

# Hawaiian Church Chronicle

*"For Christ and His Church"*

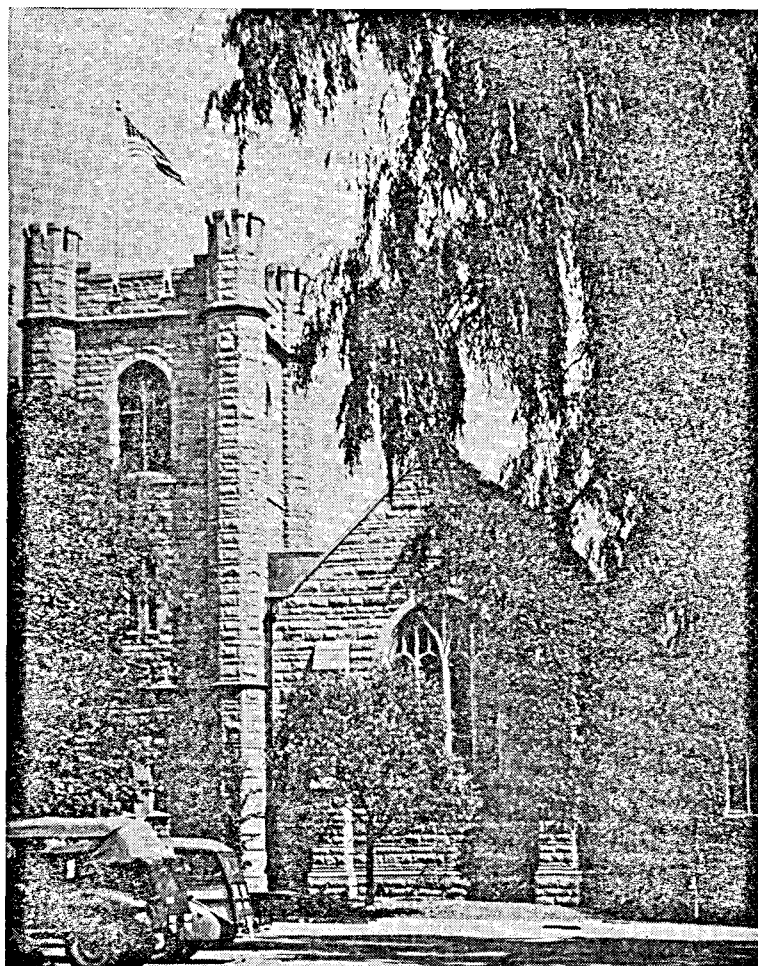
THE RT. REV. STEPHEN E. KEELER, D.D., *Editor*

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No. 4



*The Chapel of St. Cornelius, the Centurion Trinity Parish  
Gouvernors Island, New York*

# Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

THE RT. REV. STEPHEN E. KEELER, D.D., *Editor*  
THE VEN. EDWARD TANNER BROWN, D.D.  
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*Assistant Editors*

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## The Calendar

July 18—Fourth Sunday after Trinity

July 25—St. James—Fifth Sunday after Trinity

July 31—(Saturday)

Aug. 1—Sixth Sunday after Trinity

Aug. 6—Transfiguration (Friday)

Aug. 8—Seventh Sunday after Trinity

Aug. 15—Eighth Sunday after Trinity

Aug. 22—Ninth Sunday after Trinity



## Bishop Keeler in Minnesota

Many of my friends in Honolulu have asked me questions about the Diocese of Minnesota and have expressed an interest in the variety of the work of the church in that Diocese. In response to a number of requests I am printing this short article on the Diocese of Minnesota.

It is of interest to know that the Hawaiian Islands barely escaped an intimate relationship with the Diocese of Minnesota through Bishop Whipple. At the time Bishop Staley resigned as Bishop, the Archbishop of Canterbury offered the jurisdiction of the Islands to Bishop Whipple of Minnesota. Bishop Whipple was widely and favorably known in English church circles and it was through personal contacts there that this offer was made to Bishop Whipple. He seriously considered accepting it and the plan devised was to have him take charge of the Sandwich Islands as they were then known, during the winter months and Minnesota during the summer. It was Bishop John Williams of Connecticut, the Presiding Bishop at the time, who finally persuaded Bishop Whipple not to undertake a divided jurisdiction.

The parish of the Good Shepherd at Wailuku was founded by Bishop Whipple's brother, the Rev. George B. Whipple. He gave the name of the Good Shepherd to the mission calling it after the parish of the Good Shepherd in Faribault, Minn., the home of the Whipples. The Mission of the Good Shepherd in Wailuku was begun when Mr. George B. Whipple was a tutor for the Makee children, whose father had a sugar plantation on the Island of Maui. In fact, upon one occasion the Whipples in returning to Faribault took three Hawaiian girls with them for education in St. Mary's Hall in Faribault. Upon another of their return trips, they brought two Indian girls to Wailuku. One of them subsequently married and her descendants live today in Wailuku. It is interesting to note how personalities and opportunities interrelate themselves over a period of years.

## Church Schools in Minnesota

Christian education is one of the bulwarks of the Diocese of Minnesota as it is in the District of Honolulu. The Shattuck School for Boys of which there are a number of graduates, in the Hawaiian Islands has completed its eightieth year of history and it is the oldest church military school west of the Alleghany Mountains. St. Mary's Hall for Girls has completed its seventy-fifth year of history. This school was actually founded in the home of Bishop and Mrs. Whipple. In the pioneer days of the State there were no opportunities for education beyond the rural grammar schools. The daughters of army officers and clergy, desirous of more education than pioneer communities afforded, attended St. Mary's Hall. This is now one of the leading girls' schools under the auspices of the Episcopal church in the States. Breck School for Boys is a good Country Day School on the outskirts of the Twin Cities. It was founded fifty years ago as a school for boys in the rural areas in the southern part of the State. When high schools came to the various communities Breck was no longer needed in its original location and it removed to the Twin Cities and has become now one of the strong country day schools of the cities. I attended Commencements of all these schools during June.

