

Hawaiian Church Chronicle

"For Christ and His Church"

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

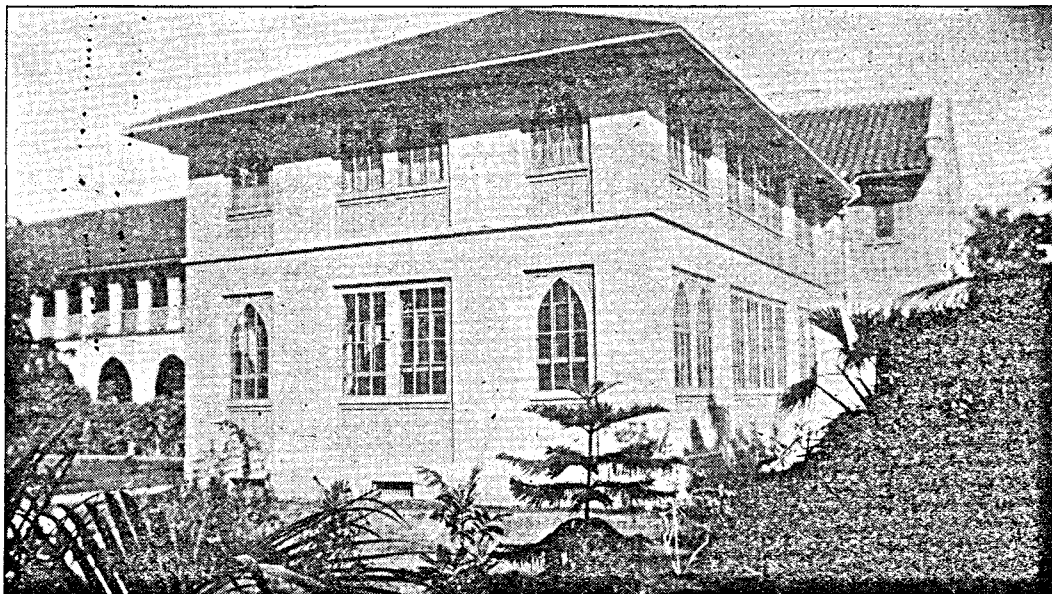
THE REV. E. TANNER BROWN, *Associate Editor*

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VOL. XXV.

HONOLULU, HAWAII, NOVEMBER, 1935

No. 9



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The Rev. Canon F. N. Cullen, Retired;
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The Very Rev. Wm. Ault, St. Andrew's
Cathedral, Honolulu. 1897

The Rev. Philip Taiji Fukao, Holy Trinity,
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The Rev. Frank N. Cockcroft, Church of
the Holy Innocents, Lahaina, Maui. 1915

The Rev. Canon James F. Kieb, D.D., St.
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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.,
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Hawaii. 1929

The Rev. B. S. Ikezawa, Good Samaritan,
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The Rev. Edward Tanner Brown, B.A.,
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The Rev. J. C. Mason, Epiphany, Honolulu.
1931

The Rev. C. F. Howe, B.D., Church of
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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,
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The Rev. Geo. Shannon Walker, B.A., B.D.,
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1934

The Rev. Chas. E. Fritz, St. Andrew's
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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-
waii. 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

November 10—21st Sunday after Trinity
November 17—22nd Sunday after Trinity
November 24—Sunday Next Before Advent
November 28—Thanksgiving Day
November 30—St. Andrew's Day
December 1—1st Sunday in Advent

A SIGNIFICANT SERVICE FOR CHINESE IN THE CATHEDRAL

The Anniversary of the Founding of the Chinese Republic Commemorated

For the first time in the 24 years of China's independence from Manchu rule, the founding of the Republic was observed in Honolulu by a religious service. On the evening of October 10th, following a day of special educational and social observance at Iolani School and at the Chinese Consulate, representatives of local Chinese organizations, business, educational, and religious, together with the Secretary and Mrs. Arthur Greene representing the Territory and high officials of the Army and Navy, with a congregation including people of our many racial ancestries, worshipped together in the Cathedral. The Bishop conducted the service, and gave an address of welcome. The clergy of the city and the choirs of St. Peter's Church and St. Elizabeth's Church joined in the procession in which the Chinese flag was carried, together with the American flag and Church banners. The service was in English, except for a prayer for China and its rulers, offered by the Rev. Sang Mark, and the hymn "God Bless Our Native Land", which was sung simultaneously in Chinese and in English. Canon Kieb read the lesson, and Dean Ault was master of ceremonies.

The address was given by Dr. Wingtsit Chan, dean of Lingnan University, Canton, visiting professor this year at the University of Hawaii. Dr. Chan gathered his thoughts about the text, "Ask and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you." He declared that the best present the Chinese Republic could receive is the sympathetic cooperation of the world as exemplified by the goodwill manifest in Hawaii. He emphasized China's hopeful attitude, saying that, instead of silently resigning herself under the weight of the tremendous problems she faces, she has learned to ask, seek, and knock, looking to Christian leadership, both at home and abroad, to reply to her desires by helping bring in the Kingdom of God. The heartiness in which the congregation joined in singing the hymns, "Now thank we all, our God", "All people that on earth do dwell", "God bless our native land", "O God our help in ages past",

ending with the recessional "Lead us heavenly Father lead us", was an uplifting element in the service. Letters received by the Bishop since the service from the Chinese Consul General and from many organizations, including one from the Chinese Workmen's Association, expressed sincere appreciation of this religious feature of the day's observances.

Morning Program at Iolani

The commemorative events in the celebration of the founding of the Chinese republic had a special significance for our Iolani Church School for boys which was attended by Dr. Sun Yet Sen from 1879 to 1883.

