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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*

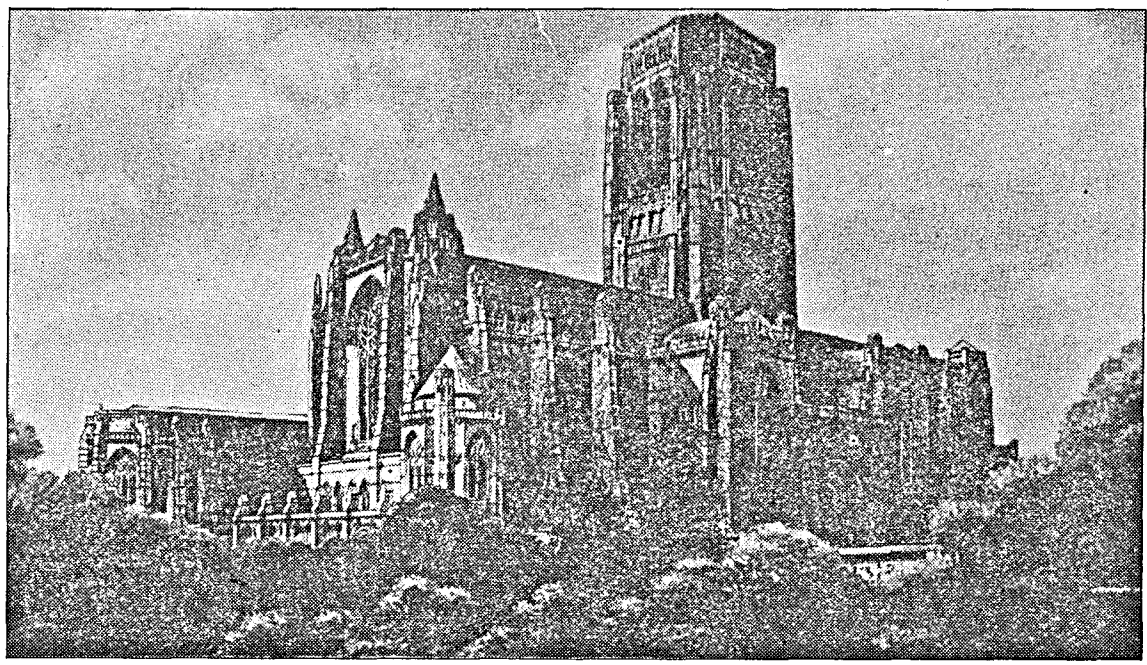
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HONOLULU, HAWAII, JANUARY, 1936

No. 11

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LIVERPOOL CATHEDRAL

Clergy List

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THE RT. REV. S. HARRINGTON LITTELL,
S.T.D., Bishop's House, Queen
Emma Square, Honolulu. 1930

The Rev. Canon Douglas Wallace, Retired;
Kealakekua, Hawaii. 1905

The Rev. Canon F. N. Cullen, Retired;
Queen Emma Square, Honolulu. 1911

The Very Rev. Wm. Ault, St. Andrew's
Cathedral, Honolulu. 1897

The Rev. Philip Taiji Fukao, Holy Trinity,
Honolulu. 1910

The Rev. Frank N. Cockcroft, Church of
the Holy Innocents, Lahaina, Maui. 1915

The Rev. Canon James F. Kieb, D.D., St.
Elizabeth's, Honolulu. 1918

The Rev. J. Lamb Doty, Missionary at
Large, Honolulu. 1918

The Ven. Archdeacon James Walker, St.
Augustine's, Kohala, Hawaii. 1919

The Ven. Archdeacon Henry A. Willey, All
Saints, Kapaa, Kauai. 1924

The Rev. Thurston R. Hinckley, Non-
Parochial, 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, Kalaheo. 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

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MRS. RUTH AI, Assistant

DEACONESSES

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

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1934

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

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, Elele,
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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No. 11

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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

January 12—1st Sunday after Epiphany

January 19—2nd Sunday after Epiphany

January 25—Conversion of St. Paul

January 26—3rd Sunday after Epiphany

February 2—Purification Blessed Virgin Mary and 4th Sunday after Epiphany

February 9—Septuagesima

MARCO POLO'S ACCOUNT OF THE VISIT OF THE THREE KINGS TO BETHLEHEM

What He Heard in Persia About the Magi

Somewhere about the year 1298 the great Venetian traveller, Marco Polo, while a prisoner of war, put into writing an account of his 24 years journeyings throughout Asia, which took him as far as Cathay, the north China of our day. He gives a colorful account of the story of the Three Wise Men, whose names by tradition were Melchior, Balthazar, and Kaspar, as he heard it in Persia on his way eastward.

Here in his words is the tale as it was told to him:

"In Persia is the city of Saba, from which the Three Magi set out when they went to worship Jesus Christ; and in this city they are buried, in three very large and beautiful monuments side by side. And above them there is a square building, carefully kept. Messer Marco Polo asked a great many questions of the people of that city as to those Three Magi, but never one could he find except that these were Three Kings who were buried there in days of old. However, at a place three days' journey distant, he heard of what I am going to tell you. He found a village there which goes by the name of Cala Ataperistan, which is as much as to say, 'The Castle of the Fire-worshippers'. And the name is rightly applied, for the people there do worship fire.

King? God? Physician?

"They relate that in old times Three Kings of that country went away to worship a Prophet that was born, and they carried with them three manner of offerings, Gold, and Frankincense, and Myrrh; in order to ascertain whether that prophet were God, or an earthly king, or a physician. For, say they, if He take the Gold, He is an earthly King; if He take the Incense, He is God; if He takes the Myrrh, He is a physician.

For All Ages of Men, as well as of Time

"So it came to pass when they had come to the place where the Child was born, the youngest of the Three Kings went in first, and found the Child apparently just of his own age; so he went forth again, marvelling greatly. The middle one entered next, and like the first he found the Child seemingly of his own

age; so he also went forth again, and marvelled greatly. Lastly, the eldest went in, and as it had befallen the other two, so it befell him; and he went forth very pensive. And when the three had rejoined one another, each told what he had seen; and then they marvelled all the more. So they agreed to go in all three together, and on doing so they beheld the Child with the appearance of its actual age, to wit, some thirteen days. Then they adored, and presented their Gold, and Frankincense, and Myrrh. And the Child took all the three offerings, and then gave them a small closed box; whereupon the Kings departed to return into their own land.

"On this Rock"

"And when they had ridden many days, they said they would see what the Child had given them. So they opened the little box, and inside it they had found a stone. On seeing this they began to wonder what this might be that the Child had given them, and what was the import thereof. Now this signification was this: When they presented their offerings, the Child had accepted all three; and when they saw that, they had said within themselves that He was the True God, and the True King, and the True Physician. And what the gift of the stone implied was that this Faith which had begun in them should abide firm as a rock. For He well knew what was in their thoughts."

CHRISTIANITY IS LIFE

Christianity

Is the way of life,
Based upon the life of Christ.

