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# Hawaiian Church Chronicle

*"For Christ and His Church"*

THE RT. REV. STEPHEN E. KEELER, D.D., *Editor*

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MR. T. J. HOLLANDER

# Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

THE RT. REV. STEPHEN E. KEELER, D.D., *Editor*  
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## CALENDAR

April 4—4th Sunday in Lent  
April 11—5th (Passion) Sunday in Lent  
April 22—Maundy Thursday  
April 23—Good Friday  
April 24—Easter Even  
April 25—Easter  
April 26—Easter Monday  
April 27—Easter Tuesday  
May 2—First Sunday after Easter



## A Week in the Big Island

Other Bishops have written of their experiences and impressions on their official visits to the various islands and there will probably be nothing new in recording mine. I am moved to do so however, lest there be those hereabouts who feel that I am having a very happy winter holiday! I must hasten to say that the visit in the islands is proving to be a very happy one and it is a change from the rigorous climate and equally rigorous doings of the Diocese of Minnesota. In that sense it is a holiday.

### Twenty-Four Hours in Hilo

Landing at Hilo on Saturday noon March 20, I saw at once a very familiar face in the person of Frederick Kedney, a soldier at present stationed in Hilo and working at the airport. Frederick and his family are communicants of St. Mark's Cathedral, Minneapolis and close personal friends of mine. We could only chat a few moments for he had work to do and a taxi awaited me. I could however, bring him recent news of his family and friends in Minnesota. One of the pleasant experiences on the islands is the frequency with which I meet people from Minnesota and other points on the mainland. I have actually met men who have been connected with the three parishes on the mainland of which I have been the rector.

Immediately upon reaching the rectory, I had a conference with the vestry of the Church of the Apostles. We are working on plans to secure them a permanent rector and I made a nomination agreeable to them and I very much hope we may secure this choice as rector. The Rev. James Nakamura, who is the priest in charge of the church, has done a good work and the vestry was unanimous in their expression of appreciation for his efficient help in a rather trying emergency. Following the conference the vestry and I were supper guests of Mr. and Mrs. Nakamura.

Sunday at Holy Apostles was a busy day, beginning with the early service at eight o'clock and followed by the baptism of little John Herbert Nakamura. There was a goodly number present for this service and if there is anything in the old superstition that a child who cries at baptism is easily brought up,

then John Herbert is going to be a difficult youngster to train for his behavior was too perfect to be true.

At the morning service I confirmed nine candidates presented by Mr. Nakamura. It was a splendid group of young people and they made their communion at the service which followed immediately. The soldiers in the congregation and many others were luncheon guests at the rectory. I cannot help but feel that the priest who will do a vigorous pastoral work can rebuild the parish of the Holy Apostles. Until he arrives the Rev. Mr. Nakamura will carry on with his accustomed loyalty and efficiency.

### On To The Hamakua Coast

In the early afternoon the Rev. Shannon Walker motored me along the coast to Papaaloa where I was again the guest at tea and overnight of Mr. and Mrs. Robert Hutchinson. These kind people are the soul of hospitality and they were very kind to Dr. Sills and me upon our survey visit in 1941. In the late afternoon I confirmed three Japanese boys in St. James and preached to a large congregation and noted with special interest that a majority of them were men. On the following morning the Rev. Mr. Roberts calling for me, took me to visit three schools, those at Paauilo, Ooahala and Laupahoehoe where I made addresses at school assemblies. Mr. Roberts and I were luncheon guests of the Hutchinsons and then returned to Paauilo where I confirmed in St. Columba's church seven boys and made an address. I should say that the most effective work done by the Rev. Mr. Roberts is in connection with his religious instruction in the public schools of his district where he is a familiar and welcome figure. Following the luncheon I had a half hour with the Roberts in their rectory and saw for the first time their little daughter Elizabeth Grace. With others we were dinner guests and I remained overnight with Mr. and Mrs. Wm. F. Robertson in their very charming home. We all enjoyed an evening of music following the dinner and I had a good long talk with Mr. Robertson. It was a pleasure to see their sturdy young son Ian, now two and one-half years old.

### At Kealakekua

Tuesday morning Mr. Roberts motored me to Kona. En route we made several calls, one of them upon Mr. Charles Pritchard, Honokaa. It was a perfect day and I have never enjoyed a drive more than this one along the Hamakua coast with its sugar cane on one hand and stretches of the ocean on the other and then the drive through the Parker ranch and down over the lava slopes of Mauna Kea to Kailua and Kona Inn. Here we met the Rev. Kenneth O. Miller, rector of Kealakekua. Following lunch the Roberts returned to their home and I went on to Kealakekua, where I was the guest of the Millers for three days in their very attractive rectory.

It would gladden the heart of any churchman to see the extent to which our parish of Christ Church, Kealakekua is ministering to the soldiers stationed on the big island. The parish house has been completely taken over by the USO of which our rector is chairman of the local committee. All kinds of recreational opportunities are afforded the soldiers in the hall and outside a miniature golf course of eighteen holes, croquet and archery give the men something to do. Among other things they have built a real grass shack in the churchyard. I met ever so many soldiers and the Millers keep open house for them. Christ Church is a real spiritual and recreational center. I preached at a service on Wednesday afternoon in Christ Church and had the pleasure of attending a guild meeting at the home of Mrs. Aungst on Thursday.

