

# Hawaiian Church Chronicle

*"For Christ and His Church"*

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

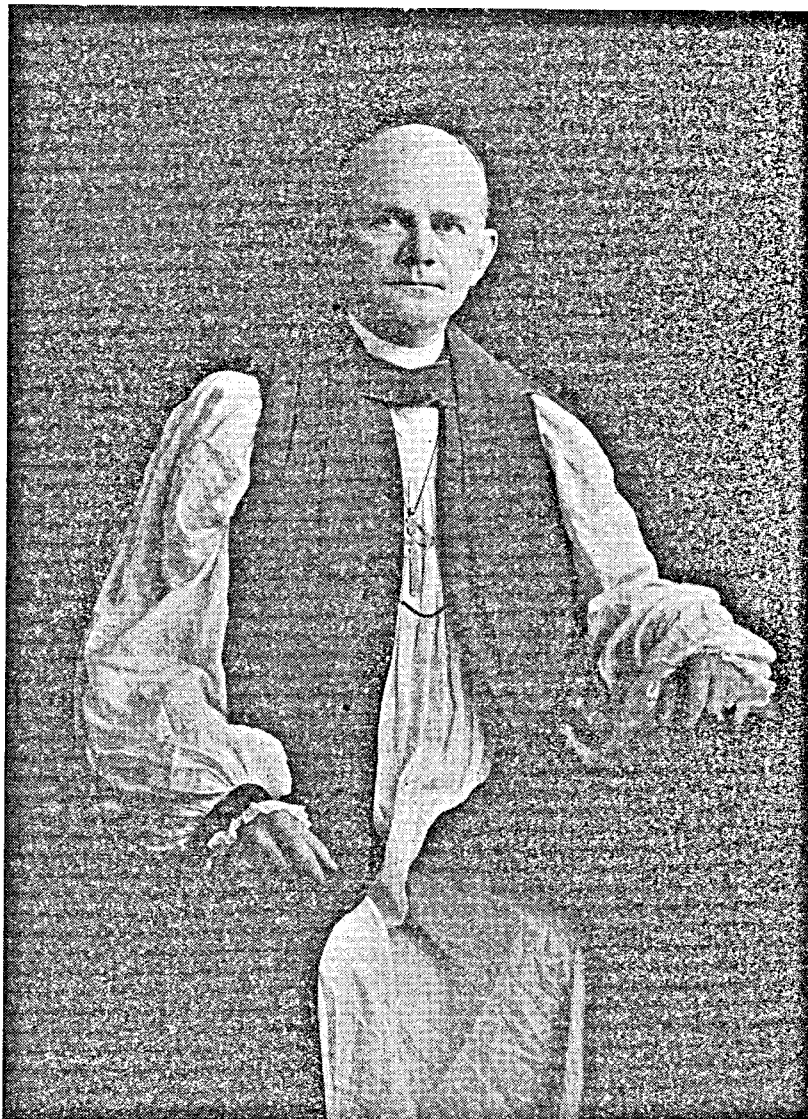
THE REV. E. TANNER BROWN, *Associate Editor*

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VOL. XXIV.

HONOLULU, HAWAII, MAY, 1934

No. 3



THE RT. REV. LOGAN H. ROOTS, BISHOP OF HANKOW  
WHO VISITS HONOLULU ON MAY 18th

### Clergy List

#### MISSIONARY DISTRICT OF HONOLULU

- THE RT. REV. S. HARRINGTON LITTELL, S.T.D., Bishop's House, Queen Emma Square, Honolulu. 1930
- 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, Church of the Holy Innocents, Lahaina, Maui. 1915
- THE REV. CANON JAMES F. KIEB, D.D., St. Elizabeth's, Honolulu. 1918
- 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. THURSTON R. HINCKLEY, Non-Parochial, Honolulu. 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., Church of the Holy Apostles, Hilo, Hawaii. 1929
- THE REV. B. S. IKEZAWA, Good Samaritan, Honolulu. 1931
- THE REV. EDWARD TANNER BROWN, B.A., St. Clement's, Honolulu. 1931
- THE REV. J. C. MASON, Epiphany, Honolulu. 1931
- THE REV. C. F. HOWE, B.A., Church of the Good Shepherd, Wailuku, Maui. 1931
- THE REV. O. M. BAILEY, Mus. B., B.D., St. Mary's, Honolulu. 1931
- THE REV. ALBERT H. STONE, M.A., Iolani School, Honolulu. 1932
- THE REV. EDGAR W. HENSHAW, St. John's-by-the-Sea, Kahaluu. 1932
- THE REV. KENNETH D. PERKINS, B.A., B.D., St. Andrew's Cathedral Parish, Honolulu. 1932
- THE REV. CANON KENNETH A. BRAY, B.A., B.D., Hawaiian Congregation, St. Andrew's Cathedral and St. Mark's, Honolulu. 1932
- THE REV. LEON P. HARRIS, B.A., Iolani School, Honolulu. 1933
- THE REV. ERNEST KAU, Deacon Non-Parochial, Ewa, Oahu. 1931
- THE REV. WAI ON SHIM, Deacon, Seabury-Western Theological Seminary, Evanston, Illinois. 1933
- THE REV. EDWARD M. LITTELL, B.A., Deacon, Iolani School, Honolulu. 1933

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#### DEACONESSES

- DEACONESS SARAH F. SWINBOURNE, St. Stephen's, Waialua, Oahu. 1925
- DEACONESS ELEANOR P. SMITH, St. Andrew's Cathedral Parish, Honolulu. 1932
- DEACONESS MARY ISABELLE POTTER, Epiphany, Honolulu. 1933

#### CHURCH ARMY EVANGELISTS

- CAPTAIN GEORGE A. BENSON, Senior Officer, C. A. Headquarters, Paauilo, Hawaii. 1931
- CAPTAIN WM. E. BRAMWELL, Paauilo, Hawaii. 1931
- CAPTAIN W. A. ROBERTS, Kohala, Hawaii. 1931
- CAPTAIN HENRY HAMILTON, Eleele, Kauai. 1932
- CAPTAIN JOHN OLIPHANT, All Saints, Kapaa, Kauai. 1932

# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

Vol. XXIV.

HONOLULU, HAWAII, MAY, 1934

No. 3

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

THE REV. E. TANNER BROWN  
Associate Editor

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Birthday Thank Offering Secretary, Mrs. Edgar W. Henshaw, 1502 Wilhelmina Rise, Honolulu.

### CALENDAR

May 6th—5th (Rogation) Sunday after Easter  
May 10th—Ascension Day.  
May 13th—Sunday after Ascension.  
May 20th—Pentecost.  
May 21st—Monday in Whitsunweek.  
May 22nd—Tuesday in Whitsunweek.  
May 25th—Ember Day.  
May 26th—Ember Day.  
May 27th—Trinity Sunday.  
June 3rd—1st Sunday after Trinity.  
June 10th—2nd Sunday after Trinity.  
June 11th—S. Barnabas.

