

Hawaiian Church Chronicle

"For Christ and His Church"

THE RT. REV. S. HARRINGTON LITTELL, D.D., S.T.D., *Editor*
THE REV. E. TANNER BROWN, D.D., *Associate Editor*

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HONOLULU, HAWAII, SEPTEMBER, 1937

No. 7



THE RIGHT REVEREND S. HARRINGTON LITTELL, D.D., S.T.D.,
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Captain Harold Wilmot Smith, Eleele,
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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

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Successor to the Anglican Church Chronicle

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Associate Editor

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September 5—15th Sunday after Trinity
September 12—16th Sunday after Trinity
September 15—Ember Day
September 17—Ember Day
September 18—Ember Day
September 19—St. Matthew
September 26—18th Sunday after Trinity
September 29—St. Michael and All Angels

A Glance at Hawaii

RESULTS OF SEVENTY-FIVE YEARS OF MISSIONS

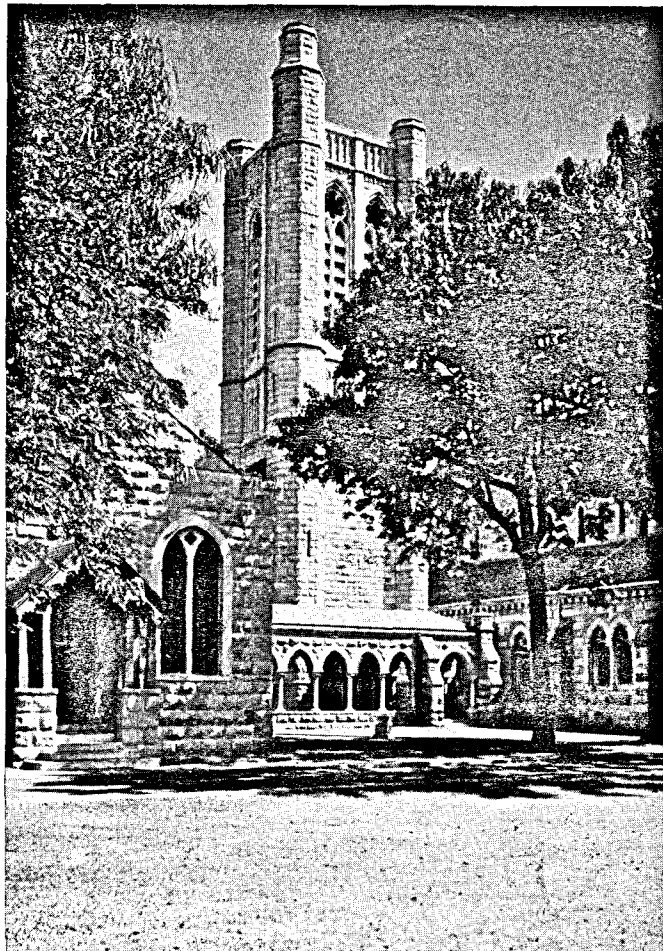
This is a story of what happens when those funny little things, the red side of the duplex envelopes, are filled. Without missionary support there could be little work for Christ on these amazing Islands belonging to the United States lying some two thousand miles out in the Pacific Ocean.

Behind and beneath this pictured review lies the story of lives won for the Master; lives which by the score ship out East and West, carrying the living story of Christian Churchmanship learned amidst the varying races of Occident and Orient; and lives which remain here to further that under-

standing so vital to the otherwise distracted "pacific" area.

We hope you like our pictures. We hope you feel, with us, that these few glimpses of the work on the Hawaiian Islands reveal something tremendously essential to the advancement of the Kingdom of God. We hope many of you can come to see us, and hear the magic of the word aloha, which gives such a warmth of greeting and such an atmosphere of friendliness, coming, as we are told, from Adonai, one of the Hebrew words for God.

And so, as the word means love, we send you our aloha.



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St. Andrew's Cathedral

A LANDMARK OF BEAUTY AND HISTORICAL INTEREST IN HONOLULU

By THE RT. REV. S. HARRINGTON LITTELL, S. T. D.

Fifth Bishop of Honolulu

Printed by Courtesy of "Paradise of the Pacific"

Seventy years ago in March, the morning newspaper of Honolulu contained this item: "We are informed by the official Gazette that the corner stone of the new Reformed Catholic Cathedral, on Emma Place, will be laid by His Majesty the King on Tuesday next, at 12 o'clock noon. It is to be known as the Cathedral of St. Andrew, and is designed as a monument to the memory of the late Kamehameha IV."

Why to the memory of Kamehameha IV? Because to him and even more to his Queen, Emma, is the founding of St. Andrew's Cathedral due—the center of the spiritual, educational, and medical work of the Anglican Communion in Hawaii. The inauguration and development of the Episcopal Church in the Territory contains many dramatic features. Prince Liholiho, afterwards the fourth Kamehameha, accompanied Dr. G. P. Judd in the memorable visit to England in 1850. The Prince was deeply impressed with "the stately beauties of Westminster Abbey and the ancient ritual of the Church of England." Devout in spirit, interested in lessons from history,

fluent in both the Hawaiian and English languages, familiar with Tennyson, Longfellow, Kingsley and other contemporary writers, the Prince "set himself to the serious task of translating the Book of Common Prayer" into Hawaiian.

Soon after ascending the throne, the King, and Queen Emma who had visited both the United States and England in 1860, wrote to Queen Victoria to assist them in approaching the Archbishop of Canterbury with a request to send a bishop to the Islands. The King "proposed to make the Bishop preceptor to the Crown Prince," then a child of four years. These invitations led to the founding of the English Church Mission in Hawaii. On the arrival of the Bishop, Thomas Nettleship Staley, a cultured English gentleman of Cambridge University, in 1862, the King's classic translation of the prayer book was already in the hands of the printer. The preface, written by the King himself, is a notable statement of the Christian religion, with earnest commendation of it to his people.

