Hawaiian Church Chronicle

"For Christ and His Church"

THE RT. REV. S. HARRINGTON LITTELL, D.D., S.T.D., *Editor*
THE REV. E. TANNER BROWN, D.D., *Associate Editor*

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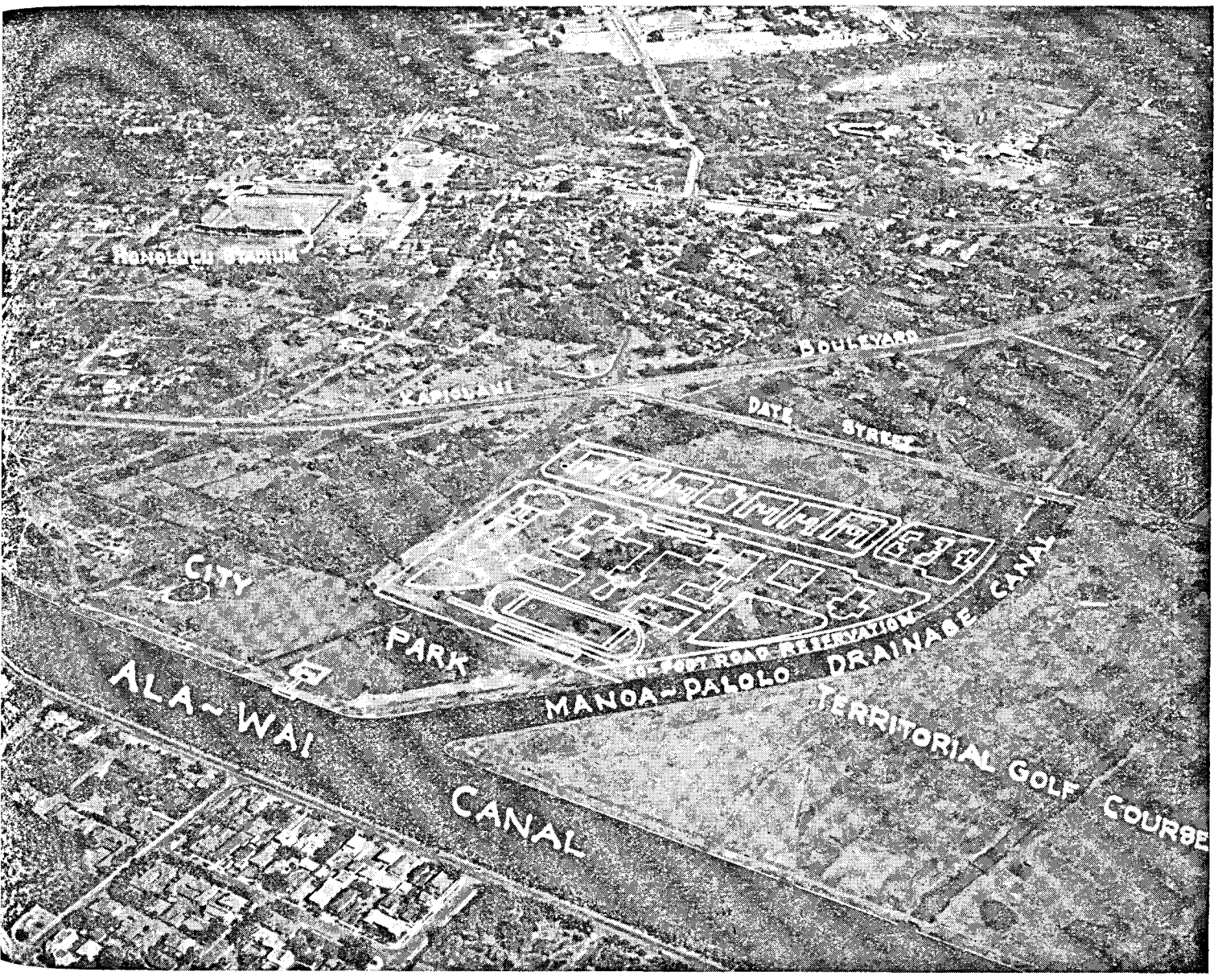

Location of New Property for Iolani School at Waikiki, Honolulu

TWENTY-FIVE ACRES PROTECTED BY 270 ACRES OF PARKS AND CANALS, THREE-FIFTHS OF A MILE FROM THE BEACH

CLERGY LIST

MISSIONARY DISTRICT OF HONOLULU

BISHOP

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

PRIESTS

The Rev. Canon Douglas Wallace, Retired; Kealakekua, Hawaii. 1905

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

The Very Rev. Wm. Ault, St. Andrew's Cathedral, Honolulu. 1897

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

The Rev. Frank N. Cockcroft, Retired; Baldwin Home, Paia, Maui. 1915

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

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

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

The Rev. J. L. Martin, Waimea, Kauai. 1925

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

The Rev. Noah K. Cho, St. Luke's, Honolulu. 1928

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

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

The Rev. Edward Tanner Brown, B.A., D.D., St. Clement's, Honolulu. 1931

The Rev. C. F. Howe, B.D., Church of Good Shepherd, Wailuku, Maui. 1931

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

The Rev. Kenneth D. Perkins, B.A., B.D., St. Andrew's Cathedral Parish. 1932

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

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

The Rev. J. Miller Horton, Holy Innocents', Lahaina, Maui. 1936

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

The Rev. Dr. Charles Herbert Young, S.T.D., Church of the Holy Apostles, Hilo, Hawaii.

The Rev. Edward M. Pennell, Jr., St. Andrew's Cathedral Parish, Honolulu. 1939.

CHAPLAINS

Lt. Col. Chas. W. B. Hill, Chaplain, U.S.A., Fort Kamehameha. 1937

Lt. Col. Luther D. Miller, Chaplain, U.S.A., Schofield Barracks. 1937

Lt. David L. Quinn, U.S.N., Submarine Base, Pearl Harbor, 1938.

DEACONS

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

The Rev. Edward M. Littell, B.A., Grace Cathedral, San Francisco. 1933

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

COMMUNITY OF THE TRANSFIGURATION

(Mother House, Glendale, Ohio)

ST. ANDREW'S PRIORY BRANCH

Sister Helen Veronica, Superior, C.T.
Sister Rhoda Pearl, C.T., Principal
Sister Katherine Helen, C.T.
Sister Martha Mary, C.T.
Sister Grace Elizabeth, C.T.
Sister Deborah Ruth, C.T.

DEACONESS

Deaconess Sarah F. Swinburne, St. Elizabeth's, Honolulu. 1925

CHURCH ARMY EVANGELISTS

Captain George A. Benson, Senior Officer, C. A. Headquarters, Paauilo, Hawaii. 1931

Captain William A. Roberts, St. John's-By-The-Sea, Kahaluu, Oahu. 1931

Captain Denis Smith, Kohala, Hawaii. 1936

Captain Harold Wilmot Smith, Eleele, Kauai. 1936

Treasurer, Church Army, Mr. George L. Hannah, Hawi, Hawaii.

