

# Hawaiian Church Chronicle

*"For Christ and His Church"*

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

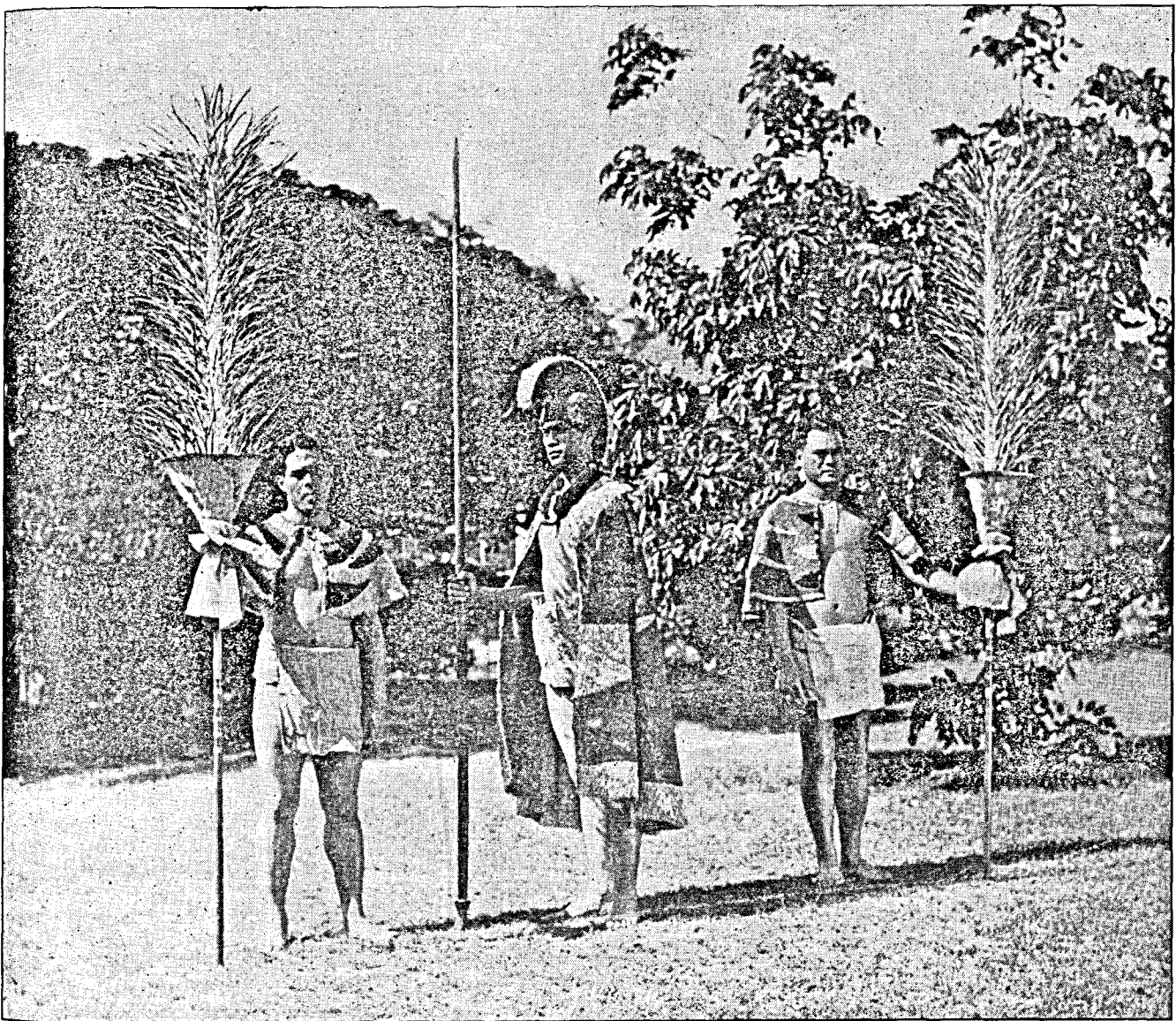
THE REV. E. TANNER BROWN, *Associate Editor*

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VOL. XXIV.

HONOLULU, HAWAII, OCTOBER, 1934

No. 8



A HIGH CHIEF OF OLD HAWAII  
Photograph by courtesy of Bernice P. Bishop Museum

## 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.D., Church of 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., B.D., Iolani School, Honolulu. 1933
- THE REV. ERNEST KAU, Deacon Non-Parochial, Ewa, Oahu. 1931
- THE REV. WAI ON SHIM, Deacon, St. Peter's Church, Honolulu. 1933
- THE REV. EDWARD M. LITTELL, B.A., Deacon, Non-Parochial, S. F. 1933
- THE REV. GEO. SHANNON WALKER, B.A., B.D., Deacon, Christ Church, Kona, Hawaii. 1934

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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 W. A. ROBERTS, Kohala, Hawaii. 1931

CAPTAIN HENRY HAMILTON, Elelee, 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, OCTOBER, 1934

No. 8

## 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

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders and other business communications should be addressed to T. J. Hollander, 222-B Emma Square, Honolulu. News items or other matter may be sent to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square or to The Rev. E. Tanner Brown, 1515 Wilder Ave., Honolulu.

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### A HIGH CHIEF OF OLD HAWAII AND HIS STATE ATTENDANTS

By Edwin H. Bryan, Jr., Curator  
Bernice P. Bishop Museum  
Honolulu, Hawaii

The famous Hawaiian feather capes and cloaks, and the feather helmets, so suggestive of ancient Rome, were once the state robes of Hawaiian kings and high chiefs, and their uniforms in battle. They were made by individually tying the little bright red and yellow feathers of native forest birds to stout network made of native fiber. The stately feather kahi were the counterpart of the royal banners of feudal Europe. Those in the picture are made with graceful tail feathers of the Tropic Bird. Each royal family had its own design. The carrying of them was not intrusted to common people, but to members of the chief's family or the royal household. The men in Hawaii wore only a malo or loin cloth, made of kapa or cloth beaten from the bark of fiber plants to the texture of soft paper. Besides the feather cloak and helmet, and the spear which he carries, the high rank of the chief is shown by his wearing one of the highly valued *lei niho palaoa*, a carved whale's tooth, strung on braided strands of human hair. Posed by boys of the Kamehameha Schools, Honolulu.—Photo, courtesy of Bernice P. Bishop Museum.

### CALENDAR

October 7th—19th Sunday after Trinity  
October 14th—20th Sunday after Trinity  
October 18th—S. Luke, Evangelist  
October 21st—21st Sunday after Trinity  
October 28th—SS. Simon and Jude

### ALOHA TO MEMBERS OF GENERAL CONVENTION

The greetings of the Church in Hawaii, expressed by our beloved word Aloha, is sent to all our friends of the great General Convention and Woman's Auxiliary. This issue of the Hawaiian Church Chronicle is presented to you through the courtesy of many business interests in the Territory, the Hawaiian Sugar Planters Association, the Pineapple Producers Cooperative Association and other business houses and individuals, who have made possible the extra copies, the cuts and maps which show something of our work. Without their assistance this bit of Hawaii could not come to you, the Chronicle Treasury, as you can imagine, having a low blood pressure. We hope you will keep this number as a partial record of what your Church is accomplishing in this astonishing region of the Pacific Area.

### Romance and Problems

Behind the romance of this semi-tropical land; behind the incoming proud ship hearing the welcoming strains of "Aloha" and "The Song of the Islands" and the throne of lei-laden friends waiting to bedeck visitors; behind the vistas of misty mountains and rainbow glories; behind the brilliant flowering trees and haunting gardens; behind the velvety ocean and coral sands lies the work of the Church among men of many nations and tongues.

This background is the Church in Hawaii. Beauty is not lovely unless the Kingdom of God is in the hearts of men. It is your Church in action in a charming frontier to be sure, but a frontier as the workers well know. It is the kind of frontier which demands a mental keenness and spiritual understanding such as obtains with the combined leaders on the Mainland, in the Philippine Islands, in Korea, China and Japan for we have all those peoples with us.

### The Portals of Culture

We long to accomplish more with our parishes and missions, our schools and hospitals, our plantation camps and centers, here in this joining point of Eastern and Western cultures, this fusing of the thought of the ages. We feel as if we were standing within a great portal, on the one side lies our ancestral traditions

of the West; on the other side lies the mystic culture of the East. Where are we going? Will the Anglicized-Oriental, tempered by the sweet Hawaiian spirit, give a contribution to the Christian thought of the ages? Can the spirit of Christ come with power upon minds confused with national hatreds, here in our land away from actual conflicts, so that in returning to their own lands they may bring a new vision to their peoples? Behind the humdrum work-a-day Christian activities of the Church in Hawaii lie portentous problems and challenging opportunities.