Christianity

Is an attitude of mind,
Guiding the actions of the body.

Christianity

Is an idealism to be realized,
Ideals of love, truth and service.

Christianity

Is a character to be attained,
Following the Christ—the Supreme Personality.

Christianity

Is a deep communion and fellowship
With the Father, Son, Spirit, and humanity.

Christianity

Is a religion for all of life,
For the individual and for mankind.
Christianity is life.

—Walter J. Homan, University of Hawaii, in *The American Friend*.

MORE ABOUT CLIFFORD AND DAMIEN, FRIENDS

From "Damien of Molokai"
By Irene Caudwell

"Towards the end of 1886 he (Father Damien) was much cheered by a message of help and goodwill from England, together with a cheque for nearly one thousand pounds, sent by the Rev. H. H. Chapman, Vicar of St. Luke's, Camberwell, London, contributed by people of various creeds, a large amount given by the very poor. The analogy may seem a little fanciful, but it is nevertheless of passing interest to note that this gift came from a parish dedicated to St. Luke, the 'beloved physician', whose tender, generous heart would have been so intensely moved with compassion for Damien and his work. In the present generation St. Luke's, Camberwell, is noteworthy for its work in the cause of the unity of Christendom, particularly in connection with the Orthodox Church of the East."

Clifford Arrives, 1888

"The Christmas of 1888, four months before he was to die, brought Damien a great happiness. Mr. Edward Clifford, an English artist, came to the island, bringing fresh tokens of sympathy, and many expressions of grief for his illness . . . Mr. Clifford reached Molokai in a terrible storm, when the towering cliffs, the little whitewashed houses, the two churches, the silvery cataracts leaping down the precipices, were lost in showers of spray. Through the wildness of wind and water the artist saw a figure wearing a broad straw hat painfully making his way along the beach to greet the newcomers, and great was his pleasure when, as with difficulty he was landed on that treacherous shore, Damien welcomed him in his own tongue, explaining that English was now the language which seemed to him most natural."

NOT "To Be His Last Resting Place"

"As they climbed the hill from the landing stage, the padre pointed out the chicken farm on the left, and immediately on arrival at Kalawao he took his visitor to the half-finished church, the joy and pride of his heart. The small building, mainly the work of Damien's own hands, in use hitherto, had been incorporated as a transept. Close by in the graveyard outside was the tree under which Damien had spent his early nights on the island,

destined to be his last resting-place, as it had been his first. Not far off was an orange tree, with the golden fruit gleaming amid the glossy leaves.

"On the Sweet-Scented Balcony"

"The missionary's own four-roomed house almost joined the church. Here they were met by Father Conradi, who lived on the ground floor of the little establishment. In the tiny refectory they were joined by Brother James, Damien taking his meal at a separate table. After dinner the guest was taken up a little flight of steps to see the father's own apartments—a little balcony, beautiful with blossoming honey-suckle, a business-like sitting-room completed by a large map of the world, with another door leading into the bedroom.

Some of Edward Clifford's happiest hours on the island were spent on the sweet-scented balcony with his sketching materials, listening to Damien's experiences. Often an admiring audience of lepers came around them, their faces, in spite of sad disfigurement, bright and happy, and there were generally little ones playing in the garden below, their voices and childish laughter ringing out on the air."

The "Sympathetic Guest" and his "Many Gifts"

A guest-house had been built for the accommodation of visiting physicians and those few friends brave enough to face the horrors of the island, that they might be safe from touching furniture or utensils in common use. Isolated by its garden from all possible contamination, it consisted of a whitewashed wooden cottage, its pleasant verandah wreathed with climbing roses. Of those who received hospitality within its walls it would be difficult to find a more sympathetic guest than the English artist, Edward Clifford. At the time of his visit the house contained another guest, Mr. Alexander Sproull, under whose skilled hands the Government work of perfecting the water-supply was being carried out. . . . Edward Clifford had brought many gifts from England—beautiful pictures, including an engraving of the 'Good Shepherd', so appropriate to him whose childhood's

name of 'Le Petit Berger' (the 'Little Shepherd') had been so amazingly fulfilled; a magic lantern with many slides; some fine silver, and a wonderful musical instrument turned by a handle. Within half an hour Damien was surrounded by his boys, teaching them the way to play its forty tunes, the biggest boy among them all.

Gentle Music and Rough Seas

"Like the celebrated lady of Banbury Cross, with rings on her fingers and bells on her toes, the Hawaiian native also likes to have music wherever he goes. Two or three Kanakas meet together, and sooner or later will be heard a chant, half nasal, half guttural, relieved by the boom of a shaken calabash, the romantic tinkle of a guitar, or the soft notes of a lute. Drums, gourds, bamboo flutes, all are pressed into service, mingling with the everlasting song of the Pacific as it thunders upon the coral reef, or dashes its fury against some precipitous shore.

The sea had been so rough when Edward Clifford's boat approached the land that it was feared it would be impossible to land the big wooden case in which the precious gifts from England were packed, and it was on the point of being taken back to the steamer when Clifford, seeing the bitter disappointment of the pathetic watchers on the shore, decided to have it forced open and the contents handed out. Great was the rejoicing as the treasures were passed one by one over the heads of the hungry, vicious waves, safe to shore."

A Sunday's Worship and Instruction

"On Sunday morning Damien cele-

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brated his own Mass, followed by a general service at which about eighty lepers were present. The magic lantern which Mr. Clifford had brought, with its many beautiful slides of the Life of our Lord, proved a great joy in the evening, the artist himself acting as operator, the while Damien explained the pictures. It was a moving and pathetic sight to see that congregation, of which every member was doomed to an early and painful death, hearing from the lips of their dying Priest the blessed story of the Cross and Passion."

A Thousand Lepers

"So much for individual improvements; the community life had also been raised beyond recognition—the awful charnel-house, bare of everything but its burden of human misery, had been replaced by a hospital, complete with a resident doctor and nurses, the faithful Franciscan Sisters, flowers, music, and all necessary comforts; neat and convenient cottages, raised on trestles to avoid contact with the damp earth, so injurious to sufferers from leprosy, replaced the miserable grass huts of earlier years; services were held in two well-built churches, instead of the open air; an efficient water-supply provided means for all demands of hygiene. There had been eight hundred lepers on the island at the time of Damien's arrival; Mr. Clifford found 1,030; of these, nearly half were Roman Catholics, but Damien was the beloved father of them all."

THE NEW LIVERPOOL CATHEDRAL

On the cover of the Hawaiian Church Chronicle this month we print a picture of the Liverpool Cathedral, which, though not yet finished, is an achievement begun and carried on in our own generation. All ships crossing the ocean, bound for Liverpool, see the tower as a beacon, for it is visible no less than 40 miles out at sea. We are indebted to Mr. George Bustard for this picture, which he sent to the Bishop from Liverpool.