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXIX. HONOLULU, HAWAII, AUGUST, 1939 No. 5

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Successor to the Anglican Church Chronicle

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Associate Editor

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Advertising rates made known upon application.

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CALENDAR

August 6—Transfiguration
9th Sunday after Trinity
August 10—S. Lawrence
August 13—10th Sunday after Trinity
August 20—11th Sunday after Trinity
August 24—S. Bartholomew
August 27—12th Sunday after Trinity
August 28—S. Augustine of Hippo
August 31—S. Aidan
September 3—13th Sunday after Trinity

Here and There in the Diocese

Dean Ault's Fortieth Anniversary

The following editorial of appreciation of Dean Ault who retires this month, appeared in the Honolulu Advertiser earlier in the year.

"Dean William Ault is observing the fortieth anniversary of his ordination in the priesthood of the Episcopal Church. Forty years of faithful work in his church, forty years of living fully, of teaching and preaching, and helping those who needed such help, over the hard places. Dean Ault is beloved by all who know him, and his friends warmly congratulate him upon his long service, and sincerely hope that he will have many more years in Honolulu. Dean Ault will officiate at the service of St. Andrew's cathedral at seven a. m.; he will be present at the 11 o'clock service, and in the evening he will speak at the cathedral."

The New Rector of the Cathedral Parish

The Reverend Edward Monroe Pennell, Jr. writes that he expects to reach Honolulu in the early part of September. He will be accompanied by his children, Cynthia and Edward Monroe, 3rd. Bishop Stires of Long Island has already sent his Letter Dimissory. We have asked for a photograph of the new rector and hope to print in in an early number of the Chronicle.

Hilo Church Roof Being Replaced

Dr. Charles Herbert Young, who is officiating during the summer at the Church of the Holy Apostles in Hilo, writes that the congregation is re-roofing the church. This is good news, as the old roof has long since outworn its usefulness. The repairs which involve a large expenditure for the congregation will please the new vicar, the Reverend Kenneth D. Perkins, who will take up residence in the vicarage next month. A strong local committee headed by Captain William H. Wright has the repairs in hand. We congratulate our fellow churchmen in Hilo on their enterprise.

Epiphany Vicarage, Honolulu, Reconditioned

Two friends, who prefer to remain anonymous, have had this house thoroughly cleaned and its furnishings put in excellent repair for the Reverend and Mrs. Hollis Hamilton Corey and their children David and Mary, who will return at the end of September.

Reverend B. S. Ikezawa's Sons Honored

In the first ballot for the election of next year's Senior Class President at McKinley High School, Andrew Ikezawa was elected outright. The class has nearly eleven hundred pupils.

Mr. Ikezawa's younger son, Michael, aged thirteen, has been vice-president of the student body at Liliuokalani School. He plans to enter Iolani next month.

Self-Help at All Saints, Kapaa

Archdeacon Willey writes in high commendation of the zeal and enterprise of his lay assistant, Robert Kondo.

"The vestry felt that it would be impossible to do anything in way of necessary painting of buildings. In the past we have oiled the church roof every two years. The parish hall has never been repainted since it was built about ten years ago, and has little in way of paint on it. Kondo just set to work, got the $25.00 necessary for staining the interior of the hall from our clubs, and has finished the job with his own hands. It took him almost a month. The Guild had secured a bid on the job for $168.00.

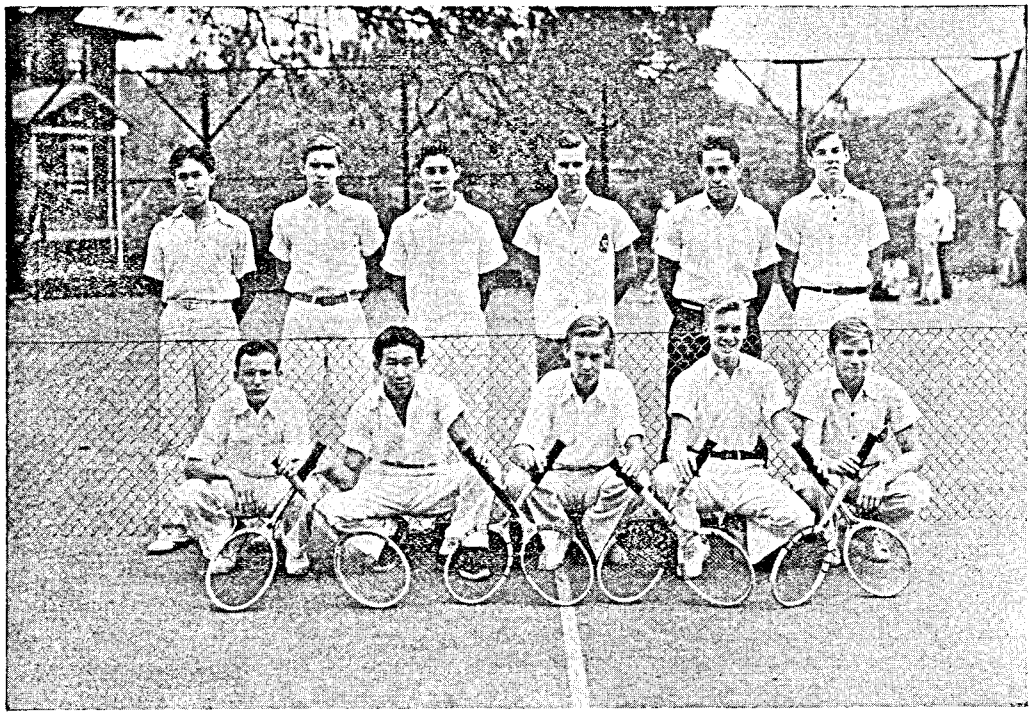
As to the church roof, the Sherwin-Williams paint man told us that material would cost around $75.00 without labor. Robert, with our yard man's help, has given the roof a coat of deisel and crude oil mixed, at a cost of about $4.00.

Most young Japanese men in white collar jobs feel they lose face or something if they are found working with their hands. But not so with Kondo. When summer comes and our clubs and church schools are slack, he plans out for himself a regular schedule of repairs, etc. When he needs help he calls on the yard man for a day's work, and later works a day with him to make up for it."

Robert Kondo is a good pupil of a good teacher and example, Archdeacon Willey.

A Good Way to Make the Hawaiian Church Chronicle Pay

We have received this brief note: "Mrs. S—— begs leave to say that the Church Chronicle is no longer needed at



IOLANI'S TENNIS TEAM

her address, therefore requests that it be discontinued."

