

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, FEBRUARY, 1936.

No. 12

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Clergy List

MISSIONARY DISTRICT OF HONOLULU

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

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

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

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

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

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

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

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

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

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

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

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

February 23—Quinquagesima Sunday

February 24—S. Matthias

February 26—Ash Wednesday

March 1—1st Sunday in Lent

March 8—2nd Sunday in Lent

THIRTY-FOURTH ANNUAL CONVOCATION

Busy Days from Feb. 6th to 12th, 1936

There is a satisfaction in reporting the doings of our recent Convocation meetings because these meetings revealed that quite indefinable overtone or undergirding of confidence which is essential when work has to be done on the surface of the oft-times troubled seas of life. There is a thrill in combating the elements of difficulties provided the great underneath tide is running in the right direction, just as there is a joy in resting in the calmness of a quiet sea and sunset peace. Both the trials and the peace were present in this Convocation of the Church in Hawaii at this 34th session but made strong because the power beneath was real.

Retreat for Clergy

The clergy and Church Army workers came together for a retreat on the Tuesday and Wednesday preceding the business of the meetings. This was held at Camp Harold Erdman, the secluded camp of the Y.M.C.A. on the other side of the island. The retreat was in charge of the Rev. Hollis Hamilton Corey, vicar of the Church of the Holy Apostles, Hilo, who gave most helpful meditations on the life of the priest in his various relationships.

Historical Film

"The New World", the historical film giving the story of the growth of the Church in America was shown to a capacity audience in the Tenney Memorial Hall on Thursday evening, the 6th. It is a gratification to the workers that this splendid picture can be sent to the other islands for evenings with various groups before it is returned to Honolulu for another showing.

Bishop's Report

Friday evening, the 7th, was given over to the Bishop for his Annual Report. This report is an account of the year, most of the details having appeared in these pages during the past months.

He stressed the significant fact of the increase in adult baptisms during the year, an indication of missionary zeal in seeking souls for God; the fine development of religious education in the public schools by the Church; the notable increase in the work of the Shingle Memorial Hospital on Molokai; the growth

of the Church life among the one hundred and fifty communicants and one hundred and six children at Schofield Barracks; the increasing work at the Seamen's Church Institute, despite the dislocation among sailors in this port; the addition of \$10,000 to endowments for our Church Schools; and many other indications of the ground tides of confidence and strength which pervades the Church in Hawaii.

Business Sessions

Convocation listened to reports nearly all of Saturday, the 8th, the day of business. It is impossible to give even a hint of the many interesting facts which will be printed later in the Journal. One or two new facts stand out.

Priory Building

Sister Clara Elizabeth in showing that the Priory had the largest enrollment in history gave the facts about the new building, Restarick Hall. This cost \$9,679.03. "Towards this debt \$2,098.00 was contributed by friends of Bishop Restarick through Mrs. Restarick, and \$138.00 from other sources, making a total up to Feb. 8th, of \$2,236.00. I have been asked how much we owe on the building and I have to say that I will not know definitely until June. Actually we are carrying a loan of \$1,607.85, the rest of \$5,835.18 being covered by our Reserve Fund that carries us through the summer months."

St. Mary's Buyers

Have you held food costs down to a quarter of a cent increase per meal at your home? Listen to the report of St. Mary's Children's Home! "A brief analysis of our general expenditures shows increases both in the total cost per child and in the cost of food. The meal cost us in 1935 7¼ cents, as against 7 cents in 1934 and 6¾ cents in 1933." And the 38 children are well fed.

Anniversaries Mentioned

We were reminded by the Committee on the State of the Church that the year 1937 is the 75th anniversary of the founding of the diocese, the 75th anniversary of the founding of Iolani School, the 70th anniversary of the founding of the Priory, and the 35th anniversary of

the advent of the American Church. "It is none too soon to form committees to arrange suitable celebrations for these great events."

Archives Material Discovered

The most important news of the year for the Church Archives is that very valuable material has just been discovered in the Archives of the S. P. G. (Society for the Propagation of the Gospel), in London, relating to the English Church in these Hawaiian Islands.

The honor for the discovery of this material goes to the Rev. Kenneth Perkins who is now in London. What a thrill it is to find such an abundance of material as is indicated on the lists he sent. We shall hear more of this valuable find during coming months.

Iolani Made Delegates Think

The report of the Iolani School for Boys made everyone thoughtful. It had 252 pupils in June and 327 in December; it had 74 boarding pupils last year and 105 now, the new dormitory filled and still a waiting list; the elementary department, begun in 1932 with one teacher and 12 pupils, now has four teachers and an even one hundred pupils; the new Iaukea Hall constructed at a cost of \$8,974, the dormitory filled, was paid for by a loan of \$8,000, which is being paid back at the rate of \$1,000 per year; and an outstanding year of success in athletics. We quote the part which made us pause—"Iolani faces a crisis in its development. The present site, never large enough for a school is, with the turn in development which the school has taken, proving woefully inadequate for the school's needs. The present site is not large enough to provide for an athletic field and other necessary playgrounds which are essential for the normal and wholesome development of boys. There is not sufficient space on the present site for ample recreational facilities for the present number of boarding boys. Nor is the present property large enough to permit the building of additional dormitory accommodations. The school is strangled so far as development is concerned, unless means can be found to provide a site large enough to meet its present and future needs."

Quota Question Discussed

Rejoicing that the Diocese had paid the full quota of \$4,750.00 to the National Council for 1935 and voting the

same amount for 1936, the delegates went into the matter of the individual apportionments for the various congregations. This matter is dealt with on the back page of this issue to which the reader is referred.

Episcopence

The value to the Diocese of the Episcopence during 1934 was \$476.58, and during 1935, \$227.28. It has infinite possibilities and the hope that it might be prosecuted vigorously was expressed.

We thought for a while that uproarious Neptune might delay Convocation but the clans finally assembled, some bouncing over by air and others wallowing over by sea. We are not a compact Diocese as some Mainland readers may imagine but have overnight journeys by sea from one island to another. We suspect that quite the Mainland attitude was expressed by a famous visiting Authoress recently who said, "I always wondered if Honolulu were in Hawaii, or Hawaii in Honolulu."

A small boy of the Hawaiian congregation Church School gave the assembled clergy of Convocation the once over and remarked, "My, but there are a lot of Father Brays running around."

FROM THE BISHOP'S CONVOCATION SERMON

We cannot print the Bishop's charge, given at the chief service of Convocation, the Choral Eucharist in the Cathedral on February 9th. It appeared next day in a full page article about the Church in Hawaii, in the "Honolulu Advertiser", beautifully written by Mr. Leopold G. Blackman.

The Bishop's text was St. Mark 13:34, "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants; and to every man his work, and commanded the porter to watch."

The Bishop has selected for "The Hawaiian Church Chronicle", the following passages:

Unemployment Evil

In a masterly speech on social evils by the Archbishop of York in London in November, the Archbishop brought out with amazing clearness, the spiritual connection between personality and such material things as malnutrition, bad housing, and unemployment. He emphasized the truth that the deepest evil of unemployment is not the obvious surface poverty or physical distress, so often resulting. His central statement is this: "The bitterest evil of unemployment is its cor-

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rosion of personality itself. Quoting from Archbishop Temple's great speech:

Dr. Temple's Speech

"It seemed hardly credible that Christians who considered what was actually meant by malnutrition, bad housing, or unemployment should say that these were matters with which the Church was not concerned. Each one of these evils made more difficult the formation of a stable Christian character. While the Church laboured first for conversion and spiritual growth, it must watch with a jealous eye those factors in the situation which made this more difficult than it need be, or in some cases impossible without some miracle of grace. Here was an unmistakable challenge to the Church on its own ground.

Our Responsibility

"Let no one excuse his conscience by talk about economic necessity. Something, quite plainly, had gone wrong with the economic system of the civilized world. When the very ease with which wealth was produced became a hindrance to trade, because with such abundance no profitable market could be found, it was clear that something was wrong. They might feel bound to prescribe the remedy; but it was their business to incite the experts, even, if need be, to badger the experts, until they produced their answer to the problem. Again, let no one say that they were helpless. It was enough to recall with honour and with thanksgiving to God what was actually done with regard to housing. Their responsibility was not limited to the calling forth of sympathy or the encouragement of authorities. They had their own principles to apply. To him that was clearest in connection with the nightmare of unemployment.

"There should no longer be any doubt that the greatest and bitterest evil of unemployment was the separation of a man from the common life. The unemployed man lost the fellowship of the workshop or factory, dropped out of his trade union, often lost membership of his club; even at home he was a burden on his wife and family, instead of being their chief support. The bitterest evil of unemployment was its corrosion of personality itself. There they had something which ought to touch them, as Christians, to the quick, for Christianity laid upon personality a stress unknown in any other religion or philosophy, except so far as that other had learnt from the Gospel.

We "Belong To One Another"

"Much recent secular thought had conceived the need to preserve personality as a principle of self-assertion. That was true, but only a half-truth. The Christian doctrine of the true relation of men to one another was not that they were

jostling atoms where each respected some rights of others only because that was the way to win respect for his own rights; it was that they belonged to one another in the fellowship of the community and each could be truly himself only in the interdependence of that fellowship. They would not help the unemployed man much unless they made for him the opportunity to give what he still could—his time and strength and skill—for the welfare of his neighbours."