Mrs. Littell Describes a Sunday in the Cathedral

Mrs. Littell was in Liverpool on the Sunday observed as the special commemoration of the 400 anniversary of the first printing of the complete English Bible, and she describes her day in the Cathedral. "We went to an eight o'clock service. Then at 11, the Dean preached a marvelous sermon on Miles Coverdale and the Rhythm of the Psalms. He recited most

1936 CONVOCATION

THE THIRTY-FOURTH MEETING OF THE CONVOCATION OF THE MISSIONARY DISTRICT OF HONOLULU WILL ASSEMBLE, GOD WILLING, IN ST. ANDREW'S CATHEDRAL ON FRIDAY, FEBRUARY 7th, AND CONTINUE THROUGH SUNDAY, FEBRUARY 9th.

ON THE FOLLOWING DAYS WILL BE HELD THE ANNUAL EDUCATIONAL CONFERENCE, THE WOMAN'S AUXILIARY DAY, AND CHURCH ARMY NIGHT, ENDING WITH WEDNESDAY, FEBRUARY 12th.

Detailed programs of events connected with Convocation will be circulated later, as usual.

exquisitely many of Coverdale's translations, emphasizing the fact that the rhythm of his translations inspired the musicians, and brought about the music of Byrd, Purcell, Tallis, etc., all in line with what I have been studying of late. At 3 o'clock, another service, and anthems by these musicians, at 7:15 an organ recital; at 8:30 a less formal service (Church packed, each service!), with an inspiring address by Dr. Chevasse (a son of the late Bishop of Liverpool), who is Master of St. Peter's Hall, Oxford.

"Never did I hear such a choir, and such perfection of tone, or such a studied and worked out sense of ceremonial achievement, intimately related to the fabric of the building. The wide spacing of the choir is emphasized in the procession of choristers, coming in *four* abreast. The choir wears claret red cassocks, and unbleached muslin cottas (a perfect tone for the dark red stone fabric of the Church). The Crucifer and his two attendants wore dark green cope effects, which give a sense of filling the great spaces. Nothing is garish. It has been studied for its effect, and no doubt the very accessories of the ceremonial were designed by the master architect, Giles Gilbert Scott himself. The tower is nearly erected. All money in hand, (and none from the Brewers, an ardent woman said who sat next to me, and was impressed by my enthusiasm!)

I think the most perfect thing in the world would be to hear "The Dream of Gerontius" sung in Liverpool Cathedral. Nancy was quite overcome too. We all put Liverpool *first*, for it is a living achievement, which has created its own wonderful atmosphere as it has gone along. The Dean is quite in line with the architecture too! Beautiful to look at, dignified and scholarly."

THE WIDEST BANYAN

Lahaina has the oldest and widest banyan tree in Hawaii and the United States. It was planted in 1860 by U. S. Senator W. O. Smith. Its measurement, which I sent to both territorial and federal forestry services, show it to be 175 feet wide. The tree is now 75 years old.

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ST. PETER'S CHURCH

On the evening of the Fourth Sunday in Advent, the Bishop confirmed six persons, of whom two were adults who had received baptism with their children at the beginning of the year. This was the second class presented this year. After the ceremony the congregation retired from the Church to the Parish House to welcome the newly confirmed into the ranks of "living members" of the congregation, a new custom established in St. Peter's some three years ago.

The Christmas Tree Party took place this year in our own Parish Hall. Needless to say, it was packed to overflowing. All the Sunday School children took part. Each class under the direction of its teacher contributed songs or recitations dealing with the Nativity. The party ended in the usual manner, each child receiving packages of candies, nuts and fruits. These gifts were made possible by the donations of many kind friends, to whom we say Thank you.—Y. S. M.

CHRISTMAS AT EPIPHANY MISSION, HONOLULU

By the Rev. Joseph C. Mason, Vicar

Our first "official" Christmas observance was, I suppose, the offering by the Church School pupils of articles of canned food and toys of various sorts on the Sunday preceding Christmas Day. The food was duly distributed to deserving families, and many of the toys were passed on to Deaconess Swinburne for her work at Haleiwa. Thus our children are being trained in giving. Incidentally, this church school, coming from homes of modest means, contributed magnificently to missions during 1935, the year's offerings amounting to \$103.21 from mite boxes, duplex envelopes and birthday offerings, an increase of almost 200% over 1934. It enabled our mission to go over the top on our missionary offering share.

Our midnight Eucharist was well attended, despite inclement weather, as well as was the Eucharist on Christmas Day. A new feature of our Christmas celebration was the acquisition of a creche, the property of the church school, dedicated on Christmas Eve with appropriate prayers. As is the custom, the church was lighted by candles on Christmas Eve. We appreciate the help of the Rev. Albert H. Stone, who assisted at the midnight Eucharist.

Those who were confined to their

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LA JOLLA, CALIFORNIA

homes during the Christmas season were given their communions by the vicar.

The Christmas Party of the church school was held on Holy Innocents' Day, a service preceding the guild hall party. The pupils presented some skits on the stage, and Santa Claus appeared to the delight of those present, even doing a hula for us.

On Sunday evening, December 29th, we celebrated the founding of the mission 25 years ago. In the chancel were the Bishop; the Rev. J. Lamb Doty, who read the lesson; and Canon Kieb, who delivered an interesting historical address, in the light of his experiences as vicar of Epiphany years ago. A happy Christmas? Yes, very.

A MERRY CHRISTMAS AT THE SHINGLE MEMORIAL HOSPITAL

There were forty-two admissions to the hospital during the month of December; nineteen male and twenty-three female patients.

There were six births; five boys and one girl.

The day for our Baby Conference fell on the day after Christmas. There were five babies present; and two prospective mothers at the Pre-natal clinic.

Our "Out-patients" clinic numbered 132. Mrs. MacAdam was down with the "flu", as well as Mrs. Ai.

We had two tonsil operations this month.

Our outstanding event this month was the Christmas tree for the Sunday School of the Holy Cross Chapel. The Intermediate School did not have a Christmas tree this year to pass on to us when they were through so we bought our own. On Christmas eve twenty-five children assembled in the reception room of the hospital (where we always have our tree) and after singing Christmas carols Santa Claus arrived and handed each child a gift and a bag of nuts, etc. After that was through the children and parents were served cocoa and cakes. Everybody certainly seemed to have a good time.

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ST. JOHN'S-BY-THE-SEA BIDS FAREWELL TO THE REV. AND MRS. EDGAR W. HENSHAW

*A Message from their faithful
Priest and Pastor*

On the eve of our departure from Hawaii, Mrs. Henshaw and I wish to express to all our friends our very sincere Aloha. We have been deeply touched by the kind expressions which have come to us from every source. We wish that it were possible to say "thank you" to each one in person but we are unable to do so for neither time nor strength will permit. We can only in a general way say from the bottom of our hearts Aloha Nui Loa.

