

Hawaiian Church Chronicle

"For Christ and His Church"

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

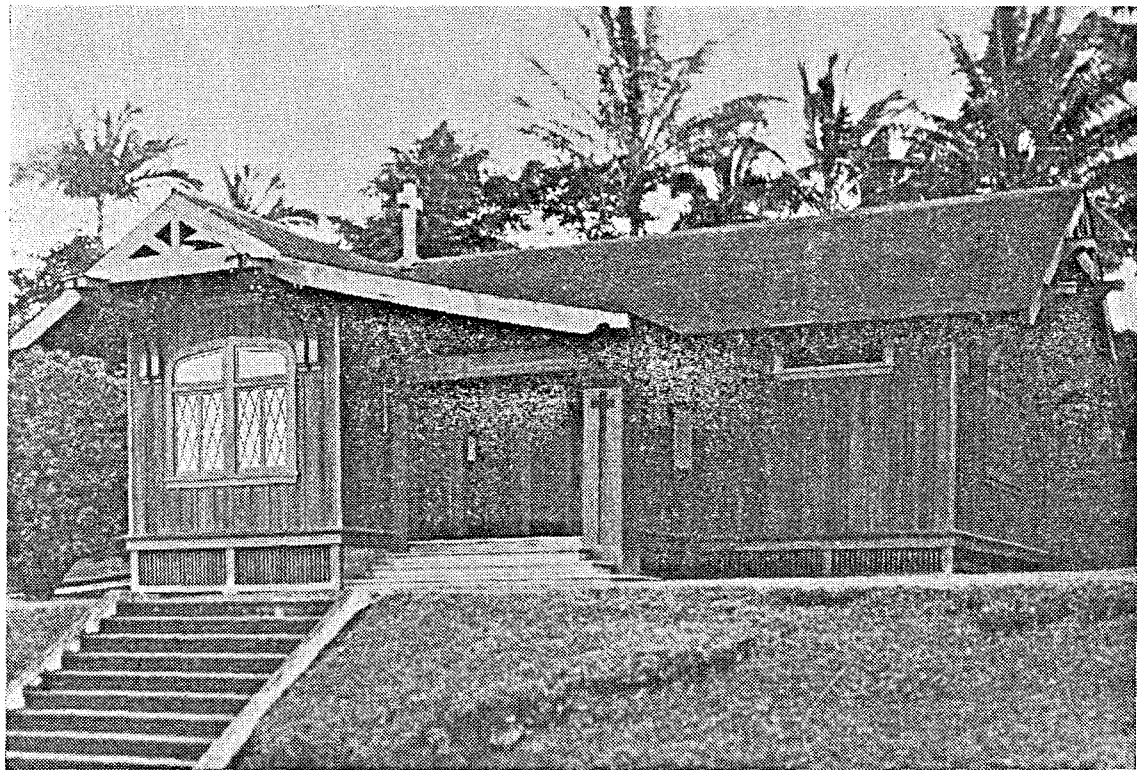
THE REV. E. TANNER BROWN, *Associate Editor*

Entered as second-class matter February 14, 1908, at the post office at Honolulu, Hawaii, under the Act of March 3, 1879.

VOL. XXV.

HONOLULU, HAWAII, MARCH, 1935

No. 1



ST. JAMES' CHAPEL, PAPAALOA, HAWAII

Clergy List

MISSIONARY DISTRICT OF HONOLULU

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Emma Square, Honolulu. 1930

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The Rev. Canon James F. Kieb, D.D., St.
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The Ven. Archdeacon Henry A. Willey, All
Saints, Kapaa, Kauai. 1924

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Parochial, Honolulu. 1924

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

The Rev. Y. Sang Mark, St. Peter's, Hono-
lulu. 1928

The Rev. Noah K. Cho, St. Luke's, Hono-
lulu. 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.,
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The Rev. J. C. Mason, Epiphany, Honolulu.
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The Rev. C. F. Howe, B.D., Church of
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The Rev. O. M. Bailey, Mus. B., B.D., St.
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The Rev. Albert H. Stone, M.A., Iolani
School, Honolulu. 1932

The Rev. Edgar W. Henshaw, St. John's-
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The Rev. Kenneth D. Perkins, B.A., B.D.,
St. Andrew's Cathedral Parish, Hono-
lulu. 1932

The Rev. Canon Kenneth A. Bray, B.A.,
B.D., Hawaiian Congregation, St. An-
drew's Cathedral and St. Mark's, Hono-
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The Rev. Leon P. Harris, B.A., B.D., Iolani
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DEACONESSES

DEACONESS SARAH F. SWINBOURNE, St.
Stephen's, Waialua, Oahu. 1925

DEACONESS ELEANOR P. SMITH, St.
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DEACONESS MARY POTTER, B.S., M.A.,
Deaconess-at-Large

CHURCH ARMY EVANGELISTS

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FIFTH ANNIVERSARY OF

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Supplement to "The Hawaiian Church Chronicle", March, 1935

MISSIONARY DISTRICT OF HONOLULU

THANKSGIVINGS AND INTERCESSIONS LENT, 1935

THANKSGIVINGS

1. For God's mercies freely bestowed on the whole Church, and for the power of the love of Christ which has drawn the hearts of many to deeper loyalty and service.
2. For the countless sacrificial acts of giving and service done by men and women all the world over, enriching the Church with spiritual power.
3. For the abundant signs of God's abiding love and power in the Church shown in the spiritual advance made in many parts of the Mission field during the past year of difficulty and hardship.
4. For the personal response of men and women of all races to the love of Christ, and for the faithful service of those who preach Christ and of all who bear silent witness to Him in their lives.
5. For the unity of spirit in purpose and action in our Diocesan Convocation; for the inspiration of the services and meetings.
6. For blessings and encouragements in Church work in these Islands, especially: the successful meeting of all financial obligations to the General Church, as well as to the diocese; the visit of Miss Anderson; and many gifts to the Shingle Memorial Hospital on the island of Molokai.
7. For many encouragements in the work and effectiveness of our Church boarding and day schools, particularly Iolani and the Priory.