## THE VISIT OF BISHOP ROOTS

The Bishop of Hankow, China, the Rt. Rev. Logan H. Roots, D.D., arrives in Honolulu on May 17th on the Empress of Canada, and will remain with us until Saturday, resuming his voyage on the Malolo. His journey from China to the mainland has as its objective the delivering of the Baccalaureate sermon to the graduating class of the Episcopal Theological Seminary at Cambridge, Massachusetts. His son Sheldon is among the graduates, thus making the missionary record of the Roots family one hundred per cent complete. (John, the oldest son, being an ordained priest now working with the "Oxford Groups" in England; Logan, the second son, a graduate of Harvard Medical School, is now serving as a Mission Doctor in the Church General Hospital, Wuchang, China, two daughters, also in China, taking part in mission work.)

We bid him Godspeed, as he puts this "finishing touch" on his fifth Missionary

child, and we congratulate him! The Bishop is himself an alumnus of Harvard and the Episcopal Theological Seminary. Immediately after graduation, in 1896, he went to China to serve the Church in her mission field. Those were pioneer days, so much so that if a "Harmony" of the Acts of all the Apostles should be written, the "Acts" of Saint Logan would be banned for being too much like those of Saint Paul; perils by robbers, bandits, famine, fire, and flood, plus the burdens and joys of an infant Church. He will tell us much when he speaks to us on the evening of Friday, May the 18th, in Davies Hall.

Bishop Littell also arrives home from his "missionary journey." Mrs. Thompson has scheduled both Bishops as speakers for that evening, but really, Madame Chairman, is it safe? Has Dr. Jaggard been notified? Bishop Roots and Bishop Littell, both on the same platform, each trying to tell all he knows, and only an hour to tell it in! It can't be done!

## CHURCHWIDE ENDEAVOR

### *Finding the Purpose of God*

Bishop Perry, the Presiding Bishop of the Church, has sent to all of us in the Church a call to a great Churchwide Endeavor. It is a spiritual call and has back of it all the strong winsome appeal which we in Hawaii gained from our brief acquaintance with Bishop Perry last year.

Hear his own words:

### *A Call to Christian Churchmen*

"We have entered a year which is fraught with solemn significance and, no less, with new hope and expectation. Men's hearts, "failing them for fear" seek now the sign of promise. Where may it be found?

You share with me the belief that the final answer to that question lies beyond material recovery. It will be found in the spiritual realm. The only reconstruction that will satisfy this shaken world must rest upon foundations built in conformity with God's purpose and in obedience to His will.

There is Divine purpose in God's creation, revealed by Christ and proclaimed by His Church. To you who are God's children there comes a call to have part

in its fulfillment. As Christian Churchmen, in a time of confused thought and conflicting loyalties, you have in clear view a Way of Life which is yours to follow if you will. The Way has been revealed to us through God's guiding power displayed across the ages. It gives knowledge of His entrance, through the Incarnation, into human life. It sanctifies the home. It illumines every personal experience of birth and marriage, of joy and sorrow, of moral and physical adversity, suffering and death. It enters into every social and industrial relation. It leads at last into the Divine Presence, revealed through the language of prayer and praise in the Liturgy. Thus is God's Plan of life for you, unfolded in our Book of Common Prayer.

I call upon you who are communicants of the Church to make this Way of Life your own throughout the coming year. Find in the services of daily Morning and Evening Prayer, with the appointed lessons and psalms, help for your private devotions. Thus prepared, attend each week the public worship of the Church receiving regularly the Sacrament of Holy Communion. Let whole parishes

concentrate their thought and work upon our Lord's special, missionary, and sacramental purpose for His Church. Let there be carried from house to house and from heart to heart the message of the same loving purpose, until flames of faith, of quickened conscience and devotion, burn with new light."

*The Prayer*

Bishop Perry sends forth this call to find the Purpose of God in our own lives, the life of the community, the Nation and the world with this searching prayer which he asks us all to use daily:

"O God, who art the source of knowledge and of power, mercifully look upon thy people in their time of need; Illumine the minds, strengthen the wills, kindle the hearts of the Bishops, Pastors and Congregations of thy Church; Grant that by them all thy loving purpose may be known and through thy grace abundantly fulfilled, even the redemption of mankind which thou hast promised through thy Son our Savior, Jesus Christ. Amen."

*Wide Application*

The Bishop asks us to seek this purpose in every phase of human experience and through every avenue opened to us by the Church. Clergy will use this for subjects of sermons, organizations will have it presented for discussions, visiting campaigns may well have it as the central motive, cottage meetings can be arranged around the idea, and every man, woman and child in the Church in a wide variety of ways can answer the call.

*Enrollment Cards*

The call is brought to the individual with force when asked to sign a card like this, "I will endeavor to learn and accept the Purpose of God for my life as it is to be found: (1) In the Bible, (2) In the Church, (3) In Worship and Sacrament, (4) In Vocation and Occupation, (5) In Home Life, (6) In Civic Life, (7) In Missions." The call is an honest one, to find the purpose of God for our lives, His will for our wills, His strength for our weakness, His hope for our despair, His assurance for our uncertainty. After trying we can answer the first question, "Does God have a purpose for my life?"

This should be tremendously real to the people of the Church. We hope the clergy will send for the material and that each Church will start entering into the heart of the spiritual hope.



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**HERE AND THERE IN THE DIOCESE**

*From the Chief Penceman*

Miss Susan Fountain, chief penceman of the diocese, from her apartment in the Alexander Young Hotel, Honolulu, has sent out the following letter, which indicates a definite advance in the organization and work of Episcopence.

"The Bishop has asked me to act as Chief Penceman, to keep in touch with the Pencemen of the different parishes. I am writing now to request that you kindly let me have a summary of the situation in your charge—the number of boxes received, the number given out and to whom, and when forwarded to the Treasurer. Also I wish you would tell me what ideas you have for furthering the distribution and general interest.

"I think the Bishop would like to have an article in the Chronicle on the subject, and it would be most gratifying to me to have full personal reports from all Pencemen."

*Some Church Statistics*

The final statement of the work of the Church in this Missionary Diocese for 1933, as far as certain statistics can measure is as follows:

	1933	1932
Baptisms .. .. .	316	360
Total Number of Baptized Persons	6,397	6,392
Confirmations ..	280	421
Total Number of Communicants ....	3,588	3,443
Ordinations		
To the Priesthood	2	2
To the Diaconate	2	1
Depositions .. .. .	1	1
Sunday School Children .. .. .	2,851	2,817
Total Offerings from all Sources in the District.....	\$79,952.21	\$72,372.25
Diocesan Episcopate Endowment Fund .. .. .	9,626.78	

*Matron at Iolani*

With the unexpected removal of Mrs. M. E. Moffat, who has been house-mother in the cottage for younger chil-

dren at Iolani, to Philadelphia, the principal is fortunate in securing the services of Mrs. Carrie Gunnell. Mrs. Gunnell, whose husband was an outstanding clergyman in the Church, is wellknown in Honolulu, having visited Bishop and Mrs. McKim for two extended periods within recent years. We welcome Mrs. Gunnell as a valued addition to the Staff at Iolani.

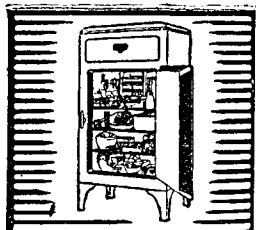
*Sympathy for The Rev. J. L. Martin*

A radiogram has come, informing the missionary in West Kauai, the Rev. J. L. Martin, of the death of his mother. We feel and desire to express deep sympathy with Mr. and Mrs. Martin, particularly in view of the fact, by the generous assistance of the Trustees of the Waimea Foreign Church Association, they have made all arrangements for a three months' furlough this summer, knowing of the illness of Mr. Martin's mother, but not expecting the news about her which has now reached him. Mr. Martin anticipated a visit to his old home with his mother this summer.