Perhaps the climax of good-will was expressed by the Mission at Christmas time. A radio program presented over station KGMB on Sunday evening, December 22nd. Very favorable comments have reached us from all parts of the Territory regarding this program. Sunday morning as a preparation for the Christmas communions, morning prayer and Litany were read, a large part of the service being taken by the two faithful lay-readers. Monday night was the Christmas Tree and Pageant for which the Sunday School teachers and the Bishop's Committee assumed full responsibility, and which were beautifully handled. At the close, Mrs. Henshaw and the priest were requested to come to the platform where two chairs had been placed in a forest of miniature evergreen. While the Sunday School sang its Aloha as only Hawaiians can sing it, four children dressed in hula skirts and adorned with leis came to greet us, two of them placed leis around our necks, the other two brought gifts, for Mrs. Henshaw a lovely silk kimono in green and gold, the colors of the Mission; for the priest a very lovely suit of broad-cloth pajamas which he is thankful to

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say were not in the colors of the Mission. Later during the evening, a very beautiful crocheted table cover was presented, made by one of the women. Then came, one of the rare treasures, a handmade Hawaiian quilt. Our eyes were misty.

On Christmas Eve, 35 persons made their confessions; at 11:30 choral celebration of Holy Communion, the dedication of a pair of cruets presented by Miss Edmonds of Providence, Rhode Island, the acceptance and dedication of a pulpit from St. Peter's Church, Honolulu; and two baptisms, one boy 8 years old and an infant a few weeks old. Following this, Choir Aloha and Christmas hour together, when through the kindness of John Townsend, Warden, and his wife, we were able to enjoy a sandwich and some cocoa before starting back for Honolulu at 2:30 A.M.

GIFTS COMING AND GOING

St. Clement's Parish in Honolulu started Christmas with a Manger Service and Pageant on the Fourth Sunday in Advent. The youngsters presented ninety one presents in the Manger during the pageant, which was given with utmost reverence, and these were handed over to Sister Deborah for her year round work among poor children of the community.

Communicants in number equal to the seating capacity of the Church came at the Midnight Eucharist, gifts of heart and soul both given and received.

Generous gifts came to the parish during the happy season, the special offering amounting to nearly five hundred dollars, and an equal amount was presented by a member for the Building Fund.

The beautiful new Creche, a recent gift, was placed by the Font and in turn gave its message to the congregations.

AMERICAN MINISTER AIDS DANISH CHURCH

Mrs. Ruth Bryan Owen, United States Minister in Denmark, is a generous supporter of St. Alban's English Church in Copenhagen, the chaplain there reports. She also officiates as a church warden. Denmark, in 1924, was the first country to have a woman member of the cabinet. Mrs. Owen is the first woman to hold the rank of minister for the United States.

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GREETINGS FROM OUR MISSIONARY IN TRAINING

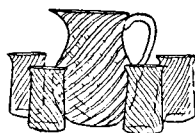
Helen Gum Nee Seu in California

A most delightful Christmas card was received by the Woman's Auxiliary from Helen Seu, bearing on one side, her picture, taken in a bower of foliage cut out in the shape of a Christmas tree, and on the other the following message: "Christmas greetings to all of you. I am enjoying everything St. Margaret's and Berkeley has to offer. My grateful thanks for this wonderful opportunity. Love, Helen Seu."

From her glowing letters received from time to time it is easy to get a glimpse of her busy and happy life during her training at St. Margaret's House, Berkeley and of her determination to take advantage of her time there. She tells of classes at the Pacific School of Religion, the Church Divinity School, St. Margaret's, and the University of California, Oakland which she teaches, of singing in the choir at St. Mark's, Berkeley Sunday evenings, of conferences and lectures, of a supper at International House with General Tu as the guest speaker, of a lunch at the Y. W. C. A., when she gave a talk on racial conditions in Hawaii, of meeting at St. Margaret's many interesting missionaries on their way to and from the Orient, and of dinners and dances under St. Margaret's roof and elsewhere when she has the healthy and normal contact with young people of her own age. Thanksgiving was spent at Galt, California in the home of another of the girls in training and her Christmas vacation she hoped to divide between friends in San Francisco and at the Young People's Conference at Asilomar.

Her friends will be delighted to hear that in spite of all this activity she has gained ten pounds!

Controversies of all kinds surround us with insistent voices. Sometimes we agree with the old lady who, seeing a tug of war for the first time, remarked: "Wouldn't it be simpler, dear, for them to get a knife and cut it."



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NOTES ON CHURCH HISTORY

By J. Hay Wilson

(2) CHURCH, KIRK and CHAPEL
(continued from last month)

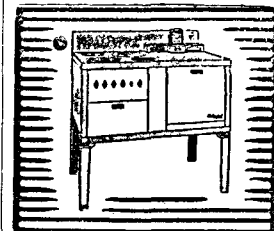
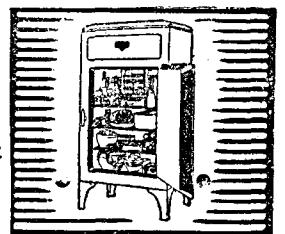
KIRK (CHURCH) OF SCOTLAND

While it is true that the King (or Queen-regnant), is by his Coronation-oath head of the English Church and an Episcopalian, in practice, that profession of faith holds good only while he is on English soil, for, in the first few words of that Coronation-oath he also undertakes to protect and maintain the Church (Kirk) of Scotland, which, as every schoolboy knows, is not Episcopalian but Presbyterian in structure, and in several important matters, is very different.

Consequently during his annual stay in the Highlands of Scotland, at Balmoral near Aberdeen, the King with all his household, attends regularly and exclusively the nearby Presbyterian Parish Kirk at Crathie, on Sundays.

He also appoints a Lord High Commissioner to represent him at the Annual General Assembly of the Church in Edinburgh, where he by proxy, holds Court at Holyrood Palace, his function being of a purely formal and social character, as may be gathered from this, that although he opens or inaugurates the Assembly in person, he does not thereafter preside at its Sessions, that honour being reserved for an even more important personage, the Moderator, who in Scotland, takes precedence second only to the

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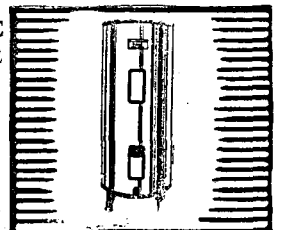


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Lord Chancellor of Great Britain. He is of course, just an outstanding, popular parish Minister, elected by the Assembly from among the clerical representatives present at the opening session, to be sole temporal head of the Church for the term of one year, till the ensuing Assembly.

Episode: At the top of the ladder

Mention of the Moderator of the Church of Scotland brings to mind a highly interesting fact, in connection with the present (1935-6) incumbent of that important office, proving clearly the underlying affinity between Presbyterianism and Episcopacy, notwithstanding many superficial differences and mutually-askance regards of doubt and suspicion. Otherwise, how happens it that two clever brothers, similarly brought-up and educated, have been able to attain each respectively, without apparent religious scruple or difficulty, the very highest position in the two supposedly antipathetic National Churches of England and Scotland? That is the surprising present situation!