## Other Church Institutions

There are other institutions connected with the church in Minnesota all outstanding in the contribution which they make. Perhaps the most notable of these is St. Barnabas' Hospital, the oldest hospital in Minneapolis and one of the outstanding hospitals of the north-west in its equipment and administration. This was founded as a cottage hospital seventy-five years ago by the Rev. David B. Knickerbocker, rector of the Gethsemane Church and later Bishop of Indiana. Dr. Knickerbocker used to go about the village of Minneapolis with a market basket on his arm, collecting the groceries and other provisions necessary for a week of work in his cottage hospital which could care for about ten patients. Thus from very small beginnings under the guidance of God great institutions have come into being.

The Church Home for the Aged in the city of St. Paul and Wells Memorial Settlement House in the city of Minneapolis are two other institutions outstanding in their respective fields of service. The new treatment for meningitis known as the Kenney method has its headquarters in the city of Minneapolis where Sister Kenney lives. Sheltering Arms, formerly an orphanage of the Diocese of Minnesota has now become a hospital for the treatment of children suffering from meningitis. The Kenney treatment is used here under a staff of physicians and nurses especially trained and committed to this treatment. All these institutions noted above are managed by Boards of Trustees who are churchmen and their work is definitely under the Diocese of Minnesota.

## Indian and Negro Missions

In the field of missions it is interesting to note that we have two negro missions, that of St. Thomas in Minneapolis and St. Philip's in St. Paul. Both of these have resident negro priests. There are three Indian parishes in the Diocese, The Messiah at Prairie Island, an island in the Mississippi River near Red Wing and St. Cornelia's Mission at Birch Coulee and the Mission of the Holy Light at Granite Falls. The communicants of these missions are all Indians. In a recent visitation for confirmation at St. Cornelia's, I was delighted that of the twenty-one Indian boys enlisted in service, sixteen of them had become non-commissioned officers—a very fine record for the patriotism and ability of Indian boys. These Indians are Dakotans, sometimes called Sioux.

I am a member of the tribe, having been adopted and my name is Pa-ha-na-sha-ska which means "chief with the long hair". Don't smile until you know the derivation of the title. The Indians were devoted to Bishop Whipple who did wear his hair long and upon the occasion of my adoption into the tribe, the Indians said they never expected again to have a Bishop whom they liked as much as Bishop Whipple. However they thought that if I continued to behave myself as a devoted friend of the Indians, they would like me as much as they liked Bishop Whipple and so Bishop Whipple's long hair became the reason for my being the "chief with the long hair".

## Rural Work

The rural work of Minnesota is outstanding in its interest and effectiveness. Missions are conveniently grouped and put in charge of men well qualified and picked for their respective positions. Today it is a fact that the church is growing faster in the rural areas in Minnesota than in the city parishes. That is, in proportion to its communicant strength, there are more confirmations in the rural areas than in the independent parishes.

One matter of great importance at the present moment is the possibility of the reunion of the Dioceses of Minnesota and Duluth. In 1895 the northern part of the State was set apart as the Diocese of Duluth. There seems to be many good reasons for the reunion of the two dioceses and plans are under way to effect this. Special Conventions of the Dioceses of Duluth and Minnesota will be held in September and if they vote favorably the reunion plan will be presented to the General Convention in October for its action.

## The Divinity School

No story of the Diocese of Minnesota is complete without reference to its Theological Seminary now located at Evanston, Ill. Old Seabury Divinity School of Faribault, Minn. in 1932, after more than fifty years of independent history, united with Western Theological Seminary in Chicago. The new institution, known as Seabury Western is located at Evanston, Ill., and is definitely the seminary of the diocese of Minnesota. The President and Dean of the Seminary is the Rt. Rev. F. A. McIlwain, D.D., Bishop of Minnesota who lives in Evanston and resigned all active jurisdiction to me on my election as Coadjutor in 1931, retaining control of candidates for the ministry. Bishop McIlwain announced at the Diocesan Convention in May, the presentation of his resignation to the House of Bishops in October, to become effective December 31, the Bishop having reached the canonical age of retirement. Bishop McIlwain has had an Episcopate in Minnesota of over thirty-two years. He was elected Suffragan of the Diocese in 1911, was elected Bishop on the death of Bishop Edsall in 1917. Since 1931 I have been Bishop Coadjutor of the Diocese.

Perhaps the foregoing survey of the church in Minnesota will give you some notion of the responsibility of the Bishop in jurisdiction. There were many annual meetings of boards of trustees at which to preside, school commencements to attend and the usual office hours engaged in general administrative oversight. In addition I made about forty visitations for confirmations and attended two meetings of the National Council in New York City. Beside the above, the annual Convention of the Diocese took place in late May and this with the annual meeting of the Woman's Auxiliary, took many hours for preparation.

Those of you in Honolulu who may have felt that I did not have much to do while on the mainland, had better read my diary which occurs month by month in the editions of the Minnesota Missionary. All told they represent many happy hours of work and I only hope and pray that under God's guidance they may have been effective.—S. E. K.