### In Kohala

On Friday the Millers motored me back to Kona Inn where Archdeacon Walker met

me and after lunch drove me to Kohala via Waimea. At Kamuela I had the pleasure of meeting Lt. Col. Mulligan who lives in Brainerd, Minn. and whose father is a retired priest of the Diocese of Nebraska. At five o'clock in St. Paul's chapel, Makapala, I confirmed a fine class of six and afterward addressed them. The church was filled with children and their interest and enthusiasm are eloquent testimony to the devoted interest which Archdeacon Walker has given them. On Saturday afternoon at two o'clock the Archdeacon and I conducted a cottage service in the home of Mrs. Mills of Mahukona Landing. This very informal service shows what can be done at a cottage gathering. It must have been something like the church in the early apostolic age when there were no church buildings and Christians met in their homes for worship. In the evening, with the Walkers I was a dinner guest of Mr. and Mrs. Mark Sutherland in their home at Holaula school. The Sutherlands had spent two years in American Samoa studying the educational system in those islands and had many interesting anecdotes and exhibits for an evening's entertainment.

On Sunday, March 27, I was again at Makapala having a service of Holy Communion and made an address and then later in the morning a service at St. Augustine's, Kapaa and made an address. St. Augustine's Church was filled with people from almost every section of Kohala and I was especially glad to see the soldiers who had come over from Kamuela. After service many of those present remained for luncheon in the parish hall. All in all this was a very happy day. Archdeacon Walker's twenty-four years of service in Kohala has made him the community's first citizen and his influence is evident on every hand. Monday morning I got an early bus for Hilo and again enjoyed beautiful weather and the road through the Kohala Mountains, sugar cane and teh Hamakua coast. Reaching Hilo, James Nakamura was my luncheon guest. Before taking the plane I had a very pleasant interview with Sergeant Forman Thompson, Jr. and Lieutenant Hoyt, the latter a kinsman of mine and both stationed in the public works office. I left Hilo on the three o'clock plane and was safely home at five.

### The Variety of the Work

Looking back upon this week in Hawaii, I am impressed with the variety of the church's work and opportunity. In Hilo we have a parish where the priest in charge should be challenged by normal parish interests. It needs a man who is a pretty good all around man and by that I mean a good pastor, a good administrator and a good preacher. Hilo is a city of 20,000 people and the Church of the Holy Apostles should be one of our strong centers. No matter how good a rector is however, he cannot do the work alone and I am again warning the people of the parish that no miracle will be wrought unless they give their new rector the utmost in the way of loyal response.

In the schools along the Hamakua Coast we have the chance of doing a good deal in the way of religious instruction. As noted above, our priest, the Rev. Mr. Roberts is a welcome figure in these schools. Our charges there are really plantation churches and not independent parochial units. I am greatly impressed however, with the generosity of the plantation managers in connection with our work. Without their cooperation we could not go very far.

In Christ Church, Kealakekua we have the instance of a small parish church finding a new opportunity in connection with the war. The people of this parish have been outstanding in their willingness and interest to give their best in backing their rector as chairman of the local USO. The Island USO authorities have plans for building an addition to our parish house in order to facilitate

further USO activities. The addition will be a room 30 feet x 30 feet with two basement rooms 20 feet x 15 feet and when the building is no longer used for USO purposes, these additions will add to its usefulness for parish purposes.

I was greatly pleased with the variety of Archdeacon Walker's work in the Kohala district. His hold on the children of Makapala is evidenced in the fact that every week he has fifty or sixty of them in religious instruction. They are an inter-racial group and its results, shows hard work at its best. In St. Augustine's, Kapaa we have a larger spiritual center for the whole Kohala area. The time will come when we must do something really definite by way of developing the work at Waimea. We have a little church, St. James at Kamuela and property for development there. This Waimea area is destined for growth and we must not lose our opportunity for expansion there when the moment comes.—S. E. K.

## Mr. Hollander Retires As District Treasurer

At the Convocation in late February Bishop Keeler announced the retirement on pension of Mr. Thomas J. Hollander who has been for the past twelve years Treasurer of the Missionary District of Honolulu. He has been succeeded in that work by Miss Blanche Myers. Mr. Hollander will still retain his work as Treasurer of the Board of Directors. In the twelve years that he has lived in Honolulu, Mr. Hollander has won for himself the respect of the entire community and has hosts of friends outside the church as well as in. Perhaps his unflinching good nature, his devotion to his work and his willingness to serve in so many useful ways can best be described by the term used by Bishop Keeler when he speaks of him as "Mr. Friday". Anyone familiar with the classics of English literature will understand what the Bishop means.

A look behind the screen in Mr. Hollander's office would also tell you volumes about his character. There, hidden away from the eyes of the curious, are many trinkets, trunks, boxes, clothes and other things too numerous to mention, any one of which will attest to Mr. Hollander's interest in and friendship with many people.

Although retiring as District Treasurer, there will continue to be those many associations through which Mr. Hollander will continue to serve the Bishop and the District of Honolulu.

The following is a biographical sketch which his son Walter, now a Captain in the U.S.A.A. F., once prepared when he was in school and which the Chronicle takes delight in printing here. It has been edited so that some of the intimacies in the original article are deleted but enough remains to make it rare and interesting reading for Mr. Hollander's many friends.

"My father was born in Sweden of Swedish parents on November 14, 1864. He is not able to trace his ancestry for more than five or six generations but his immediate forefathers were ranchers and farmers. His family owned several thousands of acres of land in the middle of Sweden. This land ranged in type from hills to flat farming land; from woods to lakes and marshlands. He attributes his long life and good health to being brought up on land like this.

