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# 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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Captain Henry Hamilton, Eleele, Kauai.  
1932

Captain John Oliphant, Paauilo, Hawaii.  
1932

Captain Denis Smith, Kohala, Hawaii.  
1936

Captain Harold Wilmot Smith, Eleele,  
Kauai. 1936

# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXVII.

HONOLULU, HAWAII, OCTOBER, 1937

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Successor to the Anglican Church Chronicle

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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### CALENDAR

October 3—19th Sunday after Trinity  
October 10—20th Sunday after Trinity  
October 17—21st Sunday after Trinity  
October 18—St. Luke  
October 24—22nd Sunday after Trinity  
October 28—St. Simon and St. Jude  
October 31—23rd Sunday after Trinity  
November 1—All Saints

## Young People of Hawaii Take Off Their Coats

### Plan and Play Together in Friendly Freedom

Eighty-one young people from twelve of the parishes and missions on the Island of Oahu met at a charming recreational center of the Y. M. C. A. some forty miles over the Island from Honolulu for a three-day conference of their common work during the Labor Day week end. An atmosphere of cheerful friendliness, backed by a sincere enthusiasm, pervaded both the play and discussion periods. One just has to look at the picture of a part of the group to know they are the sons and daughters of most of the races on the Island. This was the ninth annual Y. P. F. conference.

The program was so planned as to give equal opportunities for worship, recreation, and study. The early celebrations of the Eucharist on both Sunday and Monday mornings were moments of inspiration and close communion with Christ and with one another. With the rays of the setting sun shining upon our outdoor chapel, evensong took on a more quiet and beautiful significance. The soft breeze that blew through the pine trees seemed to take our souls and lift them up to the presence of God.

There was a spirit of gayety and lively participation in wholesome fellowship during recreation hours. Sarah Horswell ably led the group in social games or organized teams competing with one another in baseball and volleyball. Others took to swimming, hiking, or paddle tennis.

The conference this year centered around the three I's—Interest, Increase and Influence. The topics were introduced by adult speakers after which one of the young people took the chair and led in the discussion.

### Need of Adequate Program Stressed

Discussion on the theme of the conference opened with a short presentation of the topic "How can the Young People be made more interested in the Church?" by Miss K. Ledgard. One of the main points brought out was that religion to be effectual must be habitual. It is easier to interest a young child but as he

grows older, the church must provide an adequate program which will give him something which he can grasp if it wants to hold his interest. The years between fifteen and eighteen are the most difficult. It is characterized as an age of doubt and reasoning. If young people of this age are not given a definite and specific part in the Church's program, they are gradually going to drift away.

Thelma Elderts led the discussion following the presentation by Miss Ledgard. It was pointed out first, that young people are not often interested in the church because it is too much of a one-sided affair; that is, not enough social contacts with other young people in true and living fellowship. Secondly, there is not enough publicity of church affairs, and therefore young people are not informed and consequently not interested.

Thirdly, young people feel that there should be closer relationship between the priest and young people's group. The young people want to discuss very frankly the religious life but because of shyness or some other reason refrain from so doing with the priest. It is up to the young people to go to their spiritual advisors and also for this advisor to know and to be interested in each of his people as an individual. A question was asked about sermons. It was generally agreed that young people want sermons to be short and to the point, and vitally concerned with their lives.

### Evening Program

In the evening discussion group, Captain Roberts of the Church Army presented the topic "How can the young people help to increase the fellowship in the diocese?" The type of fellowship we strive for is Christian fellowship. A feeling of being free to open out the heart to everyone, which goes back to our own personal religion. Captain Roberts mentioned Paul who first persecuted the Christians, then after his conversion worked earnestly and faithfully for Christ. That changed feeling in the heart that draws people is the conversion every Christian should feel. Before a Christian can have fellowship with

others he must first have fellowship with Christ. A development of the inner life then is the first requirement. If each Christian drew another person within a lifetime every one will be a Christian.

The discussion was led by Bill Brown. It seems that there were no conclusions drawn from the opinions young people offered. The discussion was more or less side tracked when it centered on whether young people should have a social life together with their religious life or separately. One argument was that the social activities attracted young people and brought them into the church through that channel. When the young people did not get anywhere with the discussion the clergy were called in to offer their opinions. Father Taft aptly summarized the question by saying that since life is so complex we cannot put it into departments, that is, we cannot say, this is the religious life and this is the social life unconnected with anything else. For Christians the whole of life should be a religious life and everything a Christian does should be for the Glory of God.

#### Power of Individual Influence

The topic "How can the Young People be of influence in the Church?" was presented by Father Taft. We saw that there were two distinct types of influences; one is the quiet and unseen, the

other is the obvious and shows its results. The first comes through the sacraments, prayers and meditation. The other through actual working of the human being upon other human beings. In influencing other people we must have a foundation, that is, a spiritual background that is found in the teachings of the Church.

Examples given during the discussion were mostly individual. Influence pervades through all the contacts of life. There were examples given of the influence of church school teachers, of parents, of the church in the community, and of service near the altar. Many factors work together to produce what would seem to be the work of one person. One is the example of a young person who had been baptized, then was a Christian Scientist for seven years. She met a companion who took her to the Episcopal Church and there she found what she wanted. From this example one can realize the hidden influence of the sacrament of baptism, then after seven years, the influence of the companion, the church building and furniture, the peace, quiet, and spirituality of being close to the altar, all had its effect on the girl.

#### A Truck Had a Share

Ernest Miwa acted as general chairman

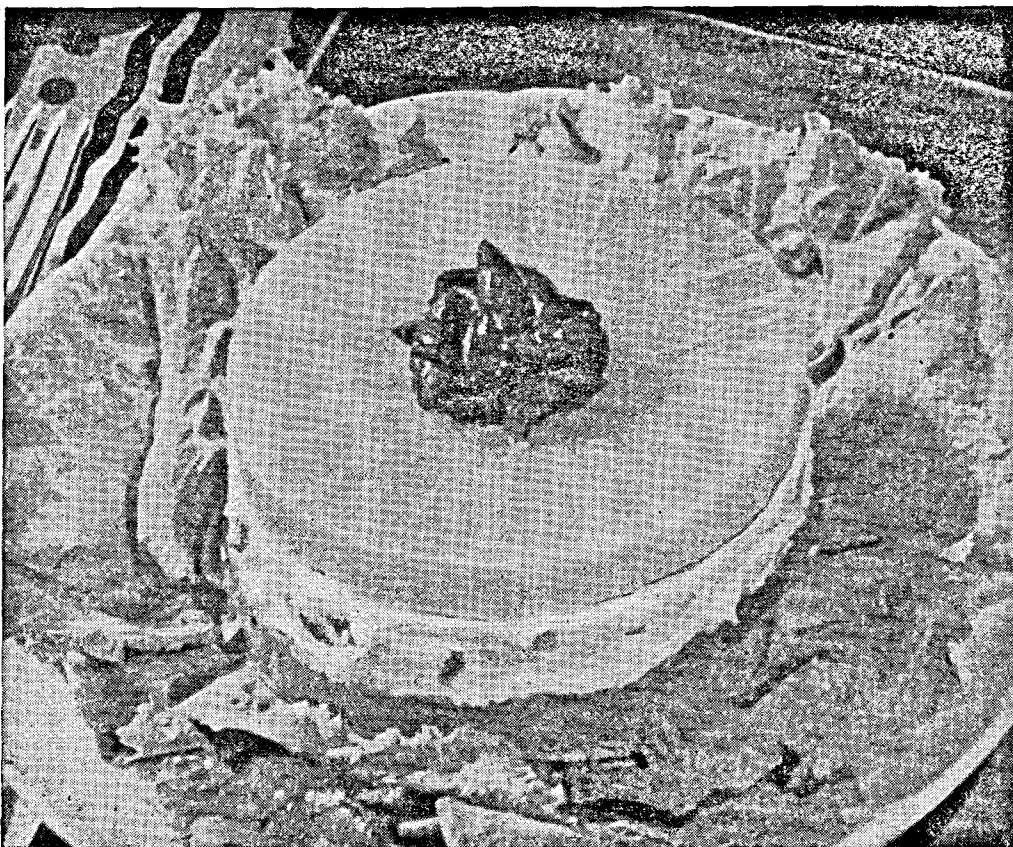
arranging for the conference with the cooperation of Herbert Chang in charge of the program; Sarah Horswell, recreation; Amy Richardson, publicity; Don Kellerman and Thelma Elderts transportation; Charles MacClean and Fred Clausen, registration. The Reverend C. W. Nelson acted as chaplain. Miss K. Ledgard was dean of women.