## A Special Clergy Conference

Bishop Keeler has recently sent invitations to the clergy of the District asking them to attend a special clergy conference at St. Andrew's Cathedral in Honolulu. The conference will open with registration on Tuesday afternoon, August 10 at 4 o'clock and will conclude with luncheon on Thursday, August 12. The clergy will be the guests of the Bishop during their stay in Honolulu. A special committee of ladies from the Woman's Guild of St. Andrew's Cathedral Parish are generously cooperating with the Bishop in giving their time and oversight to the entertainment of the clergy who attend. A detailed announcement in regard to the conference, its purpose and accomplishments will appear in the August issue of the Chronicle. This notice is to give the clergy ample time to empty their calendars that there may be no conflict in engagements.

## Bishop Littell at Two Interesting Services

Bishop Littell is having many interesting services on the mainland and finds a great many points of contact between the church there and this in Hawaii. In June he preached at the Chapel of St. Cornelius, the Centurion on Governors Island in New York Harbor. This army post is the headquarters of Lieut. General Hugh A. Drum, formerly at Fort Shafter, now commanding the Eastern Defence Area and the First Army. The chaplain at St. Cornelius, the Centurion at the present time is Col. J. Burt Webster who was at Schofield Barracks, living at St. Clement's rectory and carrying on church services at the barracks and in St. Clement's when Bishop Littell first came to Honolulu in 1930.

The Bishop writes of the many military memorials and service flags to be found in the chapel. Many of the flags were captured in foreign military campaigns. For instance, there is the "Oldest Known Service Flag", that of the first U. S. Infantry 1789-1791; also the Regimental Colours, King's Royal Rifles, 1788, formerly "The Royal American—60th Foot Regiment" before the Revolutionary War.

The second of these interesting services was on Witsunday, June 13 when he attended the first annual Communion Service of the St. George Association of Telephone Employees of New York City. This service was held in St. Bartholomew's Church and was that of the Holy Communion followed by breakfast. Over seven hundred people received the sacrament and attended the breakfast following in the Hotel Commodore.

The purposes of the St. George Association are as follows:

1. To attend Divine Service on Sunday.
2. To receive Communion every month or at least every three months.
3. To refrain from all indecent language.
4. To refrain from using the name of God in vain.
5. To be polite, courteous, and gentlemanly.

These two interesting opportunities are in addition to the many appointments and services of a missionary nature which Bishop Littell attends and where he makes addresses on the missionary work and program of the general church.

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## A Most Welcome Letter

The many friends of Dr. and Mrs. James A. Morgan, of Honolulu will be very happy to learn that they have just received a letter from their son William Brewster, a Lieutenant in the A.A.A.F., who was shot down over Germany in an engagement in May. The earlier word that came to Dr. and Mrs. Morgan was that of May 31 which said that Lieut. Morgan had been missing as of May 21. Their son Andrew, who is studying medicine in New York, heard over the radio that his brother was a prisoner somewhere in Germany. The letter which reached Honolulu July 15 is dated June 8 and tells his parents that he is a prisoner in a German prison camp. This news comes as a great sense of relief to the many friends of these two devoted church people.

## New Workers at Good Samaritan

The Rev. Andrew Naofumi Otani

Official recognition of the appointment of the Rev. Andrew Naofumi Otani as Priest in charge of Good Samaritan Mission in Palolo Valley, Honolulu, was made on Sunday, June 13. At that time the people of the mission gave a noon luncheon following the service and invited representatives from the other parishes in the city to be present. The people of Good Samaritan Mission have received their newly appointed Vicar with a great deal of enthusiasm and as one of them put it: "We believe the finger of God is now touching on our hearts and working within us and through us". Mr. Otani in a recent note on his work said that he believed "his legs could preach as well as his mouth" and that he is making constant visits in the homes of his people, and the result is already evident. It is perfectly true that "a house-going parson makes a church-going people" and when all our clergy are alive to pastoral opportunities and willing to spend their time and strength in parish visiting, the results cannot help but be evident.

Twenty-two boys have gone from the mission of the Good Samaritan or from that neighborhood, into the service and are in Camp Shelby, Miss. The Rev. Mr. Otani keeps constantly in touch with them and the boys are remembered daily in intercessions at Good Samaritan.

The Bishop has appointed the visitation at Good Samaritan for Sunday, August 8. At that time he will confirm a class at four o'clock and greet the people at an informal reception following.

## Miss Jessie Turtle

Upon her resignation as kindergartner at St. Mary's Mission, the Bishop appointed Miss Jessie Turtle to be kindergartner and missionary at the Good Samaritan Mission as of July 1. The appointment of Miss Turtle has greatly heartened the Rev. Mr. Andrew N. Otani and the people of Good Samaritan. The many expressions of enthusiasm for this appointment have been very helpful indeed. Bishop Keeler recently spent an afternoon at the mission, looking over the property and noted especially the improvements made in preparation for the opening of this kindergarten.

Toys, Books, Games, etc., suitable for use in the kindergarten are very much needed at Good Samaritan. If you have any of these that you are not needing, will you please be good enough to telephone Miss Turtle, 'phone 79588 for the present, or leave them at the Bishop's office and they can be forwarded to her.

Time wasted is existence; used, is life.

## Our Ten Children in England

In a recent issue of St. Andrew's Shield (Honolulu) an interesting letter from the "Save the Children Federation, Inc." of New York City was printed. It came to Canon Dean from the Federation and tells the story of the ten war stricken children in England whom the Cathedral Parish has adopted. The paragraph from the letter of the Federation to Canon Dean reads as follows:

"Will you please be good enough to convey our deep appreciation to the organizations and individuals for the very generous aid that is coming to us from St. Andrew's Cathedral Parish and may we take this opportunity to thank you personally for your own contribution to this important cause."