INTERCESSIONS

1. For all who confess God; for all newly-made Christians; for all who witness for Christ in their lives; and for all who do Him service.
2. For the outpouring of God's power upon the Church by the restoration of the visible unity in life and action of "all who profess and call themselves Christians".
3. For the President and Congress of the United States; for the Governor and Legislature of this Territory: "that all things may be ordered and settled by their endeavors on the best and surest foundations".
4. For a good Lent throughout the diocese.
5. For all who are preparing for Confirmation.
6. For the work among young people.
7. For the Church Hospital on Molokai: for doctors, nurses, and patients.
8. For all who are sick in body or mind.
9. For a new dormitory at Iolani School.
10. That we may have vision to see the victories of the Cross in all lands in every race, and that through fellowship with the Church Universal in devotion and zeal we may share its unquenchable faith in the ultimate triumph of God's Kingdom on earth.

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The Jury was so impressed that each member came forward with a wooden present for the Wooden Anniversary, even a rolling pin being among the gifts.

CALENDAR

- March 13, 15, 16—Ember Days
- March 17—Second Sunday in Lent
- March 24—Third Sunday in Lent
- March 25—The Annunciation
- March 31—Fourth Sunday in Lent
- April 7—Fifth Sunday in Lent

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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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FIFTH ANNIVERSARY OF BISHOP LITTELL

February 27th Remembered in
Special Services

Throughout the Diocese the various parishes and missions held special services in grateful remembrance for the five years of the Episcopate of the Rt. Rev. S. Harrington Littell in Honolulu and with prayers for him as he continues as Bishop of this Missionary Jurisdiction.

It was the way he wished it celebrated and so from scores of altars was offered the Eucharistic thanksgiving and special intercessions for the individual and for the diocese in its manifold activities as part of the Kingdom of our God.

Staff Meeting Intercessions

At the Staff meeting on the evening of the 28th several of the clergy took charge for a few moments and asked the members to join in intercessions for the Bishop as Shepherd, Teacher and Administrator and thanksgiving for the Episcopate in the world and in the diocese. It was a real moment, full of genuine feeling and helpful to the members of the working staff in the city.

And then in a lighter vein the meeting was taken in charge by some who felt that these past five years had brought forth questions which should be cleared up by a jury trial.

Episcopal Trial by Jury

A Judge appeared who was so awesome in his robes and wig of a Justice that the Bishop was entirely subdued as he took the assigned seat beside the Bench. (This was the Wooden Anniversary and may have affected the heads of the perpetrators.)

A Defending Attorney was appointed "without any chance of having a fee and probably getting a cut in that."

The first charge was brought by the Dean's Vicar—(we have heaps of Vicars running around now and the Dean might as well have one too)—who had seen strange sights around the Cathedral grounds and heard the sound of clinking. He feared the Bishop was conserving tin and violating the NRA. The defense for this was simple, it being pointed out that the sound came from the tin pence boxes which the Bishop was not trying to conserve but spread broadcast.

Next came a resident of Emma Square living next to the Episcopal Mansion,

who complained of the constant noise of music and singing emanating from the Bishop's House. The Counsel for the Defense advised this resident to be patient and remember that there must be singing in the house if Mrs. Littell was to present lectures on "The Music of the Christian Church."

It is very serious when the head of the Temperance League of Hawaii with intemperate language will bring before the bar of justice the charge of "neglect of the sick." The Defense pointed out that the Bishop's Five Year Plan in Health had produced the Hospital on Molokai with real community results and the Judge emphasized this telling point with reminding the Jury that the ambassadorial representative of the Bishop, the Missionary-at-large, had visited 3942 hospitals on Oahu during the past year alone.

A gentle Sister of the Transfiguration protested against the militaristic spirit in the Diocese but was reminded by the Defense that the Captains of the Church Army represented peace in its finest form.

It was left for a teacher at Iolani to protest that when he wished a good Sunday night supper at the Bishop's House he found, upon calling at 5:30 p. m., that the Bishop was upon another Island: "therefore," says he, "do we have a Bishop of Honolulu or a Bishop from Honolulu." The Counsel with saccharine tears in his voice, (we must boost for sugar in Hawaii), urged the jury not to be selfish but rejoice that the Bishop is from Honolulu, carrying cheer and enthusiasm to all the lonely places on all the Islands.

The Judge was so affected that he wept. In summing up the case his Honor was masterly. His references to the Carrol and Alice Shaw Library showed a deep knowledge of the law and the way he used the case of "The Porpoise and Alice" revealed that it had intimate relation to the "Poipous" of the Bishop. The Jury was carried away by the presentation and concurred in the sentence, "Twenty Five More Years of Continuous Labor in the Islands Without Any Commutation for Good Behaviour." It was the most popular decision ever rendered by the Court.

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A VALUABLE HISTORICAL GIFT TO THE DIOCESE

Through the generosity of the Honorable and Mrs. Frederick W. Cowan of Toronto, the diocese has received a copy of the large engraving showing the assemblage of great dignitaries of the Church and of the nations gathered in Westminster Abbey for the Thanksgiving Service commemorating the fiftieth anniversary of the accession of Queen Victoria to the throne. In this picture can be clearly recognized the representative rulers of the world, among whom the Queen of Hawaii, Kapiolani, and the Princess Liliuokalani stand out conspicuously in the choir of the Abbey.

With the engraving, the donors gave also to the diocese the copy of a memorial volume presented by Queen Victoria to Queen Kapiolani. This book, inscribed with the insignia of the Queen of England, contains full records of the particular features of interest connected with the Jubilee Celebration. There is a long list of royal personages and other official representatives of the nations of the world, who were the Queen's guests. There is the detailed program of events day by day during the Jubilee period. There is a full description of each official gift presented to the Queen by each nation. There is the order of procession from Buckingham Palace to the Abbey on that great day, June 21, 1887, and there are plans and charts of the seating arrangements at banquets and other public occasions, especially a key to the distinguished assembly in Westminster Abbey.

This rare book and the large engraving were in the possession of Princess Elizabeth Kalaniana'ole, the last of the royal line of Hawaii, who died three years ago. They were bought from her estate by Mr. and Mrs. Cowan, who are guests at the Royal Hawaiian Hotel, and presented to the Bishop on the fifth anniversary of his consecration. The gift is one more reminder of the intimate association between the royal house of Hawaii and the Church of England, whose missionaries came to the Islands in 1862, at the invitation of Queen Emma.

The one thing that really matters is the Gospel of Christ, that those who have it shall live it, and those who have it not shall receive it.—William Temple, Archbishop of York.

