seminary. About 500 people present.

Jan. 2.—Cable announcement of Science Convention coming to Honolulu in 1910.

Jan. 4.—Inauguration of the new Municipal government of the City and County of Honolulu at noon—a season of political turmoil and wrangling.

Jan. 6.—An unbraced derrick at Hilo breakwater fell into the sea while handling a five-ton rock—killing W. D. Johnson and injuring Messrs. Willard and Beasley.—U. S. District Attorney Breckons succeeds in unveiling plot to import Japanese women for vile purposes and arrests Japanese men implicated.

Jan. 8.—John T. Stayton, assistant postmaster of Honolulu, arrested for opening and destroying letters directed to other postoffice officials.—Plans received for the largest dry-dock ever constructed by the U. S. Navy Department, to be built at Pearl Harbor.

Jan. 10.—Kona storm blows over trees and houses in Waialua district.

Jan. 11.—Fourteen government lots on Alewa Heights sold to intending residents.

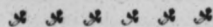
Jan. 12.—Rev. Dr. Jones of Indianapolis, Indiana, announced as the new pastor of the Honolulu Methodist Church.

Jan. 13.—Arrival of first troops and horses of the Fifth United States Cavalry to be stationed at Leilehua.

Jan. 14.—Hanalei, Kauai, school house reported destroyed by the Kona storm.—Honolulu people give a fine poultry exhibition.

Jan. 16.—Three marooned Japanese feather gatherers brought from Hermer Reef.—Rev. Wm. S. Ament, D. D., missionary to China, and personal friend to many in Honolulu, announced as having died January 8 in San Francisco.

Jan. 18.—Oahu Railway & Land Co. reduce railroad fares to three cents a mile.—Salvage on the British ship Loch Garvie awarded; \$15,000 to Inter-Island Co. and \$4000 to J. D. Spreckels & Co.



CENTRAL UNION NEWS.

(Continued from Page 9).

Along Civic lines both the *Social* and *Civic Sections* are accomplishing some very practical results. After a month's study of the Tenement House Problem of Honolulu, including the personal visitation and investigation of every tenement in the city by members of the *Social Section*, it was decided that the first thing needed was to secure the passage, if possible, of a bill at the next Legislature, restricting the building of tenements and providing for their proper control when erected. The *Civic Section* devoted two meetings to the study of the new Municipal Act, with especial reference to the difficulty which has arisen as to the respective powers and jurisdiction of the Mayor and Board of Supervisors under the Act. Both meetings were largely attended and at the last a motion was passed urging the County Attorney to proceed at once to make a test case of one of the appointments of the Board of Supervisors before the proper court so that the affairs of the city may not be longer interfered with.

REVIVAL IN JAPAN.

Osaka, Japan, Dec. 16, 1908.

Just leaving this busy city for Kobe to take the steamer this evening for Manila. It was a privilege to be able to attend the Missionary Conference of Central Japan held here today at Rev. Mr. Murry's home. The burden of the meeting seemed to be a desire for a revival and an outpouring of God's power here in Central Japan as they have had in the north. Dr. J. D. Davis gave a paper on "Conditions of a Revival." The people are ready for it and all Christians in the home land should pray earnestly that it may soon come. Mrs. I. G. Pierson writes from Hokkaido, in October, of God's power following the Revival, which began in Tokachi* prison last year.

In her letter mention was made of the wife of a prison official who lay dying. Two physicians had said she could not live through the night. She had been a particularly zealous Buddhist, but during her illness had listened with interest to Christian teaching, and now, in the hope of comforting her in her dying moments, the prison warden and several Christian friends came to read a few passages of scripture. To their surprise she answered with a loud "Amen," and from that hour she began to mend. A week later she said, "I have been raised from the dead by the Jesus religion, so please give me the Jesus baptism." One of her doctors, a non-Christian, said in his amazement, "the woman has been raised from the dead," and she now goes by the name of "the woman who was raised from the dead."

* The revival in Tokachi Prison was the first but only a single incident in the great awakening in the Hokkaido, the northernmost of the four large islands of Japan. The prison is a little world by itself with a population of some 2000 people, including nearly 1000 prisoners, the rest being the warders and officials and their families, who live in neat cottages in the great open court.

The prisoners here were the most hardened convicts in Japan, having been sent here from other prisons in all parts of the Empire, so that they represent the most vicious elements among the Japanese, men who have been guilty of the heaviest crimes and are committed for long terms or for life imprisonment.

Within the year 1907 nearly all the prisoners were converted. Nearly all the officials and their wives also have been converted and baptized, and the Tokachi Prison with its 2000 souls is now practically a Christian community.

For two years previous to the wonderful awakening, Rev. and Mrs. G. P. Pierson, Rev. C. Sakamoto and others had been in definite and continuous prayer, for a special manifestation of God's power in Japan, and it was in their own field and, humanly speaking, under their own leadership that the revival began.

F. S. S.

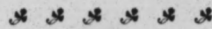
Mrs. Pierson, speaking of the way in which, in prayer meetings visited by her husband and herself, the people were suddenly overpowered as they listened to the story of the revivals in Korea, Manchuria and in Tokachi prison. They broke into weeping and poured forth prayer after prayer mingled with sobs.

At one such meeting there was a Christian young lady who had become paralyzed as a result of over-study. For several months she had been unable to walk, but she attended the meetings, carried on the back of a relative. One evening she had a vision of prayer as the power to "stir up yourself to take hold of God."—Isa. 64:7.

"That night she could not sleep. She spent the night in prayer. The next morning she found herself bathed in perspiration, but her heart filled with a strange joy. She felt impelled to rise and walk. She did so, walking across her room and into the room of her parents, who cried out in affright at seeing her. But she replied: 'Oh Mother, Father, I can walk. I can walk! God has made me well!' Then all three fell on their knees in fervent thanks to God."

If the Christian workers in Japan can be made ready by faith and the Holy Spirit a great blessing will come to this empire. The people are waiting for it. Brethren pray for this coming Revival.

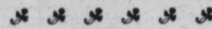
E. W. Thwing.



MARRIED.

BISCHOFF-BROWN—In Honolulu, January 4, 1909, by the Rev. W. D. Westervelt, Ernst Bischoff and Zillah Brown, both of Honolulu.

PAHU-TODD—At the Kamehameha Schools, Honolulu, January 19, 1909, by the Rev. J. L. Hopwood, Daniel S. Pahu and Dora E. Todd.



DIED.

BUSCHJOST—In Honolulu, January 4, 1909, Carl Buschjost.

MARTINOFF—In Honolulu, January 8, 1909, R. W. Martinoff, aged 58 years.

COSTA—In Honolulu, January 11, 1909, Manuel Costa, clerk for eight years in May & Co.

BROMLEY—In Honolulu, January 13, 1909, W. L. Bromley, a California pioneer, aged 84 years.

BARWICK—In Honolulu, January 16, 1909, Mrs. Frank Barwick, aged 40 years.

CASSIDY—In Honolulu, January 19, 1909, Eloine Enid Cassidy, aged 3 years 11 months.

FORBES—In Honolulu, January 20, 1909, Mrs. Maria J. Forbes, aged 76 years, widow of Rev. A. O. Forbes, former corresponding secretary of the Hawaiian Board.

SINGLEHURST—In Honolulu, January 23, 1909, Mrs. Mary K. Singlehurst, aged 38 years.

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