### An Arm of the Whole Church

The thought that the blood of the whole Church flows through us, who represent one of the arms in action, brings a blessed sense of courage and oneness. We are not alone but a part of the Body of Christ. In the face of the questions before us, questions which are at the heart of world Pacific problems, we ask your sympathetic understanding of why we wish to maintain our Church Schools with power. It is not just a question of education, that can be solved by the public schools, it is a question of bringing Christ into the situation. We might well sit content within our beautiful portal were it not for Christ. Christian education is the eventual solution in Hawaii of our whirling problems.

### A Christian Lei

We wish we might place a lei, an encircling token of fragrant friendliness, around the neck of each Deputy and Delegate, yes and Bishops too, for here we learn to smile in spite of problems and show our hearts, which is the frank meaning of Island cordiality. Come and see us if you can. It takes some money to travel on ships as our hard working missionaries know, so please do not let the National Council think of us as a Mainland Missionary District and take away our ship travel allowance. We have not discovered a way to drive our old autos across the ocean. Sometimes we have to go and even Cabin Class is expensive. With this gentle suggestion we again say "Aloha" and trust you will like this story of your Island work.

## THE CHURCH SCHOOLS OF HAWAII

### NOTABLE INCREASE AT IOLANI

A four hundred per cent increase is not so bad! This is the record in the Boarding Department of Iolani School for boys as the School begins its 72nd year. This increase is over the 1931 record when the present headmaster, the Rev. Albert H. Stone, took charge. There are 71 in this boarding department, boys of all races from nearly all the Islands. The total enrollment at the beginning of the year is 240 for both boarding and day departments.

#### *Five Day Plan*

The boarding school is composed of both full time, or seven day boarders, and five day boarders. This latter plan was inaugurated three years ago whereby the boys were at school the whole time during school days but spend their week ends at home, thus having all the advantages of the boarding school and also the home influences. There are twenty-five boys admitted this year under the five day plan.

#### *Summer Improvements*

Many repairs and improvements were made during the summer. The classroom buildings were painted and some new equipment added to the elementary department, science laboratories, and the shop. The Headmaster and his family have moved into the lovely home, the building of which was made possible by an appropriation from the 1931 United Thank Offering. A generous gift has made it possible for us to start a tennis court in front of Willis Hall and it is hoped other help will come for it later.

#### *New Members of Staff*

The fine teaching staff at Iolani is striving to teach and serve the boys of many racial groups brought together in these Islands and represented at the School, making them into well founded, broad-minded, courageous, and clear thinking Christian men.

Four new members have been added to the Staff this year. Mr. William A. Voss, A.B., from Western Union College is instructor in manual arts, mechanical drawing and advanced mathematics. Mrs. Mabel Rowley, A.B., LaVerne College, California, teaches in the English Standard elementary department. The Rev. J. C. Mason, priest-in-charge of Epiphany Church, is teaching in the Junior High School department. Mrs. Henry Harris, mother of Father Harris, one of our teachers, and wife of the late Rev. Henry Harris of Anderson, Indiana, is our new house-mother for the younger group of boys with supervision of the older boys.

Dr. Mildred Staley has given up almost

entirely her whole summer in reorganizing our library and cataloguing our books. A separate reading room has been fitted out for the older boys, and a library for the young boys is kept in their dormitory. We are most grateful to Dr. Staley for her untiring and valuable services to the School.

The prospects for Iolani are very encouraging and we are looking forward to a successful year.

### ROOM SPACE NEEDED AT PRIORY

By Sister Clara Elizabeth

St. Andrew's Priory opened its 67th year with an enrollment of 231—twenty in excess of last year. We have been kept busy indeed supplying books and desks. Some classes have outgrown the room and we are confronted with the problem of providing more class room space. The little cottage in the rear, known as "Sister Albertina's Cottage" has been remodelled and serves now as class room for the Seniors. It holds just 20 desks, and will hold no more, and as we have just 20 Seniors this year, they are very happily housed in their cottage, known now as "Nona Mua", which means "the Seniors' Own" and which veils the strong suggestion of "kapu" to the less fortunate lower grades.

As we look at our 32 Juniors however, we are wondering what we are going to do next year. No room in the Priory will hold 32 typewriting desks, so we face a problem. We have long been cramped in our school rooms and I hope the 32 Juniors will bring about the happy solution of putting an addition to the main building, which will provide the room we need. That will cost about \$8,000.00. Is there anyone that could tell us where we could get such an awful amount of money?

We are happy to say that Sister Paula has returned to us after a year's absence and is holding her position as Principal again. The girls showed their joy in having her back in the lovely reception they gave her. We are fortunate in having a full corps of enthusiastic and cap-

able teachers and a school full of girls most willing to follow and to co-operate, and so we are looking forward to a happy and successful year.

### ST. MARY'S CHILDREN'S HOME

One hundred and forty-two children of five nationalities have been raised in the home during the past sixteen years and seventy-five of them have been baptized in the Mission Church. Three of our girls have been married recently from the Home and are starting happy homes of their own. It is a home and not an institution and a happy normal family lives there. It is a Christian home where the children live in a clean, wholesome environment with religion and moral training, discipline and recreation, as a part of every day life.

#### *Peek in the Window*

An adult sits at the head of each dining room table to instill good table manners, and boys and girls of varying ages are at the same table as they would be in their homes. Here we see girls learning cooking, sewing, laundry work and the care of young children under supervision. You will see them quite a while for they live at St. Mary's until they are able to earn a living. From Kindergarten age they will start trooping off to public school.

#### *Needs of the Home*

Little boys come with their sisters so that the family may not be broken. Our problem is what to do with the boys when they out grow little boy-hood. We have no accommodation for older boys and for several years have looked with longing eyes at the vacant lot next to this property and visualized the boy's dormitory and a much needed infirmary which

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## ISLAND of OAHU

This map is given with the best wishes of a Honolulu business firm



ST. MARY'S FIRE DEPARTMENT

With careful buying we have been able to provide our children with nourishing meals at a cost of 6.6 cents a meal, less than twenty cents a day, but with the rising price of food we cannot longer do this.

### Community Recognition

In 1928 the worth and need of St. Mary's Home was recognized and we became participants in the Community Welfare Fund. The year 1934 saw a shortage in the Fund but the allowance of the Home was not cut. A further shortage in 1935 may necessitate one.

Judge E. M. Watson of the Juvenile Court, Miss Findley and Miss Lange of the Social Service Bureau have a good word to say for St. Mary's and like to place children with us, but it is seldom that there is a vacancy and there are always several in a month that have to be

refused for lack of accommodation.

St. Mary's is a Church Home for orphan children and it appeals to Church people for their interest and their prayers.

### St. Andrew's Pirates

We have noted before the letter which came to the St. Andrew's Priory, addressed to the Sisters of the Transgression. We have now received a communication addressed to St. Andrew's Pirates! An inquiry was also made at the Bishop's House as to whether St. Andrew's sister lived there.

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## GET ABOARD THE MAGIC CARPET

### *The Island of Hawaii at a Glance*

Even General Convention deputies and Auxiliary delegates can take time to climb aboard a Magic Carpet for a glimpse of the "Big Island" of Hawaii. You will want to come for it is there that the volcano is now performing for thousands of visitors. We wish you might spend the night at the Volcano House and see Madame Pele in all her glory but then of course you have to get back to a committee meeting.

### *Work at the Port of Hilo*

There are six thousand people living here and your Church of the Holy Apostles is an important center. It is a beautiful Church, in some measure a memorial to the late Rev. Fenton-Smith, the first rector. The inner lining of the walls is finished in Koa (Hawaiian mahogany) each board having been chosen by him for its lustrous satin finish. The Altar panels and reredos were carved and fretted by his own hands. The present Vicar, the Rev. H. H. Corey, in addition to his duties to his Hilo congregation, has developed a fine Japanese work, establishing Japanese Missions around his district, and being a fluent Nipponese scholar, he preaches and instructs his flocks in their own language.

### *Up the Hamakua Coast*

Now we take an auto for a 35-mile drive along the coast line, zig-zaging around gulches, nervously hugging precipices, and slipping along through level cane fields. Soon we come to a beautiful little Church, St. James, Papaaloa, a gift of the plantation owners, Theo. H. Davies & Company. A Church Army layman, Captain George A. Benson, has this mission under his charge. St. James congregation is made up of plantation overseers and their families (white).

