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Hawaiian Church Chronicle

"For Christ and His Church"

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

MRS. ROBERT T. AITKEN, *Assistant Editor*

Entered as second-class matter February 14, 1908, at the post office at Honolulu, Hawaii, under the Act of March 3, 1879.

VOL. XXXII.

HONOLULU, HAWAII, APRIL, 1942

No. 1



MAY BECOME CHURCH HEAD—Archbishop of York, Rev. Dr. William Temple, 61, who is considered likely successor as active head of Church of England. Present leader, Most Rev. Cosmo Gordon Lang, 77, has announced he will retire soon. Dr. Temple is noted for vigorous intellect.

Since the above caption appeared in the Honolulu Advertiser, to which we are indebted for the picture, Dr. Temple has been designated Archbishop of Canterbury, the 98th in unbroken succession, to take office at the end of March. TIME included Archbishop Temple in its list of "Men of the year" for 1941, describing him as not only Religion's ranking Church statesman, but also "one of the world's most learned theologians".

CLERGY LIST

MISSIONARY DISTRICT OF HONOLULU

APRIL, 1942

BISHOP-IN-CHARGE

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

PRIESTS

The Rev. Canon Wm. Ault, Retired, Hono-
lulu. 1897

The Rev. Canon F. N. Cullen, Retired;
Queen Emma Square, Honolulu. 1911

The Rev. Frank N. Cockcroft, Retired;
Pioneer Hotel, Lahaina, Maui. 1915

The Rev. Philip Taiji Fukao, Holy Trinity,
Honolulu. 1910

The Rev. J. Lamb Doty, Retired, Missionary
at Large, Honolulu. 1918

The Ven. Archdeacon James Walker, St.
Augustine's, Kohala, Hawaii. 1919

The Ven. Archdeacon Henry A. Willey, All
Saints, Kapaa, Kauai. 1924

The Rev. Canon Y. Sang Mark, St. Peter's,
Honolulu. 1928

The Rev. Noah K. Cho, St. Luke's, Hono-
lulu. 1928

The Rev. H. H. Corey, M.A., L.S.T.,
Epiphany, Honolulu. 1929

The Rev. B. S. Ikezawa, B.D., Good
Samaritan, Honolulu. 1931 (Absent.)

The Ven. Archdeacon Edward Tanner Brown,
D.D., St. Clement's, Honolulu. 1931

The Rev. Chaplain Albert H. Stone, M.A.,
Iolani School, Honolulu. 1932

The Rev. Chaplain Kenneth D. Perkins, B.D.,
Navy Reserve, Hawaii. 1932

The Rev. Chaplain Kenneth A. Bray, B.D.,
Hawaiian Congregation, St. Andrew's
Cathedral, Honolulu. 1932

The Rev. Chaplain Edward M. Littell, B.A.,
Schofield Barracks, Oahu. 1933

The Rev. Wai On Shim, St. Elizabeth's,
Honolulu. 1933

The Rev. J. Miller Horton, B.D., Holy In-
nocents', Lahaina, Maui. 1936

The Rev. Kenneth O. Miller, B.A., Christ
Church, Kealahakua, Hawaii. 1937

The Rev. James S. Nakamura, B.A., Holy
Apostles, Hilo, Hawaii. 1940

The Rev. John Thurlow Baker, B.A., St.
John's, Eleele, Kauai. 1940

The Rev. Ardys T. Dean, M.A., S.T.B., St.
Andrew's Cathedral Parish, Honolulu.
1940

The Rev. Robert L. Hellemans, St. Mark's,
Honolulu. 1941

DEACONS

The Rev. Ernest Kau, B.A., Non-Parochial,
Ewa, Oahu. 1931

The Rev. Geo. Shannon Walker, B.A., B.D.,
Hilo, Hawaii. 1934

The Rev. Andrew N. Otani, Moanalua, Hono-
lulu. 1941

The Rev. William Arthur Roberts, St.
Columba's, Paauilo, Hawaii. 1941

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beth's, Honolulu. 1925

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXXII.

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Successor to the Anglican Church Chronicle

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

MRS. ROBERT T. AITKEN, Assistant 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.
Subscriptions will run until discontinued.

CALENDAR

April 1—Wednesday before Easter
April 2—Maundy Thursday
April 3—Good Friday
April 4—Easter Even
April 5—Easter Day
April 6—Easter Monday
April 7—Easter Tuesday
April 12—1st Sunday after Easter
April 19—2nd Sunday after Easter
April 25—S. Mark
April 26—3rd Sunday after Easter
May 1—SS. Philip and James
May 3—4th Sunday after Easter
May 10—5th (Rogation) Sunday after Easter

HUMAN NATURE AS SEEN IN JESUS

It was Canon Streeter of Oxford who said, "The eagle was once nothing but an egg, yet how little we would know about the meaning, the nature, the possibilities of that egg, had we never seen the eagle soaring against the sky." Judge every process by its final outcome. How much less we would know about man, the latest and the highest product of this creative process, if we had never seen human nature at its best in the person of Jesus of Nazareth! His presence here among us brought out once for all the deeper meaning of that entire process and the august possibilities of human nature.—*From Being Made Over*, by Charles R. Brown.

While family life is falling into pieces is it any wonder that crime in the U. S. shows disquieting increase? Men steal other men's wives and women steal other women's husbands. If they stole automobiles or wheelbarrows the authorities would arrest them. Arrests of women for disorderly conduct increased 31%, for drunken driving 28%, for auto thefts 24%. (F.B.I.)—*Bishop Jenkins, of Nevada*.

AN OPEN LETTER FROM THE BISHOP TO THE CHURCH IN THE MISSIONARY DISTRICT OF HONOLULU

My dear Fellow-Churchmen:

The expected message from the Presiding Bishop, to which I referred last month, has been received. It reached me on February 27th, my twelfth anniversary, the day on which I had asked that my retirement be allowed. Bishop Tucker writes:

"As you have doubtless heard, Everett Jones has declined the election to Honolulu. I am sorry; and the bad thing is it is impossible to have any election before the General Convention a year from next October.