"My father would get up with the sun every morning, do his chores around the house and then walk three miles to school. Until the age of sixteen he attended the Parochial school which was presided over by the parish priest. Here he was taught the three Rs and the Bible. Also, it seems that the rod wasn't spared as I used to be reminded on certain other painful occasions.

"At sixteen he got a job as apprentice to a storekeeper in a small town near his home. A year of apprenticing was enough for him so he left Sweden for the first time and went to Copenhagen where he found work as a teller in a brick manufacturing concern. Shortly after this his parents died and he returned to Sweden. But it seemed that he had acquired a moderate form of wanderlust and felt an urge to seek his fortune elsewhere. Two of his brothers—he had six by the way, and one sister—had been in America for five years. So, at the age of twenty, my father arrived in the New World all set to make his fortune. Not knowing a word of English when he arrived, he had quite a difficult time in getting from New York to Nebraska where his brothers were staying. He spent the winter of 1884 with some Swedish friends on a farm. Then, being anxious to learn English, he went to Omaha to attend school. His brothers offered to pay for his education but instead of being wise and accepting, he did it the hard way by delivering papers and collecting subscriptions for the publishers. After learning the language in a remarkably short time, he entered Omaha Commercial College. Here he studied bookkeeping and accounting and became so proficient that he was made an assistant instructor. His ambition being to get into a bank, he was promised employment in the Omaha Commercial Bank as soon as there was an opening for a junior clerk. In the meantime the Board of Directors of the local YMCA asked him to accept an appointment as office secretary and bookkeeper, which he did and held this position for two years. Everything went smoothly and in time a fortune might have been made by another immigrant boy if fate hadn't stepped in and played rather a large part in the events to come.

"My father came over to America with ambition to make a great deal of money. He wasn't going to take after his brothers who were mere farmers and getting nowhere in a great hurry. O, no! He was going to learn all about business and then go into it himself and make a fortune; and I think he would have done so because even now business men go to him for advice and say that he has remarkable business ability. But one day he happened to go to a religious meeting. He came out of that meeting a completely changed man. Previously he had thought only of making money, but now his one great desire was to live for others—he wanted his life to be a life of service. He joined an international, interdenominational missionary society and in the fall of 1892, in his 28th year, he sailed for China.

"Arriving in China he was sent up the Yangtse river to a city called Anking, where he stayed a little over a year studying the language. The missionaries of those days were expected not only to talk and read Chinese fluently, but many of them even dressed like the Chinese in order to be less conspicuous.

"My father's first position after completing his studies was a missionary travel agent. He plotted the traveling routes of the missionaries and if they got into trouble, it was his job to get them out of it. In those days China did not have the highways, railroads and steam navigation that she afterward acquired.

"My father was in Kiukiang at the time of the Boxer Rebellion and elected to remain there after the other missionaries had fled to Shanghai. The fact that the city magistrate was his friend was probably the reason that he escaped with his life. At the end of the Boxer Rebellion my father joined the American Church Mission which is the name that the Episcopal Church uses in China. He was made the treasurer and from then on lived for the most part in Hankow, making business trips five and six times a year to various parts of the country. On one of these trips fate again played a happy part in his life as

he met my mother who had come out as a missionary from England. After a short courtship they were married in the city of Chinking during the summer of 1910. Whenever my father got a vacation, he and mother would go to India where my mother's family had tea and coffee estates. My sister was born in 1912 and the family stayed on until 1916 and then went back to Hankow where I was born in the fall of 1918.

"In 1931, after completing thirty-nine years of service in China, my father left for Honolulu via Sweden. Bishop Littell, knowing of his work in China, had asked him to come to Honolulu as district treasurer.

"My father attributes his long, active and healthy life to his love and fear of God, and to his clean living. He has been a vegetarian for over thirty years and is a total abstainer. You'd think this would be enough but the best is yet to come. He has undertaken several long fasts or what I call starvations. Last year, for instance, he fasted—or rather starved—from the 26th of March to the 6th of May—forty days—taking absolutely nothing but fruit juices and doing full work all the time. He lost twenty-three pounds, worried my mother sick and cured a severe cold. At the end of the fast he declared he hadn't felt so good in years. Well, I saw it, but still don't quite believe it. He keeps his body in perfect condition by exercises. In China he used to have barbells, dumbbells, Indian clubs and all sorts of gymnastic bric-a-brac, but now he is content with his daily dozen, performed before six o'clock every morning. These, I believe are his only harmless eccentricities. His hobby is gardening. He plants without rhyme or reason, and as a result the garden looks like a tangled tropical jungle."

### St. John's-By-The-Sea

No biographical sketch of Mr. Hollander would be complete without a reference to his outstanding work as lay reader in charge of the work at St. John's-by-the-Sea, Kahaluu. It was the very first place that I visited upon my arrival here in jurisdiction in these islands. I have never been more impressed with the sincerity and devotion of a little congregation that I was at St. John's. The people seem to reveal something of the interest and personality of Mr. Hollander. There is an old familiar saying which is "like parson, like people". It means that the congregation comes to reveal the leadership and personality of their leader. Mr. Hollander's effort at St. John's is a revelation of how effective and far reaching a leader's ministry can really be. It is my belief that one of the very first movements for material equipment and expansion that this district must make is a church on our property at Kahaluu and I hope to be able to accomplish something in that direction. It is a happy privilege to record here in a footnote as it were to Walter Hollander's biographical sketch of his father a word of all the latter has accomplished at St. John's-by-the-Sea.—S. E. K.