A large number of the group came and went in a huge truck which did not break any speed limits or miss any bumps, yet seemed to add a lot of fun to the fine fellowship which seemed the special characteristic of this conference.

#### ACKNOWLEDGEMENTS

Acknowledgement is made here of gifts and subscriptions to the Hawaiian Church Chronicle for two months, from August 1st to September 20th. Where the amount is not mentioned, it is \$1.00.

Miss Harriet Neal; Miss N. R. Wallace; Mrs. H. Holt, \$5.00; Rev. J. Lamb Doty, \$5.00; N. G. N. Boissier; Mrs. Arthur A. Greene, \$2.00; "A Friend", \$2.00; Miss Anna L. George; Mrs. Theodore Vredenberg, \$4.00; Miss Isabelle Hodgson; Miss J. M. Barnard, \$2.00; Mrs. Bert D. Chilson; Sister Clara, \$2.00; Mrs. C. B. Franks, \$2.00; Mr. Penrose Morris, \$2.00; Mrs. G. H. Clune, \$2.00; Mrs. Elizabeth M. Ling.



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### WHY A CHURCH BUILDING AT ST. STEPHENS-IN-THE-FIELDS, WAIALUA

The question has been asked by several people why a church building is needed at St. Stephens-in-the-Fields, Waialua. Why can't the little congregation there be satisfied with the quarters they have?

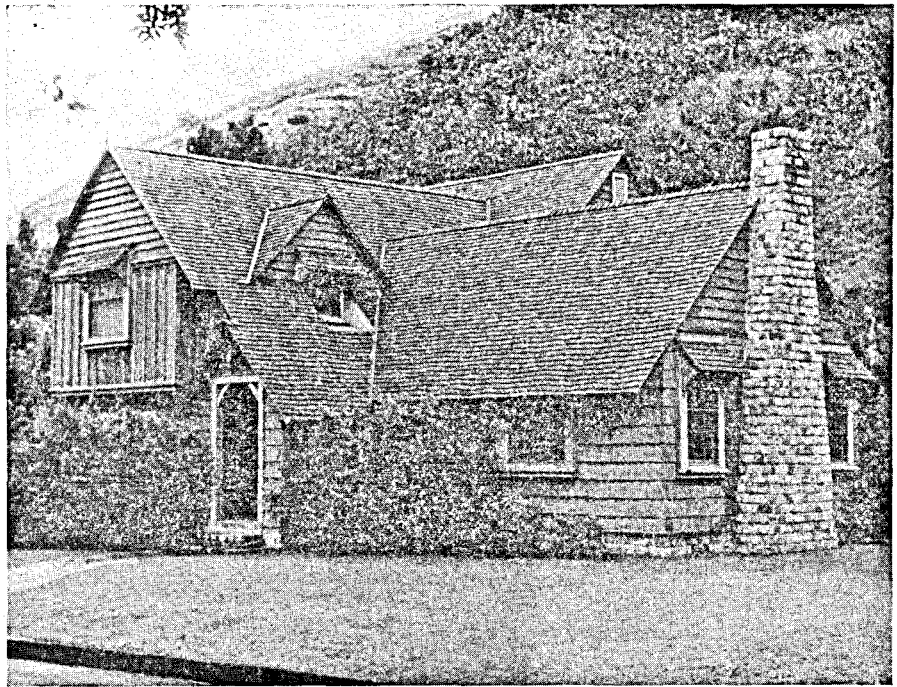
Many answers can be given to these questions, some of them selfish and some of them Christian. I shall attempt to give an answer to the question, and look at it from a point of view which some have neglected to see. In a few words the answer is, "We must have it if the work of the church is to go ahead in Waialua." Probably the most outstanding work to be done in that district is the conversion of the Orientals. The Oriental mind requires a "front." Beauty and that which stands out against the drabness of everyday life is a thing which he expects to find in a house of God.

The Buddhist priests with their Buddhist shrines and temples take great pleasure in pointing out to their people that the Christians must have a very low regard for their God when they are willing to allow Him to continue to dwell in a hovel. From their point of view it is an excellent point, and has a telling affect on the minds of those young Orientals who have a leaning toward the Christian Faith. Go to their shrines and temples, and note the effort made by them to attempt to have them fitting places for a dwelling place for the deity. Then turn to the next to the last page of the September issue of The Hawaiian Church Chronicle and note the ex-barbershop and pool room in which we pray the true God to come to us.

At Christmas we think, with horror, of the fact that our Lord and Saviour had to be born in a hovel, and indignation rises up in our minds for those who permitted that act in Bethlehem. Are we not acting likewise when we willingly allow Him to continue to come to us in the Holy Eucharist at an altar placed in a hovel when, except for our indifference, we could erect a proper temple for Him and for the worship of Him.

### WAR BRINGS ONE BLESSING

Prof. and Mrs. Donald Roberts and their family have arrived in Honolulu to stay for this school year. Prof. Roberts, who is head of the department of history in St. John's University, Shanghai, is teaching at Iolani School. Iolani and the diocese of Honolulu are most grateful to New York for sending him here since it is impossible for him to return to his regular work.



This is the new Rectory of St. Clement's Church, Honolulu, purchased on Sept. 9th. It is located on the slopes of Mount Tantalus and up Manoa Valley, just a mile from the Church which is at the entrance to the Valley. If one went ti-leaf sliding (our Hawaiian combination ski and toboggan sport) on the sides of Tantalus he might land right on the Rectory roof. This is the second step by this vigorous parish to renew the entire physical plant, the new parish house being used for the first time this month.

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## Past, Present and Future of Iolani

## JAPANESE MISSION SURVIVING CANNING SEASON

On September 1 Iolani School for Boys opened its doors for its 76th year, having rounded out a full three-quarters of a century of useful missionary service in the Hawaiian Islands. Such service has not been confined to the people of any particular race, but to all the racial groups of the Hawaiian Islands and to many students from China, Japan and Korea who have come to the islands to pursue western learning. And many are the Hawaiian boys and white boys who had their early training at Iolani, and who today are outstanding figures in the community. And like all schools with long histories, Iolani's graduates have gone out to all parts of the world, and are today found in widely separated parts of the world—England, South America, the mainland of the United States, China, Japan and Korea.

### Influence in China

It is interesting to speculate to what extent the destiny of the great country of China has been, and still is being, influenced by this mission school in the middle of the Pacific Ocean. For it was to Iolani School that there came in 1880 from South China a young boy who spent six years in the study of western learning under Christian influences and surroundings, and who later was to be known to the world as Dr. Sun Yat Sen, the father of the Chinese Republic and of modern China. His influence still lives in that great nation, and his work is being carried on today by a man whom he carefully chose and trained—Chiang Kai Shek. Truly does the writer in Ecclesiastes say, "In the morning sow thy seed, and in the evening withhold not thy hand."

### The Future

But it is not the past that concerns Iolani School. It is the present and the future. Here is a school that today is looked upon by the people of the Hawaiian Islands as one of the most outstanding schools scholastically in the Islands. Its graduates are accepted at the colleges and universities on the mainland that maintain the most exacting standards for admission—Harvard, Yale, the University of California, Stanford, the California Institute of Technology, the naval and military academies, to mention but a few. And from its tem-

porary, wooden buildings go its graduates adequately prepared to hold their own with the graduates of the most select schools on the mainland.

The time has come for the Church on the mainland to be aroused to the needs of this far away school for the Christian training of the youth of Hawaii. Seventy-five years of constant and uninterrupted service, and still housed in temporary buildings, with 400 students on a campus of five acres, some of which is unusable on account of its ruggedness, with insufficient space for playgrounds and athletic fields, with an endowment of less than \$10,000, and yet with a waiting list of applicants beyond the number that can be accommodated. The Church in the Islands is awakening to the splendid opportunities which the school has to offer, and the contribution which the school is ambitious to make to the youth of the Islands by sponsoring a Youth Movement Center through which it can more widely radiate its influence.

### Advance Steps Taken

Through the efforts of a diocesan committee appointed at the last convocation to plan for the commemoration of the 75th anniversary of the Church in the Hawaiian Islands, steps have been taken to secure a tract of 25 acres along the Ala Wai Canal in the Waikiki district, and it is proposed that this committee launch a financial campaign in the spring of 1938 to cover the cost of the grounds and the erection of permanent buildings, including a building to be known as the Youth Movement Center. This huge undertaking should interest not only the people of Honolulu, of this whole island and all the other islands of the Hawaiian group, but it should interest people of the Church on the mainland who are alert to the signal service to the Church and to the world at large which can be done, and is being done, by the distinctly Church school.