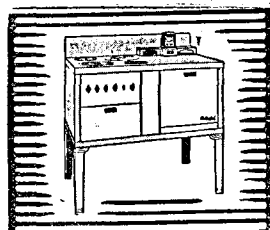
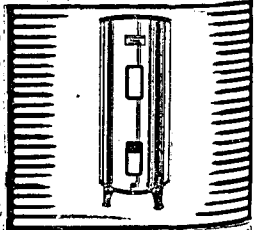
*Diocesan Mortgage Bonds*

At a meeting of the Board of Directors, which is the diocesan corporation, held at the Bishop's House April 19th, Mr. John E. Russell, president Theo. Davies and Co., and Mr. Herman Von Holt volunteered to act as a special committee to approach the Church people personally, in regard to the completion of the sale of the bond issue now on the market. The Board immediately auth-

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orized these two gentlemen in association with Mr. Harold Blomfield, to proceed in the matter. It was reported that since the last meeting many bonds had been sold, the largest being for \$2,500, and the smallest for \$100, by \$15 monthly installments.

Recent purchasers from near and far are: Mrs. Pemberton Hollingsworth of Philadelphia; Miss Marie Von Holt in England; Mr. Robert Levey; Mr. R. A. Hutchison of Papaalooa; Bishop Littell; Mr. Harold Blomfield; and Mrs. Helen F. Smith.

March 28, 1934.

Rt. Rev. S. Harrington Littell,  
Bishop's House,  
Emma Square, Honolulu, Hawaii.  
Dear Bishop Littell:—

I have just unearthed on my desk a memo to the effect that my subscription to the Hawaiian Church Chronicle was paid a couple of years ago for 1932 and 1933. So I hasten to send a check to carry the subscription forward.

My wife and I are always glad to receive the Chronicle and to keep in touch . . . The only knowledge that we had of the passing of certain friends came through the Chronicle, and we found one dear friend whom we had lost in the States through a marriage notice in the Chronicle. For a year or more our letters had been returned, but the Chronicle enabled us to renew our contact, to our great delight.

On March 4 the radio brought into our home the programme from the lawn of the Princess David Kawanakoa. The reception was perfect, the speeches, the music and even the rippling of the waves at Waikiki. We were there once more in Hawaii Nei. And we were homesick.

Mrs. Raymond joins me in aloha nui to you and to inquiring friends.

Very truly yours,  
R. R. Raymond,  
Colonel, United States Army, retired.

ACKNOWLEDGEMENTS

Acknowledgement is made here of Gifts and Subscriptions to the Hawaiian Church Chronicle from April 7 to April 27. Where the amount it not mentioned, it is \$1.00.

Col. R. R. Raymond, \$2.10; Miss M. C. Ladd, \$2.00; W. O. Crowell, \$1.50; Miss Margaret Fujita; Mr. James Lindsay, \$5.00; Miss Henrietta Poppleton; Mrs. Pemberton Hollingsworth, \$3.00; Rev. Cosmo G. E. Forrest-Sale; and Miss J. Leland Clarke.

The News Editor has not received much information from around the Islands. Everyone is interested in what is being done everywhere, so please do not be modest about it. Send in the news!

DEATH OF  
W. H. FENTON-SMITH, PRIEST

*Built Church of Holy Appostles, Hilo.*

News has come of the death of the Rev. William Harvey Fenton-Smith, retired priest of the Diocese of Sacramento, at his home in Auburn on March 27th. This is of interest to many in Hawaii as the Rev. Mr. Smith had charge of the work at Kohala from 1903 to 1906, and was at Hilo from 1906 until 1914, when he went to Auburn, California, where he served until his retirement in 1923.

He was invited by Bishop Restarick to take charge at Kohala, coming with his mother from Grass Valley in the Diocese of Sacramento. Quoting from Bishop Restarick's book we read, "He was an earnest and devout man and did faithful work in the district, and his excellent mother, being a skillful needlewoman, was most helpful in providing and caring for the altar linen, hangings and vestments."

*Built Church at Hilo*

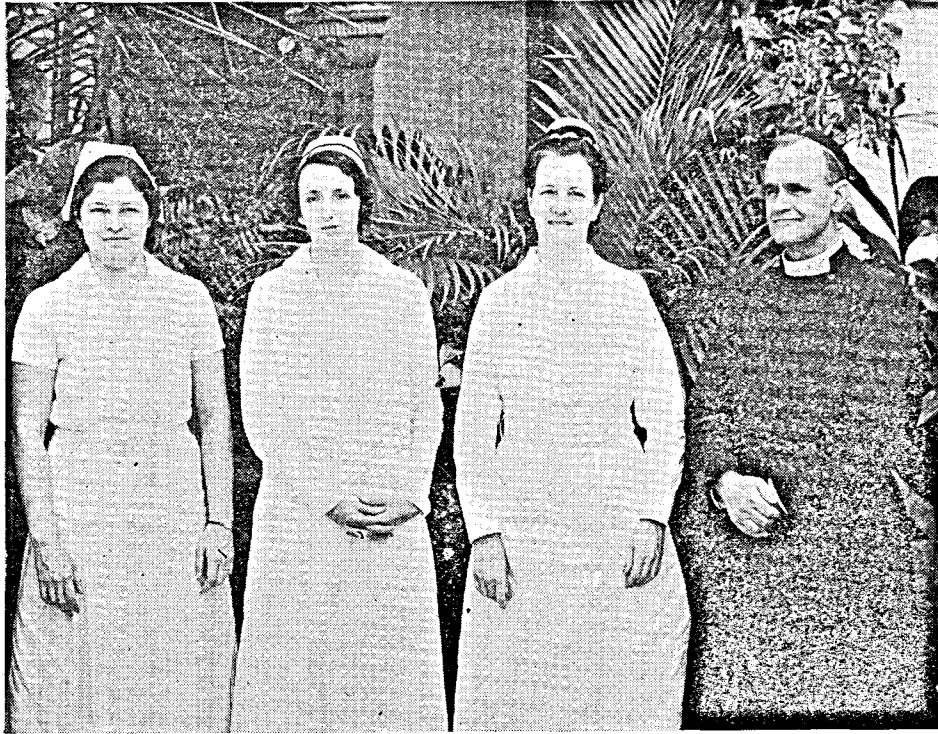
It is well to remind ourselves of the days when buildings and work were in the process of creation. Bishop Restarick's account of the work at Hilo is revealing, "The Bishop and the priest-in-charge selected a lot on Waianuenue Street, which was purchased at a cost of

\$2,800, and on this a mission hall was erected, at the rear of which the clergyman and his mother lived for some time. The money for the land and building came from subscriptions obtained locally, from the proceeds of entertainments and gifts to Mr. Fenton-Smith from friends."

"In 1908, George C. Thomas wrote the Bishop that the Sunday School of the Church of the Holy Apostles, Philadelphia, of which he was superintendent, had a fund which had accumulated for years from offerings given in memory of teachers and pupils who had departed this life. This sum now amounted to nearly \$4,000 and this would be given to erect the church at Hilo, provided the name was changed from St. James to that of the Holy Apostles. This was done and a further gift was made by Mr. Thomas to finish the church inside, this being done from koa wood, the gift of friends in Hilo."

