

Hawaiian Church Chronicle

"For Christ and His Church"

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

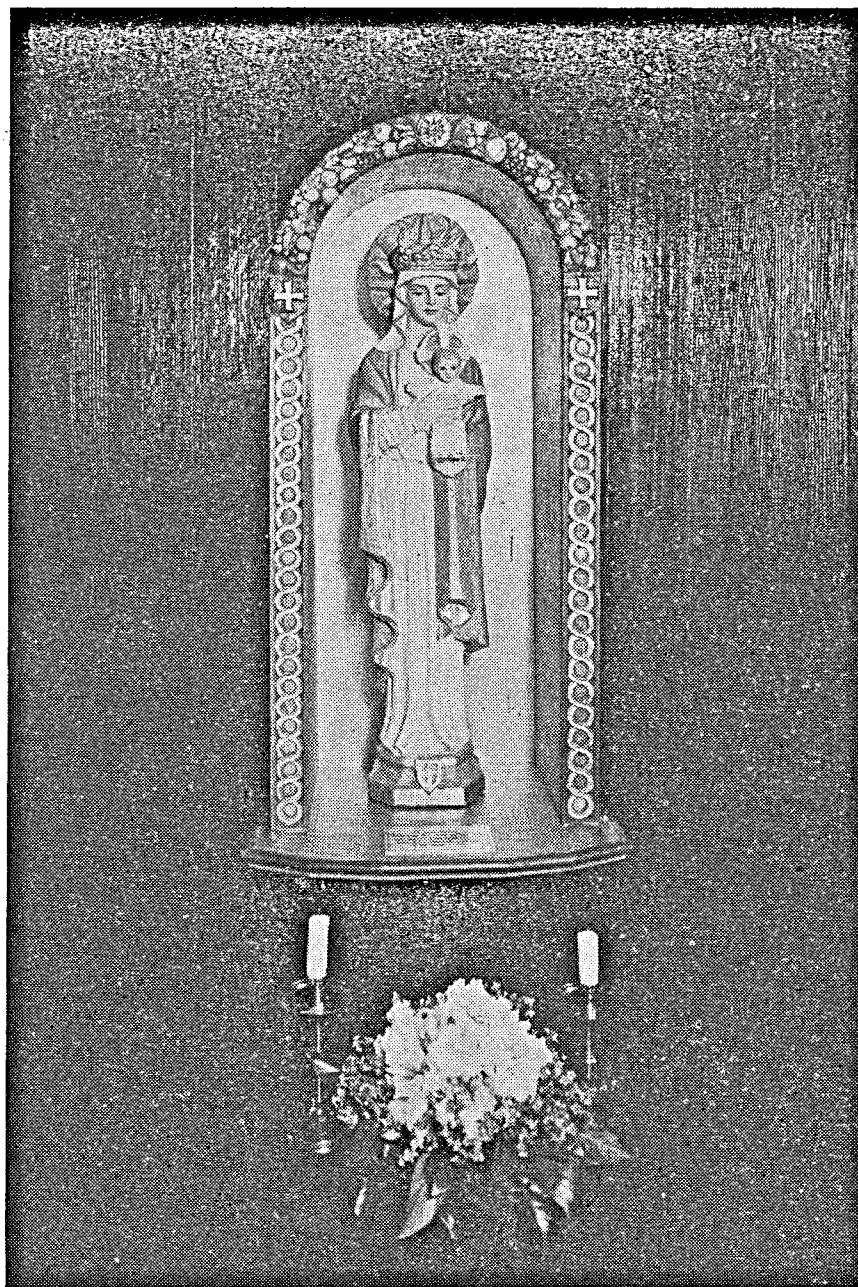
THE REV. E. TANNER BROWN, *Associate Editor*

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VOL. XXV.

HONOLULU, HAWAII, OCTOBER, 1935

No. 8



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Clergy List

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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, Kapaa, Kauai. 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.,
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. 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, London,
England. 1932

The Rev. Canon Kenneth A. Bray, B.A.,
B.D., Hawaiian Congregation, St. An-
drew's Cathedral and St. Mark's, Hono-
lulu. 1932

The Rev. Wai On Shim, St. Peter's, Hono-
lulu. 1933

The Rev. George H. Hann, Christ Church,
Kealakekua, Kona, Hawaii. 1935

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

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

The Rev. Geo. Shannon Walker, B.A., B.D.,
Deacon, Christ Church, Kona, Hawaii.
1934

The Rev. Chas. E. Fritz, St. Andrew's
Cathedral Parish, Honolulu. 1935

"Lord Revive Thy Church, Beginning With Me"

Prayer of the Church in Hawaii as It Goes Visiting

EVERY MEMBER CANVASS IN HAWAII

OCTOBER 27 TO NOVEMBER 3

To Clergy and Workers

Arrange the parish and mission lists

Gather the Canvassers

Instruct the Canvassers

Send them forth two by two

To Members of the Church

Your faith in the Christ

Your pride in your Church

Your share in the family

Your business sense

Will make you generous

Toward the work at home

And far afield

For 1936

PLEDGE YOUR HEART AS WELL AS YOUR MONEY

DEACONESSES

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

DEACONESS ELEANOR P. SMITH, St.
Andrew's Cathedral Parish, Hono-
lulu. 1932

CHURCH ARMY EVANGELISTS

CAPTAIN GEORGE A. BENSON, Senior
Officer, C. A. Headquarters, Pa-
auiilo, Hawaii. 1931

CAPTAIN W. A. ROBERTS, Kohala, Ha-
wail. 1931

CAPTAIN HENRY HAMILTON, Eleele,
Kauai. 1932

CAPTAIN JOHN OLIPHANT, Paauilo,
Hawaii, 1932

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXV.

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Successor to the Anglican Church Chronicle

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

THE REV. E. TANNER BROWN
Associate Editor

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CALENDAR

October 6—16th Sunday after Trinity
October 13—17th Sunday after Trinity
October 18—S. Luke
October 20—18th Sunday after Trinity
October 27—19th Sunday after Trinity
October 28—SS. Simon and Jude
November 1—All Saints' Day
November 3—20th Sunday after Trinity

THE CHURCH IN HAWAII GOES VISITING

Diocesan Canvass October 27th
to November 3rd

The Church in Hawaii has found by experience that the Annual Every Member Canvass should be a month ahead of the Mainland Canvass. Begin Sunday, October 27th and end on Sunday, November 3rd and then we can let our people proceed with their Thanksgiving and Christmas activities. Along about the first of November we are astounded by the nearness of Christmas and the necessity of shipping packages long distances. Therefore we have set the canvass dates as mentioned.

The One Objective

The one objective in every canvass is to reach every member. If this is not accomplished the enterprise fails. The glory of our Christian faith is the value of the individual. The Master wishes every one of His members—members of His Body—as an ardent, loyal worshipper, worker and giver. The visitation must reach every one. The method takes various forms in different fields but the objective remains the same.