As you know, when a missionary district becomes vacant the Presiding Bishop automatically takes charge, or assigns someone to act for him as Bishop-in-charge. I have not yet had time to think of any arrangement that might be made for Honolulu, and in fact it may be difficult just at the present moment to make an arrangement. I am wondering, therefore, if it would be possible for you to act as Bishop-in-charge until such time as I can make the necessary arrangements. I understand from your last letter that you wished your resignation to become effective at the time it was accepted by the House of Bishops. It was so accepted. I hate even to suggest the possibility of your staying on a while longer as Bishop-in-charge. In view of the extraordinary situation, however, I am writing to make that request, but if there is any reason why you feel you should not stay on in that capacity please do not hesitate to let me know quite frankly. I do not mention any specific time, because even two or three months would be of real help as it would give us time to think over some possible arrangement to take care of the district until a new bishop could be elected. I realize that this is asking a great deal of you, and that you richly deserve your retirement by the devoted service which you have rendered to the Church in Honolulu, but after all, it is those who have done well who always are asked to do more.

I would appreciate it, therefore, if you will take this under consideration, and let me know whether you would find it possible to accept the appointment as Bishop-in-charge of the District; the time to be left unspecified, unless you yourself wish to suggest a definite time."

On March 1st, I cabled to the Presiding Bishop that I would accept the appointment. Thus I continue, for the time being, as Bishop-in-charge.

Mr. Jones had cabled me on February 20th from San Antonio, Texas: "Appreciate your messages. Regret must decline election. Letter follows." The heart of his letter is expressed in this sentence: "I believe my best contribution to the Kingdom of God at this time can be made here."

I need hardly say that the appointment to continue temporarily in the direction of this mission field is accepted gladly, not only for many personal reasons, but also to help assist the Presiding Bishop in saving the situation.

Faithfully your friend and Bishop,

(s) S. HARRINGTON LITTELL.

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EASTER GREETING FROM THE BISHOP

There is more reason than usual for followers of the Risen Christ to maintain an inner peace this year. Triumphant Easter joy—even *that* is entirely right in those who understand the deep significance of our Lord's statement of prophecy, "in the world ye shall have tribulation", and of fact, "but be of good cheer, I have overcome the world". "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Ye believe in God, believe also in me."

My prayer for us all is that, in calmness of mind and in steadiness of purpose, we may win our Spiritual Combat. Confidence in God and doing His Will, alone can give victory over the forces of sin, Satan and death, which are rampant in the world.



Under the Chairmanship of Bishop Henry K. Sherrill of Massachusetts, and a sponsoring committee of which the Rev. Dr. Endicott Peabody is Chairman and Bishop Arthur R. McKinstry of Delaware is executive Chairman, the Church's Army and Navy Commission is hard at work extending pastoral and spiritual ministry to men in the nation's armed forces.

The Church is asked to give a minimum of \$385,000 for maintenance and extension of this work which Bishop Sherrill says, is "the biggest job and the biggest opportunity facing the churches today."

The Church on the mainland, from Maine to California, took a special offering for the Army and Navy Commission on Sunday, March 8th. It is proposed that in Hawaii, this special offering shall be taken on Whitsunday, May 24th.

"THE LORD IS RISEN INDEED"

St. Luke 24:34

Jerusalem was shaken!
Three days men paced the streets
And talked in agitation.
Those who had been on Calvary
Wore faces carved like stone.
The disciples of the Nazarene
Had crept into seclusion.
Priests, Rabbis, Kings,
Within the temple sat
In quandary and in dread
For Jesus Christ, the Son of God,
Was dead.

Was he the Son of God?
They hanged him on a cross!
But death is only life's revealing.
Night shades grew silvery with the dawn.
The morning stars sank into Heaven's blue.

Birds twittered on their nests,
Awakened from their sleep.
The fragrance from the opening flowers
Pervaded Joseph's garden,
And Jesus walked with Mary there alone.

Swing wide the city gates!
Let the Roman guard pass through!
"He lives! He lives!" they cried—
"The man you crucified! He lives again!"
Priests, Rabbis, Kings,
From out the temple came
In wonder and in dread,
For Jesus Christ, the Son of God,
Has risen from the dead!
He is the Son of God!
The cross is sanctified.

—Antoinette Withington.

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The Church Again Takes the Lead

EDITOR'S NOTE.—We make no apology for publishing in full the outcome of the second great conference of English Christian leaders. The first was held at Malvern early last year. The second convened to continue on the new trail which Malvern had blazed, in less than a year later, and produced the most revolutionary, because the most Christian, application so far brought forward to cure the ills of our modern world. The leader in this last Conference, as he was also at Malvern,—before that at the Edinburgh Conference and still earlier at the Oxford meeting,—was Archbishop Temple. Each conference moved a step forward in making religion more effective in the social, political, and international spheres. Dr. Temple's leadership is recognized amongst all Christian churches, and in all social agencies aiming to set up better standards for the world when slaughter is done. TIME goes so far as to say that when and if his work is complete and accepted as the basis

for social reconstruction, "he may do more to influence the future of the world than all the leaders of state". In a letter accompanying the report of the latest conference on "Social Justice and Economic Reconstruction", with leaders of the Christian churches of Great Britain participating, Dr. Temple ends with the three-fold statement: "first, that the problems are of vital import and great urgency; second, that Christian principles give real guidance for their solution; and third, that action to effect their solution on Christian lines is called for, not after the war, but NOW."

We are printing the Report of this latest Conference of Industrialists, Economists and Theologians in two parts, in this issue and the next. Sections 1-4, dealing with Principles, appear in this issue. Sections 5 and 6, dealing with Ways and Means, will appear next month (D.V.).