The ceremony at the school was opened by Miss Sally Sun, daughter of Dr. Sun, and now an entering Freshman at the University of Hawaii, who read the last will and testament of her father, dated March 11, 1925. The will, which was embroidered on a large piece of blue silk, was sent to Iolani by students of the Kashing government school near Shanghai, in honor of the occasion. The Rev. A. H. Stone, who officiated at the ceremony, read the translation of the will, as follows:

"For 40 years, I have labored unceasingly for the cause of my countrymen's Revolution, the aim of which is to secure liberty and equality in China. The experience accumulated during these 40 years profoundly convinces me of the fact that, in order to accomplish this aim, it is absolutely necessary to awaken the multitudinous people, and to unite with those races of the world, which treat us as equals, to strive together.

Cited His Policies

"At present the Revolution is not a complete success. It behooves my fellow-workers to follow the principles and policies which I have set forth in my published works, as: 'The Plan for National Reconstruction', 'The General Principles of Reconstruction', 'The Fundamentals of Democracy', and the 'Manifesto of the First National Convention of Representatives', with continued effort, so that the aim may be completely achieved.

"That which has been advocated very recently, namely: the calling of a people's conference and the abrogation of the existing unjust and unfair treaties, must be carried out within the shortest period of time. This is my earnest instruction."

The will was dated March 11, 1925.

OBSERVATIONS IN THE BRITISH ISLES FROM LETTERS OF MRS. LITTELL

Hereford, Sept. 15.

We are stranded in Hereford this pouring rainy Sunday. We came over the Wye Valley and its hills yesterday—only 19 miles from Monmouth in Wales, but we had to walk about five miles pushing bicycles up hill, but coasting down those hills! We came the last three miles down into Hereford without stopping, and it was one of the most glorious experiences. This part of England is superb. The harvesting, the fat cows, the still pools, the flocks of sheep, the wooded steeps and the far reaches of the Welsh hills in the distance; the Malvern hills ahead, and the gorges of the Wye Valley on the other side; it makes one thankful to have been brought up on the psalms, for only portions of the psalms can express one's feelings for valleys that laugh and sing, and hills that skip like rams for us as we speed past on our bicycles. At the top of every long pull, there were always blackberries, quantities of luscious ripe ones, and we had our fill of them yesterday.

Yesterday, Nancy's birthday was quite a festival—we went to Tintern Abbey from Monmouth by bus and took a picnic lunch, birthday cake and candles, and had a real feast on the banks of the river Wye, and then roamed leisurely through those wonderful ruins. The blue sky overhead, and the carpet of green and the willows through those mullioned windows leave memorable pictures; cattle browsing alongside.

Worcester, Sept. 16.

I'm so proud of my exploits! We have come all the way into Worcester from Hereford, 32 miles, by way of Great Malvern, and up over the peak of Malvern too—a terrific climb, but the most joyous coast down. We hardly worked at all the entire way from Malvern to Worcester. How I loved Hereford! It is so clean and unmutilated-looking, and while I think the Norman not the most satisfactory architectural type, yet Hereford is so graceful: It has a lot to say, and says it well and for a Cathedral not burdened with interesting history, it has beauty to attract one from afar.

So far, Herefordshire is my favorite country in all England. I am overcome with all the lovely sights of these last few days.

Chester, Sept. 18

We reached Chester yesterday, and it is the same old Chester, and I love it. We were lucky to be there the week of the "illuminations", and everything is gay for the Jubilee festivity which various cities are celebrating in turn through the year. The lights thrown on the "Rows" and down the quaint streets, and the Cathedral, and riverways, makes an unforgettable picture. Tonight, we are going on the launch trip up and down the river to see the illuminations from the river. Tomorrow afternoon, we leave for a few days at Llandudno and we hope to bike to Bettws-y-coed, Carnarvon, Conway, from there, and then to Liverpool through the new Mersey tunnel.

I can't describe adequately my appreciation of the present administration of Chester Cathedral. It is so intelligent; and gives the mystic medieval glow in a present-day Cathedral, so that one doesn't have to be harking back several hundred years in the effort to recapture the charm. Its various chapels are used by present-day organizations, and have all the banners and literature of these organizations in little recesses in the walls. For example, the Lady Chapel for Mothers' Union; St. George's Chapel, Boy Scouts; St. Wamburga's, Girl Guides; there is one for the army and navy, one for the air-force, one for magistrates; and the most marvelous children's corner in the world (Chester was the originator; too), and everywhere fresh flowers; everything orderly, clean, and in use. Rare books, prints, and manuscripts, exquisite verses, were all around the cloister; and again vases and vases of yellow chrysanthemums. The Cloisters are a book of Church history—the glass showing in picture, Apostles and Saints and Martyrs of the Church ancient and modern, with the entire story of each person printed and framed below. Richard Hooker, Launcelot Andrews, Matthew Parker, Jeremy Taylor, George Herbert, William Laud—all find niches here. There are tables and chairs placed through the cloisters—instructive books, missionary pamphlets, all bidding folks to linger and learn more of the wondrous story it is crying out to tell.

Belfast, Sept. 22.

Sure enough, we're here in Ireland! A—met us bright and early yesterday morning, and brought us to her very lovely home—right on the bay, with gardens that go down to the water's edge.

We went to the most remarkable Parish

Church yesterday for service—the rector, 82 years old, a genuine pastor and a scholar. The Church, a large one, was crowded. All the farmers came, and quantities of men and young people and children—a village choir of the old type, but the singing of familiar chants, the psalms, and four familiar hymns was simply overpowering. Then the old man talked for an hour with his rich Irish accent, and gave a most scholarly discourse on the healing of the lepers—mentioning the fact that the "showing of themselves to the priests" was for a certificate to show they were healed, and for a permit to enter the villages and live a normal life once more! It was the priests who banished lepers (hence the religious significance of leprosy) and the priests who permitted them to return. Everyone sat in close attention, and never have I seen such a reverent congregation or a more gripping service. All filed out in silence, and A— says that often there are people standing during service—such a hold has this wonderful old man on his people. It shows "it can be done". It was quite worth while coming to Ireland for that parish service. Every parish in Ulster is very "low", but one doesn't think of it in such terms, when one sees the real thing that exists here.