We may mention three or four immediate

contributions of importance to the life of Hawaii made by the new Mission founded under the auspices of the royal family. First, there was a new emphasis upon devout and reverent worship. The historian tells us how deep was the impression made upon Hawaiians, not only by the stately ceremonial with its colorful vestments and inspiring music, but also by the teaching and instructional value which the outward ceremony conveyed. *The Friend* of May 1935 tells of the first Christmas observance after the arrival of Bishop Staley: "It was a new thing to have Choral Evensong on Christmas Eve, the Church aglow with all the King's silver candelabra; to chant the Hawaiian Litany and Christmas hymns with a full choir; to celebrate Holy Communion at midnight; and then to form in procession with torchlights and wind slowly through the narrow lanes of the Honolulu of 1862, stopping now and then to sing carols and offer prayer, and ending up at the palace with crowds following and 'picking up the tunes, if not the words.' Although still suffering from the loss of their son Albert



St. Andrew's Cathedral from Queen Emma Square (left) Parke Memorial Chapel (right)

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Edward, the King and Queen could at least take comfort that the blessing of these ancient ceremonies was come to their native land. * * * Even the King, it seems, walked 'in the choral procession at midnight, hymning the Nativity of the Babe of Bethlehem.'"

For forty years the New England missionaries had striven, and successfully, to teach the Hawaiians to sing the standard Christian hymns. We quote again: "With the coming, however, of the Church of England and the introduction of the stately music of that Church, a fresh musical impulse was given. The Easter Service the following year [1863] burst forth in all the glory of the grand choral Celebration, with Mendelssohn's Kyrie, the Agnus Dei, and the Gloria in Excelsis from Mozart's Twelfth Mass. The service was striking, and beautifully sung by the choir * * *."

"Enjoying the full and official support of royalty, the Mission started under the most favorable auspices. A splendid site was given the Bishop for his work. A school for boys was at once started 'where from an early age they could be established in the full Gospel Faith, and also in the English language.' The first name of the school—St. Alban's College—was changed in 1872 at the suggestion of Kamehameha V to Iolani, meaning 'flying high'."

The beautiful Cathedral, of which the cornerstone was laid just seventy years ago, now adorns the center of the city, next to Washington Place the residence of the Governor. It stands on ground given to Bishop Staley in those early days; so also do the Bishop's House and the diocesan School for Girls, St. Andrew's Priory. The Priory was founded in 1867 on the arrival of three Sisters, specially sent from England to teach Hawaiian girls. Soon the Bishop brought out Nursing Sisters, who inaugu-

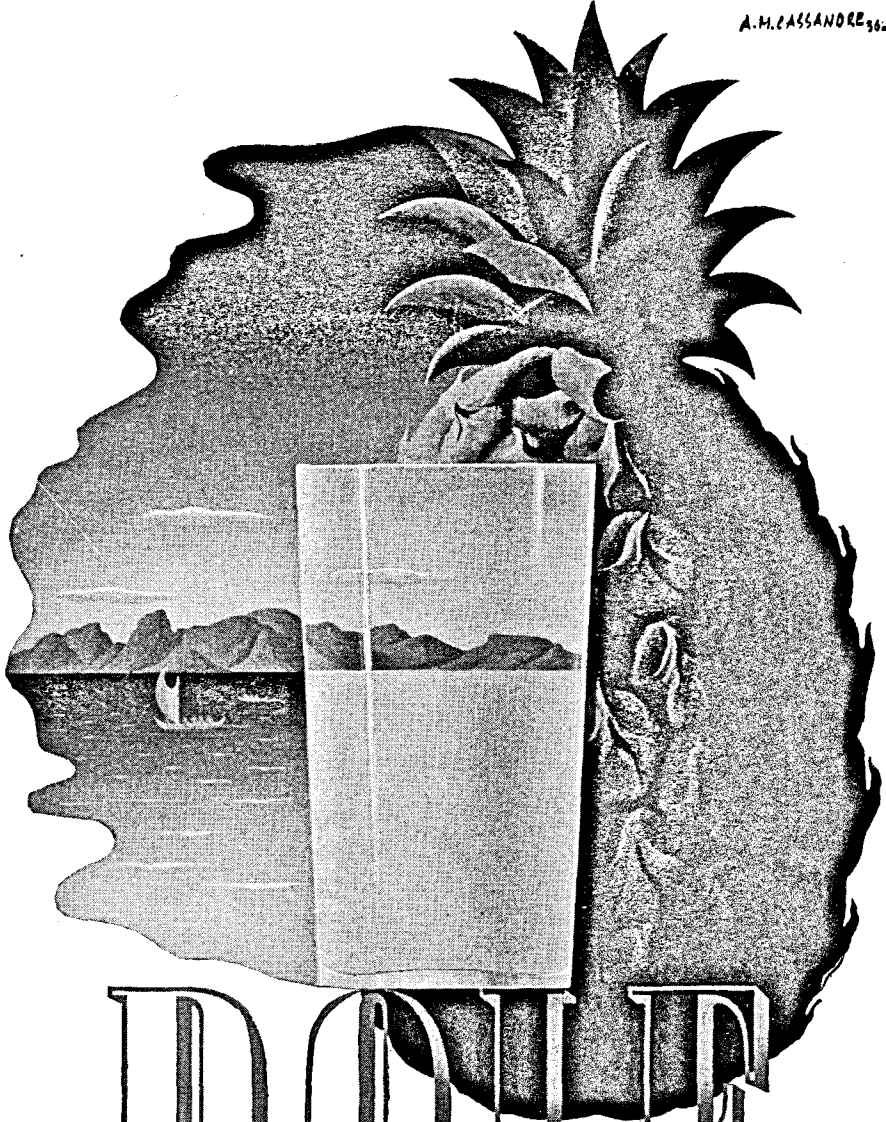
rated what we now call public health and welfare work. Two of these had worked with Florence Nightingale in the Crimea. They assisted Queen Emma in nursing the sick in their homes, and in developing sanitary and hygienic measures, which were greatly needed.

In 1902, after forty years of difficult pioneer work under Bishop Staley and his successor Alfred Willis, following the annexation of the Islands to the United States, the English Church handed over the entire Mission, which by that time was well established on the other islands as well as on Oahu, to the American Episcopal Church, which has carried it on under the direction of the three succeeding Bishops, Restarick, LaMothe, and the present Bishop, Littell.