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## Canon Dean in Charge of Cathedral Services

Because of his return to the mainland Bishop Keeler has appointed Canon Dean in charge of all Cathedral services. He did so in the following letter sent to Canon Dean as of March 24, 1943:

Dear Canon Dean:

I realize that I should do something relative to the designation of authority in regard to all Cathedral services upon my return to the mainland.

Therefore I write to ask you if you would be good enough to serve as Canon in charge of all Cathedral services during the time that I am absent from Honolulu. I do this because of the fact that you are the Canon in residence in the Close and also rector of St. Andrew's congregation. Your close proximity to the Cathedral and your pastoral responsibility for the people of St. Andrew's congregation lead me to ask you to undertake this further responsibility.

I shall print this letter in the Hawaiian Church Chronicle with your consent in order that due publicity may be given to this appointment.

With all best wishes for you and for the people in your charge, I am

Ever sincerely yours,

STEPHEN E. KEELER, D.D.,

Bishop in Charge.

Canon Dean's reply follows:

March 26, 1943

Dear Bishop Keeler:

I shall be happy to serve as Canon in charge of all Cathedral Services during your absence from Honolulu and I thank you for the confidence you place in me.

It would be well to announce the appointment in the Hawaiian Church Chronicle as you suggest.

With affectionate regards,

Yours faithfully,

ARDYS T. DEAN

Rector and Dean.

## There Are More Than Five Senses

We all know that human beings have five senses—hearing, seeing, feeling, tasting, smelling. Without these one is seriously handicapped in the physical relationships of life.

However, there are two other senses, one of which we have too little and the other of which we have too much. We have altogether too little of the sense of humor. One who possesses it is helped over a good many rough places of life and it has added to the sum total of happy and pleasant living. Unfortunately there is the other sense of which we have too much and I discover it in my definition of a gossip. *A gossip is a person of either sex who has a keen sense of rumor.* The humorists, as noted above, add to the happiness of life but the rumorists, to its misery. So let us have an all out movement for more of the sense of humor and less of the sense of rumor. S. E. K.

An idle word about troop movements may lose a ship-load of men. But to refrain from gossip is a small thing, isn't it? Not when the need of a nation claims that silence. We are told that one slit of light in a blackout may invite a bombing. But to darken a window is a small thing, isn't it? Not when the safety of a city depends on the precaution. To be careful with a lighted match is a trivial business, isn't it? Not when miles of forest may burn from carelessness. It is clear that human need magnifies our small deeds.—Dr. G. R. Buttrick.



HILDA VAN DEERLIN

## Miss Hilda Van Deerlin Retires

The interest and affection of a host of friends follow Miss Hilda Van Deerlin as she retires from her active work in St. Mary's Home and Mission and takes up residence in her new house which she and her sister have recently built in Kaimuki. Miss Van Deerlin has been associated with the life of the church in these islands for the last forty-three years. So intimately has she been connected with St. Mary's that few people realize that she did other effective work before undertaking St. Mary's. I am very sure that Miss Van Deerlin's many friends will be interested in hearing some of her earlier experiences and I am

very happy to print in this issue of the Chronicle an account in Miss Van Deerlin's own words.

"My father arrived in Hawaii in 1899 to be Priest in charge of St. Augustine's in Kohala and St. Paul's, Makapala. I soon joined him, coming out with my sister Evelyn. We came to Honolulu in a sailing vessel, the C. D. Bryant. It took us nine days and cost us each \$20.00. We were the only women on board with five or six men who made up the passenger list.

"After leaving San Francisco, Evelyn and I sat on a pile of ropes and watched the land disappear. We began to have a queer feeling in our insides and the feeling became more and more queer until we felt unable to move. At last the Captain discovered us and took us to our cabin. He was a kind, fatherly man and we liked him very much. The rest of the voyage was pleasant. We were met in Honolulu by the Rev. Mr. Vincent Kitcat who took us to the home of Bishop and Mrs. Willis who very kindly entertained us for a few days till we left for Mahukona by the steamer Kinau noted for its capability to roll.

"Evelyn became engaged to David Shanks, a young man from Ireland who had come to the Islands with the late Wm. Stanley and the Danford family. David was an ardent member of St. Augustine's Church, Kohala.

"Evelyn and David returned to San Francisco, were married and still live there with their children and grandchildren.

"In assisting my father in the care of St. Paul's Day School and Sunday School, the first thing I had to do was to paint the interior of St. Paul's schoolhouse and when the children returned after the vacation, I greeted them in a fresh, attractive school room.

"Sara En Leong Chung was one of the older girls in school and she assisted me very ably with the younger children and then began a close association that lasted till the fatal accident that ended her earthly life October 7, 1930.