Report

1. *It should be universally recognized that economic activities form only one department of human life; that such activities are to be pursued for the sake of man's welfare as a whole, and that they are to be judged by other standards than those of economic efficiency alone. They are to be judged, that is, in the last analysis by their conformity (or otherwise) with man's chief end.*

* * *

2. *The chief end of man is to glorify God and enjoy Him both now and for ever; this should be his primary concern and implies such a life of ordered human fellowship as will enable each individual to contribute to God's glory and to advance in communion with Him; any ordering of human life which hinders or tends to hinder the attainment of this, man's final end, is to be regarded as thereby condemned. No economic activity which soils, sears, or scars the life of human fellowship with God can ever be approved. Hence—*

* * *

3. *The ordering of human life in accordance with God's laws involves the provision for all mankind of the opportunity to live in the dignity and freedom proper to those who are God's children, created for fellowship with Him, and, in Him, with one another, both here and hereafter. Consonant with these basic principles, we may therefore set before ourselves as the goal of our policy certain objectives of such moral, social, and economical urgency that they must even now control national and international policy and legislation; these objectives are not ideals for tomorrow, they are imperative for today:*

(i) *Every child should find itself a member of a family housed with decency and dignity, so that it may grow up as a member of that basic community into a happy fellowship, unspoiled by underfeeding or by overcrowding, by dirty and drab surroundings or by mechanical monotony of environment.*

(ii) *Every child should have the opportunity of an education till years of*

full maturity, that is to say, including vocational training when desired, even to the age of 18, so planned as to allow for his peculiar aptitudes and for their full development, and to enable him to discover and fulfil his personal vocation in right relationship with nature, man, and God. Opportunities for technical training are included in this conception of education and the importance of home environment is to be borne in mind. Education should throughout be inspired by a conviction of the supremacy of spiritual values.

(iii) *Every adult fulfilling his or her lawful function as citizen and worker should be secure in possession of such income as will enable him to maintain a home and to bring up children under such conditions as are set forth in paragraphs (i) and (ii).*

(iv) *Every citizen should function effectively and in a responsible fashion in the conduct of the business or industry to which his labor contributes; he should have the satisfaction of knowing that his labor is directed to the well-being of the community. Whether he functions conspicuously or inconspicuously, every worker in his degree is to be regarded not primarily as a contributor to or producer of goods and profits, but always and primarily as a person.*

(v) *Every citizen should have sufficient leisure to enable him to enjoy a full personal and family life through such interests and activities as his tasks and talents may direct; in present conditions this would normally involve two days' rest a week and annual holiday with pay.*

(vi) *Every citizen should have assured liberty in the forms of freedom of worship, of speech, of assembly, and of association for special purposes not contrary to human well-being; such freedom implies for every citizen not merely the exercise of a right, but much more, the fulfilment of a responsibility: the right and the responsibility are alike to be adjudged as set forth in paragraph 2.*

(vii) *Every citizen, every people, and every government should regard the resources of the earth as God's gifts to the*

whole human race, to be used and conserved with due consideration for the needs of all mankind in its present and its future generations.

* * *

4. *Accordingly, we urge that a primary object of British public policy, and of the government as the agent of that policy, should be the securing to all citizens of the following necessities:*

(a) *Food sufficient and appropriate for full physiological development and health.*

(b) *Housing and living conditions appropriate for the up-bringing of a family in decency and human dignity. These include adequate conditions and amenities such as water, air, sunshine, and play.*

(c) *Opportunity to contribute to the well-being of the community, and fulfil his personality in true fellowship. For such contribution much decentralization by government is required, alike regional and functional. One main problem of our time is to provide collective units large enough for efficiency and small enough for freedom.*

* * *

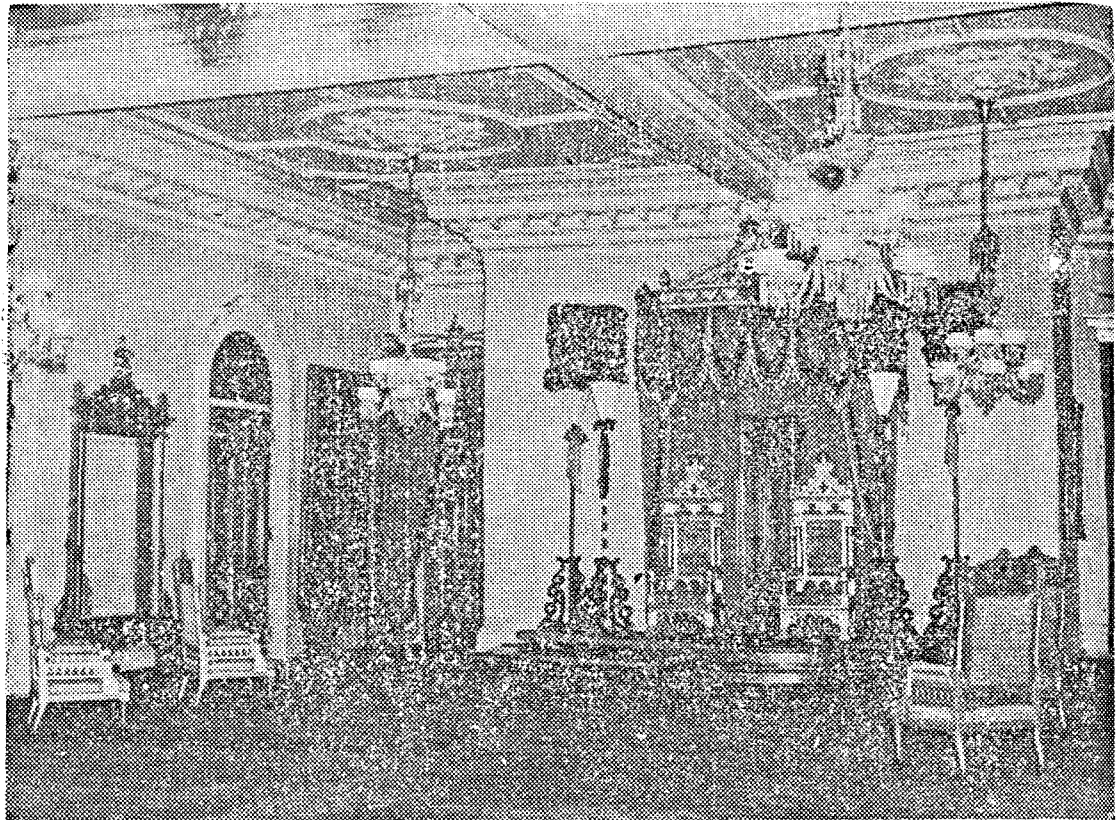
Government should shape its policy to these ends, asking (for example) not first what methods will secure the interest of existing producers and distributors of food, but what are the nutritional needs of the population—afterwards taking steps to ensure reasonable remuneration to those who provide for those meals.