In many ways this Church is a memorial to the builder as the beautiful altar and reredos were carved by him. During the remainder of Mr. Fenton-Smith's eight years in Hilo, the parish hall was moved and the Rectory constructed.

Five hundred pairs of shoes were collected by young people's Church groups in the diocese of Pennsylvania, for the City Mission.



#### OFFICIALS IN CHARGE OF COMMEMORATIVE SERVICE

Miss Sinclair, (right), president of the St. Barnabas Guild for Nurses; Mrs. Royal, (center), president of the Territorial Nurses' Association; Mrs. David Akana, (left), vice-president of the City and County Nurses' Association; Dean Ault, Chaplain of the St. Barnabas Guild.

#### THE FLORENCE NIGHTINGALE MEMORIAL SERVICE

By Mildred Staley

On Sunday, May 13th, in St. Andrew's Cathedral at 7:45 p.m., there is to be a service commemorating this great pioneer of modern nursing, which we hope many students and nurses, as well as Sisters, will attend. Doctors and clergy are also being invited.

The Service is being organized jointly by the Hawaiian Nurses' Association, and the "Guild of St. Barnabas for Nurses." This last was founded first in Boston in 1886, though in British countries its inception was ten years earlier; it is thus a widespread body; and it stands for the highest ideals of consecrated service in the profession. Its membership is open to all Christians. The Guild's activities come under two heads: (1) social, and (2) religious.

(1) It aims at promoting friendships within and without the profession of nursing; at providing recreational opportunities where needed, friends for isolated nurses; a Sick Benefit Fund; Scholarships, and other forms of assist-

ance. In all such work, the Associate Members of the Branches can help.

(2) Each Branch has to be associated with some local Church through its Chaplain, who in Honolulu is Dean Ault. The religious activities are also varied, according to local conditions. By its monthly devotional meetings, stressing the joy of consecrated service to the sick, and by promoting regular Prayer services in the hospitals, it strives to imbue members with the "Love, Patience, and Gentleness" which Florence Nightingale so constantly emphasized as basic essentials needed for the best kind of nursing.

Florence Nightingale herself was deeply attached to the broad Catholic element in the Anglican (Episcopal) Church, and was anxious to see more Protestant Sisterhoods started to nurse the poor, and also to organize the right methods of training in hospitals. Hence she took an interest in the first one, Miss Sellon's "Devonport Sisterhood," founded in 1848, which supplied her with eight nurses when she left England for the Crime-

an War in 1854. These were of the greatest help and comfort to her through those terrible two years; and two of those who had been with her, i. e. Sisters Bertha and Mary Clara, were the first to come out to Honolulu in 1864 at the request of Bishop Staley, to train the Hawaiian girls. "Florence Nightingale, though she saw nursing being taken out of religion, never approved of religion being taken out of nursing," so says her biographer.

Surely it is good that we should join with the rest of the world in commemorating the birthday of such a great woman, one whose name is honored everywhere as the real founder of the International Red Cross, of the first Schools of Nursing in the world; founder also of the Sanitary Commissions, which have reduced sickness and death in every civilized country.

"And many wrongs she righted,  
Helped the poor and raised the slighted."

"When shall her glory fade?"

#### CAN YOU?

- Can you put the spider's web back in place  
That once has been swept away?  
Can you put the apple again on the bough,  
Which fell at our feet today?
- Can you put the lily-cup back on the stem,  
And cause it to live and grow?  
Can you mend the butterfly's broken wing  
That you crushed with a hasty blow?
- Can you put the bloom again on the grape,  
And the grape back on the vine?  
Can you put the dewdrops back on the flowers  
And make them sparkle and shine?
- Can you put the kernel back in the nut,  
Or the broken egg back in the shell?  
Can you put the honey back in the comb,  
And cover with wax each cell?
- You think my questions are trifling, dear?  
Let me ask another one:  
Can a hasty word ever be unsaid,  
Or a deed unkind undone?

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**"I'LL MAKE UP THE DEFICIT"**

*Author Anonymous*

As the present deficit of the Church is half a million, who would sign an article with the above caption? Not the writer, although a breach of promise could not have much effect on Church finances.

We read a story the other day in the Witness about a group of children who met each week during Lent for Bible stories and paid ten cents each time, the proceeds going to the Lenten Offering. One week the announcement was made that the group was one penny short of the amount they ought to have that time. Immediately a little girl arose, brought forth her small purse and said, "I'll make up the deficit."

What is taking place in Church thought these days as we face a General Convention and contemplate the recent announcement from our Executive body, the National Council, about emerging from the depression with a five hundred thousand dollar deficit in the missionary treasury?

*Regional Conferences*

Conferences have just been held at different points throughout the United States under the auspices of the Field Department to canvass the situation, gain an insight into the mind of the Church, clarify the problem, and possibly have a plan ready to present to the General Convention.

The Chicago Conference recommended that the deficit of \$529,000 be spread over the budgets of the next six years, and that the threatened deficit for 1934 of another \$500,000 be raised, referring the National Council to the plan of Southern Ohio for the accomplishment of this purpose.

*Ohio Plan*

The laymen got busy in the conference in Southern Ohio and have issued a "Message from Laymen to Laymen", called "Everyman, Hold The Line!"

"The last century has been for the Episcopal Church a hundred years of honor. In that time she arose from her feebleness on the Atlantic Coast and marched through the American continent and out into the world field. For this obedience to Christ her reward was millions for thousands. She exchanged the place of ease for the front line of honor.

"But now in panic she is about to celebrate the Centenary of Advance by a shocking collapse. Within this Convention year of 1934 for lack of a half mil-

lion dollars she may abandon:

"All of Bishop Rowe's work in Alaska.

"The work in Cuba and Puerto Rico.

"The work in Mexico.

"The Hawaiian Mission.

"All National Council work in dioceses in the United States.

"Half of the already reduced work of the National Departments.

"A great sector of our line abandoned! Can it be that a membership of 1,900,000 souls will let this happen? Hard-won victories to be thrown away without a struggle!

"When defeat threatens a private out of the ranks sometimes can start a rally to halt the retreat and hold the line. He acts without orders or authority, often with rashness and presumption, answering the urge to do his part in the emergency."

Thus are men addressing the five hundred thousand men of the Church, asking the men to take over the job and present a men's offering at General Convention equal to the present need. They are asking for (1) A National Committee of Laymen with central treasurer; for (2) A Committee of Laymen in each diocese and district; for (3) full time executives to help in this work during the next six months; and for (4) Every man in the Church to join in the undertaking just as the women and children do in their Lenten and United Thank Offerings, in short "an uprising of the manhood of the Church."

We suspect we shall hear more from the laymen of Southern Ohio.

**PRIORY-IOLANI SENIOR DANCE**

The Bishop's House has a way on occasion of forgetting its ecclesiastical origin, and of turning itself into a place of song and dance. Such will it be on the evening of May 19th, when Bishop and Mrs. Littell will entertain the Senior classes of St. Andrew's Priory and Iolani School, in honor of their approaching graduations. The faculty of both institutions are also invited. There is a chance therefore, that, before the evening is over, we will have the pleasure of seeing the headmaster of Iolani School leading Sister Amy off to the Virginia Reel.