After dinner we drove for five hours almost to the "Giant's Causeway" at the extreme north. We shall go there later, but over a different route. We saw Scotland plainly, and the mouth of the Clyde. It is very different from England, yet I can't define it. Further north, we struck juts of land that stick out in the water, with the austere promontories such as one sees around Diamond Head, or on the way to Hana—and strange to say, the contour of the country is very much like our islands. The very green and the very bleak—and always sun and rain together and rainbows. It is an emerald isle.

The land is cut up into much smaller farms than in England. The small square patches dot the hillsides, and the farmers are all small land-holders. It gives a checkerboard appearance much like the rice fields of China. The little farm-houses are whitewashed, and immaculately clean outside. But A— says they have no barns or stables, and the cows and chickens are driven into the house at night. The Bishop here says he often spends the night in homes where there is a cow hitched to his bedpost, and chickens roosting on the foot, and sheep huddled in a corner. See what you are missing!

The R. C. farms are shoddy and the

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Bishop Harrington Littell and Rev. A. H. Stone are seen holding the framed will of Sun Yat Sen, embroidered in white letters on a background of blue silk, with the signature of the general worked in red characters. The will was a gift to Iolani from the Kashing School in China. Guests of honor at the ceremony are, left to right: Tong Phong, classmate of Sun Yat Sen; King Chau Mui, Chinese consul; Mrs. A. H. Stone, Sally Sun, daughter of Sun Yat Sen; Bishop Harrington Littell, of St. Andrew's Cathedral; Rev. A. H. Stone, head-master of Iolani school; C. K. Ai, another classmate of Sun Yat Sen, and Col. Curtis Iaukea, oldest alumnus of Iolani, after whom the new boys' dormitory was named.

Protestant farms trim. A— says one can always tell as one approaches what the religion of the owners is! Yesterday, there was a mild riot in Belfast, an R. C. was killed, and this is happening right along. They still kill each other here "for the love of God." R. C.'s are as much persecuted in Ulster as Protestants are in South Ireland. It sounds very medieval—doesn't it!

Belfast, Sept. 24

Day before yesterday in the pouring rain and fog we started out for an all-day motor trip, driving from 9 a. m. till 6 p. m., except for the hour out for lunch. No where else but in the British Isles would we start on such a trip on such a day, but as A— says, once we stopped for weather we could do nothing. It really was glorious, and we went to the extreme northern point of Ireland, and visited the Giants' Causeway. (This was featured in

my early geography as one of the seven wonders of the world). It was a marvelous sight—thousands of basalt pillars, exquisitely fitted together, yet no one knows whether they are glacial or volcanic. Beautiful formations—cylindrical, octagonal, pentagonal; and there are organ pipes and giants' chairs, and many other grotesque forms. We were soaked through, but had blankets in the car, and we soon warmed up for the long ride home. The farm houses en route were so interesting—little whitewash affairs, so lonely, most of them. This is poor farming district in the far north. The peat bogs were of great interest; also the flax fields. We visited a bleaching works. Also we saw the hill where St. Patrick passed his early days (in 432) tending swine! Yesterday we passed the town, Patrickdown, where he died and was buried, though no one knows where his tomb is. It is interesting that our own

Parish Churches here, many of them, are named St. Patrick's.

Yesterday we drove down to the Irish Free State. We did not enter, as I had no passport visa. They are very strict, and often disagreeable to the Ulster people entering their section. We drove over the Morne Mountains pass—very high and very bleak. We went through a town, Kilkeel, (Kil means church, hence the endless names beginning or ending with 'Kil'.) The Sheep and Cattle Fair was in progress. Never did I think any mortal would attempt to get through the street, packed with sheep, cows, men, and sheep dogs, but we started bravely through, and really it was funny, for the men wouldn't budge, and we took ages getting through. I wouldn't have missed it, for the men were types out of story books—brought here in the days of the distant past and here we are only a day's trip from London, and all so primitive. Then

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we visited a fishing village, and were lucky enough to see their little fleet (about 50 boats) starting out for the night's fishing. The sails are red—they dip them in ox-blood to make them durable. The sight was one for an artist, with the still sea so blue. The women were "gutting" the fish and salting and packing them in barrels, and the huge gulls were making a frightful noise with squawks and wing-flappings, fighting for the refuse.

We are to inspect the linen weaving works in Belfast today, and then to visit Lord Londonderry's estate, which is open Thursday afternoons to the public for charity.

Stirling, Scotland, Sept. 29.
St. Michael and All Angels Day.

Yesterday we saw all of Glasgow in the rain—the University, the "Cathedral" (Presbyterian of course), and some of the wonderful residence sections of the city. It seems quite as lovely as Edinburgh; then on to Stirling for the night. About six o'clock the rain stopped, and we rushed out for a walk. As we climbed toward the castle, the clouds broke and a brilliant sun burst through. At the top there was a sunset, the life of which was never seen on land or sea! Crimson, purple, topaz—all the hills glowed and the little stream below us crystallized in the magic rays. The green fields, pea-green, and the purple peaks, more purple than Caesar's royal robe (which I believe was really red!). We were spellbound, and think this sight takes first place in all the wonders we have seen. The city too is so quaint, nestled close to the castle, much as Perugia and Assisi do. Glasgow and Stirling have local socialist governments, and on the King's Jubilee there were no celebrations. The "Scottish Episcopal Church" here is very beautiful and alive, thank Heaven! boys' choir, sung matins and Eucharist, excellent sermon on the Angels. The sermon ended with one of my favorites—by Francis Thompson:

*"The angels keep their accustomed places
'Tis ye, with your estranged faces
That miss the many-splendoured thing!"*

There was no hurrying through with

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matins, and it was most dignified—simple chants for all to sing, which helps greatly when it comes to the Te Deum, for you know how I object to standing first on one foot, than on another, listening to the solo, quartet, and full choir renderings of anthem Te Deum!

It's funny how the R. C. influence in Ireland pulls the Churchmanship down, whereas the Presbyterian here jacks it up. The Church is quite "Catholic" here, and in other parts of Scotland too, I hear.