### A Prayer for 1937

Teach me to observe the rules of the game; teach me neither to cry for the moon nor for split milk; . . . teach me to win when I may, and if I may not win, then, above all I pray, make me a good loser. (From a prayer in a room at Sandringham College.)

Our church work at Holy Trinity Japanese Church is very quiet during the summer months. Quite a number of the Sunday school children are spending their summer vacations on the other islands or in the rural districts, which keeps them from attending the church school regularly. However, we are carrying on the Sunday school with the remaining children, new ones being added from time to time.

Mr. James Saburo Nakamura, who has been our Sunday school principal for a number of years, left for the mainland last month to enter the Seabury-Western Theological Seminary at Evanston, Ill. His work here is being ably carried on by Miss Hilda Yamamoto, member of the Palama Settlement Public Health nursing staff.

The progress in the young people's and the adult church work is temporarily halted, due to the rush of the pineapple canning season. Most of the younger members, with some of the adult group, are working at one of the three canning concerns in town. Some of them are working during the day while others are on the night shift. Work at the canneries is even carried on on Sundays.

Even with this handicap the Vestry is not at all discouraged, for they have already made plans and preparations for the after-summer work, in the church school, among the younger group along with the adult church work.

Though the work at Holy Trinity is called Japanese work, most of the members are American citizens of Japanese parentage. Thus the work at the church is carried on in the English language, except for the Sunday evening services, conducted in Japanese for the benefit of the older people.

Most of the church members are locally born people. This may be verified by the fact that three-fourths of the church vestry consist of Japanese born here in Hawaii. It is the hope of the vestry to make the young people's work the center of the church program.

The church kindergarten under the new principal, Mrs. Hilda Matsushima, commences this month. It is the hope of the vestry to have the kindergarten work among the children of non-Christian families and to pass the Christian teaching on to them.



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**SEVENTY-ONE YEARS ON MAUI**

**Church of the Good Shepherd  
A Part of the Island**

An account of the early days in the life of the Church of the Good Shepherd in Wailuku would read like the pages of a story book if it could be fully written. The rector wishes that he had the space to tell of how a well educated young man who, as Richard H. Dana had done, was taking a voyage as a sailor before the mast, and who came to be a tutor in the family of a plantation owner on the slopes of Haleakala only to become deeply interested in the Hawaiian people; of how this same young man, George B. Whipple, the brother of the late Rt. Rev. Henry B. Whipple, then Bishop of Minnesota, after he had been ordained by his brother and had returned to Maui bringing his young wife and a little Indian girl, Clara Mokomanie, who had the blood of chiefs in her veins, to found the mission in Wailuku which has since become the Church of the Good Shepherd; of how the gracious Queen Emma, accompanied by her retinue made a visit to the Mission; and of the many other incidents which have occurred during the years since that first service of the Church held in a school house on Sunday, February 25, 1866.

The mission had its ups and downs, yet it continued to live and to be a blessing in the community in which it was started so that in time it reached the point when it could assume the honorable position of being one of the three full-fledged parishes in the Missionary District of Honolulu which it now holds.

The church building erected and first used for services on Christmas Day, 1866, is still in use for Church School and for social gatherings, though it has had to give way and be moved back from its original site for the larger and finer church structure of concrete furnished with some beautiful stained-glass memorial windows and with well designed koa wood chancel and sanctuary furniture.

The original property, a gift from the King, Kamehameha V, is centrally located in the city. Those who have had the interests of the Church of the Good Shepherd at heart have added to its beauty by surrounding its buildings—the rectory included—with trees and shrubbery so that the church tower rises above a veritable bower of flowering trees and

palms. Nature is most kind to us here in these Islands in that she lets us surround church buildings and bountifully deck our altars with flowers the year round.

In the early years of the Mission the people naturally were in the main of Hawaiian extraction but with the influx of the business interests connected with the raising of sugar cane and of the pineapple, there has been a steady change in the nature of the population of the larger portion of the area included within the parish. With that change has come a shifting of race within the Church so that, although there are still many who have the native background, there are also many who show other racial traits including the Oriental, yet that fact seems to make little difference of feeling as the people come together for the services of the Church and for the other activities connected with her life.

With the exception just cited, the parish life here is very similar to that of a church in a small city on the mainland, with the customary Church services, the Church School, and the Woman's Auxiliary; although, due to the fact that some of his people are connected with other plantations away from Wailuku, and some have their homes up on the slopes of Haleakala or at some beach, the rector has more miles to travel in making his parish calls than the average rector in a mainland city.

**MANY NEW TEACHERS**

The school year is now in full swing at our various schools, and we take this opportunity of welcoming all the teachers, particularly those who are new to us this year. There are too many to mention by name, but we hope that they are all feeling at home by this time, and also realize that we are all glad to have them with us.

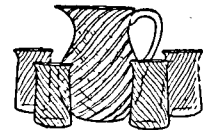
St. Clement's has fifteen boys organized as ushers, crucifers and servers. They planned this at a sukiyaki supper and, many being football players, how that food disappeared.



**THE CHURCH'S RURAL WORK**

On the Honokaa and Paauhau Plantations on the Island of Hawaii, Church Army is actively engaged in rural work and is doing much in taking the gospel to those people who live some distance from the church. Services are held in the camp halls, cottages and in the open-air. The above picture shows a group of Filipinos after their regular Sunday morning service at Paauhau Mauka camp. The services are held in the building which serves as a recreation hall, also a dispensary. On Sundays a folding altar is erected which helps to create an atmosphere of reverence. From this particular camp five young Filipino men and two young Filipino women have been confirmed and they make their monthly communions at St. Columbas', Paauilo, which is a distance of six miles. Captain Oliphant is in charge.

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## Lest We Forget

By Mildred E. Staley

### Church Army in Hawaii

Though born in these Islands, I had never before visited the northwest part of Hawaii, the volcano island, with its fine rugged coastline. It is here in this isolated region that three of our six Church Army men have been laboring for seven years past; there are others on two of the other large islands doing the same kind of work. We are very apt to forget the very existence of these workers of ours, except at Convocation time, once a year.

I stayed at Paauilo, halfway up the Hamakua Coast, where Captain Benson and his devoted wife, with Captain Oliphant, have a good center for their work, which touches 30 camps of Filipino field workers, only a few out of the many camps of the district. Each sugar plantation has many such widely scattered camps, so that the distances the workers have to travel are a great strain on their cars, especially since, except for the highways, side roads are exectable, muddy, rocky, tracks.

### Visits and Meetings in Camps

From early morning till late night (with little time for food), the workers are out among their Filipino friends, and a few of other races, Japanese, Hawaiian, etc., most of whom are skilled workers and foremen. The Filipinos are unmarried. The rule is to visit and hold a weekly devotional meeting in every camp on a weekday. This often involves spending some hours in one camp, if there are candidates for baptism or confirmation. Then each camp has a Sunday Service once a month for our own members and others, with a celebration of Holy Communion at various centers. To these will come, walking many miles from their camps, the faithful Communicants.

Some plantation managers allow the Church Army to use the small social halls found in larger camps for their services and programs; otherwise they must be held in any old place, a shack, a store, or out-of-doors; "Never mind the rain!", which seems perpetual.

One wet night, after climbing down the rocky road to a camp on a hillside, I remember a beautiful devotional meeting held in the poor house of an Hawaiian

lady. The house consisted of a large room, with a bedroom on one side of it, and the kitchen on the other. Besides her seven children, some 30 to 40 Filipino men crowded in somehow, first carefully taking off their muddy shoes at the entrance. The men at these gatherings vary in numbers from 30 to 200 or more; I spoke to one meeting of 200. Many could not get in, but crowded into the entry.

Before and after such meetings, there is systematic visiting of the men. These quiet personal contacts, when questions can be asked and answered, difficulties faced and advice given, seem to me a most valuable and fruitful part of this work. The record of one worker for the three months from May to July showed 1,302 visits paid, in addition to services, meetings, and all other activities, educational, and recreational.

### Varied Activities

Their activities are many and varied. There are weekday Sunday Schools for children (taken by Mrs. Benson), the superintendence of Scout troops, clubs for men, religious instruction for one hour weekly, given in each public school. During the summer the four Church Army workers carried on for several weeks, daily summer schools for children in six centers on the island. The handicrafts turned out in these were quite remarkable. Where a hall is available, Captain Benson will show some of his fine collection of movies, with his projector sent from England. Great crowds come to these.