We are in the heart of the Church Army at work. Reaching Paauiilo, we find their headquarters. Here is another plantation Church, St. Columba. There is a parsonage near the Church and also a hall for the Japanese Sunday School.

The Church building has been constructed to adapt itself to Church services as well as to provide a room for a private day school for the children of white plantation employees who do not care to send their children to the public schools. There is a splendid library of some 3000 volumes here.

### *Through Cattle to the Sea*

Away we go through more cane fields, where laborers will think we may be Church Army men and wave to us, for about fifteen miles, leaving the cane and the sea and climbing some 2000 feet to a table land. We are going through one of the largest cattle ranches in the world, the Parker Ranch, where Will Rogers recently spent many happy days, and we find cows to the right of us, bulls to the left of us, calves in front of us, and "pilikia" all around us, and thus we go for fifteen miles. (Ask any Hawaiian delegate or Bishop Littell about "pilikia." Sometimes it happens in General Convention.) Then after a trifling jaunt of 20 miles over the Kohala mountains we drop down to follow the coast line.

### *Following the Archdeacon's Dust*

Even with a magic carpet we could hardly keep in sight of Archdeacon Walker as he travels around the District. His headquarters is at St. Augustine's Church in Kohala, an old fashioned

building with a church-yard and parsonage. In addition to his Kohala congregation he has a Chinese Mission at Makapala some ten miles away, a little mission near the Parker Ranch, and has priestly oversight of all the activities of the Church Army all along the coast. "Here he comes and there he goes" is the vision of the Archdeacon on Hawaii and that is the reason the Diocesan Auxiliary at the Annual Convocation takes up a special Fund for Missionary Travel.

### *Have a Cup of Kona*

Speeding along a stretch of 80 miles of splendid motor ways we come into the Kona coffee district. We pass a small Church as we approach South Kona, St. John's, a mission under the Rector of Christ Church, thirty miles further on. Christ Church, South Kona, is a very old Church, the oldest on the Island. It stands in a most picturesque spot with green lawns, a well kept church yard and large parsonage. The Rector, Canon Douglas Wallace, after nearly thirty years of devoted missionary work in this District, has retired but lives among his people. The recent ordination of the Rev. G. Shannon Walker, a congregational minister, who will continue work with all groups of people is known as the "Kona Plan" of Church unity here, and is not to be confused with coffee.

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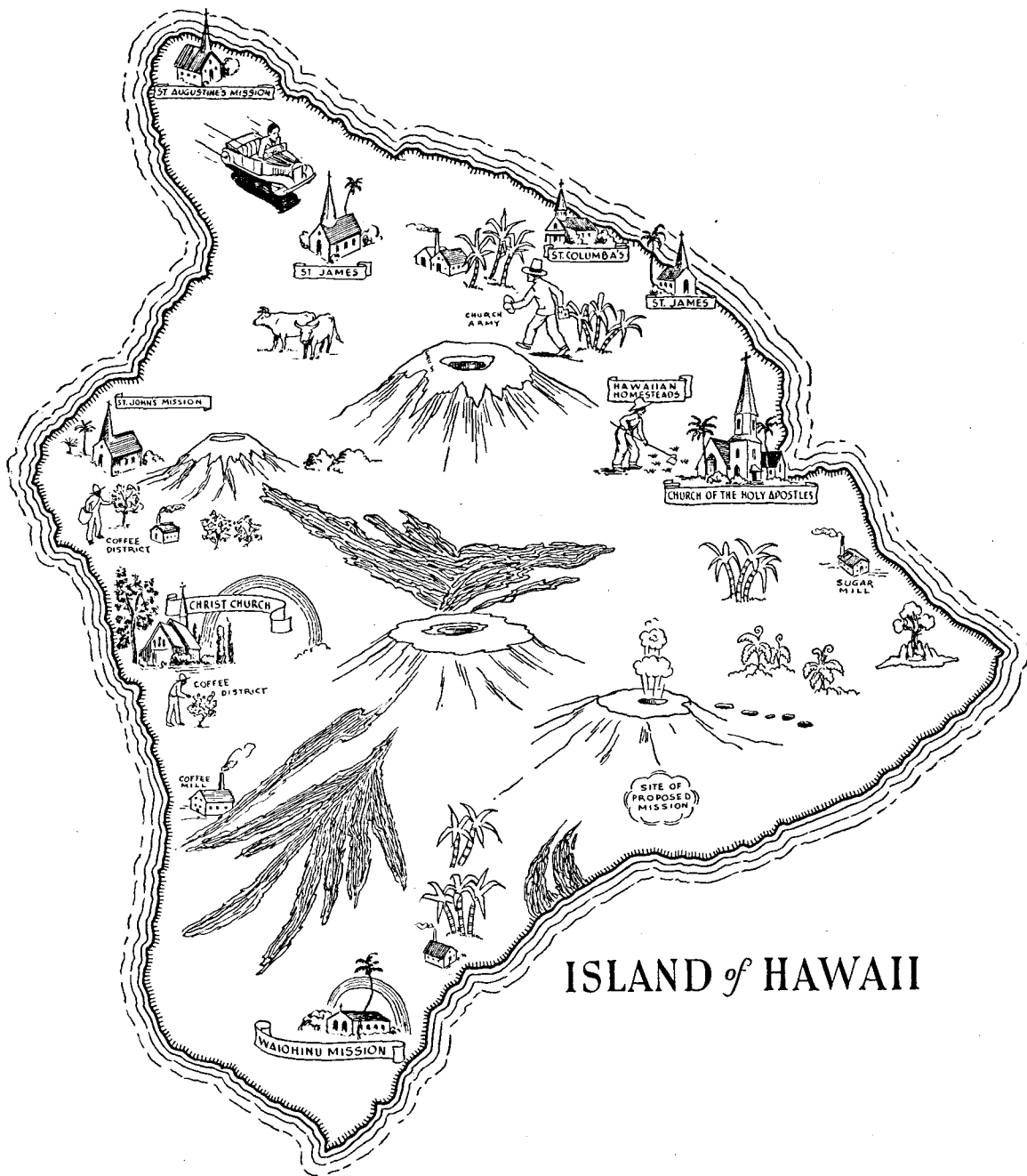
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We hesitate to tell you, lest you start singing, that Canon Wallace lives at Kealahakua, the lyrical home of "The Little Grass Shack." The music of the Church radiates, however, from St. John's, ten miles north to the mission at the Waiohinu Plantation, 55 miles to the south.

#### Over Lava Flows

Now we travel from Kona 55 miles. At first through coffee plantations for a distance of 15 miles, then over black lava roads where the overflows of Kilauea volcano have covered up the forests and all vegetation and scarred the face of the south side of this beautiful Island. Soon we come into cane lands, and to the last Mission located at Waiohinu Plantation. The building, used for Church services, is a Plantation structure, a large com-

munity hall serving many purposes. Our services here are held once a month.

From Waiohinu back to Hilo is a run of some 60 miles, passing through cane plantations. There is no Mission in the entire district. It is hoped to establish a Mission half way between Waiohinu and Hilo so that the services of our beloved Church may be given the people of this isolated district.

And here we are at Hilo once more.

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We have motored over some 300 miles of excellent highways. We have beheld entrancing scenery, landscapes and seascapes, that seemed to bring together the whole of Nature's artistic resources of mountain, valley and ocean, and to spread out a fascinating canvass before us in all the splendor of its appealing enchantments. So Hawaii after all is well named—THE PARADISE OF THE PACIFIC.

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LA JOLLA, CALIFORNIA

## Cooperation in the Hawaiian Sugar Industry

The United States is embarked on a nation wide program of stabilization of industry. Through codes, marketing agreements and other devices, industries are being encouraged to cooperate.

The sugar industry in Hawaii has a history of over fifty years of cooperation. When the islands were discovered by Captain Cook, sugar cane was one of the useful plants grown by the native Hawaiians, but it was not until 1837 that sugar was produced in sufficient quantities to be exported and for many years the amount produced was small. The treaty of trade reciprocity between the United States and the Kingdom of Hawaii in 1876 marks the beginning of the expansion of the sugar industry. Exports rose in ten years from 12,788 tons in 1877 to 108,112 in 1886. By 1932 production had reached a million tons. United effort has made this possible.