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CAN THE CHURCH STOP WAR?

By Harry Emerson Fosdick

World Peace a Cooperative Undertaking

The Church alone cannot stop war, even if the Church in spirit were fitted for the task, for the same reason that America alone cannot stop war, nor any other single unit in this complex world situation. The achievement of world peace and the ending of war is a cooperative, international undertaking. If war is to be stopped, it will be because the world as a whole has determined to stop it together.

Individualism in the peace movement, by itself, means the defeat of the movement. This achievement of international security on a basis of peace instead of war is the most stupendous undertaking in social engineering that mankind has ever put its hands to. . . . We, as a race, face our fate together. If we are going to have war, we are going to have it together. If we are going to have peace, we are going to have it together.

So if you ask me what aspect of the peace movement I am primarily interested in, I answer without hesitation: the messy, difficult, baffling, disillusioning, but absolutely indispensable task of building world organizations that represent security on a basis of peace, notably the League of Nations, the World Court, and the implementing through disarmament treaties of the Kellogg-Briand Pact.

Without the Church We Cannot Stop War

If someone says then, "How can the Church stop war?" I say quite candidly that I am not certain the Church can stop war; but what I am sure of is that *without* the Church we cannot stop war. If we cannot align the Christians of the churches in favor of peace, we cannot align the rest of the world.

In particular, the churches of America have a weighty responsibility and opportunity. For what nation is it that is out of the League of Nations? The United States. What nation is holding back from the World Court with a fearful reluctance that is nothing less than a public disgrace? The United States. What nation is it that has passed a tariff bill erecting new barriers to make even more difficult its own and the world's economic situation—a bill that seems to

me one of the most stupid and vicious ever passed? The United States. What nation is it that in 1890 paid for its army \$36,500,000 and in 1931 appropriated for its army \$351,000,000; that spent on its navy, in 1890, \$21,000,000 and appropriated for its navy, in 1931, over \$380,000,000? It is the United States. And, this year vastly more.

The Church Can Educate

In the *first* place, I have hope that the Church may serve the interests of peace as an educational agency. Many people today habitually speak of the Church as though it were negligible; but I note that whenever a great public cause wants to get the ear of the nation it always tries to get its hands on the Church. There is nothing that the militaristic elements in this country would like better than to capture the Church just as they are trying to do in the case of the schools. The churches are not so unimportant as they are sometimes made out to be. They reach too many millions of people to be negligible.

Militaristic Nationalism

In the *second* place, it seems clear that we can expect on the part of Christians in general and of forward-looking ministers in particular a new clarity of recognition that the very gospel which they preach is at stake in the peace movement. My deep conviction is that the greatest single rival Christianity has on earth today is a narrow, militaristic nationalism. The real conflict is not Christianity against Buddhism, Christianity against Islam, Christianity against Confucianism; it is Christianity against a narrow, nationalistic militarism.

The three items in the dogma of militaristic nationalism are: first, that each nation is a sovereign unit, acknowledging no control beyond its independent will. If it serves the interests of a nation to fight, that nation is free to make war

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A MESSAGE TO THE CHURCH

Good News from the Presiding Bishop and the President of the National Council

What seemed impossible a short time ago has been accomplished. The National Council is able to announce that the budget is balanced on the basis of the emergency schedule prepared by General Convention. A threatened deficit of large amount has been turned into a small balance on the right side through the loyal and generous response from friends of the missionary work of the Church. To these as to many dioceses and parishes grateful acknowledgement is made.

The first fruits of this successful result were to be seen at once in the three-day meeting of the National Council just completed. Instead of struggling with a deficit, allocating another cut and hurriedly planning a supplementary appeal, the members of the council were able to give their attention to the work itself, and to enter upon their constructive task of directing the Church's activities. To these projects they turned with glad and serious deliberation.

The important work of restoration still lies ahead. The council recognizes the fact that the emergency schedule is the least that should be done. But it marks a turning point from which the Church can go forward. The retreat is stopped and the advance will follow.

It is the desire of the council to share this encouraging news with the whole Church. Its officers make the announcement with the joy of those who bring good tidings. "The night is far spent: the day is at hand."

Lent with its spiritual calls can be welcomed with a full sense of the blessings that the season brings. The discipline of our souls, the more complete knowledge of God through Christ, the deepening of our communion with Him will strengthen us to meet without fear the opportunities which are ours as a Christian people—as a Church. Let us thank God and take courage.

because it is a sovereign unit competing with other sovereign units and ready at any time to battle for its supremacy.

The second item in the dogma of militaristic nationalism is that each sovereign unit within its own borders has an almost absolute authority over its citizens. We as citizens must be ready at any time to sacrifice to the national will our lives, our fortunes, our sons and daughters, and our opinions. Especially in war time, the nation will conscript our money, our business, our food, our families, our consciences.

The third item in the dogma of militaristic nationalism is that in some regard congenial to its pride each nation is supreme . . . If there were time, one could trace the history of that dogma and unravel the strands that have been braided in its development. As we know it now, it came from the eighteenth century onward. But that it is dominant in our day who can doubt?

on this time as an era of nationalism, just as we look back upon an earlier time as the era of feudalism; and they will recognize, even if we do not, that Christianity's most crucial conflict was with the sinister meanings of this dogma. For if this dogma of militaristic nationalism wins the field, the consequence is inevitable that ever and again this nation will conscript its Christians, and that nation will conscript its Christians, and the two nations will hurl their Christians at each other's throats, and those Christians will sink each other's ships, starve each other's children, slaughter each other's women, poison each other with gas, and slay each other with pestilence. Can any man suppose that there is any such thing as accommodation or compromise between the dogma of nationalistic militarism and the spirit of Christ?

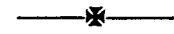
Loyalty to Christ and Country
There are few tragedies in a man's

life more difficult to bear than a conflict between two great loyalties—love of country and love of Christ. If it be possible, let this cup pass from me. I am a patriot. I love this country. From the earliest days, in Massachusetts, my forebears have wrought their lives into her life. I am a patriot, and I am a Christian; I have sworn allegiance to Jesus Christ. I should love to be both. But, if my nation forces me to choose, then I will be Christian. And because I see that if the war system lasts, my nation will be compelled to force me to choose, there is nothing I care more for than the ending of the war system.