Experience Valuable

The Church has been at this job for many years and has accumulated much valuable information as the result of experience. The two pieces of literature from the National Council, which are sent to every clergyman, "The Churchman Goes Canvassing," and "The Every Member Canvass Conserving the Spiritual Resources of the Parish," are replete with definite information which comes from experience. It is rather foolish for any Canvass Committee to disregard experiences which have resulted in success.

It is very easy to say, "we will give out the cards at the services," or "we will mail out the cards with a letter," but it is a fact of deadly experience that success does not come in that way.

The Key to Success

The key to entering the door of success in reaching every member is of course the canvasser. A group of friendly visitors understanding the value of their Church and not afraid to visit fellow members can work magic in any congregation. They must be gathered together

and honestly instructed. The cards must be ready with the right addresses and full information as to the number in the family, and right here may we suggest that the clergy prepare accurate parish lists for their committees.

The instruction may take the form of a canvass dinner or simply meetings for instruction, inspiration and fellowship. It is a good piece of work for men to accomplish and they will be interested and loyal. At any rate use this key, value experience and gain the objective.

The Twin Card

The usual duplex card is used, the black side for the parish, or local work, and the red side for Missions. If the instruction to the canvassers is thorough they will make the members understand how easily each one according to their means can solve all the financial problems of the local Church and the missionary problems of the Diocese. It would be nice to go into Convocation in February with every parish quota pledged by the voluntary gifts of EVERY MEMBER.

LITANY OF A LUNAPHILE

Lord, from realism save me,
Let me always be a little mad;
Take me firmly back to "Alice"
When perplexed by fact and fad.

If this modern craze for speeding
Makes assault upon my soul,
Let the White Queen guide me fleeing
With the Rabbit down the Hole.

When the tabloids beat about me
And all salacious, filthy things,
Let my soul relax in sealing-wax
And cabbages and kings.

Whate'er my sins and follies,
Be their penance sharp or mild,
Let me ne'er forget the Duchess
As she spans her sneezing child.

Oh, let me never merit exile
From that land of senseless peace
Where the March Hare gazes glumly
As the Dormouse takes his ease.

Lord, from realism spare me,
Let me always be a little mad;
Keep me safe and sane with "Alice"
Far from modern fact and fad.

—From The Living Church.

THE DEVOTIONAL SIDE OF THE WOMAN'S AUXILIARY

"Where two or three are gathered together in My Name, there am I in the midst of them." These are the few words in S. Matt. XVIII, 20, the living words of the living Christ.

Are there any women in our parishes who say, "Oh dear! I have an Auxiliary meeting this morning", or, "I should really go to the Guild meeting this afternoon, but I will play bridge instead", or, "Dear me, I'd love to go with you but I suppose I must go to that Church meeting. However, I'll read my report as soon as possible and try to get away early," or, "These meetings seem to get us nowhere, they are as dry as dust, and I have very little in common with the women who go!" I hope no woman in this district feels that way, but do we feel that we are going into the actual Presence of Jesus Christ? What if we always said in our hearts, "Tomorrow is the Auxiliary or Guild or Altar meeting where the Master, the living Master will be present. I will prepare for it. I will listen for any call that comes to me for service. He has said that He is the Vine and I am a branch. I will be a thoroughly alive branch and try to realize that His Life flows through my life, for the accomplishment of His purposes. I will say in my heart, 'Here am I Lord, loving Thee, longing to do Thy Will, listening to Thy Voice, in order to advance in every way Thy Kingdom upon earth'."

What power would we feeble women of Hawaii have if we held steadfast to that ideal! Jesus once chose fishermen to be His companions, to spread His Kingdom. Today He chooses you and me, common, ordinary women, with no outstanding attributes or attainments, and He makes us a part of His Auxiliary. He Himself gives each one a share, some share, if it is only to be present at the meetings, and He comes to each meeting, as He promised to do, to be "in the midst", when we gather, if only two or three, in his Name.

Numbers do not count, the place does not count, whether the tea is good or bad does not count, whether we are naturally interesting to each other does not count. What counts is that Jesus Christ is there at the meeting, that we go into His Presence to ask His Will, to ask what He would have us do to forward His Kingdom! What power is there!

Our work is not limited except by our-

selves. We should touch every human being with whom we come in contact, with love and tenderness and kindness. after we have been in His Presence at an Auxiliary meeting. It should be contagious this love and power which He radiates.

Don't rush the opening and closing collects. "We Episcopalians are so reserved", we say. Well, why are we? It is nothing to be proud of. Realize His Presence. "Ask and ye shall receive", He says. Bring all the Auxiliary problems to Him, they are His problems, His work which we are not able to work out by ourselves.

And let us not willingly miss meetings. We may not be here to go to meetings next year. He looks to find us in our place. Now is our chance to serve Him in some way, no matter how simple or how difficult.

And finally, let us not be over interested in the result of our efforts. He will carry on His work long after we have gone to Him. Our part is consecration to the share which He in His love gives us. One part is no more valuable than another, a report written, a rummage sale carried through, a call made, studies arranged for, correspondence done, each duty bears His stamp of approval, His monogram as it were. Let each bit of work be done at His bidding, done in His Name.

And so really there is no devotional SIDE, rather, it is all devotional, a circle of devotion with Jesus Christ at the center: that is the Woman's Auxiliary.

Helen F. Smith
Chairman of the Devotional Committee
of the Honolulu Branch of the
Woman's Auxiliary.

WHERE TO FIND THE MEN

Being invited by a friend to step into Church, a man said, "That isn't the place for men. Only women go to Church." "Oh, you are looking for men, are you? Then the place you're after is the penitentiary!"

The things that people are most down on are the things that people are least up on.

BISHOP OLDHAM HEADS COMMITTEE FOR ETHIOPIA

A Day of Prayer for African Peace

(By N. C. J. C. News Service)

New York—The Rt. Rev. G. Ashton Oldham, Bishop of Albany, has accepted the chairmanship of the national Committee for Ethiopia which has been organized for the purpose of crystalizing public sentiment against a war waged by Italy against a "non-aggressive and peaceful people."

Under the slogan "save the oldest Christian nation in the world," the committee plans to disseminate facts about conditions and events within Ethiopia to the press and other vehicles of public opinion in this country, and will attempt to "present communist elements from taking advantage of the Italo-Ethiopian crisis to further their present subversive propaganda and agitation among Americans of African descent."

ACKNOWLEDGEMENTS

Acknowledgement is hereby made of gifts and subscriptions received from September 5th to September 28th. Where the amount is not mentioned, it is \$1.00. Miss Marie Payne; Rev. H. A. Willey; Rev. Thurston R. Hinckley; Mr. Thomas W. Ellis; Miss Susan Fountain; Zane Bian; Rev. Y. Sang Mark, \$5.00; Miss Isabella Hodgson; Mrs. J. H. Bergstrom; Miss Catherine Delamere, \$2.00; Miss Marie von Holt; Rev. Edward M. Littell; Mr. Harrington Littell; Mr. Morris Littell.