### A Typical Funeral

Add to all this the fact that there is no resident clergyman in that district, with the result that the captains have to take all funerals and baptisms. Of our communicants some have to die without the Last Sacraments; of course they visit the sick in the five hospitals of their district most devotedly. I attended one funeral of a Filipino boy some six miles

away from Paauilo. After prayers in the poor house, the coffin was closed, the flowers that had surrounded it are gathered up and with Captain Benson heading the procession, we walked some distance to the general cemetery which meandered far down a steep hillside. It was without exception the most forlorn and jungly one I had ever seen in my wanderings around the earth. The grass grew more than knee deep, lantana and other bushes had to be pushed to one side and to complete the desolation, there was a large black pig in an odorous pigsty!

### Need for Well-Kept Cemeteries

There is indeed a crying need for beautifully kept, consecrated, cemeteries ("God's Ace") for baptized Christians in these rural districts. Many are needed so that mothers will not have to walk 5 or 10 miles to visit a loved grave, and then find that in a week or two it has been lost in the overgrowth, so that she knows not where it is! Some person or committee, must undertake to keep them orderly, or best of all, the county authorities should do so.

New camps and improvements are under way now; the old insanitary huts will be in time replaced by neat cottages at least for married workers. Recreation grounds are being planned in some centers. At present the chief amusement in the camps are gambling and cock-fighting, both illegal.

### From Gambling to Prayer

We arrived at 9 o'clock one Sunday morning at an isolated camp where there was a small hall lent to Captain Oliphant for a service. It was filled with a party of gamblers, loath to get out on the rainy morning, until it struck them it was time to turn to the cockfighting which usually goes on all Sundays. However, we soon had a nice gathering of men and a few boys; sang hymns from the Filipino hymn books and the Captains read a short portion of Scripture very slowly in English, and spoke of it. Next he asked one of the men to read it in Ilocano. Usually there are some present who can interpret for the Captains into their own dialects. After more hymns

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come the creed and prayers, said by heart in their own languages, more hymns, questions if any, and the blessing.

### Captains Have Varied Abilities

The workers carry around many things in the car—a portable organ, an altar and cross, an accordion. They seem all to be musicians, and able to lead the singing of any thing anywhere.

The same sort of work is being done by Captain Denis Smith in the Kohala district at the north of the same island; also on Kauai by Captain Harold Smith, and on Oahu by Captain William Roberts. But there the races are less Filipino than Oriental and Hawaiian, each race presenting special problems. This surely is the finest type of evangelistic effort in the islands, a literal "daily dying" to save others. The least the rest of us can do is to see that our men have all the tools and help they need, as an assurance that they are not forgotten, even though they are out of our sight most of the year.

It is impossible to estimate the value of such work as a permanent influence towards more healthy living, mental and moral as well as physical, on the Filipino (and others) in the districts where Church Army is at work. With the birth of their new nation, the Commonwealth of the Philippines, it is natural that there should be restlessness among them, unreasonable strikes, the growing pains of a developing personality which makes a child of three or four years so troublesome. If this consciousness of their own independence and the introduction of machine sugar-cane cutters, leads to the termination of the whole system of "Indented labor" in Hawaii, which has involved the segregation of 50,000 youths cut off from marriage and a normal social existence, who can regret it? Surely it is an anachronism, and therefore is due to end soon.

### U. T. O. OFFERING

The United Thank Offering of the Woman's Auxiliary of the Diocese of Honolulu, which is to be presented at the great U. T. O. Service at the Triennial Convention in Cincinnati on October 7th, is \$2,183.10, according to the figures of Mrs. Kenneth Day, treasurer of the W. A. This sum is approximately a \$500 increase over the amount presented three years ago.

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### A LIFE STILL LIVES ON A MOUNTAIN-SIDE

#### The Joy of a Faithful Ministry

Maui, the so-called Valley Island of the Hawaiian Group, lifts two vast volcanic mountain-masses skyward, with the wide gently sloping valley in between which has given the island its name. One of these mountain-masses is the far famed dormant volcano—Haleakala—which rises some ten thousand feet above sea-level.

#### The Teacher Comes

Some tens of years ago, a number of Chinese farmers came to settle in the Kula District, three thousand and more feet up on the western slope of Haleakala. Naturally they wished a teacher of Chinese for their children. Being a devoted Christian minister, the teacher they called reserved the right to have a Sunday School for the children; yet evidently his Christian influence was felt by the people as a whole for, in time, there came to the Bishop of the Church a request for a mission at that place.

Step by step the mission advanced from the days when the gathering place was in the then half-ruined old native church to the time when, through their own efforts guided by their minister, and by the help of the people of St. Peter's Chinese Mission in Honolulu, they had their own little church—St. John's—with its sanctuary and altar, and a house for their minister and his family.

The minister, Mr. Shim Yin Chin, formerly a Lutheran and educated in the Basle Mission in Kwangtung, China, but ordained and priested by Bishop Willis, did a noble work at Kula with his countrymen, and passed on to his reward in 1918. In later years, the Mission has been cared for by his widow and a daughter, Dora, under the guidance of the rector of the Church of the Good Shepherd in Wailuku, the county-seat of Maui and some twenty miles across the valley.

#### The Mountain Is Still Climbed

The farming life, in the main, is gone for the Chinese; and many of the young

people have drifted away to the cities throughout the Islands. Yet there is still a goodly number left and they are being watched over faithfully by Mrs. Shim and her daughter—the former climbing up and down the rough paths, many times on foot, to make her calls in the homes that dot the mountain side.

The nature of the congregation has changed so that as one looks about at the gatherings at St. John's he finds traces of the Hawaiian and other races added to the Chinese, but they are all happy together; and they always give their Bishop a royal welcome when he comes for Confirmation or just for a visit with them. Yet the welcome that they give to the writer and his wife as they go there every other Sunday afternoon is none the less cordial.

Many of those who have moved away come back for the festival services of the Church, or to bring their children to be baptized in the font which they had helped to give as a memorial to their old pastor and teacher; and they share in helping the Mission to keep up its record, year after year, in meeting in full its appointment and other obligations.

Many there are among the Chinese people of the Hawaiian Islands who look to St. John's Mission in Kula as their mother church, and who refer to their first minister, Mr. Shim Yin Chin, with words of reverence and of appreciation for what he did for them and their people.

### WELCOMING RECEPTION

On Friday afternoon, September 17th, the diocesan Woman's Auxiliary held a reception for the teachers of all the Church Schools, and particularly to welcome all teachers new to the schools this year. This was held at the home of Mrs. E. C. Peters on Wylie Street. Mrs. John K. Clarke was in charge of arrangements.

The Oahu Clericus resumed meetings on October 2nd, having as speaker the Rev. Galen Weaver who had just returned from the Oxford Conference.

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## BEAMS OF LIGHT IN PALAMA DISTRICT

### Chinese Mission Has Great Past and Present

At the corner of King Street and Pua Lane on the north side of Honolulu, known as the Palama district, there stands a little mission church of St. Elizabeth's. For thirty-five years this mission has been influencing and teaching the populace of this thickly settled section of Honolulu through the guidance of the Church and baptizing them in the name of the Father and of the Son and of the Holy Ghost. The result of this good work is evident not only in Honolulu, but also in both China and the mainland of America. The Rev. Daniel G. Wu (known in St. Elizabeth's as Mr. Ng Ping), head of the Chinese work in the Diocese of California and founder of the famous True Sunshine Missions in both San Francisco and Oakland, received his first Christian education and the Gospel light at St. Elizabeth's. He was a member of the first class of young men to be baptized and confirmed at St. Elizabeth's. Another young man, the Rev. Samuel K. Y. Lee, archdeacon in Hongkong under Bishop Hall was a member of the night school which was the gateway to his useful ministry in China. The present vicar, the Rev. Wai On Shim, was for sometime a member of this mission, served as a member of the vestry and the Treasurer of St. Elizabeth's for many years, and one time organized the St. Elizabeth's Young Men's Club and served as its president for a number of years.

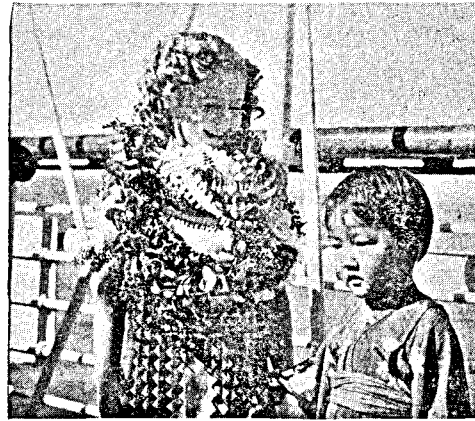
St. Elizabeth's is the first mission in Honolulu established by Bishop Restarick in 1902, first as a night school for Chinese men and boys, which later, in loving remembrance of the wife of Mr. William A. Proctor of Cincinnati, was given the name of St. Elizabeth's. The organizer of the venture was Deaconess Drant, who had come to Honolulu with Bishop Restarick, to work as "his missionary" for Mr. Proctor.