The British seem very apprehensive of war, for their navy is out-of-date. They have concentrated their government resources on social recovery, pensions, insurance, etc. Every town and city has blocks of new buildings and residences going up, and it does startle one who is used to the situation in America, where we are not expanding as far as the building of individual homes is concerned.

8 p. m. Home from the Trossachs. We had an hour at Loch Katrine. We returned to Aberfoyle over a new skyline pass, not built when we were here before—a glorious panorama of all the region. Tomorrow we go on to Edinburgh, and then straight to London. I shall enjoy the wonderful exhibition of Chinese art in London, supposed to be the finest ever, with things from Peking and everywhere.

We saw the "Queen Mary" in Glasgow. Joe and Nancy went up to the Captain's bridge, and he lent them his glasses, so they were much pleased.

You never saw anything so impressive as the swarms and mobs of people pouring out of the Presbyterian churches at 7:30 tonight as we were returning! All traffic was held up, and we could not even get through the streets to reach our hotel. The "Sawbawth" is the Sabbath here all right.

How about the Chronicle dollar!

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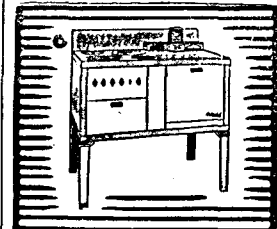
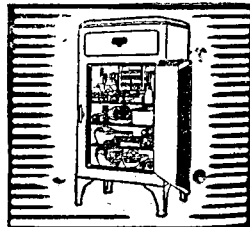
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JEWISH SERVICES IN THE TENNEY MEMORIAL AUDITORIUM

The Jewish New Year Festival and the Day of Atonement, the most solemn holy day in the Jewish religious calendar, were observed under the direction of Rabbi Kenneth C. Zwerin of Palo Alto, California. The Jewish community in Honolulu numbers about 70 persons. These, together with friends of other religious affiliations, attended the services through a ten day period, and on two occasions nearly filled the auditorium. Traditional Hebrew music, together with ancient melodies harmonized in modern musical notation, were beautifully sung by a choir composed of Mrs. E. A. R. Ross, Miss Laura Brown, Joseph Kamakau, and William Jones. Martha Poepoe Hoho was the accompanist.

The local leaders in this Jewish observance were Max Goldman, secretary of the Honolulu B'nai B'rith lodge, and Israel Weinstein, field representative of the Jewish Welfare Board. The Jewish community has expressed most earnestly to Dean Ault of St. Andrew's Cathedral their thanks for making the Tenney Auditorium available for the Jewish community. The hall, decorated with all the objects usually found in a Jewish synagogue, together with the plants and flowers characteristic of Hawaii, made indeed a most suitable and reverent gathering place.

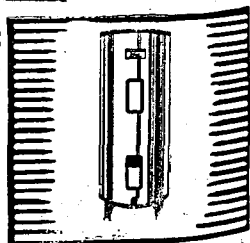
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THE U. T. O. AT THE ALTAR

The United Thank Offering of the women of the Church begins at the altar of a grateful heart, goes through the Blue Boxes, is taken in hand twice a year by the Branch U. T. O. Secretary, goes to the Diocesan Secretary, and on to the National Secretary where bank interest is added during the three-year period.

Now as this journey is in process this heart offering should rest for a moment of reverent praise on the Altar of the Parish Church. Such a moment was devoutly appreciated on the Second Tuesday of October by the members of St. Clement's Guild and Auxiliary. Mrs. Frank Plum, our Diocesan Secretary, had told the Story of the Little Blue Boxes to the large group assembled at the Rectory. Following the address the members gathered in the Church where the Rector in vestments received the semi-annual offering at the hands of the Branch Secretary, presenting it with a fervently sung Doxology and prayers of missionary devotion.

ACKNOWLEDGEMENTS

Acknowledgement is hereby made of gifts and subscriptions received from October 26th to November 1st. Where the amount is not mentioned, it is \$1.00.

Mrs. Marion Marshall, \$4.86; Miss Rosalind Bartlett, \$2.00; Mrs. Albert Hocking, \$2.00; Mr. J. Hay Wilson, \$5.00; Mrs. Arthur McDuffie; Mr. L. B. Reeves, \$2.00; Mrs. Dickenson P. Hall; Henry Smith; Mrs. John K. Clarke; Mrs. James A. Bullitt; Mrs. Hilda Chapman (through W. A.), \$5.00; Mrs. Robert E. White (through W. A.), \$5.00; Miss Charlotte A. Carter, \$5.00; A Friend through the Bishop, \$50.00.

RIGHT BESIDE THE TURKEY

The Chief Pence man announces that there will be no raise of rates at Thanksgiving time. One cent in the pence box before the big Thanksgiving turkey dinner, just the same as on ordinary occasions. Of course the slit is large enough to admit a quarter, and with hearts full of the genuine spirit of Thanksgiving and the house full of the appetizing aroma of turkey and mince pie, it won't be surprising if coppers find themselves jingling with silver companions.

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SALE OF DIOCESAN BONDS TO BE COMPLETED

Of the entire issue of bonds by the Corporation of the diocese, namely \$75,000, all have been sold except \$18,800. The Board of Directors has decided to complete the sale, and will start again actively in bringing this secure and worthwhile business proposition to the attention of investors. With the bank reduction on savings deposits to 2½%, the Church bonds, which pay 4% interest, have increased in value. A full statement of the bond issue, giving dates, trustees, and other information is given on another page of this issue of the Hawaiian Church Chronicle. Mr. T. J. Hollander, treasurer, Queen Emma Square, Honolulu, will be glad to answer inquiries and issue bonds in \$100, \$500, or \$1,000 sums.

IN-PATIENT RECORD AT SHINGLE MEMORIAL HOSPITAL BROKEN IN SEPTEMBER

There were thirty-one admissions to the hospital during the month of September: thirteen male and eighteen female patients. This is the largest number of patients that have been admitted to the hospital in any one month. There were five births this month; three boys and two girls.