**CHURCH LITERATURE**

The Church Missions House in New York issues every year a number of new publications and leaflets which will be found very helpful for the officers of Church Schools, Young People's Societies and Branches of the Woman's Auxiliary. Mrs. Coombs, Educational Secretary of the Woman's Auxiliary, has just received a number of samples which she would be glad to have looked over by those interested. She has also on hand lists of National Council Publications which give a list of books, pamphlets and other literature telling in detail the whole range of the Church's work, as well as a dozen copies of "The Woman's Auxiliary in the Life of the Church". Branch Presidents will remember that Miss Beardsley spoke of this booklet as being very helpful, and necessary for every President to have on her book shelf. A replenished supply of "Ideals for Christian Parents" are awaiting distribution. All publications can be ordered direct from The Book Store, 281 Fourth Ave., New York, or through Mrs. Walter R. Coombs, P. O. Box 2994, Honolulu, T. H.

**DEATH OF A GREAT CHURCH BENEFACTOR**

Many citizens of Honolulu and especially members of the Episcopal Church were shocked to learn, late on the evening of May 2nd, of the death of Mr. William Cooper Proctor, philanthropist and generous Church supporter of Cincinnati.

The late Mr. Proctor was the son of the late William Alexander Proctor, founder of the great firm of Proctor and Gamble, and Charlotte Elizabeth Proctor, who were founders of St. Elizabeth's Mission, Palama, and constant benefactors of the work. Upon the death of the elder Proctor, Mr. William C. Proctor became the head of the Proctor heirs, who have by their kindness been the chief supporters of St. Elizabeth's.

The number of charities and Churches maintained by the Proctor family in the United States, Hawaii and China runs into a large count.

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## THE CASE FOR THE EPISCOPATE

### An "Outsider's" Point of View

By The Rev. Wilbur Larremore Caswell  
in The Churchman (Condensed).

Has not the liberal Churchman been rather derelict in not explaining to his Protestant friends just why Bishops are so necessary to the well-being of the Church? The episcopate has seemed to be something that had to be explained and defended in an age of liberalism and democracy.

But it is strange, and few Episcopalians have taken note of it, that one of the few attempts at a liberal defence of the episcopate has recently been made by a non-liturgical and non-episcopal Protestant. The Rev. Dr. Charles Clayton Morrison, editor of the Christian Century, has, in his *The Social Gospel and the Christian Cultus*, offered five reasons for the retention of the episcopate in a united church, or, as he puts it,—five reasons for not yet rejecting the episcopate.

While Dr. Morrison attacks the conventional arguments for the episcopacy, he admits that the episcopate has an irresistible aesthetic appeal. "There is a dramatic stirring of the imagination as one contemplates this unbroken line, tactually and consciously continuous through the centuries of Christian history, and only fading out a century or two this side of the apostolic age." But he fears that this appeal may foster the wrong sort of pride.

This is Dr. Morrison's case for the episcopate, the five theses which he says he would if he were an Episcopalian, nail on the door of every conference on Christian unity:

1. The historic episcopate will provide for a re-organized Protestantism "a stability and competence superior to that provided by any other form of church government."

2. "Through the Episcopal system the principles and values of democracy find fuller, more flexible, and more stable expression than is afforded by any other systems of church organization."

3. "The maximum value of the sacraments depends upon their being administered by a clerical order set apart from the laity by an established procedure and a common consent which invests the celebrant with a symbolic significance above and beyond his personal character. This the historic episcopate provides."

4. "The purity and the dignity of this clerical order can be best maintained by the morale of the order itself, rather than by the sharing of control with the laity, as in the Presbyterian system, or by the exercise of full control by the laity, as in the Congregational systems."

5. "Without claiming peculiar divine authority for the tactual succession . . . the fortunate fact remains that the episcopate has been preserved through centuries of the church's history, and is able to offer itself for whatever service it may be able to render in creating a united Protestantism. That service the episcopate can render if it is simply appropriated for what it is—an institution, close at hand, which makes a sufficient appeal to the aesthetic imagination to evoke the peculiar respect, and even reverence, which appropriately belongs to a true organization of religion."

It may surprise the Anglican to find the episcopacy extolled by an "outsider" as a flexible expression of the values of democracy. Yet there is far more truth in this claim than might be readily admitted by those who have been unfortunate in their choice of bishops, or those members of congregational churches who glory in their freedom from hierarchical oversight.

At a recent conference on Rethinking Missions, Dr. Paul Douglas, who was, I believe, a member of the preliminary factfinding commission, criticized the report's underestimate of the importance of church organization, and pointed out that the nearest the church ever comes to a "lynching" may usually be found in some small-town independent church, where a member may be persecuted and ostracised for unpopular views or habits, and has no recourse to the justice which might be obtained in a church with a hierarchy, and canons, and established rules of order. Many of us have found a far wider liberty—freedom of theological opinion and untrammelled freedom of action—in the Episcopal Church than in the independent denominations where the crowd may be as tyrannical and as intolerant as any pope. Dr. Morrison says that the issue usually seems to be between reverence and democracy, and that most

Protestant sects will yield to the Episcopal Church in the sphere of reverence. But he rejects heartily their claim that they surpass us in the preservation of true democracy.

Can the discussion of church unity be "lifted out of the Middle Ages and set squarely down in the twentieth century?" Here surely is a glorious opportunity for the Episcopal Church to become effectively that leader in unity which she has always professed a desire to be. But if unity is worth striving for, it is worth the giving up of some of our less valid assumptions.

## LECTURE-RECITAL ON CHURCH MUSIC

To attempt a celebration of Music Week without a consideration of the history of the development of music within the Church would be like playing Hamlet with Hamlet left out, so closely is the history of music woven into the fabric of the Church. Of great interest therefore is a program on Friday, May 11, at the Academy of Arts to be given under the auspices of the Committee for the Observance of Music Week. The high spots of this program will be (1) the singing of the old Gregorian Chants by Dean Ault "When Israel came out of Egypt" (*Tonus Perigrinus*), *Veni Creator Spiritus* (9th century plainsong), The Tallis setting (16th century) to the *Versicles and responses*; (2) The Tallis Canon, the oldest English hymn tune in use today, "All praise to Thee, my God, this night," (sung originally as a rondo), by Mrs. Kenneth Day, Mrs. George Bignell, and Miss Marie Lewis; (3) "Let all mortal flesh keep silence," (11th century folk song) by Miss Laura Brown; (4) Two German chorales, including "O Haupt wolle Blut und Wunden," from Bach's "Passion according to St. Matthew"; (5) a modern American anthem composition, "Fierce was the wild billow," by T. Tertius Noble, sung by the choir of Central Union Church.

This program should be of great educational value to all interested in the development of music.

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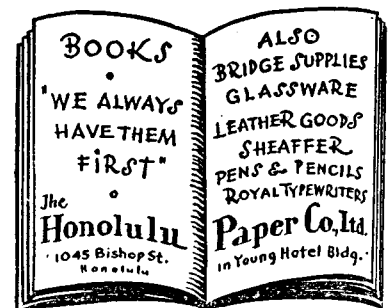
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**FUN AND WORK  
AT THE PRIORY**

Notes by Juleff Coles, M.A. Principal May Day, or "Lei Day in Hawaii," was celebrated at St. Andrew's Priory Tuesday morning by exceedingly colorful program centered around the crowning of the Queen as it was done in olden days. The Queen, Iolani Luahine, a Junior elected by the student body, was attended by members from each class, dressed in tapa cloth with capes of leaves.