These distinguished Churchmen are: The Most Rev. Cosmo Gordon Lang, who is Archbishop and Primate of All England; and his younger brother, The Rt. Rev. Marshall B. Lang, at present (1935-6) Moderator of The Church of Scotland.

Their father was the Rt. Rev. John Marshall Lang, who 42 years ago also held office as Moderator, (1893-4), and subsequently became the Principal of Aberdeen University; he having retired with that in view, from the senior ministry of a large Glasgow City charge. On his return north, the writer met him again, but without clear recollection on either side of the previous interview, (at baptism), when the future Principal was the young unwed Minister of the 12th century, Aberdeen East Parish Church of St. Nicholas.

It occurs also to mention here, in connection with that notable family of clerics, that the late Rector of St. Clement's, Honolulu, the kindly Rev. W. Maitland Woods, M.A., was a fellow-student at Oxford with the future Primate Cosmo G. Lang. They were both "in the strings" as members of the students' orchestra—a suggestive association about which something more might be said at the proper time and place.

As is probably known to all members of the Intelligenzia, there are not three orders of clergy in "The Kirk", as is the case in Episcopacy: bishops, priests and deacons. All its members have the status "Presbyter", and from their own number choose (or depose) Elders to rule in separate Churches, and Ministers, who are ordained and licensed by local Presbyteries or Synods, according to time-honored form, either when "called" to a vacant Church or Parish, or, simply, "at large".

It will be seen therefore that in contrast to the Episcopal form of government by bishops, claiming authority *from above* as successors to the apostles, the Presbyterian system democratically rests on authority delegated *from below*, or so it seems, until explained that, at least in this instance, the voice of the people is the voice of God.

To understand how these great differences in organization arose, it is necessary to turn to history.

As already noted, when King Henry

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broke with Rome in 1533, it was solely on the question of Church-government, for both disputants opposed the Reformation. By contrast, Scotland first in 1557 signed the Covenant inspired by John Knox, and finally in 1560 became a convinced believer in the Reformation, and turning away from the Pope, abolished his jurisdiction and The Mass in Scotland. To the 16th century religious tenets thus acquired, both the English and the Scottish national Churches still tenaciously adhere, and all efforts at compromise, leading to unification, have hitherto entirely failed. But, one most unexpected and highly practical outcome followed these two quarrels with the Papacy, based on such very different reasons, namely; from these events Great Britain was evolved!

Up till then northern and southern Britain were hereditary foes. Always Scotland joined itself to France in fighting England, but, after the Reformation, France remaining Roman Catholic—Scotland joined England as two Protestant nations in opposing her and others, side-by-side as to this day.

Further references will be made to Presbyterian contacts and contrasts with Episcopacy in our following, No. 3 article, treating of Scottish Episcopalians, who, like the Protestant Episcopal Church here, are entirely independent of state control.

CHAPELS; AND THE METHODIST AMPUTATION

The severe jolt and subsequent awakening hereinbefore described as marking the turning-point in Anglican Communion history, came too late, unfortunately, to prevent the exodus from it of the multitudes who belonged to Wesley's many Methodist Societies. These, originating with John Wesley, his brother and a few other Oxford students, had quickly spread to "common people" outside, hungering for personal religion. We may see a similar movement, much spoken of at the present day; called the Oxford Group Movement.

It is difficult for us nowadays to imagine the existence in a Church, of such extreme and long-continued fatuity, as was shown in the treatment accorded to the remarkable stirring or troubling of stagnant Church-waters which originated with the Wesleys and Whitefield. They were practically ignored, except for sneering allusions to their disturbing and inconvenient "enthusiasm." Think of it. All they sought was treatment appropriate to earnest Christians wishful to remain, if possible within the pale of the Church. Wesley himself until his demise in 1791, remained hopeful that his multiplying Societies might continue permanently within the Church-fold, but, unfortunately, from 1784, (note that this was the year of the Seabury unexpected

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consecration at Aberdeen), he had, driven to it in a manner by ecclesiastical opposition, begun to tamper with the distinctive and crucial Episcopalian dogma concerning Apostolical Succession, which indeed he ultimately repudiated altogether, and, for that reason chiefly, complete separation, shortly thereafter, from the Anglican Communion was the unavoidable sequel.

The actual rupture was really the equivalent of a major operation performed on a recovering invalid, and was the more regrettable, since the Anglican Communion had been for half a century quite aware of approaching trouble, which, by the application of remedial measures at any chosen time, might have converted the growing internal restlessness into a source of tremendous strength for the parent Anglican Church.

In the United States where the Church was just learning to walk alone on its newly acquired independence footing, the shock of separation came with stunning and crippling effect. This is still reflected in the figures of the latest religious-census, from which we learn that—including all shades—there are now in the States, Four Methodists for each Episcopalian, and here, we had a long, long start in life.

What the failure of its leaders to sympathise with or even tolerate Wesleyan "enthusiasm" has actually cost the Anglican Communion, reckoned in lessened membership, can of course only be guessed-at; but that it is large and perhaps immense, is the opinion supported by recently published statistics, which estimate the Wesleyan Society membership throughout the world, at 11½ millions, with almost 94 thousand Churches, Chapels and Meeting-places!

In England, when subsequent to Wesley's death all pretence of being inside the Church was dropped by the Methodist Societies, the situation, by then partly foreseen, was accepted calmly. The lesson of adjustment to circumstances had been thoroughly learned as sequel to the 1784 Seabury incident already described, and this additional set-back only tended to emphasize the newly-acquired belief that, if the Church willed to survive and flourish, it must stop paying attention almost exclusively to matters of form and precedent in religion, and instead, turn consistently to the life-giving spirit, not-too-deeply hidden in the letter of the Word, for guidance day by day and in all emergencies.

If now, we attempt to sum-up English Church history from its resumption of independence under Henry in the 16th century, on to the present day, we find that it is made up of two easily distinguishable periods. The first of these lasted some 250 years, spent principally in "marking-time", stagnating in spirit,

and rapidly approaching the state of fossilization. The other period of 150 years, by contrast, has as its characteristic, continuous advance beginning at a date between 1784 and 1787. The critical moment of change arrived when the Anglican effective rulers became persuaded that in common decency, a helpful hand must be extended to the struggling Church left leaderless and adrift in the young United States. Necessarily that led to the sacrificing of the idolized belief in national isolation and self-sufficiency, and from that time onward, all has gone well, the Church's record telling only of movement onward, with rejuvenated vision and strength.

New schemes of co-operation overseas were entered upon, leading slowly but surely to great prosperity both for the chastened Community as a whole, and for its growing family of young Branches; till now, finally, we read gladly that the Dioceses of the Communion have increased from 61 in 1784, to 301 at this writing, as is disclosed in the list at the end of our first article, and moreover, with no limit to future similar progress, yet in sight.