There were three deaths; two women and one man. There were ten babies at the Baby Conference. There were five prospective mothers at the Pre-natal clinic.

Our "Out-patients" clinic numbered 172. We had three accident cases brought in, all of whom however were able to leave in a few days.

Our three new "Gatch" beds came together with mattresses; and one dozen pillows; also three rubber pillow covers; and were we glad to see them!

ISLAND ORGANIST SUCCESSFUL

The congregations of St. Clement's and St. Andrew's Cathedral will be delighted in learning that their former organist William Thaanum is making a marked success in New York City. He left early in the Fall to study Church Music at Union Theological Seminary. Soon after his arrival there he was asked to take a service at the First Presbyterian Church in New Rochelle, where for two months the music committee had been trying out applicants for the organ. There was no hesitation on the part of choir, clergyman or committee and immediately he was offered the position. While a moderate position financially and with just one musical service, we are proud of Mr. Thaanum and his work.



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Necessary and appropriate legal requirements in their issuance have been attended to by Arthur G. Smith, Esq., Church Chancellor.

THEY ARE OFFERED AT PAR

For full information, and for purchase of Bonds, in \$100, \$500 or \$1000 sums, apply to the Treasurer of the Church Corporation, Mr. T. J. Hollander, Queen Emma Square, Honolulu, T. H.

NOTES ON CHURCH HISTORY

By J. Hay Wilson

Below, there appears the first of four short articles written for the Hawaiian Church Chronicle, in which the beginnings of our Protestant Episcopal Church will be discussed under the following headings: (1) The Anglican Communion; (2) The English Church, The Scottish Kirk and Methodism; (3) The Scottish Episcopal Church; and, (4) Our Protestant Episcopal Church in the United States.

(1) THE ANGLICAN COMMUNION

The conception of Christianity embodied in what is termed the Anglican Communion, constitutes one of three existing "Apostolical" world-Churches; the others being: The Greek or Byzantine "Holy Orthodox" Eastern Church, and, the Roman or Papal "Holy Catholic" Western Church.

The Anglican claim to be an inheritor from the apostolical age by unbroken "succession", is however, unfortunately, strenuously denied by Rome, which asserts that the claimant is a late-comer, born in A. D. 597, its father being Augustine, a missionary sent by Pope Gregory to convert the heathen Saxon

invaders who had settled in southern England. In confirmation, it alleges that the English Catholic Church (Anglican) remained in contented vassalage to the Popes for almost a thousand years, namely till A. D. 1533, when, in the reign of Henry the Eighth, (whom the Pope had rashly acclaimed "Defender of the Faith")—it rebelled for reasons not connected with religion but with the domestic troubles of Bluff King Hal. The final indictment is, that when the contumacious Church repudiated the papal suzerainty in 1553, it was formally excommunicated, and, remaining unrepentant—has ever since, with the exception of a few years under the Tudor Queen known as "Bloody Mary"—ranked as an outcast body of heretics which it is impossible to recognize as a legitimate branch of the true Church of Christ. (Which seems strange, since His Church is His Body and cannot be but one.)

To these bitter charges the Anglican reply is that they are misrepresentations due to fundamental differences in belief. Rome, it is said, maintaining that in some

mysterious way, its local bishop—be he good or bad—is always the Vicar of Christ upon Earth; sits in St. Peter's Chair; keeps the Keys of both Heaven and Hell and consequently is supreme ruler of God's Kingdom on Earth—or at any rate of the Western part of it.

Whereas, on the other hand, the Anglican belief is that the consecration of Bishops by the orderly "imposition of hands" communicating "apostolical succession" is of Divine Origin, as declared in St. Cyprian's 3rd Century aphorism: "*Ecclesia est in Episcopo*" (meaning—"no-Bishop, no-Church") so that thereon hinges the very existence of the Church. Further, it rejects the claim of infallibility and supremacy made on behalf of the Pope—the bishop of Rome being at most, "*primus inter pares*", a chairman, as it were, since no ecclesiastical order higher than that of Bishop, it is believed, can possibly exist on this mundane plane. It then adds, in disproof of the assertion that the Church of England was founded in 597 by Pope Gregory's delegate, that 250 years before that date, abbots and

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bishops from the Ancient British Church (known later as the Anglican Communion) attended Ecumenical Councils, such as, at Arles (A. D. 314) and at Rimini, (A. D. 350) where they met the Bishop of Rome on an equal footing, since at that period the notion of setting-up a supreme Pontiff was still only a suggestion. The separation from Rome in 1553 will be referred to and as far as possible explained in our next article which treats of The Church of England.

The quarrel had disastrous results. Among other evils, it led to about 200 years of almost unending wars and battles on land and sea. England encountered the Pope's "Most Catholic King" (of Spain), and his "Most Christian King" (of France) in each quarter of the globe, until she began to regard every Don and Mounseer as a predestined, born-enemy. The same dispute, which may be summed-up as "Papacy vs. Episcopacy" is also still the insuperable obstacle to friendly co-operation by the Churches of the succession. Now, indeed, it is the only stumbling-block, for the Greek or Eastern Church, formerly in agreement with the objections of Rome, now favours the Anglican claim—a change brought about by seeing a new and liberal spirit in control of the Church of England, which, before 1787, was as close a corporation as Rome itself. With these conservative principles, that Eastern and oldest division of Christendom had never been in sympathy, but instead, fostered the growth of separate National Churches within the area of its jurisdiction.

At present it includes nine of these daughter-Churches besides the four Ancient Patriarchates: Constantinople, Antioch, Alexandria (including Ethiopia) and Jerusalem.

The Anglican Communion, our immediate subject at present, has branched-out amazingly during the last 150 years; its renewed growth and vitality being indirect consequences of the American War of Independence, as will be shown—conclusively, it is hoped—in our next following article. Its present sub-divisions, all working harmoniously together, are scheduled below, and a most significant fact of which notice should be taken, is, that at our (Seabury) Zero-date, only the first four on the list were then in existence.