At the end of the meeting, the great assemblage which packed the Albert Hall to the doors, with acclamation pledged itself, both individually and through parishes, to every possible action that might secure to their fellows their birthright as the children of our Father. Which action once more indicates that live spiritual leadership which we have learned to recognize in the Mother Church of the Anglican Communion.

What Christ Wants

A group of men asked Bishop Burleson: 'Does China want Christ?' The answer was, 'Probably not; but the question for you and for me, as Christian disciples, is not whether China wants Christ, but whether Christ wants China.' But Dr. Francis Wei replies with direct affirmation: 'We Chinese are seeking Christ. Who has the right to keep Him from us!'

Living For Christ

"If men are Christians, they live for Christ. We are to be His servants—His friends—engaged in promoting the objects He has at heart. All causes which are Christ's are ours. Is He anxious that all the world should come to the Father through union with Himself? If so, then we are all missionaries. All talk of the happy heathen living simple blameless lives of atheism or idolatry is so much futile wind. Christ wants them Christians; so far as we are concerned, He shall have them. Is He anxious that all His children should be pure in heart that they may see God? If so, we do with our whole heart hate and resist, animalism of every kind. We shall listen to no specious pleas that man has an animal side: we know it too well, alas! in ourselves; but we know he has a spiritual side as well, to which the animal side must surrender and bow the knee.

"Is He anxious that His children should be free and happy and Godlike? If so, we are sworn enemies to slums, sweating, dirt, disease, overreaching, social selfishness, and unbrotherliness of every sort and kind."

The Church Army Captains minister to 73 plantation camps from Kukuihaele to Kapehu on the island of Hawaii. Ever been in a Filipino camp? Associates can go in spirit.

A CONCENTRATION ON MISSIONS

The evening united service on Convocation Sunday found a vast number of singers filling half the Nave of the Cathedral and a congregation crowding the rest of the building. There must have been ten processional crosses leading the various choirs, vested in a variety of colors and wearing by nature the variety of colors found among the races of our Islands.

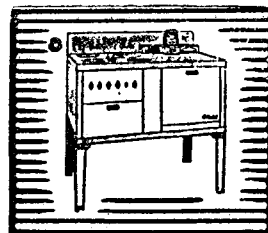
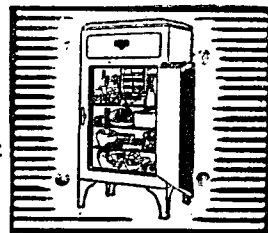
It was all Missions by the make-up of the congregation and Missions in the singing and worship, as with one voice the boys and girls and men and women proclaimed that they were one blood in this Christian army. Quite properly in this galaxy of nations the great choir of the Hawaiian congregation filled the chancel choir pews.

The first address was a clear-cut financial statement by the Treasurer of the Diocese, Mr. T. J. Hollander. It is appended here.

The Dry Bones Live

"I have been asked to give a skeleton of our Diocesan finances. Just a skeleton. We usually think of a skeleton as a lot of very dry bones. My skeleton has a little meat on it. Rev. Wai On Shim, my able and willing assistant, and I, have an office in the long Annex just back of the Bishop's House, where all Diocesan accounts are kept. This does not include any parishes, churches, or missions

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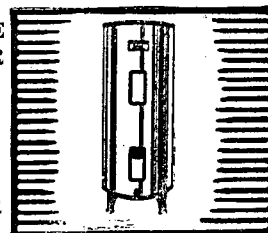


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which each has its own treasurer. But records of income from rents of Diocesan Property, remittances from our 35 organizations in the Islands, for Quota and Assessments for District Board of Missions, payments of salaries, taxes, insurance, clergy pension premiums remitted to the Church Pension Fund, New York, and many other services are handled in our office. The care of all Trust Fund Investments, amounting to nearly 160,000.00 dollars at the present time, the securities for which are kept in the vaults of Bishop National bank and to which no one person alone has access. These Trust funds are well invested, the investment and re-investment being in the hands of Mr. Herman von Holt, Mr. L. Tenney Peck and the treasurer. The income from these invested funds, amounting to over \$9000.00 a year is received, accounted for and distribution made to beneficiaries semi-annually.

"The boniest item in our skeleton is our Diocesan debt, interest on which comes to about \$4,500 and which has to be provided for from income at Iolani School, \$1000, District Board of Missions \$1,000, the balance from savings on rent incomes and Episcopence.

The Island Home of the Quota

"Our District Board of Missions account, part of which is always recorded on the last page of the Church Chronicle, brought us in last year the sum of \$8,650.53 from our 35 organizations. Our needs on this account for 1936 is a little in excess of this amount in order to cover all our obligations. Of this amount \$4,750 was remitted to the treasurer of the Department of Missions, New York City, towards the General Missionary program of the church in many lands. The balance of this income is wisely used in assisting some of our needy and smaller missions in the islands.

The Help Which Comes

"Then a word about our receipts from the Department of Missions, New York City, which at the present time is just over \$46,000. This allowance from New York has to provide salaries in whole or in part of over a dozen clergy, the Church Army evangelists and quite a number of teachers and other lay workers. Of course a large part of our work in the Islands is self-supporting, as for instance, St. Andrew's Cathedral Parish, St. Clement's Parish, Good Shepherd at Wailuku and Christ Church, Kona. These also contribute largely to our general missionary programs, and have no share whatever in funds received from the Department of Missions. Nor has the Shingle Memorial Hospital. Practically all the other churches, Missions and schools receive some assistance from this fund. Also the salary of the Bishop, his Secretary and the Diocesan Treasurer is

paid by Department of Missions, New York City.

"I find from our financial records for 1934 that the total income and expenditure covering all our work in the Islands, came to \$71,903.29. Our allowance from the Department of Missions of \$46,000, added to this, gives us the grand total of \$117,908.29, the approximate cost in money of our work."

Address on Stewardship

The Rev. Henry A. Willey, Vicar of All Saints' Church, Kapaa, Kauai took for his text "I seek not yours but you", words written by St. Paul as he wrote ahead to Cornith before his visit. They might have been suspicious of the "visiting clergy", thinking that all they wanted was a goodly offering to take to Jerusalem, but all the time he wanted them. That is stewardship, the dedication of the life, and all else will follow. He wanted their affection, their loyalty, their vision.

This is true of our relationship to God. We belong to Him. His life courses through us. We are His by the very dedication of our Christian profession, and so our service and our possessions belong to Him also.

There are three clear-cut questions, as the Bishop said this morning: "What can God do *for* me?" is one most common; then we advance and ask, "What can God do *with* me?"; and finally, as the idea of stewardship grows, we ask, "What can God do *through* me?"

Thus did Albert Schweitzer, the internationally known musician, as well as expert physician and theologian, reason when there came to him the need of Africa. People asked, "why leave comfort and understanding and go as a medical missionary to Africa where life will be so hard?" He answered, "my life has been so full of joy and happiness that I have so much to share." That is stewardship.

The early congregational missionaries, coming to Hawaii in 1820, were stewards. All they had belonged to God and He could work through them. That spirit still lives in Hawaii. It has made possible the spacious grounds and Church Plant at Kapaa and the Memorial Buildings here at the Cathedral and all our expanding work.

That spirit lives among the poor, as in our congregation, and in many congregations, the main support comes from the small contributions of many stewards.

"Not yours but you" is the divine appeal for understanding stewards.

Thy Kingdom—On Earth

The Rev. Hollis Hamilton Corey asked that the three short words in our Lord's perfect prayer be burned into our souls, "Thy Kingdom Come."

This prayer urges upon every Christian a desire, mounting into a passion, that the Church may be purged from every evil; that the Church may spread until all men everywhere have the Gospel Covenant fairly presented to them; and that the Church may again be united as "The Holy Church throughout all the world", having the same corporate meaning it had for the compilers of the Te Deum.

The greatest need of Christendom today is that every enlisted soldier in Christ's Army—every person that is bound by the vows of Holy Baptism and Holy Confirmation—should develop these three passions until the Church of Christ becomes an Army of Crusaders.

"How can I develop this passion for the Kingdom—on earth as I cannot control my feelings and disposition?" is a natural question. The answer is, "Yes, you can!" What you begin seriously to study you soon grow either to love or to hate. Study the terms of your contract with God.

The text book is the first four questions in the Church Catechism. There, exactly and succinctly are the terms of your enlistment in God's Army. The terms are three on each side. He does three things for you James Smith, and you, James Smith, undertake to do three things for Him. What He does for you is to make you a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven. And what you undertake for Him is to *renounce* something, to *believe* something, and to *keep* something.

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the order of effective Christian living. Many people say they cannot believe. They think the difficulty is intellectual. In most cases the real difficulty is moral. They have not first renounced. The renunciation of evils in our life is still the true road to faith. First *renounce*, then we can *believe* and afterward *keep* and *do*. It is the order of all religion. Those who really wish to set forward God's Kingdom on earth must follow it. And then, when they come to the keeping and doing, it will not be futile activities undertaken under their own planning, and in their own strength, but rather consecrated activity undertaken under the direction of God the Holy Spirit, and energized by constantly renewed supplies of *Grace*.