With these primary needs we associate as necessary to social justice and public welfare the conservation and stabilization of the family, the provision for all of such education as will develop the gifts of each to the full in a living fellowship and with growing realization of personal responsibility, the ending of unemployment in the sense of enforced idleness, and a fairer distribution of the results of industry. The function of the State in the field of education is to assist the parents in the upbringing of the child.

* * *

To this end, one vitally important question of principle must be answered either by deliberate choice or by drift. During

Throne Room Restored To Past Glory



The only Throne Room in the United States; in Iolani Palace, Honolulu. Renovated shortly before the National Emergency was proclaimed, it is now one of the busiest centres of national defense operations.

RESTORATION.—Stately majesty of the throne room at Iolani Palace has been restored to an almost exact duplication of its original glory. The restored room, only throne room in the United States, will soon be open to the public daily. Work of restoration represents many months of careful research and untiring work. (Advertiser Photo.)

the 19th century the main concern of the industrial and commercial world was to increase production. This was done partly by allowing great freedom to initiative and enterprise, with the accompanying risks. *Today, the most widespread demand is for greater security of different kinds—e.g., against war, against invasion, against want, and against unemployment.* Freedom from want and freedom from war are the two most urgent preliminaries to full personal development. But freedom from want and freedom from unemployment are not identical, nor in practice always found together, yet freedom in both these forms is requisite.

* * *

It is not always recognized that this can only be obtained by the loss of some measure of freedom—for security can only be reached by “planning” (and, even so, of course, will never be absolute), and “planning” involves control by some central authority, international, national, or regional. We have to choose how much of freedom should be surrendered as the price of a specified increase of security. And in all inquiries *vigilance must be exercised lest in the search for security of tenure and fairer distribution of the products, production itself should fail to be maintained up to the necessary standard.*

End of Part I

OPPOSES AID TO RUSSIA

Monsignor Fulton J. Sheen, number one propagandist of the Roman Catholic Church, continues his campaign opposing aid to the Soviet Union. Speaking in Saratoga Springs on January 12th he stated that “We should condition our aid to Russia by telling Soviet authorities that ‘We shall aid you if your government will give political, civil and religious liberty to your subjects.’” Anna Louise Stong, an authority on the Soviet Union, declares that all the rumpus being raised by Catholics on the subject of religious freedom is because they want to move into Russia and take over the Russian Orthodox Church. Addressing the same audience a week later, Monsignor Edward J. Maginn, vicar-general of the Roman

diocese of Albany, stated that “Catholicism is the only true religion” and that this principle governed that Church’s relationship with all others.—*The Witness.*

IN TIMES LIKE THESE

In the year 1653, when all things sacred were throughout ye nation either demolished or profaned, Sir Robert Shirley, Baronet, builded this church; whose singular praise it was to have done the best things in the worst times and to have hoped them in the most calamitous.

—Inscription on the cornerstone of a chapel in Lecestershire, England.

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HERE AND THERE IN THE DIOCESE

Good Friday and Easter

Two of our clergy have written excellent letters to Honolulu papers regarding the observance of these two great days in the Church Year. Archdeacon Brown appealed for workers in defense and in other 7-day-a-week duties to be given opportunity on Easter Morning to attend Church services. Father Cho of St. Luke's wrote also, suggesting general support for a three-minute period of silence on Good Friday at 3 o'clock. We go to press before Holy Week and Easter, and are sure that Church people will carefully observe these days.

An Appreciated Correction

Miss Marie Von Holt has called our attention to two inaccuracies in the article last month on the new Archbishop of Canterbury, William Temple. Dr. Temple was Headmaster of Repton, one of the great Public Schools in England, and not of the School we mentioned where his father was Headmaster before he became Bishop of London and later Archbishop of Canterbury. The good story about Temple being "a just beast" should have been told of his father, and not of the present bishop. We are grateful to Miss Von Holt for the correction.

Our Delegate to the Synod of the Eighth Province

We are pleased to know that Mrs. Florence H. Judd, on the staff of Mills College, California, is available as a delegate to the Synod of the Eighth Province, which meets May 5-8 in St. Paul's, Oakland. The Bishop has appointed Mrs. Judd our official delegate, and Deaconess Swinburne has appointed her representative of the Woman's Auxiliary, also.

A Letter from the Bishop Coadjutor of Sydney

A letter from Bishop Venn Pilcher, which arrived the middle of March, shows that mail is still coming through from the Pacific Southwest. It is six years since Bishop Pilcher visited Honolulu. His presence, his address at St. Andrew's Priory and at one or two other meetings called especially to hear him, made a deep impression, and friendly correspondence with him has continued ever since. He sends his greetings to all his friends here, and ends his letters in this way: "I still remember with gratitude my visit to Honolulu nearly six years ago and your kindness to me."

Enrollment at the Priory

During March the number of pupils in regular classes at St. Andrew's Priory School for Girls increased to 403. This is about 90% of the total enrollment before the war.

Notes from St. Clement's Kalendar

1. "Reading the Advertisements of Liquor Interests last week, following the issuance of liquor permits, made one feel that they all were clamoring to join the W. C. T. U. instanter."

2. "Air Raid Shelter Dedicated. Parents of Sunday School children can have confidence both in the morale of their children and the care taken of them at the church. The sirens announcing the air raid interrupted our service last Sunday, but with complete unconcern the children with teachers and parents wandered over to our shelter, remaining there for the period. Some seventy-five or a hundred were accommodated there with comfort.

Singing "Onward Christian Soldiers" seemed quite appropriate, the resonance of the concrete room reminding one of a bath oratorio. The Rector took advantage of the opportunity to explain the Mite Boxes, reminding us all that these "Treasure Chests" represented the world-wide love of God. Maybe the contrasting situation emphasized the lesson. The Kindergarten youngsters decided that a little thing like a warning could not interrupt their work, so they sat down on the floor and completed their coloring pages, ending the session with a game of London Bridge."

A Prayer for the Air Force

Almighty God, who makest the clouds Thy chariot and walkest upon the wings of the wind; have mercy, we beseech

Thee, on our airmen, and when they are amidst the clouds and the wonders of the sky, give unto them the assurance of Thy protection, that they may do their duty with prudence and with fearlessness, confident that in life or death the eternal God is their refuge, and underneath are the everlasting arms; through Jesus Christ our Lord. Amen.—*From the Scottish Prayer Book.*

The Shingle Hospital Again a Receiver of Stolen Goods

We reported a couple of years ago how the police had seized poached game on Molokai, and had presented it to the Hospital, and thereby provided a feast for the medical staff and the patients. Now we hear that in February, the Fish and Game Warden of the Island remembered the Hospital, when he confiscated a haul of fish and turned the same over to Mrs. Shaw, the superintendent. That is more than usually a treat now, because of the shortage of fish in our Hawaiian markets since the beginning of the war.