The crowning was preceded by a procession in which every child in school, dressed in her native costume, marched. The Hawaiian holoku, the Japanese, Chinese, Portuguese, and Korean costumes greatly added to the color of the group.

The program continued with a play "Robin Hood" and dances of the different countries. A May Pole, a dance given by the children of the lower school, and the awards for the most beautiful and most original leis concluded the program.

Marion Ha, an eight grader represented St. Andrew's Priory in the Junior annual orational contest on the Constitution held at McKinley High School May 2.

Marion who is a boarder and of Korean descent is the daughter of Dr. Edward S. Ha of Paia, Maui.

Her essay was entitled "Child Labor in America under the Present Constitution." Her coach was Mrs. W. W. Lindsay.

Irene Thompson, a senior of St. Andrew's Priory won third place for the Territory of Hawaii in the Fidac Essay Contest sponsored by the Woodrow Unit No. 10, of the American Legion. Irene's essay entitled "Peace With Security" has been sent to National Headquarters at Washington, D. C., with honorable mention to be entered in the National contest.

Irene is the daughter of Mr. and Mrs. David Thompson of 1143 Seventh Avenue, Kaimuki, Honolulu, and has been a student in the Priory for three years. Her instructor in English is Miss Nessie Coles.

Once upon a time there came into a parish a family from the Mainland. They introduced themselves and in one breath said, "What can we do to help and will you please give us two sets of those nice little duplex envelopes and a pledge card." This is not a myth for it happens more often than many think.

**DIARIES AND LETTERS OF  
BISHOP STALEY**

Edited by Dr. Mildred Staley

May, 1863.

"From our windows we have just seen the graceful figure of Queen Emma entering the tomb of her lost boy. She spends many hours there. She enters the building soon after six a. m., and will write her letters sitting at his side. The little prince's remains, embalmed, are on a table, enclosed in a coffin of beautiful koa wood, with a lofty kahili of superb royal feathers at the head.

*Singing*

"I early found the need of a hymn book of our own, and appointed a small committee, with myself as chairman, to translate a few hymns for special Church seasons, and restore the real meaning to some which had been altered to fit Calvinistic doctrines." [These were, when complete, bound up in a small volume, (now in the Church Archives). Only 63 hymns altogether, bound up with the first Church Prayer Book of Kamehameha IV, published in 1863. These were used for some years, with additions from other sources.] "Our choir has now 52 voices, including many very fine singers, and we have Plainsong and Gregorian chanting at our services, both English and Hawaiian. The Hawaiians are specially appreciative of this solemn type of music, and they quickly learn quite difficult anthems, Palestrina, the Purcells, and Handel."

NOTE—Possessing a fine tenor voice, and well trained by membership in famous male choirs, Bishop Staley had always made training in Church music a great feature at his training college for teachers, St. Mark's, Chelsea.

*Praying*

May and June, 1863.

"The King's translation of the Prayer Book goes on apace. I spend much time helping him, but it will be well worth while. He reminded me today that the first Prayer Book service of our Church was read by a Captain James King, on February 21st, 1779, at the burial of

Captain Cook. Again in 1833 the seamen's chaplain, John Diel, was here and also used our Prayer Book.

*Early Royal Appeals to the  
Church of England*

In a letter from Bishop Ingraham Kip of California, he writes: "Previous to 1860, I had received repeated applications to send a clergyman of our Church to Hawaii, but America had none to spare. In 1860, Mr. Wylie wrote me by direction of the King, asking me to make an arrangement for them when I went to England. Wylie adds, 'Lady Franklin is greatly interested in getting the Church here, and has sent out a Cathedral font'.

NOTE—Soon after, Bishop Ingraham Kip, in 1860, went to England, and when there, urged the establishment of a full mission of the English Church in Hawaii, and obtained the personal interest of the Bishops of Oxford and London, as well as of other prominent persons. Bishop Samuel Wilberforce also urged that there should be an Episcopal seat and a missionary diocese of Honolulu. In connection with this, we might point out that application for English Church teachers was made by Kamehameha I through Vancouver. Further applications were made by various kings and chiefs in 1844, 1847, 1851, and 1858. After that one of the kings wrote himself to Queen Victoria, asking to receive a complete branch of the English Church in the Islands, and this was supported by Queen Emma.

*Last Days of Kamehameha IV*

September, 1863.

Greatly disturbed by the public attacks on himself and our Church, the King desired me to preach a sermon which will establish our exact position in these Islands, to meet misrepresentations. So last Sunday I preached from the text "Feed my Sheep." I spoke of the commission bestowed on St. Peter, which I proved had no reference to Rome and papal pretensions. Here the Church is an offshoot of that Church which was planted in Britain in apostolic days, strengthened by the arrival of St. Au-

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gustine, by British saints and theologians, purified from Romish errors at the Reformation, a Church which has overshadowed not only that land, but all her goodly branches in her vast colonies, and even the U.S.A. itself . . .

"It stands for the full gospel, for the greatest truths, undistorted by ignorance and prejudice. Not one point in her ritual and customs is without deep spiritual meaning and usefulness, and has the sanction of long usage; for the mind and body, as well as the spirit, should participate in the worship of Almighty God." . . . This pronouncement aroused great interest and discussion as it was meant to do . . .

*Death of the King*

December, 1863.

You will see how terribly afflicted we are once more. The King has been suddenly taken from us to the rest his troubled spirit longed for. He was a truly converted man, and the wonderful sympathy the Saviour always showed to sorrow had strongly affected him. Some months ago, when I had authorized his taking a service, in a village, he himself delivered a beautiful sermon on "Jesus Wept." Now he reposes with the Father he clung to with all his infirmities . . . Since the young prince's death, the King looked a broken hearted man, and very delicate. He had had bad attacks of dysentery, and had endured much, more than we had imagined,—from the bitter attacks on him in the press. But he struggled against his feelings in his ardent wish to aid in firmly establishing our Church, which he said was his own stay and strength . . . The King's daily work and consolation for many months had been the completion of the full translation of the Prayer Book into Hawaiian with my help. A fortnight before his death, he sent to England a box of these books just published, specially well-bound, and writing his name in each, as a gift to the Laymen's Council and the Bishops who had so generously helped to send out this mission from England. He had only finished writing his beautiful preface to the book in pencil, lying on his sofa, during his last illness.

. . . Lately their Majesties had had a bad carriage accident, one evening, from which they miraculously escaped serious injury, though it was a great shock. Before six a.m. the next morning, John, the Queen's faithful English footman, was on our doorstep to take me to the Palace, where they were anxious to receive Communion as an act of thanksgiving for their lives having been preserved. We both went down, and it was a wonderful service, several chiefs joining with us, and crowds of others and attendants in the verandas, reverently silent throughout. And afterwards, what a scene! Tears of joy and relief and congratulations . . .

Soon after this accident, one of the last gracious acts of the King was to give a grand luau (feast) in our garden to celebrate the day, October 11th, 1862, on which our mission arrived a year ago. His servants came and arranged every detail, the King himself directing, and in high spirits for once. Three hundred sat down under the great trees, and processions of our school children and adult Sunday classes, came with flags and flower leis up the valley. Some strangers also came, and were deeply interested. One charming Scotch family were the Sinclairs. The King threw off his melancholy that day to cheer and gratify us all, so it went off most successfully. What a true friend and brother we have lost! . . .