For outside ourselves is the Divine Grace of God giving us soldierly power. It is quite like a pumping station for our cars. It is a law of the material world that help comes from outside, all growing bodies attesting to the fact. The part, then, for you and me to do in acquiring the enthusiasm for the coming of the Kingdom that will make us effective soldiers under its banner, is to follow the order of the Catechism, giving our primary attention to the great things God has done for us; and submitting to prayer and the Church and its wonderful Sacraments for every need, as a motor car submits to the possessivity of the filling station, before going out to climb mountains. When the fire is truly kindled in each heart, then it will burn throughout the whole Church; and hearts, homes, nations, and the whole human race will be consecrated to Christ the King.



MEMORIAL SERVICE FOR KING GEORGE IN THE CATHEDRAL

On the day of the funeral of the late King, a service of commemoration was held in the Cathedral, Honolulu, thus joining with people of many races and nationalities the world over in honoring King George the Fifth. The British consul issued the invitations, which brought together not only the British community, but the ranking civil, diplomatic, army and navy officials in such numbers that St. Andrew's was filled to overflowing, and many persons participated in the service from the Cathedral grounds. Dean Ault officiated, and the Bishop gave an appropriate address, ending with prayers, and the Benediction. An enlarged choir led the singing. Among the hymns was "Abide with me," being the favorite hymn of the late King. The spirit of the service was one of triumph in life and achievements of the good King, and thankfulness for his reign, rather than mourning for his departure, and was sounded in the final hymn: "The strife is o'er, the battle done, The Victory of life is won."

THE ANNUAL MEETING OF THE DIOCESAN WOMAN'S AUXILIARY FEBRUARY 11 AND 12

For all who attended the meetings of Tuesday and Wednesday, the special intention of the opening service of holy communion might well be the message and the prayer with which to begin again the tasks of a new year: the deepening and strengthening of the spiritual life of the woman's auxiliary. In the words of Mrs. Arthur Smith, chairman of the devotional committee, "Then prayer will come first and giving and work will fall into their proper places." A deepened spiritual life can mean nothing less than a more profound realism in facing the work and its problems, a heightened appreciation of its far-reaching possibilities, and more effective and empowered activity.

The service was held in the Cathedral under the leadership of Bishop Littell, Canon James F. Kieb, and the Reverend Frank N. Crockroft, and with the assistance of the Iolani boys choir. All present, and the number was unprecedented, found an experience of quiet and of great beauty, in which "to sing again dedication of life" and to find renewed power in the richness of corporate worship built on a common faith and hope.

The Tenney Memorial Hall, its platform beautifully decorated, was the scene of the three sessions. Bishop Littell opened the meeting with prayer and hymn, and the roll call was made, a total of one hundred and eleven delegates representing twenty-seven branches. The special consecration prayer given by the Bishop for the branch presidents gathered on the platform was a new and meaningful addition to the program.

President's Report

In the report of the president, Mrs. Fraser, reference was made to the report of Mrs. T. Clive Davies, president in 1904: "The greatest part of your work is Prayer. We who believe in God . . . must make prayer our first duty and chief delight." She spoke with deep interest of the practise recently adopted of Prayer Partnership. Most of the branches have selected Prayer Partners,

missionaries from many countries of the world, for whom and for whose work prayer is constantly made. The bonds thus established have become very precious, and a source of new strength and power. Mrs. Fraser told, too, of her visits to branches on Oahu and Kauai, giving a special word of welcome to members of the newly formed Schofield Barracks Auxiliary, who can make a real contribution, both here and as they go about the world from post to post. It is her hope soon to visit Maui and Hawaii. For her, she said, "It has been an inspiration to meet with some of the Oriental branches and to observe . . . their real contribution, not only in this diocese, but through their gifts, influence and personnel, in the Orient."

Mrs. William Thompson, whose resignation as corresponding secretary is deeply regretted, gave a brief summary of the work of the branches during the year. For many it has been a year of marked progress; for some there have been real handicaps; for all there was a consciousness of oneness in a larger fellowship which gave strength to fresh endeavour and made each achievement a work for the whole.

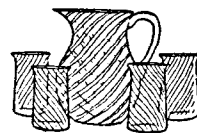
Reports were also given covering the many phases of the diocesan work, that of the treasurer, Mrs. Day; Mrs. Coombs, Educational Secretary; Mrs. Plum, United Thank Offering Secretary; Mrs. Chamberlain, District Altar Guild Secretary; Mrs. Lange, Supply Secretary; Miss Crehore, Director of the Church Periodical Club; Mrs. Hemenway, Chairman of the Christmas Cheer Fund; Dr. Staley, Secretary and Historian for the Book of Remembrance; Mrs. Smith, Chairman of the Devotional Committee; and Miss Sinclair, President of the Guild of St. Barnabas for Nurses. Of interest was the exhibit of samples of the work of the District Altar Guild, and of the Book of Remembrance in which are recorded in letters beautifully illumined by Mrs. James A. Morgan the names of all women who during the history of the Church in Honolulu have been "Pillars of the Church in earnest worship and service." Accompanying it is a Book of

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Archives with a permanent record of the life and work of those inscribed, and in connection with it is a Memorial Fund, now amounting to \$108.07, the interest which will be devoted to training missionary workers for this diocese. The memorial list of those whose lives of service have ended since the last Convocation was read, with the resolution that their names be written in the Book, and prayer offered by the Bishop.

At the luncheon meeting held at the Y. W. C. A. greetings were given by several visitors to the meeting from other churches, including those of Mrs. Rogan, a guest from Cleveland, Ohio, and of Mrs. Richards. It was a joy to welcome them and to know of their interest and their sense of kinship with us in our work for Christ's Kingdom.

An Hour of Money Raising

The program of the afternoon session centered around the special needs toward which the attention of the group was to be directed. Archdeacon Willey made a statement of his need, the support of the young Japanese worker who has ably assisted him. Captain Hamilton spoke of the building greatly needed for the work at Elele, and Norman King of the University of Hawaii spoke warmly of the work now going on at St. Stephen's. It was then moved that the three missions referred to be included in the special contribution of the auxiliary, five hundred dollars to cover the amount needed at St. Stephen's and three hundred for the other two. The motion was passed. Pledge cards were given out. On the blackboard were listed seven names, Helen Seu, who has been granted her scholarship to complete her work at St. Margaret's in preparation for work here in the Islands, "Ernest", splendid young Hawaiian student about to complete his course at Iolani School, the District Automobile Fund, the Hawaiian Chronicle, St. Stephen's, The Elele Mission, and Archdeacon Willey's Assistant. Over fourteen hundred dollars was raised before the end of the afternoon, which with the amount of the morning and afternoon offerings and the cash given with the special gold and silver offering, brought the sum to fifteen hundred dollars, the total for the day.

Educational Session

On Wednesday morning the program was under the direction of Mrs. Coombs, who introduced the Reverend C. Fletcher Howe who led the group in a period of worship. The first speaker, Miss Elizabeth Harris of the Board of Religious Education spoke of the program of week-day education in religion now being carried on in the schools of the city, and showed exhibits of the work of the children under her direction. Dr. Walter J. Homan of the Hawaii School of Reli-

gion at the University addressed the group on the religious education of young people, who, he said, are just as interested in religion today as they have always been. His great plea was for a religion which was both intellectually sound, ethically significant and practically valid for every phase of life. Ritualism, he declared must be meaningful to young people if they are to accept it, and religious teaching is most effective through the living examples of those who teach them. Leaders of young people must take account of the many trends in religion manifesting themselves today, and nothing is of more significance in our time than the emphasis now being placed on spiritual values, in contrast to the stress formerly laid on efficiency. Young people are seeking a religion of sincerity, of vitality, of intellectuality and of spirituality, one which can direct all their activity and give center and meaning to life.

With Dr. Homan's thought we may well make our own tests for the work that now lies ahead. The meetings that are past have revealed an organization that is vital, responsive and growing. Yet we may fairly ask the questions still, Is our own faith strong for a day of desperate need? Is it intellectually valid? Are we proceeding by the soundest educational methods? Is our emphasis adequately placed on the deepest spiritual values? We believe that with God's help all things are possible, and to that great end let us, using Mrs. Fraser's closing quotation, "Continue steadfastly in prayer, watching, therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make manifest, as I ought to speak." "Go ye, therefore, and make disciples of all nations."

Officers of Diocesan Woman's Auxiliary

It is with regret that the resignations of the following people were named at the annual meeting of the Auxiliary at Convocation: Mrs. Robert E. White, as 1st Vice-President; Miss Mabel Ladd as 3rd Vice-President, Mrs. Thomas E. Wall as Treasurer, Mrs. William Thompson as Corresponding Secretary, and

Mrs. Corbusier as Chairman of the Altar Guild.

The following officers were named by Bishop Littell for the coming year.

Honorary Presidents: Mrs. H. M. von Holt, Mrs. L. M. Judd.

Honorary Treasurer: Mrs. Thomas E. Wall.

President: Mrs. W. S. Fraser.

First Vice-President: Mrs. Robbins B. Anderson.

Second Vice-President: Mrs. Helen N. Short.

Third Vice-President: Mrs. Pua Chang.

Treasurer: Mrs. Kenneth Day.

Recording Secretary: Mrs. William A. Wall.

Corresponding Secretary: Mrs. Newton T. Peck.

Educational Secretary: Mrs. Walter R. Coombs.

United Thank Offering Secretary: Mrs. Frank A. Plum.