The sugar plantations have since early days been widely scattered, frequently in isolated districts. The nearest port in continental United States is two thousand miles away. The purchase of supplies and equipment, the sale of sugar, the maintenance of an adequate supply of workers, all presented problems complicated by distance and imperfect communication and transportation facilities. In February of 1882, an invitation to a general meeting was sent out to all the planters by a group of business firms in Honolulu. A month later some fifty men met in Honolulu and organized the Planters Labor and Supply Company. This was in effect an association of the Hawaiian sugar planters formed for mutual benefit of its members. In 1895, the name of the organization was changed to the Hawaiian Sugar Planters Association.

For over fifty years the planters have worked together to improve cultural and milling practices, develop tools and machinery, maintain an adequate supply of labor, improve living conditions for plantation employees and advance scientific agriculture. In 1895, the Association started its Experiment Station which, without governmental assistance, became one of the outstanding agricultural experiment stations of the world. Its present annual budget is approximately \$400,000. It has developed new varieties of sugar cane, fought off insect invasions and plant diseases, and led the way in the applications of science in im-

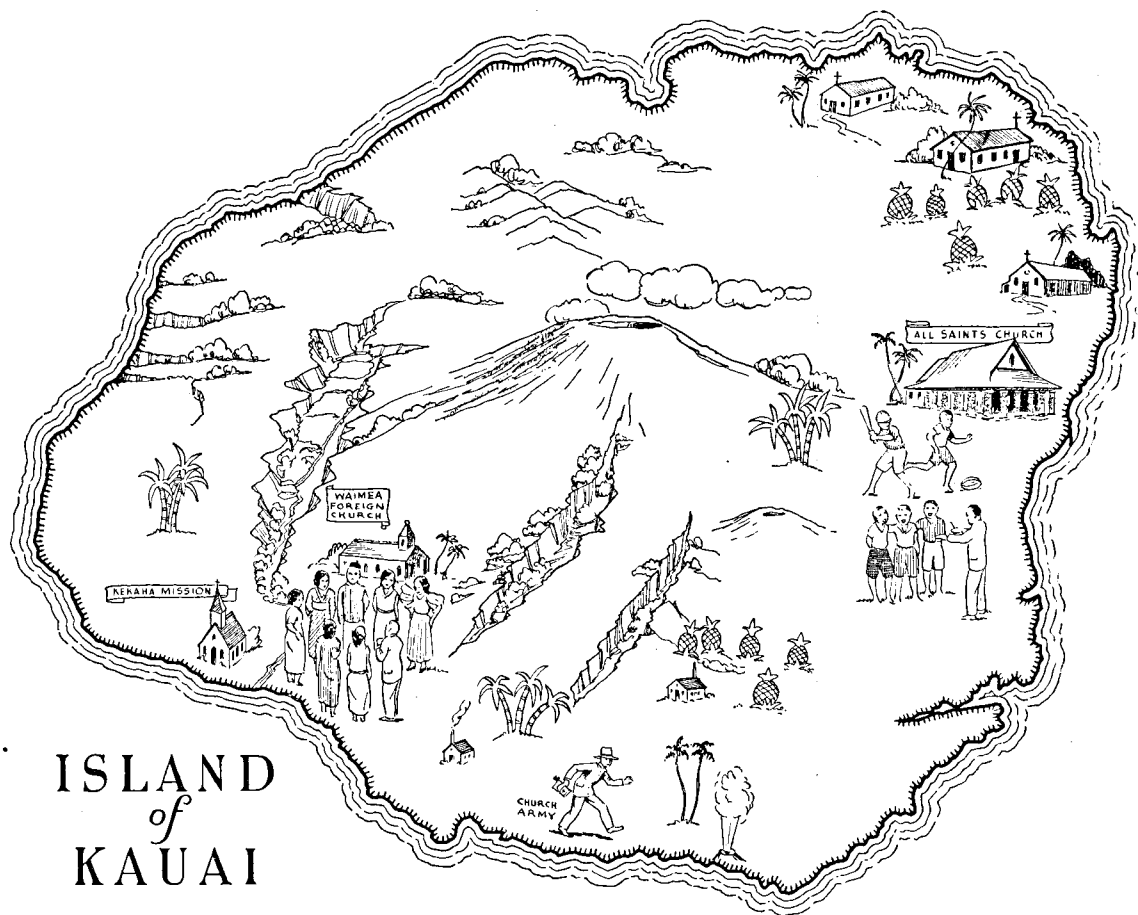
proving agricultural practices. Each year the planters meet in Honolulu for several days of discussion and counsel, with free exchange of ideas and information.

Believing that cooperative marketing would be of great help, the plantations joined in acquiring and operating a sugar refinery in California. Today most of them are members of a cooperative marketing organization, the California and Hawaiian Sugar Refining Corporation. Through this means each member plantation receives the same price per ton for its sugar produced in any one year, no matter when or where it is shipped.

An important factor in this coordination is the agency system. From the early days of the industry the plantations have used agents located in Honolulu to handle their business there and on the mainland of the United States. This allows the plantation personnel to concentrate attention on growing cane and making sugar therefrom, activities in which they are experts. There are five large agencies each handling the affairs of a group of plantations and three others which care for a single producer each. The agencies do the buying for the plantations, market their products, act as general fiscal agents, handle taxes, land matters, insurance, corporation records, and furnish expert agricultural and engineering service. The managers of the agencies are trustees of the Hawaiian Sugar Planters Association and of the California and Hawaiian Sugar Refining Corporation. Working together to promote the common good of the sugar industry has been the life time business experience of these men. The leaders of the industry, both in the agencies and on the plantations, believe that by sound and conservative management they can not only promote the interests of the owners of the plantations, but those of the fifty thousand employees and of the Territory of Hawaii as a whole. The practical wisdom of the following statement quoted from the first annual report of the trustees of the Planters Labor and Supply Company back in 1882 has been amply demonstrated:

*"First of all they (the planters) must be united. The jealousies of nationality, of location, of different degrees of success in business, should all be sunk in the general desire for the welfare of the whole. And as it is not to be expected that all eyes will see alike, the majority should rule and the rest acquiesce in such manner as to make the decision perfect."*





## ISLAND of KAUAI

### THE "GARDEN ISLAND" OF KAUAI

From the moment one steps off the ship or plane one is in the midst of a wonder-land of beauty. Man has added to the work of Nature with fields of sugar and "pines", delicate and variegated shades of green blending in with the green on the mountain sides. The Church radiates her beauty from two centers, Archdeacon Willey working out from his Church of All Saints' at Kapaa, and the Church Army through Captain Hamilton from Elele together with the Rev. J. L. Martin at Waimea.

#### Artist's Enthusiasm

The accompanying art map was a bit enthusiastic about the buildings around Kapaa. The Archdeacon has initiated religious educational work in so many schools that the artist put crosses on several of them. They are signed by the sign of the Cross but they are school buildings just the same. The Archdeacon and his lay workers seem to go so many places that it is quite impossible to keep

track of him. The parish house at All Saints' is the community center of activities in addition to a daily kindergarten conducted by the Guild.

#### Plantation Work

The other side of the Island is a maze of sugar plantations and Captain Hamilton is there with a variety of activities peculiar to these consecrated young men. The Army conducted clubs with all sorts and conditions of men, holds services indoors and out-of-doors, has classes in schools and community houses—and is in a word the Evangel.

#### Canyons and Canons

The late Bishop Burleson when flying over Waimea Canyon described its charm in glowing terms. We have an interest-

ing work at the old town of Waimea where the Rev. J. L. Martin has charge of The Foreign Church, an institution of the Plantation owners and for all people, as well as our own Church Mission at Kekaha. There is no conflict with the Canons in this Canyon country.

#### U. T. O. AT LIBERTY FIGURE

The amount sent by the Woman's Auxiliary of the Missionary Diocese of Honolulu, following the united gathering on September 24th, for the United Thank Offering reached the total of \$1776.19. Shades of our liberty loving ancestors of '76! This is better by fifty dollars than the offering made three years ago and does not count interest on the checks of the first two years sent to New York.

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## THE KINGDOM OF GOD ON THE ISLAND OF MAUI

By the Rev. C. Fletcher Howe  
Wailuku District

*Meeting of Plantation Owner  
and Bishop's Brother*

The chance meeting on board a sailing vessel in the port of Honolulu of a sugar plantation owner and a young man sailing before the mast opened the way so that, in time, the latter came to be the first missionary of the Anglican Church in Wailuku and for all that part of the Island of Maui which lies to the east and north of the West Maui mountains.