Enclosed was a check for $20. Now, supposing each one of the 1700 copies of the August number of the Hawaiian Church Chronicle brought a $20 contribution, with the request that the paper be discontinued—what would be the result? $34,000 in cash. That would pay $800 or $900 for the remaining issues of this year, and leave a handsome endowment fund to start 1940 with, and we could send the Hawaiian Church Chronicle broadcast everywhere, free!

Return of the Stone Family

The Reverend Albert H. Stone, headmaster of Iolani School, reached Honolulu at the end of June after a sabatical year spent in travel. Mr. Stone had not had a furlough in nine years and decided to seek much needed rest and refreshment in travel abroad among scenes which he had not visited before. The family traveled around the world going to Australia and then to Europe by way of the Suez Canal. They motored widely in Europe. Reaching New York at the time of the April meeting of the National Council, Mr. Stone was introduced to the members.

Mr. Stone has found much to occupy his attention since his return particularly in the way of repairs on the old Iolani buildings and in registering new pupils for the school. We are glad to welcome all the members of the family as they return in such good condition.

INITIATIVE—doing the right thing without being told.

NOTES FROM ST. CLEMENT'S, HONOLULU

"Bread and Games"

The June meeting of the Men's Club of St. Clement's should be recorded for Chronicle readers. The meeting was in charge of Edouard R. L. Doty, who showed his capability not only in broiling steaks over an outdoor charcoal pit for the seventy-five who were present, but also in ingenious games which kept the group in a joyous mood throughout the evening. It was the first time the men had invited their wives for one of their dinners and the twelve apron-clad waiters did an excellent job. The next meeting will be held in September.

Sketched

The rector of St. Clement's is feeling very proud these days as recently he was the subject of Madge Tennent, the well-known artist, in an attractive sketch which now hangs in the parish house.

For Alaska Missions

The Alaska box was packed on the twentieth of July at the home of Mrs. George Buchholtz. The packages contained in the boxes come to a value of nearly $140.00.

Active Lay Readers

St. Clement's lay readers are glad of the opportunity of assisting at the 9:30 a. m. Sunday services at Epiphany Mission in Kaimuki until the arrival of Father Corey at the end of September. Edouard Doty has taken charge of the 9:30 a. m. service and will apportion the Sundays between himself, Murray Johnson, W. S. Fraser and the Rector. The Bishop will officiate whenever free time is available on his busy schedule. Chaplain David L. Quinn, U.S.N., Pearl Harbor Submarine Base is taking the early celebration at Epiphany each Sunday .

Property Rounded Out

As the Territory has offered a small parcel of land back of the rectory on Ferdinand Avenue, the parish succeeded in buying in this property at a small cost. It will round out the attractive piece of property which was secured some two years ago.

"HOLY MONEY"

The Mayo Brothers Speak

Dr. William Mayo, world-famous surgeon, speaking for himself and his equally famous brother, Charles, said, "The 'Holy Money,' as we call it, must go back into the service of that humanity which paid it to us. If we can train five hundred pairs of hands, we have helped to hand on the torch. From the year 1894 onward we have never used more than half our incomes on ourselves or on our families; latterly, much less. My brother and I have both put ourselves on salaries. We live within them. My house is turned over to the Foundation for the service of others. I wouldn't want my children deprived of the fun and benefit of wanting something and going out to fight for it." "Holy Money" is holy indeed when put to the use of others in such a Christian manner.—*New Century Leader.*

WOMAN'S AUXILIARY LENDING LIBRARY

The Education Committee of the Woman's Auxiliary announces that a lending library is now open for business in St. Clement's Parish House. It starts with about a hundred volumes; more will be added from time to time. In addition to religious books for children of various ages (many beautifully illustrated), there are devotional and missionary books, biography, art, Church history, and stories. Donations along these lines will be gladly accepted. It is hoped that not only will Honolulu residents avail themselves of the privilege of borrowing books, but also people on the other islands. Catalogues and further information will be sent on request by Mrs. W. S. Fraser, 2037 Lanihuli Drive, Honolulu.

The library will be open each Tuesday morning, and by appointment at any other time; also for a short time after each Sunday morning 11:00 a. m. service. Requests can be sent by mail at any time, and will receive prompt attention. The committee will be glad to help parents in selecting books for their children, and in ordering for them, if they so desire. In addition to this small library, we are glad to announce that the National Council Library, New York, has extended to Hawaii the privilege of borrowing books from its well-stocked shelves. For particulars, write Mrs. Fraser.

Dr. Brown comments: "As there is considerable hope of the books' being returned by the readers, the Rector is glad to open his library also for the benefit of borrowers."

ST. JOHN'S-BY-THE-SEA KAHALUU, OAHU

By W. A. Roberts, C. A.

Our Hawaiian Mission is able to report much encouragement at the conclusion of a Daily Vacation Church School which has just been held for a month each morning. Over forty children enrolled and we were grateful for the assistance of Mrs. Roberts and Mrs. Mantai, who were in charge of the infants and Mrs. Margaret Hamacon who assisted with the juniors part of the time, with Captain Roberts in charge. A Children's Day is planned for Sunday, July 30th, with the children taking part in the service. A Sermon contest is being held on Sunday, August 6th, to encourage the older children to speak on the Bible and Church teaching. Incidently, we would welcome any Church members and their friends who may be vacationing on Windward Oahu, to attend our morning services, held at 9 o'clock each Sunday.

The Kaiulani Guild of St. John's-by-the-Sea, is planning a sale of home-made clothes for children on August 19th, at 10 a. m. Orders will be gladly received as well as gifts towards the sale, which is to help the Guild meet its pledges for this year. Used clothes are very acceptable.

We miss very much our President, Mrs. Arthur Wall, who has been ill for a long time. We offer thanks to God for the partial restoration to health of Mr. W. B. Hopkins who has been confined to his home at Kaaawa for about nine months. We congratulate him also on the confirmation of his five big sons and one little daughter, recently by the Bishop.

ST. LUKE'S ROOF REPAIRS NECESSARY; WHO WILL GIVE $300 AT ONCE?

Termites and weather between them during the sixteen years since St. Luke's was erected have combined to make the present roof somewhat like a sieve. Father Cho reports that recent rain storms have added to the number of leaks so that daylight can be seen in spots through the roof. He hopes that we can see daylight also in regards to the money needed for repairs. Materials for putting on a new roof of rubber tiles and labor will amount to $225 and a skilled carpenter belonging to the congregation will contribute much of his free time. The exterior of the building needs painting, and $75 more will make this possible.

St. Luke's Deserves It

St. Luke's congregation has patiently endured the increasing discomfort of a leaky roof, but now the Bishop is convinced that repairs should be made at once, and asks for $300 from any person or persons who are able to help meet the pressing need of this active mission. He wants to add that St. Luke's unfailing and regularly contributes more per capita towards the church and its support—local, diocesan and general—than the vast majority of our congregations, and that the present unusual and necessary expenses can be given by outside friends as an encouraging assistance without in any way seeming to pauperize this self-respecting mission. The Bishop, or Rev. Noah K. Cho, or Mr. T. J. Hollander, treasurer, will gladly receive and acknowledge gifts for these repairs at St. Luke's Korean Mission in Honolulu.