District Altar Secretary: Mrs. J. S. Chamberlain.

Church Periodical Club: Miss Elizabeth Crehore.

Supply Secretary: Mrs. Robert F. Lange.

Assistant Supply Secretary: Mrs. E. K. Barnes.

Chairman, Devotional Committee: Mrs. Arthur G. Smith.

Birthday Thank Offering Secretary for Church Schools: Mrs. Keith Parris.

—Caroline Z. Peck.

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Elizabeth T. Crehore, Diocesan Director

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FORWARD MARCH WITH THE CHURCH ARMY

Report and Meeting of Vital Interest

Four young men, Captains in the Church Army, and one young woman, the wife of one Captain by the way, who should at least have the title of General, and maybe she is a General, quite captured the Convocation both with the official report and at the Church Army Night which closed the sessions.

Throughout it all—the report and while the five were speaking—we had a number of visions, first of workers on their knees and in meditation for one surely cannot wade into the plantation life of laborers, into the hospitals and jails, into that type of atmosphere without recruiting a heap of strength. They did not mention this vision in the speeches or reports yet it is one which the hearers received all the way through. In fact the word vision must be true of what they themselves have gained from their touch with God.

Then we had visions of the cheer which they bring to men who work six days in the cane fields—(pretty tough job out there for those men and those receiving dividends from sugar stocks ought to become double Associates)—and how the hours of relaxation are used for worship and recreational fun and the joy of following the Master. In truth we felt how the Church Army brings happiness to its multitudinous congregations and that is real religion. We saw them streaking around in their old cars holding 1500 indoor services in dozens of camps, the congregations numbering 31,000, and 107 out-door services with 2,100 in attendance. Just divide any of that by five, you parsons, and check with your own work.

It was hard to follow them in the visitations as some 12,000 were made, and incidentally 270 club meetings on Hawaii alone, plus scores of schools visited regularly for week-day religious instruction. We suspect "the General" had a fist in all this as no four men alone could have done it, even though she spoke exclusively of her work with children in the Church schools.

And now, "dearly beloved", do not stop reading for this story cannot end with our pat on the chest and a "see what our Church is doing" for the Army must be fed and cars need gas and repairs. Last year some fifteen hundred dollars augmented the Diocesan Treasurer's checks from friends and associates. It was of this Captain Benson spoke in his report. Here are his words:

Finances

"It is impossible to keep the Church Army free of debt unless help of this kind can be maintained. The Diocesan Treasurer's checks at present amount to

\$327.84 each month, a total of \$3934.08 per year. From this income \$1800.00 is paid in salaries, leaving a balance of \$2,134.08, a monthly total of \$177.84. From this amount of \$177.84 we run and upkeep three cars, and board five people, and unless assistance is forthcoming from other sources each month, it will readily be seen that month by month deficits increase, and the Bishop's Discretionary Fund will be in demand, as it was during 1935 to the extent of \$400. A treasurer for the Church Army outside its officers has been requested and one is forthcoming this month. The Church Army cannot do its work in its extensive areas without cars, and without an adequate income. Has the time come when the work of the Church Army can be put upon a sound financial basis?"

There you are. Church Army Associates give each year a minimum of \$2.00, and agree to pray regularly for the work. The new Treasurer is Mr. A. W. Arcsott, Ookala, Hawaii, T. H. There is a boat for Hawaii tomorrow which carries mail and checks easily go in a letter.

ST. MARY'S NEWS

At seven o'clock on the evening of the Feast of the Purification of St. Mary the Virgin, solemn Vespers were sung in St. Mary's Church by the Rev. Canon Kieb, who also gave an instruction on the meaning of the Feast of the Presentation of Christ in the Temple and the Purification of St. Mary the Virgin. The Rev. Joseph C. Mason, Vicar of Epiphany, Kaimuki, read the lessons.

After the Vesper service, Canon Kieb blessed and dedicated the Pekin teak chairs and stools for the Sanctuary. These beautiful red teak chairs have been in use for some time and they are placed in St. Mary's Church in memory of Francis J. Kieb and Josephine Dodd Kieb—parents of Canon Kieb. St. Mary's is becoming rich in memorials and it is accounted one of the most beautiful Chapels in the Hawaiian Islands.

Evensong is sung every Sunday evening in St. Mary's at seven o'clock, the service being sung by the children from St. Mary's Home. It is an inspiring and devotional service and an ideal chance for the Church folk of Honolulu to attend an evening service, which is now becoming so rare in our midst.

NOTES ON CHURCH HISTORY

By J. Hay Wilson

(3.) SCOTTISH EPISCOPALIANS

To convey in few words some idea of the colorful history of this stormy-petrel little Church is barely possible, but as it played the star-part in launching this Church of ours in America, it has to be attempted.

Like that of all other Christian Churches without exception, its History for the first few centuries is vague or non-existent. In its case however, we do know from existing documents, that it was carrying-on the traditions and operations of a primitive Celtic, or Scoto-Irish, Church in various parts of Scotland long before A. D. 597, when Augustine arrived at Canterbury to convert the Anglo-Saxons and introduce Roman-Catholicism to Britain.

The fact is that Northern England, Ireland and Scotland were in possession of Christianity during the early patristic centuries, and were then actually sending forth missionaries to convert and civilize various pagan communities in Europe, which is a direct reversal of the general understanding of events.

The following episode should be read with some care, as it corroborates the claim made for the earliness of Christianity's existence in North Britain.

St. Columba and The Monster.

Columba, a leader of the Celtic Church, who died in A. D. 597, (the year of Augustine's arrival in England,) once while on a journey with some of his disciples inspecting Mission-stations in northern Scotland, in or about the year 580, had a strange experience, which, he fortunately placed on record. It is reproduced as a specimen of the old-time credulous tales of the day of Saints and Miracles, on page 246 of "The Book-Hunter" written by the historian Dr. J. Hill Burton of Aberdeen, published 1860.

The volume is a miscellany of archaeological Notes and Translations from Church and other old Manuscripts, and the particular transcript now referred to mentions that when Columba and his companions reached Loch Ness, (at the exact location where a "Monster" has intermittently been appearing during the years 1934, 1935), he sent a follower swimming across to fetch a boat. Then, a "Monster" (so-called in the original tale just as at present), rose from the depths and made for the swimmer, but, "the Saint seeing its intent, 'ordered it back' just in time, for, closing its jaws with a snap, it turned aside and sank from sight,"

Now, beyond the purpose for which the

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story is here introduced, viz, to tie up the existence of the Celtic Church with the early date A. D. 580, surely there is something astonishing in the persistent association of Loch Ness with a mysterious inhabiting Monster, first recorded in 580, retold in derision in 1860, and repeatedly confirmed by actual eye-witnesses in 1934 and 1935. Consideration of the combined facts, gives us pause, and makes us almost hear Hamlet addressing us, with the remark: "There are more things in Heaven and Earth, Horatio, than are dreamt-of in thy philosophy."

* * * * *

In the fulness of time the Celtic Church came completely under the sway of Rome, though at first, retaining a semblance of semi-independence. It had however to defend itself perpetually from the encroaching spirit of the Church of England, even to the extent of resorting to arms for that purpose under King Alexander I, in A. D. 1100. This hankering after the little northern Naboth's vineyard, continued until in the year 1300, to ingratiate themselves with their sovereign, Edward the First, known as "The Hammer of Scotland," his Parliament advised him that he had nothing to fear from Rome, as Scotland had never become a papal fief, and might be struck as hard as he chose; a hint which he proceeded promptly to act upon, till the end came 12 years later at Bannockburn, under his son and successor Edward II. The present Scottish Episcopal Church has however no unbroken continuity with the early Celtic Church or its own pre-fifteenth century hierarchy, as there were wide gaps of uncertainty in the troubled reigns during which it survived only through being a plant of hardy habit.

Notwithstanding all obstacles, however, she twice held for a series of years the distinguished position of being the recognized National Church, as is mentioned in the following condensed statement on the subject:

In 1560, Catholicism was abolished in Scotland and Presbyterianism, under John Knox, superseded it for the next 50 years as the state-religion. Next, in 1610, the Episcopal Church occupied that official position for 36 years.

Its success was mainly due to having joined the Anglican Communion, which it did for the first time in 1610; the intimate consociation being due to friendly intermediation by Archbishop Bancroft of Canterbury, and the Scottish Church, thus transformed into a branch of the Anglican Communion, and admitted to participation in its "Apostolical Succession", became invigorated and better organized, and in consequence was regarded and treated with favor by those in power.

During the Cromwell inter-regnum, —The Commonwealth,—Presbyterianism once more succeeded to office, lasting from 1646 for the next 14 years, after which came Episcopacy's second innings, lasting 30 years from 1660, the year of

Restoration of the Stuart King, Charles II to the throne. On this occasion of being elevated to prominence it is recorded that the Episcopalian seat in the saddle was far from being a comfortable one. The then guiding principle might perhaps more correctly be termed "semi-episcopalianism", a mixture of English Church, Scottish Episcopacy and Presbyterianism. The last change in officially-regulated religion, took place in 1690, and since then Presbyterianism, under the familiar designation of "The Kirk", has continued to be the Established form of religion in Scotland for 245 years.

Basic Principles

In closing this summary of the long-continued struggle between Episcopacy and Presbyterianism for religious domination in Scotland, it may prove interesting to probe beneath the surface and reach the main principles, already hinted-at, upon which these two superstructures rest.