Other gifts to the Hospital of interest, and donors, are these: an electric ice-box for the blood bank, toward which the Molokai Educational Association gave

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\$20, the Molokai High and Grammar Schools \$5, and Mrs. George P. Cooke \$50; a generous quantity of surgery linen from the Maui Chapter of the Red Cross; and 640 surgical dressings from the Business and Professional Women's Club of St. Luke's Church, Richmond, Va. Mrs. George Cooke also sent venison, vegetables, and fruit. We are grateful to the many donors from far and near who constantly remember the Hospital needs.

A New Postulant for Holy Orders

On February 27th, the Bishop admitted the Rev. Lawrence H. Ozaki as a Postulant for Holy Orders in this Missionary District. Mr. Ozaki has assisted his father-in-law, the Rev. Philip T. Fukao, at Holy Trinity Mission, Honolulu, in Sunday School and Young People's work for about two years. He is a graduate of Auburn Theological Seminary, and has served under the Hawaiian Board of Missions for eight years or so. He transfers to us with the highest approval and commendation of the Rev. Norman C. Schench, executive secretary of the Hawaiian Evangelical Association.

Hospitality to Men in the Services

With the settling down into wartime routine, the weekly parties at the Bishop's House for enlisted men in the services have started again. The blackout ended the evening entertainments which had been given for nearly a year on Monday nights. Tuesday afternoons are set aside for Open House now. Men recuperating in the Naval Hospital at Pearl Harbor and at Tripler Hospital at Fort Shafter have been invited by Bishop and Mrs. Littell to spend the mid-day hours, including luncheon, at the Bishop's House on half a dozen occasions.

A special dance for junior officers in the Army and Navy was given at Davies Hall, St. Andrew's Cathedral, on March 16th, with 50 or 60 of the local girls assisting. The community is giving more or less regular parties and dinners for the service personnel, so far as is possible under present restrictions, inviting particularly the men from the hospitals.

"HOW MUCH OWEST THOU?"

Everything. Nothing did we bring into the world with us and nothing shall we take out when we go. Between our coming and going are given us a few years to learn the fine art of living together as brothers and sisters, helpful to each other and sharing our common blessings. Therein lies the Church's motive in asking us to support a program that shall not only maintain our ministry in areas already reached, but also provide for extending that ministry to unoccupied regions. And all this because we are brothers and sisters of a common blood: "God has made of one blood all nations of men to dwell on the face of the whole earth" (St. Paul).



Title Page of one of the First School Books ever printed in Hawaii. A Primer, prepared by early New England Missionaries; dated 1826.

HOW FDR BEGAN HIS 10th YEAR AS PRESIDENT

Washington, March 4. (UP)—Beginning his 10th year in office, President Franklin Delano Roosevelt today visited St. John's Episcopal church with other leaders of the government, and prayed for divine guidance in the hard days ahead.

The President joined the congregation in reading the 27th Psalm, which includes the passage, "Though the host of death were laid against me, yet shall not my heart be afraid, and though there rose up war against me, yet will I put my trust in him."

Suffering

"He who would ask release from suffering would take the winter out of the seasons, the glory of the night out of the round of day, the cloud and rainstorms out of the summer; would expel the furrows from the face of Lincoln; would rob Socrates of his dignity and majesty; would make St. Paul a mere esthetic feeling; would steal the sweetness from maternity; would rob the Divine Sufferer of His sanctity."—Anonymous.

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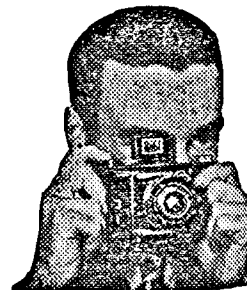
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THE REV. WAI ON SHIM CALLED TO CALIFORNIA

We regret the departure of the vicar of St. Elizabeth's, Honolulu, soon after Easter, if transportation is available, to take charge of the True Sunshine Mission in Oakland, California.

Mr. Shim is the son of the Rev. Y. C. Shim, teacher and founder of St. John's Mission, Kula, on the island of Maui. He came from China with his parents as a boy, and received most of his schooling in Honolulu, attending Iolani for seven years. After fourteen years as a clerk in the Bishop National Bank, he decided to study for the ministry. He was graduated from Seabury-Western Theological Seminary in 1934; was ordained deacon in St. Andrew's Cathedral in 1933, and priest in 1935, in St. Peter's Church, by Bishop Littell.

His first appointment was as assistant to the Rev. Y. Sang Mark at St. Peter's, where he remained for over a year, when the Bishop placed him in charge at St. Elizabeth's. For several years he has also been assistant to Mr. T. J. Hollander in the treasurer's office, where his training in the bank has been of great value. We wish him every blessing in the new sphere of work to which he goes.

An Interesting Connection

The True Sunshine Mission in Oakland has had a real connection with St. Elizabeth's, Honolulu, ever since its beginning. It was founded about 35 years ago by Deaconess Emma Drant. This is the story. Deaconess Drant for several years was a missionary at St. Elizabeth's Mission in Honolulu. Desiring to study Chinese, she employed a young scholar named Wu Gee Ching, who instructed her, in return for a small fee and for teaching in English. This young man, Wu, brought up in his native China, was suspicious of all Christians.

Conversion of the Rev. Daniel Wu

The Pacific Churchman gives a vivid account of his life, from which we are glad to quote. In Honolulu, Mr. Wu was the leader of a group of young Chinese whose chief purpose was to confute the teachings of Christ. But when Deaconess Drant invited him to attend the Sunday School at St. Elizabeth's he agreed immediately; it would give him, he thought, more ammunition for his attacks. He became a regular attendant at both Sunday School and Church services.