Churches in the Anglican Communion

Dioceses

- 1. Church of England..... 43
- 2. Church in Wales..... 6

- 3. Church of Ireland..... 13
- 4. Epis. Church in Scotland..... 7
- 5. Prot. Epis. Church in the U. S. of A..... 95
- 6. Canadian Church 27
- 7. Church in India and Ceylon.... 14
- 8. Church in the West Indies..... 8
- 9. Australian Church 25
- 10. Church of New Zealand..... 9
- 11. South African Church..... 14
- 12. Isolated Dioceses 25
- 13. Church in Japan..... 7
- 14. Chinese Holy Catholic Church.. 8

Total Dioceses in 1935..... 301

The several British Dominion Churches rank as Provinces of the English Church, each headed by an Archbishop or Metropolitan. The 25 Isolated Dioceses, (No. 12 on list), all hold from the Archbishop of Canterbury, just as our Honolulu Diocese did under its first two bishops (Drs. Staley and Willis), who were sent from England to direct the otherwise autonomous, so-called, "Reformed Catholic Church Mission" here. Now, of course, we are in the above list classed as part of the United States Church, to which, in A. D. 1900, this Missionary District was transferred, under our first American bishop—The Rt. Rev. Henry B. Restarick, of cherished memory.

A Friend Passes

The death of Robert W. Shingle takes from the stage of our insular affairs one who has given nearly forty years of service in the up-building of Hawaii. Churchmen in this diocese will remember him with thankfulness for the gift of the Memorial Hospital on Molokai which he, together with Mrs. Shingle, made to the Church in 1930, after the tragic death of their son, Robert W. Shingle, Jr., after whom the Hospital is named.

An editorial in the Star-Bulletin ends: "By temperament, 'Bob' Shingle was a confirmed optimist who never doubted that tomorrow's sun would wash away today's dross and tears. His cheerful faith carried him through many a difficult situation. It served to ease his last long illness, just as his sincere belief in a better society and a better world had helped smooth the path for others who needed help.

We shall long mourn the passing of a beloved friend."

PRAYER PARTNERSHIP PLAN

At the June meeting of the Executive Board of the Woman's Auxiliary the subject of the "Prayer Partnership Plan" for our diocese was introduced and explained, but a decision as to its adoption was left until the September meeting. It was then decided to adopt the "Prayer Partnership Plan" as a part of our diocesan program, with modifications to suit the situation in the Islands.

The following resolution was adopted at the Triennial meeting in Atlantic City last October.

WHEREAS, It has been found that there is a wide difference in the methods of maintaining a personal touch with the missionaries who have gone out from the several dioceses, and

WHEREAS, Some missionaries seem to receive much more personal attention than others,

BE IT RESOLVED: That this Triennial meeting assembled recommend to the diocesan officers of the Woman's Auxiliary that the name of each missionary who has gone out from the diocese, together with that of her home parish and her address in the missionary district where she is serving, with her occupation and United Thank Offering designation, if that be the case, be printed in the annual report, or given suitable publicity in order that the women of the diocese may establish friendly relations with her.

(For more particulars see the August number of the Spirit of Missions under "The Woman's Auxiliary").

The Plan in Hawaii

The purpose of our "Prayer Partnership Plan" is that we may acquire knowledge of our missions, and so be able to pray intelligently for them. Now, we, being a missionary diocese, do not have representatives, such as the home dioceses do, although we know that a good number of our Hawaiian born Chinese and Japanese have gone to the Orient and are there witnessing for Christ. So it was decided that each Branch (also members of the Executive Board as individuals if they wish) should choose a "Prayer Partner", either one in our own diocese, in continental United States, or in the foreign field, or, if they wish, one from our own diocese and one outside. Of course the first thing is to write and ascertain if the "Partner" chosen is willing to be a Partner; then, if the answer is in the affirmative, for some member of the Branch

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to correspond with the Partner (we should not expect many letters, as they are all busy people), giving each other information about their work—their problems, encouragements, discouragements, etc. Some bit of information or incident concerning the work (perhaps gleaned from the Spirit of Missions or elsewhere) would be presented at each meeting of the Branch, and prayer offered for the Partner, sometimes a thanksgiving, sometimes a petition for help to meet some special problem—in other words, intelligent prayer. If the members wish to make it a subject of private prayer too, so much the better. Then of course the partner would pray for this particular Branch, they as Prayer Partners making arrangements as to time and season of their mutual prayers.

Lack of interest in Missions is usually due to lack of knowledge, and if we, as members of the Woman's Auxiliary, become familiar with some particular work, and pray for it, not only our interest, but our spiritual life will be deepened.

It was also decided, that at the close of our monthly meeting of the Executive Board, whether business or Corporate Communion, a short report would be made concerning each of our Prayer Partners, and prayer be offered for them. We do not expect the Plan to function perfectly all at once, but we can at least make a beginning this year. Another year we might all choose other Partners, and so become familiar with work in other places. Some of our Branches have already chosen their "Partners", and have written to them, asking this cooperation. *U. T. O. Worker as "Prayer Partner"*

Would you care to have the name of a United Thank Offering worker as your Prayer Partner? It will help you and the one for whom you pray. Our diocesan U. T. O. Secretary, Mrs. Frank A. Plum, 3034 Kalakaua Avenue, Honolulu, will be glad to furnish you the list of these workers upon request.

SOME CAN DO IT

His partner at bridge said "I double."
Which the Visitor found was no bubble
For on the pledge card
This doubling pard
Had doubled his pledge with no trouble.

CAPTAIN ROBERTS VISITS THE LEPER SETTLEMENT ON MOLOKAI

*An Interesting Letter from Kohala,
Hawaii, to Honolulu, Oahu, by way of
London and Paauilo*

In August Captain William A. Roberts, Church Army Evangelist in northern Hawaii, visiting the church's hospital at Hoolehua, Molokai, took the opportunity to visit the Leper Settlement. He wrote an account of his experiences to our good friend Captain William Davey at the Church Army Headquarters in London, who copied Captain Roberts' letter in a communication to Captain Benson of Paauilo, where our Bishop saw it late in October and secured it for the Hawaiian Church Chronicle.