THE GOSPEL IS FREE

A darkey preacher, having spoken on this subject, at the proper time in the service, sent around the collection plates. Finding that the collection was small, he announced that he was going to have the plates passed a second time. Whereupon a member of the congregation spoke up and said, "But preacher, you said the Gospel am free". "So it am, brudder," answered the preacher, "but it takes some-thing' to pipe it to you!"

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**MISS HELEN SEU AT
S. MARGARET HOUSE,
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Miss Helen Seu of Honolulu, T. H., entered training for Episcopal Church Work at S. Margaret House, Berkeley, California, this fall. Miss Seu was most charming in Chinese dress as she was introduced to guests at a small tea honoring Miss Ellen Gammack, Episcopal secretary for work with University students. Miss Gammack has but just returned to this country after two year's study at Oxford University.

Miss Seu has been active at Student Teas for new University Episcopalians this past week; there have been two "afternoons". S. Margaret's first House Meeting was held Monday evening, August 26th, after formal dinner. Following the Meeting, the students adjourned to the Chinese Lounge where they enjoyed a social hour, with music and dancing.



CHURCH ARMY ON HAWAII

By Captain George A. Benson, C.A.
Summer Camps

Two successful boys' camps have been held at Kawaihae this summer under the direction of the Church Army. The first was composed of school boys and consisted of Japanese, Koreans, Filipinos from Ookala, the boys thoroughly enjoying themselves, especially in the way of swimming and fishing, etc.

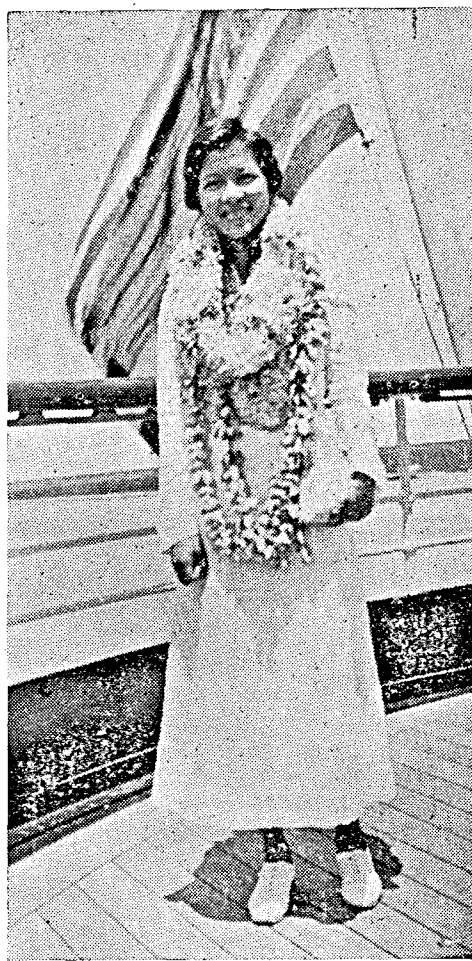
A later camp which consisted of Filipino young men from the Papaalooa camps was also much enjoyed. By the kindness of the Plantation Managers, Mr. R. Hutchison of Papaalooa and Mr. L. Wishard of Ookala free transportation was arranged by them for the boys going and returning from camp, for which we tend our grateful thanks and appreciation.

Visiting Clergy

We have been fortunate during Archdeacon Walker's absence while on vacation in England, to have still had our monthly communion services at Paauiilo and Papaalooa, this being made possible by the kindness of the Bishop who made arrangements for the visiting clergy of Honolulu to this island, so nothing has been curtailed. We should like to take this opportunity of saying again how deeply we appreciate the services of our Bishop, Canon Cullen, Rev. A. H. Stone,

BERT G. COVELL
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**HELEN SEU STARTING FROM
HONOLULU FOR BERKELEY**

and Rev. E. W. Henshaw, and the spiritual help they have been to us all here.

Canon Cullen very kindly took a sick communion service in one of the homes in Paauiilo camp for a young Filipino mother who had recently given birth to twin boys, and at the time of his visit was seriously ill. She found great help and comfort in the Sacrament. She is a regular communicant, confirmed by Bishop Littell three years ago, and is now much better. A short time ago she brought the babies to be baptized in Paauiilo Church. We are glad our services and children's classes in the various camps are well attended and encouraging, and also (most

important of all) the Filipinos remain faithful and very regular at their attendance at Holy Communion.

News was received here a little while ago from our Church Army Headquarters in London, saying they had had a visit from Mrs. Littell and how much they were impressed with her, and her visit was a great pleasure for them, and also to hear news of the Church Army in Hawaii. May we extend our deepest thanks to Miss Merrell for a splendid box of used Christmas cards; to Mrs. Coombs, for a very useful large Prayer and Hymn book; and also to Mrs. Freeland for a large box of useful and much needed magazines.



WHICH TICKET DO YOU HOLD?

In the early days in Switzerland before the railways, visitors used to travel in old-fashioned coaches. One day a man purchased a first-class ticket in such a coach and after he climbed in and looked around, he saw that the man sitting next to him had a different colored ticket. Whereupon he asked the driver about it, stating that all the places seemed to be the same. The driver replied: "Wait and see!" When they came to steep hills the passenger found out the difference. The driver called out: "All those with first-class tickets sit still; all those with second-class tickets get out and WALK; all those with third-class tickets get out and PUSH!"

Among Episcopalians we find the three classes reversed. The third-class people simply sit, they never push nor boost, don't give anything, don't pray, come to Church but rarely—they are just pulled along and when they die we bury them. The second-class people give a mere trifle each Sunday for Church support, without love or sacrifice, and while others push and boost they walk alongside you saying, "I hope you are enjoying it." The first-class people GET OUT and PUSH, they pay the most, and push the most, and help the most. And when they finally enter into the presence of God they will certainly hear Him say: "Well done, thou good and faithful servant!"

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CHURCH HISTORY AND PERSONAL NOTES

By J. Hay Wilson

On Sunday, August 25th, we of St. Clement's had the privilege and pleasure of listening to a sermon by Bishop Littell on the text "Take heed therefore *how* ye hear." In developing his theme he stated that over the doorway of an ancient seminary somewhere in Scotland, there was a Carved stone inscription inculcating contempt for Gossip and for those who heed it.

The bishop's description went into no details, but the place referred-to was unmistakable to the writer, whose memory at once leaped backward 60-years, to a place 10,000-miles from Wilder Avenue, namely, to the "Granite City" of Aberdeen, and its Marischal College, built there in 1593, undoubtedly the educational seminary alluded to, for until recently, in sight of all, proof there existed of the correctness of Bishop Littell's allusion.

From recollection, this is how, in Gothic lettering, the inscription ran:

**Thay haif sayid--Quhat saye thay--
Lat game saye**

"They have said. What say they?—Let them say!"