The result even of a hurried investigation will be, we believe to disclose that their respective foundations are, Authority and Co-operation. In other words, Royalty and Democracy, with the mottoes "*Dei Gratia Rex*" on the one hand, and, "*Vox Populi, Vox Dei*", on the other, each, inevitably, it will be seen, claiming connection with Divine authority and origin, for Religion means, of course, the binding or tying-up of the outward form with the energising faith within.

All the chief characteristics in the government and spirit of these two religions may, more or less directly be traced back to these sources.

King Charles II, (The Merry Monarch), made a revealing remark when, in declaring his detestation of the "democratic familiarity of Presbyterians," he added that theirs was "no Religion for Gentlemen." An opinion which need not be taken too seriously, coming as it does from one who had no real convictions of any kind, since, although he was head of the Episcopal Church which was completely loyal to him, he deserted it on his death-bed and embraced the Roman Catholic faith.

* * * * *

After the Union of the two kingdoms, England and Scotland, in 1706, the wee northern Episcopal Church became in a fashion reconciled to the Crown, under Queen Anne, she being a genuine Stewart—but by then its status had crystallized in the form of a voluntary, religious denomination, like our Episcopal Church in America, that is, having no connection with or recognition by the State, although as a matter of course she retained intact,

as far as compatible with the situation, her ancient historic framework.

The outstanding characteristic of the Scottish Episcopalians, ever since the Union has been their steady loyalty, through weal and woe to the royal family of Stewart.

Present-day Memorials to Jacobitism and to Bishop Seabury

Confirmation of the alleged strong affection of the Episcopalians of Scotland for the exiled King James and his descendants, has come to hand in The Aberdeen Weekly Journal of October 31, 1935, just received by mail.

It contains the report of an Address by the Rt. Rev. Bishop Deane at the Annual Synod of the Aberdeen and Orkney Diocese. Among other statements, he announced that the Cathedral Church of St. Andrew, Aberdeen, is having several alterations made to commemorate Bishop Seabury, and in particular that the ceiling of the North Aisle is being decorated with the coats-of-arms of the 48 States of "the Union" (U. S. A.) each in a separate panel, (so, incidentally, Hawaii is too late with its Statehood movement). Correspondingly, he said, the ceiling of the South Aisle will exhibit the coats-of-arms of 48 eighteenth century Jacobite families of the Aberdeen Diocese!

to be continued



MANY PEOPLE LONG TO GO TO THE HOLY LAND

They would stay at the Inn in Bethlehem; they would pray in the Garden of Gethsemane; they would walk the way of Calvary; they would worship in the Tomb where the Body of Christ lay. They long to visit holy places; they would be where Jesus *has been*. But why cross oceans to be where Jesus *has been* when we can be where Jesus *now is*. If we really believe in Christ as the Son of God, if we are really desirous of being in the presence of Jesus, then every place may become a holy place. Every road is a holy road, and Jesus can and will be with us there.—*St. John's Record, Yonkers.*



The choir of Iolani School sang for the Annual Communion service of the Woman's Auxiliary on Auxiliary Day, giving the delegates about the best "address" of all the sessions on how thoroughly Iolani has become a Church School for all races.

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PENCE BOX JINGLE

(By the Chief Penceman)

At this season many many appeals are heard, and thank goodness (the goodness of a Christian community) many are heeded.

Lest in the clamour of the greater claims we miss the little tinkle of the pence box, our readers are again urged to remember its place in the Diocesan plan of things. Give it room on the dinner table and see that it goes not empty away.

Every family in our Church has a pence box, surely? Did yours get lost in the confusion? Your parish pencman has a new one all ready for you. Keep it where it can be seen, and there is nearly always a copper cent or two cluttering up our pockets.

In Chicago a smart little one-page publication called "Pence Pointers" is issued periodically. A friend has sent one copy to your Chief Penceman, who has clipped the following bits for Chronicle readers:

"Shall we give or shall we not give? ... But He said unto them ... Bring me a penny that I may see it. And they brought it. And He saith unto them, whose is this image and superscription?" (St. Mark XII:15, 16.)

Caesar's image was on that penny. Lincoln's image is on ours. And on it this inscription,—"In God We Trust,"—also the word "Liberty." Lincoln suggests emancipation from slavery. The highest liberty is the liberty of the Sons of God. If we trust in God, then we are bound to render unto God our full and complete and loyal devotion.

Take care of the pennies and the dollars will take care of themselves. Don't take care of either and the government will take care of you.

Where pennies count, dollars mount.

A big silver dollar and a little brown cent Rolling along together went.

Rolling along on the smooth sidewalk, When the dollar remarked—for dollars do talk—

"You poor little cent, you cheap little mite,

I am bigger and twice as bright.

I am worth more than you a hundred-fold And written on me in letters bold

Is the motto drawn from a pious creed, 'In God We Trust' which all may read."

"Yes, I know," said the cent. "I am a cheap little mite;

And I know I'm not big, nor good nor bright,

And yet," said the cent with a meek little sigh,

"You don't go to church as often as I."

1935 FINANCIAL RECORD OF CHRONICLE

The following comparative table of Chronicle income points to one conclusion—the few families who are sending in their gifts or subscriptions to our monthly paper.

The first list, "Specials", refers to gifts made through the Woman's Auxiliary, the Bishop's Discretionary Fund, gifts to the Bishop, St. Andrew's Cathedral, and Advertising, (netting an average of \$300 per year).

The second list is the amount per year sent in as gifts or subscriptions in amounts ranging from one dollar to one hundred dollars, by (third list) this number of individuals.

The fourth list is the cost of printing for the year, the one and only expense incurred by the Chronicle.

YEAR	SPECIAL	SUBSCRIPTIONS	NUMBER PEOPLE	COST
1933	\$1014.34	\$612.58	293	\$1626.92
1934	995.87	877.48	328	1873.35
1935	811.24	607.55	239	1418.79

We began the year \$286.79 in the red and ended the year \$270.35 in the same color.

Please compare the list of "Number of People" Subscribing with the mailing list of 1400.

Most readers will start adding the first two items to see if they agree with the last. In addition write a check for your gift for 1936 and save the editorial and business staff from apoplexy.

LETTERS TO THE EDITOR

Sir: As I intend to collect in pamphlet-form at their conclusion, the Notes on Church History at present appearing in The Chronicle, (with perhaps a Supplement treating of our local Church of St. Clement) I feel extremely grateful to "A Reader" for taking the trouble to correct an error—which he thought I had made in my reference to the divorce of Henry the Eighth, in your December issue.

All friendly criticism is useful and welcome, but in this case, it yields no satisfaction, because I neither imagined nor wrote what is imputed to me, obviously through reading my remarks over-hastily.

This was said: "... Henry ... demanded a divorce ... based on an abstruse after-thought point of dogmatic religion."

Notice, I do not, as alleged, attribute "after-thought" to the workings of Henry's scholastically-trained mind, but

quite plainly, to the dogma which obsessed him and made him believe that God was slaying his numerous offspring in punishment for living in breach of it.

Now, that dogma was "abstruse", i.e., hard to understand and a subject for endless debate, and it was also an "after-thought" for, according to the Mosaic Law it was Henry's inescapable duty to marry his brother's childless widow. Moreover, Jesus announced that He came not to destroy but to fulfill The Law, even where it had been formulated in terms of compromise because of the hardness of the Hebrew heart. But, according to this new papal doctrine, (confirmed after much disputation) those who followed the earlier divinely-sanctioned command, thereby committed a sin that was "mortal"! So, I consider there was justification for referring to that point of dogmatic religion, which so thoroughly scared Henry of the baleful-eye, as being a mere "after-thought" dogma.

J. Hay Wilson.

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FOUNDER'S DAY AT THE SHINGLE HOSPITAL

Fourth Anniversary of the Church Memorial Hospital on Molokai

January 8th is observed annually as Founder's Day at the Shingle Memorial Hospital, Hoolehua, Molokai. That date is the birthday anniversary of young Robert Shingle, in whose memory the Hospital was founded in 1930. This year the day was observed with special emphasis because it was the first public meeting of the friends of the Hospital since the death of the founder and first chairman of the Board of Managers, Robert Witt Shingle. Sympathetic references to Mr. Shingle and his contributions to the welfare of the island of Molokai through the Hospital were made at the public meeting in the afternoon, when a statement and resolution of the Board of Managers, were read, followed by prayer offered by Mr. David Pa.

Special speakers were Dr. F. E. Trotter, president of the Territorial Board of Health, who traced the history of the Hospital's development, and who stated that no County Hospital in the Territory outside of Honolulu was better equipped than this one for its work; and Mr. David Mokuilima, who represented the local Hawaiian Civic Club, who with deep feeling expressed the gratitude of the Hawaiians for the beneficence of Mr. and Mrs. Shingle, and for the work of the late Rudolph M. Duncan in connection with the Hospital. A memorial gate at the entrance to the hospital grounds is nearing completion in memory of Mr. Duncan. The gate is a gift of the Hawaiian Civic Club of Honolulu.

A Good Year's Work

The president of the Board of Managers, Bishop Littell, made a report of the year's work, and stated that in 1935 there had been an increase of 105 in the number of patients admitted to the hospital over the previous year's figure, the total number being 303. During the past year there had been 40 obstetrical cases. While the meeting was proceeding, the announcement was made that an addition to the population had taken place in a nearby room. The Hospital days for patients numbered 2482, an increase of 735 over 1934.