St. Mary's Children's Home

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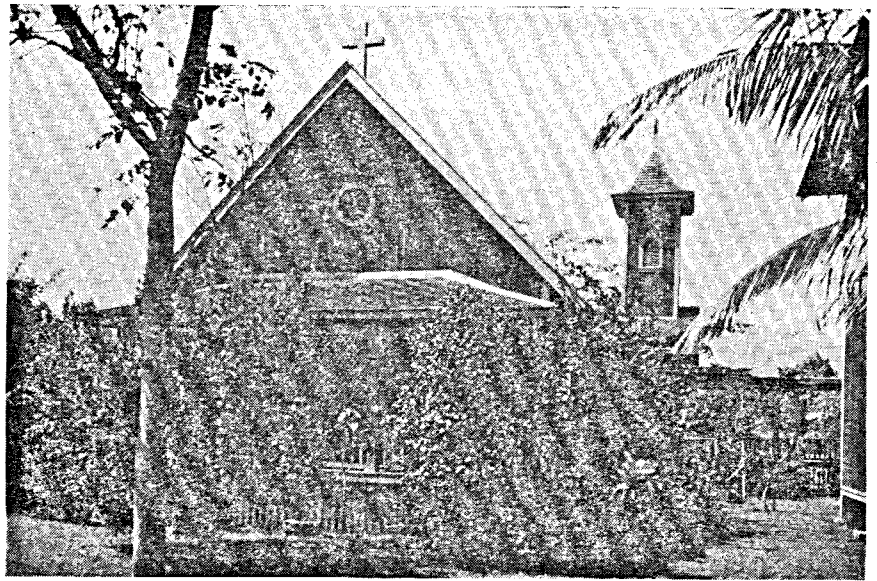
"When my parents returned to California, I came to Honolulu and Bishop Restarick placed me in charge of St. Peter's day school, classes being held in a part of St. Andrew's Pro-Cathedral. As the remuneration was small, the Bishop arranged for me to live in St. Andrew's Priory and in return for my room and board I took duties at the Priory afternoons and evenings, going to St. Elizabeth's in my free time to help Deaconess Drent.

"I went to St. Faith's Training School in New York in 1905 and graduated in 1907. I was then appointed by the Board of Missions to return to Honolulu as a U. T. O. worker. Bishop Restarick sent me to Lahaina to assist Dr. Weymouth who was quite old and feeble and ready to retire as soon as a Priest could relieve him.

"Soon after my arrival in Lahaina a group of young Korean men asked me to have an English night school. We found a vacant store and fitted it up for a school room. It was a pleasure to teach people who were so eager to learn and we thoroughly enjoyed our evenings together.

"The following year the Rev. Leopold Kroll, now Bishop of Liberia, with his wife and young sons, went to Lahaina and I returned once more to Honolulu. Mr. Kroll continued the night school after I left and several baptisms and confirmations resulted.

On September 12, 1908 Bishop Restarick placed Sara Chung and me at St. Mary's. At first we were in a rented house on Bere-taina Street. Day school, night school, dis-



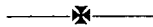
ST. MARY'S, HONOLULU

pensary and Sunday services were held. At the close of 1911 we were able to purchase on King Street and the main building was ready for occupancy on April 1, 1912. Settlement work was carried on and occasionally a needy child found a temporary home.

With the addition to the staff of Margaret Van Deerlin and a year later of the three little girls who came to have a permanent home at St. Mary's, my lifelong desire of providing a happy Christian home for under-privileged children began to be fulfilled. Miss Anne H. Parke undertook to finance the care of one of the little girls and she has continued to support a child in the Home ever since.

Other children were soon added to the original three. St. Clement's has given monthly support since 1923. A needy child has never been turned away for lack of money. When there was no visible means of support we shared what we had and we never lacked for necessities.

Through Mr. L. M. Judd's efforts we became participants in the Welfare Fund in 1928.

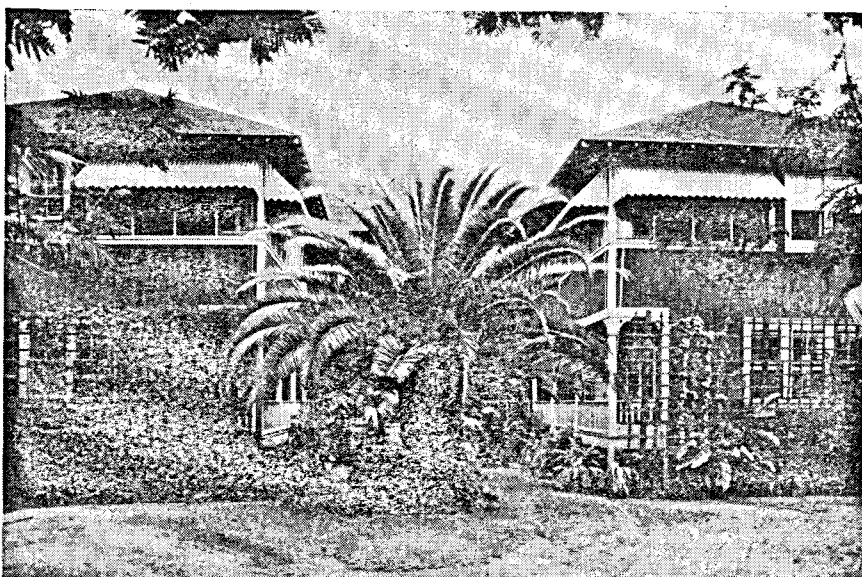


"Modern man holds to faith whenever, with a free mind, he realizes the utter isolation of his soul."

"Do you know the story of the man who was caught in a heavy rainstorm while he was hunting? The only shelter he could find was a hollow log, into which he crawled. The storm lasted for hours and soaked the log to such a degree that it shrank. When the rain stopped, the hunter tried to get out, but found himself stuck fast. He struggled for hours, but finally gave up, exhausted, wondering how soon he would starve to death. His whole life flashed before him. Suddenly, he thought of his Church—how much it had supplied; how little it had received from him! That made him feel so small that he was able to crawl out of the log without any further difficulty."