But his wily plan worked out in an unexpected way. Instead of the arguments he sought against Christianity, he found his Confucianism utterly confounded. Wu Gee Ching decided to become a Christian, and with his new knowledge of English he became an interpreter and teacher in the Mission's night school. He was baptized in 1904, and at that time took the Christian name of Daniel. Meanwhile, Deaconess Drant had moved to San Francisco, where, in 1905, she opened the True Sunshine Mission.

The San Francisco Fire of 1906

The fire of 1906 destroyed this Mission center, but the Deaconess accompanied homeless Chinese across the Bay to Oakland. While her followers camped along the shores of Lake Merritt, she set up a branch of True Sunshine in a little store. Then she sent to Honolulu for her former teacher and pupil. Three days after Daniel Wu arrived in San Francisco, in 1907, he began teaching in the Mission School. Soon after, he enrolled in the Church Divinity School of the Pacific, from which he was graduated in 1912. He took charge of both of the True Sunshine Missions, one in San Francisco and the other in Oakland, when he was made priest in 1913.

Developments at Oakland

The Mission in Oakland remained in its little store for about a year. Then a small house was taken, and in 1914 the present building was purchased. The record of the past at True Sunshine has been excellent. Hundreds of young American-born Chinese have been taught the customs and speech of their ancestors, and Mr. Wu considers this instruction an important wedge in the introduction of Christianity into Chinese homes. Young and older people have also been taught English. And always, along with the language classes, in the well-attended Sunday School and Church services, religious training has been forcefully driven home.

A new site has now been purchased, and a building is in course of construction at a cost of approximately \$25,000. It is in this building that Mr. Shim will carry on the work.

JAMES THAYER ADDISON SAYS:

"The days are coming soon when whatever is merely optional or ornamental must go by the board. We shall have no time for extras or for side-shows. Whoever, therefore, regards the Church as a mere optional addition to life, will drop the Church and its work for the duration of the war. But every true member of Christ knows that the Church is timeless in its supreme value. Gigantic though this world war may be, it is only an incident in the long life of the Church."

* * *

"Whatever else may go out of commission during the war, it will not be the Church of Christ."

To people who may say that even if the Church must be maintained in war time, it must surely be on a reduced scale and

with a minimum of expense, Dr. Addison replies, "That is true without a doubt. Whatever is not vital and essential in the Church may have to be severely pruned away. To give up what is unessential is to add to our fitness, like an athlete who goes into training. To give up what is essential is like losing a vital organ. It is sure to bring weakness and perhaps death."

* * *

"The expansion of the Church beyond our borders is not an extra elective; it is essential to the vigor and vitality of the Church. A Church that is not thus expanding has begun to decay. That is just as true in time of war as in time of peace. The Christian missionary enterprise is the greatest redeeming feature alive today in a tortured world."

* * *

Contrasting Axis aims with Christian ideals, Dr. Addison points to forces of evil now spreading as including "a virulently intense nationalism and racial pride; regimentation of mind and soul—the harsh cramping of the human spirit into fixed moulds; complete trust in force."

Christian missionaries, in contrast, are "representatives of international cooperation and interracial fraternity. Instead of exploitation and oppression, Christian missions stand for sympathy and fellowship and selfless ministry to the needs of men. They stand for intellectual and spiritual enlightenment, for the release of human personality from the bonds of ignorance and superstition, and for complete trust in the power of the spirit, in the force of persuasion and example, and in the ultimate victory of Christian love."

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AMERICA'S PRAYER MINUTE

Ever since President Roosevelt proclaimed January 1st as a National Day of Prayer, a movement has gained momentum for a minute of concerted Prayer across the nation, at 6 o'clock in the evening. In addition to prayer offered by individuals or families, prayers written by representative Christian and Jewish leaders are broadcast over the Mutual Network. The movement is inclusive, in that its call is to "all who believe in God, and who believe in prayer". Arrangements are being made through the courtesy of KGMB of Honolulu for broadcasting throughout the Islands at 6 p. m. daily, when a representative committee of the Interchurch Federation, the Roman Catholic Church, and the Jewish Welfare Board will offer the prayers.

The Presiding Bishop says, "I hope our own church people will join their brethren in this daily observance."

Great Britain has a similar "Prayer Minute", which has been observed for over a year with the broadcasting of the chimes of Big Ben sounding the call.

America's Prayer minute will provide men and women everywhere an opportunity to unite in dedicating themselves to

the service of God and country, and in remembering before the throne of Grace the suffering, sorrowing humanity in this war-torn world.

From WHERE STANDS A WINGED SENTRY, A New and Great Book By Margaret Kennedy

"Under the surface stolidity with which these horrors are being met, I feel a force generating, a resolution which is simply terrific: I believe it is going to carry us far beyond beating Hitler, and help us to undertake the tasks of reconstruction and of getting a real settlement for Europe. Excitement dies down. After the last war everybody yawned and sat back and let Europe and reconstruction look after itself. But this, whatever it is, this hidden, silent passion which is carrying us along, makes tears and cheers seem childish. Our people are not going to be tricked, or bribed, or bullied. It frightens me. Not because I think it is evil. It might turn out one of the greatest forces for good in history. But it's new: outside the scope of our imagination and experience. Unpredictable.

But I do think that such a people might be capable of working out a solu-

tion for this capital and labour business, something humane and reasonable, worked out within the framework of democracy, retaining all that is best in the past and leaving full scope to the individual and to individual enterprise."

Whoever said the Psalter was antiquated will need to wipe his spectacles. Read this and then recall December the 7th, Pearl Harbor and Washington: "I labor for peace; but when I speak unto them thereof they make them ready for battle. (Ps. 120:6.)

The Bible is the most relevant of all books: For a storm and seasickness read Ps. 107:24-27: For a dust-storm and forest fire 83:13, 14: For description of the desert 63:2: For the meaning of particeps criminis 50:18, etc., etc. The astronomer Professor Jeans wrote in "Our Mysterious Universe: "The whole story of creation can be told with perfect accuracy and completeness in the six words: 'God said, let there be light'."

"I had no shoes, and complained. Then I saw a man who had no feet."

I WAS THE TREE

I was the tree from which the Cross was made;
I, whose leaves were meant for shade.
I was the Cross on which he died,
The Christ they mocked and crucified.
The nails' dark marks can still be traced,
Where Christ upon my arms was placed.
I heard the mob, God's Son deride,
A thief they hung on either side!
I was the tree!