There are 125 children from the ages of 3 to 6 and of all nationalities and races in the kindergarten. Besides being prepared for the public school they are taught the teaching of the Church under the guidance of the Priest-in-charge. There are also over 200 children from the two nearby public schools coming

regularly to the church for their weekly religious instructions.

St. Elizabeth's exerts great influence upon the life of the people and this beam of the Gospel light, which was kindled some thirty-five years ago in this overcrowded section of the city, is fast becoming the beacon for all social intercourse and the guide post for all social activities in the Palama district for the glory of God and for the fulfilment of the desire and hope of its benefactors by bringing their vision and dream to a nearer realization in the practical everyday life of the people. "All things come of Thee O Lord, and of Thine own have we given Thee."

Make plans for the Fall Every Member Canvass as experience has shown we must be a month ahead of the usual dates in order to be successful.



When Shirley Temple landed this August some fifteen thousand children went to the dock to greet her but Hazel O. Kazaki had an interview all by herself. Which is right, as Hazel has not missed a Shirley Temple picture since she was one year old, having now reached the ripe age of three.

## FROM BIBLE CLASSES TO FOOTBALL TEAMS

### A Real Work With Young People

Located in the heart of the rapidly growing Kaimuki district of Honolulu, the Mission Church of the Epiphany, has grown with the community which it attempts to serve.

The Mission has a communicant list of approximately 150 souls with the direct responsibility for approximately 750 souls, not including the unchurched of the district. A priest, with certain other additional duties, is assigned to the mission, the Mission furnishing a vicarage and meeting half of his salary, the rest of the salary being given by the National Council.

The Mission prides itself on its work with the young people and the religious education of the children. The Sunday School has an enrollment of about 150 children. In addition to this, weekday church school is conducted with children from two public schools in attendance. The total enrollment of the weekday church schools is about 140 children. This year the Mission will open its own weekday Kindergarten for pre-school children.

A unique opportunity is given to the Mission to minister to the Army and Navy personnel, many of whom live in the Kaimuki district.

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## RECENT HAPPENINGS AT HOLY APOSTLES, HILO

The annual business meeting of our congregation—though now somewhat ancient history, since it happened in January—is worthy of record in the Chronicle because of what has grown out of it. This meeting took the form of a parish dinner at the Hilo Hotel, at which forty-one persons sat down. Over the coffee, various reports were read, which provoked an animated discussion. This discussion has, in the succeeding months, led to action.

Here are some of the results:

1. The inside of the Vicarage has been painted at a considerable cost, and is again fresh and liveable.

2. Much of the inside woodwork of the Church, including five of its great supporting posts, which had succumbed to dry rot, has been removed and replaced by new lumber, at a cost of \$125.

3. The Termite Control Company has "determited" the whole property, including the Vicarage and St. James' Hall, at a cost of \$150.

4. The roof of the church, which has leaked for years every time Hilo had one of its characteristic downpours, has been mended with copper and cement. It withstood the recent deluge without a single leak.

5. One of the two vestries has been made over into a real Eucharistic vestry. The vestment cupboard has been enlarged and made more convenient. Running water, and a fine new chest of drawers for linen, have been installed. The floor and the furniture, including the old Altar and the Tabernacle, have been painted and varnished. Much of this has been a private benefaction from a member of the congregation, who has also doubled our supply of Eucharistic linen. A new red Chasuble has also been received recently as a gift from a friend in Honolulu.

6. Through a private benefaction, one new stained-glass window has been ordered for the Church. The remaining windows, long an eye-sore, are to be covered with ecclesiastically designed "windowphanie", at a cost to the congregation of \$96. Both these things have been ordered for over a month, but have not yet arrived.

7. The "Children's Corner", which was at one time a familiar feature in the Cathedral, has been presented to us by Mrs. Littell, and is now installed in the Church, where it is in constant use, and adds much to the "warmth" of the Church "atmosphere."

8. Many years ago, a beautiful framed print of the Sistine Madonna was given to the Church by Mrs. Albert Ruddle. For years it lay unused in the Vicarage attic. At the suggestion of the Bishop, it was recently hung over the Altar, where it makes an excellent altar-piece.

9. We cannot yet afford a carpet, but new matting makes the Church look fresh and clean. This is a gift from St. James' Guild, and could not be placed until the leaks were stopped in the roof. For all these improvements long overdue, we are more than grateful.

St. James' Guild, which is our local branch of the Woman's Auxiliary, has had a very active year under the presidency of Mrs. Herman Ludloff, and can count many good works to its credit.

Throughout the year, the Vicar has conducted weekly religious education classes in two of the city schools, with a regular weekly attendance of 64. The Bishop made his Episcopal Visitation on Trinity Sunday, and confirmed seven young people, three of whom were Japanese, and two others Chinese.

At the annual meeting, Mr. W. H. Beers, the treasurer, reported the best financial years since the coming of the present Vicar. The statistics of the year past show a considerable increase in Church attendance.

### ST. STEPHEN'S-IN-THE-FIELDS WAIALUA, OAHU

#### Adds Sweetness to Sugar Cane

The first reference to Church work being done at Waialua which the writer can find is a reference in Bishop Restarick's book "Hawaii From the Viewpoint of a Bishop", when he records that "The Bishop, at this time, (1874) was greatly pleased by the coming of several clergymen, among whom was the Rev. W. Calder, who was placed in charge of the Mission at Waialua, Oahu." This would indicate that the Church had already started a work at Waialua before the above date. The Rev. W. Calder left

for work in New Zealand in 1875. The Rev. Abel Clark (Deacon) appeared to be in charge of the Mission at Waialua in 1882. He died in 1887.

In 1881 a parcel of property (1.58 acres) was purchased by Bishop Willis from the Board of Education for the sum of \$50. Upon the death of the Rev. Abel Clark the work at Waialua was suspended and the property was rented.

It would appear that the Church's work at Waialua remained suspended until about 1904 when the Rev. W. E. Potwine came to the islands and was given charge of St. Elizabeth's Mission and the Mission at Waialua "Where he held services for some years." It would seem that after the Rev. W. E. Potwine discontinued the services at Waialua that the work of the Church at Waialua was neglected until about 1931, when Bishop Littell sent Deaconess Sarah Swinbourne to residence in Waialua. Under her guidance Episcopalians were gathered together, the present Mission building, a former barber shop and pool room, obtained, and a Church School started. On January 1st, 1937, the work at St. Stephen's was turned over to the Rev. C. W. Nelson.

Contributions for the charming new building are being received by the enthusiastic local committee.

### WHY?

"Why should we give money to save the heathen abroad when there are heathen in our own country to save?"

There are other 'Whys' equally as logical.

Why should I give money to those in other parts of this country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy ones in my own town?

Why should I give to the poor in the town when my own church needs the money?

Why should I give to the church when my own family wants it?

Why should I give to my family what I want for myself?

Why?"

How about the Chronicle Dollar?

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## From Pineapple Pokes To Babies

### A Picture of Shingle Memorial Hospital, Molokai

"Doktah—my eye sore!"

"How you get sore eye, boy?"

"Me get pineapple poke."

"You no wear glasses?"

"Yeah, me wear glass—but five minutes I take off. Me—I wipe my face, then I forget put back—then poke!"

Such is apt to be the opening conversation at the dispensary of the Shingle Memorial Hospital, between the doctor and a waiting Filipino pineapple worker with a badly inflamed eye.

Four or five more Filipino men, waiting for routine physical examinations before receiving their "banko" number, and signing up with either of the two large pineapple companies on the island; a young Hawaiian lad with a "sore leg", resulting from a fall from his horse; two prenatal cases, one an Hawaiian woman with perhaps her twelfth pregnancy, the other a Japanese woman with her seventh; a little Hawaiian girl with multiple boils; and a babe in arms with a heavy cold and discharging ears; these make a good cross-section of the daily attendance at the out-patient dispensary. No lack of diversity of nationality or physical ailments here—no chance to get "stale, or for the work to get monotonous."

Filipinos, Japanese, sometimes Chinese, occasionally a Korean, many Hawaiians and part-Hawaiians make up the usual run of patients, both in the dispensary

and in the hospital itself. Nor do the ailments become monotonous. There are the various occupational injuries from the pineapple fields, such as the above-mentioned "eye-poke." When picking pines (though it is compulsory for the workers to wear protecting goggles), they take off the glasses, and forget to replace them. Mashed fingers, etc., from loading, violent trucking accidents from overturned loads or collisions, fingers badly gashed from "topping" the pineapples, and innumerable other accidents are common occurrences.