This year the Church is observing the 75th anniversary of the coming of the Anglican Communion to Hawaii, and the 70th anniversary of St. Andrew's Cathedral.

I may well end with a quotation from an outstanding missionary, of another ecclesiastical allegiance, now residing in Hawaii, Dr. Sidney Gulick, who says: "The value of the work carried on by the Episcopal Church in helping to build a homogeneous people in these Islands will be evident to those who consider the steady emphasis of the Episcopal service in the indoctrination of its members in the fundamentals of the Christian faith, in the practice of the type of piety which it cultivates, and in the emphasis in both thought and practice of interracial equality."

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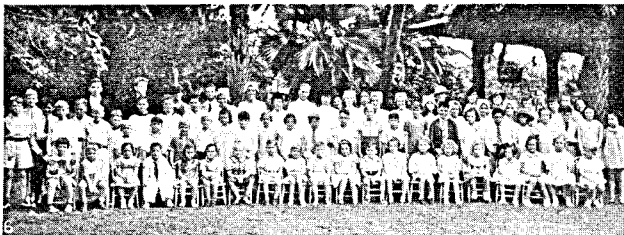
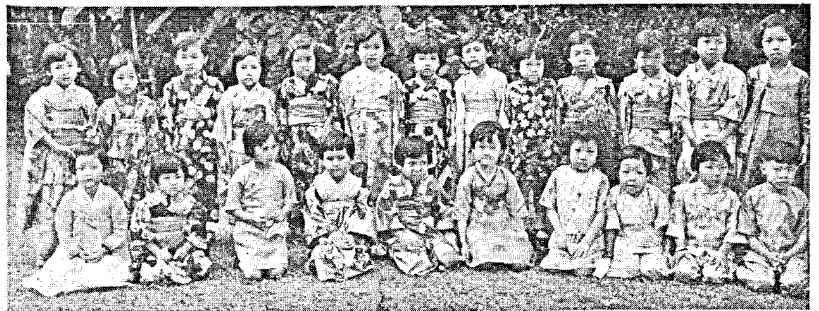
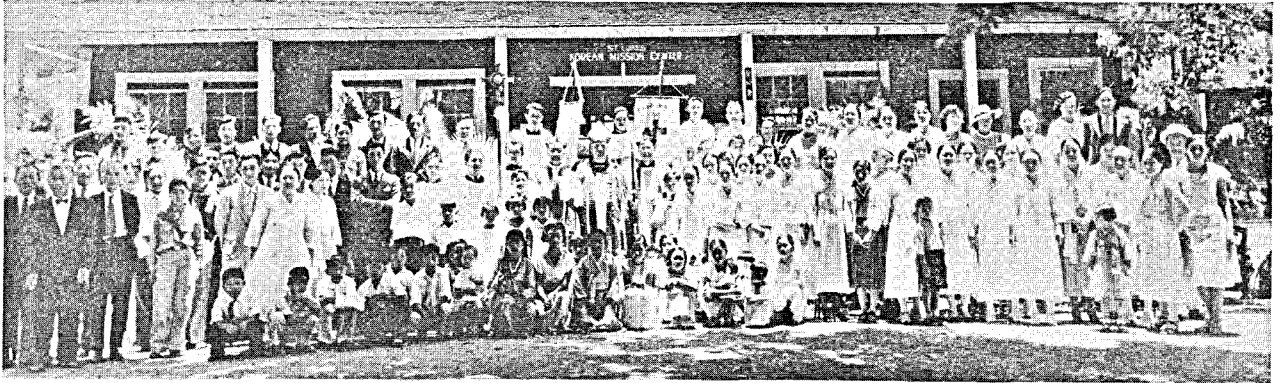
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On the Island of Oahu

IN THE CITY OF HONOLULU



1—THE ONLY KOREAN CONGREGATION IN HAWAII, using joyfully seven days a week a totally inadequate building. 2—CHINESE ST. ELIZABETH'S Mission Church and Day Kindergarten, Honolulu. 3—CHINESE, JAPANESE, and KOREAN Children in native costume, all dressed up and glad to stay at St. Elizabeth's Kindergarten. 4—Young married FELLOWSHIP GROUP of ST. PETER'S CHINESE Church. 5—BOY SCOUTS of St. Peter's, sponsored by opposite group. 6 & 7—Church School and Junior Choir of ST. CLEMENT'S Parish, Honolulu, ready to use their new parish House this September.