Witness of a Soldier

I call to witness on this point a great soldier. Listen to him. "The business of the churches is to make my business impossible." Who said that—a pacifist, a disloyal man? No. Field Marshal Haig, with the straightforward candor of a soldier saying what he thinks: "It is the business of the churches to make my business impossible."

So may God help!



Dornakal Has 36,475 Communicants

Dornakal—Dornakal, the South India diocese where the American missionaries, the Rev. and Mrs. George Shriver, are working, now has 36,475 communicants. There are 144,998 baptized persons, 13,172 baptized within a year. One column in the diocesan report which never appears in American Church statistics is headed "Able to Read." Of the 180,000 members, 35,421 are able to read.



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EXTRACTS FROM JOURNALS
AND LETTERS OF
BISHOP STALEY

Edited by his daughter
Dr. Mildred E. Staley

1865. *Honolulu*

"The Queen, Emma, keeps sacred the anniversary of her confirmation every year, spending it quietly in prayer and worship in the Church. 'O si sic omnes' . . . The foreign population has been largely left unprovided for, not only in Honolulu, but elsewhere. For instance, on this island I visited last year Waimea, where are great grassy plains with 13,000 head of cattle, besides sheep—a busy place . . . I preached in one of the farm-houses to a large congregation, mostly American and English. There are many children, no Sunday Schools or ministrations, except an R. C. priest is sometimes called in to baptize children. They have now promised to meet every Sunday evening, and worship God together. These dear people promised to devote one month's wages a year, if I will send them a priest, who could also help them to train and educate their children. Many of them are as yet unbaptized. From Hilo where are five to six thousand foreigners, comes the same offer and request. But where are the men to send, and the travel fares?"

1865. *Honolulu*

Bishop Staley to the Lay Council in England.

"Queen Emma will arrive in England next May, and I know will be hospitably welcomed. The Queen is a true nursing mother of the Church, ever spending her strength and limited means in doing good. The first thing she did on receiving her annuity from the Legislature was to pledge \$500 of it as her annual contribution to the Church. The King, her brother, gives us \$1,000 per annum, and the foreign congregations contribute an equal amount. For the rest we are entirely dependent on the S. P. G. London, and English friends . . . I myself have only been allotted three hundred pounds (\$1,200) ever since my arrival in 1862, less than \$50 a month, which just covers travelling expenses and visiting around the diocese. I feel therefore that unless our Church in America can help with expenses of some American clergy for ministering to the foreign population,

largely American, I cannot meet their need. Moreover, I look with apprehension to the future, and feel that this Mission should be put on a less precarious basis."

*Letter from Bishop Staley
from New York*

January 1866

"I have been to St. Elizabeth's, New Jersey, for Epiphany Day. We had a wonderful Feast of Lights in the Church; 250 candles on and around the altar, and a most beautiful and devotional service. Then the following Sunday, I preached for the Mission at St. Luke's, New York, where there was the same Feast of Lights, with 250 candles, their significance well-understood, evidently a well-instructed congregation. On my return to Honolulu, I hope to establish a service on the same lines to mark the day more devotionally."

*Bishop Staley's Letter to an
American Church Paper*

April 1867.


"Since my return to the Islands, we have considerable accession of Americans to our Church . . . Last year, acting on the advice of some of my friends in the U. S. A., and depending on some financial help coming from there, I appointed two more American clergy, one the Rev. R. V. Post as pastor to the foreign com-

munity. Out of my nine clergy, four are now Americans, The Rev. J. Warren is at St. Alban's School; the Rev. P. Gallagher, and the Rev. G. B. Whipple, brother of the Bishop of Minnesota, are for missionary work. Two of these four are entirely supported by S. P. G. London; the others I have to provide for locally, and from other English funds sent by friends. But is it not time that the American clergy, doing Christ's work in these Islands, were relieved from the reproach of having to depend on the alms of English Christians for the necessities of life? I write thus, hoping to stir up the friends of this mission in the U. S. A., to do their part in the procuring of funds."



The Presiding Bishop of the Church has been relieved of his man-killing task, as Convention elected Bishop Cook as President of the National Council, thus relieving the Presiding Bishop of the arduous executive duties.

The Convention voted in favor of April 8 as a fixed date for Easter, as proposed in a reform calendar for 12 months of equal parts. Many communions have endorsed this move and it goes back to the League of Nations whence the idea has been initiated.



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HERE AND THERE IN THE DIOCESE

Thanks for Christmas Cards

In response to the Bishop's request for Christmas cards, many cards have come from near and far. The Bishop desires to express his thanks on behalf of the small missions which are putting the cards to use, as well as for himself. Religious pictures of any kind can be used in almost any quantity, in plantation camps as well as in the homes of our people.

Sympathy for Mrs. Shannon Walker

The many friends of Mrs. Shannon Walker in the Islands, not least those in our own Church, are sympathizing with her and her family in the sudden death on February 28th of her father, Dr. Roberts, who has served in the army for many years and was on the eve of his retirement. Both Dr. and Mrs. Roberts only returned to the Islands in December from the mainland, and have been visiting Mr. and Mrs. Walker at Kealakekua.

A Thoughtful Gift

Among the many visitors in Honolulu during the winter season is a gentleman well known in Church and State, who has shown a keen interest in the Church life and work of this diocese. He seemed specially interested in the fact that so much of our work is in small rural communities on islands other than Oahu; and he saw the impossibility of our scattered workers coming into contact and fellowship with the main body of Church workers, except at rare intervals. This situation led him to offer a generous sum to the Bishop to help supply the clergy with Church literature, books and magazines, which will equip them better for their work and keep them in touch with the larger life of the Church. Our staff of Church leaders is grateful to this generous visitor, who prefers to remain anonymous.

Sale of Diocesan Mortgage Bonds

Average sales of these bonds so far this year have amounted to \$500 monthly. \$20,300, in \$100, \$500 and \$1000 sums, remain to be sold by the Corporation of the Church in this Diocese. The bonds yield 4% interest, and are due on January 2nd, 1954, redeemable on July 2nd, 1939. It is important that the entire issue (\$73,000) be disposed of without delay; and we are glad to report that nearly three-fourths of the amount has been invested. Mr. T. J. Hollander, Treasurer, Bishop's Office, Queen Emma Square, Honolulu, T. H., has charge of this bond sale.