This letter is but a single illustration of the countless thousands of personal ties and associations which bind many individuals and groups of citizens in the States to our brave and courageous brethren of England. Readers of St. Andrew's Shield will be familiar with it but there are so many interested readers of the Chronicle who do not know of the Cathedral congregation's English children that we take pleasure in printing the paragraph from the letter and enclosing the receipts and data on the children as follows:

### The Rector's Child:

William Campbell (A. 15142)  
Born: July 31, 1939

### The Vestry's Child:

Josephine Pepper (A. 14660)  
Born: April 4, 1937

### The Guild and Auxiliary Children:

Barbara Hardie (A. 12177)  
Born: September 24, 1932  
Derrick Hardie (A. 14756)  
Born: December 15, 1936

### The Girls Friendly Society's Child:

Helen Carpenter (A. 15843)  
Born: April 7, 1941

### Parishioners' Children:

Joseph Alan Hind (A. 15169)  
Born: February 21, 1932  
Valerie Moss (A. 14791)  
Born: September 18, 1937  
Maisie Williams (A. 13260)  
Born: September 27, 1934  
John Milham (A. 11084)  
Eight years of age  
George Chelton (A. 15623)  
Five years of age.

The Business and Professional Women's Guild have also adopted a child and the receipt and name of the child will no doubt be coming along soon.

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## Bishop Keeler Comments on "One World"

Recently in talking about Mr. Wendell Wilkie's book, "One World", Bishop Keeler referred to it as one of the strongest arguments for Christian missions that he had ever read. He referred to the fact that he had a close association with Mr. Wilkie during the time that Mr. Wilkie was a young lawyer in the city of Akron and the Bishop was rector of St. Paul's Episcopal Church.

In his book "One World" Mr. Wilkie contends that following the war a way must be found by which men of every race and color can be brought to live together in peace, harmony and goodwill. The Bishop insists that this is exactly what the Christian church has been preaching and spreading throughout the world in the Christian missionary effort of the last one hundred years. It is very significant when statesmen and leaders in the secular phases of world thought thus re-enforce the arguments and effort of Christian leaders.

In addition to his book "One World", Mr. Wilkie strongly supports the work of foreign missions in a recent address before the General Assembly of the Presbyterian church. Excerpts from that address recently appeared in several missionary papers of various denominations. Bishop Keeler believes Mr. Wilkie's comments to be of such importance that the Chronicle is glad to print the following excerpts from that address:

"Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing.

"In later years, I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

"But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of goodwill for America. Everywhere I went I found American colleges, schools, hospitals and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

"It is difficult to find words to describe the effect of these missionaries upon the American traveler. I can not possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town or maybe a great historic city of glamorous legend; to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half a dozen, or ten, or twenty, with their wives and children, who have come from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindness.

"I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

"The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preachment. As individuals they

have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindness is proverbial: They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

"Furthermore, the missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with the Western democracies. The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment."

## Out of Sight But Not Out of Mind

For eight years Mrs. Aitken was one of the hard working members of the church staff in the District of Honolulu. Sometimes people are too quickly forgotten. Just to prove this is not always so, we are glad to print the following paragraphs in a recent letter from Mrs. Aitken to Miss Myers.

"My car came about six weeks after I got here, and the household goods are almost here. That is, they are at the railroad station 25 miles away, and will be over here by truck in another day or so. Then I shall be one busy woman unpacking for weeks. The little house which I am to have is not yet vacant, as a school teacher is in it, and school won't be out for another couple of weeks. But I can unpack a lot of things and put them in the house anyway.

I nearly froze to death for a while up here, but it has turned beautifully warm now, and is just heavenly. I don't know how long that will last but I hope for a while anyway. Then when it gets too hot, I shall go back to Berkeley where it is cool. I manage to get on very well with all the various restrictions—having learned the hard way by experience. I haven't starved yet, so don't imagine I will."

In addition, Bishop Keeler can bring news of Mrs. Aitken directly to her many friends here. She was a luncheon guest of his at San Francisco on the way through and he reports her to be in excellent health and keen to hear everything about the church's life and work in the Islands.

Only that day dawns to which we are awake.

## The Seamen's Church Institute

The Committee of the Seamen's Church Institute of Honolulu has arranged with the United Seamen's Service to take over the work of the Institute for the duration of the war. The United Seamen's Service has its headquarters in New York City and is connected with the Maritime Commission of the United States government.

Extensive alterations and repairs of the building are under way and this will include the installation of a library and writing room and of an attractive lunch room. An increased staff will be in charge of the building and the many friends of Mr. Charles F. Mant will be interested in knowing that he has been asked to remain as Assistant Director of the United Seamen's Service. The Director in charge is Mr. R. Atkinson. The Honolulu Sailors' Home Society still owns the property and at the close of the war it will be returned to them and they will again be in charge as heretofore.

The services at the Institute will be those of the Episcopal Church and will be in charge of Mr. Mant. The friends of the Institute will be happy in knowing that this new management increases greatly the facilities of the house for services to the active merchant marine.



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## Bishop Littell Quoted in Newsweek

Bishop Littell's many friends will be interested in knowing that he was quoted in the June 28 issue of Newsweek. We quote in part an excerpt from that interesting publication under the caption *Religion*.

"Except for the courage and persistence of Christian missionaries, the United Nations would be enduring an even tougher war in the Pacific; instead of just the Japanese, American servicemen might also be fighting the head-hunters and cannibals of the South Pacific islands under strange and terrible conditions. However, the oft-termed "impractical" missionary work of the church has produced one of the most welcome and practical surprises of the war—invaluable assistance to Allied warriors by island natives.