The family motto of George Keith, Earl Marischal of Scotland, who founded and endowed the building as a University—baptized Marischal to memorialize his rank and hereditary title. At the time the building was erected the orthography of the inscription over its entrance was no doubt already archaic, a heraldic heirloom dating back possibly 200-years to the age of Chaucer; for remember, the Shakespeare Quartos were then being issued and a few years later, our King James Bible was printed, which remains today, in some ways unequalled in English literature. Moreover Aberdeen itself lay in no backwater of ignorance, but moved with the current of progress, being completely "sold" on Education. Hers was the unique distinction of possessing for 267-years, namely till 1860, when they

were conjoined—two separate degree-conferring Universities of her very own. They were; the above-mentioned Marischal College and University, the junior institution, and about a mile distant in the Aulton, (Old Town), King's College and University, with the motto, "Initium Sapientiae Timor Domini" (see Prov. 9-10.) founded in 1494 by Bishop Elphinstone, on the model of Paris University—mother of nearly all renaissance seats of study and learning.

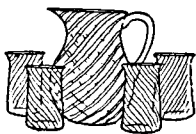
On comparing the two mottos, the earlier is seen to be a precept for spiritual guidance, while the other relates more directly to practical everyday life, so it was appropriate that when the rival Universities were united in 1860, the function of King's College was thereafter restricted to teaching and conferring degrees in Divinity and (so-called) Arts, while at Marischal College, activities were limited to those connected with the faculties of Medicine, Science and Law, three courses in which, respectively, the writer and two brothers were students, passing almost daily on their entrances and exits, the sententious warning above-quoted, on the subject of Gossip.

By the way, the said inscribed doorway closely adjoined the house in which the poet Byron lived with his mother during childhood and as a boy while attending the nearby Grammar School.

Diocese of Aberdeen and Honolulu —How Related?

Here we may have reached the breaking point of patience for those readers who naively ask: What has all this talk about far-off Aberdeen to do with us here in Hawaii, half-way across the Pacific? To which natural-enough query we answer: All members of our Episcopal Church *should* feel interested in Aberdeen affairs, since it is right and proper that everyone should find interest in what concerns an old, tried Friend, and because if it had not been for the kind invitation and subsequent help given in 1784 by Bishop John Skinner of Aberdeen, to the rebuffed, despondent Rev. Samuel Seabury, who had been sent by our struggling young Church in America to the Archbishop of Canterbury, with a petition for episcopal consecration—we say—but for that invitation, which was fortunately accepted, this present Church of ours might conceivably have expired in its infancy, a century and a half before the present year of grace, 1935.

This was the situation: The victorious American Colonies had repudiated King George and all his works, but he remained head of the Church of England and none of his prelatial subordinates dared risk the royal displeasure by openly aiding or abetting the Seabury mission. This Seabury had nerve! Did



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they actually expect them to connive tamely at freedom for a new American Church, on the heels of their rebellion and seizure of temporary independence by their upstart Yankee Government? What next? Tempers were still sore and touchy, so Dr. Seabury found himself put-off repeatedly until he had to admit defeat in the English field and fold, when, happily, the negligible but sympathetic Scottish Episcopal Church came to his rescue in the nick of time. The little hyperborean community was in a position to help effectively, for its establishment included seven bishops with Anglican succession. When therefore as told above, Dr. Seabury took fresh heart and bent his steps in the direction of the North Pole, the bishops of Aberdeen, Brechin and Moray welcomed him, and in an upper room known as Bishop Skinner's private chapel, with due imposition of hands, consecrated him Bishop of Connecticut, the see to which he had previously been elected by ten of its clergy.

His mission thus fulfilled, the newly-made bishop hastened home with the glad tidings that the first and most difficult step was accomplished towards emancipation for the deserted and disowned Colonial Church in America.

Now, by a noteworthy coincidence it happens that the upper room in Aberdeen wherein that momentous event, the inauguration of the American hierarchy, took place, was situated within a mere stone's throw of the Marischal College gateway with its terse inscription, mentioned casually by our bishop in course of his sermon at St. Clement's as noted at the commencement of this article!

The events described are enshrined with the most valued memories of the Church, and accordingly, an influential clerical and lay deputation, headed by the amiable Bishop John Williams of Connecticut, Seabury's successor, crossed the ocean from the United States to Aberdeen in 1884 to commemorate the Centennial of Bishop Seabury's consecration. The writer was there, and though not then an Episcopalian, had the good fortune to meet many of the delegates, talk with them and attend one of the principal meetings of the gathering.

Similarly the Sesqui-Centennial of the same event was commemorated last November (1934) in that far-northern city of Aberdeen.

Where Aberdeen Is

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describes the city's quite remarkable geographic complex. It lies 750 miles north of Montreal; is 1000 miles nearer the Pole than Vladivostock, a port ice-bound for four winter months; and, turning to the antipodes with observant eye, it lies further from the equator than Cape Horn, the extreme tip of habitable or inhabitable land in the entire southern hemisphere, but, in spite of its latitude-handicap, thanks to the genial Gulf Stream, (a gift from America) it enjoys a bracing and equable climate, where snow is seldom seen and practically *never lies*. (These last two words are reminiscent of young George and the cherry tree, an anecdote grafted from an Aberdeen-Marischal College source, the Memoir of James Hay Beattie, 1794—but that's another story.)

To the writer it seems certain that Aberdeen will long continue to retain its place in the affectionate remembrance of our Church, but as details which establish the connection grow hazy by degrees, it should be useful occasionally, as in this brief attempt, to re-tell the tale of our pioneer bishop, brave Samuel Seabury, and his historic mission of A.D. 1784.



NO BREAK IN THE CONTINUITY

Attention has lately been called in England to an historical episode which goes to prove the long continuity of the British Church, and its independence of the Pope, even 500 years before the time of King Henry VIII. In the year 1001, Saxon King Ethelred was savagely attacked by the Danish invaders near Exeter. When his archers' ammunition ran short, the Vicar of Pinhoe, near which the battle raged, made at full speed to Exeter and quickly brought back a great quantity of arrows. This saved the day for the British.

For this great service, Ethelred, as *Head of the English Church*, ordered that the Church pay to the successive vicars of the village a pension of one mark—about \$3 present value, on October 10th of each year. From that day in 1001 till now, i.e., for 933 years, the pension has not ceased; it is paid annually by the Ecclesiastical Commission. "*The King must keep his word to his Church.*"

EPISCOPALIANS AND LUTHERANS TO MEET FOR BETTER UNDERSTANDING

(By N. C. J. C. News Service)

Rock Island, Ill.—A Commission of the Evangelical Lutheran Augustana Synod is to meet with the Episcopal Church representatives in an effort to gain a better understanding between Lutherans and Episcopalians in the United States.

The Augustana Synod, in its final session recently at Augustana College here, accepted an invitation for such action extended by Bishop Wilson of Eau Claire on behalf of the Episcopal Church Joint Commission of General Convention for conference with Methodist, Presbyterian and Lutheran Churches. Bishop Wilson, in proposing the move, wrote that the Lutherans and Episcopalians in America should follow the lead taken in Europe by the mother Churches, the Church of Sweden and the Church of England.