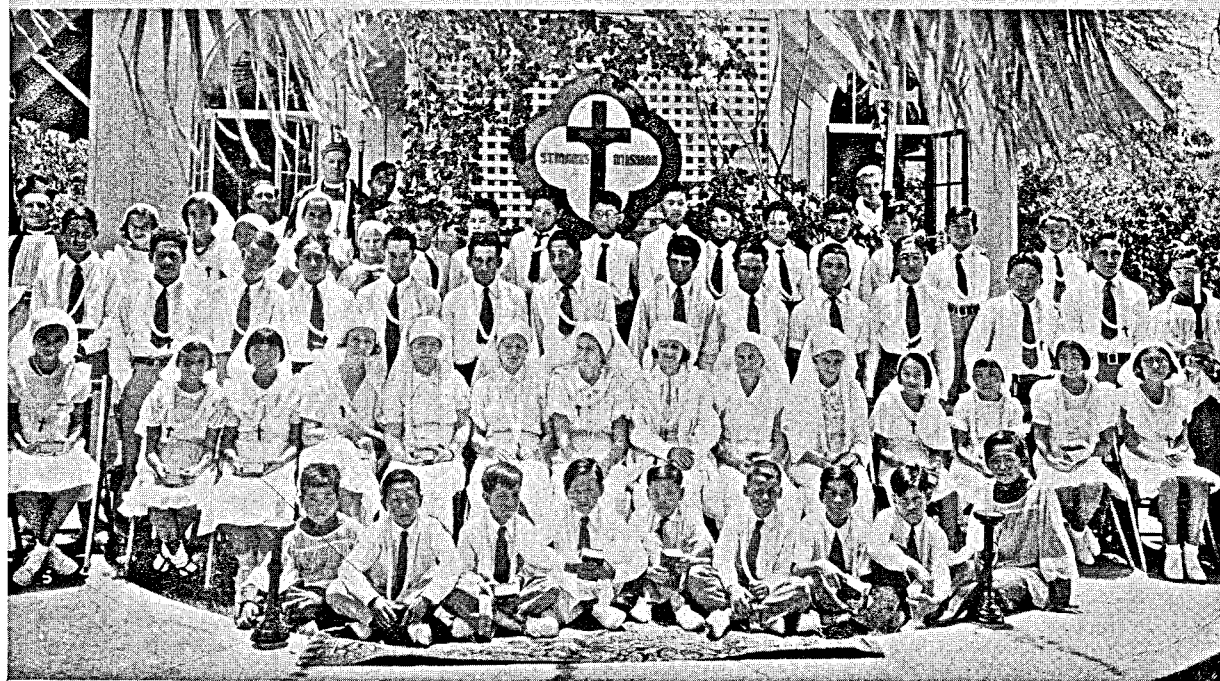
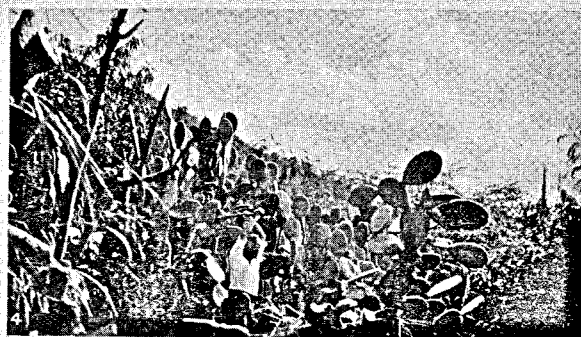
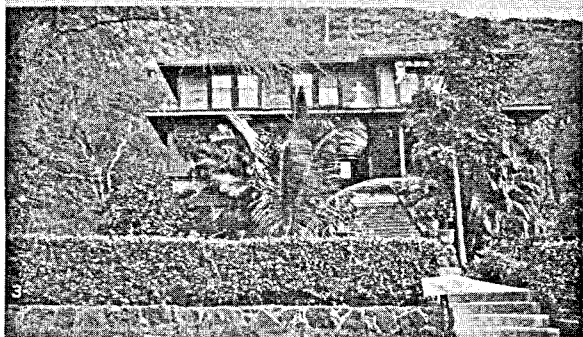
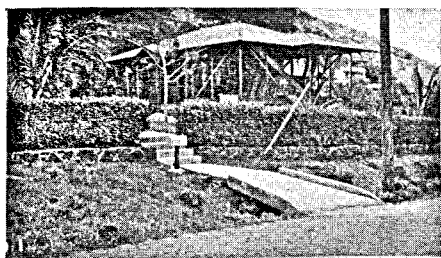
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Flashlights of Racial Missions in Honolulu



1—The NEW VICARAGE of Good Samaritan Mission, Honolulu, in process of construction. 2—A BUNCH OF ANIMATED DOLLS at Holy Trinity Japanese Mission, Honolulu. 3 & 4—Mission of the Good Samaritan, Honolulu, where the Vicar, the Rev. B. S. Ikezawa, takes a healthy swing at cactus in the backyard and sin in the front. 5—A CONFIRMATION CLASS OF 50 of all races at St. Mark's Mission, Honolulu. Father Kenneth Bray at the extreme left is the Vicar.

As this number of the Chronicle turned out to be a pictorial edition we are holding the fine articles accompanying the pictures for the October edition. Many thanks to the contributors for the ready response. We are also appreciative of the Hawaiian industries, who by special advertising, have made this edition possible.

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"The jealousies . . . of location, of different degrees of success in business, should be sunk in the general desire for the welfare of the whole"

When the Hawaiian islands were discovered by Captain Cook, sugar cane was one of the useful plants grown by the natives but it was not until 1837 that sugar became a commercial export and the amount then produced was small.

Today the economic life of the Territory of Hawaii primarily depends on sugar.

Sugar cane in Hawaii has since the early days been grown in widely scattered, frequently in isolated districts. The purchase of supplies and equipment, the sale of sugar, the maintenance of an adequate number of workers, all presented problems complicated by distance and imperfect communication and transportation facilities both between the islands themselves and between Hawaii and the nearest mainland port over two thousand miles away.

To overcome or better engage these difficulties, some fifty men met in Honolulu in March, 1882, and organized the Planters Labor and Supply Company. This was, in effect, an association of Hawaiian sugar cane farmers formed for the mutual benefit of its members.

At the end of that year, 1882, the Planters Labor and Supply Company's first annual report contained the sentence quoted in part above.

In 1895 the name of the cane farmers' organization was changed to the Hawaiian Sugar Planters Association.

That year, too, the Association started its now famed 'HSPA' Experiment Station which, without government assistance, has become one of the outstanding agricultural experiment stations in the world. Its present annual budget is approximately \$500,000. Its men, recognized ace scientists, are continually combing the world from the swamps of Africa to the jungles of New Guinea for knowledge that will further American agriculture. Its laboratories are always busy.

The 'Station' has developed new varieties of sugar cane, fought off insect invasions and plant diseases, and led the way in the applications of science in improving agricul-

tural practices. At least once each year the technologists among the Hawaiian cane farmers meet at the Experiment Station in Honolulu for several days of discussion and counsel, with free exchange of ideas and information. The knowledge of one is the knowledge of all.

An important factor in the production of Hawaiian sugar is the agency system. From the early days in the industry the various farms, scattered throughout the islands, have used agents located in Honolulu to handle their business there and on the mainland of the United States. This allows the field personnel to concentrate on growing cane and making sugar, activities in which they are experts.

There are five large agencies each handling the affairs of a group of plantations and three others which care for a single producer each. The agencies do the buying for the plantations, market their products, act as general fiscal agents, handle taxes, land matters, insurance corporation records, and furnish expert agricultural and engineering service.