STATEMENT CONCERNING THE DIOCESAN MORTGAGE BOND ISSUE

Our attention having been called by Mr. Robbins B. Anderson, chairman of the trustees under the mortgage deed of trust, to "a serious error" in our comment contained in the last issue of the Hawaiian Church Chronicle, we are pleased to make a corrected statement. This has been prepared by the Church Corporation of this Missionary Diocese, and used as an advertisement of the bond issue in Honolulu newspapers at Christmas time.

Three comments may be made: 1st, the Corporation, while empowered to issue bonds to a total of \$75,000, finds it necessary to place on the market only \$73,000. 2nd, since this notice was issued, further sales, and subtraction of the \$2,000 not on the market, reduced the balance to \$41,400. 3rd, of this balance which is now offered to the general public, the sum of \$25,000 is owing to Mr. T. Clive Davies, who generously reduced the interest on his loan from 6% to 4½% for a period of 5 years, on the condition that the Corporation would deposit the remaining 1½% to the credit of the special refunding account to pay off the

capital debt when due. This stipulation the Corporation has scrupulously observed.

The amount still due to the bank is \$16,400, and the obligation for interest is reduced to 4%, as bonds to meet this amount are sold. The directors hope for a speedy completion to the sale of this bond issue.

ALL DIOCESAN FINANCIAL OBLIGATIONS MET IN FULL

As we go to press, there is every indication that the diocese will meet its self-apportioned quotas in full, both to the local mission work in the Islands, and to the General Church work throughout the world, carried on by the National Council. It has been a hard struggle, at the end. In a few of our mission congregations, it has not been possible to complete the full quotas. But other parishes and missions have made up the difference by paying more than Convocation asked them to give.

This is an achievement for which we can indeed thank the Almighty God, particularly in view of the fact that we increased our pledge to the National Council for 1935 by \$750 over the amount promised and given in the previous year. There are local funds and diocesan institutions which carry over capital indebtedness. During the year definite progress in facing these obligations has been made, but our gratitude for ending the year with balanced budget in diocesan and General Church finances is very sincere and happy. This result has been brought about obviously by faithful and untiring work on the part of the officers, directing Boards, and committees of the diocese.

We shall not be suspected of overlooking all the other agencies, which by the grace of God, have brought us safely through to the beginning of another year, if we select the work of our treasurer's office for special mention and thankfulness, not only because the business of the diocese has been so ably directed, but also because of the increasing spiritual interpretation of Christian Stewardship which has radiated from Mr. Hollander's office. We enter the New Year with renewed devotion to the work of the Kingdom of God, and with determination to make 1936 even better than last year in all the phases of Church life and work.

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For several years, the Lenten Sewing, which belongs under the Supply Department of the Woman's Auxiliary, has been sent to Mission stations in the Philippines. This year our assignment is for SITKA, Alaska, where Mrs. J. H. Molineux carries on the work, single-handed among Indians and white people. In a letter from Mrs. Molineux telling about the work in Sitka (of which more, later) Mrs. Molineux says "I appreciate very much the help given by the dear children and people outside in the way of presents and clothing. I can only wish that they might see the joy and help their gifts convey. It is impossible to give impression in writing." Some of the people in Hawaii can understand a bit of the 'joy and help', for seven of the missions in this diocese receive similar help from dioceses on the mainland, all requisitions and assignments being handled through the Supply Secretary, Mrs. T. K. Wade, in New York. Mrs. Robert Lange is our Diocesan Supply Secretary.

A Christmas present of five dollars was sent to Miss Ann Elizabeth Lucas, a new appointee in the Diocese of Wyoming.

ACKNOWLEDGEMENTS

Acknowledgement is hereby made of gifts and subscriptions received from December 5th to January 4th. Where the amount is not mentioned, it is \$1.00. Mr. R. A. Hutchison, \$10.00; Mrs. C. B. Franks; Mr. Henry Ai, \$2.00; Rev. Hollis H. Corey; Mrs. Merrill Akana; Anonymous, \$5.00; Woman's Auxiliary, \$6.00; Capt. G. E. Robertson, \$2.00; Col. F. W. Phisterer, \$5.00; Capt. George H. Chandler, \$2.00; Miss Vera M. Day, \$2.00; Rev. Calvin Barkow; Mr. Robbins B. Anderson, \$10.00; Miss Dora Slater; Mrs. D. K. Ottman; Major Crittenden Van Wyck; Miss Florence Birmingham, \$3.00; Mrs. John H. Dye, \$2.00; Sisters of the Transfiguration, \$2.00; Woman's Auxiliary, \$6.00; Miss Corinna M. Curtis; Mr. Nathaniel U. Chock; Mrs. Frederick Bringham, \$2.00; Mrs. J. H. Benedict, \$2.00; Miss Mary J. Mitchell; Mr. H. T. Barclay; St. Andrew's Cathedral Parish, \$100.00; Mr. E. Madden, \$2.00; Mr. W. S. Fraser, \$2.00; Miss Winnifred A. Wadsworth, \$3.00; Mrs. Lafayette Aldrich; Mr. Robert T. Asato; Endowment Income, \$2.00; Mrs. James Metcalf, \$2.00; Dr. Robert Aird, \$2.00; Mrs. H. A. Higgins, \$2.00; Miss Grace H. Potter; Mrs. Alfred A. Gilman; Mr. R. F. G. Kelley; Discretionary Fund, \$50.00; Mr. George Rae, \$5.00; A Friend in England, \$50.00; Judge E. C. Peters.

May we correct an error in last month's acknowledgements: Miss Laura E. Brown should have been credited with a gift of \$5.00, and not \$3.00, as printed.

HERE AND THERE IN THE DIOCESE

Cluett House Has Vacancies

Mrs. Emily C. Norton, in charge of the Cluett House on Queen Emma Square, would like parents of girls coming to Honolulu for work in offices, for study, or for teaching, to know that she has room now in the House. She would be glad to hear from such young women as would like a home-like residence in a conveniently situated part of Honolulu.

Death of Faithful Kahaluu Church Woman

Mrs. Louisa Hookano died at her home at Kahaluu on December 9th at the age of 90. She was born on July 27, 1845. More than a hundred relatives survive her, 5 daughters, 3 sons, 36 grandchildren, and 60 great-grandchildren. Funeral services, conducted by the Rev. Edgar Henshaw, were held at St. John's-by-the-Sea, with burial in the private cemetery at St. John's. Mr. Henshaw had previously buried Mrs. Hookano's mother, who died at the age of 110.

A Message from the Rev. Charles E. Fritz On His Departure

It was a real blow to us when the news came, early in December, that on medical advice the Dean's assistant for the past

five months was compelled to return to California immediately. Mr. Fritz had expected to remain until the return of the Rev. Kenneth Perkins next summer, but greatly to his regret felt the necessity of leaving with as little delay as possible. They sailed for the coast on December 26th.

We were glad to have him assist in the Christmas services and festivities, particularly in the Church School, where he has done particularly good work with the teaching staff no less than among the younger people. He sends his aloha message, which we are glad to print; at the same time, wishing Mrs. Fritz a rapid recovery to her normal health, and wishing them both God's blessing in their future work.

