

Hawaiian Church Chronicle

"For Christ and His Church"

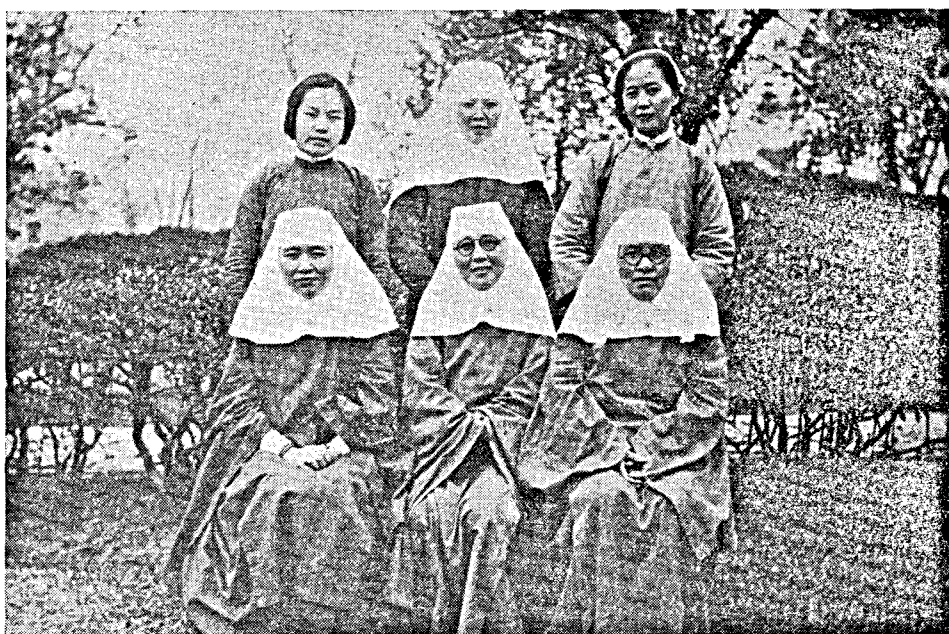
THE RT. REV. S. HARRINGTON LITTELL, D.D., S.T.D., *Editor*

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HONOLULU, HAWAII, APRIL, 1941 - Dec - 1944

No. 1



Four Professed Chinese Sisters and two Novices of the Community of the Transfiguration, at the Convent in Wuhu, Diocese of Anking, China.

Front row, left to right: Sister Pei Ngai, Sister Feng Ngai and Sister Shou Ngai. Standing in rear: Sister Chen Ngai (centre), on her right, Novice Ma-Li-Ya (Mary), on her left, Novice Sheng Ngai.

CLERGY LIST**MISSIONARY DISTRICT OF HONOLULU****BISHOP**

THE RT. REV. S. HARRINGTON LITTELL,
D.D., S.T.D., Bishop's House, Queen
Emma Square, Honolulu. 1930

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The Rev. Canon Wm. Ault, Retired, St.
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1940

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VOL. XXXI.

HONOLULU, HAWAII, APRIL, 1941

No. 1

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders and other business communications should be addressed to T. J. Hollander, 222-B Queen Emma Square, Honolulu. News items or other matter may be sent to the Rt. Rev. S. Harrington Littell, S.T.D., Queen Emma Square, Honolulu.

Advertising rates made known upon application.

CALENDAR

April 6—Palm Sunday
April 7—Monday before Easter
April 8—Tuesday before Easter
April 9—Wednesday before Easter
April 10—Maundy Thursday
April 11—Good Friday
April 12—Easter Even
April 13—Easter Day
April 14—Easter Monday
April 15—Easter Tuesday
April 20—1st Sunday after Easter
April 25—S. Mark
April 27—2nd Sunday after Easter
May 1—SS. Philip and James
May 4—3rd Sunday after Easter
May 11—4th Sunday after Easter

OUR COVER PICTURE

Chinese Sisters and Novices

We rejoice with the Community of the Transfiguration—which directs our St. Andrew's Priory School for Girls in Honolulu—in the upbuilding of a Chinese Branch House at St. Lioba's, Wuhu, China. With the persons pictured in our cover (of whom five have in the names the Chinese character "Ngai", which means "love") are Sister Constance Anna and Sister Louise Magdalene, whom we in Honolulu know so well. These eight consecrated women of the Community carry on the evangelistic work at St. Lioba's, which has been a self-supporting parish for more than 12 years, conduct the school, and direct important medical and industrial work. During the actual fighting at the beginning of the present war in China, they furnished the chief place of refuge for countless women and girls, whom they protected and fed for many months.

"I Call You Men and Women of the Church"

(Signed) H. St. George Tucker, Presiding Bishop

Man's extremity is God's opportunity

Should we not expect God at such a time as this to issue a call to His people to cooperate with Him in a great redemptive effort? And if, as is usually the case in times of crisis, God selects some particular portion of His people to render this service, HAVE WE NOT REASON TO BELIEVE THAT HIS CHOICE HAS FALLEN UPON US CHRISTAINS OF AMERICA? Not because of our superior merit but BECAUSE WE ARE PRACTICALLY THE ONLY CONSIDERABLE BODY OF CHRISTAINS IN THE WORLD TODAY WHOSE HANDS ARE UNITED.

Loyalty to God First

If we interpret the signs of the times correctly therefore, we cannot but conclude that God is calling us for sacrificial service in a demoralized world. LET US RESPOND TO HIS CALL. Our first response must be an absolute rededication of ourselves to Him. LOYALTY TO GOD MUST BE OUR FIRST LOYALTY IN THE NEW ORDER. Responsibility for using ourselves and our resources in accordance with His will must take precedence of all other interests. "THY WILL BE DONE" must be the supreme law of our lives.

Working at Full Capacity

Having rededicated ourselves to the cause of Christ, WE MUST SET OUT TO BRING FORTH THE FULL CAPACITY OF ALL MEMBERS OF THE CHURCH. With God's help we can succeed in making this Church of ours WHAT A CHRISTIAN CHURCH OUGHT TO BE: A BODY OF MEN AND WOMEN WHO LIKE THE FIRST APOSTLES FOUND THAT CHRIST IS THE SAVIOUR; a BODY WHO because of what Christ has done for them, WILL FACE THE WORLD WITH CONVICTION THAT THERE IS NO OTHER NAME BY WHICH THE WORLD CAN BE SAVED.