Furnishings Given

The announcement concerning the newly born infant led the chairman to recall the fact that the beautiful furnishings in the baby ward had been given by Princess Kawanakoa, who had made two additional gifts on this anniversary: the first consisted of three bedside cabinets of the latest and most approved pattern, complete in every detail; the second was a fulfillment of her promise to present to

the first mother whose child was born in the hospital a gift of \$25.

The son and daughter of the princess, David Kalakaua and Liliuokalani, were present, as were also a dozen guests of Mrs. Shingle, who, together with members of the board of managers, had flown over from Honolulu for the day.

The two daughters of Mrs. Shingle, Mrs. Fred Thotter, Jr. and Mrs. Thomas King, and three of her sons, Fred, Gilmer and Seymour, also attended.

Other guests from Oahu were Dr. and Mrs. H. M. Chandler of Waipahu, Magistrate William Rathburn of Kahuku, Thomas King, Miss Helen Gay and Mrs. Walter G. Flanders of Honolulu. Two special planes conveyed the day's visitors.

Memorial Service

The ceremonies began with a memorial service of Holy Communion in the hospital chapel. The music was led by Sister Deborah of St. Andrew's Priory, Honolulu, who had trained a choir of 14 which marched in procession, vested in blue, following a processional cross presented by Stanley Sakai, our bacteriologist.

Throughout the afternoon and during the social tea which followed, Mrs. Kenneth Auld led the singing, which was contributed by a children's chorus and by two other groups of singers.

The reception was attended by a representative group of residents.

The number of gifts to the Hospital during the past year is surprising, quite as much for their sources as for their quantity. A dozen articles of value and beauty were dedicated for the Chapel; sacred vessels, linens, embroideries, pictures, brasses, from friends in Hawaii, on the mainland, from China, and even from the Holy Land. Additional equipment, such as the bedside cabinets, of medicine and bandages, pantry supplies, steel fireproof cabinets for storage of X-ray films and hospital records, kitchen necessities, lawnmower, and literally dozens of other articles were given, and indicate widespread interest in this medical center for Molokai.

One Missionary address brought out this illustration. An old Hawaiian gentleman, who receives a pension of one hundred dollars a month, and takes care of himself and family does one thing each month. The first ten dollars of that check each month is taken out for his parish Church. That is Missions, that is stewardship, that is the Every Member Canvass—all rolled up into one.

"OCCASIONALLY"

As a Lenten message may we quote from The Witness words which are in the mind of every Rector of any congregation.

"I was talking with a woman who was visiting in the city a few days ago and she made the remark that when she returned home she intended to go to church occasionally. I was very much pleased with her statement up to the point where she tucked in that vicious word 'occasionally,' and from there on my spirit was washed out. Evidently she would join that host of so-called church members who are neither in nor out of the ranks. I truly believe that the most detrimental force in the execution of Christianity today lies in this half-and-half attitude which turns religion into a convenient farce. It is so easy to be respectable today if we keep the Christian yardstick out of sight. One Sunday in Church and the next two or three in other places is merely insulting the Master and at the same time upsetting the devil. Such a practice is neither here nor there.

"The word that is slowly coming into its own these days in the execution of loyalties is 'constancy.' And what a world! What an implication! Its opposite is 'desertion.' And if a man really wants to follow the Christ let him do it in constancy. If he does we will find him in church every Sunday morning worshipping in the beauty of holiness. If he isn't on hand then we know he is sick. The true worshipper senses the fact that the love of the master 'so amazing, so divine' demands (not entreats) his soul, his life, his all! We have come to the point where it is time either to break away from those things which our religion entails or to step in and make it effective. The occasional attendant at worship should take this 'to heart'."

Ginger and Cups of Gold were the floral decorations at the Tenney Memorial Hall for the meetings of the women and the church army. (To the uninitiated the ginger blossom is a fragrant, bold, splashing flower of brilliant red or creamy white, and the cups of gold are large, yellow capacious cups.) It was the perfect symbol, and how they combined ginger with cups of gold.

Captain W. A. Roberts, who for five years has done consecrated and appreciated work in the Church Army at Kohala, Hawaii, is leaving on March 10th for England.

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NECROLOGY

Dr. Thomas T. Waterman

Dr. Thomas T. Waterman, faithful communicant and vestryman of Epiphany, Honolulu, died on January 6th, the burial service taking place in the Church on the following day. Dr. Waterman is remembered throughout the Territory as an authority on Anthropology and the American Indian, having taught for years at the University of Hawaii. He died at the age of 53. We quote from the Epiphany News.

"Dr. Thomas T. Waterman, our faithful communicant and vestryman, passed into Eternal Life since our last issue. Returning to the Church through Epiphany, he was a constant inspiration and strength to your vicar. Living close to the altar, he found a religion which was far from 'piosity.' Incapacitated through illness, we could not wish him to be burdened any longer. The same faith which upheld him makes us thankful that he lived, and believe that he prays for us now in God's eternal kingdom as he did here. Would God that Epiphany had many more like him. R. I. P."

Isabel Row

The death of Mrs. Cuthbert Row on January 22nd took from the Diocese an ardent worker, who since coming to Hawaii 13 years ago has been an inspiration first to Epiphany Mission, where she was in charge of the kindergarten until moving into St. Clement's Parish, where she has for five years taken the children into her heart. Not only in the Church but also as director of the Beretania Kindergarten she embraced within her affections not only the children but the parents of that cosmopolitan area. We record the words of the St. Clement's Kalender.

"We are too near this unexpected fact to have it seem other than an impossible dream, or properly to estimate the value she had on our lives and the life of the Parish. It was just last Sunday that she greeted the children in the kindergarten with her usual affection and, during the evening, stopped at the Rectory full of plans for the ensuing week.

"Isabel Row for more than four years was in charge of our kindergarten, held offices in the Woman's Guild, worked in the Social Service Chapter and took a keen interest in all the affairs of the parish. She looked forward to our greater usefulness particularly in our work with children and had many plans for the type of building we should create for housing that work.

"She did these things and maintained these interests despite a physical frailness which would have precluded the activity of most of us. She gave us and our

work her whole heart with a good courage. Courage and honest facing of facts, a staunch devotion to the Church and the Master, a steady loyalty in her work—these are some of the fine things she gave so generously to us all.

"May she go from strength to strength in the life of perfect service to which she has gone and may her family feel the blessed strength of a loving Father through the lonely days to come!"

DR. FRANKLIN'S VISIT

It was a rare experience for this diocese to entertain, and to employ busily for ten days, an officer of the National Council of the Church. Dr. Lewis B. Franklin was in the Islands, or on the water between, or in the air, from January 10th to 20th, and saw samples of our varied work in Hawaii. The first occasion when he met important Church leaders was on the evening of his arrival, when the Bishop gathered 70 or 80 clergy, vestrymen, and vestrywomen at the Bishop's House. He was given an opportunity to tell of his visit to the Orient; and to deal with financial conditions in the Church. He spent half of the following day with Mr. Hollander in the Treasurer's office, and then attended the Clericus luncheon. After that he was driven around the island, and returned in time for the annual parish meeting at Epiphany.

The next day, Sunday, he was at early Communion at 7 at St. Mary's, remaining for breakfast; at St. Luke's Korean Mission at 10, and at St. Andrew's Cathedral Parish at 11, in which two congregations he gave a missionary address. After dinner at Mrs. Tenney Peck's, there was time for a refreshing swim in the ocean at Waikiki, before paying a visit to Bishop McKim, and reaching St. Peter's Church at 7 p.m., where he again spoke. A reception given in his honor afterwards by the congregation completed his only Sunday in Honolulu. Monday morning he divided between St. Andrew's Priory, where he had breakfast, and Iolani School, not to mention several personal interviews. At noon he was off to Hawaii on the good cattleship, the Humuula.

He landed at 1 a.m. at Kohala, and was cared for by Archdeacon Walker, who showed him the various centers of our work there and in Waimea, until he handed him over to Church Army Headquarters at Paauilo two days later. The Hamakua Coast from Honokaa to Hilo,

with numerous plantation camps and work centering in our Chapels at Paauilo and Papaaloa, occupied his attention until Thursday noon, when he reached Hilo, where he had 26 hours. He visited the Volcano, where Dr. Thomas A. Jaggar, our great volcanologist (son of the former Bishop of Ohio), conducted him personally to points of interest, making the visit a fascinating experience. He was present at the annual meeting of the Church of the Holy Apostles on one of the wet nights to which Hilo people are so accustomed. Flying next day from Hilo, he went over Maui, past Kahoolawe and Lanai, to Molokai, where he saw the Shingle Memorial Hospital, happening upon a surprise birthday party given by friends in the community to Mrs. MacAdam. After a night in the Hospital, not however as a patient, (in spite of all the things he has been through), he flew to Maui, and for a day and a half saw that island, having the Sunday in our three missions, in all of which he gave addresses; morning at Wailuku, afternoon at St. John's Chinese Mission, Kula, (3500 feet up the slopes of Haleakala, our great extinct volcano), and at night in Lahaina. He took the midnight steamer back to Honolulu, where he arrived soon after 6, in time to continue his interviews with diocesan officials and personal friends, to gather in further information about the problems and needs of our work, and to sail away for the coast at 4 p. m., laden with flower leis, and the sound of our Hawaiian music in his ears. We want Dr. Franklin to come back, and have an idea that it wouldn't require much persuasion to have him accept another invitation.