The plantation owner was Captain James Makee, who, formerly, had been a sailing master hailing from the state of Massachusetts but who had come to settle down with his family at Ulupalakua on the western slope of Haleakala, the volcanic mountain which makes up the eastern half of the Island of Maui. His purpose for being aboard the vessel in port was that he was seeking for assistance in finding a suitable person to serve as tutor to his family of young children.

The young man to whom he was directed by the captain of the vessel was none other than George B. Whipple, the brother of the late Rt. Rev. Henry B. Whipple, Bishop of Minnesota, and much beloved by the Indians of the reservations within his province. George Whipple was taking a voyage as a sailor before the mast much in the same spirit as Richard H. Dana had done. The interview resulted in the young man's leaving the ship and spending some time at the plantation, serving not only as tutor but also as lay-reader to the family and the others connected with the plantation. He did not let his activities end there, however, for he acquired a real knowledge of the native Hawaiians and their language through contacts made during his stay at the plantation. In time, he returned to Minnesota inspired to study for the ministry and was ordained by his brother.

### *Church of the Good Shepherd Started*

In 1865, when Bishop Staley of the Anglican Church in the Hawaiian Islands was seeking help, his attention was called to this same young man as being particularly fitted for work among the people of his district, and he appealed to him to go and open a mission in Wailuku on the Island of Maui. Remembering the happy days he had spent there, he consented to go, so that, early in 1866, he and his young bride reached Honolulu; and on Sunday, February the 25th, a week from the day they had landed on the Island, he held the first service in a school house at Wailuku. The Mission was soon established which afterwards became the Church of the Good Shepherd. At first, the work was carried on on

leased property but little by little the Church has come to own a fine block of land in a very central location in what is now the city of Wailuku. For a long time a day school was considered necessary to assist in the Church's work among the Hawaiian people but with the development of the public school system, that part of the work was relinquished.

### *Faith at Work Through the Years*

As one reads over the records of the Church and the reports of the several clergymen who have been located here, one is made to realize the difficulties which arise in a land where Nature is so fair, and that the life of the Church here has not been altogether a happy one. There have been times of great encouragement; and there have been other times when the religious indifference of the people was such that the rector in charge at the time has given up. Yet during all the years of this church's existence, it has continued to live; and it has been able to grow to assume the status of an independent parish—one of the three here in the District of Honolulu. This naturally shows that we can have faith that the Heavenly Father has a purpose for the Church's continuance here.

### *New Church Building*

Furthermore, when the little church-building which the first missionary had erected came to be considered too old and unsuited for worship, the people were so interested in the welfare of this church that they moved the old building back on the property where it now stands serving for the Church School and for the social gatherings of the parish. To take its place, they erected a beautiful re-enforced concrete structure with some really fine stained glass memorial windows and koa wood sanctuary and chancel furniture.

Since the present rector has been here—now about three years—whereas there have been moments of discouragement, there also have been times when he has felt a great depth of interest on the part of his people for the Church and all that it stands for. A growing Church School is always encouraging for it gives promise for the future. Confirmation classes—not large but steadily increasing also give hope; and there are other signs which seem to show that there are possibilities for this Church of the Good Shepherd which may become realities "if we faint not."

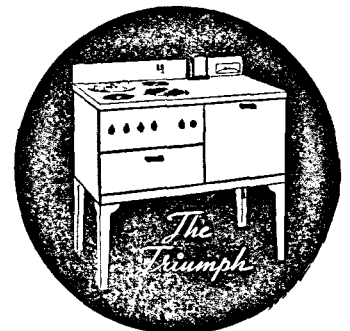
The makeup of the parish is varied—Hawaiian, Caucasian, Oriental, and the mixture of races which is bound to exist in these islands; but, on the whole, they all worship and work happily together in accordance with the Christian teaching of the Kingdom of God.

## ST. JOHN'S CHURCH, KULA

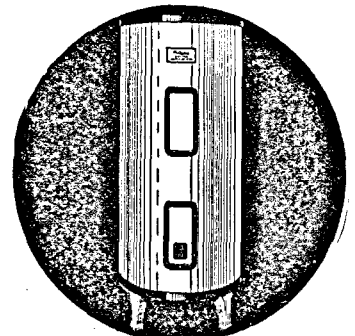
### *Chinese on a Mountain Side*

The raising of sugar cane and of pine-apples may make up a large part of the agricultural interests of this fair Island of Maui, but not all of them. The western slope of that volcanic mountain mass of Haleakala which makes up the eastern part of the island, has been for years the lodestone for those interested in the growing of corn, and other vegetables which find their way into the markets of not only this island but also of Honolulu. Quite a number of Chinese were early attracted to the District of Kula which makes up a large part of this same western slope, bringing their families with them. It was not long after their settling on their little farms that they sought to have a school where their children might study in the language of their mother country. In spite of the fact that many

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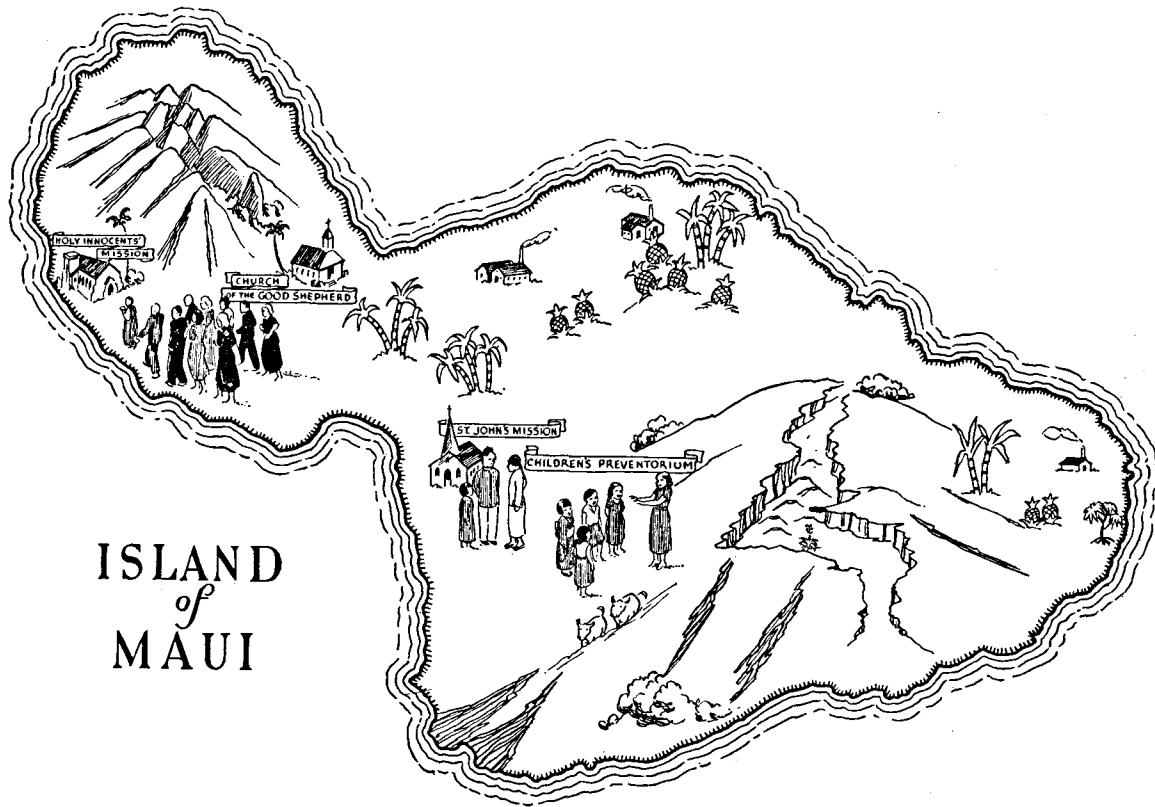
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## ISLAND of MAUI

of them were non-Christian, the man whom they called upon to be the teacher was an ardent Christian, having been trained for the ministry in the Basle Mission in Canton, China.

### *A Beloved Pioneer*

It was not so very many years before his influence was being felt so that, in November of 1900, the Bishop of the Anglican Church in the Hawaiian Islands visited the hillside school for Baptism and for the setting apart of the teacher—the Rev. Shim Yin Chin—as lay-reader. During the years which followed, the results of his work became crystallized into a little mission church for the Chinese, and he was ordained and made priest in charge. Up until his death some fifteen years ago, he carried on the shepherding of his fellow-countrymen in a wonderful way so that many of the Chinese who still live on the mountain side as well as many others who have moved down into the towns, not only on Maui but also on the other islands, may “rise up and call him ‘blessed.’”