Captain Roberts' Account

"To get to Molokai, I had to travel first to Lahaina, Maui, overnight, then across the Island to get the night boat from Kahului to Kaunakakai, Molokai, where I arrived at some time after midnight. I rode on a truck to the Shingle Memorial Hospital about ten miles from the wharf. The Matron kindly gave me hospitality for the week. It is situated in an elevated position overlooking the surrounding country and ocean, with the other islands in view. Molokai is rather a dry and barren island, but one section has recently been divided up into lots for Hawaiian homesteaders who grow pineapples chiefly. I got a permit to visit the leper settlement at Kalaupapa, and early one morning was driven to the top of the high cliffs overlooking the peninsula. The trail winds down the side of the cliff for about three miles and is nearly 1,200 feet high.

At the top I met a priest and R. C. Brother going down, so I had company and a pleasant chat. After an hour we reached the bottom, feeling tired and somewhat shaky in the legs, but the Superintendent met me and drove me about half a mile over terrible roads to the settlement. Mr. Cooke, the Superintendent, kindly gave me hospitality, and showed me the layout of the work. There are several homes, for men, women and

girls, the latter managed by Sisters. Some of the lepers prefer to have their own little cottages, but food and clothing are provided. It seems a compact little town of about 500 people, of whom 425 are patients.

There is an electric power plant, ice plant and laundry, a store for purchase of food, etc., and a "movie" house, besides two or three Churches, belonging to the R. C.'s., Mormons and Hawaiian Board. I had an interview with three patients from Kohala, who were glad to hear about their friends. The place is pleasantly situated but is rather warm under the glaring sun. Some roads now are being paved, so the place will be better in time. A steamer calls once a week, and occasionally a plane, otherwise the settlement is cut off from the world except by telephone and the radio, which I imagine is a great boon.

After lunch, Dr. Liu, a young Chinese, drove me over the rough road, to Kalaupapa, a three-mile trip where the old settlement used to be. There by the side of the Church in a little graveyard is the grave of Father Damien. It has a black iron fence around it and a stone cross painted black with white letters, with a simple inscription to the martyr in the cause of Christ. It gave me a thrill to stand there and then go in the Church. There are the graves of Brother Joseph and others who have lived and died there. The old settlement houses of wood are falling to pieces and it is indeed a deserted place, whilst just beyond, the ocean waves beat against the towering cliffs.

I gathered a bunch of white oleander flowers, and placed it on Father Damien's grave as a tribute, on behalf of the Church Army. I felt it a great privilege to be the first C. A. Officer to be there since the visit of Mr. Clifford. Whilst I could not take a photo, as cameras are not allowed in the settlement, the priest promised me some snaps which he took of the grave. Coming back I heard the mournful tolling of the Church bell which meant that another poor soul was released from the sufferings of the dread disease and was taking the last journey.

Whilst I was not permitted to visit the hospital where the bad cases are, I saw



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many along the road and in the houses. They seem cheerful enough and well looked after. Their hands and fingers are swollen and many have only stumps, and their faces are bandaged up. On the Sunday, I attended the Hawaiian Church as there was no Church service of ours, and it was quite an experience. They kindly invited me to say a few words and asked me to go again in the evening and join in the service which I did. The Hawaiians, as you know are very kind and hospitable people."

High Points of a Sojourn on Maui

"I enjoyed a few days on the island of Maui, and went to the top of Mount Haleakala, the greatest extinct crater in the world; it was a wonderful view, 10,000 feet up, above the clouds. Then with the scenery in the valleys, and trying to play golf with Mr. Cockcroft of Lahaina, I shall long remember my stay. On the Sunday I attended Holy Communion at Holy Innocents' Church, Lahaina, at 7 a.m., and went over to Wailuku to Morning Prayer at the Church of the Good Shepherd where the Rev. Fletcher Howe is in charge. I feel greatly refreshed by the change."

Captain Davey's Comments

"You remember the wonderful pictures in the C. A. Training College study, London, especially the one of Father Damien painted by Mr. Edward Clifford, who for over twenty-five years was Hon. Evangelistic Secretary. When in the Hawaiian Islands, from an aeroplane I was able to see Molokai in the distance. It would have been a great joy if I could have found time to have shared an experience similar to that of Captain Roberts. You may like to have the enclosed picture of Mr. Clifford, also the one of Father Damien as he saw him in Molokai."

We have these pictures and hope to use them in a special article on Father Damien and his associations with Mr. Clifford of the Church Army, in the next issue of the Hawaiian Church Chronicle.

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PRIEST ACCEPTS CALL TO ARIZONA

The Rev. Edgar W. Henshaw has accepted a call to a large missionary field in the Missionary Diocese of Arizona and with Mrs. Henshaw will leave the Islands on December 28th. Mr. Henshaw is distinctly a part of our Diocese having been ordained deacon and priest following his remarkable work at the Mission of St. John's-by-the-Sea in the village of Kahaluu on windward Oahu.

This is not the time to express our united regret at the future departure of two who have made themselves so beloved in our Diocesan family and who have accomplished so large a work, but simply to make the fact public. We have long recognized that while Mr. Henshaw gained his livelihood as Superintendent of the Temperance League of Hawaii that his heart was in the work of the Church and that he longed to give his full time to priestly activities.

Bishop Mitchell of Arizona recognized his great missionary ability and offered him work in a wide-spread field with headquarters at Salome which will challenge the spiritual fortitude of our two fine workers.

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A Bible Letter From Camp 9

Editor The Advertiser:

The God gift is to all the generation on the creation as blessing of new born. I could hear Him speaking in my heart, "Do not follow the evil." We are to receive the Bible Book. As he has spoken in it, so we could follow his task to achieve the Life Road to mankind.