There is of course the usual run, as in any hospital, of medical, surgical, and obstetrical cases. But how ill many of them are. No people *here* having a little rest for being "nervously run-down", for reducing diets, or what-not! They are here because they are sick—many of them "sick unto death", in desperate straits, needing all the skillful care that can be given by doctor and nurses and modern surgical appliances, such as the oxygen tent and other aids which are available to them in their time of need.

The patients are, almost without exception, good-natured and easy to care for, very much more so than the usual run of Caucasian patients one finds in the mainland hospitals.

The obstetrical cases are a joy. Having babies is (almost too literally at times!) taken in their stride. Such adorable babies they have; the little brown Hawaiian and Filipino babies; the

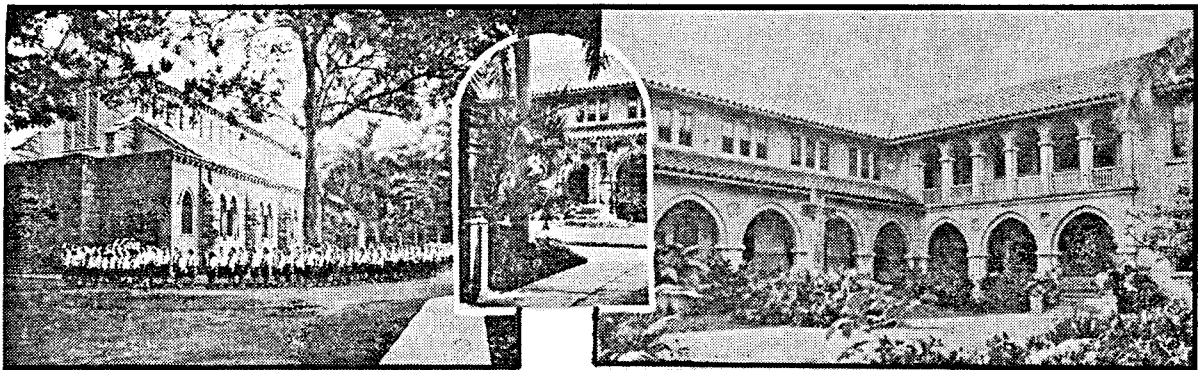
Japanese babies, just like little dolls; and the fair Caucasian babies in such striking contrast. Just now, though in the throes of having the maternity ward enlarged, no one complains of the noise or inconvenience. Each hammer stroke is like music, as it is something we have needed so badly, and are going to enjoy so much when completed.

The original plan was to use another ward during the alteration period, but all the wards and the single rooms too have been full this month with the 63 admissions. So the mothers have been having a good time lying there, watching the carpenters push their walls out, putting in extra windows, and nailing the Canec on the ceiling. It is all a big joke with them, and they are having the maximum fun out of the situation. Most of them are laughingly planning to meet their room-mates, and enjoy the finished ward when they come again *next* year!

Dr. Victor Heiser gives a boost for Christian Missions when he draws a vivid comparison between the attitude of the religions of the Orient in their care of the sick with the attitude of the followers of Christ. From a thousand angles it is stupid to keep repeating, "Let them alone, their religion is good enough for them." He *knows*.

If you wish to beat the usual November spasm for Chronicle funds, send in a gift now.

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### PRIORY ADDS COURSES

#### School For Girls Crowded

St. Andrew's Priory has stepped into its seventy-first year of existence and the full-to-capacity-schoolrooms prove the popularity of the school. Ever progressing it has kept well abreast of the present-day educational standards and is an accredited school. New courses have been planned for the coming year. One of special interest is a four year com-

mercial course, which will equip graduates for office or secretarial work. There is also a college preparatory course for those who wish to enter the University on graduating, as well as a special course for those who wish to equip themselves along domestic lines. The religious influence and training in the school brings about that spiritual outlook that has its uplifting bearing on the aim and character of the students and naturally gives the school an atmosphere of joy and happiness, of mutual confidence and good will.

Some new teachers are expected. Miss Milliken will come from San Francisco to give the commercial course and Miss H. L. Oehler, B.A., of Portland, Ore., will teach High School English.

We regret to have lost Miss Elizabeth Coles, who for four years was a most valuable member on our High School staff. She has accepted a position in St. Mary's School, Shanghai, but was taken to Manila with other Americans on the outbreak of the undeclared war.

## AN OPPORTUNITY

The Anna G. Newell Memorial Fund is being raised to help to carry on the vital work that has been established at St. Margaret's House in Berkeley, California.

To invest in the much needed training of future leaders of youth and by so doing to help to sustain the Church as a living organization is one of the finest programs that can be undertaken. On every hand it is evident that there is a need for establishing the Church and for training leaders to guide the confused youth of today. It is in such work that St. Margaret's is engaged.

St. Margaret's is a center of training for the Eighth Province with a high practical standard and is the only Episcopal Church center west of the Rockies that trains women as future workers in the Church and as leaders of young people.

The Anna G. Newell Memorial Fund will help to continue this center and to give it stability that future generations may benefit and the Church be upheld in this day when its enemies abound. Miss Helen Seu who was graduated from St. Margaret's in the spring after a two-year course of training has recently returned to Honolulu and taken up work connected with the Church.

During the last few years St. Margaret's House has been in its new location north of the University of California, at 1820 Scenic Avenue, Berkeley.

It is hoped that many will be interested in contributing something toward the Anna G. Newell Memorial Fund, sending their donations to Miss V. M. Day, P. O. Box 678, Honolulu.

Large or small contributions will be gratefully received.



## TWO INCIDENTS IN BORNEO

### I. One Way of Getting There

Bishop Hudson of Borneo is authority for the fact that in one of his jungle missions a stout middle-aged woman has been carrying her convalescent husband on her back the four-hour journey along the jungle trail to church.

### II. The Boy Brought Them

A boy who had been trained in a church mission in Borneo and had returned to his distant country home, later reappeared with five friends whom he had prepared for baptism and who had come with him the three-days' journey on foot to the mission. The boy said simply, "I am trying to do something for God, Who has done so much for me."

## THE MINISTRY OF COMFORT AND HEALING

By The Missionary-at-large

In March, 1932, Bishop Littell appointed the Rev. J. Lamb Doty, Superior of the Order of the Good Samaritan, as Missionary-at-large in Honolulu. This was done to enable the Church to extend its evangelical work to the various hospitals, and to Oahu prison.

A weekly average of over 500 personal individual contacts are made with patients in the hospitals, which include people of many races and all sorts and conditions, Christians and non-Christians, Churchmen and those of other denominations. This ministry embraces all alike, and with excellent results. We endeavor to extend comfort and encouragement to all, by proclaiming our Heavenly Father's love and mercy, and His healing power through the agency of doctors and nurses. Many confessions are heard, and holy Unction administered. This has resulted in the reclaiming of lapsed Churchmen; in baptisms and confirmations.

Regular Church services are held in various hospitals, and in Oahu Prison. The Holy Communion is celebrated in these institutions on Sundays, and certain other days, and also there are services of Morning and Evening Prayer.

### Many Join in Helping

This work is centered at the Chapter House of the Order of the Good Samaritan. The members of the Order cooperate with the Missionary-at-large in this endeavor. On the Altar in the Chapter House is an envelope containing the names of over 300 persons who are seeking God's help in their distress. These are severally interceded for each morning at the nine o'clock service at the Chapter House, by the intercessors present, and by sixty and more other members and intercessors elsewhere. The sick are encouraged to pray for themselves and others at this hour daily, and at seven o'clock Sunday morning. This they do with remarkable success.

Another important feature of this "Healing Ministry" is the "cooperative" celebration of the Holy Communion at the Chapter House at seven o'clock each Sunday morning. Many who are bed- or house-ridden join in this wondrous service of sacrifice and praise to the comfort of the souls and bodies, and thus feel that they are not isolated from the love of God and the benefits he provides for His children.

## THE BISHOP'S SCHOOL

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LA JOLLA, CALIFORNIA

## A GREAT WORK IN A GROWING COMMUNITY

### St. Mark's Mission Kapahulu, Honolulu

Ten minutes' walk from Waikiki in a rapidly developing district is the small white mission church named in honor of the Evangelist. A spacious close, bordered by palms and hibiscus, contains not only the church, but a splendid parish hall accessible to the community, and a small cottage for the resident priest.