### *A Priestess of the Kingdom*

A few years after the death of the Rev. Shim Yin Chin, his widow and a daughter returned and they have carried on the work, travelling on foot up and down the side of the mountain, visiting in the homes, keeping the church open, and giving religious instruction to not only the women and children but also to the men. The Mission comes under the charge of the rector of the Church of the Good Shepherd in Wailuku, some twenty-five miles away, and it is his duty,

yes, and privilege to go there every other Sunday afternoon for the services of the Church. It is a privilege for he always finds the little church well filled with women and children, and a goodly number of men, eager to share in the Prayer Book services and to hear the Word of God.

From time to time, some one who has moved away from the Kula home returns, bringing a baby for Baptism in the church where he, or she, had been baptised; or wanting to receive the Holy Communion at the altar where the family had worshipped in years gone by.

The Chinese families are growing less in number on the mountain side. The young people move towards the towns and cities of the Islands. But the Church is reaching out to the others who are moving in to take their places so that one sees not only the Chinese but also the Japanese, the Hawaiian, the Portuguese, and other racial influences, in the faces before him as he stands in the chancel to lead them in their worship.

### THE KULA PREVENTORIUM

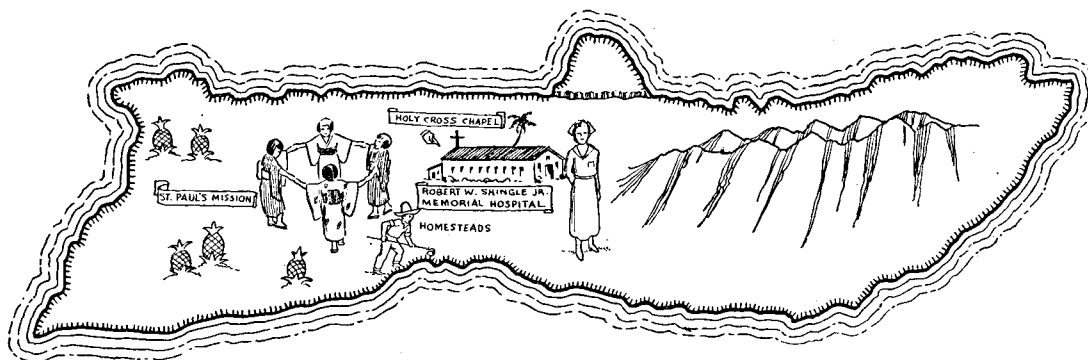
#### *Ministering to Little Children*

The priest's work is not finished when he stands at the door of St. John's Church in Kula to bid the worshippers “God speed” as they file out after the service. A few minutes later, he is in his car again for a very short drive up to the Kula Preventorium for a service with the children there.

This institution is a part of the Sanitarium for tubercular patients which

comes under the jurisdiction of the County of Maui and which is the foremost institution of its kind in the Islands, being located in the invigorating climate which envelopes the upper areas of the mountain. The Preventorium is particularly devoted to the building up of undernourished children. Here we—for Mrs. Howe usually accompanies the rector on these Kula Sundays—find waiting for us some fifty children—boys and girls of ages ranging from six to ten or eleven years—with their happy welcoming “Good afternoon, Rev. Howe” and “Good afternoon, Mrs. Howe”. The service is very informal with plenty of children's hymns; and oh, how they can learn new ones and how they can sing! The religious backgrounds are many—non-Christian as well as Christian—but that makes no difference in the way the children join in the singing, the reciting of some of the Psalms, and in repeating the Lord's Prayer and one or two simple children's prayers which have been taught them; and in the addresses, glimpses of the greatness of God and of the love of Jesus are given them along with the thoughts of living clean, upright lives.

The service is not a very long one but it is always a happy one both for the children and the leader so that the latter hears in one way or another of how much they look forward to his coming, and so that he feels refreshed as he leaves them, in spite of all the other services he has already held on that day, in his own parish church in Wailuku and at St. John's Church in Kula.



## ISLAND of MOLOKAI

### MOLOKAI—HOME OF REAL HAWAIIANS

If you wish to see a group of fine spirited Hawaiians take a plane and fly over to Molokai. In the center of the island is a homestead development with ten acre tracts cultivated by the original people of Hawaii. The cottages are flower covered. The people will greet you with the courtesy and poise, graciousness and naturalness of those through whose natures runs the blood of kings. Right in the center of this center stands the Church Hospital, a refuge for the

people, and recognized as so important by the authorities that County support and neighboring Ranch support is given to it. And right in the center of the Hospital is the Chapel of the Holy Cross.

#### *Not a Leper Island*

Look at the outline map and you will see just above the head of the pictured nurse a triangular jut of land extending into the ocean. That triangle is Kalau-papa, the leper colony. It is separated from the island by a pali (cliff) which descends thousands of feet in a sheer drop to the sea. No one is allowed to descend except by a permit from the

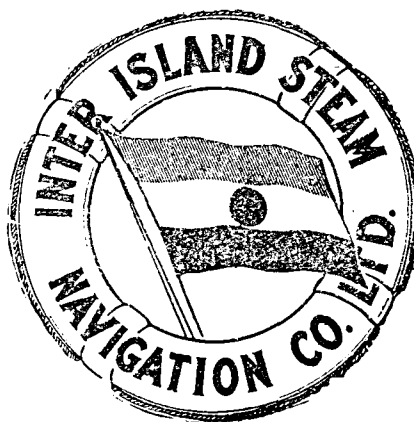
health authorities in Honolulu. Molokai is not a leper island, no matter how many times that wrong statement has been made.

#### *Among the Pineapples*

At the other end we find the slopes of the island one great field of "pines." It is the Libby, McNeill & Libby plantation. A Japanese office worker there is our lay-reader. He keeps together a Church School of scores of children and arranges for the gatherings of a congregation for the occasional visits of Priests from Oahu. They meet in a Moving Picture House to be sure, but we use many such places in Hawaii.

# SEE ALL OF HAWAII

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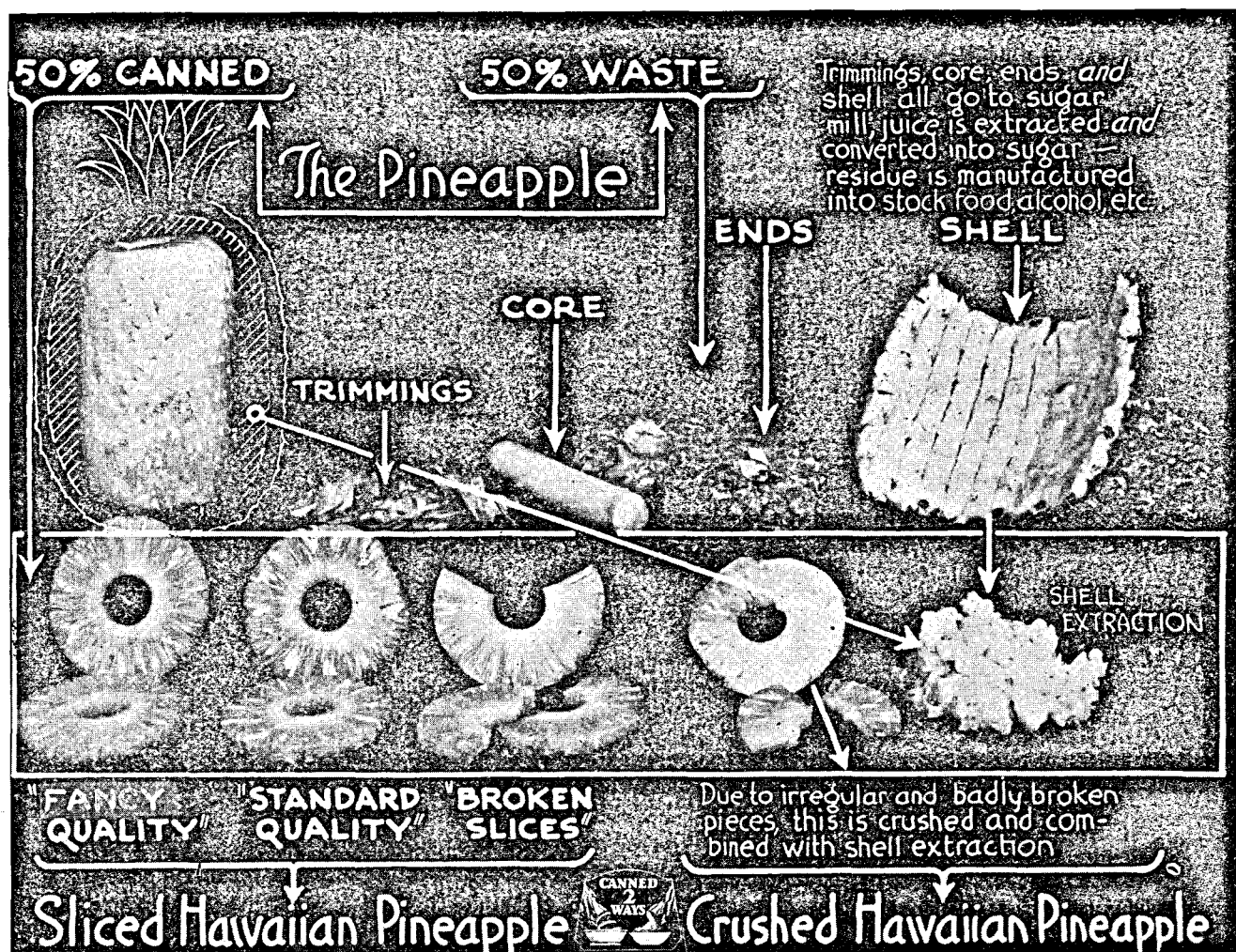
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apple contains notable amounts of iron and copper—recognized safeguards against nutritional anemia. And in addition to these important factors Canned Pineapple has numerous other important nutritional values.