The Presidents of the agencies are trustees of the Hawaiian Sugar Planters Association and directors of the California and Hawaiian Sugar Refining Corporation. This latter company is a natural step toward benefiting the welfare of the whole. Believing that cooperative marketing would be of great help, the Hawaiian cane farmers joined in acquiring and operating a sugar refinery in California. Through this means each member farm of the Hawaiian Sugar Planters Association receives the same price per ton for its sugar produced in any one year, no matter when or where it is shipped.

For more than fifty years the sugar cane farmers of Hawaii have worked together to improve cultural and milling practices, develop tools and machinery, advance scientific agriculture and improve living conditions for farm employees.

With thought of the latter the sugar industry's 'welfare of the whole' is broadened

until it becomes identical with the welfare of the Territory of Hawaii.

Approximately sixty percent of the gainfully employed in the Territory are dependent upon the growth of Hawaiian cane and the manufacture and shipment of sugar. More than one hundred thousand individuals live upon the farm properties.

The employees on Hawaiian cane farms engaged in field work receive the highest annual wages paid field workers in the entire American sugar industry. They participate in a profit sharing system through the establishment of two kinds of bonuses, both based on the individual efforts of each employee with one influenced by the daily market price of raw sugar. There is no seasonal labor.

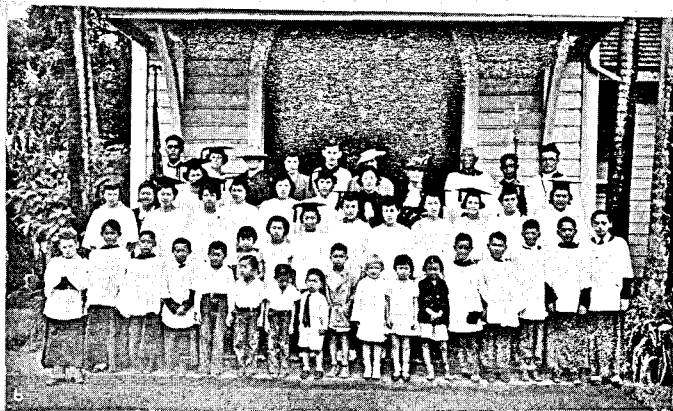
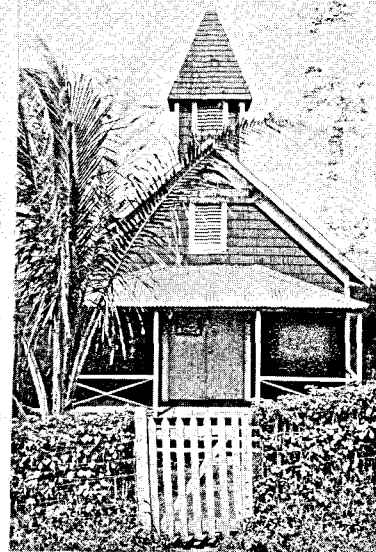
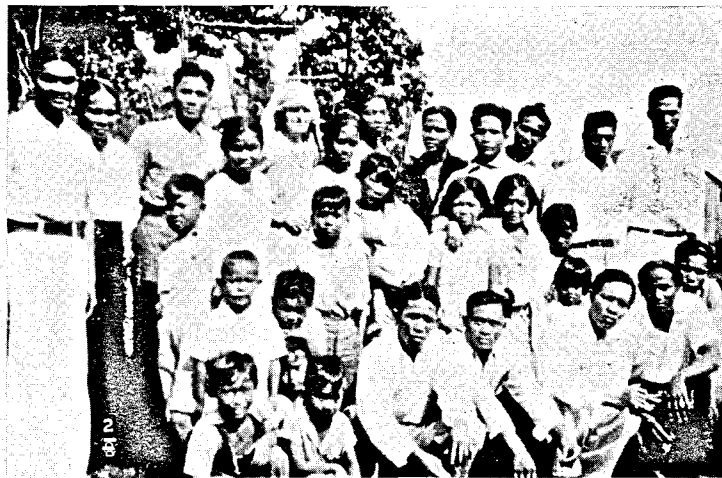
Hawaii's sugar cane workers enjoy, in addition to their monetary income, free homes for themselves and families, free fuel, free medical care and hospitalization. More than \$1,500,000 was expended during 1936 by the various farm managements upon the construction of new, and the modernization of other homes for employees. A total of more than \$3,000,000 was invested during 1936 in items directly affecting and benefiting the living conditions and social activities of Hawaii's sugar cane farm workers. Schools for their children are free and on a par with public schools in all other sections of the United States.

Working together to promote the common good of the whole has been the lifetime business experience of the men of the Hawaiian sugar industry. That the 'common good' has come to mean the good of all the Territory of Hawaii has not changed the thought, "The jealousies . . . of location, of different degrees of success in business, should be sunk in the general desire for the welfare of the whole."

That phrase is not merely the expression of a social philosophy. Rather it tells the tested and proven economic practice, for fifty years past, of the trustees of the sugar industry in the Territory of Hawaii. U. S. A.—Adv.

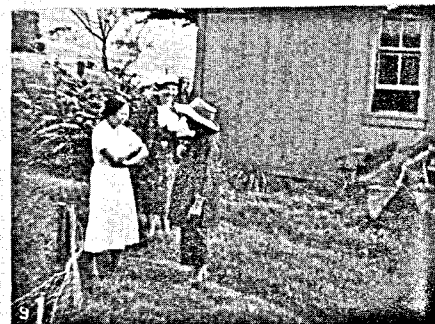
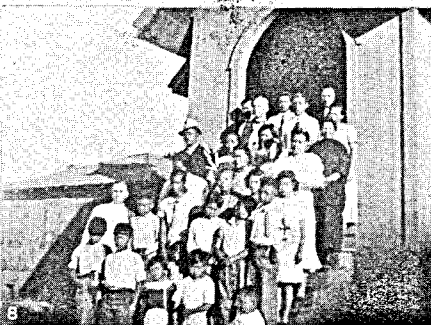
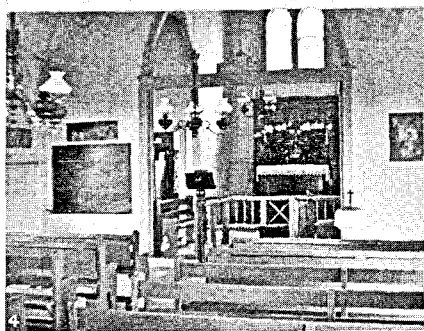
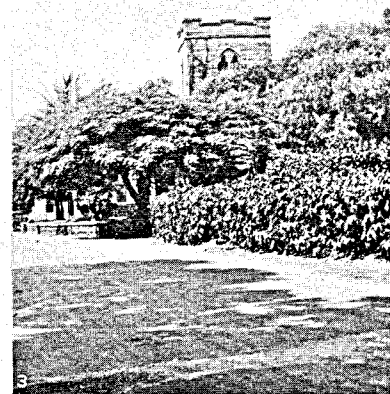
On the Island of Hawaii