The proposed conference is hailed by *The Living Church*, national publication of the Episcopal Church, as a constructive move toward Church Unity.

"While there are, of course, important differences in faith and order between the Anglican and Lutheran Churches," said this publication editorially, "there are also many points of similarity that make the Lutherans the logical group with which to begin a practical approach toward unity on the Protestant side. Particularly is this true of the Augustana Synod, which is the American daughter of the Swedish Church. The Swedish Lutherans are as firmly devoted as the Anglicans to the Holy Scriptures, the Historic Creeds, and the two major sacraments. As regards the fourth point of the (Chicago-Lambeth) Quadrilateral, the Swedish Lutherans still have the Episcopal tradition, though the episcopate has been lost in this country."



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**HERE AND THERE
IN THE DIOCESE**

*Chinese National Anniversary to be
Observed in the Cathedral*

On October 10th, there will be a special service in the Cathedral at eight o'clock in the evening to commemorate the anniversary of the founding of the Chinese Republic. The Chinese Consul General, Dr. King Chau Mui, is including special invitations to this service as part of the official observance of the day in Hawaii. All local Chinese organizations, religious, commercial, educational, and social, will be represented. The Bishop will have charge of the service.

Presentations to Iolani School

1. *Embroidery from China*

On the morning of October 10th, there will be a special ceremony in the temporary chapel and assembly hall of Iolani in connection with the presentation to Iolani by a government school at Kashing, China, of a piece of embroidery of special significance. It is the will of Sun Yat Sen, embroidered in white on a purple background, made by girl-students in China, and presented in recognition of the years when China's great modern hero was a student at Iolani. It is especially pleasant and appropriate that Sun Yat Sen's daughter, Miss Sally Y. Sun, will be present, as will also be Consul-General Mui. Miss Sun has arrived recently in Honolulu to study at the University of Hawaii, after having been graduated from the True Light School at Canton.

2. *Pictures from Col. Curtis Iaukea*

The new dormitory, named in honor of the school's oldest living graduate, who has taken such a conspicuous and dramatic part in the life of Hawaii, has received two valued gifts from Col. Iaukea. One is a picture of himself, and the other his personal copy of the great Jubilee Service in Westminster Abbey in 1887, when he was present along with the Queen of Hawaii, Kapiolani, and the Princess Liliuokalani. These gifts add colorful interest to the life of the school, which has been steadily building up its store of historical traditions for the past 75 years.

*Archdeacon Willey Obtains
Much-Needed Assistance*

1. The Rev. Thurston R. Hinckley, probation officer on Kauai, has accepted

the invitation of the Vicar and Vestry of All Saint's Church, Kapaa, to become an honorary assistant to Archdeacon Willey. Mr. Hinckley's work as probation officer has become highly effective, and he is able in addition to give real help in the Church work at Kapaa and Eleele.

2. Robert Kondo, local young man of leadership and ability, became a full time assistant to Mr. Willey last month. We are glad that men have been found to share with the Archdeacon the responsibilities of his widespread work.

Fannie Hurst Visits Hawaii

With outspoken vigor and with considerable plausibility, Fannie Hurst, during her summer lecture course in Honolulu, criticized the nondescript varieties of "pidgin" English heard in the Islands. Her remarks started general discussion of the subject. It is rumored that she is working on a novel which will have the Islands as its background. O. O. McIntyre comments in "Day By Day" to the effect that "Hawaii somehow has been neglected as a locale, although in the past few years it has become one of the most colorful watering places, running neck and neck with Monte Carlo and Palm Beach. Although a rigid quarantining of dogs has kept many away."

Resignation of Deaconess Potter

The Bishop has accepted the resignation of Deaconess Mary I. Potter, who has moved to the mainland, and will make her permanent residence at Sierra Madre, California. We value the work of the Deaconess in this Missionary Diocese during the past three years, since she became an official, though voluntary, worker. Her assistance in the Cathedral, at Epiphany, and at St. Mark's particularly in connection with the organization of the Church School at Epiphany, has been both timely and effective.

Kapaa Guild Reopens Shop at Lihue

On October 1st the Woman's Guild of All Saint's Church, Kapaa, reopened the Holiday Shop for Christmas novelties at Lihue. Last year the profits realized were used to finance the Church

Kindergarten, and to assist the sport activities and social program of All Saints'. The Holiday Shop represents Gump's of San Francisco, the Honolulu Paper Company, and other concerns, and provides a large selection of Christmas cards.

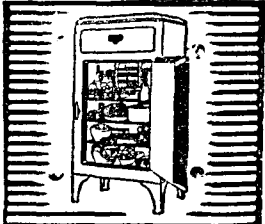
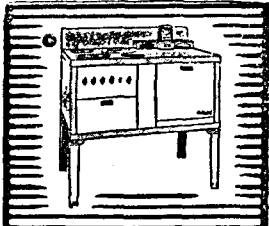
Progress at the Priory

There are many things this term in connection with St. Andrew's Priory School for Girls which are gratifying. We have already given the names of new teachers who have joined the Staff, and we rejoice in the enlarged enrollment of pupils. The new wing, built during the summer, is fully occupied, and provides the additional dormitory and classroom space accomodating the increasing number of pupils. The total enrollment is 260 girls, of whom 58 are boarders. There is a spirit of alertness among the girls, shown not least in their keenness for study and music, which promises well.

St. Alban's Memorial Chapel at Iolani

Plans for the Chapel to be erected in memory of Bishop La Mothe are nearly completed. It is expected that the work on the building will be started soon. The sum of \$24,000, given by the Church Schools of the country in their last Birthday Thank Offering, will cover the main cost of the Building. Articles of furniture and of decoration however will be needed, especially for the sanctuary. There is opportunity for many memorial gifts, such as the altar, the altar brasses,

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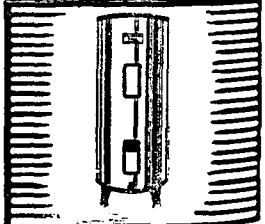



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the font, and almost all the necessary parts of the furnishings of the building.

It was the hope of the late Mrs. F. J. Lowrey, repeatedly expressed to the Bishop and to the Headmaster, that she could give all the furnishing of the altar and sanctuary. Her affection for Bishop La Mothe was deep, and her interest in Iolani was unfailing.

*Hawaiian Church Chronicle
Circulation Grows*

This month's issue of our diocesan paper numbers 1,500 copies. This is an increase of 50 over the last few numbers. While the increase is covered by subscriptions already paid for, there are doubtless many of the 1450 persons or families who receive the Chronicle who would like to make their contribution of \$1.00 or more. Mr. T. J. Hollander is the treasurer.