It was on Monday, the 30th of November, 1863, that the King sank from exhaustion, produced by his disease. Only the foreign minister, Wyllie, and the Queen, were present when he died, as it was quite unexpected at the last. I had administered the Eucharist to him the Sunday before. They only sent for me ten minutes before the end, so that I arrived too late. But Mr. Wyllie, a well-instructed Churchman, offered up the commendatory prayers . . .

It was piteous to see the Queen, bending over her departed husband, still unable to realize her loss, but calm and self-controlled. The whole of last week I never left her, except at night, and K. was with her constantly also. She is a saint if ever there was one . . .

The King's body lies in the throne room, and the Queen rarely leaves it. Four men and the aide-de-camps are on guard incessantly for a full month. They are building a new cemetery and mausoleum, which I am to consecrate soon. Then the bodies of the last two kings and the young prince will be removed there together. I plan for the funeral to be a truly Christian one . . . As to our future prospects, the new King is a true friend of our Church, and with the Queen, Emma, who is now more deeply attached than ever to it, all will go on the same. The King, as a proof of his regard for the Church, has nominated me his chaplain, and a member of his Privy Council. But this is all a sad blow; it is as if this work of ours were to be begun in tears of blood . . .

*The Christian Funeral of King Kamehameha IV*

After consultation with Queen Emma, the Bishop had decided to make the

funeral of His late Majesty, King Kamehameha IV, an object-lesson in the Christian thought of death and the Communion of Saints . . . Hence the funeral was to include a Celebration of the Holy Communion as Requiem, and the note of thanksgiving was to be emphasized . . . The Pro-Cathedral was beautifully decorated, the super altar having thirty wax lights and six vases of white flowers. Above it was written 'Requiescat in Pace' . . . All seats had been removed to make room for the catafalque. The bier was raised six feet from the floor and had one hundred wax tapers burning around it. Around the cornice was written the text, "I know that my Redeemer liveth" . . . The coffin was covered with a black velvet pall, richly embroidered at each end with coats of arms of the royal family; it was an offering from the Roman Catholic Sisters of the Sacred Heart. The crown, sword, and hat of the late King were placed on the pall. At the foot of the coffin stood a chorister, bearing the processional cross. The choir numbering 52 members, was also present. At the head of the coffin knelt the widowed Queen, the chief mourner, and at her side, His Majesty the King; and the rest of the mourners and the court near by. Psalm 39 was then chanted by the Bishop and clergy, the choir responding in harmony after each verse, "Iesu, a aloha mai" (Jesus mercy). After the lesson, the choir sang the chorale "To Thee, O Lord, I give my spirit", which were the last words the King had tried to say . . . The Blessed Sacrament was then celebrated as a Requiem, the music being by Marbeck, and the "Agnus Dei" from Mozart's Twelfth Mass rang out gloriously. With these exceptions, the whole service was in Hawaiian. After the benediction, a hymn, "I Shall not in the Grave Remain" was sung. This part of the funeral office being concluded, the choir and mourners left the Church, and took their places in the long procession on their way to the royal mausoleum up Nuuanu. A vast crowd of people had surrounded the Pro-Cathedral, looking in through its windows, and they followed the procession afterwards with great decorum, hymns being sung, led by the choir all the way. The Rev. J. Elkington had presided

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at the organ, and the whole service was grand and solemn, and most impressive. . . . On arriving at the mausoleum, the choir entered, and Her Majesty knelt by the coffin. Then the Bishop chanted the remainder of the funeral office in front of the altar, which was lit up with thirty tapers. At the conclusion, another chorale was sung, and the people dispersed quietly. . . .

Note: The new royal mausoleum, which had been prepared for these obsequies of his late Majesty, was consecrated by the Bishop of Honolulu early in February.

### R. R. BODE, CATHEDRAL ORGANIST BIDS ALOHA

Surrounded by his friends and covered with many leis, Mr. Bode made a striking picture on the dock before sailing to Fiji on the S. S. Aorangi, Wednesday, April 4, 1934, after completing more than twenty years of faithful service as Organist and Choirmaster of St. Andrew's Cathedral and the Hawaiian Congregation. Mr. Bode has retired to make his home with his family in Fiji.

Early last year his wife and son left Honolulu for Suva, Fiji to build and establish a new home there, just outside the city, where they have been getting things ready for the arrival of Mr. Bode. The walls around the property and a type of Fijian Lounge room have been fabricated by Fijian tribesmen under the direction of their chiefs.

Besides his Cathedral work Mr. Bode was the Director of the Lyric Choral Society of this city and it is doubted if a finer example of Choral Music has ever been given in Honolulu than the concert rendered by this organization last year. Another of his accomplishments was the presentation of *The Elijah*, in which an augmented choir enjoyed working under his masterful direction. Honolulu still looks upon this work as an epoch in its musical history. As a parting gift the Cathedral Choir presented him with a large interior view of the Cathedral. This was done at a delightful party over which Mrs. Littell presided. A handsome purse was also raised among his admirers at the Cathedral and in the city. It was presented to him just before he went on the steamer.

Those who knew Mr. Bode, and he was known by everyone, were sorry to see him go from our midst but they rejoice in the thought of his being in his own home again with his family in Fiji. He has taken with him the Aloha and best wishes of his many friends in Hawaii.

(Mrs. Kenneth Day)

The Associate Editor has a confession to make. Last month he asked very, very gently that readers remember the "Kalendar" dollar. He meant of course the

"Chronicle" dollar, but being an editor of a parish weekly, the St. Clement's Kalendar, he just got absent-minded. Maybe the worst part of it was that you readers may have thought he did not know how to spell kalendar. But spell your name on the bottom of a check, send it in to Mr. Hollander's office, and all will be forgiven.

At the present writing Bishop Littell is attending the Synod of the Eighth Province of La Jolla, California. He took with him a dozen card-board placards upon which were described pictorially the various features of the work in these Islands. It was an artistic piece of work and was done by the Rev. Fletcher Howe, who came over from Maui just prior to the Bishop's departure in order to complete the exhibit. This exhibit will be further amplified before the Bishop goes to General Convention this Fall. It is a graphic way of showing the many types of Church activities in our lovely Islands.

### Rev. Roscoe Foust Chaplain West Point

The Rev. Roscoe T. Foust has accepted appointment as chaplain at West Point. Mr. Foust has been rector at Cranford, New Jersey, since 1927, for two years before that having been an assistant at St. George's, Flushing, Long Island. He succeeds at West Point the Rev. Arthur B. Kinsolving who resigned last February to become dean of the cathedral at Garden City, Long Island.

The Chapel at West Point makes its influence felt in Zamboanga, far south in the Philippine Islands, for among people from many parts of the world who worship in Holy Trinity Church, Army officers and their families are present. They are specially helpful with their good singing. The Rev. E. G. Mullen is priest in charge.

### Preaching Under Difficulties

"Zanzibar, in central Africa, is one of the most difficult places in the world for missionary work," says a current report from there. "Moslem opposition is strong, African Christians are persecuted, and the temptations of witchcraft, drink, and immorality are very severe." Nevertheless, this is where the beautiful lofty cathedral stands on the site of an old slave market; the altar is where the whippingpost used to be.