We must not stop with the Present Membership of the Church

There are many who at one time were in the Church but who are now "lost." We must seek them out and show them the way. Furthermore, not more than fifty per cent of America today is in any sense Christian. We must convert this vast sector of our population.

Our efforts must not cease even with our own Country

CHRISTIANITY FEELS A RESPONSIBILITY FOR ALL MEN, NO MATTER WHAT THEIR RACE OR WHERE THEY LIVE. We must feel in our hearts a burning passion to save the whole world.

Four decades of the Twentieth Century have passed. They will be recorded in history as dark ages. TEN YEARS REMAIN BEFORE THE MIDWAY POINT OF THE CENTURY IS REACHED. WE CAN DURING THESE TEN YEARS REDEEM OUR TIMES. We can point the human race once more in the direction of righteousness and love and justice. We can bring the currents of life into harmony with God's purpose.

It is to that task which I CALL YOU, MEN AND WOMEN OF THE CHURCH. I ASK YOU TO RESPOND WITH ME TO THE UNMISTAKABLE CALL FROM GOD TO SAVE YOURSELVES, YOUR CHILDREN, YOUR HOMES, YOUR COMMUNITY, YOUR NATION, AND THE WORLD FROM THE UTTER DESTRUCTION WHICH LIES AHEAD UNLESS GOD REIGNS. This task will require endless effort; serious sacrifice; daring devotion. But we need not be afraid. ULTIMATE VICTORY WILL BE OURS IF WE GO FORWARD IN SERVICE.

Church of England Steals a March on the Government

PROCLAIMS PROGRAM OF POST-WAR AIMS

A STARTLING PRONOUNCEMENT

Church of England clergy and laity, gathered in Malvern College, Worcester-shire, under the leadership of the Archbishop of York, in January, set forth proposals of a revolutionary nature, known as the "Malvern Resolutions". These resolutions undertake to lay down the basic Christian principles for the reorganization of the economic and political structure of society in such a way to remove the present economic necessity of periodic recurrence of war and to lay the foundations for a permanent peace based on equity and justice. This is a large order, but it is an objective which every thinking Christian realizes must be achieved. The Malvern Resolutions represent the best social thought within the Church of England, where it has been fermenting for many years.

They call for unification of Europe in a cooperative commonwealth, communal ownership of the means of production, more religion and less liturgy. On the negative side they condemn the profit motive and the Church's own financial dependence on ancient perquisites and levies.

Virtually unanimous sponsors of this program are the Archbishop of York, 23 of the Church's 98 bishops (including top-ranking London and Durham), 14 deans and a total of some 200 other churchmen. All of them seemingly remembered that the great ages of Christianity have come when the Church took the lead in historic movements, which were as much economic and social as religious, like the Crusades and the Reformation. All of them were determined that the Church should assume just such a leadership in post-war reconstruction.

Without a single dissenting voice they adopted a resolution presented by the Archbishop himself. Chief planks:

Union Then

"After the war our aim must be the unification of Europe as a cooperative commonwealth."

Commerce and Conservation

"In international trade a genuine interchange of materially needed commodities must take the place of a struggle for so-called favorable balance. . . . We must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of divine bounty on which we utterly depend."

Profit System Condemned

"Christian doctrine must insist that production exists for consumption. . . . To a large extent production is carried on not to supply the consumer with goods

but to bring profits to the producer. . . . This method . . . which tends to treat human work and human satisfaction alike as a means to a false end, namely monetary gain—becomes the source of unemployment at home and dangerous competition for markets abroad. . . . The monetary system must be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production."

Labor

"The true status of man independent of economic progress must find expression in the managerial framework of industry; the rights of labor must be recognized as in principle equal to those of capital in the control of industry, whatever the means by which this transformation is effected."

To this unanimous resolution the conference added "by a very large majority" a still more sweeping amendment proposed by Liberal M. P. Sir Richard Thomas Acland, which stirred up the only major controversy in the four-day conference.

Acland's Amendment

God Himself is the Sovereign of all human life; all men are His children, and ought to be brothers of one another; through Christ the Redeemer, they can become what they ought to be.

There can be no advance towards a more Christian way of life except through a wider and fuller acceptance of this faith, and through the adoption, by individuals, of the way of living which it implies.

There is no structural organization of society which can guarantee the coming of the Kingdom of God on earth, since all systems can be perverted by the selfishness of man. Therefore the Church as such can never commit itself to any proposed change in the structure of society as being in itself a sure means of salvation.

But the Church can point to those features of our existing order which, while they do not prevent individual men and women from becoming Christians, do act as stumbling blocks making it harder for the generality of men to live Christian lives.

Private Ownership

In the present situation, we believe the Church should declare that the maintenance of that part of the structure of our society by which the ownership of the great resources of our community can be vested in the hands of private individuals, is such a stumbling block. As long as these resources can be so owned, men will strive for their ownership. Those who are most successful in this struggle, will have sought this ownership for themselves as individuals, and will be regarded as the leaders of our economic life. They

will thereby set the tone of our whole society. As a consequence, it will remain impossible to abandon a way of life founded on the supremacy of the economic motive, or to advance nearer to a form of society founded upon a belief in the authority of God's plan for mankind.

The time has come therefore for Christians to proclaim the need for seeking some form of society in which this stumbling block will be removed. Those of us who support this resolution pledge ourselves to do so.

Christians, clergy and laity alike, cannot take part in this work unless they are prepared to advocate and bring about a complete reorganization of the internal financial life of the Church.

The Church's Program For Reforming Itself

Hardly less revolutionary than the Church's program for society was its program for reforming itself:

Church's Function

"The Church has the duty and the right to speak, not only to its members but to the world, concerning the true principles of human life. . . . The Church, as we know it, does not. . . . We, therefore, urge that enterprises be initiated whereby that life can be made manifest."

Church Militant

"Christian people should take the fullest possible share in public life, both in

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Parliament, in municipal councils, in trade unions, and all other bodies affecting the public welfare."

Church Finances

"Christians, clergy and laity alike, cannot take part in this work unless they are prepared to advocate complete reorganization of the internal financial life of the Church."

Form of Worship

"This must be so directed and conducted that its relevance to life and to men's actual needs is evident. . . . Our traditional forms of matins and evensong, presupposing as they do acceptance of the tradition of the Church and unfailing regularity of use, are largely unsuitable. They must in most places be supplemented by services of another type, whether liturgical or not, designed to bring before uninstructed people the truth concerning God."