WORSHIP ON SUNDAY?

The Dean of Westminster Abbey, Rt. Rev. P. F. D. de Labilliere, said in a recent address: "The Christian Sunday has always been the weekly reminder of God and the call to worship Him. And the nature of man, which, if it be incurably religious, can also be strangely forgetful of God, has found that Sunday has played no small part in keeping his soul alive. For, after all, we are not merely physical machines requiring rest; we are personalities with immortal souls requiring cultivation and that is why the great note of Sunday all down the ages has been this note of worship. Sunday has well been called the day of home-coming to God. The purpose of the cessation of work on Sunday is that man may use at least a part of his leisure for getting into conscious touch with God."

The Dean shows that the secularization of Sunday means the loss of something which has helped to build up the greatness of the English people. Sunday, he rightly holds, is the most powerful barrier against materialism. The whole question of Sunday observance "runs back into the primary question of a living soul or a dead one."

Queen Emma Kaleleonalani of Hawaii

By MILDRED STALEY, M.D.*

Too little is known of this noble lady who wielded great influence for good in Hawaii from an early age, always loving and beloved by her people.

Of chiefly blood, she was the granddaughter of John Young, an Englishman who, from the year 1790 when taken prisoner, had aided Kamehameha I to calm and unite his many warring chiefs of the six main islands. The child Emma was early adopted into the family of English Dr. Rooke, a resident who had married her aunt, Fanny Kekela Young, a chiefess. Here she grew up in a refined and cultured home, being taught all branches of education by a talented English governess; and also making a deep study of the history and customs of her own Hawaiian people, as shown in her essay on Kamehameha the Great. She was thus well fitted to become the Consort of young King Kamehameha IV to whom she was married in 1856. He was a man of brilliant talents and attractive personality; he had visited England with his brother some years before, and used his keen powers of observation to good effect. He returned to his own country a traveled and cultured youth, having been deeply impressed with the English educational institutions, all based on Christian foundations, as were also the great hospitals, all giving *free* treatment and help to the sick and suffering of every rank and race, and training nurses along scientific lines.

Founds Queen's Hospital

Queen Emma, well educated in these advanced ideas of her adopted father, was well able to support the King in his hopes and plans to aid his people along the same paths. Together they discussed first of all the best way of founding a hospital for the scientific treatment of the diseases to which their child-like and superstitious Hawaiian people were liable, heretofore usually dependent on the "tender mercies" of their kahunas and sorcerers when sick. So they started to plan for it, and themselves begged money from their own chiefs and others to put up the first buildings of the *"Queen Emma Hospital"* on land they gave for the purpose. The cornerstone was laid at last on July 17, 1860, and the King and Queen planned "a great Thanksgiving Service when the Hospital is opened." The Charter of Incorporation of the Hospital (April 20, 1859) stated that it was for "The relief of sick and needy Hawaiians in the City of Honolulu and other localities."

*The writer is a god-daughter of Queen Emma and of King Kamehameha V.

For upkeep, the Legislature, which provided ten of the trustees, made grants as needed; and in 1885, when Queen Emma died, she left most of her fortune and lands—over $600,000, as endowment for the hospital which was to provide *"Free* treatment for sick and indigent Hawaiians."

Founds A Boys' Boarding School

Great also was the desire of both King and Queen to establish many boarding schools for both girls and boys. "We must throw open to girls as to boys the highest English culture with religious training; otherwise they cannot abandon superstition and take their proper share in their own government."

Directly Bishop Staley, an experienced educationalist of that day, arrived in 1862, the King urged the founding of a boys' boarding school where all teaching would be in English. Thus St. Albans Christian School, later re-named *"Iolani"* after King Kamehameha V, started on its career in that year; it has grown now to be the leading boarding school for boys in Hawaii giving college training in English.

And A Girls' Boarding School

Soon after, in 1863, Queen Emma writes as follows: "Hawaiian girls need to be trained in nursing the sick and as children's nurses, to prepare them to be wiser mothers and wives." Old customs were opposed to any Hawaiian serving a person inferior to himself in rank; hence they have consistently refused employment as laborers under overseers or under foreigners who may not be truly "gently born." Therefore, only *Christian* girls might at that time be relied on as nurses for the sick poor and in Queen Emma's hospital.

Hence the request from both the King and Queen in 1863 for teachers from the Educational and Nursing Sisterhood of the Church of England to come out to Hawaii for such work. In February 1934, three Sisters arrived, two of whom had been nursing with Florence Nightingale in the Crimean War of 1856. Educationalists and experienced nurses, they were far in advance of others in that era and profession. They started the first of such schools in Lahaina, Maui, with forty boarders; and later St. Andrew's Priory, Honolulu, a similar school for the practical training of girls, was started by more such trained Sisters sent out at Queen Emma's request. She gave the land in Queen Emma Square, the buildings being the sole gift of the Founder of the Sisterhood, friend of Florence Nightingale and of Queen Emma who visited the Sisterhood in 1865. This school now provides over 400 girls with such practical training.

Organizes Public Health

Another fine act of this wise queen was the organization of a "District Visiting Society" in 1863. She appointed twenty ladies who offered their services for the arduous work of visiting the poor from house to house in Honolulu; going out in twos, they offered help and simple health teachings to all in need in their special district, and could be called on at any time for help also. Some they would persuade to enter the hospital, and often they discovered lepers and taught families to segregate them from the rest. They visited the hospitals regularly, taking flowers and help to the sick, and encouraging the convalescents in their simple handcrafts for which they provided materials. This Society, with its history of 76 years, continues its existence in the form of the Iolani Guild of over 100 Hawaiian ladies, who still meet regularly each month, sew for the poor, and support good community projects on the island of Oahu. Queen Liliuokalani was

their last royal president. Thus, this great woman visualized the practice which we call by the modern name of "Occupational Therapy" !

Leaves Her Property To Benefit Her People

With all her activities for the benefit of her beloved people, this gentle lady was a devoted wife and mother, bearing bravely her sorrows when she lost first her only child, then the King; and finally she lost her throne, when intrigues procured the election of King Kalakaua in 1874, arousing the wrath of the Hawaiian people who idolized Queen Emma. All her property was left by will for the benefit of her own people when she passed to her well-earned rest in 1885.—*Printed by Courtesy of the Pan-Pacific Magazine, April-June number* 1939.