They striped me bare and my limbs did hew,
And made the Cross: They little knew
The honor that was mine to be,
For I to them was but a tree
From sapling grew, yet never knew
The Task that God had planned for me,
To hold aloft with outstretched arms
The Christ of Galilee.
I was the tree!

—Daniel S. Twohig.

Contributed, with Mahalo nui loa,
By Martha Poepoe Hohu of Honolulu

In India Lord Halifax once declined to go on a hunting party on Sunday morning, in order to attend a Church service. There was no church building, so the service was held in a bungalow. The Maharajah said he felt that he had failed in hospitality, and at once ordered the erection of a Christian Church.

Occasions, like clouds, pass away.

Strange requests one frequently has for godparents at a baptism. Sponsorship has become mere witnessing what is done at the font. Far better would it be to accept parents as the only sponsors, than to allow all and sundry to pretend to be what they rarely ever become. I am quite convinced that only practicing communicants should be accepted as godparents.—Bishop Jenkins.

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"ONE OF THE GREATEST PROOFS"

By Bishop Irving Johnson

The eminent scientist, Sir James Jeans, has said, "We cannot ignore the tragic fact that while science has given man control over nature, he has failed to gain control over himself." It is for this reason that in a world of plenty millions of people are homeless and hopeless, while other millions are destroying life and property in huge quantities. The present chaotic state of society has for its background an exaggerated confidence in human wisdom, together with the failure of men to get control over their own lives.

To my mind one of the greatest proofs of the value of the Christian Gospel is to be found in those who reject it, and in the consequences of their rejection. I can truthfully say that I love the Master for the enemies that He has made. If it is true, and it undoubtedly is, that the lives of Christians are not inspiring, it is also true that the lives of those who reject Christ are even less attractive. The disciples of Christ are at least trying to do something to make this a more decent world. It is something to seek the Kingdom of God and His righteousness even though you make little progress.

POSSIBLY THE GREATEST PROOF OF THE NEED OF RELIGIOUS FAITH LIES IN THE SITUATION WHICH ARISES FROM ITS ABSENCE. God's presence is like the air that we breathe. I do not believe in the air because I observe it, but because of gasp for breath when it is taken away. The best way to impress upon one that air is a reality is to take it away for a short time. The most impressive argument for belief in the Christian gospel is to be found in the social order which has rejected it. It is so very true that in man's conceit over his scientific attainments he has lost control over himself, and so is destroying the values that his intelligence has created.

Self Control

The need for the future is for man to attain such control over himself that he loves God with all his heart and his neighbor as himself. It is only so that we can profit from the products of man's intellect. With all our boasted knowledge the present generation is as savage as primitive man and as cruel as brutal gangsters. Men need to acquire control over their own passions, and this is the province of religion. It is only as man responds to God's gifts that he attains the true goal of life, whether it is in the search for truth, beauty or goodness.

The one plain duty of every man is to face the future as he faces the present, regardless of what it may have in store for him, and turning toward the right, as he sees the light, to play his part manfully, as a man among men.—*Theo. Roosevelt.*

A SONNET FROM THE SKIES

While 30,000 feet up, the 19-year-old John G. Magee, Jr., serving in the Canadian Air Force, wrote the poem which we print, and sent it home a few days before the notice of his death "in active service" arrived. Magee is the son of the assistant rector of St. John's Church, Lafayette Square, Washington, who was for a quarter of a century our well-known missionary in China, and who remained enclosed within the walls of Nanking throughout the horrible experiences of the Japanese assault and capture of the city in the early thirties.

The Library of Congress has included young Magee's poem in an exhibit of poetry having to do with faith and freedom in connection with the 150th anniversary of the Bill of Rights. The exhibit includes original manuscripts by Robert Burns, Julia Ward Howe, and Joyce Kilmer. Magee's sonnet is perhaps the first of such poems of World War II that seems destined to live.

Oh I have slipped the surly bonds of earth
And danced the skies on laughter-silvered wings;
Sunward I've climbed, and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sun-lit silence. Hovering there
I've chased the shouting wind along, and flung
My eager craft through the footless halls of air.

Up, up the long delirious, burning blue
I've topped the wind-swept heights with easy grace
Where never lark, or even eagle flew—
And, while with silent lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand and touched the face of God.

WELCOME TO THE FRASERS

We are happy to tell of the return to the Islands of Mr. and Mrs. William S. Fraser. Mr. and Mrs. Fraser left here about three years ago for Manila, where Mr. Fraser was manager of the local Commercial Pacific Cable Company. At the end of last summer he retired, and they returned to the mainland United States, planning to spend the winter in Bermuda. The war interfered with this, and they have now come back to the Islands where they had always planned to live upon retirement.

Mr. and Mrs. Fraser have always been very active in Church work here, both in parish and diocesan activities. It will be recalled that Mrs. Fraser was president of the diocesan Woman's Auxiliary before going to Manila, and Mr. Fraser served

A REMARKABLE ESQUIMAU PRIEST

The Rev. Paul J. Mather, Alaska's only native Episcopal priest, died January 8 at Ketchikan, aged sixty-three. He had been in charge of St. Elizabeth's Church since its erection in 1927. Mr. Mather was a boy in British Columbia when "Father" Duncan, lay missionary of the Church Missionary Society, came from England in 1858, to work among the Tsimpshean people, who were warlike and primitive. Within a few years under Fr. Duncan's ministry, they all became Christians. The men learned trades—carpentry, blacksmithing, woodsawing; and the children received an education. The instructor in all these things was the lay missionary. A proneness to follow only his own course, led Father Duncan with about 700 followers, including the nine-year-old Paul Mather, to cross to Alaska in 1887. Mather's great grandfather was Duncan's first convert; his grandfather was the first lay reader, and Paul Mather himself was the first ordained priest. Mr. Mather received his early training under Fr. Duncan, then attended the Sitka Training School, operated by the government. He became head machinist in a saw mill, then turned to the sea and received his papers as a pilot for the Alaska coast. St. John's Church, Ketchikan ministered to both natives and white people until 1927, when St. Elizabeth's was built, and Paul Mather became its first priest, ministering to the native congregation. For the past fifteen years a special Christmas broadcast in the native tongue has been sent out from St. Elizabeth's. In 1929 Bishop Rowe took Mr. Mather on a tour of the United States, and in many parts of the country he spoke to church groups, telling of his work and his own life story. With all his activities, Mr. Mather kept alive the Indian art of totem pole carving, an interest which his son George is following.