Concrete Christian Service

"The whole congregation habitually worshipping together should regularly meet to plan and carry out some common enterprise for the general good; if there are social evils in a locality, such as bad housing or malnutrition, let them consider how evil can be remedied. . . . In other places let 'cells' be formed upon the basis of common prayer, study and service."

The Church Called to Repent

Seldom has the Church called sinners to repentance with such bitter jeremiads as those by which ten lay speakers called the Church itself for repentance. Gloomed Critic-Philosopher John Middleton Murry: "The Church has no relevant pattern of goodness to set before contemporary man. . . . Regarding unemployment has the Church done any other than acquiesce in the appalling solution which is the only one secular society has found, namely, preparation for war? . . . The Church fails in leadership because it shows no signs of having known despair; no evidence of having been terrified by its own impotence."

Poet T. S. Eliot attacked the Church for letting Christian principle vanish from education. Sir Richard Acland was fiercer: "For over 150 years you have neglected your duty . . . because of sheer funk. . . . The whole structure of society . . . is, from the Christian point of view, rotten and must permanently frustrate your efforts to create for the individual the possibility of a Christian life. . . . This has given Hitler the opportunity for saying 'To hell with the whole order.' . . . He said this, and from despairing humanity he wrung forth a tremendous and dynamic response. . . . In order to save humanity from the horror of . . . Naziism, we must find a way of living superior, not merely to Naziism, but to that which we ourselves knew before. . . . We are unprepared for this. . . . You must be prepared to offend people who are determined to preserve the existing order. . . . I beg of you now to proclaim the new society open-

ly. . . . So only will you save yourselves and us."

Novelist Dorothy Leigh Sayers was even more vitriolic. "Suppose," said she, "that during the last century the churches had . . . denounced cheating with a quarter of the vehemence with which they denounced legalized adultery [i.e., divorce and remarriage]. But one was easy and the other was not. . . . To upset legalized cheating, the church must tackle the Government in its very stronghold; while to cope with intellectual corruption she will have to affront all those who exploit it—the politician, the press, and the more influential part of her own congregations. Therefore, she will acquiesce in a definition of morality so one-sided that it has deformed the very meaning of the word to sexual offences. And yet, if every man living were to sleep in his neighbor's bed, it could not bring the world so near shipwreck as that pride, that avarice and that intellectual sloth which the church has forgotten to write in the tale of its capital sins."

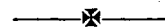
William Temple

No small part of the significance of the conference was that its convener and chairman was the Church of England's second ranking prelate and its real intellectual and spiritual leader—stout, brisk, erudite, 59-year-old Dr. William Temple, Archbishop of York. Son of an Archbishop of Canterbury, Dr. Temple was an Oxford don of philosophy at 23, a

headmaster at 29, a bishop at 39, an archbishop at 47. A famed theologian, and an ardent exponent of the ecumenical (inter-church) movement, he is likely to be first president of the still-organizing World Council of Churches. Said he at the conference:

"The war is not to be regarded as an isolated evil detached from the general condition of western civilization. . . . It is one symptom of widespread disease and maladjustment, resulting from the loss of conviction concerning the reality and character of God. . . . [We need] a new order of society—a new integration of religion, morals, politics and economics. . . . 'It is the business of Lambeth [the palace of the Archbishop of Canterbury] to remind Westminster [the houses of Parliament] of its responsibility to God.'"

(For the above article, we gratefully acknowledge indebtedness to *The Living Church*, to *Time Magazine*, and to *The Church Militant*, of the Diocese of Long Island.—Ed.)



O ye immortals, passing across this short stage of your human probation, remember that the world—its unreality, its short-sighted prudence, its irreligiousness, its want of principle, its mere expediency—remember that the world passeth away, "but he that doeth the will of God abideth forever."—*Selected*.

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A LETTER FROM THE BISHOP, SENT ON MARCH 15 TO MEMBERS OF THE STAFF OF THE MISSIONARY DISTRICT OF HONOLULU

I have received from the Committee of Reference information that the Deputation appointed by the National Council, which will probably come in July, consists of the Rt. Rev. Stephen E. Keeler, Coadjutor of Minnesota, and Dr. Kenneth C. M. Sills, President of Bowdoin College, Maine. Along with this information has come a full statement of the relationship between this Missionary District and the General Church from 1902 until now, with almost complete records for the last 6 years in particular, since our administrative status was changed.

Questionnaires for the Bishop and Council of Advice in general, and for individual Church workers in particular have been received. I am amazed at the accuracy, no less than the completeness and searching insight which these questionnaires reveal. Intelligent minds and sympathetic hearts have been at work. The ready response to the long-desired appraisal of our work on the part of the National Council, involving considerable expense and the time and ability of at least two of the best qualified Churchmen on the mainland to come over to the Islands, is unmistakable proof of the helping hand at Headquarters.

The outcome of it all depends now largely upon us. We are to make a self-survey. Time and effort and study are required. The value of such a study to us, not to mention the Church at large, should be very great. You will note that the Committee of Reference desires information of human interest, as much as mere technical statistics. They ask not only for an account of successes and failures, but particularly say "Wherein lies the greatest hope for future development? What help do you need to realize on this hope?" You can see that there is room for foresight, and that in this and other matters a good imagination may be of help.

ACKNOWLEDGEMENTS

We acknowledge gifts and subscriptions which have been received from February 27th to March 31st. Where the amount is not mentioned, it is \$1.00.

Miss M. Payne; Mrs. F. H. Stuart, \$2.00; Mrs. Frank Greenwell; Mrs. J. Somerset Aikins, \$5.00; P. E. Huyler; Mrs. H. S. Dickson; Mrs. Henrietta G. Villiers; Mrs. W. W. Fawcett; Rev. Frank N. Cockroft, \$1.50; Mrs. Llewellyn W. Oliver, \$9.00; Mrs. T. U. Angell, \$2.00; Mrs. Arthur F. Wall, \$1.50; Mrs. W. D. Bradford, \$5.00.

Honolulu Awake

The arousing of Honolulu residents to the importance, not to say necessity, of personal interest in and attention to the presence of approximately 100,000 men in the military and naval services within our reach is perhaps the most interesting and encouraging feature of community life in recent weeks. The immensity of the problem and its complexities have baffled many persons who would gladly have opened their doors in friendship to the men, both officers and enlisted personnel, and their families. The question of the morale of men in makeshift camps, located in isolated districts without proper communications as well as in overcrowded posts and bases which are not yet able to give adequate accommodations for the steadily increasing volume of men coming to our Islands—this question of morale in its psychological and pathological aspects is a vital element in all personal contacts, mental, spiritual, and physical, involved in the community efforts, which we would sum up in the word hospitality.