Such was the report last week of the Right Rev. S. Harrington Littell, retired Episcopal Bishop of Honolulu, who has been making a study of the results of Christian missionary work among the Polynesians and other South Sea tribes. Bishop Littell points to the little-known fact that for 50 years Church of England missionaries have risked their lives to take Christianity to the most savage peoples on earth; and he cites some currently beneficial returns as noted by the Rev. M. A. Warren, secretary of the Australian Board of Missions.

Australians, the Rev. Mr. Warren explains, once regarded the Papuan as a tameless savage. Now Australian soldiers "regard him with admiration—even with affection." They tell of his "bravery and courage . . . loyalty and devotion and his sense of brotherhood . . . his tender care for the wounded and the sick amid danger and difficulty and hardship." Some examples:

On a small island in the Solomons, American Marines, sent to drive off freshly landed Japs, were met by sons and grandsons of cannibals who thus greeted them in mission-school English: "We Christians." Then, pointing to a harmless-looking marsh through which the Americans were about to advance, the natives warned: "Quick-sand!"—and led the Marines safely through the jungle. They hadn't told the Japs about the quicksand.

When a United States naval pilot was shot down on Savo Island, natives carried his body to the pleasant southern shore, buried it with Christian rites, and raised a white cross over the grave.

Voluntarily, onetime savages daily risk their lives to carry ammunition to the front lines and cheerfully perform the arduous task of carrying wounded men on stretchers for days across the mountains."

## THE BISHOP'S SCHOOL

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## Army and Navy Commission Offering

The following is the list of contributions to date of July 19 in support of the Army and Navy Commission of our national church. Bishop Keeler expressed his delight in the amount of \$1,019.79 as compared with the offering of \$604.04 in 1942. The figures as printed tell their own story. Some congregations have done very well indeed. Others do not seem to have made much of an effort. Bishop Keeler hopes very much indeed that other offerings may still come in for the work of the Commission and any who desire to send a check directly may do so and designate to which congregation, if any, they would like to have the gift credited.

OAHU:	
St. Andrew's Cathedral Parish.....	\$ 112.75
St. Andrew's Hawaiian Congregation.....	144.36
St. Peter's Church (Chinese).....	241.04
St. Clement's Church.....	70.00
St. Elizabeth's Mission.....	34.36
St. Luke's Mission (Korean).....	10.00
Holy Trinity Mission (Japanese).....	25.00
Church of the Epiphany.....	85.64
Good Samaritan Mission.....	17.60
St. Mark's Mission.....	5.50
St. Mary's Mission.....	15.00
St. John's-by-the-Sea.....	30.15
Moanalua Sunday School.....	3.64
MAUI:	
Church of the Good Shepherd, Wailuku.....	18.98
Holy Innocents' Church, Lahaina.....	19.25
St. John's, Kula.....	33.85
HAWAII:	
Holy Apostles, Hilo.....	15.00
Kohala Missions.....	63.75
St. Columba's, Paauilo.....	8.00
Christ Church, Kona.....	9.80
St. James, Papaaloa.....	11.50
KAUAI:	
All Saints' Church, Kapaa.....	21.40
Christ Church, Kilauea.....	14.95
St. John's Church, Eleele.....	3.87
MOLOKAI:	
Holy Cross, Hoolehua.....	4.40
	\$1,019.79

In 1942 the offering was \$604.04.

'Tis good to be wise, and wise to be good.

## Gifts to Shingle Memorial Hospital

One institution in the District of Honolulu best known to the church on the mainland is Shingle Memorial Hospital on the Island of Molokai. Recently at a meeting of the Board attention was called to the many localities on the mainland where people are interested in sending gifts to the hospital. A few of them are listed here and they by no means exhaust the number of instances in which church people on the mainland send gifts to Shingle Memorial Hospital.

Surgical dressings from Danville, Va.; Bath-robes, pajamas, bed linen and towels from Woman's Auxiliaries of Christ Church, Lored, Texas; St. Peter's, Kerrville, Texas; Church of the Holy Nativity, Philadelphia, Pa.; Emanuel Church, Lockhart, Texas; St. Martin's, San Antonio, Texas; St. Philip's, Walde, Texas; Brownsville, Texas; Menard, Texas; Sequin, Texas; Laquina, Texas; Baltimore, Md.; Johnston City, Tenn. Dressings from the Diocese of Pennsylvania, Woman's Aux. St. Marten's, Philadelphia; Dorcas Society, St. Bartholomew's, Philadelphia. All Hallows, Wincote, Pa. Epiphany Church, Philadelphia. Business Women's Club, Richmond, Va. Baby Blankets and garments from St. Matthias Church, Whittier, Calif. \$10.00 from Woman's Aux. Victoria, Texas. Dressings from Woman's Aux., St. Thomas, White Marsh, Pa. Face and bath towels, Woman's Aux., Johnston City, Tenn.

Recently at the request of Bishop Keeler the Young People's Fellowship of the Diocese of Minnesota have made Shingle Memorial Hospital the objective of their special missionary effort. They were interested in raising money for a new operating lamp. This was recently provided by Mrs. Robert Shingle. Therefore the Young People's Fellowship now have as their special objective the raising of funds for purchasing, as soon as they may be had, a new truck to serve as an ambulance.