THE PARTNERSHIP PRINCIPLE AS ADOPTED BY GENERAL CONVENTION

This time of trial is insistently calling for the consolidation of the Church's ranks and a deepened consciousness of its essential solidarity. At our peril we become insular and parochial. Our only security lies in co-operation and partnership, and in no field is this more indispensable than in the wide field of the Church's missionary endeavor.

We recognize the need of conserving parochial and diocesan interests, but we hold that to conserve them without a consistent and generous regard for the broader areas of the Church's missionary work is to fail in fulfilling the command of Christ. We steadfastly hold to the conviction that a Church restricted in vision is a Church spiritually impoverished and threatened with ultimate paralysis.

We need to be reminded that with the inauguration of the National Council, the old system of constant and separate appeals for Diocesan, Domestic and Foreign Missionary work, together with Co-operating Agencies, was unified into one all-inclusive program. The giving of the people under this system became more regular and the use of the duplex envelopes educated them to divide their support between the Parish and the work of the General Church. Thus the Church deliberately set up a plan of partnership.

The principle was sound and successful so long as the entire amount needed was raised, but difficulties began to accumulate when gifts fell off, and there arose the quite natural inclination to favor the nearer and better known needs. Slowly but surely, not only the amount but also the proportion given to the work of the General Church has diminished. While, therefore, there is great advantage in this unified effort, the partnership entered into cannot be maintained if all the privileges of that partnership are in the hands of one of the partners.

We believe that the Church has reached a stage in its corporate life where its stability and further development are to

be fixed and determined by the consistency with which it maintains its *whole* program—parochial, diocesan and general. We appeal for the recognition of a diocesan budgetary system devised and planned *before* and not subsequent to the Annual Every Member Canvass and strictly adhered to in the proportion assigned to Diocesan and General Missions. The following resolutions were passed:

RESOLVED, first, that it is the sense of the General Convention that money contributed for the Missionary work of a Diocese and of the Church at large constitutes a trust fund which should under no circumstances be used for parochial purposes, and that this trust fund, when received by a Diocesan Treasurer, should be divided in strict accordance with the partnership principle between the treasury of the Diocese, and the treasury of the National Council, as before the Canvass.

RESOLVED, second, that the obligation to respect the integrity of this trust fund, and to divide it between the Diocese and the Church at large, be emphatically called to the attention of parochial and diocesan treasurers. This is an obligation which has both moral and legal sanction, and the General Convention expects every such treasurer to discharge his fiduciary responsibility faithfully.

In the South African diocese of Bloemfontein, where, as in other South African dioceses, the color problem makes great difficulties for the Church's work, the name of the new bishop-elect is Howe Browne. He is the third man from his English parish, St. John's, Kennington, to become a bishop in South Africa.

In the past six years the Church of England has sent ten new bishops to the fourteen South Africa dioceses.

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ST. MARY'S HOME FOR CHILDREN

Extracts from the Annual Report presented at the annual meeting by Mr. William McKay, the chairman of the Board of Governors.

We are extremely fortunate in that the United Welfare Fund is able and willing to continue the full allotment of \$4500.00 for the year. Our financial support for the year was received from the following sources—in percentages—United Welfare 45.4%—fees and other Home realizations 28.3%—Church sources 22.2%—and Individuals 4.1%.

Still further analyzing the expenditures it may be interesting to know that it has cost exactly \$20.33 per month to maintain a child in the Home, a cost that is only possible because the expenditure for clothing is small. (That illustrates however, that an allowance of \$10.00 per month per child does not cover the cost of maintenance.)

The children of the Home were last summer greatly indebted to the Rev. James F. Kieb, Vicar of St. Elizabeth's Church, who generously provided the not inconsiderable sum necessary to rent the Palama Settlement Camp at Waialua for a two-week summer vacation. Transportation to and from the Camp was provided for by Mrs. Chas. R. Hemenway and Mrs. Wm. McKay.

St. Mary's Home for Children, is, in common with similar institutions in the city, being subjected to another Survey which is being carried out by Dr. Carsten of New York, at the instance and cost of the Liliuokalani Trust and other interested parties. Dr. Carsten is an authority on Child Welfare work and it is expected that he will be able to offer some constructive criticism which will be helpful to the managements of the various Homes.

One member of the Home, Margie Fitzgerald was married at the Home this year and is happily settled. A former inmate Alice Ortiz, who has been working on her own for some years, returned to the Home to be married from there on December 22nd, 1934.

It is gratifying to note that old members of the Home family still consider it as "home", and pay frequent and interested visits.

An interesting happening during the year was the legal adoption of Roderick

Smith by Dr. and Mrs. Broderick, who are extremely happy with their new baby who has been rechristened Gene Broderick.

The following analysis of the inmates of St. Mary's Home was compiled by Miss Hilda Van Deerlin, matron, and may be of some interest.

Classified by Race

Table with 2 columns: Race and Count. Rows include Caucasians (3), Hawaiians (4), Caucasian-Hawaiian (12), Caucasian-Asiatic-Hawaiian (3), Chinese (6), Japanese (4), Koreans (5), Filipinos (3), and a total of 40.

Classified by Placement

Table with 2 columns: Placement and Count. Rows include Court of Domestic Relations (15), Child Placement Committee (19), Other Sources (6), and a total of 40.

THEIR BEST OFFERINGS

Muskrats and skunks and jackrabbits figure in current reports of contributions to the Church's work. In at least one of the rural missions in Louisiana there are people whose chief livelihood comes from trapping muskrats. In an Alaskan mission recently the alms basin was piled high with muskrat skins, the best thing the people had to give. Church school boys around Rattlesnake Mountain in Virginia have been catching and selling skunks to earn an Easter Offering in the mission where a Church Army Sister is working. And in North Dakota one of the young Indian boys went out on the prairie and caught twenty-three jack rabbits which he sold to St. James Mission, Cannon Ball, where they are sold again for the benefit of the mission.