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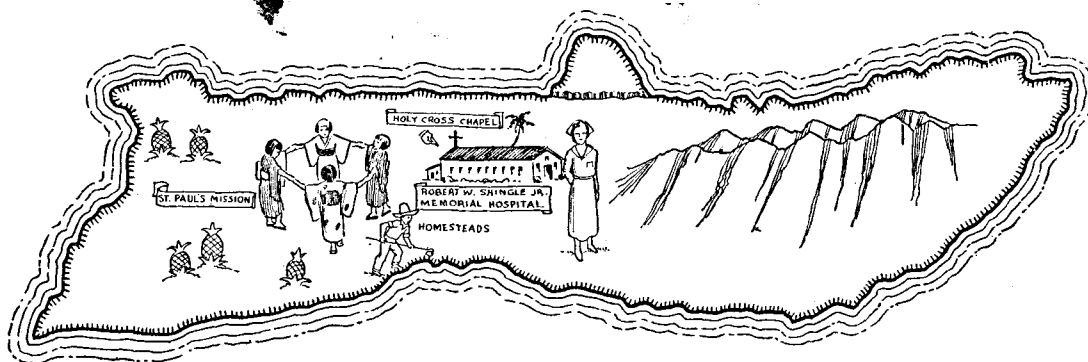
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ISLAND of MOLOKAI

THE HAWAIIAN HOMES COM- MISSION AIDS THE SHINGLE HOSPITAL

From the start of the Medical Center on Molokai, which is the hospital given to the Church by Senator and Mrs. Robert W. Shingle in memory of their son, there has been real cooperation on the part of the Hawaiian Homes Commission. This, without doubt, has helped secure from the Territorial Legislature and from the County Board of Supervisors the annual appropriations for the Hospital. The latest evidence of this sympathetic attitude is shown in a letter from Julian R. Yates, executive officer of the Hawaiian Homes Commission, stating that he had been directed by the Commission to hand over the home occupied by the former executive officer, which adjoins the Hospital grounds at Hoolehua, Molokai, "for hospital use, to meet any crisis that may arise." Mrs. Gwendolyn Shaw, the hospital superintendent, has already adapted the house for immediate use, including the necessary blackout.

ACKNOWLEDGEMENTS

We acknowledge gifts and subscriptions for the Hawaiian Church Chronicle which have been received from February 26th to March 25th. Where the amount is not mentioned, it is \$1.00.

Mr. and Mrs. W. A. Fraser, \$2.00; Dr. J. M. Sakurai, \$3.00; Mrs. W. W. Reed; Mrs. P. L. Spencer; Rev. H. H. Corey; Mrs. Wm. Thompson; Mrs. W. A. Lawrence; Miss Edith Phillips; Mrs. Norman Hussa; Mr. Harrington Littell; Joseph F. Littell; Mrs. Walter Harding Drane; Mrs. Gordon Ross; Mrs. Grace L. Chang, \$2.00; Mrs. C. H. Hemenway, \$5.00; Bishop's Discretionary Fund, \$13.20; Mrs. Emma Danford.

Someone has said truly that Christ's followers were either shepherds or fishermen, which means that He expected them to get men by hook or crook. (Forward.)

Co-operation would solve most of our problems. Freckles would be a nice coat of tan if they would just get together.

IN MEMORIAM LEONARD STALEY, PRIEST 1860-1942

Leonard Sewalis Staley, second son of Bishop Staley, First Bishop of Honolulu, honor graduate of Cambridge University, was ordained priest in 1884. After ten strenuous years in a poor South London parish, he was appointed vicar of two combined parishes two miles apart in Derbyshire, one of coal-miners, and one of farmers and laborers. Here he lived for forty years in devoted service, in two Churches, and two large Church day schools. During all those years he bicycled around his two scattered parishes.

For years, he regularly went down into the mines with his men. He arranged a weekday Evensong at times to suit their hours, and the Church was thronged with his miners. His wife deeply interested in foreign missions, was a real help-meet. To help missions in Korea and India, they produced together beautiful religious dramas, costumed and acted entirely by the people of the parish themselves. They revised ancient folksongs and folk dances, which each summer were enjoyed by young and old on the Vicarage lawn on Saturdays and holidays.

When the time came for a less strenuous life, his friend the Archbishop of Canterbury offered Leonard Staley the small living of Tilmanstone in Kent, where he ministered happily for a few years until obliged to retire to his cottage in Sandwich. Even there, before September 1939, he undertook a large Bible class of many nationalities from a neighboring camp which offered a home to 3,000 sadly battered refugees from various tortured countries of Europe. His knowledge of German and French proved very useful here.

His home in Sandwich being threatened by bombs, he was driven to move inland more than once, till he found a final refuge in Dorking. Here he passed away peacefully in his sleep the first week of March, 1942, aged 82 years. His wife predeceased him by four years.—M.E.S.

There are no accidents with God.

—Longfellow.

"THE HOUSEHOLD OF FAITH"

Galatians 6:9

When the Christian church becomes a debating society it loses its charm and defeats its purpose. The household becomes divided over opinions and like a house divided against itself it fails in its influence on society. A good household is one that has traditions which it respects, and ideals to which it aspires.

Our Own Family

The Anglican Communion commends itself to me because of four attributes which belong to a household. First, it has kept the Altar and the altar rail, as the symbols of Worship and Fellowship. Second, it has preserved The Faith, the Sacraments, the Scriptures and the Laying on of hands, as that which is entrusted to its care. Third, it makes the standard of membership to consist in an acceptance of the Apostles Creed, yet permits latitude toward individual opinions about this and that. Fourth, to those who are loyal to its claims upon them, it has the atmosphere of a Home in which they are reared.—Bishop Johnson, in *The Witness*.

Historian John Fiske said: "There were five great men who made this nation. They were Washington, Jefferson, Hamilton, Madison and Marshall." And all were nourished at the bosom of the Anglican Church. And it was they and such as they who helped to reorganize the shattered fabric of the English Mission into a national Episcopal Church.



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