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Further information available by addressing any of the above at

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## How the Individual Can Help

Members of the Episcopal Church have a just pride in the large vision and great-heartedness of their Presiding Bishop, the Rt. Rev. H. St. George Tucker. Bishop Tucker has created what is known as the Presiding Bishop's Fund for World Relief. This Fund does not compete with other agencies but works through accredited agencies. It is authorized by General Convention and the National Council of the Church. It is the way for a Churchman to make certain his gift goes toward the need desired by the individual.

When you give to the Presiding Bishop's Fund you may designate your money for a specific need or even an agency. Or you may send it undesignated and depend on the Presiding Bishop to allocate it. Here is a list of the tested agencies throughout the world through which the Bishop is working.

### For European Relief

The *Episcopal Committee for European Relief* is a clearing house through which the Churchman is enabled to reach the refugee in need. The committee obtains affidavits to permit entry into this country, secures money for steamer passage, and helps the resettlement of many refugees throughout the country.

The above committee works through two agencies, *The American Committee for Christian Refugees* and *The American Friends Service Committee*, the former, the major committee, which has helped refugees of thirty-one nationalities; and the latter helps refugees in many places, especially Europeans who have sought safety in Shanghai. The Committees assure donors that all money will reach the needy persons, and none will be seized by military authorities.

### For China Relief

The *Church Committee for China Relief* has accomplished much through the past two years for civilian relief. The money is distributed almost entirely by missionaries of all major Christian churches.

The money goes toward emergency relief of the wounded and homeless in bombed cities; refuges for women and orphans; work projects for men; loans to farmers to buy seeds and to peddlers for goods; industrial co-operatives, which are teaching refugees to handle tools and manage factories.

Every dollar does an immense amount of good and the entire confidence of helpers can be placed in the agencies making the distribution.

### Prisoners of War

Two agencies provide for this tragic group, *The Ecumenical Commission for Chaplaincy Service to Prisoners of War* and the *War Prisoners Aid Committee* of the International Y. M. C. A. accepted under the Geneva Agreement of 1929, to care for the spiritual, social, educational and recreational welfare of prisoners of war.

### Other Needs

There are agencies to assist the evacuated Christian workers in war ravaged countries and in helping thousands of missionaries cut off from their home support. In England the *World Emergency Fund of the Y. W. C. A.* and the *Church Army* are having an enormous effect on civilian morale.

We are beginning to think in global terms. Our Christian help must now be given in global largeness. The Presiding Bishop's Fund for World Relief is a means through which we can express ourselves. Checks so designated can be sent through the office of our Diocesan Treasurer at Emma Square, Honolulu.

"There is properly no history, only biography."—Emerson.

## The Neglected Ones

By Matthew M. Warren  
Director of Religious Education  
Diocese of Missouri

Not long ago the dean of one of our seminaries, was asked, "How much time do you think your graduates spend on their church schools?" He replied, "I hope at least a fourth of their time." Upon further inquiry he said that surely the boys and girls were as important at 9:30 Sunday, as their parents at 11.

What is simple justice here? Every one knows a person cannot be and is not the "Omnipotent One," and thus cannot do everything and be everywhere: but this does not excuse our clergy from the tendency to commit boys and girls to others and thereby have little or no direct relationship with them at all.

The rector is pastor to all. Not to the sick only, or the poor or rich or young or old only, but to all the parish. Simple human relationships, forming as they generally do the basis of pastoral relationship, are essential between the clergy and the people. And nowhere can a more effective pastoral relationship exist than in the Church school where boys and girls have their first parish life and make their first adjustments to the Church. To see the rector there, as interested and as much a part of the school as anyone else, provides a basis for helping these children when crises arise in their lives, as they inevitably do. It is only too well known that a crisis is no time to begin to help people, but rather in times of natural intercourse to establish free and pleasant association. The stated Church school hour is the pastor's opportunity to so establish himself.

Again, before any one can know what goes on in a Church school class between pupils and teachers, actual supervision is essential. It is sometimes absurd to see the rector at the seven o'clock service preaching an intelligent Biblical theology, and in the same parish to see the Church school teachers, unknown to anyone, teaching the most primitive interpretation of the Scriptures. The divorcement between eleven o'clock theology and 9:30 theology is often complete. And it is so utterly unnecessary.

Ernest Chave's *Supervision in the Church School* is a very suggestive and helpful handbook to the clergymen who honestly want to get at this problem of supervision. In visiting a class to see what goes on in it, what do you look for? How can you tell what is a good teaching situation? How relevant is the class room work to the worship and general social orientation of the parish church? These things should be known by good pastors, and the only way to know them is to go and see, having prepared the staff of teachers and himself for the experience. It is the stuff of teachers' meetings, and it can assist immensely with curriculum plans. For how can one tell what to do, when so little is known of what is being done?

Rather than teaching a class himself, if the rector can prepare himself and be free to supervise, he will have much more far-reaching effect. To quietly sit down in a class room, training teachers to ignore him, he can soon learn to appreciate the problems of the teachers, their real capacity, and how he can best help them. Most clergy find that rather than resenting the supervision, teachers are grateful for the interest and are much easier to hold on to, knowing that he is really interested and is trying to assist.

Day school teachers, too tired to teach on Sunday, will, occasionally, do this supervision in a Church School, and keep the minister in touch with what he can do to help teachers.

One of the strengths of a good day school lies in the effective supervision furnished by the schools. Surely if day schools, with professional teachers need supervision, our church schools do. Furthermore, if any group needs the re-enforcement and encouragement and intelligent appreciation of their clergy, it is the church school teachers. They are the extension of his pastoral ministry to the boys and girls for whom he is responsible.