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### Why He Became a Christian

This comes first-hand from St. Andrew's Hospital, Wusih, China. A man who was admitted desperately ill with peritonitis proved to be very ill-tempered and hard to manage, straining the endurance of the nurses who, however, were kind and patient. As he recovered, his whole nature changed and from being the most difficult patient he became the best behaved. Later, he and his wife and his five children were baptized. Asked what had first turned his attention to Christianity, he said his hospital experience had convinced him that people who could deal so kindly with such a man as he, possessed something in their lives which he wanted for himself and his family.

### Head Hunter in Borneo Is Ordained

A priest recently ordained by the English bishop in Sarawak belongs to the tribe who were the fiercest pirates and head-hunters of the Dyak race. The ordination comes after twenty years of patient training as pupil, teacher, interpreter, assistant translator of New Testament writings, and deacon in charge of mission and school. The man is now thirty years old. His father is still a fervent heathen and has disinherited his son, who might have become rich in his father's rubber trade, or taken a government position with much higher wages. He married a Christian girl, and they have two small sons.

Typical of a great sheaf of letters to the Presiding Bishop is a note from a man in the diocese of Rochester: "Please accept a missionary's grateful thanks for the Church-Wide Endeavor."

The water in the font froze while Bishop Bentley was holding a baptism at Circle, Alaska, on a recent visit. The thermometer stayed for a week around 70 below and lower.

The Secretary of Convocation, desiring a complete file of the Journals of the Diocese, finds his file incomplete and asks if the following numbers are available, 1, 2, 3, 4, 11, 12, 20, 21, 22, 24, 27, 30, and 31. Communicate with the Rev. O. M. Bailey, please!

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FIVE QUIET DAYS ON MOLOKAI

By The Rev. Edgar W. Henshaw  
 Some time ago someone referred to the Island of Molokai as being a quiet restful spot. This was done doubtless in a spirit of good clean fun for on our recent visit we found that it was far from quiet and anything but restful.

Arriving at midnight of Wednesday, April 11th, we were met by the genial head of the Robert Shingle Memorial Hospital, Mrs. MacAdam known to all and sundry as Mrs. Mac, and promptly hurried 10 miles to the hospital, which was to be headquarters, over roads which Sister Deborah in moments of enthusiasm calls improved. A few hours of rest and then on Thursday came an invitation to speak at the Intermediate School. Friday morning spent in visiting and the afternoon at an Auxiliary Meeting. Saturday, an early Celebration of Holy Communion at the Chapel of the Holy Cross and then accompanied by Stanley Sakai, an Iolani graduate, we climbed down the 1600 foot Pali to visit Kalaupapa Leper Settlement where we were the guests for the day of Mr. R. L. Cooke, the Superintendent. Here for the second time in the history of the Settlement, Holy Communion was celebrated according to the Rites of the Church, the first celebration being conducted at the time of our previous visit in January last. Up the Pali on horseback and then 16 miles across to Maunaloa for a visit with another Iolani graduate, Mr. Otani, who as a Lay Reader founded St. Paul's Mission. Here we were met by Mr. and Mrs. Thomas, who exemplify Hawaiian hospitality. Sunday, at 9 o'clock, I spoke to about 60 or 65 children in the Sunday School. Following this baptized three children. Then celebration of Holy Communion and sermon. Before vestments could be properly packed away a request which could not be denied to speak to a live troop of Boy Scouts. Lunch and an address to a Japanese Girls Club concluded our visit to Maunaloa. Back to the Shingle Hospital just in time to meet Dr. Wiig and be whirled off to tea with himself and charming wife. This ended just in time for a return to Holy Cross for another Baptism, Evening Prayer and sermon.

To complete our restful visit to Molokai we caught the steamer for Maui at 1:30 A.M. Monday morning somewhat tired but happy to have been of service and thankful to Our Father in Heaven for His many blessings.

Evening Prayer at the Chapel of the Holy Cross is a delightful experience for in the congregation are Episcopalians, Romanists, Protestants and Mormons. On this occasion the anthem was sung by the Protestant Choir. Like all others who have visited this delightful place and people we are looking forward to another quiet visit.

THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCATION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$ 2,000.00	\$ 750.00	\$350.00	\$175.00	\$ .....
St. Andrew's Haw'n Congregation..	400.00	106.65	52.50	52.50	.....
St. Peter's (Chinese), Honolulu.....	660.00	300.00	29.25	.....	.....
St. Clement's, Honolulu.....	400.00	166.20	52.50	26.25	12.40
St. Elizabeth's (Chinese), Honolulu	350.00	100.00	29.25	.....	.....
Epiphany, Honolulu.....	160.00	48.79	17.50	.....	.....
St. Mary's Mission.....	125.00	75.42	11.75	11.75	.....
St. Mark's Mission.....	50.00	30.00	6.00	.....	.....
St. Luke's (Korean), Honolulu.....	100.00	67.54	11.75	.....	.....
Holy Trinity (Japanese).....	150.00	150.00	15.00	.....	.....
Good Shepherd, Wailuku, Maui.....	300.00	28.53	29.25	.....	.....
Holy Innocents', Lahaina.....	150.00	79.08	17.50	17.50	.....
St. John's, Kula, Maui.....	35.00	35.94	7.00	.....	.....
Holy Apostles', Hilo.....	150.00	83.95	22.25	.....	7.20
St. Augustine's, Kohala.....	175.00	77.40	11.75	.....	3.00
St. Augustine's (Korean), Kohala..	25.00	25.00	6.00	6.00	1.00
St. Paul's, Makapala, Hawaii.....	150.00	53.66	6.00	6.00	1.25
St. James', Kamuela, Hawaii.....	60.00	20.30	6.00	6.00	1.50
St. Columba's, Paaui.....	150.00	.....	11.75	.....	.....
Christ Church, Kona, Hawaii.....	280.00	80.10	29.75	.....	.....
St. James', Papaaloa, Hawaii.....	150.00	37.50	11.75	11.75	.....
All Saints', Kapaa, Kauai.....	250.00	50.00	25.00	.....	.....
West Kauai Missions, Kekaha.....	60.00	10.16	6.00	.....	.....
Emmanuel Mission, Eleele, Kauai..	25.00	.....	6.00	.....	.....
St. Alban's, Iolani School.....	175.00	130.50	11.75	.....	5.00
Good Samaritan, Honolulu.....	20.00	20.00	2.00	2.00	.....
Hon. Br. Woman's Auxiliary.....	.....	162.30	.....	.....	.....
St. John's-by-the-Sea, Kahaluu.....	40.00	29.55	2.00	.....	.....
St. Paul's, Mauna Loa, Molokai.....	15.00	15.00	2.00	2.00	.....
Holy Cross, Hoolehua, Molokai.....	10.00	9.41	2.00	2.00	.....
St. Stephen's, Haleiwa.....	50.00	40.22	2.00	.....	5.00
Cathedral Japanese School.....	50.00	15.00	.....	.....	.....
St. Andrew's Priory, Honolulu.....	200.00	201.51	.....	.....	.....
Leilehua Sunday School.....	75.00	31.30	.....	.....	.....
Young People's Service League.....	25.00	.....	.....	.....	.....
Moanalua Sunday School.....	10.00	8.33	2.00	.....	.....
To April 30, 1934.	\$ 7,025.00	\$3,039.34	\$795.25	\$201.20	\$ 36.35

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

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