The Editor,
Hawaiian Church Chronicle,

Dear Sir:

May I use the columns of the Hawaiian Church Chronicle to say how much Mrs. Fritz and I appreciate the many kindnesses shown us while in Honolulu? I regret exceedingly that it has become necessary to take Mrs. Fritz back to a cooler climate but the opinion is that she must not stay where she is ill so frequently and suffers so severely.

My associations here have been most pleasant, in fact, I have never enjoyed my work so much. It has been a real



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privilege to be serving with such splendid servants of Christ as are Dean Ault and Deaconess Smith. I could mention a number of associates outside the Cathedral staff whom I have enjoyed, but, for fear that I would omit some names, I shall refrain from mentioning any.

I shall go back to the mainland with a clearer conception of the needs of the mission field. Aloha.

Cordially yours,
CHARLES E. FRITZ.

Special Gifts Toward the Debt on the New Building at the Priory

We have reported already the erection of new dormitories at St. Andrew's Priory School for Girls and Iolani School for Boys. Each building cost in the neighborhood of \$9,000, and both required loans to complete them for immediate occupation. Both are now well-filled. It is gratifying to report four individual gifts toward the Priory dormitory, two of \$500 each, one of \$300, and one of \$250.

Confirmation Motto for 1935

Following his usual custom of giving confirmation classes a special text of Scripture for their motto and reminder, the Bishop chose for the year 1935 St. Mark 10:45, "Even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom." Recalling his mottoes to persons confirmed in previous years, we give the watchword or motto chosen. In 1934, I Cor., 3:11, "Other foundation can no man lay than that which is laid, which is Jesus Christ." In 1933, St. John, 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." In 1932, the text was, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" (I Cor., 3:16). For 1931, "Ye shall know the truth, and the truth shall make you free," (St. John, 8:32). For 1930, "Wist ye not that I must be in my Father's house—About my Father's business?" (St. Luke, 2:49).

Hawaiian Prayer Books Desired

Several requests have come from mainland ecclesiastical libraries and private collectors for copies of the Prayer Book in the Hawaiian language. The Bishop will be glad to receive specimens of any edition of this book, not only for placing in these important libraries, but also to fill out the collection on our own di-

cesan Archives. The earlier editions naturally are the most valuable.

October, November, and December Hawaiian Church Chronicles Wanted

Copies of the last three issues of our diocesan paper are needed. May we ask once more that subscribers who have finished with those numbers send them to the Bishop's Office, Honolulu, and accept our thanks?

Captain William E. Bramwell, C. A.

News of Captain William E. Bramwell, formerly stationed at Church Army Headquarters, Paauilo, has come from Clifton Theological Seminary, Bristol, England. Captain Bramwell writes: "You will no doubt rejoice with me in that God has opened the way for me to commence my training for Holy Orders. The provisional arrangements are for three years' study." We express our interest, and pray for every blessing upon our friend.

Statistics—Iolani School, 1935-36

| <i>Racial</i> | |
|-------------------|------------|
| Caucasian .. | 177 |
| Hawaiian .. | 1 |
| Part Hawaiian .. | 51 |
| Japanese .. | 43 |
| Chinese .. | 41 |
| Korean .. | 4 |
| All others .. | 4 |
| Total..... | 321 |

| <i>Religious Affiliation</i> | |
|------------------------------|------------|
| Episcopal .. | 120 |
| Protestant .. | 114 |
| Roman Catholic .. | 29 |
| Buddhist .. | 13 |
| Shinto .. | 1 |
| No affiliation .. | .44 |
| Total..... | 321 |

| <i>Status</i> | |
|--------------------|------------|
| Boarding pupils .. | 102 |
| Day pupils .. | 219 |
| Total..... | 321 |

| <i>Departments</i> | |
|-----------------------------------|------------|
| Elementary, Grades 1-6 .. | 92 |
| Intermediate, Grades 7 and 8..... | 64 |
| High School, Grades 9-12..... | 135 |
| Special English Department..... | 30 |
| Total..... | 321 |

LETTER FROM A READER

To the Editor of the Chronicle
Sir:

May I call the attention of Mr. Hay Wilson and your readers to the end of paragraph five in Mr. Wilson's very interesting "Notes on Church History" in the December number where the word "after-thought" regarding the point of dogmatic religion on which Henry VIII brought suit for divorce from Catherine of Aragon seems to me misleading. So far was the point from being an after-thought that from the moment the marriage was proposed by Ferdinand and Isabella, there was doubt about its validity even with the dispensation that would be required.

When Henry VII applied to Julius II for the dispensation he replied "that it was a great matter, nor did he well know, prima facie, if it were competent for the Pope to dispense in such a case". He finally granted it, but doubts remained. Catherine herself doubted, so did Henry. There are any quantity of state papers, correspondence, etc., showing that it continued to be a debated point not only after the marriage but during the several years from the contract to the wedding since Henry VIII was only ten years old when the contract was proposed. He protested it at fifteen, was married at eighteen. Given his tremendous egoism and powers of rationalization plus the prevailing ideas of the time, it's not at all strange that he ended by believing that the terrible death rate among their children (only Mary survived of some seven or eight), was a direct punishment from God for the sin of marrying his brother's widow.

May I recommend the reading of that best of all biographies of Henry VIII by Prof. A. F. Pollard, the great English authority, on the Tudor period where the whole affair including the tortuous convolutions of Henry's thought on the subject is elucidated.

Yours truly,
A READER.

Speaking of Autos, this came from Cincinnati, "Why, what are you crying so for sonny?" asked Dad of his four-year-old. "I heard you say you were going to get a new baby, and I suppose that means you'll trade me in on it," he sobbed.

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D. R. E. REPORT OF COMMISSION NO. 4

Commission No. 4, of the Department of Religious Education of the Missionary Diocese of Honolulu, has to do with Church School work and article No. 5 on the formulated program of the Commission directs a survey of the whole field, as to weekday religious education, primarily in the Department schools of the Territory.

The Commission headed by Canon Kieb as Chairman, is composed of seven active members, teachers in the different schools of the City and all most interested in the development of its program.

On August 24th, a general organizing meeting was held in the office of the general Chairman of the Department, Canon Bray, and certain work assigned to respective heads. To Canon Kieb was granted the Commission of the survey of the public schools of Honolulu.

Doubtless, one of the most important issues thus far developed, is the mutual agreement reached with the Board of Weekday Religious Education, which is sponsored by the Inter-Church Federation. In several conferences with Miss Elizabeth Harris, Director of said Board, a most sympathetic and understanding cooperation has been brought about and we feel the work can now go forward, without conflict and overlapping.

To date, seven schools have been visited and in all instances, interest and cooperation has been shown on the part of authorities. A class of 110 has been established at Robello School, another class of 80 at Kaiulani, which with 128 of St. Elizabeth's Day School, find headquarters at St. Elizabeth's Church. At Royal School a class of 35 and at Central Grammar 30, the members going to the Cathedral. Thomas Jefferson School, Waikiki, has a group waiting to be organized. Classes could be formed at Aliiolani, Liliuokalani and Lunalilo, but there is no one to take charge of such work. At Trinity Church a class from Lanakila School is conducted by the Federation Board. The Rev. B. S. Ikezawa of the Good Samaritan, Palolo Valley will soon take charge of a class from the Palolo Valley School.