THE "BIG ISLAND" WHERE THE CHURCH WORK IS MORE ACTIVE THAN THE FAMED VOLCANOES



1—THE BISHOP visits some Filipino communicants in a cane field. "Our Bishop too good", says one boy. "He remember me, he's a good guy". 2—Another group under the Church Army at an early morning service in one of the plantation camps near Paauilo, Hawaii. 3—Filipino communicants of the Hamakua Coast, with Mrs. Benson, Capt. Oliphant, Capt. Davey of London, and Capt. Benson, all of Church Army, and the Ven. James Walker, Archdeacon of Hawaii. 4—Church Army Mission at Papaaloa is the center of vast activity. 5—Interior of ST. AUGUSTINE'S, Kohala, the home base of the much-traveling Archdeacon Walker. 6—What they think of the race question at Holy Apostles, Hilo. This choir, with a few added, include 14 Caucasian, 13 Japanese, 12 Chinese, 4 Hawaiian, 1 Portuguese, and 1 Korean.

On the Island of Maui



1—Interior of GOOD SHEPHERD, Wailuku. 2—Where the Rev. and Mrs. C. Fletcher Howe live. 3—Even the tower of the Good Shepherd grows on Maui. 4 & 5—On the mountain side of Haleakala is ST. JOHN'S, Kula. Interior (left), part of congregation (right). 6—The first Church building, dedicated in 1866 at Wailuku, now used as a parish house. 7 & 8—The mother of the Mission, and only resident worker, is Mrs. Y. C. Shim, widow of the former priest-in-charge and founder. Arrow marks Mrs. Shim. 9—Dora Shim, her daughter, with Mrs. Howe and a Chinese member.

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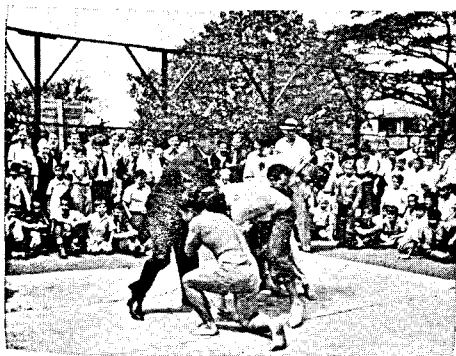
On the Island of Molokai

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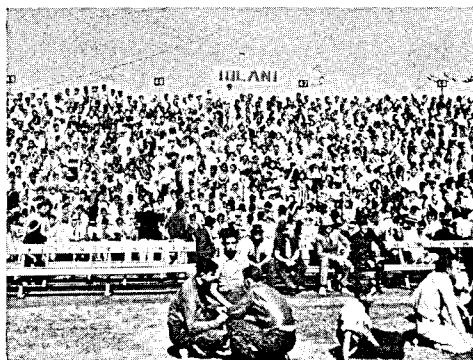


1—Prize-winning mothers at the birthday party who had the heaviest babies in their nationality class. (Left to right), Caucasian, Hawaiian, mixed nationalities, Japanese, and Filipino. 2—Some parents and babies at the annual Easter Day party for all babies born the previous year. 3—What a LAYMAN has done at St. Paul's Mission, Maunaloa. Mr. Andrew Otani, layreader, and his Japanese Sunday School. 4—POI-POUNDING, guaranteed to develop arm and shoulder muscles. 5—Three Hawaiian Hospital attendants or 'kokuas' (literally helpers, from kokua, to help).

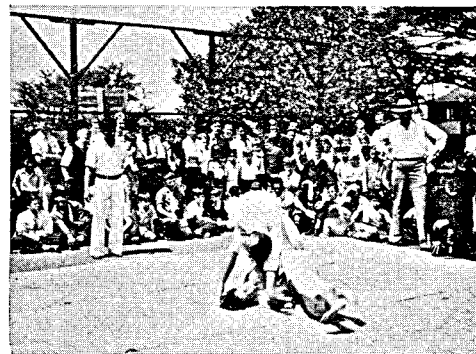
THREE SIDE-LIGHTS FROM IOLANI SCHOOL FOR BOYS, HONOLULU



Father Bray, Director of athletics at Iolani School for Boys, takes a hand in a wrestling bout.



"We want a touchdown", says the Iolani rooting section. They got a bunch of them last Fall.



Try and find Headmaster Stone of Iolani. "Just try and tackle me", says he.