OUR COVER PICTURE

We are able to present this attractive view from the air, by the courtesy of Major-General Charles D. Herron, Commander of the Hawaiian Department of the Army. Iolani School, after long search for a new site, has secured the ideal location, within the city limits yet well protected from encroachment and noise by park lands on three sides of two hundred and seventy acres. The site is only a little over half a mile from Waikiki Beach, yet is separated by the wide Ala Wai Canal from the lively crowded tourist paradise, and swimming area. The canals offer opportunity for boating and canoeing and Iolani expects to inaugurate inter-school water sports.

At the top of the picture, may be seen the University of Hawaii buildings; and at the left, the athletic stadium. Kapiolani Boulevard is a newly constructed highway; and its connecting branch, Date Street—also new—brings the school property within eight minutes by automobile of downtown Honolulu—of the Capitol (Iolani Palace); the Cathedral; the banks and shops.

The Church has taken possession of the new grounds; has levelled the property; has landscaped it (under the able direction of Mr. Walter F. Dillingham) and has erected athletic bleachers (generously given to the school) and estimates the value of land and improvements at $112,500. Of this sum all but $30,000 has been given or pledged, mostly in Honolulu. WE NEED THIS THIRTY THOUSAND DOLLARS URGENTLY and ask for sums large or small from friends far and near, in order to secure unencumbered title to this ideal location for our 77-year-old boarding and day school, with its 485 boys.

"Who loses all the faults that are found?"

ON WINDWARD OAHU

A VISIT TO KALAUPAPA LEPER SETTLEMENT IN 1890

As Written to Bishop Staley, and Recorded in His Journals and Papers

Edited by Dr. Mildred Staley

"We started at 10 A. M. with T. H. Kimball, M.D., President of the Board of Health, and reached Molokai between five and six in the evening, landing in a small boat from the steamer. Striking is the magnificant Pali or hill at the foot of which the village nestles, the precipices rising 1600 feet, covered with green verdure: and we counted fourteen waterfalls coming down it within a half mile. There were crowds of lepers running down to the shore to greet affectionately the President of the Board of Health who is a man beloved of all: there were many disfigured faces, bandaged hands and feet and so on, but all seemed bright and cheerful, as their band played, and they cried out "Aloha Nui." After the night spent at the house of the Superintendent, Mr. Evans, we went early to visit the girls' orphanage. There are 95 inmates of all ages from 5 to 80 years: it is for unprotected females, all under the care of six Franciscan Sisters. To the right were wooden buildings, school rooms, dormitories, kitchens, all spotlessly clean. But some of the girls had their faces eaten away by sores, others with deep furrows and fingerless hands and feet. The appearance of these dormitories is much the same as that of our best English hospitals, the Board of Health sparing nothing for the comfort and well-being of the lepers.

Father Damien; Boys' Home; Police Gazette!

The Sisters, too, in their bright well furnished cottage are supplied with every comfort. We were driven in their carriage across the island to Kalawao, the village where Father Damien lived and died, and where is the little hospital and Boys' Home. Here we visited a young Englishman who was just then dying of leprosy; he is a model of patience and resignation.

There is the little Church where Father Damien ministered. At the Boy's Home were 105 inmates, boys and young men showing the same ravages of the disease as did the girls, truly a death-shadowed throng! Some were still able to run about and play games; and all begged hard for pictures with which they plaster their rooms. For lack of better ones they made shift with illustrations from the *Police Gazette!* Being orphans the Board of Health adopts them and feeds and clothes them better than their own parents could. The piano given by Broadwood and Sons will soon arrive to cheer and amuse these youngsters who intensely love music, and sang songs to us beautifully.

Estimated 1170 Lepers on Molokai in 1890

From the Boys' Home we went to visit lepers who live in their own homes, pretty cottages built for them by their own relatives, and well-furnished. For the poor, government provides similar homes. The Hawaiian Kingdom is indeed generous to its lepers, when one remembers that out of a population of about 80,000 persons there are on Molokai today (sic) 1,170 lepers, besides some 200 at the Receiving station at Kalihi, and at the Kapiolani Home in Honolulu for girls born of leprous parents, one realizes that the support and permanent care of this unproductive group is a heavy burden indeed. The Receiving Station, near Honolulu is divided into two parts, one for lepers under special new treatment, awaiting transfer to Molokai; the other part for suspects kept and treated to see if definite signs of leprosy show themselves. Mr. Charles Kahelehili is guardian, and Dr. Lutz carries out the special treatment there, also visiting Molokai to treat patients.

One day we visited a school for leper children who live with their parents at Kalaupapa and are taught by a native school-master, a leper.

Non-Lepers; A Convict Innoculated For Research

The doctors were busy examining many kokuas, healthy men and women who want permission from the Board of Health to live at the settlement in order to tend the sick. Sometimes it is a wife anxious to tend a leprous husband, or a father whose children are lepers; they know the risks but the poor Hawaiian is thankful to share in the rations of food and clothing of his leper friends.

Dr. Swift, resident physician of Molokai, showed us Kenau, the convict, who was allowed to choose between capital punishment or inoculation with leprosy for research on the disease. He chose the latter, had three inoculations, and is now a leper.

Only 355 Lepers There in 1939

When the time for leaving the settlement came there was no steamer, so we had to climb the pali precipice by a sheer path made last October by natives, quite dangerous in places. When all at last reached the top the lovely fertile isle of Molokai lay before us, sloping in all directions to the sea. Horses awaited us on which we rode to the residence of Mr. Meyer, a lovely house in a bower of roses, passion flowers and lilies. After two hours of rest we had again to ride two hours on horses to reach the shore, where we were guests of Mr. Wilson till 10 p. m. Then we were rowed out in a tiny boat, tossed up and down, to reach the steamer Likelike which brought us to Honolulu,"

N.B.—The number of lepers at Kalaupapa now, 1939, is only 355, showing the good results of segregation.

ACKNOWLEDGEMENTS

We acknowledge gifts and subscriptions to the Hawaiian Church Chronicle which have been received from July 1 to August 1. Where the amount is not mentioned it is $1.00.

Mr. F. J. Lowrey, $5.00; Dr. Robert Aird; Mr. Desmond Stanley, $2.00; Mrs. Arthur Akina, $5.00; Bishop's Discretionary Fund, $100.00; Captain William A. Roberts, $2.00; Anonymous; Miss Eleanor Spencer, $2.00; Mr. James Pott, $5.00; Mrs. Hannah E. Bonsey.