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THE PENALTY OF SUCCESS

Our readers recall the statement by the Rev. Albert H. Stone, Headmaster of Iolani School, published in the February number of the Hawaiian Church Chronicle, regarding the urgent need for a new dormitory to care for the increasing enrollment in the boarding department, particularly in view of the number of new pupils already entered for the new school year opening in September. We must provide for thirty additional boys by that time. There are two ways of providing room for the additional boarders. The first is by erecting a temporary building at small expense, which would be more in the nature of a shelter or shack, where the boys can sleep. The other is to put the sum of \$15,000 or thereabouts into a building which, though plain and unpretentious, will be adequate for the immediate needs, and help us meet the situation. We must not refuse to accept boys whose families live on other islands, and who are under the necessity of coming to Honolulu for schooling. There must be many friends of Christian education who would like to share in the erection of this new building. It may be that some one wishing to give such an appropriate and useful gift as a Memorial to a relative or friend, would consider offering this dormitory to our important diocesan school for boys, located here in the middle of the Pacific. The Bishop or the Headmaster would be more than happy to hear from any person or persons who may be moved by this appealing need.

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AN EVENTFUL LIFE IN SPAIN AND PUERTO RICO

The recent death of Bishop Manuel Ferrando brings to a close the life of one who was willing to go to far corners of the world and suffer misunderstanding and persecution in the pursuit of his ideals. Born a member of an aristocratic Spanish family, he determined at an early age to devote his life to the service of Christ and His Church. Entering the Capuchin order in his native country, he was ordained in the Roman Catholic Church and became in due course Superior of a Spanish monastery and professor of canon law. He was, however, shocked at the low ideals that he found prevalent in his native country, and obtained consent to go as a missionary to South America. His appointment was made by the Congregation of Propaganda in Rome and he went to Colombia, where, however, he found religious conditions even worse than in Spain.

Dismayed at the corruption that he found in his own Church in two continents, Fr. Ferrando became greatly discouraged and about 1900 abandoned the Roman communion and went to Puerto Rico. There he established a unique agricultural and communal missionary experiment in the hill country about five miles from Ponce.

About 1919 friendly relations were established between the work of Bishop Ferrando and our own mission in Puerto Rico. At that time he had under his direction four presbyters, two deacons, and about 1,800 communicants established in fourteen missionary stations. He was himself in poor health, spending most of his time in the United States, and able to visit the island only at long intervals and for short periods of time. He was anxious that permanent provision should be made for the spiritual care of his people, and it was finally arranged that he should be received and consecrated a bishop of this Church and in turn should give supplemental ordination to each of his clergymen. The consecration of Bishop Ferrando accordingly took place on March 15, 1923, in one of the chapels in the Cathedral of St. John the Divine, New York City, by Bishop Gailor assisted by Bishops Manning, Lloyd, Colmore, Knight and Burluson. As Suffragan Bishop of Puerto Rico, he has faithfully served the Church in that island. May he rest in peace.—*"The Living Church."*

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TWO YOUNG CHRISTIANS NOT IN CHINA, BUT IN HAWAII

ORDINATION AND BAPTISMS AT ST. PETER'S

Among the many happy events that took place last month at St. Peter's Church was the ordination of the Rev. Wai On Shim to the priesthood. The sermon was preached by the Vicar, Rev. Y. Sang Mark, on the Ministerial Commission, based on the text St. John 20:21, "As my Father hath sent me, even so send I you." He said that the basis of the Church's priesthood is in the Incarnation, God's sending His Son into the world. As God commissioned Christ as His official Representative, so Christ in a similar manner commissioned others, and these in turn have transmitted the office and ministry of priest through the centuries down to our day. This ministry, having originated with God, is received from above. After this service, the Woman's Guild and Auxiliary entertained all the clergy and delegates at a luncheon in the Parish Hall. 85 people were present at this sociable meal.

We are pleased to record that on the 17th of February eight more children from non-Christian families were baptized.

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A CURIOUS MISPRINT

In our October number, the printer by "jumbling" words, invented a brand new Ecclesiastical term "BAPFIRMATION" (Baptism jumbled with Confirmation).

At that it's not a bad word, in that it suggests a baby being baptized and coming by natural growth and development inevitably to Confirmation. Indeed the two Sacraments were not separated in the primitive Church any more than our printer separates them now.

We believe in "BAPFIRMATION" for every child!—"Monthly News," St. Andrew's Cathedral (Hawaiian) Mission.

—*—
"God's character and God's housekeeping cannot be diametrically opposed." This sentence came out of England and is a good thing for anyone to chew on for a while.



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PRODDING THE CLERGY

It is considered perfectly good sportsmanship for many laymen to suggest that parsons are asleep. Maybe they are at times, but this story is about one layman who uses a very sharp instrument in awakening his rector and does it in a kindly spirit.

St. Clement's in Honolulu has a Treasurer, Mr. J. Hay Wilson, who not only keeps absolute track of the finances but of the congregation as well. He can tell you at a glance over a period of twelve years any variation, good or bad, in the attendance record. When it was apparent that the first two months in 1935 showed a decrease of 7% in the congregation at the 11 o'clock service he immediately called attention to the fact and no one suggested that his figures were not correct.

Here is an illustrative table of the figures for attendance at St. Clement's over the year 1934. It is one of the most useful features of this layman's good works. The reader can add interesting conclusions to the ones here given.

Month	Number Services	Average Attendance
January	4	76.5
February	3	86.6
March	4	78.2
April—(Easter)	5	99.6
May	4	69.2
June	4	66.5
July	5	60.5
August	4	62
September	5	69.2
October	4	65.5
November	4	65.2
December	6	69.8

Notes—Convocation Sunday in February omitted, Christmas Day included in December. Average for first 4 months, 87.5; middle 4 months, 65.5; last 4 months, 67.8. Average for 52 services in 1934, 72.85.

Miss Mary Helena Cornwall-Legh, on furlough in England from her leper mission at Kusatsu, Japan, whose return to Japan was extremely doubtful when she left there, has now so much improved in health that she expected to leave England for Japan in January, according to a recent report from England. Her aim and deepest desire appears to be to serve her lepers all the rest of her life. She will be seventy-eight in May.

THE BISHOP'S SCHOOL

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LA JOLLA, CALIFORNIA

READ LAST PAGE!

Some people glance at the last page of a story just to see how it will end. Some call this fudging but in this story of the Diocese we are urging a real study of the last page of the Hawaiian Church Chronicle.

Convocation in February adopted an enlarged schedule of quotas or apportionments, or whatever you wish to call them, with the proviso that the Board of Missions would hear from the individual parishes or missions relative to the ability of assuming the figures.

May we ask that the clergy, Vestries, and Mission Committees give earnest study to these figures during this third of 1935 and report the ability to give in terms of amounts, remembering that all our outside giving is concentrated this year on these quotas; the Men's Offering, for instance, will be included in the quota.