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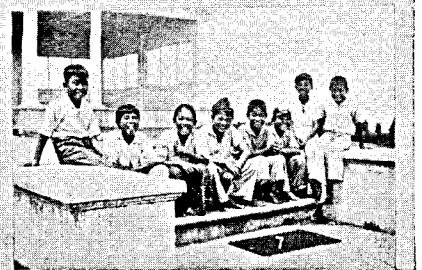
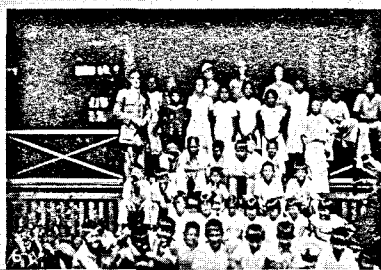
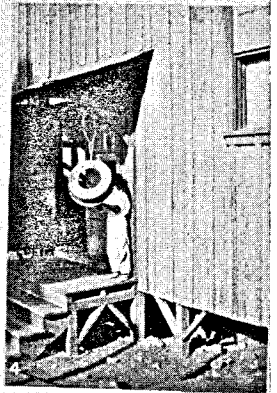
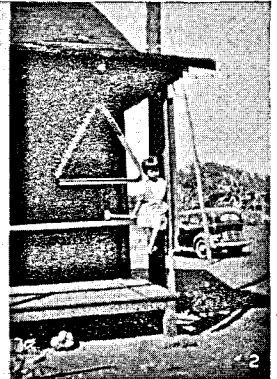
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On the Island of Kauai

THIS "GARDEN ISLAND" HAS GROWN IN GRACE AS WELL AS TROPICAL VERDURE AND SUGAR CANE



1—EVERY RACE IS HAPPY at All Saints' Church, Kapaa, island of Kauai. 2—This bell summons Filipino children to service. 3—Having your picture 'took' is a very solemn occasion with the children of the Kindergarten of ALL SAINTS', Kapaa. 4—While this bell brings Japanese, both missions of the Church Army at Eleele, on West Kauai. 5-6-7—Results of the summons at EMMANUEL MISSION, Eleele, Kauai: (left to right) a typical girls' group, vacation school, and boys' organization, under the Church Army



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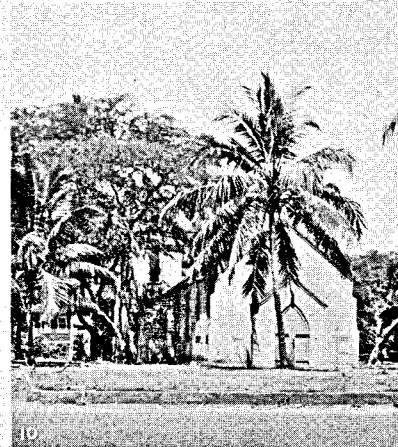
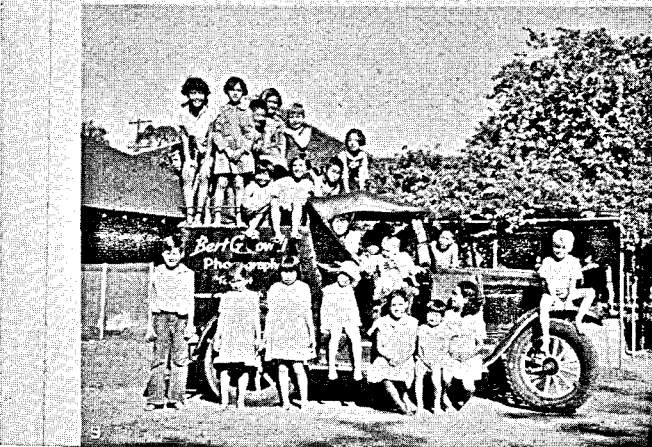
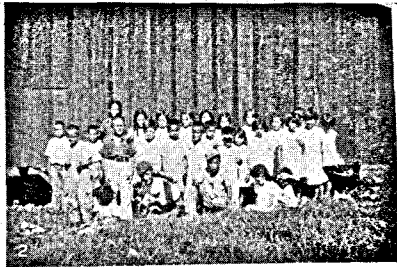
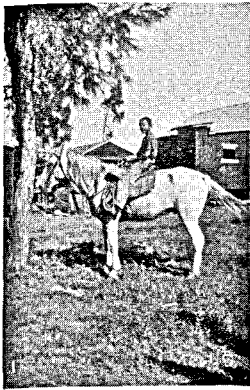
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Snapshots From Most Everywhere



1—Riding to Church at the call of the Church Army, Kohala, at the northern end of Hawaii. 2—Vacation School of Church Army at Kohala. 3—Group of children at Makapala. 4—Church Army boys at Makapala. 5—A real Hawaiian congregation on Oahu. 6—Jeannette Macdonald and Gene Raymond envy Helen Kelikoa and her grass skirt. The leis were made by the children of St. Mary's Home. 7—St. Mary's youngsters take a swim. 8—Chapter House of the Order of the Good Samaritan, where the Rev. J. Lamb Doty, Missionary-at-large (Honolulu), centers his ministry of healing. 9—St. Mary's children "take" the photographer's auto. 10—Picturesque Holy Innocents' Church, Lahaina, Maui.

WHERE IS HAWAII?

The other day a letter came addressed in this manner: "The Very Rev. William Ault, Honolulu, Pacific Ocean."

As Dean Ault of St. Andrew's Cathedral has lived in Honolulu the best part of a life-time the post office had no difficulty,

but for the information of the writer we add that Honolulu is a city on the island of Oahu and Oahu is one of the islands of the Hawaiian group, known in postal terminology as the Territory of Hawaii, or just Hawaii.

Here is another good one told by a well-

known citizen: "When I was in Chicago I bought some articles and asked the clerk to mail them back here. She was gone a long time, returning with this information, 'The postage is more than usual as this package goes by boat to Manila and is sent up to Honolulu by truck.'" What a truck!

Hawaii of the Seventies

The lovely Hawaiian women wore these ancient holokus at a recent entertainment of the Iolani Guild of the Hawaiian Congregation of St. Andrew's Cathedral, Honolulu. This Guild is liable to charm—and make money as well—with a gorgeous luau, (this is something to eat), or a spectacular hula, (this is something danced and how beautiful a real hula is?), and here it was a holoku, (which is obviously something to wear).

We would not have had this garment as a part of Hawaii had not the stern Puritan missionaries of 1820 been shocked by the scanty clothing of the native women. They saw the kikepa, a tapa cloth wound toga-wise from shoulder to knee, and quite an adequate semi-tropical covering, but that bare shoulder was too much for them, and as for the knees—shades of Jonathan Edwards! So they immediately clothed the native women in a truly enveloping garment, the mother Hubbard. Here is evolution before our eyes; the holoku, a word meaning "covering everything", ankles included, resulted.