WHY I DO NOT ATTEND THE MOVIES

No one speaks to me; the movies are so unfriendly. When I go they ask for money. One ticket should admit my entire family, because there is only one source of income for all of us. When I get home from business I am tired and must rest. I saw a poor picture once; it made me nervous and I decided not to go again. There are so many hypocrites attending the movies that I think I should not go. Movies may be a good thing, but I got out of the way of going. I don't like the manager's attitude toward social questions. I stay away from the movies because I went too much when I was a child. I don't go to the movies because they admit undesirable people. I don't go to the movies because the manager never calls on me.—*Selected.*

HOSPITALITY

There was a sign in a parish house kitchen, which said: "Please leave this place in an atrractive condition." "That's a fine spirit, and the people around here sure obey orders," said the Church Mouse, greedily eating a mess of crumbs. "Don't talk with your mouth full," answered one of the local cockroaches, as he wiped the condensed milk off his whiskers.—*The Witness.*

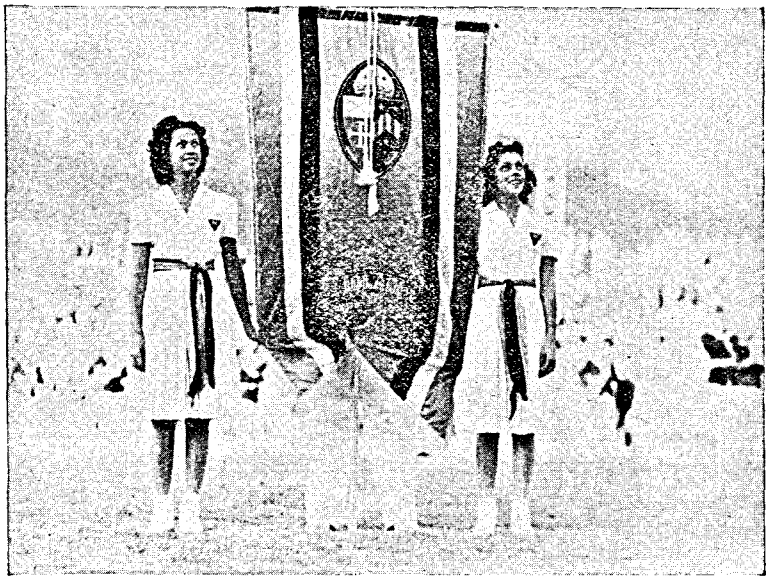
WHY CERTAIN ENDOWMENTS ARE NEEDED FOR CHURCH WORK IN HAWAII

By The Bishop

In view of recent increase in Parish Endowments at All Saints', Kapaa, and at Christ Church, Kona, I want to speak of the need of certain endowment funds of a diocesan nature. There is no reason to expect any large increase of appropriation for the maintenance of our work from mainland sources. On the contrary, we should anticipate a gradual decrease, and, as a corollary, should build up our own resources for certain departments of the work. The diocesan schools for boys and girls are an instance. Educational institutions as a rule are dependent on endowments. Iolani and the Priory should be relieved of dependence either upon appropriations from the National Council or upon school fees as their chief source of permanent income and maintenance. The Shingle Memorial Hospital should be endowed. A Pension Fund for retired lay workers should be built up; St. Mary's Mission and Home for Children; and rural work, particularly Church Army mission stations, need a dependable income of adequate proportions from investments; while lesser endowments should be provided for the Hawaiian Church Chronicle; for the purchase and distribution of definite and clearcut Church literature; for half a dozen Churchyard cemeteries on three of the islands; for additional scholarships in Church Boarding schools; and for the maintenance of Diocesan Missions.

Have You Made Your Will? Did You Remember the Church?

Only one fund of a diocesan nature is required by canon, and that is the Endowment of the Episcopate. This fund is now approaching $11,000, but must be multiplied many times if it is to cover overhead expenses, and guarantee the Bishop's support and necessary expenses of his office and travel, before we can become a self-supporting diocese. This endowment would make it unnecessary to apportion additional assessments to our parishes and missions for overhead requirements, if and when the National Council ceases to support the Bishop of Honolulu. I ask that the canonical requirement for an annual offering in every congregation for this Fund be taken less casually, and more seriously, than it has been in many of the missions in the last two years. We must take a long view in the Church's work. We are not working only for this year, or the next, but are laying foundations for the years—yes, for the generations-to come, and must look forward, and act with the long distance future ever in mind. Here is a chance, when thinking of endowments, to suggest to our people, and to keep on reminding them of—the opportunity and advisability and duty of including the Church and its needs in their bequests, when making their wills. A legacy to the Church for endowment tends to perpetuate the usefulness of the donor through all time. His gift confers upon him an immortality of Christian service.



PRIORY SCHOOL CHEER-LEADERS HELP IOLANI WIN

THE TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong;
And kneeling by my knee
He prayed with tears:
"Dear God, make me a man
Like Daddy—wise and strong,
I know You can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head:
"O God, make me a child
Like my child here,
Pure, guileless,
Trusting Thee with faith sincere."

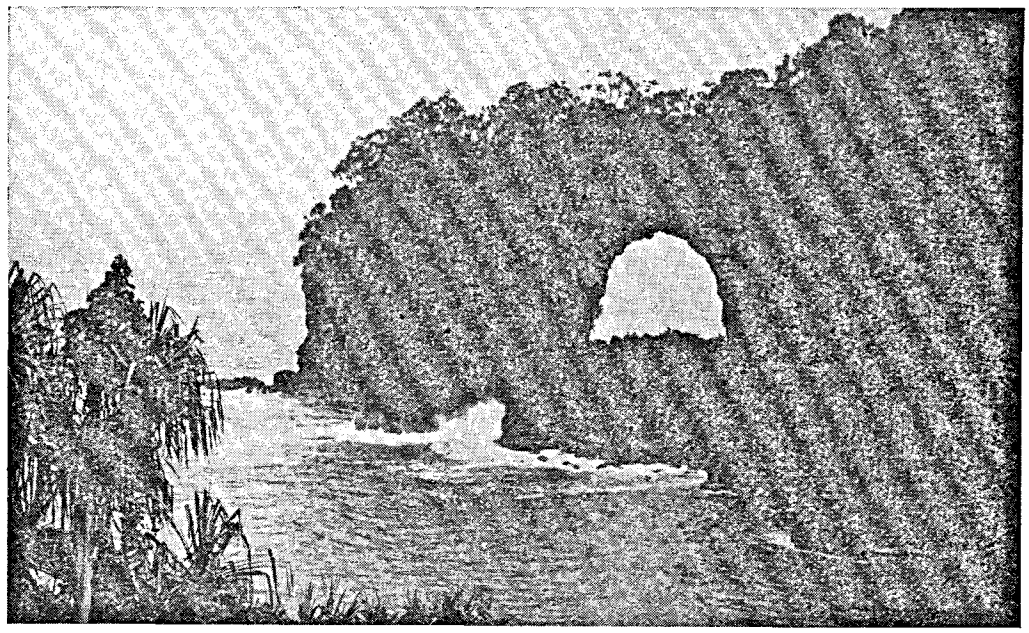
—*Copied.*

I pity those who can learn nothing at church—*John Wesley.*

52 MOSLEM BOYS BAPTIZED IN LIBERIA MISSIONS

The six or eight little schools in Moslem villages of the Liberia hinterland, which the mission staff at Cape Mount have been working so hard to establish, taught by boys trained at St. John's School, Cape Mount, and supervised by all the foreign staff whenever any one of them can get away for the trip, have gradually won the confidence of the Moslem people who make up those villages.