The proper amount is two slices, or the equivalent as a Pineapple Cup of crushed or tidbits. Serve it this way for an appetizer or a dessert. Or eat Canned Pineapple in salads, with meats, or other main courses. Serve it at any meal of the day.

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## YOUNG PEOPLE'S CONFERENCE

By Gladys May Guilford

"Christ In The Modern World" was the topic for discussion at the seventh annual Episcopal young people's conference, September 1 to 3.

About 75 Episcopal young people including 30 Caucasian, 16 Chinese, 8 Japanese, 10 Korean, 9 Hawaiian and part Hawaiian students went into camp together at Camp Harold Erdman, Moku-leia, Oahu.

Their backgrounds, their arts and philosophies essentially different, these young people mingled together in perfect harmony and accord, tied by the bond of one common faith. Two days and a half in a beautiful and natural setting, and each individual learned more of the spirit of true joy and the purpose of life than weeks of theorizing in solitude could accomplish. A broad statement? . . . ask those who were there.

The conference was led by an efficient staff of clergy who were willing to explain technicalities of religion and show the deeper meaning of Christianity. Among those present were Bishop S. Harrington Littell, the Revs. Kenneth D. Perkins, dean of the conference; Canon Kenneth A. Bray, chaplain; P. T. Fukao, Y. Sang Mark, Joseph C. Mason, O. M. Bailey and Deaconess Sarah F. Swinbourne.

Harvey Freeland, guest speaker, in speaking of "Christ In Industry," stated that the social welfare of today is, in the main, motivated by the interests of big business rather than the Christian motive. As an example, however, of the Christian motive toward labor in Hawaii, he spoke of the work being done at the Oahu Sugar Company under the supervision of the manager, Ernest Greene. There plantation laborers in continuation schools, learn to adapt themselves to agricultural life and to use their leisure time. (See special article).

S. Harrington Littell, Jr., son of the Bishop and a student at Trinity college, Hartford, Conn., led the Sunday evening discussion on the "Christian Life of a College Student."

The recreational side of the conference included swimming, volleyball, football and fishing. Saturday was stunt night and as the cosmopolitan group gathered informally around the campfire there was no lack of laughter and good fellowship. Of particular joy were the hulas danced by Florence Chalmers and Leonore Todd

of Hilo. One group gave several humorous "take offs" on various members present.

Octopi and lobster were baked in true Hawaiian fashion and eaten with poi around the Sunday evening campfire.

The banner for the best spirit was awarded to the St. Andrew's cathedral senior group, among whom were Misses Martha Smallsreed, conference chairman, Mary Ella Hornung, Ruth Donald, Charlotte, Nancy and Jean Littell; Messrs. Claude Stone and S. Harrington Littell, Jr.

Churches represented were St. Andrew's cathedral, Holy Trinity, St. Peter's, St. Luke's, Epiphany, St. Mary's mission, St. Stephen's at Waialua and Holy Apostles, Hilo.

### CONTINUATION SCHOOLS IN HAWAII

By Harvey L. Freeland

Director of Vocational Education  
Territory of Hawaii

The establishment of the continuation school in Hawaii is the result of an effort on the part of the Department of Public Instruction to bring about a closer co-ordination of schools and industry, and to assist young men in personal and social adjustments which must take place as they leave school and enter productive employments.

Hawaii is confronted with the same population drift from rural areas to the city, that has been troubling the mainland for many years. In the Territory, and in the states, the causes for this migration are somewhat complex. They include, among others, the desire on the part of parents for more opportunities for education for their children. While this desire is very natural, it results in many persons leaving the plantations, where employment is available, for residence in Honolulu, where there is already a surplus of labor.

The first continuation school was established at Waipahu on the island of Oahu, two years ago by the Department with the co-operation of Mr. Ernest Greene, manager of the Oahu Sugar Company's plantation. New centers were opened at

Wailuku, Waikapu, Puunene, and Spreckelsville on Maui last year, and at Waialua and Aiea on Oahu this year.

### For Plantation Boys

In all of these plantation centers, those young men of ages from fourteen to twenty who have left school and entered upon employment, and who desire to continue their education, are released from employment for one-half day a week to attend school. Transportation to and from school is provided by the plantation. The continuation school has no set curriculum. Every boy receives some instruction in English, as this is a basic problem in the Territory. Beyond this, an effort is made to analyse each boy's problem and to give him the thing he needs most. The instruction may be a continuation of the work which the student was taking when he left school, or it may consist of instruction which will make the work done more intelligent, and the life in the plantation community richer and fuller.

### Learning to See Beauty

One of the Waipahu boys last year, in writing of his experience with the continuation school, said: "Before there were clouds, but now there are cumulus clouds. The beautiful Koolau was not in my sight, but now I can see its beauties everywhere. I had lived for eight years in my camp, and had never known that there were beauties around it, but since going to the continuation school I can see them." Another boy wrote: "I used to hate my camp but now I can see that there are a lot of interesting things in it." Chosei Oshiro, another Waipahu boy, in paraphrasing a well-known poem, wrote:

The following day I turned to hoe the cane,

But now to ballads the wild finch sung.  
Henceforth I hoed the dream in with the dung.

Planting new joys, imagination found me means.

At last my father loosed his tongue:  
"Well, boy, this school—what has it learned ye to know?"

I answered, "To hoe."

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Promoting a Richer Life

Besides the four hours a week of regularly organized instruction, the continuation schools issue monthly mimeographed papers as a part of their English program, they maintain student body organizations, promote and foster glee clubs, harmonica clubs, dramatics, hiking, and dancing clubs, and conduct inter-class athletic contests in basketball, volleyball, and ping pong.

It is hoped that continuation classes may be extended to all rural areas, that educational opportunities for the young man, and eventually the young woman who must go to work, may be somewhat equalized, and life made richer.

ST. JOHN'S-BY-THE-SEA

Situated on the beach at Kahaluu, Oahu, with the first Church service being held on the Feast of St. John, the Divine in 1930 is the Mission of St. John's-by-the-Sea. On that first day a group of Hawaiian people, who knew naught of the Church, gathered in an old galvanized iron building, used as a community meeting place. The furnishings consisted of a kitchen table and a few backless benches. Today the 61 communicants, *every one a convert to the Church*, and presented for confirmation by the priest in charge, still meet in the same building. There is, however, a distinct difference. A beautiful well appointed Altar, set in an alcove, choir stalls with a vested choir, two well trained Hawaiian lay readers, both converts, to assist the Priest, a Sunday School room built on the side of the building, regular celebrations of Holy Communion, benches with backs and kneeling benches, and the building painted silver on the inside. Services are held every Sunday and on special days. A mid-week Bible Class is held with an average attendance of over 20 and a congregation who know their Church, its teachings and services.

All this has come by and through the efforts of the people themselves led by a Priest who can only give part time to the work. They dream of the day, and are working for it, when they shall have a proper church building and, when there shall be a full time Priest who will minister to the needs of not only themselves but many others in the 45-mile stretch of country on windward Oahu. An earnest, praying, happy people, poor in this world's goods, mostly fishermen, but truly loving Christ and His Church stand with open hearts and loving Aloha saying to all others whom they can reach:

Onward then ye people,  
Join our happy throng  
Blend with ours your voices  
In the triumph song.