**JOHN BARLEYCORN AT THE
WHEEL IN 1934 MAKES
ALL-TIME RECORD**

From "Thou Shalt Not Kill"

Travelers Insurance Company,
Hartford, Connecticut

The United States in 1934 experienced its worst automobile accident record.

Around 36,000 persons were killed and nearly a million injured as a result of 882,000 personal injury accidents.

The deaths represented an increase of 16 per cent over the 31,078 fatalities reported in 1933 . . .

Many this past year have been interested in finding out the relation between automobile accidents and the use of intoxicants.

Such records as are available show that 3.16 per cent of the drivers involved in accidents were declared to have been under the "influence" in 1934 as against 2.43 per cent in 1933. This is an increase of nearly a third.

The same records show that 4.47 per cent of the pedestrians involved in accidents in 1934 were declared to have been under the "influence" as against 2.99 per cent in 1933. This is an increase of 49.5 per cent.

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FOUR HUNDREDTH ANNIVERSARY OF THE ENGLISH BIBLE

Four hundred years ago, for the first time, our Bible in English was put into print, after the labors of the earnest English translator, Myles Coverdale, afterwards Bishop of Exeter, had been completed. From that time onward the Sacred Scriptures began to reach as never before the man on the street, in the field and in the shop with their story, their message, and their inspiration. What had been the possession of learned men became in a day the common property of the English-speaking people.

The period of the Commemoration extends from October 4th to December 8th. A strong representative committee in the Territory is at work planning for a worthy observance of the great event. The suggestion has been made that in the earlier weeks the emphasis be on the history and influence of the English Bible, followed by promotion of new interest in owning and reading the Bible; and that by Bible Sunday, December 8, a climax be reached in concentration upon the Bible in the religious life of the individual and the Church, and the Church's own thanksgiving for it. Sunday October 6th, is designated as the day for starting the commemoration throughout the Islands simultaneously.

We print a letter which appeared in a recent number of The Guardian, London, by officers in two of the great organizations working for the unity of Christendom, calling attention to the English Bible Commemoration as a means for deepening spiritual life, and of drawing together Christians of all names.

**"KEEP BOTH OF THE
TWO GREAT CELEBRATIONS**

Sir—two years ago our Church was celebrating the centenary of the Oxford Movement, and it is now proposed that in the near future we should join in celebrating the four hundredth anniversary of the Reformation, with special thanksgiving for the publication of the Bible



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in English and the placing of it in our parish churches.

We who sign this letter, finding ourselves associated not only as members of the same cathedral chapter but also as officers of two different organizations working for the unity of Christendom, are writing to express the hope that these two celebrations will pass into history as emphasizing different elements in the one faith, and not as demonstrations by opposed parties. We are convinced that few things could do more for the cause of Christian unity than that the same Church which then thanked God for the Catholic Revival should now with equal whole-heartedness thank Him for the Reformation and for the English Bible. For we believe that the Church of England will best play its part in Christendom when those within it who are accustomed to call themselves Catholic thank God for the fact that our Catholicism is Reformed Catholicism and those who are accustomed to call themselves Protestants thank Him for the fact that our Protestantism is Catholicism Reformed.

Arthur Southampton (Bishop),
Chairman, Friends of Reunion.

Leonard Hodgson,
Secretary to the Continuation Committee of the World Conference on Faith and Order.

The Close, Winchester."

The Forward Movement booklet is in the hands of the clergy for the use of every member of the Church. There is one page each day of Bible readings, meditations, and prayers. Go FORWARD—DAY BY DAY in unison with the whole Church.

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MRS. LITTELL SENDS GREETINGS FROM ENGLAND

Letter from Worcester, September 4th.

I was speaking with a clergyman outside the Cathedral, who turned out to be the Rev. Shelton Painter, a longtime missionary in Japan, who in 1892 went to Honolulu as Mr. Theophilus Davies' secretary, and later accompanied Mr. C. J. Day and Mr. Wakefield to work for the Davies firm! He told me that the Dean of Worcester is none other than Mr. Clive Davies' brother. He introduced me to the Dean, and I go for tea tomorrow at the Deanery. I called and had tea with the Painters, and he told me about the new C. M. S. Bishop for Kyushu, Japan, to be consecrated in St. Paul's on October 18th. He will ask for a ticket for me to attend the service.

Perhaps you remember the little crescent of houses opposite the Cathedral; we are in the corner of the angle, looking down on the Cathedral this moment, all lighted up for the evening with lights thrown upon it. This morning we heard a whole program of Bach, the "Ascension Oratorio", the Concerto in D. Minor (for two violins and orchestra, the one Mrs. Ralph Wooley and Mrs. Ruth Buhl played with our orchestra in Honolulu), and another Concerto, and then the Bach anthem "Worthy is the Lamb".

This afternoon at 2:30 they sang an exquisite modern composition called "The Morning Watch", and a glorious cantata of Vaughn Williams', very modern, "Sancta Vivitas", to me the most moving and intelligible of all "Holy City" oratorios. The whole thing was byzantine and oriental, with use of trumpets rather than flute or harp, and very exciting, stimulating, and entirely worthwhile. Also the "Allegro" for strings by Elgar, which was delightful and gay. I have loved all the new music on the program. Never in this world do I ever expect to be so thrilled as I was yesterday by "The Dream of Gerontius"—I could never describe it, and won't try. The window to Elgar was unveiled. I am sending clippings and programs and books of words. I was so filled with the "Dream" (which I had never heard before) that I could not enjoy to the full the "Elijah" last night. Joe went, and Nancy of course, and they loved it, and so did I, but today I am thinking of the "Dream" rather than of Elijah. Of course the choruses of the Oratorio were wonderful, and the soloists and orchestra were all they should

be, but it really seemed an anti-climax after the morning. I take the children to Evensong at 5 each afternoon. It is very lovely.

This morning before the Concert, we visited the porcelain factory, adjoining the Cathedral, where the exquisite Royal Worcester China is made. Tomorrow there are some more new musical works, Holst's "Hymn of Jesus" a new cantata "Nebudhadnezzar", Williams' "Job", and Handel's "Dettingen Te Deum", and in the evening a wonderful treat in store for us, Elgar's "Apostles"; and on Friday morning the "Messiah" sung in honor of King George's Jubilee! We have three special things to remember this festival, Elgar, Bach, and King George anniversaries.

Joe went to see "Clive of India" this afternoon, and the news reel showed Shirley Temple at Waikiki, and Duke Kahanamoku putting a lei on her. Tell Duke Joe saw him at Worcester.

Everyone here is apprehensive over today's League of Nations meeting. Prayers in the Cathedral, the papers full of the importance and seriousness of the situation.

I gave Mr. Painter a Hawaiian Church Chronicle, you will be pleased to know!

Friday afternoon we start for Stratford on our ten day bicycle trip all through that section. We shall be staying in funny little places. Please tell Fr. Bray that Joe has an English suit of clothes, and an English cap, and wears shorts and three-quarters stockings, and looks like the real Englishman!