Recreation on Enlarged Scale

The remarkable executive secretary of the Army and Navy Y. M. C. A. in Honolulu, Mr. Wesley Wilkie, has told the Bishop that the change of attitude on the part of service men not only toward the community, but also in regard to their own self-respect and cheerfulness since the early part of February is surprising. The men came to feel that people have recognized that they are here, and have them in mind for such hospitality as may be possible. At first large scale efforts on the part of the community were impossible, and individuals stepped in to entertain small groups of men. Now organizations are undertaking to extend courtesies on a large scale. Our Community Theater and the Roosevelt High School have each entertained a thousand at plays; the Haleiwa Hotel on the other side of the island for five days entertained 200 a day for swimming and meals; the Chinese are planning a characteristic lantern parade, and supper for a thousand men; the Episcopal Church entertained 700 men at two concerts with the finest musicians in town contributing; Navy Hostess dances have a permanent program, entertaining 300 every three weeks; every day we hear of additional groups entertaining at dances, parties, picnics,

and driving tours around city and island.

Cultural Opportunities Offered

In addition to recreational facilities, professors from the University of Hawaii and other prominent speakers have offered their services to provide lectures on subjects pertaining to Hawaii and her relationship to the rest of the world. A University Club has been formed among the enlisted men under the sponsorship of the President of the University of Hawaii and the Bishop. We are not without a natural sense of satisfaction in our own Communion that the first definite challenge to Honolulu to offer hospitality on a large scale came in our annual Convocation. The series of lectures, seven in number, covering various phases, historical, industrial, political, interracial, and cultural, of Polynesian life in general and Hawaii in particular, began on March 24th. They are given at the Bishop's House each Monday, and are limited to 75.

Subjects and dates of the lectures are as follows:

March 24—Hawaii and the Polynesian Scene, by Dr. Peter Buck, curator of the Bishop Museum, and world authority on Polynesia.

March 31—Hawaii and the International Setting, by Prof. Charles Hunter of the University of Hawaii.

April 7—Hawaii—Ancient and Modern, by Prof. Henry Judd of the University of Hawaii.

April 14—Hawaii and the Orient, by Bishop Littell.

April 21—Hawaii and its Basic Industries, by Dr. Arthur Dean, formerly president of the University of Hawaii, and now vice-president of Alexander & Baldwin, Ltd.

April 28—Hawaii and the Political Scene, by Frederick D. Lowrey, president of Lewers & Cooke, Ltd.

May 5—Hawaii and Contemporary Art, by Madge Tenent, well-known artist.

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The first of these lectures, by Dr. Peter Buck, was an informing and picturesque account of the Polynesian peoples; of their probable origin; of their migrations to various South Sea Islands, and to Hawaii; and of their racial characteristics. The Army and Navy, including submarine and air services, and National Guard units from California, were all represented at the lecture, and the men were charmed by Dr. Buck's presentation.

It is of interest that official letters have been received from ranking officers of these services, expressing thanks for the interest and hospitality shown by the local community to men of the military and naval services. The following letter from the Commander-in-Chief of the United States Fleet is typical. In it the important part which the Church has taken in this connection is recognized, as is also the constructive leadership of Mrs. Littell.

U. S. S. PENNSYLVANIA
Flagship
At Sea, Hawaiian Area,
February 28, 1941.
Dear Mrs. Littell:

In behalf of the officers and enlisted men of the Fleet present in the Hawaiian area, I would like to express my deep appreciation for the excellent efforts you and your friends have extended to us in scheduling "Hospitality Week." The success of "Hospitality Week" has been due entirely to the continual interest of each individual citizen in the welfare of our Service personnel. Such patriotism results in maintaining the high morale so essential in the present world-wide unrest.

We in the Fleet recognize that our present personnel are of exceptionally high average, many with high school education, and from good American homes. The latter they naturally miss. Your opening to them the homes of Honolulu and providing them entertainment which normally is not otherwise available, affords them an unequalled opportunity for recreation and an understanding of your community.

It is also most gratifying to realize that the Church with which you are connected still plays an important part in everyday life and provides our men with the wholesome recreation that their families at home would desire. It is unfortunate that due to many of our ships being at sea this week, all hands were not available to accept your hospitality. However, those that were more fortunate have been



ENTRANCE TO ST. ANDREW'S PRIORY FROM QUEEN EMMA SQUARE.
THE NEW FACULTY HOUSE ON THE LEFT.

LAYMEN'S LEAGUE TAKE NOTICE

Tremendous congregations of men for Corporate Communion on Washington's Birthday are reported through mainland Church papers. In Long Island, where the plan for an annual Corporate Communion was inaugurated, there were 2,826 men at Brooklyn, of whom 2,386 remained for breakfast together at the Hotel St. George. The chief speaker was Dr. John Stewart Bryan, president of William

most appreciative of the many favors done for them.

Trusting that you will extend also to your associates my grateful appreciation of the many courtesies accorded the Fleet, and again thanking you for your valued assistance, I remain

Yours truly,
(signed) H. E. KIMMEL,
Admiral, U. S. Navy.,
Commander-in-Chief, U. S. Fleet.

Mrs. S. H. Littell,
Bishop's House,
Queen Emma Square, Honolulu, T. H.

and Mary College at Williamsburg. He said:


"Whenever there comes a conflict between the spiritual teachings and material things, in the final showdown spiritual things win. . . . Today, if Washington were to speak he would not speak of submarines and blitzkriegs; he would speak of the spirit. He would stress character and character is man's faithfulness to himself and to his fellowmen. . . . Washington has left us something far greater than his success, which we are just beginning to realize. Liberty is not a bequest; liberty is a conquest which every generation has to fight for, as each individual soul has to develop for itself."

At the same meeting, Bishop Stires of Long Island said:

"This is a day especially to remember the inspiring example of George Washington. He was an example as a Christian, as a soldier and a great leader. His faith inspired sublime courage and great sacrifice. We must have the same faith and courage and sacrifice to preserve that which is so necessary in human nature. And always remember that *an army that stays in its trenches is already defeated.*"

In Boston

2,300 laymen gathered in the Cathedral and in other appointed centers, and that regardless of the fact that many industries engaged in national defense were working on Washington's Birthday this year. At the breakfast following the service in the Cathedral, the special speaker was Dr. Kenneth C. M. Sills, president of Bowdoin College, who is one of the members of the National Council's Deputation to visit Hawaii this summer.