Thousands and thousands of hearts is calling and hands is receiving His spoken words of Bible book. I said to myself, "I don't want to follow the evil, no!" I could see and hear thousands of lips moving with wound out body. Faces pale, crying, hard, kind and fair, all saying "I don't want to follow the evil road no."

That is why the Bible book is best seller of the world.

NATSUKO UEZU.

Camp No. 9, Wahiawa, Oahu.

AND THE WOMEN DON'T BRAG

When the United Thank Offering comes to mind we are deeply conscious that the women have a chance to brag, yet they keep silent.

The men of the Church have tried to finance missions during the past hundred years. Every three years they get together and say, "now we should spend such and such an amount, so suppose we go out and ask the Church to pledge the money." All that is called a budget and apportionments. They change the names every once in a while but the fact remains that it is a backward proposition.

Now the women reverse the process. They spend three years gathering the money and after they have the cash in hand they decide how it is to be spent. Some of the money is turned over to a male General Convention, which heaves a corporately complacent smile as if they had done the job.

And we have an idea—we males—that we know something about financing.

"THE WAGES OF SIN"

In the city of New York a young man, the son of a contractor, ran away with the wife of a multimillionaire. In the eyes of some it was quite a romantic affair. But to those most intimately concerned it proved a tragic disappointment. Ten days later they were found locked in each others arms before a gas jet. On the table was a note written by the woman. It read as follows: "We have been accustomed to laugh, Fred and I, at the moral law as a lot of man-made rules to frighten timid souls into being good. But now we have learned through experience that 'the wages of sin is death'—yea, many times worse than death—hell on earth."

WHEN THE CANVASSER COMES

Please open the door with a smile,
For each Visitor comes without guile,
So say it aloud,
"I'll join the crowd,
And beat our old record a mile."



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WE WELCOME OUR CHURCH COLLEGE-STUDENTS AT CHOP SUEY DINNER

By Miss Cenie Hornung

"No speeches" was the rule of the recent welcome dinner to Episcopal Church students at the University of Hawaii, held on October 17 at Waikiki Lau Yee Chai. And so whatever anybody wished to say he had to speak to his nearby fellow dinner guests. No admonitions about neglected duties, no signing pledges or buying tickets were to turn this festive gathering into a cheap device. Instead there was warm fellowship of clergy and faculty with students, of outside islanders and newcomers with local people, a sense of prestige because of numbers and to some the thrill of potential power in these intelligent young people if they might be caught by the Master's challenge and lose themselves in Him.

As the first affair of its kind it was a success. About eighty were present including the Bishop and most of the Honolulu clergy.

Among the special guests were: President David L. Crawford, Dr. and Mrs. Parris, new church people on the University faculty, Dr. and Mrs. Walter Homan, Mr. and Mrs. Lloyd Killam from the School of Religion, Mr. and Mrs. Herron from the University Y. M. C. A., Miss Louisa Palmer and others. Between forty and fifty students were there.

The program included singing by six girls from St. Andrew's Priory, a welcome talk and introductions by the Bishop. The Reverend Canon Bray presided.

Members of the College Commission include Cenie Hornung, chairman; Mrs. Lawrence M. Judd, Mrs. James Bergstrom, Mrs. L. G. Smith, Miss Charlotte Wong, Miss Doris Ross, Dr. Walter Homan, Mr. Willnorman King, Mr. Harry Zen and Mr. Edward Mitsukado. At its next meeting the commission will consider plans for a regular system of Church notices for students and a special Lenten program.

SELF OR CHURCH

Said a Visitor at the Canvassers meeting,

"I think there's a good deal of cheating,
Two bits at the best
And a pat on the chest
Then much splurging on self—oft repeating."

A DIOCESAN RESOLVE

There was a young man of the parish
Who said, "That's the Church which I cherish;
For a pledge card I pine
And I'll sign on the line
And take it to Church lest I perish."

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

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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	281.25	55.28	336.53	52.50
St. Peter's.....	792.00	330.13	110.75	240.00	680.88	29.25	29.75	38.00
St. Clement's.....	552.00	295.46	60.00	70.00	425.46	52.50	52.50	9.60
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	1.10
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	15.00	72.21	.....	87.21	11.75	11.75	2.00
St. Alban's (Iolani).....	240.00	.....	241.44	.....	241.44	11.75	11.75	8.60
St. John's-by-the-Sea.....	60.00	50.00	.....	10.00	60.00	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	17.95	42.43	.....	60.38	1.00	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	39.15	15.85	.....	55.00	1.00	.....	.....
Young People's Ser. League.....	30.00	.82	.....	.....	.82	1.00	.....	.....
Ho. Br. Wo. Aux. Miscl.....	.....	.....	.....	102.13	102.13	.....	.....	.....
MAUI								
Good Shepherd, Wailuku.....	360.00	25.00	28.50	25.00	78.50	29.25	.....	.....
Holy Innocents', Lahaina.....	216.00	193.52	12.48	10.00	216.00	17.50	17.50	3.10
St. John's, Kula.....	48.00	.....	48.91	.....	48.91	7.00	7.00	6.50
HAWAII								
Holy Apostles', Hilo.....	180.00	153.08	26.92	.....	180.00	22.25	22.25	15.50
St. Augustine's, Kohala.....	210.00	72.94	2.95	24.50	100.39	11.75	11.75	2.00
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	1.70
St. James', Kamuela.....	72.00	17.99	.....	.....	17.99	6.00	.....	.....
St. Columba's, Paauiio.....	180.00	90.00	.....	.....	90.00	11.75	.....	5.00
Christ Church, Kona.....	336.00	55.00	15.45	75.00	169.60	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	138.75	.....	20.00	158.75	25.00	25.00	6.00
W. Kauai Missions, Kekaha.....	87.00	35.74	.....	5.00	40.74	6.00	6.00	5.50
Emmanuel Mission, Eleele.....	30.00	30.00	.....	.....	30.00	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	\$4,387.91	\$1,460.17	\$644.28	\$6,492.36	\$806.00	\$467.00	\$162.20

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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