I don't know yet where we will be next Sunday, probably at Warwick. Nancy wants to go to Church there, so as to continue our Sunday tradition of "W's"—Westminster Abbey, Wells, Winchester, Worcester, for the four Sunday services so far.

Give my warm regards to all my friends, particularly our own Church people.

ST. ELIZABETH'S NEWS

By Rev. Canon James F. Kieb

On September 12, at St. Elizabeth's Parsonage some thirty members of the Light Seekers of St. Elizabeth and friends were the guests of Canon and Mrs. Kieb. The reception was in honor of Mr. and Mrs. Roger Wong recently returned from San Francisco. Mrs. Wong was Miss Ethel Woo, daughter of the late Rev. Woo Yee Woo, for

years assistant priest of St. Elizabeth's. She was a charter member of the Light Seekers and has been a most active worker in the "Sunshine Mission", San Francisco, which is our most worthwhile Chinese work on the West Coast. The Rev. Daniel G. C. Woo, who is Priest of the Mission, was baptized at St. Elizabeth's.

The meeting was opened by Bishop Littell, who gave his benediction, followed by Canon Kieb, who spoke on the coming event of the tenth anniversary of the Light Seekers, which the young people intend celebrating this November.

Bishop Littell spoke on the "New Life Movement" in China. Reports were heard from John Wong and Miss Ailene Lowery, who were delegates to the Young People's Fellowship Conference, held last Labor Day at Camp Harold Erdman, Mokuleia. The pennant for merit and distinction, which is an institution of the annual conference and which was awarded to the delegates of St. Elizabeth's, was then displayed. Mr. Roger Wong spoke in terms of appreciation, as to the work and services of St. Elizabeth's. Miss Cenie Hornung of the University of Hawaii complimented the young people on the completion of ten years of life and service to the Church. Mrs. Elva Okes, pioneer of the Faculty of Iolani High School and Miss Laura E. Brown of the faculty of Kamehameha schools both spoke on China, telling many interesting features of their vacationing in the Orient and delivering messages from members of the Mission now living in China.

At the close of the evening, Mrs. Kieb, assisted by Mrs. Paul Lau and Miss Anne Liu, served refreshments.

The Day School

After the summer holidays, St. Elizabeth's opened for her usual activities. The day school, which is one of the leading features of the Mission, opened with an enrollment of 128 all in attendance. This is larger than last year, which closed with 112 pupils. The Church Sunday School started its sessions in September, with an attendance of seventy and an enrollment of over one hundred.

Wong-Nip Wedding

A pretty wedding was solemnized in St. Elizabeth's Church, Saturday afternoon, September 7th, when Paul En Sue Wong, youngest son of Wong Sing Loy, Warden of the Congregation, was married to Miss Hazel Quon Yow Nip.

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OBITUARY

By Kenneth Day

Mr. Rudland Bode
1862-1935

The death of R. Rudland Bode, for more than twenty years organist and choirmaster of St. Andrew's Cathedral, came as sad news to his many friends in Honolulu. He was with his family in Suva, Fiji, where he had enjoyed his retirement from active work since April, 1934. Mr. Bode was born in Sudbury, Derbyshire, England, where his father was the music master of Lord Vernon's household at Foston Hall.

On the death of his father, he moved to Wells, Somerset, and soon became a chorister boy in Wells Cathedral. While still very young he was made assistant organist at Wells Cathedral, under Dr. Lavington. Later, with music as his profession, he sailed to Australia where he held many positions as organist. After some years he moved to Suva, Fiji, and met Mrs. Bode.

Before his departure to Fiji last year, he had made Honolulu his home, and for more than twenty-five years had devoted himself to private and public musical activities. One of his last outstanding achievements was the presentation of The Elijah, in which many Honolulu church choirs took part. At the time of his departure for Suva, he was director of the Lyric Choral Society.

Mr. Bode had endeared himself to St. Andrew's Cathedral Parish and to his many young friends, including the little boys of the cathedral choir, who looked forward to their practice each week with enthusiasm.

He is remembered as one who aimed for the highest and best in all his music and made a practice of the old motto, "Duty before Pleasure".

Mrs. Mary A. Kuala Richardson
1863-1935

Holy Innocents', Lahaina, sustained a serious loss in the death of Mary A. Kuala (Shaw) Richardson, who died suddenly at her home on Friday, Sept. 13, 1935, in her 73rd year. She was a faithful communicant of the Church and had lived in Lahaina the greater part of her long life.

At an early age she became a ward of Kamehameha V, and was educated first at St. Croix, Lahaina, which later became St. Andrew's Priory in Hono-

lulu, when the capital was moved from Maui to Oahu, under the Sisters of the Holy Trinity who had, not a great while before, been brought out from Davenport, England.

Mrs. Richardson, in addition to her active church and welfare work, was prominent in Democratic political circles on the Valley Island. She often was a delegate to the Democratic territorial conventions held in Honolulu and on several occasions was honored as vice-chairman of the convention.

She was the daughter of Patrick and Rachel Shaw, prominent in the days of the royalty as retainers of Kamehameha IV.

She was the widow of Col. John Richardson, one time political leader of the islands.

Mrs. Richardson is survived by six children: Arnold B. M. Richardson, with the Hilo board of health; Mrs. Gaelic Fitzgerald, Honolulu; Wilfred K. Richardson, Honolulu businessman; Thomas Richardson Clark, adopted by an uncle, chief deputy U. S. marshall; Miss Helen Dudoit Richardson, of Honolulu and Miss Nellie Richardson, member of the faculty of Kihei school.

Two sisters also survive, Mrs. W. F. Kaae and Mrs. A. K. Hoapili of Lahaina.

Also surviving are two nieces, Mrs. Buchanan and Mrs. John Hose of Lahaina.

The funeral services were held in Holy Innocents' Church on Sept. 15, and the interment took place in the family plot in Waianee cemetery.



"THE VILLAGE AGAINST NATION"

To argue for nationalism is to argue for the primitive. It is the village against the nation. It is narrowness against breadth. Common sense tells us that no nation can stand off by itself. Today, more than ever, nations are inter-dependent. We may not need the money of a certain nation, but we probably do need its music or its literature. Perhaps we ought to exchange our cotton for culture, or send abroad creative ideas in exchange for chemicals. The great problem is not to go backwards to a nationalism that once worked, but forward to an internationalism that challenges all the abilities we have by its very difficulties.

UNITED THANK OFFERING NOTES

"In Everything Give Thanks"

The Spirit of Missions for October will be "United Thank Offering Number." Have you ordered your copy? Better still, have you subscribed to the Spirit of Missions?

In 1889, the Spirit of Missions carried abroad the first news of the United Thank Offering. Ever since that time this magazine has played a large part in keeping us informed.

The United Thank Offering represents an appealing part of each Church woman's life. Through the gifts we put into our little blue boxes, we send nearly 200 women into all parts of the mission field.