Hilda Van Deerlin and St. Mary's Babies



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## Mrs. Aitken Resigns

Mrs. Gladys B. Aitkin, who for the past eight and one-half years has been Bishop Littell's secretary, resigned her position as of March 1 this year. Many friends will gratefully remember the outstanding contribution Mrs. Aitken has made to the work of the church in this district. Although not a communicant of the church, she had the unusual faculty of being able to absorb the church's point of view and give herself with singular devotion to its welfare. Mrs. Aitken is returning to the mainland to be with her mother who resides at Upper Lake, Lake Co., Calif. Mrs. Aitken's husband and both her sons are in the service. One son, Robert B., was at Wake Island and is at present a prisoner of the Japanese. It is earnestly hoped that he may be one of those soon to be exchanged in an arrangement between the American and Japanese governments.

On Thursday afternoon, March 4, Bishop Keeler, assisted by Mrs. James Morgan, Mrs. Robert White and Deaconess Swinburne gave a reception in honor of Mrs. Aitken in the garden at the rear of Tenney Memorial Hall. It was perfect weather for a garden party and the many who attended was a real tribute to the affection and esteem in which Mrs. Aitken is held by the church workers and leaders of Honolulu.

A very pleasant feature of the reception was the presentation by the women of the Auxiliary of a painting done by Dr. Mildred E. Staley. It is a very attractive water color—The Twenty Thousand Feet Snowy Peak and Village in the Himalayas, India, and will be a very pleasant memento of Mrs. Aitken's contributions, founder of the firm of Lewers & Honolulu.

## Chaplain Quota Facts

People very often want to know how many army and navy chaplains the Episcopal Church has actually in service. On March 4 the Army and Navy Commission issued a bulletin which contained the following statistics: Army quota, 185. Actually commissioned and on duty, 249; on waiting list, 51. In the navy, quota of 37, commissioned and on duty, 89; on waiting list, 30. This means that the Episcopal Church has 64 more men as chaplains in the army than our quota permits and 52 more chaplain on duty in the navy than our quota permits.

Several of the religious bodies haven't enough chaplains in the service to meet their quotas. This is one reason why the Army and Navy Commission have used more chaplains in both branches of the service than the Episcopal Church should really have. The fact that we have more than our quota number of clergy serving in the armed forces and so many volunteers on the waiting list, is a tremendous tribute to the spirit and patriotism of the clergy of the Episcopal Church.

As a Church we really would be entitled to larger quotas if we were sensible enough to include all baptized persons as members of our church rather than just those confirmed. Other religious bodies list their membership as those actually baptized. Were the Episcopal Church to do this it would very greatly increase our quotas.

In many quarters of the church there is the feeling that General Convention should take some action declaring the numerical strength of the church to be in its baptized membership rather than in the number of those confirmed. Certainly baptism was that sacrament of the early church which admitted one to membership in it. Why should it not be the same today?

"Read your Bible to be wise; believe it to be strong; practice it to be holy."

From the Presiding Bishop:

The Rev. Thurlow Baker,  
Secretary of Convocation of the  
Missionary District of Honolulu,

Dear Mr. Baker:

Bishop Tucker asked me to acknowledge with very many thanks the receipt of the resolution of your Convocation in regard to the appointment of Bishop Keeler. He warmly appreciates your approval and the pledge of support from the clergy and laity.

With all best wishes, I am

Faithfully yours,

JTA:m.

J. T. ADDISON.

## Harriet Layman Lewers Wall

The whole community of Honolulu was saddened to learn of the death on Tuesday evening, March 16, of Mrs. Harriet Layman Lewers Wall, widow of Mr. Arthur K. Wall. Mrs. Wall died at Queen's Hospital after a long illness. She was the daughter of Robert Lewers, founded of the firm of Lewers & Cooke. Mrs. Wall's family have long been associated with the business and church life of Honolulu. She is survived by her daughter Mrs. Catherine Wall Massey and her son Robert Lewers Wall.

Since the very inception of its work, Mrs. Wall has had a special interest in St. John's-by-the-Sea at Kahaluu. She gave this little mission a great deal of her time and was generous in its support. One of her last requests was that the choir of St. John's should sing at her burial service. Fifteen members of St. John's Mission were present when the Burial office was read at the graveside in Nuuanu Cemetery by the Rev. Wm. Ault, Canon of St. Andrew's Cathedral, of which Mrs. Wall was a lifelong communicant. Her unselfish, thoughtful interest in behalf of our church's welfare will be an inspiration to all who had the privilege of her friendship.

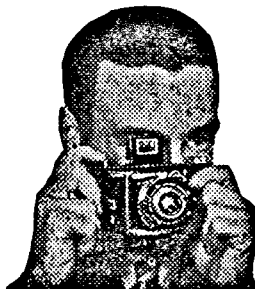
The Christian Church is a fellowship. Its imperfections and failings we know only too well. But nevertheless it is a company of those who seek God's perspective, who worship and work together in His service. In the deep realization that we are not alone there is strength no man can take from us.—Dr. Otis Rice.

"The Gospel always withdraws itself where it is not listened to."