The Presbyterian Churches of Rochester, N. Y., mean to see to it that their people write proper wills, meaning no doubt that the church is not left out. So they are putting on a will-writing campaign for two months under the direction of an expert. Their aim is to enlist lawyers and prospective clients in an effort to have their people realize the "importance of bequeathing their property while they are able to do so wisely."

Let us recall the rubric in the Prayer Book, (page 320) which directs "The Minister is ordered, from time to time, to advise the people, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable purposes."

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HERE AND THERE IN THE DIOCESE

The Convocation

From the point of view of the Bishop, the spirit and achievements of our Convocation have been most gratifying. The corporate services were full of inspiration. The business meetings were constructive and interesting and accomplished their work in shorter periods of time than usual. It has been noted that clergy from other islands brought to Honolulu great and important contributions to the spiritual atmosphere of Convocation. Father Corey from Hawaii, in conducting the Clergy Retreat, brought deep spiritual uplift. His addresses at the great Missionary Meeting in the Cathedral, and at the Annual Meeting of the Young People's Fellowship were inspiring. Archdeacon Willey from Kauai gave a constructive and devotional address on Stewardship at the Missionary Meeting, and spoke with great clearness and ability at the Annual Meeting of the Woman's Auxiliary. Capt. Henry Hamilton, also from Kauai, on the two occasions when he spoke, namely, at the Woman's Auxiliary meeting and on Church Army Night, brought directness and stirring appeal.

We are thankful to Almighty God for the thirty-four Annual Meeting of our Convocation, and among many other blessings we will not forget the perfect weather throughout all the days of the Convocation program.

Thanks

It is with grateful appreciation that we express on behalf of our visitors at Convocation time, official and unofficial clerical and lay, our thanks to the many hostesses who have graciously entertained our Church friends. We give our special thanks to Mrs. Harry M. von Holt, who as in the past planned and carried out so effectively the arrangements for our out-of-town guests. To the many others who, by thoughtful assistance, placed rooms and halls at our disposal, and made them bright and comfortable; who served meals, and gave us a cheerful welcome, we express our sincere thanks also.

Serious Illness of the Rev. Canon Erasmus Van Deerlin

Just as we go to press, word has come to the Misses Hilda and Margaret Van Deerlin that their father is critically ill in Los Angeles. Miss Van Deerlin is leaving by the next steamer for the coast. Canon Van Deerlin, who has reached the age of 89, has lived a life of strenuous activity in the Church both in England and America, a part of which time was spent in effective labors in our diocese. His faculties have remained unimpaired, and his many friends rejoice in the honor

he received several years ago from the Bishop of Los Angeles in his appointment as Canon of St. Paul's Cathedral in that city. Our interest and prayers go with Miss Van Deerlin on her journey, and for her father in his time of illness.

How To Divert Lava Streams!

With the Mauna Loa lava flow at an end, Dr. T. A. Jaggar, Jr., Kilauea volcanologist, believes the bombing of the lava stream far up the mountain by army planes, was instrumental in diverting to some extent the pahoehoe. Hence, what might otherwise have been an extension of the present front has resulted in stopping entirely the lava progress through the forests. This deduction should react to Hilo residents as comforting news. In any future flow that may threaten that city, precedent in diverting the danger will have been established.

A Bouquet for the Church Hospital on Molokai

Miss Mabel Smyth, head of the Nursing Service of the Territorial Board of Health, Honolulu, was at one of our Baby Conferences, where there were fourteen babies and eleven children; the latter being given diphtheria prophylactic serum.

There were nine prospective mothers at the Pre-natal clinic.

Miss Smyth was very much pleased and told Mr. Akana, the new Secretary and Executive Officer of the Hawaiian Homes Commission, who came to visit the Hospital that day, that the death rate of children under one year of age on the Island of Molokai, had fallen from 181 out of every thousand in 1933 to 68 out of every thousand in 1935; and she felt that the work of the hospital supplemented by that of the Public Health nurses, was responsible for this splendid decrease.

Steady Progress at Schofield

The organization in January of a branch of the Woman's Auxiliary is a real step forward in uniting our Church people in the Army with the diocese while they are on duty in Hawaii. The Episcopal Sunday School, under Mrs. Eli Helmick's able and devoted direction, has now 106 pupils in attendance. A class is being prepared for confirmation, and several officers are faithful assistants to Mrs. Helmick in the Church School.

THE BISHOP'S SCHOOL

Upon the Scripps Foundation. Boarding and day school for girls. Intermediate Grades. Preparation for Eastern Colleges. Caroline Seely Cummins, M.A., Vassar, Headmistress. The Right Rev. W. Bertrand Stevens, President, Board of Trustees.

LA JOLLA, CALIFORNIA

Lay Reader Appointed at Schofield Barracks

The Bishop has appointed as our first licensed lay reader in connection with the work at Schofield Barracks Major F. M. V. Dyer, who will act under the direction of our non-resident chaplain in charge of Episcopal work in the Post, the Rev. Albert H. Stone.

Consecration of Dean Kroll

The Bishop has received a letter from the Rev. Leopold Kroll, Dean of the Cathedral at Port-au-Prince, Haiti, Bishop-elect of Liberia, in which Dean Kroll speaks of the happy memories he cherishes of his ten years' residence in Hawaii, both in Lahaina, and as vicar at St. Andrew's Hawaiian Congregation, Honolulu. He sends a hearty aloha to his many friends, and asks that they remember him in their prayers. He was consecrated Bishop of Liberia, West Africa, on February 20th, at the Cathedral of St. John the Divine, New York.

Quoted from the Epiphany News

"Extra! SALARY DEFICIT WIPED OUT! That's news!—one of the high-lights of 1935. A year ago last September, before the vicar started teaching at Iolani, we were in debt over \$800 in salary, and over \$2200 on the rectory mortgage. The part-time arrangement of the vicar, the good management of the treasurer and vestry, and the faithful members who paid their 1935 pledges produced the result. Only \$690 stands between us and every debt paid, and the amount due on our rectory debt. Will 1936 end with all free of debt? It is within reach. Pray for it."

Arrival of Church Army Evangelist

Capt. Denis Smith has arrived in the diocese. He has been appointed to Kohala, Hawaii, under Archdeacon Walker. On Sunday, February 16th, he visited St. John's-by-the-Sea, and returned in time to speak at the Cathedral Parish Service at 11. He sailed for his new work on Hawaii the next day. We welcome such an experienced evangelist.

The clergy conference discussed the question of the Every Member Canvass. One brother parson asked that the conference go on record as favoring the Canvass. Well I should say they do favor it and ask Every Member every year to contribute regularly for Missions as well as the local work.

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A WORLD-TRAVELLER TELLS OF CHURCH GROWTH EVERYWHERE

The Rev. Canon Stacy Waddy, secretary of the S. P. G., visiting the United States, at the recent National Council meeting made a rapid and stimulating survey of missionary progress. He has just recently completed a trip around the world visiting mission fields. The points he emphasized were: Progress of the Church's mission is evident in many places, notably in the establishment of new dioceses in Asia and Africa; conspicuously in Dornakal, India, where 12,000 were baptized in the past year, and where an assistant, Bishop Elliott, has just been provided to aid Bishop Azariah in the enormous work of that diocese.

Native Churches and Self-Support

The emergence and development of a native Church has always marked a definite stage in the progress of the Church's mission, and this third stage is of course now evident in many lands. Closely associated with it is growth in self-support. Canon Waddy, granting the importance and the ultimate necessity of self-support, uttered a warning against pressing it too hastily, as over-emphasis inevitably would incline the young Churches to self-centeredness and over-concern with their own welfare.

Two Great Factors: 1. Migration

Looking to the future, Canon Waddy pointed to two factors in missionary procedure, not new but never before of such great influence. One is migration. Races and groups of people have always moved about over the face of the earth, acting as carrier, such as the Jews the Tamils of South India, and, particularly at the present time, the Chinese. There are said to be some eleven million Chinese outside China.

Not only large racial groups but millions of other people are moving, carrying their ideas with them. The opportunity for spreading the Christian message is obvious. Where hitherto the Church has worked in *places*, it now moves out to work along lines of communication. Canon Waddy instanced new work of the S. P. G. with the Community of Resurrection in Borneo, midway in a great stream of Chinese travel.

2. Printed Matter

Closely allied to this location along lines of travel is the increasing importance of printed matter. To quote only one instance, new ideas are penetrating throughout the Moslem world by means of printed matter, and the tremendous possibilities of this are seen especially in the fact that printed matter can penetrate among Moslems in lands that missionaries are still forbidden to enter.

LEADING FACTS ABOUT OUR CHURCH

From St. Clement's Kalendar, Honolulu

Here are some important things about the Church, which everyone should know:

1. Her roots go back to the primitive Church.
2. She is the Mother Church of British Christianity.
3. She was the nursery of the English Nation.
4. Her worship is that of Historic Christianity.
5. Hers is the "old time" religion.
6. She is the largest Church of the English-speaking people.
7. The sun never sets on her worship.
8. She has an influence second to none.
9. She stands for Reverence in Religion.
10. She originated the Conference on Faith and Order.
11. She has been a leader in that movement.
12. She occupies a pivotal position.
13. She is a liberal influence.
14. She is a comprehensive Church.
15. She is a Catholic Church.