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Are you acquainted with the United Thank Offering workers in our own Diocese? If not, may we suggest a pilgrimage to St. Mary's Home, 2108 South King Street, Honolulu? See for yourselves the fine work being done by these two women and their helpers!

Remember, each one who shares in the United Thank Offering should have a little blue box. It reminds us of the daily blessings from God. There is no pledge. It is above all other things a prayer and a gift of love and thankfulness. Will not every woman and girl in our Diocese help with her gifts and her prayers?

Each branch has done very well in the past. Let us do better in the future.

Remember: 1931—\$1,059,575.27; 1934—\$789,561.13; 1937—What!!!

Do you want to know more about this offering? Ask the United Thank Offering custodian of your branch, or communicate with the Diocesan United Thank Offering Secretary, Mrs. Frank A. Plum, 3034 Kalakaua Avenue, Honolulu. Blue boxes and literature will be sent upon request.

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From the report of our
Missionary-at-Large

"In several ways my work this quarter has been outstanding; especially so, in connection with the hospitals and intercessions for the sick. My method in hospital work permits individual contact with between 500 and 600 patients each week. Most of my hospital visiting is confined to wards, containing from fifteen to twenty patients each. I walk from bed to bed with a word or two of greeting and cheer; pausing a little longer by the bed of a new patient to introduce myself, and thus get acquainted. As my visits to the various hospitals are made at regular periods, my calls are anticipated. During my second contact with a patient at Leahi Home, Kalihi Hospital, and other hospitals, I tender a "prayer-card" to the patient, and ask if he or she, would like to have prayers said for them at the Chapter House each morning at nine o'clock.

If our help is desired, I then explain our method of intercession. Usually the patients agree to pray for themselves and the others we are intercessing for at that hour. We now have over sixty patients in the hospitals engaged in intercessions. In many cases this is a new experience; but when faithfully followed it has produced helpful results, both for the patients and for the cause of Christ. Through this means, Confession, Baptism, and Confirmation have resulted, and many have been restored to health."

—J. LAMB DOTY.

P. S.—"One day I was handed an envelope containing a soiled "prayer card" with a one dollar bill. I made every effort at Queen's Hospital to trace the source of this little gift, without result. Some poor soul tried to help the cause of Christ."

ARCHBISHOP LANG ON REFORMATION

The Archbishop of Canterbury stated at the first meeting of the Council of Anglicans and Nonconformists, formed to arrange for the celebration in 1938 of the fourth centenary of the Reformation, that he does not regard the Reformation as an unmixed blessing, nor will he for a minute admit that the Church of England was born of the Reformation. But, as the Archbishop said, the greatest legacy of the Reformation is the Bible in the English tongue, and, as the most consistent of Bible Christians, English Catholics will fervently join in the thanksgiving for a priceless gift, without believing the fiction that the pre-Reformation Church forbade the Bible to the common people.

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	Episcopate Endowment
OAHU								
St. Andrew's Cath. Parish.....	\$2,640.00	\$1,590.00	\$ 260.00	\$.....	\$1,850.00	\$350.00	\$175.00	\$ 27.75
St. Andrew's Haw'n Cong.....	600.00	200.00	55.28	.....	255.28	52.50	.....	.....
St. Peter's.....	792.00	330.13	110.75	240.00	680.88	29.25	29.75	38.05
St. Clement's.....	552.00	227.65	60.00	70.00	357.65	52.50	39.38	9.65
St. Elizabeth's.....	420.00	300.00	.....	30.00	330.00	29.25	.....	10.00
St. Luke's.....	120.00	118.00	.....	2.00	120.00	11.75	5.00	.....
Holy Trinity.....	180.00	151.00	.....	.....	151.00	15.00	.....	.....
Epiphany.....	150.00	.....	78.88	20.00	98.88	17.50	17.50	1.12
Good Samaritan.....	30.00	.....	30.19	1.00	31.19	2.00	2.00	.....
St. Mark's.....	90.00	51.10	43.90	1.65	96.65	11.75	11.75	.....
St. Mary's.....	150.00	.....	72.21	.....	72.21	11.75	11.75	.....
St. Alban's (Iolani).....	240.00	.....	241.44	.....	241.44	11.75	11.75	8.62
St. John's-by-the-Sea.....	60.00	34.00	.....	10.00	44.00	2.00	.....	.....
St. Stephen's.....	75.00	24.78	32.81	.....	57.59	2.00	2.00	3.30
Moanalua Sunday School.....	12.00	.....	12.00	.....	12.00	2.00	.....	.....
Post Chapel, Schofield.....	90.00	5.50	42.43	.....	47.93	1.00	.....	10.00
St. Andrew's Priory.....	240.00	.....	241.09	2.00	243.09	2.00	2.00	.....
Cathedral Japanese School....	60.00	29.15	15.85	.....	45.00	1.00	.....	.....
Young People's Ser. League..	30.00	.82	.....	.....	.82	1.00	.....	.....
Ho. Br. Wo. Aux. Misc.....	.....	.....	.....	98.58	98.58	.....	.....	.....
MAUI								
Good Shepherd, Wailuku.....	360.00	.....	28.50	25.00	53.50	29.25	.....	.....
Holy Innocents', Lahaina.....	216.00	193.52	12.48	10.00	216.00	17.50	17.50	3.18
St. John's, Kula.....	48.00	.....	48.91	.....	48.91	7.00	.....	6.51
HAWAII								
Holy Apostles', Hilo.....	180.00	102.75	26.92	.....	129.67	22.25	22.25	.....
St. Augustine's, Kohala.....	210.00	72.94	2.95	24.50	100.39	11.75	11.75	2.05
St. Augustine's, (Korean).....	30.00	12.90	.....	.....	12.90	6.00	6.00	.....
St. Paul's, Makapala.....	180.00	142.00	.....	.....	142.00	6.00	6.00	1.75
St. James', Kamuela.....	72.00	17.99	.....	.....	17.99	6.00	.....	.....
St. Columba's, Paauilo.....	180.00	90.00	.....	.....	90.00	11.75	.....	5.05
Christ Church, Kona.....	336.00	45.45	.....	75.00	120.45	29.75	29.75	.....
St. James', Papaaloa.....	210.00	121.00	.....	5.00	126.00	11.75	11.75	.....
KAUAI								
All Saints, Kapaa.....	240.00	63.75	.....	20.00	83.75	25.00	25.00	6.04
W. Kauai Missions, Kekaha..	87.00	35.74	.....	5.00	40.74	6.00	6.00	5.50
Emmanuel Mission, Eleele....	30.00	6.94	.....	.....	6.94	6.00	.....	2.00
MOLOKAI								
St. Paul's, Mauna Loa.....	24.00	.....	24.00	.....	24.00	2.00	2.00	.....
Holy Cross, Hoolehua.....	30.00	11.20	4.13	1.00	16.33	2.00	.....	4.10
TOTALS	\$8,964.00	\$3,978.31	\$1,444.72	\$640.73	\$6,063.76	\$806.00	\$445.88	\$144.67

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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