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**EPISCOPAL CHURCH REORGANIZES
ITS ARMY AND NAVY COMMISSION
TO MEET NEED FOR CHAPLAINS
AND MINISTRATIONS OF
THE CHURCH TO MEN IN TRAINING
CAMPS—BISHOP HENRY K.
SHERILL OF MASSACHUSETTS
CHAIRMAN**



Bishop Sherrill heads Episcopal Commission in charge of Church's ministry to men of Army and Navy

Boston, Mass.—To meet what is termed "The greatest religious dislocation in the history of America," the Episcopal Church has reorganized its commission on Army and Navy Chaplains and is planning a program which will enable that Church to do its part in the religious care of men in the armed forces.

The new commission will be responsible for the selection of Episcopal chaplains for military and naval posts, and will supply necessary equipment, as well as counsel regarding methods of work.

There are approximately 21,000,000 young men in this country between the ages of 18 and 35. One-half of these have been or will during the coming five years be uprooted from their normal civilian relations and transferred to areas of service under control of the Government.

Two million youths between 18 and 21 have within the last few years received training in CCC camps. Five million young men within the next five years will be called into service for at least a year of military training. In addition, between two and three million young men will leave their homes to work in plants, engaged in manufacture of arms and other essentials of national defense. "This social dislocation," declares Dr. Rufus W. Weaver, chairman of the General Committee on Army and Navy Chaplains, "creates a religious crisis unparalleled in American history. Thoughtful men are convinced that unless this crisis be suc-

cessfully met, the consequences will affect organized religion in ways which will prove most disastrous."

Bishop Sherill says that at the end of last year there were 140 Episcopal clergymen serving as chaplains in the armed forces, exclusive of the federally mobilized National Guard. He said, "It is imperative that the life of the soldier and sailor be kept as normal as possible by association with ordinary Church life."

Commending the attitude of the War Department, Bishop Sherill quoted a recent statement by General G. C. Marshall, Chief of Staff to the effect that "we are anxious to establish the closest possible contact between civilian and military religious representatives. There should be no fear that any young man will suffer spiritual loss during the period of his military service, and, on the contrary, we hope that the young soldier will return to his home with a keener understanding of the sacred ideals for which our churches stand."

**BUY A SQUARE FOOT AT
ST. JOHN'S-BY-THE-SEA**

Our energetic warden, Mr. John S. Townsend, with the help of Mr. Hollander, the layreader, and Dr. Staley, has held a meeting of the congregation, and inaugurated a practical plan for completing payments on the property, and for building a suitable chapel. The entire area of 17,000 square feet has been divided into squares of one foot, and each square is being sold for fifty cents. This enables the members of the congregation and of the community who have little of this world's goods, take a definite part in the development of the Mission.

The amount still remaining on the ground and dilapidated Hall, still used as a Chapel, is \$900 (the total cost was \$2575). As the squares are sold, the mortgage on the ground will be paid off. If all of the square feet are sold, there will be a fund sufficient to put the grounds in order and to erect a simple Church building. Almost immediately after this plan was put into effort, 334 squares were taken up. Mr. T. J. Hollander, Queen Emma Square, Honolulu, is treasurer of the Fund, and will gladly "sell" one or more square feet at St.

John's-by-the-Sea to all persons who are interested in this important Mission.

SHE HEARS HIS VOICE

"It was Easter dawn, Mary Magdalene had come, with the other women, to place the spices on the body of the beloved Master. But the tomb was empty. This was the final blow. Was she to be denied this one last act of devotion? Some one draws near. She cannot see clearly through the tears which flood her eyes. Thinking it must be the gardener, she said, 'Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.' Then she heard a voice. It uttered but one word, 'Mary.' That was enough. Tears could blind the eyes but her ears could not be deceived. It was Jesus. His voice could never be forgotten. She had heard it as He preached in winsome sweetness in the fields and towns of Galilee. She had heard it, in severity, demand seven demons to leave her own soul. Just a few months before she had heard it pleading, saying, 'The good shepherd calleth His own sheep by name.' And now He was calling her.

For Mary all is changed. The tears are dried. Her sky has brightened. Her Lord has been restored."—*Selected.*

LIVE THE ETERNAL LIFE

Aristotle tells us that we must practice immortality. We have theorized about it, argued it, hunted the universe over for proofs of it. Suppose we stop speculating about it and begin to practice it. Live the sort of life that ought to continue. Take its great implications, assurances, hopes, into your heart, make them welcome there. Be the kind of man you ought to be if this doctrine is true. What will happen to you? By their fruits you shall know them. When a theory works, you know that it is true.

—*Washington Gladden.*

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L. TENNEY PECK**February 25, 1860—March 16, 1941**

MR. L. TENNEY PECK
—Courtesy Star-Bulletin.

Leaving the Cathedral after the service for Mrs. Page Morris, we received the news of the death of Mr. Peck. Thus within ten days, four of the most matured and worthy leaders in our Church life in Hawaii were taken from the visible Church Militant. Levi Tenney Peck for a generation has been a leading layman of this missionary diocese. A member of all the important Boards and Committees, he served with the same devotion and regularity as he attended morning worship in the Cathedral on Sundays. That is to say, he never missed, and never failed to contribute his part (and that a large one) until his illness which came upon him in December interfered.

At the age of 81, he remained a marvel of accumulated experience and knowledge, and was a veritable encyclopedia in all matters connected with Church life in the Islands during the past 40 years. We shall not soon see his like again. His time, like his ability, was given freely to his Church. He had just retired as president of the Bishop National Bank when Bishop Littell arrived in the Islands. He accepted without hesitation the Bishop's request that he be treasurer of the Missionary District, and organize the treasurer's office. He did this work most effectively, and relieved the Bishop of the burden of financial administration (which had been carried personally by all four of the previous Bishops) until Mr. T. J. Hollander was given to us by the Bishop of Hankow to take over the business affairs of the Mission, which he has carried on so efficiently ever since.

Absolute integrity, sheer solidity, un-failing dependability, voluntary activity, transparent sincerity, all these contributed essential characteristics to Tenney Peck. All these he manifested in his public life and business career, as well as in his Church relationships. He served as chair-

man of the bank Board of Directors, as vice-president and treasurer as well as an organizer of the Honolulu Rapid Transit Company, and later president of this for twenty years, as treasurer of the S. N. Castle Estate and trustee of the Samuel N. and Mary Castle Foundation, as a director of Alexander & Baldwin, Ltd., and of Castle & Cooke, Ltd., of which last he was auditor for 17 years. All these positions indicate the confidence of the community in his ability and integrity. In all he served with a courtesy which won for him respect and affection.