Our Church people are particularly receptive during the Lenten Season to an understanding of the obligations inherent in Christian living and will respond to a constructive program. Please read the last page and report to the Secretary of the Board of Missions, Canon Cullen at Emma Square, or Mr. T. J. Hollander, Treasurer, also at Emma Square.

CHINESE CHRISTIAN BEHEADED AFTER SAVING CHILD

WUHU, China.—The story of how an aged Chinese Christian gave his life to save the two months old daughter of Mr. and Mrs. J. C. Stam, young missionaries assassinated by Chinese communists, has come to light in a message from Miao-shao.

The aged Christian, Chian Shushen, interceded in behalf of the Chinese evangelist Lo and on bended knees succeeded in inducing the communist horde to release Lo and the Stam infant.

Chian's fervent pleading aroused suspicion among the communists and led to a search of his home. A bible and hymn book were found there, causing the communists to summarily execute Chian.

MY CHURCH

Before I was born, my Church gave to my parents ideals of life and love that made my home a place of strength and beauty.

My church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my Church taught me become radiant, insistent and inescapable.

In the stress and storm of adolescence, my Church heard the surge of my soul and guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, my Church taught me to chasten and spiritualize my affections, sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my Church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my Church has believed in me and wooingly called me back to live within the heights of myself.

Now have come the children dearer to me than life itself, and my Church is helping me to train them for all joyous and clean and Christly living.

My Church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.—William Henry Boddy.

In southern Brazil one of the Japanese clergy who is doing fine work among his fellow colonists is a man who some years ago suffered a shipwreck from which he and the captain were the only survivors. Out of gratitude the young man gave his life to the service of God. During his ministry he has already baptized nearly 1000 people.

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COULD YOU PASS THIS TEST?

The files of the Everyman's Offering contain hundreds of letters from laity and clergy, with each of them likely to reveal what, in his opinion, is the underlying cause of the Church's difficulties. A gentleman in the office went through these letters not long ago to see if he could really find an answer to that question. The conclusion he came to was that Churchmen generally know hardly anything about their Church or about the religion they profess. To test it out he made up a list of ten questions. These he has been flashing on his friends of the Church, and he now reveals that 90% of them cannot make a passing grade. Here they are—you try them yourself:

1. What is the National Council?
2. Name five men who knew Christ on earth and went out to tell the world.
3. How did our Church get to (a) this country and (b) your part of the country?
4. What part has our Church in the lives of American Indians?
5. Name two publications giving Church news and information.
6. Who was Hudson Stuck, and give his bishop's name.
7. What becomes of your "red side" offering?
(90% answer "they send it to China".)
8. Name any work we carry on for (a) Negroes, (b) seamen.
9. What activity does the Church have for college students at home and abroad?
10. What do these names mean to you: Brent, Grafton, Burke, Pott, Jenkins, Teusler, Patton?

An amusing incident shows how much a person may not know about his Church and its work. A vestryman was attending a "Hold-the-Line" regional conference. "What's all this?" he demanded, "about fish for Bishop Rowe's dogs. One dog ought to be enough for any Bishop, and if he keeps a lot of pets why doesn't he feed them himself?"

The G.F.S. national missionary gift for 1934 was a pledge of \$2,000 for St. Barnabas Mission, Kusatsu, the leper mission, for which \$2,030 has been given. Their next missionary objective is the salary and travel of a worker for St. Faith's School, Yangchow, China. St. Faith's is an important school for girls; the need of this worker has been one of the most urgent calls from the mission field.

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FR. BRAY GIVES LENTEN COURSE

*Mid-Week Evening Service
at St. Clement's*

A course on "The Incarnation" given by Fr. Kenneth A. Bray will be one of the special features of the Lenten observance at St. Clement's Church, Wilder Avenue and Makiki Street, in Honolulu this year.

The course begins with the second week in Lent, continuing through the Wednesday of Holy Week. A Question Box will be incorporated with the short Evensong service. The subjects are as follows:

- March 13th—The Meaning of the Incarnation.
- March 20th—The Present Values of the Incarnation.
- March 27th—The Meaning of the Cross.
- April 3rd—The Resurrection Life.
- April 10th—The Practice of the Presence of God.
- April 17th—The Christian's Rule of Life.

HAVE YOU MADE YOUR WILL?

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If your will does not already include a bequest to the Church, there is no difficulty about adding a codicil, which might be worded somewhat like this: "I give, devise and bequeath to the Protestant Episcopal Church in the Hawaiian Islands, a corporation . . ." In case it is desired to remember specific objects, there might be added, "for theological training at the discretion of the Bishop", or "for the endowment of Iolani School", or "for the endowment of St. Andrew's Priory School", or "for missions in the District of Honolulu", or "for use at the Bishop's discretion."

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More true than the intellectuals.
More powerful than millionaires.
More humble than the unemployed.
More patriotic than the nationalists.
More modern than 1934.
More in today because in eternity.
—From "Monthly News," St. Andrew's Cathedral (Hawaiian) Mission.

Church attendance increases in the Indian missions of the diocese of Duluth after the seasons of rice harvesting and duck and deer hunting. At other seasons the men outnumber the women. They are not out for idle recreation. They are hunting or acting as guides to eke out a frugal living. These Indian people endure severe hardship and poverty, especially during the winter.

"Upstairs, St. Nicholas; Downstairs, St. Barnabas." Signboard on the former St. Luke's Church, Cincinnati, where a mission work known as St. Barnabas, under Captain Lewis of the Church Army, uses the chapel and undercroft and a Russian Orthodox congregation with its own priest holds services in the church upstairs.

Month in and month out, for more than a year past some of our Chinese Church people around Anking, with their fellow-villagers, have been keeping out of the way of the Reds by spending all their nights outside the city, coming back in the morning to cook and eat, leaving again at three in the afternoon to hide in the country.

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ACKNOWLEDGEMENTS

Acknowledgement is made here of gifts and subscriptions received from January 5th to March 7th. Please note that this is for two months' receipts. Where the amount is not mentioned, it is \$1.00.