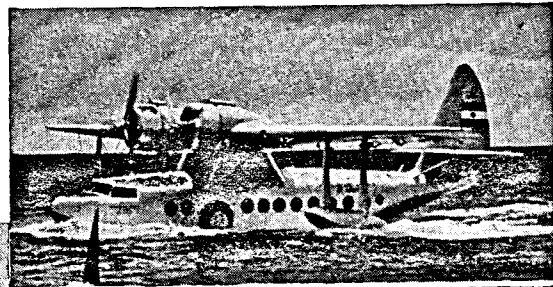
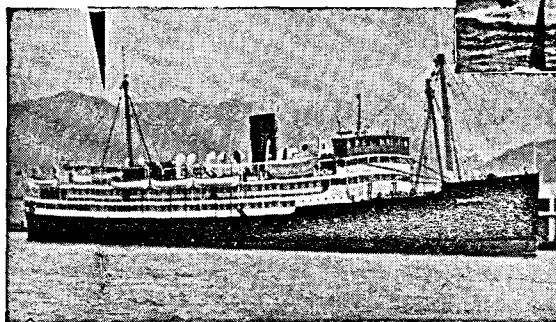
Here is a very brief description of these old garments which are owned by residents of Honolulu. Left to right (1) A brocaded black silk shantung holoku; the Chinese shawl of yellow being formerly the property of Queen Emma. (2) A figured foulard holoku with huge puffs on mutton sleeves, topped by a poke bonnet of straw made from sugar cane flowers. (3) Seated. The high collar of this holoku was the mode of that day. (4) An afternoon frock of the holoku type. (5) A figured organdy holoku. The Spanish shawl once graced the royal shoulders of Princess Ruth Keelikolani.



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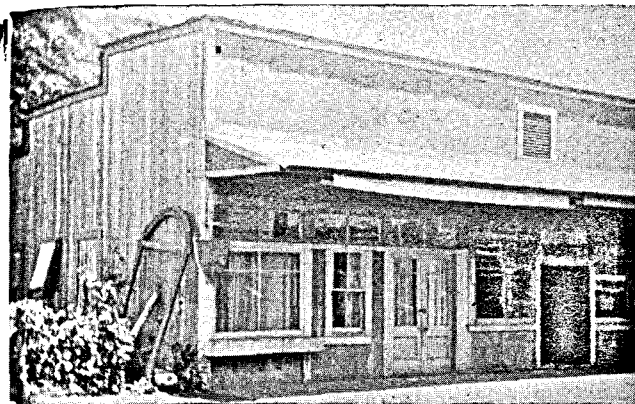


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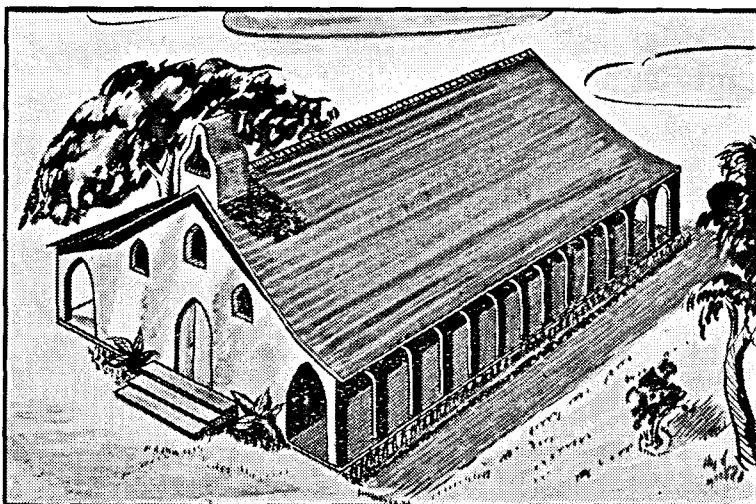
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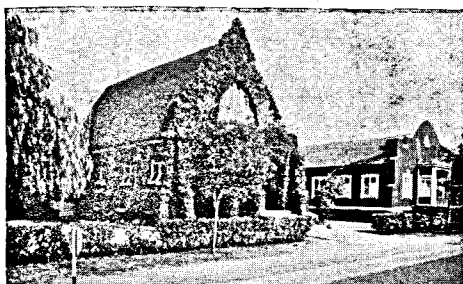
WINDWARD OAHU VENTURE



The Congregation of St. Stephen-in-the-Fields—and you ought to see the miles of cane fields—located 35 miles from Honolulu on Windward Oahu has used this store building for worship, but the former pool room and barber shop is no longer adequate.



This energetic congregation amidst a rural population of 10,000 souls, now proposes to erect this new building. \$1250 has been raised against an estimated cost of \$6000.



Epiphany Mission, Honolulu

The Hawaiian Church Chronicle, or Missions in Action, will come to you every month telling of Christ in Hawaii if you send your name and address to

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May Day at St. Andrew's Priory

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The Minuet—danced by the 8th grade of the St. Andrew's Priory School, Honolulu, before the May Day Queen during the Priory celebration of Lei Day, 1937. The Queen is elected by the student body, and must be of Hawaiian ancestry. Her attendants must also be Hawaiian. The flowers used were of all kinds, roses, hibiscus, day lilies, white lilies, oleander, etc. The girls made their own wreaths.

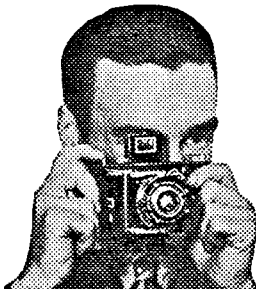
The six foremost couples, reading from left to right, are: Helen Ochida, Japanese; Dorothy MacIntosh, Caucasian; Priscilla Bate, Caucasian; Lucy MacFarlane, part-Hawaiian; Mabel Hasebe, Japanese; Evelyn Pang, Chinese-Hawaiian; Eleanor Johnson, part-Hawaiian; Edith Robertson, Caucasian; Sally Black, Caucasian; Eleanor Min, Chinese; Dorothy Wegesend, Caucasian; and Gloria Ligot, Filipino. Many nationalities are represented in the background, including Korean.

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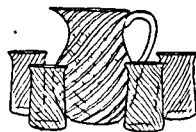
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