He was senior warden of the Cathedral parish for many years, and was delegate to the general Convention at Richmond, Virginia, in 1907. He was the founder and president of the Philharmonic Society, the parent of our present instrumental and vocal groups. He sang in Church choirs both before and after coming to Honolulu in 1901. He inherited a rich bass voice, no less than his interest in music, from his father who was in the choir of Old Trinity Church, New York City. Other organizations here in which Mr. Peck was a member (in many of which he was an officer) include: The Masonic Lodge, of which he was a Past Master; American Bankers Association; Hawaiian Volcano Research Association; the Pacific, Commercial, Rotary (past president), Honolulu Ad., and Oahu Country Clubs; chairman of the Seamen's Church Institute; of St. Elizabeth's Settlement; a trustee of Queen's Hospital and of the Y. W. C. A.

We are glad to quote from editorials in Honolulu papers which have appeared since his death on March 16th: "The story of L. Tenney Peck, 81, kamaaina by virtue of forty years of constructive, forceful living among us is well told in the development of the many business enterprises to which he contributed his exceptional financial talents, to public welfare and private philanthropies, and to his church. To each he gave his best. . . . He like to tell about his first job. Returning to his home in West Virginia, fresh from college, he served as purser and freight clerk on an Ohio river steamer and then often wondered what a sea voyage would be like, this experience blossoming in a wedding trip to Honolulu forty years ago. Ready employment here decided him not to return and he has spent four decades among us, honoring all with whom his lot has been cast with his kindly, even-tempered friendliness and courtesy."

"Mr. Peck remained to become one of the leading citizens of Honolulu and one of its industrial builders. And his range of interest went far beyond business matters—into music, the arts, social relations. The home which he and Mrs. Peck established has always been a meeting place for friendly, informal groups of kindred cultural tastes."

Dr. Slaten in his column, Aloha Tower, pays the following tribute:

"L. Tenney Peck stood in striking contrast to the portrait of the businessman presented in Sinclair Lewis' satirical novel Babbitt.

* * *

There was enough regrettable truth in Lewis' picture to make "Babbitt" a coin of common speech and to plant the word in the dictionary.

But L. Tenney Peck and George F. Babbitt lived in different worlds. Both were businessmen, but otherwise no kin. Mr. Peck was a walking edition of another book—and that book was Philip Gilbert Hamerton's nourishing classic, *The Intellectual Life*.

* * *

From a well-stored mind Mr. Peck was able to discourse with equal ease—and offhand—on the history of music or the Republic of Plato. His friends were often astonished at his reach in the recondite. And along with the wispy academic went such rank realities as directors' meetings and golf!

* * *

The business of living is undoubtedly something bigger than the living in business. It was once put this way: "What shall it profit a man if he gain the whole world—and lose his own SOUL?" Keep the soul—in the sense of maintaining a rational balance between external and internal, between means and end, between possessions and purpose, between concrete things and the human spirit, between the by-which and the why—that is the harmony of life which the wise have ever sought and which L. Tenney Peck found.

* * *

The honored friend who has passed from among us but whom we in our time shall join was a business man who was not a Babbitt. He did not, in the frenzy of living, forget what makes life worth while!"

Mr. Peck lived and died in unwavering acceptance of the Christian Faith and Life, and rejoiced in the fellowship and communion of the Christian Church. The funeral service in the Cathedral was inspiring in its spirit of triumph. The Bishop conducted it, and was assisted by Mr. Peck's old friend and pastor through thirty years, Dean Ault, and by a new friend, the Rev. Ardys T. Dean, who spent his first weeks in Honolulu at the hospitable home of Mr. and Mrs. Peck. The hymns were a resounding witness to faith in God and in the living Christ—"A Mighty Fortress is our God, a Bulwark never failing," and the great Easter paean, "The strife is o'er, the battle done, the victory of life is won; the song of triumph has begun. Allelulia."

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Here and There In The Diocese

Retirement of Our Associate Editor

Dr. Brown has felt it necessary to withdraw, we hope only temporarily, from the position he has filled so well for half a dozen years as Associate Editor of the Hawaiian Church Chronicle. He has done good work in this capacity, with unvarying diligence and cheerfulness. Pressure of duties at St. Clement's, particularly in connection with the campaign for an enlarged Church building, is the reason for his giving up other responsibilities. We are grateful for keen interest in Chronicle affairs, particularly finances, and shall miss Canon Brown in his editorial capacity.

St. Clement's Building Fund

Aiming for the sum of \$20,000 for moving and enlarging the present Church building, the parish has raised at latest report over \$12,000. Like so many other congregations in Honolulu, of other churches as well as our own, St. Clement's has felt the extra pressure, which has taxed its limited capacity to the full, of the huge military and naval forces in our midst. A large proportion of these belong to us. Without a single army or navy Episcopal chaplain stationed in the Islands, the need for such work as St. Clement's is doing for men in the services becomes more and more pressing. This feature, added to the steady growth of all parish activities, makes the enlargement of St. Clement's Church building imperative. We wish their campaign every success.

Chaplain J. Knox Bodell U.S.A. (Retired)

We regretted greatly bidding farewell to Chaplain and Mrs. Bodell, who departed for the mainland last month after nearly four months visit in our Islands. Chaplain Bodell was vicar of Lahaina from 1911 to 1914, and of Hilo 1914 to 1917, before he became a Chaplain in the Army. This has been the first opportunity for returning to the Islands in over 20 years. He and Mrs. Bodell have been warmly welcomed by many old friends, both in Honolulu and on the other two islands where he was formerly stationed. The Chaplain has been of great service to us in preaching frequently, and in celebrating Holy Communion in missions without resident clergy.

Church Service Groups Named

The Episcopal committees on the relationship between the Church and the service personnel in Hawaii for the vari-

ous islands, appointed by the Bishop as directed by Convocation, are as follows: For *Oahu*, Mrs. Robbins B. Anderson, Mrs. Emilie Peck Wall, George P. Denison, Mrs. Walter F. Dillingham, Mrs. Kenneth Day, Miss Laura Thompson, Mrs. S. H. Littell, Benjamin L. Marx, Arlo Martin, the Rev. Albert H. Stone, Deaconess Sarah F. Swinburne, the Rev. Ardys T. Dean and Dr. James A. Morgan.