EPIPHANY SPONSORS  
PRE-VIEW

The delightful picture of "Little Women" comes to the Princess Theater in Honolulu early in October. The Pre-View of this picture is presented as a benefit for Epiphany Mission, Honolulu, on the evening of October 5th at 10 p.m. The Church people of the city are all interested in this Mission in the Kaimuki district and admire the courage of the Priest-in-charge, the Rev. Joseph C. Mason, and his people. A considerable sum will be forthcoming if the committee is instrumental in selling over half the house for the pre-view.

A PRIVATE LITTLE RAINBOW

St. Clement's Parish, Honolulu, has a Senior Warden born in Germany, a Junior Warden born in Scotland, Clerk born in England, a Treasurer born in Scotland (thank goodness, says the Parish): Vestrymen and vestrywomen with Hawaiian, Yankee and English ancestry; a full-blooded Hawaiian as leading soloist, a janitor born in Japan, a yard-boy born in the Philippine Islands; the Rector's baby is cared for by a Chinese girl, yet the Parish is called haole (white). It is a bit tinted like the rainbow Kingdom of God in Hawaii with the blood of All Nations.

BIRTHDAY THANK OFFERING

Here is one Church Fund that apparently has not learned of the depression. The Secretary of the Fund is forwarding to Bishop Littell as this goes to press a check for \$190, ten times greater than the offering made at the time of the last General Convention. Twenty thousand pennies given on their birthdays by Church children in Hawaii is not all this means. Scores of children who have come to the Altar with their gifts and have heard the prayer for them and received the blessing upon their lives is the great thing. The joy of giving to Christ and the Church has been theirs. The Church is helped and their lives enriched as they have learned that there is joy in giving and having a part in extending God's Kingdom here on earth.

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ACKNOWLEDGEMENTS

Acknowledgement is made here of Gifts and Subscriptions to the Hawaiian Church Chronicle from August 29 to September 20th. Where the amount if not mentioned, it is \$1.00.

Mrs. Minnie Churchill, \$2.00; Miss Marie von Holt; Mrs. Josephine Ellicott, \$3.00; Miss Maude I. Burrows; Mrs. Murray Stewart; The Priory, \$47.50; Mrs. Frederick W. Baker; Rev. Kenneth D. Perkins.

NEW MISSION AT KAILUA

St. Andrew's Cathedral Parish has inaugurated this month a Mission for residents and week-end visitors at Lanikai, Kailua, and Kalama, a beach resort district located 14 miles over the Pali from Honolulu. The Kailua School is being used, through the courtesy of the Department of Public Instruction, and the principal, Mr. Harry Hale. Every Sunday Holy Communion is celebrated at 7 a.m., and a Church School is held at 8 a.m. This schedule allows time for the priest in charge to return to Honolulu for the Parish Church School at 9:30 a.m.

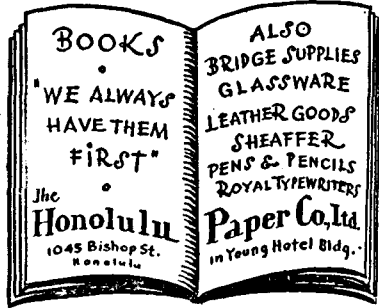
(This is so new that we did not get it on the map. Thus the Church advances and with no request for an appropriation. —Editor.)

Recent Confirmations

During the month before starting for General Convention, the Bishop visited Hawaii and Maui. There were confirmations at St. Augustine's, Kohala, Hawaii; at Wailuku, Maui, and Lahaina, Maui, and at St. Clement's and St. Mary's, Honolulu.

Service at Schofield

The first official attendance at the service at Post Chapel, Schofield Barracks, of Major General Dorey, since his arrival, took place on September 2nd. The Bishop preached and celebrated Holy Communion, assisted by Chaplain Albert H. Stone, Headmaster of Iolani School. There were 86 communicants. The choir sang the service beautifully. Major Cyrus



Wood was the organist. During the following week four persons were baptized.

*Mr. John Littell Tells Friendly  
Friday About Mexico*

Regardless of whatever else takes a vacation in summer, the Friendly Friday keeps right on, and each week gathers its usual group of Honolulu ladies, with out-of-town visitors, who are thus brought into friendly touch with other Church people. Mrs. Arthur Withington provides interesting programs for a part of the four-hour period the friends are together. On August 30th, Mr. John S. Littell, American Consul in Mexico City, was the speaker. He described present-day life in Mexico, with its political, social, religious, and educational problems, and answered a fusillade of questions concerning Mexican art, music, folklore, and international relations. He told also about Bishop Salinas, our first Mexican Bishop, and of the splendid work of the Hooker School for Girls, the diocesan school.

*Our Hawaiian Exhibit  
At General Convention*

We have mentioned the striking exhibit prepared by the Rev. C. Fletcher Howe, of Wailuku, and shown at the Provincial Synod at La Jolla, California, in May. Mr. Howe has enlarged that exhibit, doubling its size, until we shall need forty feet of wall space for it in the Hall at General Convention, Atlantic City, where the work of this Missionary Diocese will be pictured and described. In addition, two enlarged numbers of the Hawaiian Church Chronicle, copies of leaflets about St. Mary's Home, "The Hawaiian Islands Today", and catalogues of the Priory and Iolani School, with a profusion of leis, will be spread out on long tables, near Mr. Howe's colorful picture exhibit.

*Captain Oliphant Moves to Paauilo*

After two active years assisting Archdeacon Willey in the widespread work which radiates from All Saints' Church, Kapaa, Captain John Oliphant has been transferred to the Church Army Headquarters at Paauilo, on the Island of Hawaii. Captain Benson rejoices in the arrival of assistance in the many communities and camps along the Hamakua Coast, where he and Mrs. Benson have carried on vigorously, but under a real strain since Captain Bramwell's return to England under doctor's orders.

*Rev. Leon Harris at St. Elizabeth's*

During Canon Kieb's absence at General Convention, the Rev. Leon Harris, Instructor at Iolani School, is in charge of the services at St. Elizabeth's Chinese Mission, Honolulu.

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	\$1,350.00	\$350.00	\$175.00	\$ 34.40
St. Andrew's Haw'n Congregation..	400.00	349.85	52.50	52.50	.....
St. Peter's (Chinese), Honolulu.....	660.00	300.00	29.25	29.25	.....
St. Clement's, Honolulu.....	400.00	373.20	52.50	39.38	12.40
St. Elizabeth's (Chinese), Honolulu	350.00	200.00	29.25	.....	.....
Epiphany, Honolulu.....	160.00	62.05	17.50	.....	3.90
St. Mary's Mission.....	125.00	90.22	11.75	11.75	.....
St. Mark's Mission.....	50.00	50.00	6.00	6.00	1.07
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	.....	28.73
Holy Innocents', Lahaina.....	150.00	150.08	17.50	17.50	6.31
St. John's, Kula, Maui.....	35.00	35.94	7.00	7.00	5.28
Holy Apostles', Hilo.....	150.00	87.90	22.25	.....	7.20
St. Augustine's, Kohala.....	175.00	134.90	11.75	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	113.71	6.00	6.00	1.25
St. James', Kamuela, Hawaii.....	60.00	20.30	6.00	6.00	1.50
St. Columba's, Paauilo.....	150.00	55.00	11.75	.....	2.00
Christ Church, Kona, Hawaii.....	280.00	80.10	29.75	.....	.....
St. James', Papaaloa, Hawaii.....	150.00	75.00	11.75	11.75	.....
All Saints', Kapaa, Kauai.....	250.00	150.00	25.00	20.00	12.04
West Kauai Missions, Kekaha.....	60.00	10.16	6.00	6.00	2.00
Emmanuel Mission, Elelee, Kauai..	25.00	2.96	6.00	2.00	2.00
St. Alban's, Iolani School.....	175.00	133.70	11.75	.....	5.00
Good Samaritan, Honolulu.....	20.00	20.00	2.00	2.00	3.83
Hon. Br. Woman's Auxiliary.....	.....	169.80	.....	.....	.....
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	35.00	.....	.....	.....
St. Andrew's Priory, Honolulu.....	200.00	201.51	.....	.....	.....
Leilehua Sunday School.....	75.00	51.30	.....	.....	.....
Young People's Service League.....	25.00	.....	.....	.....	.....
Moanalua Sunday School.....	10.00	8.33	2.00	.....	.....
To September 24, 1934.	\$ 7,025.00	\$4,706.26	\$795.25	\$413.88	\$137.91

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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