For the past quarter century St. Mark's has been an abiding influence in the district, and within the past five years, due to a fresh impetus, has spread her influence over a vastly larger area. At her altar gather young and old of many races; Japanese, Chinese, Korean, Polynesian and Caucasian—truly a meeting place of the sons of men.

### A Little Child Shall Lead Them

A kindergarten school holding sessions from September through June prepares the neighborhood children not only for entrance into the public schools but also in daily services and teaching leads the youngsters into the Catholic faith. This definite Church teaching is, the writer believes, the peculiar feature of St. Mark's Kindergarten. The benefits derived from this particular phase of the work, although not always obvious, do manifest themselves in the contacts made with non-Christian parents and so lead on to fuller Church ministrations. Although summer months are customarily regarded as periods in which the byword is "let-down" the kindergarten continues a two month summer session which though not touching as wide a field does have the merit of focusing efforts on a smaller and therefore more manageable group.

Our large parish hall provides us with another opportunity for service which too seems to be unique in Honolulu as far as our missions are concerned. We open our building to the work of the Palama Settlement in its public health service. A weekly clinic is maintained for the benefit of the mothers and infant chil-

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dren in the locality, and so St. Mark's by cooperation plays a definite part in the physical welfare of the surrounding peoples.

Children-infants—it would appear that all our work is done with the younger generation, and with the added word "through" the fact is largely correct. A group of young people married and single, fashioned as closely as possible along the lines of the S. Y. A. in England, brings to the Church a vital faith and service. Assisting at the daily and weekly services, teaching in the Church School, bearing witness to their religion in home and school and office, these young Christians are a joy in which the Church may rightfully show pride.

With the continued improvement of the section, its proximity to Waikiki, and the soon-to-be-erected new Iolani School as a neighbor, St. Mark's looks into a still greater future.



### THE ADVENTURE BEGINS AT HOME

A most interesting series of articles on Missions is now running in the Living Church. The first one appeared in the number dated June 12th, and was written by Dr. Arthur M. Sherman of the Forward Movement staff. May we quote the closing paragraph:

"Let us remind ourselves that every new missionary impulse in the Church has come as a result of marked quickening of its spiritual life. The missionary movement of the first century followed the baptism with the Holy Spirit on the day of Pentecost. The spiritual impulse which gave rise to the establishment of religious orders sent their members far and wide to bring men and women into the fold of Christ. The forward movement of the Church Missionary Society at the close of the last century which sent its heroic missionaries into all the world came as the result of the revival of religion following the visit of Dwight L. Moody to England. The service of the famous "Cambridge Seven" in China, and Grenfel in Labrador, were but a part of the fruits. Is the missionary spirit capable of breaking forth today with new creative energy and new spiritual power in this great movement of crisis in the world's history? The only thing which can bring the new missionary vision, conviction, and passion is a deep and widespread revival in the Church's life. For that, let us constantly pray and labor. When this comes, as come it can for God wills it, the problems of an embarrassed Church in a world of desperate need will be solved, and a spiritually quickened Church can and will release again the omnipotence of God.

### THE SILVER SWORD

This beautiful plant grows only in two places in the world, on the slopes of a volcano in India, and in the crater of the extinct volcano of Haleakala (The House of the Sun) on the island of Maui in the Hawaiian Islands.

The plant grows close to the ground with broad, silvery-green leaves, which turn silvery-white as they get old. The flower spike grows up from this plant to a height of three to four feet, the flowers being of lavender and pink.



### A BIG STORY IN FEW WORDS

#### Glimpse of All Saints', Kauai

All Saints' Church, at Kapaa, the first Episcopal Church to be built on the Island of Kauai, organized with 13 communicants in 1924, now has a communicant strength of over 250. The plant consists of church, parish house and rectory. Five schools of religious education are conducted at stations on the eastern side of Kauai with over 400 receiving weekly instruction.

In addition to the usual church work, worship, pastoral and religious education, six church clubs meet weekly and a year round program of community athletics is maintained. *The average monthly attendance on all activities in All Saints' Hall is over 4,000.*

All Saints' Church, with three workers, priest, lay-assistant and kindergarten teacher, ministers to Caucasian, Hawaii-

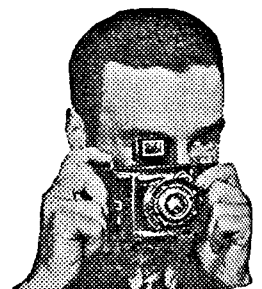
an, part-Hawaiian, Chinese, Japanese, Filipino, Portuguese, Spanish and Porto Rican people. *The majority of All Saints' communicants are converts from non-Christian religions.*

Strong centers of work are maintained on the western side of Kauai at Kekaha and at Eleele where the Rev. J. L. Martin and Captains Hamilton and Smith of the Church Army are doing excellent work. Archdeacon Willey, in addition to being vicar of All Saints', has general oversight of the work of our Church on Kauai.

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## Black Caps in Liberia

### Bishop Kroll on His Liberian Travels

How would you like to have sixty Red Caps grabbing for your baggage? It is not exactly Red Caps in Africa, so we will call them "Black Caps", as it was the experience of Bishop Leopold Kroll, missionary Bishop of the District of Liberia, an old friend of many in Hawaii, as he set out on one of his many journeys.

We take great pleasure in giving you a part of the story which he wrote to his brother, Mr. A. B. Kroll of Honolulu. Writing the first part of December of last year, he told of journeying to visit his son, the Reverend Leopold Kroll, Jr., at the Holy Cross Mission, Bolahum, which is one hundred and fifty miles from Monrovia. It was necessary to travel six hundred miles in order to reach this Mission. He says, "We could have trekked overland, but that would have meant two weeks travelling through and living in the jungle and bush, so we decided that the safest way would be to take the steamer to Freetown, Sierra Leona, and then two days journey by train, stopping over at native towns two nights, and then a twelve hour trek over the border into Liberia. To do this whole stretch we had to take with us food, water, beds and bedding, a cook and personal boy, clothing for two months. Fortunately Leo came down to Freetown with his cook and boy to blaze the trail for us. I don't know what we would have done if he had not been on hand to take care of the ropes. You should have seen the pile of baggage we had after we finished our shopping in Freetown, you would think we were moving our entire household. At the end of the railroad Leo had waiting for us with sixty carriers.

It was bedlam let loose when our baggage was deposited at the station, the carriers made a rush to get the pieces that were easiest to carry. Leo handled this crew like an old time army officer. He lined them up and then arranged the various loads; each man came forward, tied up his load, and then stood at attention. It took at least an hour to maneuver the gang and then at the command to get going they started with a whoop. We followed in our hammocks with a raft of naked youngsters running along side of us. It was like a circus coming to town. There were plenty of thrills on the way for the trail took us over mountains and across rivers. Time and again the road was so steep and rough we had to get out of our hammocks and walk. The rivers had to be crossed either by monkey bridges or on the backs of half-naked natives, who were so sweaty

that their skin was slippery. We reached Bolahum just as the sun was setting and the scene was most picturesque. All the natives from around the Mission were on hand to give us a welcome. Florence was more of an attraction than I was. The women especially were interested in her clothes and hair—they wanted to see how it was done up."

### Sea Trips Also

Following the visit with his son, Bishop Kroll tells of a journey which he took by sea. He writes: "In those two weeks I had to take care of my accumulated correspondence. I worked on this up until the last minute. Going down the coast in a small boat in the open sea is no child's play. Fortunately I have gotten to be a good sailor, and did not suffer from sea-sickness. My Chaplain, a native priest, had an awful time the first two days, and was ready to quit if he had had any way to get back. At most of the places we landed we had to go through the surf in native canoes. This reminded me of my Hawaiian days. On this entire four weeks' trip I had practically no contacts with white people. I lived with the natives in the towns and villages, slept in houses built of mud with thatch roofs, ate the native food and knocked about generally. To say it was all interesting, hardly describes the experiences, but it made me realize what a job has been handed to me. My biggest obstacle is the getting about, and most of the work has to be done at a distance through native workers.

"On the return trip from Cape Palmas I had engine trouble, and had to spend two nights on the launch. On the last stretch we were twenty-six hours at sea, and in that time all I had to eat was a little corn beef, a can of spaghetti and some hard-tack. However, I had no ill effects and on my return I found I had not lost a single pound of flesh, and felt as fit as a fiddler."

Bishop and Mrs. Kroll are returning to the General Convention in October, and will be on the mainland for several months giving a series of addresses. He expresses the hope that if the following General Convention, three years hence, is held in California, that he will be able to make the trip to Hawaii at that time. We certainly would welcome him then with open arms.