Mrs. Gwendoline Shaw was named for *Molokai*; the Rev. J. Miller Horton and Mrs. Frank Lufkin for *Maui*; the Rev. J. Thurlow Baker and Mrs. E. J. Fitzgerald for *Kauai*; the Rev. Kenneth D. Perkins, Dr. Thomas A. Jaggar and the Rev. Kenneth O. Miller for *Hawaii*.

Committee members from islands other than Oahu are authorized to add to their numbers.

Changes in the Cathedral Parish Vestry

At its last meeting, Mr. Robbins B. Anderson was elected senior warden of St. Andrew's Cathedral Parish to replace the late Mr. L. Tenney Peck who served in this capacity for many years. Mr. Desmond Stanley was elected to succeed Mr. Anderson as junior warden, and Mr. Chester Frowe, of Castle and Cooke, was elected to fill the vacancy on the vestry created by Mr. Stanley's election as junior warden.

Ordination of Andrew N. Otani

Bishop McElwain, dean of Seabury-Western Theological Seminary at Evanston, Illinois, has cabled the time and place of Mr. Otani's ordination to the diaconate. Our Council of Advice, having complied with all canonical requirements, recommended his ordination. For good reasons our Bishop requested Bishop McElwain to act for him, and the service of Ordination was held in the Seminary Chapel on March 24th. The Rev. Percy V. Norwood, D.D., presented the Candidate, and The Rev. Paul S. Kramer, D.D., preached the sermon. The Seminarians as a body, and some of Mr. Otani's local friends, were able to attend. Mr. Otani has secured passage from San Francisco on May 23rd.

Hawaiian Church Chronicles Wanted

If any of our readers have copies of the Chronicle for December, 1940, January, February, and particularly March of this year, which they can spare, the Bishop would be grateful to those who

will send them to his office. The Lahaina number of last September is another issue for which, like all issues so far this year, there is a steady demand. Any back Chronicles will be gladly received, with thanks.

TEN PROPOSALS FOR LASTING PEACE

Issued in Britain by the highest authorities of the Anglican, Roman Catholic and Free Churches.

1. The right to life and independence of all nations, large, small, strong or weak, must be safeguarded.
2. Disarmament must be mutually accepted, organic and progressive, both in letter and spirit.
3. International institutions must be created or recast to insure the loyal and faithful execution of international agreements.
4. Real needs and just demands of nations and peoples should be benevolently examined.
5. A peace settlement must be dictated by a sense of acute responsibility which weighs human statutes according to the holy, unshakable rules of divine law.
6. Extreme inequality of wealth should be abolished.
7. Every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities.
8. The family as a social unit must be safeguarded.
9. The sense of a divine vocation must be restored to man's daily work.
10. Resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations.

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IN MEMORIAM—THREE CONSECRATED CHRISTIAN WOMEN

Mrs. Page Morris, Mrs. Walter L. Emory, Mrs. Roberts L. Woods

Within six days, three saintly women of the Church in Hawaii "finished their course in faith, and do now rest from their labors." All of them rounded out full lives in many years of active participation in Church life and in positive Christian influence in their communities. There was no note of sadness, but rather of triumph in the services when their bodies were laid to rest.

Winifred Pike Emory died peacefully at her home in Honolulu on March 7th. "One of Honolulu's most beloved kamaaina residents, best known for her Church activities" is a sentence from one of our leading daily papers. The other said editorially: "The passing of Mrs. Walter L. Emory, in her sleep, takes from our island community a mother and wife who for forty-one years of her residence among us has lived implicitly the tenets of her Christian faith. A wise woman who builded her own house, her life a crown of wisdom and guidance in the paths of righteousness, she taught by example. The memory of her good works will be kept ever green by all who were privileged to walk with her a'down the years."

Mrs. Emory was in her 72nd year. She leaves two sons and four grandchildren, all of whom except one grandson, Richard, are on the mainland. She has been in reality an invalid for many years, but in practice a positive and active personality in the family and in the Church. She died just a few moments after bidding members of her family good-night. The Bishop conducted the funeral services, which Mrs. Emory would have liked her former pastor, Dean Ault, to take, but his illness prevented.

Alice Goodrich Woods, widow of the late Capt. Robert V. Woods, died at Kealahakua, Kona, on March 11th in her 31st year. She has lived in Hawaii half of her life, having come out from England in 1900. She was a leader for many years in all the activities connected with Christ Church. A woman of vision and deep spiritual power, she has directed the women of the community in the Guild which is the one center of religious work for women of all Church affiliations in the district. Her interests were wide and varied. Travel, literature, friendship and religious work made her home a gathering place of many English and American friends in the Islands. She assisted her husband while he was in charge of the Kona postoffice, and helped in the 1917 draft. She operated for years the branch eismograph station for the U. S. Department of the Interior, and was a keen member of the Volcano Research Association. Her pastor, the Rev. Kenneth

O. Miller, writes of her: "Her splendid good sense, modern outlook, sincerity, devotion, and her wonderful sense of humor endeared her to all of us." Mr. Miller and the Rev. Shannon Walker conducted the service in Christ Church and at the grave in the beautiful churchyard.

.....

On March 13th, the eldest of these three saintly women, Elizabeth Statham Morris, departed peacefully from the scenes of this life at the age of 89. Frail and gentle, she had nevertheless continued to participate in Church and social activities. On the morning of her death, she attended a Lenten service in Parke Chapel with her daughter, Mrs. Robbins B. Anderson. It was only in the last issue of the Hawaiian Church Chronicle that her picture appeared on the cover, as she conversed with army men at one of the Wednesday afternoon receptions for service men at the Bishop's House.

Mrs. Morris was the daughter of Col. Charles Statham of Virginia. Her sweet and cheerful personality, her personal interest in all whom she met, her beautiful face which reflected a beautiful character, won for her the admiration and affection of all who were privileged to know her. With firm Christian faith, she was one of those unspotted by the world, who could say with St. Paul "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

All three of these splendid Christian women, as they approached the time in their departure from the Church on earth to the Church above, could have echoed triumphantly St. Paul's declaration of his own assurance of a life well lived here, and of confidence in the eternal life hereafter: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

—X—

In the last of Fr. Biggart's Lent sermons is a stimulating suggestion: "We can never know," said the preacher, "what God is doing behind the scenes!"—*London Times*.