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## Bishop Rowe Memorial Fund

Bishop Keeler is delighted to find so many of the Auxiliary chapters throughout the district really making contributions to the fund to be known as the Bishop Rowe Memorial. The heroism and statesmanship of Bishop Rowe as the first Bishop of Alaska is well known throughout the church. The memorial proposed for Bishop Rowe is the erection of a building within the district of Alaska which will provide a Bishop's House, diocesan offices and a chapel. The Rt. Rev. John B. Bentley, Suffragan Bishop of Alaska, has been in charge of the work in Alaska by the appointment of the Presiding Bishop since Bishop Rowe's death. Bishop Bentley who has been in the States meeting speaking engagements in behalf of the memorial has returned to his field. He is confident that the combined efforts of church people in Alaska and in the United States will make possible this memorial building. During his visit in the States he received many assurances of aid for the project and pledges and remittances are coming in.

In some instances a diocesan-wide effort is being made as in Long Island and in Minnesota. In many dioceses the Woman's Auxiliary is undertaking to secure liberal gifts. In parishes, special committees, Auxiliary branches and other groups are at work on behalf of the fund. A notable gift is that of \$2,000.00 through the American Church Building Fund Commission.

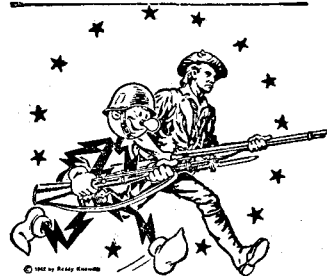
Bishop Keeler states that Minnesota has a special interest in Bishop Rowe's work in Alaska since it was in Gethsemane Church, Minneapolis, General Convention of 1895 that Bishop Rowe was elected Bishop of Alaska.

## THE BISHOP'S SCHOOL

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## War Brings Changes To Far North Bishop Bentley From Alaska Says

New York, N. Y.—Alaska is seething with activity caused by war conditions of the present, but following the war it will be a land of opportunity greater than that of the gold rush period, in the opinion of the Rt. Rev. John Boyd Bentley, bishop in charge of the Episcopal Church's work in the Territory, and now on a short visit to the United States.

The impact of a new civilization on the Alaskan people is tremendous, Bishop Bentley says. "They are living in a rapidly changing world. Until a few years ago they lived much to themselves, in a world pretty much like the one their fathers and grandfathers had known. Their time was taken up by hunting, fishing and trapping, and the daily tasks that go to make up life in the wilderness.

"Today," the Bishop continued, "the whole primitive life has been shattered by the voice of the radio and the sound of airplane motors. Where rabbits and ptarmigan were hunted, there stretches now the long hard surface of airports upon which land multi-motored planes on their journeys. And the new international highway, the Alcan Trail, passes near many a village site."

"These great new construction projects have afforded our people many and varied jobs and have opened their eyes to a new civilization. Some of this has been good, and some of it has been of doubtful benefit to our people. Under the circumstances, it is up to our people to learn to cope with the new world that has been thrust so suddenly upon them."

Bishop Bentley spoke of the task placed before the Church; to help in the readjustment of the people, to aid them in guarding against the temptations of the new civilization, and to be with them in all possible ways in the period of transition. "It is a comfort to know," he said, "that in the midst of these people and at a time when they most need the guidance and restraining influences of the Church—our Church is there, standing for all that is good and strong and true in the life of our people."

"Centuries have come and gone since He lived in Palestine, but today He is the Center-piece of the human race, and the Leader of the column of progress. All the armies that ever marched, all the navies that ever were built, all the parliaments that ever met, all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that one, solitary life."

"It is far more Christian to praise the thorn-bush for its roses than to damn the rose-bush for its thorns."

"Out of sorrow is born sympathy;  
Out of tragedy is born understanding;  
Out of experience is born tolerance."

"Evil and wickedness may seem to triumph, but only for a brief time. It was only three days from Calvary to Easter."

"If only we could forget our troubles as readily as we forget our blessings!"

"The mule is the best kicker in the world—but take just one look at his social standing."

"The best excuse for absence from Church is not as good as attendance. Worship may save a soul—it is not likely that an excuse will."

## Suggest Forward Steps in Communicant's Life

### Keyed To Church's Advance Plan

Bishop Sturtevant of Fond du Lac, calling his people to full participation in the Forward in Service program, makes ten specific suggestions:

1. Move Forward your seat at worship. Don't be a back seat Christian.
2. Move Forward your time of arrival for service to permit a few minutes of quiet prayer and meditation, of self-examination and intention, before the service begins.
3. Move Forward your singing and responding from the inner recesses of your throat and soul to the open space of God's world, sharing audibly and joyously in the praises of heaven.
4. Move Forward your thinking from the dim caves of tradition to the open court of vision, overcoming inertia to come to grips with your need of personal religion.
5. Move Forward after worship to greet your fellow Christians warmly.
6. Move Forward your giving to the plane of regularity in the use of your envelopes weekly.
7. Move Forward the spirit of religion in the home by giving prayer an earlier place in the day, and not just the tired end. Try a few prayers in addition to grace at supper table with the family, using the back page of *Forward—day by day*.
8. Move Forward the daily meditation or reading from the Forward Movement booklet to a fresher, brighter place in the day's program. A page a day, two minutes; an enduring, dividend-paying investment.
9. Move Forward your Christian love and forbearance to replace family argument and bickering, and move your household forward in the realm of conscious solidarity as an essential unit in God's Family.
10. Move Forward your charity to include all humanity, combatting selfish aloofness with real concern for your neighbor—wherever he is.

"Money is an article which may be used as an universal passport to everywhere except Heaven, and as an universal provider for everything but happiness."

God works far beyond His own appointed channels. The principle of loyalty and obedience binds us who know His will to use His sacraments; but God is not tied to His own ordinances.—*Bishop Gore*.