The Church school is no substitute for the home, but a supplement and resource. Seldom can the church be really helpful to the child who comes from a home which is uninterested beyond making him go. In this case, and there are many such cases, the minister has another reason for being closely identified with the Church school. For with these children of the "Godless" he represents that for which their parents have little use, and the child generally shares the parental enthusiasm unless the minister is really on hand to serve as a person to each child in his school. Frequently the Scripture is thus fulfilled and a little child leads the family into a deeper appreciation of the Church, because its ministry has been significant in his life.

No group in a parish church needs our ministry more than children. The harvest is indeed plentiful, but where are the laborers? —From *The Witness*.

Jesus does not solve problems. He abolishes them by lifting mankind up to a place where they do not exist.

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## Just For Lay Readers

Conducted by F. C. GRANT  
in *The Witness*

Every person who has anything to do with conducting services in the Episcopal Church ought to know something about liturgics. That, of course, includes all the lay readers! In addition to the lay readers, there are a great many others who are interested in the history of the Prayer Book, in the proper conduct of services, in the theory underlying the arrangement of the various services, especially the Holy Communion and Morning and Evening Prayer, in the comparison of different liturgies, and in other related subjects.

It is clear that the modern interest in liturgy is steadily growing, not only in the Anglican Church but in all the churches. It is one interesting and significant phase of the ecumenical movement—which is perhaps the brightest and most promising feature in modern church life. There is, for example, in the Roman Church a widespread liturgical movement which is modifying the liturgical practice to some extent and aims to modify it still further. If the liturgical movement succeeds, much of the baroque, 18th-century, artificial decoration of Roman churches and embellishments of Roman worship will pass out of the picture. At the same time there is a similar Liturgical Movement in the Lutheran Church in Germany and in some of the American churches. One result has been much greater emphasis placed upon the Eucharist as the center of Christian worship, likewise a much greater emphasis upon the social interpretation of worship. True Christian worship is not adequately expressed by a solitary individual kneeling down in church and saying his prayers. Nor is it adequately expressed when one merely listens—whether he listens to an eloquent preacher deliver a "pulpit prayer" or "hears mass," as the inelegant and almost heretical phrase is used by some! No, Christian worship is something offered by the whole people, the whole congregation, led by their minister or other officiant but really *their* worship, the worship of minister and congregation, priest and people. It is not their worship alone, nor his alone, nor even his joined to their or theirs to his. It is one common act of worship, expressing the fellowship of believers who are one with Christ and one with each other in Christ. The implications of this social note are far-reaching. The Eucharist may even become once more the great "leveller" and the instrument for a divine reform of human society. One of the best books ever published for clergy and laity alike on the subject of the Prayer Book and Christian worship generally is the late Dean Ladd's *Prayer Book Interleaves*, published a year ago by the Oxford University Press. Since no royalties were paid, the volume sells for the otherwise impossible price of \$1.25. Christian worship needs always to be kept vital and real. Liturgical study is not antiquarianism. It is one of the most practical fields of interest in the church. Dean Ladd's book will do more to make worship real than any other book of its kind that we know of.

—✕—  
"The un-accomplished mission of Christianity is nothing less than to reconstruct society on the basis of brotherhood."—Bishop Gore.

Character is what you are in the dark.

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## Writes Prayer for Prisoners of War

London, Eng.—A prisoner of war in World War I, Dr. Arthur Karney, Bishop of the Church of England diocese of Southampton, is using a special prayer for prisoners, which says:

"Lord, O Lord God, with the eyes of Thy mercy upon all prisoners of war, especially those known and loved by us. Preserve them in bodily health and in cheerful, undaunted spirit. Convey Thou to them the support of our love on the wings of Thine own, and hasten the day of release through Him who hath made us free eternally, Thy Son and our Saviour, Jesus Christ."

—✕—  
The unpardonable sin is unconfessed sin.

## Life Rafts Carry Bibles

New York, N. Y.—Lifeboats and rafts are being supplied with New Testaments by the American Bible Society. The books are packed in waterproof containers, and tests have revealed that they will continue dry even after being submerged in salt water for days at a time. Already the Society has received orders for the complete equipping of approximately 1,000 ships, requiring 8,700 Testaments.

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## Mrs. Littell Restored To Health

A recent letter from Bishop Littell to Miss Myers gives information regarding Mrs. Littell's recent illness which so deeply concerned her many friends in Honolulu. Miss Myers is letting the editors print that part of Bishop Littell's letter which brings the happy news of Mrs. Littell's recovery:

"Mrs. Littell is practically restored to her usual good health. Her cure is miraculous. Suddenly seized with spinal meningitis, taken practically unconscious to hospital, temperature 105, and apparently breathing her last, she was normal in temperature, and entirely out of danger in less than 48 hours. The cure, so far as drugs were concerned, can be attributed to another of those sufa derivatives, known only about eighteen months, sulfadiazine. The hospital, St. Luke's, is only a few blocks away on our street—just across from the Cathedral of St. John, the Divine, and most conveniently located for treatment and after-illness treatment, of an attack like Mrs. Littell's. We know that many prayers have aided in the recovery, helping the skill and experience of the doctors.

Letters and cablegrams from Hawaii—some from men in the armed forces who have been in our Honolulu home, have brought comfort and pleasure indeed. We are full of gratitude and thank God."

## Acknowledgments

We acknowledge gifts and subscriptions for the Hawaiian Church Chronicle which have been received from May 31 to July 12. Where the amount is not mentioned it is \$1.00.