"THE GREATEST DRAMA EVER STAGED"

By Dorothy Sayers

GOD . . . "Took His Own Medicine"

Religious articles, most of them of high excellence, have become regular features in many newspapers, and their publication is proof of a nation-wide interest in religion. One of the most striking of such articles that I have read recently appeared in the *Sunday Times*. It was called "The Greatest Drama Ever Staged," and was written by Dorothy Sayers. It was an outspoken expression of faith, almost daringly original and eminently witty in expression. For example, take this brilliant summary of the Incarnation: "For whatever reason God chose to make man as he is, He had the honesty and the courage to take His own medicine. Whatever game He is playing with His creation, He has kept His own rules and played fair. . . . He was born in poverty and died in disgrace, and thought it well worth while."

MAN Finds God "A Better Man Than Himself"

Briefly and brilliantly, Miss Sayers summarized the Christian faith, with the conclusion "that man should play the tyrant over God and find Him a better man than himself is astonishing drama indeed." And Miss Sayers added: "Perhaps the drama is played out now, and Jesus is safely dead and buried. Perhaps. It is ironical and entertaining to consider that once at least in the world's history those words might have been spoken with complete conviction, and that was upon the eve of the Resurrection."—*London Times*.

—X—

One out of 10 in Tarboro, and one out of 15 in Henderson, North Carolina, are Episcopal Church people. No other city in the diocese of North Carolina has nearly so large a proportion of Church people, and no other city has been surrounded for so long a time by so many country churches

The North Carolina Churchman mentions these and other figures as added evidence of the often repeated fact that the country church directly and continuously builds up the church in the city.

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DO YOU KNOW THESE FACTS?**\$20,000,000**

is the liquor bill for the Island of Oahu in the year of 1940—not for insurance, not for education, not for relief, not for savings, not for merchandise, but for liquor.—Tax figures.

4,326

arrests for drunkenness in 1940; an increase of 27 per cent over 1935. Does not include Army or Navy arrests. Does not include Ewa, Waipahu, Waiialua, Kahuku, Kaneohe. Does not include all the intoxicated—ONLY those arrested. Estimated not arrested, the number of drunks in homes, automobiles, streets, parties, taverns, five times as large.

447

serious accidents due to drunk driving. Actual number much higher due to no "fluid test" practices. 28 per cent of all fatal accidents due to drunk driving.—Police Records.

299

juveniles picked up for vagrancy and disorderly conduct. Many of them drunk. Juvenile delinquency is increasing—petty crimes and misdemeanors jumped to 50,000 in 1940.

Are you surprised at the above figures? This is by no means the whole story. Every fact is authenticated. Temperance instruction is honest—it is practical.

Alcohol is the partner of evil. Alcohol hampers our best social and cultural advances. The Temperance League deals with personal integrity, moral obligation, scientific investigation. To do this job we must have help—your help and the help of many others. Please respond with some contribution to this work, and now, while the facts are before you.

Chris J. Benny,

Executive Secretary.

Temperance League of Hawaii,

25 Dillingham Building Annex,

Honolulu, T. H.

"We stand for the liberation, through education of the individual and society, from the handicaps of beverage alcohol."

"A BISHOP TO HIS FLOCK"

From the Bishop's Report to
Convocation, Honolulu,
February 7, 1941

While it is true that "the Kingdom of God cometh not with observation," yet there are signs by which its progress may be perceived. I wonder whether you feel that there has been a growth in the missionary zeal of our people, clergy and laity, in such way as to warrant us in saying that our spiritual advance is keeping pace with our material gains?

I do not find among the rank and file of our people much, if any tangible evidence of eagerness to share their

Church life with the unattached, or to go out of their way to welcome and attach to their congregations those who may come of their own accord. How can we account for the sharp decrease in confirmations over the previous year, to be exact, or decrease of 116, almost 25% less than in any recent General Convention year.

Is the reason for not securing more persons for Baptism and Confirmation to be attributed to the failure of clergy, of teachers, and of parents to put a decision for Christ individually and squarely before them?

From the Church Missions House in New York comes this statement called "A Bishop to his Flock," which I want to present to you in all seriousness.

"One thing that troubles me is that in number of our parishes and missions there were no confirmations at all last year. In a few cases there are good reasons for this, but what reason can there be under normal conditions for a whole year's work not producing a single confirmation?"

"It does seem to me that we are too easy-going in this. People sometimes say to me, 'All our children are confirmed'. But are children the only ones we ought to bring to confirmation?"

"In almost every community the majority of people are attached to no form of organized religion. I cannot conceive it possible that any group of Church people, thoroughly committed to bringing people to Christ, could work for twelve months and not win a single soul for His Church.

"It is pertinent to ask each Church group: What are you doing to interest unconfirmed people in the Church? What plan are you pursuing? Are you doing anything other than to have Church services which many of our people only sketchily, and which non-church people never, attend? Is that all that is being done? Since we have had sad experience to prove that it does not bring the unconfirmed into the Church, does it not seem that other means ought to be employed? That some consistent and sustained policy ought to be put into effect?"

"What about the great mass of unconfirmed adults? Don't you want them? If you do, have you tried?"

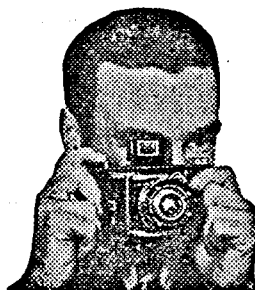
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**NEGRO EDUCATOR APPOINTED
TO VIRGINIA DEFENSE BOARD**

Lawrenceville, Va.—The Rev. J. Alvin Russell has been appointed by Governor Price to the Virginia State Council for Defense, the only Negro thus far appointed to this commission.

Dr. Russell is principal of St. Paul's Normal and Industrial School, one of a chain of such institutions sponsored by the American Church Institute for Negroes. He is an Episcopal clergyman, graduate of Oberlin College and the Philadelphia Divinity School, with degrees of Master of Arts from the University of Pennsylvania and Columbia University.

**"... AND DANGERS OF
THIS NIGHT"**

The crypt under the XIII century chapel of Lambeth Palace has become a "refugee room" as it was in the last great war. Archbishop Davidson used to collect all the household there at that time, and to steady them, read the old collect, *Lighten our darkness we beseech thee O Lord*, which, as he made a point of explaining, was originally written as a petition for help at the time of the night raids of the Huns, about 440 A. D. After 15 centuries of ordinary use, it has come back to its original purpose.—From a Letter by Canon Wigram.

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