The Bishop informs the Commission, that very excellent work is being done in some of the schools on Kauai under the guidance of Archdeacon Willey and Captain Hamilton. We hope other Clergy will undertake this same work in their respective fields and thus add to the strength of this Diocesan venture. It is hoped by the Commission to establish training classes for Church School teachers and to develop a complete working plan for the religious education of children in general.

"The harvest, truly is great, but the laborers are few".

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

| | For Quota and District Missions | Received from Parish or Mission | Received from Sunday School | Received from Woman's Auxiliary and Junior Auxiliary | Total Receipts | Convocation Assessment | Paid | Episcopal Endowment |
|---------------------------------|---------------------------------|---------------------------------|-----------------------------|--|-------------------|------------------------|-----------------|---------------------|
| OAHU | | | | | | | | |
| St. Andrew's Cath. Parish..... | \$2,640.00 | \$2,180.00 | \$ 260.00 | \$200.00 | \$2,640.00 | \$350.00 | \$350.00 | \$ 27.7 |
| St. Andrew's Haw'n Cong..... | 600.00 | 494.72 | 55.28 | 50.00 | 600.00 | 52.50 | 52.50 | 6.0 |
| St. Peter's..... | 792.00 | 330.13 | 110.75 | 381.12 | 822.00 | 29.25 | 29.25 | 43.4 |
| St. Clement's..... | 552.00 | 371.41 | 60.00 | 70.00 | 501.41 | 52.50 | 52.50 | 9.6 |
| St. Elizabeth's..... | 420.00 | 390.00 | ..... | 30.00 | 420.00 | 29.25 | 29.25 | 10.0 |
| St. Luke's..... | 120.00 | 118.00 | ..... | 2.00 | 120.00 | 11.75 | 11.75 | 4.0 |
| Holy Trinity..... | 180.00 | 180.00 | ..... | 5.00 | 185.00 | 15.00 | 15.00 | 5.2 |
| Epiphany..... | 150.00 | 51.12 | 89.82 | 20.00 | 160.94 | 17.50 | 17.50 | 1.1 |
| Good Samaritan..... | 30.00 | 5.00 | 30.19 | 1.00 | 36.19 | 2.00 | 2.00 | 6.6 |
| St. Mark's..... | 90.00 | 51.10 | 43.90 | 2.65 | 97.65 | 11.75 | 11.75 | 2.0 |
| St. Mary's..... | 150.00 | 41.35 | 72.21 | ..... | 113.56 | 11.75 | 11.75 | 2.0 |
| St. Alban's (Iolani)..... | 240.00 | ..... | 241.44 | ..... | 241.44 | 11.75 | 11.75 | 8.6 |
| St. John's-by-the-Sea..... | 60.00 | 50.00 | ..... | 15.00 | 65.00 | 2.00 | 2.00 | 3.0 |
| St. Stephen's..... | 75.00 | 42.19 | 32.81 | ..... | 75.00 | 2.00 | 2.00 | 3.3 |
| Moanalua Sunday School..... | 12.00 | ..... | 12.00 | ..... | 12.00 | 2.00 | 2.00 | 2.0 |
| Post Chapel, Schofield..... | 90.00 | 20.95 | 42.43 | ..... | 63.38 | 1.00 | 1.00 | 10.0 |
| St. Andrew's Priory..... | 240.00 | ..... | 241.09 | 2.00 | 243.09 | 2.00 | 2.00 | ..... |
| Cathedral Japanese School..... | 60.00 | 44.15 | 15.85 | ..... | 60.00 | 1.00 | 1.00 | ..... |
| Young People's Ser. League..... | 30.00 | 30.82 | ..... | ..... | 30.82 | 1.00 | 1.00 | ..... |
| Ho. Br. Wo. Aux. Misc..... | ..... | ..... | ..... | 102.13 | 102.13 | ..... | ..... | ..... |
| MAUI | | | | | | | | |
| Good Shepherd, Wailuku..... | 360.00 | 306.50 | 28.50 | 25.00 | 360.00 | 29.25 | 29.25 | 8.0 |
| Holy Innocents', Lahaina..... | 216.00 | 193.52 | 12.48 | 10.00 | 216.00 | 17.50 | 17.50 | 3.1 |
| St. John's, Kula..... | 48.00 | ..... | 48.91 | ..... | 48.91 | 7.00 | 7.00 | 6.5 |
| HAWAII | | | | | | | | |
| Holy Apostles', Hilo..... | 180.00 | 153.08 | 26.92 | ..... | 180.00 | 22.25 | 22.25 | 15.5 |
| St. Augustine's, Kohala..... | 210.00 | 73.29 | 13.10 | 24.50 | 110.89 | 11.75 | 11.75 | 2.0 |
| St. Augustine's, (Korean)..... | 30.00 | 25.00 | ..... | ..... | 25.00 | 6.00 | 6.00 | ..... |
| St. Paul's, Makapala..... | 180.00 | 142.00 | ..... | ..... | 142.00 | 6.00 | 6.00 | 1.7 |
| St. James', Kamuela..... | 72.00 | 47.39 | ..... | ..... | 47.39 | 6.00 | 6.00 | ..... |
| St. Columba's, Paauilo..... | 180.00 | 165.00 | ..... | ..... | 165.00 | 11.75 | ..... | 5.0 |
| Christ Church, Kona..... | 336.00 | 119.20 | 15.45 | 75.00 | 209.65 | 29.75 | 29.75 | 9.0 |
| St. James', Papaaloa..... | 210.00 | 205.00 | ..... | 5.00 | 210.00 | 11.75 | 11.75 | 5.0 |
| KAUAI | | | | | | | | |
| All Saints, Kapaa..... | 240.00 | 201.19 | ..... | 20.00 | 221.19 | 25.00 | 25.00 | 6.0 |
| W. Kauai Missions, Kekaha..... | 87.00 | 35.74 | ..... | 5.00 | 40.74 | 6.00 | 6.00 | 5.5 |
| Emmanuel Mission, Eleele..... | 30.00 | 30.00 | ..... | ..... | 30.00 | 6.00 | ..... | 2.0 |
| MOLOKAI | | | | | | | | |
| St. Paul's, Mauna Loa..... | 24.00 | ..... | 24.00 | ..... | 24.00 | 2.00 | 2.00 | 2.0 |
| Holy Cross, Hoolehua..... | 30.00 | 25.02 | 4.13 | 1.00 | 30.15 | 2.00 | 2.00 | 4.1 |
| TOTALS | \$8,964.00 | \$6,122.89 | \$1,481.26 | \$1,046.40 | \$8,650.53 | \$806.00 | \$782.25 | \$221.0 |

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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