ANOTHER NEW BISHOP, JAPANESE

The Rev. Paul Shinji Sasaki, professor of Liturgics and Applied Theology in the Central Theological School of the Japanese Church and rector of Meiji Church, Tokyo, has been consecrated Bishop of Mid-Japan, succeeding Bishop Hamilton, the Canadian bishop who resigned last year. This diocese has been under the special care of the Canadian Church, which is to continue its support to the new bishop, the fourth Japanese to become a bishop in the Anglican Communion. He is much beloved and highly commended, not only in Japan but in England where he has studied.

He has seventeen parishes and many missions in his diocese, a Japanese staff of 19 clergy, 5 catechists and 7 women, and a foreign staff of 6 clergy, 1 layman, and 13 women. There are in the diocese nearly 4,000 baptized persons.

A friend who has lived many years in Japan writes of the new bishop: "He is a saint, a wonderful pastor, a very telling preacher, and absolutely devout."

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Many anniversaries were observed in 1935. One hundred years ago the first missionary bishop in the Episcopal Church, Jackson Kemper, was elected. The Spirit of Missions was inaugurated, the first Episcopal Church missionaries departed for China, and the first ones were appointed for Liberia, the Board of Missions was formed, predecessor of the present Domestic and Foreign Missions Departments, and the dioceses of Chicago and Madras were organized.

Madras was the first of nine Indian dioceses to be set off from the great master diocese of Calcutta (which used to include all Australia too) and three other dioceses have since been set off from Madras. The Right Rev. Edward H. M. Waller is the sixth bishop of Madras, and Bishop Stewart is the sixth bishop of Chicago.

Several 150th anniversaries came last year; the first General Convention and the organization of the diocese of New Jersey, New York, South Carolina and Virginia took place in 1785.

"Octocentenary" is a word not yet much needed in the United States, with the world so new and all, but quite familiar in England. The cathedrals of Exeter and Carlisle have celebrated their octocentenaries. (Even eight centuries are not so many. York Minster celebrated its thirteen-hundredth several years ago.)

Two notable thirteen-hundredth anniversaries occurred last year. In 635, St. Aidan became missionary to the Kingdom of Northumbria, while over in the shadowy East, unthinkable far away, Syrian clergy, Nestorians, took Christianity into China. The Syro-Chinese monument at Sianfu, where Bishop Shen now lives, states that teachers of the Luminous Doctrine were welcomed there by imperial decree in 635.

Longest Name On Record to Kamaka Child

What may be the longest name on record in Hawaii has been given to Donald K. Kamaka, who was born in Honolulu last July.

The child's middle name is Kauikamoanapakikipikakaualeikokoulanoiaikailiokekai, and contains exactly 50 letters.

George Miranda an authority on things Hawaiian, interprets the child's name as meaning "The beautiful one of the Pacific ocean is like the red blooded wreath of rain on the surface of the sea."

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MISSIONARY GIVING BY THE PEOPLE

Convocation Discussion Makes Situation Clear

Many interested people read this page of the Chronicle first. Quite Scriptural as "The first shall be last."

They read it first because they wish to know how their congregation is coming along with the Missionary quota.

Here is the situation—We must raise a total of \$8,788.00 for all payments, including the \$4,750.00 which we send to the National Council and the monthly payments through our local Board of Missions. The quotas assumed by our various committees and vestries make a total of \$8,562.00.

The small difference of \$226.00 will be made up by increases from various congregations and the Board of Missions was asked to communicate with the authorities of the congregations for this purpose.

Every Member Involved

The Board of Missions was also asked to "be a committee to foster the Missionary giving by every member of the Church throughout the year."

This means that we of Hawaii are resolved to meet these quotas by means of voluntary pledges by our people. This plan may take years to accomplish fully but we might as well start now. If Every Member pledges regularly for Missions and local support it means The Every Member Canvass, not only in the Fall but right along through the year.

It is all right to give card parties and parish dinners and all sorts of things in order to raise money—but, *we must grow into the method of every member giving directly to the spread of the Kingdom of Christ.*

A Glowing Page

Throughout this year suppose we read the last page first, intent on knowing how rapidly our pledges mount into the total, and maybe more than the total, of the suggested sum of the quota. See your congregational Treasurer or clergyman and sing out, "please give me a pledge card so that I may share in the missionary giving through our congregation." What fun it will be when we all share according to our means in this adventure. Three cheers for the Church, three cheers for Missions, three cheers for all of us as we send the glow of our hearts upon the back page of the Hawaiian Church Chronicle, a symbol of our love for Christ.

THE MISSION FIELD

"The Mission Field is any area of life where Christ is a stranger."

There is a text each member of the

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

	For Quota and District Missions	Received from Parish or Mission	Received from Sunday School	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convocation Assessment	Paid	Episcopate Endowment
OAHU								
St. Andrew's Cath. Parish.....	\$2,200.00	\$.....	\$.....	\$.....	\$.....	\$350.00	\$.....	\$.....
St. Andrew's Haw'n Cong.....	625.00	.....	.....	.....	.....	52.50	.....	.....
St. Peter's Church.....	792.00	.....	.....	.....	.....	29.25	.....	.....
St. Clement's Parish.....	595.00	.....	.....	.....	.....	52.50	.....	.....
St. Elizabeth's Mission.....	350.00	.....	.....	.....	.....	29.25	.....	.....
St. Luke's Mission.....	120.00	.....	.....	.....	.....	11.75	.....	.....
Holy Trinity Mission.....	180.00	.....	.....	.....	.....	15.00	.....	.....
Epiphany Mission.....	150.00	.....	.....	.....	.....	17.50	.....	.....
Good Samaritan Mission.....	35.00	.....	.....	.....	.....	2.00	.....	.....
St. Mark's Mission.....	150.00	.....	.....	.....	.....	11.75	.....	.....
St. Mary's Mission.....	100.00	.....	.....	.....	.....	11.75	.....	.....
St. Alban's Chapel (Iolani).....	275.00	.....	.....	.....	.....	11.75	.....	.....
St. John's-by-the-Sea.....	60.00	.....	.....	.....	.....	2.00	.....	.....
St. Stephen's Mission.....	85.00	.....	.....	.....	.....	2.00	.....	.....
Moanalua Sunday School.....	12.00	.....	.....	.....	.....	2.00	.....	.....
Post Chapel, Schofield.....	100.00	.....	.....	.....	.....	1.00	.....	.....
St. Andrew's Priory.....	240.00	.....	.....	.....	.....	2.00	.....	.....
Cath. School of Orientals.....	60.00	.....	.....	.....	.....	1.00	.....	.....
Young People's Ser. League.....	30.00	.....	.....	.....	.....	1.00	.....	.....
Hon. Branch Wo. Aux.....	.....	.....	.....	.....	.....	.....	.....	.....
MAUI								
Good Shepherd, Wailuku.....	360.00	.....	.....	.....	.....	29.25	.....	.....
Holy Innocents', Lahaina.....	216.00	.....	.....	.....	.....	17.50	.....	.....
St. John's, Kula.....	48.00	.....	.....	.....	.....	7.00	.....	.....
HAWAII								
Holy Apostles' Mission.....	180.00	.....	.....	.....	.....	22.25	.....	.....
St. Augustine's Mission.....	125.00	.....	.....	.....	.....	11.75	.....	.....
St. Augustine's (Korean).....	25.00	.....	.....	.....	.....	6.00	.....	.....
St. Paul's, Makapala.....	125.00	.....	.....	.....	.....	6.00	.....	.....
St. James', Kamuela.....	50.00	.....	.....	.....	.....	6.00	.....	.....
St. Columba's, Paauilo.....	180.00	.....	.....	.....	.....	11.75	.....	.....
Christ Church, Kona.....	215.00	.....	.....	.....	.....	29.75	.....	.....
St. James', Papaaloa.....	210.00	.....	.....	.....	.....	11.75	.....	.....
KAUAI								
All Saints', Kapaa.....	240.00	.....	.....	.....	.....	25.00	.....	.....
West Kauai Mission.....	80.00	.....	.....	.....	.....	6.00	.....	.....
Emmanuel Mission, Elele.....	30.00	.....	.....	.....	.....	6.00	.....	.....
MOLOKAI								
St. Paul's, Mauna Loa.....	24.00	.....	.....	.....	.....	2.00	.....	.....
Holy Cross, Hoolehua.....	35.00	.....	.....	.....	.....	2.00	.....	.....
TOTALS.....	\$8,302.00	\$.....	\$.....	\$.....	\$.....	\$806.00	\$.....	\$.....

All monies contributed for missions should be sent to T. J. Hollander, Treasurer, Bishop's office, Emma Square, Honolulu, as soon as possible.

Church in Hawaii is asked to preach to himself.

In the face of such a text can anyone begin—"Firstly, dear brethren, I do not believe in Missions. Secondly, I do not believe Christ should be an abiding guest in my own heart, or family, or parish. Thirdly, the rest of the world can take care of itself."

Nice, cheerful sermon.

Think on this text for ten minutes, then ask for a pledge card.

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