Fifty-two boys in the schools, every one from a Moslem home, have now been baptized by the Rev. Harvey A. Simmonds of Cape Mount, after four years' work. All the parents consented.



ONOMEA ARCH
HAMAKUA COAST, HAWAII

GROWTH OF THE ANGLICAN COMMUNION

"Partners": A World-Wide Survey

The vast growth of the Anglican Communion throughout the world since 1900 is described in "Partners", the seventh volume in the series of the Unified Statements prepared by the Missionary Council of the Church Assembly. It is a Lambeth number, and has been specially prepared in view of the decennial Lambeth Conference of Bishops, to be held in 1940.

This number both summarizes the past for the Lambeth Conference and forecasts Anglican missionary effort during the next two years, with a foreword by the Archbishop of Canterbury.

Self-Governing Churches

The book makes plain how far the process of creating dioceses has gone in the mission fields. The position is summarized as follows:

"The Anglican Communion has been described as a 'federation without a federal centre'—Australia without Canberra, the United States without Washington. Every Province is for its own purposes sovereign, and might decide that it wishes to dissolve partnership with any or all of the other Provinces. 'The really glorious world fellowship that we have in the Anglican Communion is bound together by no constitutional ties; the Lambeth Conference is not a constitutional authority, a super Synod, able to give directions to Provincial Synods. . . . Bound only by the spirit of fellowship.' It sounds even more anomalous than the British Commonwealth, which has at least a Statute of Westminister. The Anglican Communion has no Statute at all. In other words, the conception of partnership is absolutely fundamental. The unity of the Anglican Communion is not based on legal articles of association."

Self-Support; Native Ministries

The volume also reveals to what a large extent the self-governing Churches oversea are also self-supporting. Eleven Canadian dioceses are wholly self-supporting, and give much help to the remaining 15, to which contributions from England amount roughly to £50,000 out of a total of £350,000. In Australia 17 dioceses are self-supporting, and in the remaining eight contributions from England are roughly £6,000 out of a total income of £100,000. Encouraging reports of self-help come also from Central Tanganyika, the Niger, Lagos, Madagascar, the Upper Nile, Korea, Assam, and Chekiang.

How close the fellowship is between the various Churches in the Anglican Communion may be gathered from the fact that men are ordained not merely for work in their own area, but "into a fellowship that is drawn from many races," on all continents.

Other sections of the book show the great growth of native ministries, even among the most unpromising races. The aboriginals of Australia have had a deacon of their own. In South America an Araucanian Indian has been ordained. The Bishop of Labuan has five Sea Dyaks and one Land Dyak among his clergy in Borneo. The Bishop of Damaraland has ordained two Ovambo priests. An Eskimo priest and two Indian deacons attended the Bishop of the Arctic when the Governor-General visited the new cathedral. There are 395 ordained East Africans, 203 West Africans, 716 who are nationals of India, Burma, or Ceylon, 283 Chinese, 225 Japanese, and 61 Melanesians.

Opportunities and Problems

The book records that there is in the world "a mass movement of Jews towards Christianity"; and that a very special opportunity is created by the rise in status of the women of India, which has been "the most notable feature in the new India as compared with the India of 1900." The setbacks which the Church experiences are described, the poverty of the younger Churches, the difficulties created by the

contrast between the life of even the most poorly paid white missionary and that of the villagers who form 80 to 90 per cent of the Christians in India, China, and Korea; and various misunderstandings. Sections of the book are devoted to native arts in the service of the Church; to the value of the medical schools and Christian colleges, especially in India and China; to the work of Religious Communities in the mission field; and to the remarkable behaviour of the young Chinese Church in the present year of emergency.—*The Times, London.*

HONOLULU BOOKS IN CHINA

Mrs. Donald Roberts of Shanghai, writes to Miss Doreen Bryant of the Church Periodical Club, Honolulu, about the books we have sent to China:

"You were so good as to help me with the collecting of the many books we brought to Shanghai, so now that the last book has left us, I want to write to you and tell you of their disposition. Perhaps some of the people who gave us books would also be interested.

It was overwhelming to the people here when we finally arrived with more than sixty packages—most of them pasteboard bundles, cartons full of books. We had been told that all the books might be censored by our island neighbors, but fortunately the knots and numbers of boxes were too appalling.

The books have gone to these places: 1. *Eliza Yates School,* a Christian girls' school in the South city here, which was entirely destroyed. 2. *St. Faith's School and Mahan School,* Yanchow. These are the girls and boys middle schools of our mission. The boys school lost most of their books by looting, so I sent them the list, and they were able to select a good group of reference books, as well as stories suitable for high school students. 3. *National Northwestern University,* now in Shensi. 4. *Chiao-tung University,* Shanghai. Their whole plant is now used by the islanders. They were able to save some of their equipment and some of their technical books. They received 440 volumes from our collection. 5. *St. Mary's Hall,* Shanghai. It was looted by the J—— in a strange way—all laboratory equipment, maps, and a careful selection of books. It is evident that an 'expert' had gone through and taken the most desirable things. 6. *St. John's University,* Shanghai. The St. John's Library has been used by six East China Christian colleges and universities."

Library Cooperation

"Two months after the hostilities in Shanghai had begun, plans were made to move part of the general reference collection and the reserve books to town, where the work of St. John's University was to be carried on in temporary quarters in the Continental Emporium building amidst the busiest thoroughfares of trade in the International Settlement of Shanghai. When the fall of Soochow, Nanking, Hangchow and other cities followed in rapid succession in the winter of 1937, all of the other East China Christian colleges moved to Shanghai and began their work there. At the request of these colleges which had not been able to move out any of their books, St. John's University generously placed its books and other facilities at the disposal of other Christian institutions, and the Joint Library was the result . . . some of the universities have since been able to bring some of their books to add to the Joint Library. . . . The work of directing a 150,000 volume library, with a clientele of over 2,500 readers, for the joint use of all Christian colleges and universities that are temporarily operating in Shanghai under war conditions, obstacles and hardships, has been a real pleasure. It is most gratifying to note that St. John's has found it possible to offer a most useful and signal service to her sister institutions at this time of pressing need when other libraries have suffered much more from the destructiveness of war."

KAGAWA'S TEARS

From Time, New York

No Japanese hates war in general, and the present war in China in particular, more passionately than Dr. Toyohiko Kagawa, Japan's No. 1 Christian. Last week Miss Helen Topping, Dr. Kagawa's devoted American amanuensis, was circulating among his friends a poem, TO TEARS, which he wrote to voice his feelings on the Chinese war. Excerpt:

"Ah tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Why do ye come again to dwell with me?
Ye come; nor wait thy coming nor delay;
Nay fearless, with what scorn,
Ye picture China by my brothers torn.
Thy scorn I must accept,
But I'm no coward; pray heed, ere more ye've wept.
I love Japan so fair,
And China, too; this war I cannot bear."