"Man's extremity always is God's opportunity."

"Religion, for all of us, should be a compass—not the kind for drawing circles, but the kind we use for going places."

## Acknowledgments

We acknowledge gifts and subscriptions for the Hawaiian Church Chronicle which have been received from March 5 to March 27. Where the amount is not mentioned, it is \$1.00.

Miss Margaret Fursey, Mrs. Cornelius J. Coleman, Mrs. P. L. Spencer, Mrs. W. W. Reed, Roger C. Rice \$5.00, Miss N. R. Wallace, Mrs. F. J. Cushingam, Miss Margaret Kam, Walter Kau, Miss Lucy Whigam, Deaconess Swinburne \$2.00, Mrs. R. T. Aitken, Mrs. D. P. Hall, Miss Ethel Ito \$2.00, Joseph Yap, Miriam Shim \$2.00, Miss Elizabeth McKay, The Rev. Cosmo G. E. Forrest-Sale \$3.70, Mrs. R. W. Pellow.

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

"I do not fear tomorrow, for I have seen yesterday and know today."

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## Apportionments for 1943

At the meeting of the District Board of Missions the following apportionments for 1943 were unanimously agreed upon. They do represent in every instance some small increase over those asked in 1942. We must point out however, that there have been some increases in connection with our budget requirements for 1943 as compared with those of 1942. There are also one or two new items of work to be undertaken this year. In all we shall need \$2100.00 more in work supported by the District Board of Missions. The Bishop has sent a letter to the rector, senior warden and treasurer containing in detail the budget requirements. He asks for the ready and loyal acceptance on the part of every parish and mission of the slight increase asked of each.

	Convocation Quota	Assessment
<b>OAHU</b>		
St. Andrew's Cathedral Parish .....	\$1,615.00	\$ 860.00
St. Andrew's Hawaiian Congregation ..	587.00	130.00
St. Peter's Church.....	385.00	73.00
St. Clement's Parish.....	737.00	133.00
St. Elizabeth's Mission.....	400.00	73.00
St. Luke's Mission.....	151.00	30.00
Holy Trinity Mission.....	197.00	37.00
Epiphany Mission.....	253.00	45.00
Good Samaritan Mission.....	96.00	8.00
St. Mark's Mission.....	245.00	30.00
St. Mary's Mission.....	100.00	30.00
St. Alban's Chapel (Iolani)	332.00	37.00
St. John's-by-the-Sea.....	90.00	8.00
St. Stephen's, Wai'alua.....	106.00	8.00
Moanalua Sunday School....	25.00	8.00
St. Andrew's Priory.....	325.00	25.00
Cathedral English School....	73.00	5.00
Young People's Fellowship	38.00	5.00
Order of the Good Samaritan .....	67.00	7.00
<b>MAUI</b>		
Good Shepherd, Wailuku.....	485.00	75.00
Holy Innocents', Lahaina....	265.00	45.00
St. John's, Kula.....	55.00	15.00
<b>HAWAII</b>		
Holy Apostles', Hilo.....	325.00	55.00
St. Augustine's, Kohala.....	159.00	30.00
St. Augustine's (Korean)....	25.00	14.00
St. Paul's, Makapala.....	83.00	14.00
St. James', Kamuela.....	53.00	14.00
St. Columba's, Paauilo.....	105.00	30.00
Christ Church, Kona.....	250.00	74.00
St. James', Papaaloo.....	221.00	30.00
<b>KAUAI</b>		
All Saints', Kapaa.....	313.00	62.00
St. Paul's, Kekaha.....		
St. John's Mission, Eleele....	45.00	10.00
<b>MOLOKAI</b>		
St. Paul's, Mauna Loa.....		
Holy Cross, Hoolehua.....	33.00	5.00
<b>Total.....</b>	<b>\$8,239.00</b>	<b>\$2,025.00</b>

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## Church War Crosses

One hundred thousand church war crosses available for soldiers and sailors have already been distributed through chaplains to such service men as have asked for them.

The Episcopal Church War Cross carries the design of the ancient Crusader's Cross, the five-fold cross symbolic of the five wounds of our Lord Jesus Christ at His crucifixion. The words embossed upon it are taken from the Service of Holy Communion: "Take and eat this in remembrance that *Christ died for thee* and feed on him in thy heart by faith with thanksgiving."

The Crusader's Cross was originally known as the Jerusalem Cross, incorporated in the coat-of-arms of the Latin Kingdom of Jerusalem in the 12th century as the coat-of-arms of Godfrey de Bouillon, first ruler of that kingdom. This Jerusalem Cross was carried on the shields, banners, and coats of the Crusaders from England, France, Germany, Italy, and Spain, and so became identified with them as the Crusader's Cross.

The Episcopal Church War Cross, symbolic of that Crusader's Cross, was given in 1917 to the Episcopal Church soldiers and sailors who went overseas for active duty in the First World War, and thousands of men still carry the little cross, or scapula, on their watch chains. The Church War Cross, with the numeral II added, was issued in 1942 for the men in service in the present World War.

## Phonograph Record Takes Baptism to Soldier Father

Seguin, Tex.—Lt. Robert L. Herbert, now stationed far from home, has received a phonograph record of the service at which his three weeks old son was baptized. The record was made by the Rev. Francis Hamilton of St. Andrew's Episcopal Church, and it reproduced the voices of Mrs. Herbert, the infant's godparents, the rector reading the baptismal office, and the baby contributed a wail to complete the recording.

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