Mrs. Thomas M. Ewald; Mrs. K. L. Butler; Mrs. O. H. Hornung; Bishop's Discretionary Fund, \$3.50; R. A. Hutchison, \$10.00; W. F. Smarz, \$2.00; Mrs. J. K. Smythe; Thomas Paul Maslin, \$5.00; Miss Corinna M. Curtis; Miss Jane Leland Clarke; Mr. Joseph Yap; Miss Abud; Miss Jean Nowell; Madame Christina Natscheff; Mrs. H. Bazley; Miss Edna Beardsley, \$2.00; Miss Anna S. Bunnell, \$2.00; Mrs. R. A. MacWayne, \$2.00; The Daughters of Hawaii; Mrs. A. B. Hunter, \$2.00; Miss Charlotte Teggart; Dr. Elton G. Littell, \$2.00.

"A Friend in New York", \$25.00; Mrs. Lafayette Aldrich; Deaconess Mary Potter; Anonymous, \$5.00; Mrs. C. K. Hemenway, \$2.00; Mrs. Edgar S. Barry; Mrs. H. McK. Harrison; Mrs. Harrison Pringle; Mrs. Joseph C. Lacey, \$1.25; Mrs. Joseph Lima; Mrs. G. C. Hofgaard; Mrs. James Metcalf, \$2.00; Captain John Oliphant; Mrs. H. N. Short; Miss Lydia Fong; Mrs. Robert Fong; Mrs. Shim Yin Chin; Mr. Yin Fah Kong; Mrs. Aaron B. Clark.

Admiral P. F. Harrington; Mrs. Harvey L. Freeland; Mrs. T. U. Angell; Mrs. Arthur Greene; Woman's Auxiliary, \$5.00; Major Connor, \$2.00; Rev. Wm. Lucas; Mrs. J. Somerset Aikins; Woman's Auxiliary, \$12.00; Mrs. Florence Burroughs, \$25.00; Mrs. Kapihe Makahi; Mrs. Lawrence M. Judd.

Last month there was \$2.00 unaccounted for as to the donor. If you do not find your name in this list, and have given \$2.00, will you please notify Mr. T. J. Hollander, Phone 3964?

The man who is probably the greatest authority on American rural life said the other day, referring to his fellow students, "We all feel that the Episcopal Church is especially qualified to work in rural communities. Apparently the only people who don't realize this fact are Episcopalians."

Four women were elected on the National Council by the Convention. This is brand new and will be good for the Church if the experience of Hawaii with vestrywomen is any criterion.

Remember our Advertisers

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

	For Quota and District Missions	Received from Parish or Mission	Received from Sunday School	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convocation Assessment	Paid	Episcopal Endowment
OAHU								
St. Andrew's Cath. Parish.....	\$2,640.00	\$200.00	\$.....	\$.....	\$200.00	\$350.00	\$.....	\$.....
St. Andrew's Haw'n Cong.....	600.00	.....	.....	.....	.....	52.50	.....	.....
St. Peter's.....	792.00	.....	.....	.....	.....	29.25	.....	21.00
St. Clement's.....	552.00	48.45	.....	.....	48.45	52.50	13.13	.....
St. Elizabeth's.....	420.00	.....	.....	15.00	15.00	29.25	.....	.....
St. Luke's.....	120.00	.....	.....	.....	.....	11.75	.....	.....
Holy Trinity.....	180.00	.....	.....	.....	.....	15.00	.....	.....
Epiphany.....	150.00	.....	.....	.....	.....	17.50	.....	.....
Good Samaritan.....	30.00	.....	.....	1.00	1.00	2.00	2.00	.....
St. Mark's.....	90.00	.....	.....	.....	.....	11.75	.....	.....
St. Mary's.....	150.00	.....	.....	.....	.....	11.75	.....	.....
St. Alba's (Iolani).....	240.00	.....	.....	.....	.....	11.75	.....	.....
St. John's-by-the-Sea.....	60.00	.....	.....	.....	.....	2.00	.....	.....
St. Stephen's.....	75.00	9.78	.....	.....	9.78	2.00	2.00	3.30
Moanalua Sunday School.....	12.00	.....	.....	.....	.....	2.00	.....	.....
Leilehua Sunday School.....	90.00	.....	.....	.....	.....	1.00	.....	.....
St. Andrew's Priory.....	240.00	.....	.....	2.00	2.00	2.00	.....	.....
Cathedral Japanese School....	60.00	15.00	.....	.....	15.00	1.00	.....	.....
Young People's Ser. League..	30.00	.....	.....	.....	.....	1.00	.....	.....
Ho. Br. Wo. Aux. Misc.....	.....	.....	.....	4.01	4.01	.....	.....	.....
MAUI								
Good Shepherd, Wailuku.....	360.00	.....	.....	.....	.....	29.25	.....	.....
Holy Innocents', Lahaina.....	216.00	.....	.....	.....	.....	17.50	.....	.....
St. John's, Kula.....	48.00	.....	.....	.....	.....	7.00	.....	.....
HAWAII								
Holy Apostles', Hilo.....	180.00	65.00	.....	.....	65.00	22.25	.....	.....
St. Augustine's, Kohala.....	210.00	4.00	.....	24.50	28.50	11.75	.....	.....
St. Augustine's, (Korean).....	30.00	5.00	.....	.....	5.00	6.00	.....	.....
St. Paul's, Makapala.....	180.00	5.15	.....	.....	5.15	6.00	.....	.....
St. James', Kamuela.....	72.00	2.50	.....	.....	2.50	6.00	.....	.....
St. Columba's, Paauilo.....	180.00	.....	.....	.....	.....	11.75	.....	.....
Christ Church, Kona.....	336.00	.....	.....	.....	.....	29.75	.....	.....
St. James', Papaaloo.....	210.00	.....	.....	5.00	5.00	11.75	.....	.....
KAUAI								
All Saints, Kapaa.....	240.00	.....	.....	.....	.....	25.00	.....	.....
W. Kauai Missions, Kekaha..	87.00	.....	.....	.....	.....	6.00	6.00	.....
Emmanuel Mission, Eleele....	30.00	.....	.....	.....	.....	6.00	.....	.....
MOLOKAI								
St. Paul's, Mauna Loa.....	24.00	.....	.....	.....	.....	2.00	.....	.....
Holy Cross, Hoolehua.....	30.00	7.70	.....	1.00	8.70	2.00	.....	.....
TOTALS	\$8,964.00	\$362.58	\$.....	\$ 52.51	\$415.09	\$806.00	\$ 23.13	\$ 24.30

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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