Laura Brown, \$4.00; Melvin Shigeo Iwai; Estelle L. Littell, \$3.00; C. S. Crane, \$2.50; George Swanson; Mabel Schaeffer; Dr. and Mrs. Huyler; Martha Louise Eder, \$2.00; Mrs. T. Sharp; C. W. Bowman, Jr., \$2.00; Col. Clarence T. Davis, \$2.00; Mrs. H. G. Danford, \$3.00; Chaplain Titus, \$2.10; Thomas W. Ellis, \$2.00; Chaplain K. D. Perkins, \$2.00; Miss Carol Olafson; the Rev. Wai On Shim, \$2.00.

Somewhere in New Guinea, a soldier from the Church of the Holy Apostles, New York City, heard a native boy singing lustily, *Jesus Christ is Risen Today* in his own language. The soldier, William Mataxotos, wrote the story to his rector, the Rev. Lucius A. Edelblute. He said:

"This morning while away from camp I came upon one of the most interesting pictures of my life. The natives were building a grass hut, and they had only the wood framework up. One black boy was perched on the top of the center support, singing the hymn, *Jesus Christ is Risen Today* in his own native tongue. It was at first quite a shock to me, but I realized that he had learned it from the missionary. I looked up at him and I don't think I have ever seen such a look of complete happiness on any human face in my life. I called up to him and said that he was a good boy. I don't know just why I said that, but I did. He looked down at me and repeated a few times, 'Me good boy,' 'Me good boy.' He came down from his perch and began to sing again. I listened, then joined him in English. How strange it was to hear this primitive boy and myself singing praises to OUR God. Truly the brotherhood of God knows no bounds. One feels the presence of God more out here in the wilds of the world, and He alone meets our needs."

My only desire is to know the truth. My only fear, to cling to error.—(George Eliot)

## APPORTIONMENTS FOR 1943

FROM JANUARY TO JULY 20, 1943

1943 QUOTA	Received from		Total Receipts	Balance Payable	*Convo- cation Assess- ment	Amount Received	Episcopate Endow- ment
	Parishes and Missions	Auxiliaries					
<b>OAHU</b>							
St. Andrew's Cath. Parish.....	\$1,615.00	\$1,361.55	\$ 200.00	\$1,561.55	\$ 53.45	\$ 860.00	\$ 860.00
St. Andrew's Haw'n Cong.....	587.00	315.00		315.00	272.00	130.00	
St. Andrew's Priory.....	325.00	325.00		325.00		25.00	25.00
St. Peter's Church.....	385.00	306.00	5.00	305.00	80.00	73.00	
St. Clement's Parish.....	737.00	420.00		420.00	317.00	133.00	65.00
St. Elizabeth's Mission.....	400.00	249.11		249.11	150.89	73.00	
St. Luke's Mission.....	151.00	150.00	1.00	151.00		30.00	30.00
Holy Trinity Mission.....	197.00	150.00		150.00	47.00	37.00	
Epiphany Mission.....	253.00	229.98		229.98	23.02	45.00	
Good Samaritan Mission.....	96.00	97.50	1.00	98.50		8.00	8.00
St. Mark's Mission.....	245.00	240.13		240.13	4.87	30.00	
St. Mary's Mission.....	100.00	117.94		117.94		30.00	30.00
St. Alban's Chapel (Iolani)...	332.00	332.00		332.00		37.00	37.00 10.75
St. John's-by-the-Sea.....	90.00	90.00	5.00	95.00		8.00	8.00 7.00
St. Stephen's, Waialua.....	106.00	106.00		106.00		8.00	8.00
Moanalua Sunday School.....	25.00	25.00		25.00		8.00	8.00
Cathedral English School.....	73.00	73.00		73.00		5.00	5.00
Young People's Fellowship...	38.00	10.00		10.00	28.00	5.00	
Order of Good Samaritan.....	67.00	39.55		39.55	27.45	7.00	
Cluett House.....	100.00				100.00		
<b>MAUI</b>							
Good Shepherd, Wailuku.....	485.00	10.87	25.00	35.87	449.13	75.00	
Holy Innocents', Lahaina.....	265.00	135.00		135.00	130.00	45.00	
St. John's, Kula.....	55.00	55.00		55.00		15.00	15.00 5.35
<b>HAWAII</b>							
Holy Apostles', Hilo.....	325.00				325.00	55.00	
Kohala Missions.....	320.00	231.63		231.63	88.37	72.00	30.00
St. Columba's, Paauilo.....	105.00	50.00		50.00	55.00	30.00	2.60
Christ Church, Kona.....	250.00	21.43	75.00	96.43	153.57	74.00	4.10
St. James', Papaaloa.....	221.00	64.00		64.00	157.00	30.00	30.00 16.50
<b>KAUAI</b>							
All Saints', Kapaa ).....	313.00	133.00)		174.36	138.64	62.00	
Christ Church, Kilauea).....		24.62)					
St. Joseph's, Koolau ).....		16.74)					
St. John's Mission, Eleele.....	45.00				45.00	10.00	
<b>MOLOKAI</b>							
St. Paul's, Mauna Loa.....							
Holy Cross, Hoolehua.....	33.00	14.00		14.00	19.00	5.00	
<b>TOTALS.....</b>	<b>\$8,339.00</b>	<b>\$5,388.05</b>	<b>\$ 312.00</b>	<b>\$5,700.05</b>	<b>\$2,664.39</b>	<b>\$2,025.00</b>	<b>\$1,159.00 \$ 46.30</b>

\*"CONVOCAION ASSESSMENT" is made up of: 1. delegates' traveling expenses, printing of Journal and other Convocation expenses; 2. \$1,000.00 interest for existing Diocesan debts and 3. \$200.00 for Hawaiian Church Chronicle.