FRUITS OF THE LABORS OF OUR GENERAL MISSIONARY

Rev. J. Lamb Doty

I. At Leahi Home

Three Confirmations

The confirmation last month of a woman and two men is another illustration of the value of our evangelitic work in the hospitals. These three persons were converted to the Christian faith; and received baptism and confirmation gratefully; intending to give their best service to Christ and His Church. They have been made associates of the Order of the Good Samaritan, and are already engaged as Intercessors for the sick and needy.

A Baptism in Extremis

A touching experience occurred the other day at Leahi Home, when I baptized Miss Jane Chiyoko Takeshita. She passed into Paradise an hour after her baptism. This young woman had been a Buddhist. Sometime ago she asked me questions concerning Christianity; and began reading the Bible, the Book of Common Prayer, and also "Forward: Day-by-Day". The day before her baptism, she told me that she believed in Jesus Christ; and desired to be baptized before she died. After her baptism she smiled and thanked me, and never spoke again. It is such experiences that help me to "carry on", in the midst of much suffering and unhappiness.

From Buddhism to Christ

Yesterday, I baptized another young man at Leahi Home, Carl S. Tokuda, of Kilauea, Kauai. He was also a Buddhist, with no Christian background. It has been a privilege to lead Mr. Tokuda to Christ; and he is now very happy in the knowledge of his re-birth into the Kingdom of God.

II. In Hospitals

In a hospital I have baptized Thomas

Teruya of Kohala, Hawaii, a former pupil at Iolani School, (consumating a work begun at the school where he had encountered Christianity). This young man was of the Buddhist faith; but has gladly surrendered himself to Christ and will become a faithful servant of the Church. I contacted him first at the Queen's Hospital, and continued to minister to him after he was transferred to another hospital.

MAGNA CARTA ORIGINAL IN NEW YORK

The copy of Magna Carta belonging to Lincoln Cathedral is on exhibition in the British Pavilion at the New York World's Fair. After having been formally entrusted to Mayor La Guardia, the document, contained in a sealed wooden case, was taken to the Fair Grounds under escort of twelve motorcycle policemen.

Judge Louis Le Baron in a recent public patriotic address in Honolulu, after outlining the struggle for freedom in our country for the 163 years of our existence, tells how the fight for true democracy started with the signing of the Magna Carta by King John, under pressure of Archbishop Stephen Langton of Canterbury in 1215.

What Judge Le Baron Said

"I can see that all the ancient desires for freedom have blended, and become a part of the dominant struggle which began in the dim and early days of the British people in England as the early Flags of America indicate. England, at the time America was colonized, was the one place in the entire world where the struggle of the people for freedom and democracy had reached its highest degree of progress, and the fruits thereof were transplanted in American soil, where they have vigorously flowered into truly American institutions and safeguards of freedom. The American revolution was but another battle which chalked up another victory in this ancient and continuous struggle.

Consequently, it can be truthfully said that the signing of the Magna Carta at Runnymede in 1215, and the signing of the Declaration of Independence in 1776, and the framing of the Constitution of the United States in 1786 at Philadelphia, mark a continuity of victorious events in the same far-reaching struggle of men to be free, which has been a steady, gradual and hard won growth."

STATEMENT OF THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCATION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS—MARCH 1939

	1939 Assessment	Received from: Parishes and Missions	Received from: Auxiliaries	Total Receipts	Balance Payable	Convocation Assessment	Amount Received	Episcopate Endowment
OAHU								
St. Andrew's Cath. Parish	$2,200.00	$1,170.88	$	$1,170.88	$1,029.12	$350.00	$	$
St. Andrew's Haw'n Cong.	500.00	130.00		130.00	370.00	53.00		4.00
St. Peter's Church	610.00	300.00		300.00	310.00	30.00		3.00
St. Clement's Parish	765.00	196.80		196.80	568.20	53.00	26.50	27.00
St. Elizabeth's Mission	330.00	195.94		195.94	134.06	30.00		5.27
St. Luke's Mission	140.00	121.25	1.00	122.25	17.75	12.00		1.00
Holy Trinity Mission	175.00	87.95		87.95	87.05	15.00		
Epiphany Mission	200.00	65.85		65.85	134.15	18.00		5.08
Good Samaritan Mission	75.00	70.39	1.00	71.39	3.61	3.00	3.00	
St. Mark's Mission	195.00	154.00		154.00	41.00	12.00		
St. Mary's Mission	95.00	97.82		97.82		12.00		4.05
St. Alban's Chapel (Iolani)	275.00	290.00		290.00		15.00		
St. John's-by the Sea	60.00	49.00		49.00	11.00	3.00		4.23
St. Stephen's in the Fields	40.00	49.08	1.00	50.08		3.00		
Moanalua Sunday School	12.00	13.18		13.18		3.00	3.00	3.00
Schofield Epis. Ch. Activ.			15.00	15.00		2.00		7.00
St. Andrew's Priory	240.00	280.00		280.00		10.00	10.00	
Cathedral English School	60.00	46.33		46.33	13.67	2.00		
Young People's Fellowship	30.00				30.00	2.00		
Order of Good Samaritan	60.00	39.36		39.36	20.64	3.00		
MAUI								
Good Shepherd, Wailuku	470.00	37.13	25.00	62.13	407.87	30.00		15.20
Holy Innocents', Lahaina	200.00	110.00		110.00	90.00	18.00		8.35
St. John's, Kula	45.00	48.00		48.00		7.00	7.00	6.36
HAWAII								
Holy Apostles', Hilo	300.00	19.66	25.00	44.66	255.34	23.00		
St. Augustine's, Kohala		56.50	26.00	82.50		12.00		
St. Augustine's (Korean)		9.00		9.00		6.00	6.00	1.50
St. Paul's, Makapala	500.00	56.71		56.71	123.34	6.00		
St. James', Kamuela		38.45		38.45		6.00	6.00	2.00
St. Columba's, Paauilo		105.00		105.00		12.00	12.00	
St. James', Papaaloa		75.00	10.00	85.00		12.00	12.00	10.00
Christ Church, Kona	260.00	73.11	75.00	148.11	111.89	30.00		
KAUAI								
All Saints', Kapaa	500.00	65.00	20.00	85.00	415.00	25.00	25.00	
West Kauai Mission	85.00				85.00	6.00		
Emmanuel Mission, Eleele	100.00	30.00		30.00	70.00	6.00	6.00	
MOLOKAI								
St. Paul's, Mauna Loa						3.00		
Holy Cross, Hoolehua	25.00				25.00	3.00		
TOTALS	$7,547.00	$4,081.39	$ 199.00	$4,280.39	$4,353.69	$836.00	$116.50	$107.04

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