Our deservedly famous Iolani football squad goes into action for the first time this season on Friday night, October 1st, at the Honolulu Stadium against Leilehua High School.

## A GREATER CHRISTIAN ADVENTURE

A triumphant note of "a greater Christian adventure" marked the final service in St. Paul's Episcopal Cathedral, Cincinnati, the evening of May 16th.

A new Cathedral on wheels—St. Paul's Wayside Cathedral—is to come into existence this summer to carry on the work on a greater scale than ever could be possible in an immovable fabric. The dilapidated structure at Plum and Seventh Streets, in a changing neighborhood whose population is cared for by other parishes, is to be razed in the near future to prevent its use for secular purposes.

"We now in the Cathedral are facing a new adventure, says Bishop Hobson. Quite in keeping with St. Paul's spirit, the program involves a break with old tradition, and moves forward into a new field. So what we are going to do is in the spirit of our patron saint, St. Paul."

Bishop Hobson emphasized that the move to raze the present Cathedral structure was not initiated by him.

"Ten years ago," he said, "Bishop Vincent realized that this step must be taken (because of disintegration of the fabric and changing neighborhood conditions. In 1927 the Diocesan Convention and St. Paul's Cathedral congregation took action toward this end. It was begun before I came to Southern Ohio.

"In considering the history of this structure, we do feel sympathy for those members who have memories of a vigorous past. But it is better not to be still standing, than to be standing still."

So the new Wayside Cathedral, with a membership of active communicants throughout the entire Diocese, by approval of the Diocesan Convention and St. Paul's congregation, is to take its place.

The Bishop, after picturing possibilities of the Wayside Cathedral, and the greater opportunity for service, deconsecrated the old structure.

### A SUCCESSFUL POI SUPPER

On the afternoon and evening of August 21st, St. Elizabeth's Mission, Palama, served a bountiful poi supper to parishioners and their friends in the Parish House, from 4:30 to 6:30. The tables were reset many times, and the amount cleared has been announced as \$211.78. Good for St. Elizabeth's!

The new St. Clement's Parish House will be dedicated on Sunday, October 3rd, at eleven o'clock when both the Junior and Senior choirs will lead the two congregations in a joyous service, blessing this beautiful building.

**KONA LAYMEN TAKE CHARGE**

For the past year there has been no resident priest in charge of the Mission of Christ Church, Kealahakua, Kona, on the western side of Hawaii. The following organizations have been doing their best to carry on. The Vestrymen personally undertook extensive repairs to the parsonage, aided by a number of ladies. The paint for both the inside and outside of the parsonage was donated, and also that for the roof of the church building. For several months the parsonage has been ready for the next incumbent.

Miss Nancy Wallace has undertaken the care of the altar linen, and colored altar cloths. Last year she embroidered a new set of accessories to match the green altar cloth. Mrs. Alfred Smith acts as superintendent of the Sunday School. There are twenty-five children who attend regularly, 3 Hawaiian, 13 part-Hawaiian, and 9 Japanese. This does not include the several children who attend when spending their school vacation at home. Christ Church has a possibility of at least 40 Church School members, counting those baptized, or those whose parents are affiliated with the Church. Mr. Smith collects and transports the children each Sunday.

The Christ Church Guild, founded in 1905, and the Christ Church Branch of the Woman's Auxiliary, founded in 1908, meet jointly twice in each month at the home of their president, Mrs. R. V. Woods. There are 34 members, with an average attendance of 16. Kona is neither a town nor a village, but a scattered, straggling residential district, extending for miles up and down the coast, so it is not easy to assemble the members. The proceeds of a sale of Guild work, held each October, helps to support Christ Church, while a Lenten sale each Easter provides funds for our share of the work of the Woman's Auxiliary.

A small branch of the G. F. S. meets each week at the residence of Miss Hall, under the direction of Miss Alice Wall and Mrs. D. K. Roy. Two troops of Boy Scouts sponsored by two of the vestrymen, with Charles Aiena as Scoutmaster, meet each Friday evening. These 16 boys represent Japanese, Chinese and Filipino nationalities.

**NEW PRIEST FOR KONA**

The Rev. Kenneth O. Miller, his wife, and daughter, will arrive in Honolulu around the first of November, en route to their new station at Kealahakua, Kona, on the Big Island. Mr. Miller comes from Christ Church, New Canaan, Connecticut, and will be royally welcomed by his new parishioners at Christ Church, Kona.

**THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCATION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS**

	For Quota and District Missions	Received from Parish or Mission	Received from Sunday School and Y. P. F.	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convocation Assessment	Paid	Episcopal Endowment
<b>OAHU</b>								
St. Andrew's Cath. Parish.....	\$2,200.00	\$640.00	\$360.00		\$1,000.00	\$350.00	\$175.00	
St. Andrew's Haw'n Cong.....	500.00	200.00	125.25	50.00	375.25	52.50		
St. Peter's Church.....	725.00	124.54	225.46		350.00	29.25		
St. Clement's Parish.....	620.00	255.05	90.01		345.06	52.50	39.38	13.33
St. Elizabeth's Mission.....	350.00	100.00	85.60	15.00	200.60	29.25	29.25	
St. Luke's Mission.....	120.00	7.00	111.87	1.00	119.87	11.75	9.00	.55
Holy Trinity Mission.....	180.00		125.00		125.00	15.00		
Epiphany Mission.....	150.00		55.04	20.00	75.04	17.50		3.40
Good Samaritan Mission.....	35.00	10.80	24.20	1.00	36.00	2.00	2.00	
St. Mark's Mission.....	100.00		50.00		50.00	11.75		2.83
St. Mary's Mission.....	100.00	18.75	81.27		100.02	11.75	11.75	3.00
St. Alban's Chapel (Iolani)....	275.00		275.00		275.00	11.75	11.75	
St. John's-by-the-Sea.....	60.00	30.00	25.00	5.00	60.00	2.00	2.00	3.00
St. Stephen's-in-the-Fields.....	50.00		29.35	1.00	30.35	2.00		
Moanalua Sunday School.....	12.00		12.54		12.54	2.00	2.00	3.31
Schofield Epis. Sun. School....	150.00		22.27		22.27	1.00		10.00
St. Andrew's Priory.....	240.00		263.28		263.28	2.00		
Cathedral English School.....	60.00		40.00		40.00	1.00		
Young People's Fellowship....	30.00					1.00		
<b>MAUI</b>								
Good Shepherd, Wailuku.....	360.00		46.00	25.00	71.00	29.25		
Holy Innocents', Lahaina.....	216.00	216.00			216.00	17.50	17.50	4.00
St. John's, Kula.....	48.00	45.00		3.00	48.00	7.00	7.00	
<b>HAWAII</b>								
Holy Apostles', Hilo.....	180.00	126.90	28.10	25.00	180.00	22.25	22.25	9.00
St. Augustine's, Kohala.....	125.00	20.00	31.40	26.00	77.40	11.75		2.50
St. Augustine's (Korean).....	25.00	10.00	4.71		14.71	6.00	6.00	
St. Paul's, Makapala.....	110.00	11.50	34.81		46.31	6.00	6.00	2.00
St. James', Kamuela.....	50.00	24.25	9.10		33.35	6.00	6.00	
St. Columba's, Paauilo.....	150.00	50.00			50.00	11.75		2.33
Christ Church, Kona.....	190.00	36.31	9.02	75.00	120.33	29.75		13.50
St. James', Papaaloa.....	210.00	75.00		5.00	80.00	11.75	11.75	
Chur. Army Chap., Papaaloa....								
<b>KAUAI</b>								
All Saints', Kapaa.....	240.00	100.00	50.00	20.00	170.00	25.00	25.00	12.00
West Kauai Mission.....	80.00	30.95		5.00	35.95	6.00	6.00	2.00
Emmanuel Mission, Eleele.....	30.00	30.00			30.00	6.00	6.00	
<b>MOLOKAI</b>								
St. Paul's, Mauna Loa.....	24.00		24.00		24.00	2.00	2.00	
Holy Cross, Hoolehua.....	35.00	10.15		5.00	15.15	2.00	2.00	1.00
<b>TOTALS.....</b>	<b>\$8,030.00</b>	<b>\$2,172.20</b>	<b>\$2,238.28</b>	<b>\$282.00</b>	<b>\$4,692.48</b>	<b>\$806.00</b>	<b>\$399.63</b>	<b>\$ 88.10</b>

All monies contributed for missions should be sent to T. J. Hollander, Treasurer, Bishop's office, Emma Square, Honolulu, as soon as possible.