

Hawaiian Church Chronicle

"For Christ and His Church"

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

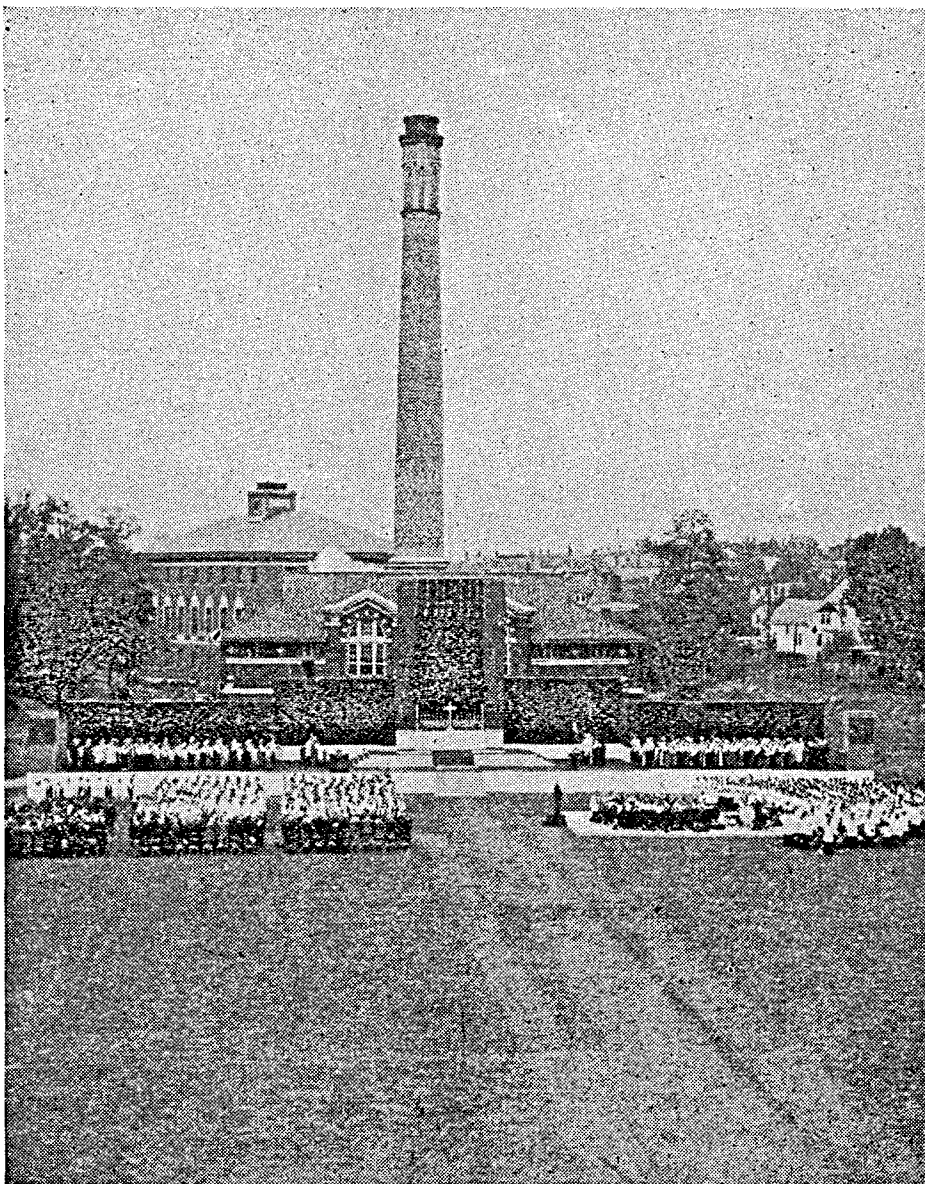
THE REV. E. TANNER BROWN, D.D., *Associate Editor*

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HONOLULU, HAWAII, NOVEMBER, 1937

No. 9



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- The Very Rev. Wm. Ault, St. Andrew's
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- The Rev. Philip Taiji Fukao, Holy Trinity,
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- The Rev. Frank N. Cockcroft, Retired;
Baldwin Home, Paia, Maui. 1915
- The Rev. J. Lamb Doty, Missionary at
Large, Honolulu. 1918
- The Rev. James F. Kieb, D.D., Non-
Parochial, 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-
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- The Rev. Noah K. Cho, St. Luke's, Hono-
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Epiphany, Honolulu. 1936
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1934

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXVII.

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Successor to the Anglican Church Chronicle

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

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

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CALENDAR

November 1—All Saints' Day
November 2—All Souls' Day
November 5—S. Elizabeth
November 7—24th Sunday after Trinity
November 11—S. Martin
November 14—25th Sunday after Trinity
November 18—S. Hilda
November 21—Sunday next before Advent
November 25—Thanksgiving
November 28—1st Sunday in Advent
November 30—S. Andrew
December 4—S. Clement of Alexandria
December 5—2nd Sunday in Advent

First A Matter of Business

Here is the situation:

Each month we print 1500 copies, not counting the General Convention specials, which you ought to agree were worth a lot.

This month we mail out 1467 copies.

The Chronicle is supported by voluntary gifts of those who receive it.

During 1937 we have received gifts from 156 persons.

There is a whale of a discrepancy somewhere.

By the end of the year we will owe the printers, the amount of about \$1061.00 (estimated). This includes two large numbers (1000 each) sent to General Convention.

You 1311 people can solve this in one of two ways:

(1) Use the enclosed self-addressed envelope on which no postage is required for your gift, the minimum of which should be one dollar; or

(2) Using the same envelope notify us if you do not wish to receive the Chronicle, correct the address, or any information which will make our list full of only interested readers.

Our readers have accomplished this apparent miracle during past Novembers. Do it again, please, and "do it now."

Thank you for mailing the envelope today.

The General Convention Sermon

By EDWARD L. PARSONS
The Bishop of California
 (From The Witness)

The God Who Loves

The entire concern of the Church is with God who loves. It has no other business. In worship, in service, in missionary endeavor, being true to its purpose it seeks only to flood the world with God. It is not an ethical society existing to make men respectable. It is not a society of reformers setting out to clean up the evils of the social order. It is not a school of theology bent upon making men accept what it counts as truth. It is not an institution seeking power and influence through the world. All these things may come as aspects and sometimes distortions of its task. But its task is God. It is a free fellowship of those who have found God through Christ and, hearts bursting with eternal love, stretch out their hands to bring others into that fellowship. The danger to the life of the Church is now as always in the blurring of its real mission by concern for those special things. As long as the Church is ready to sacrifice through love that men may know God, it is saved. Salvation takes no account of numbers or wealth or power. It takes account only of man's relation to God. "He that loses his life saves it," says Christ of the individual; and it is as true of the Church.

The Man Who Loves

The man who loves and is really trying to reconcile men to God lays aside his prejudices, makes nothing of race and nation if it interfere with the out-pouring of God's love, tries to think as God thinks of all men as his children, whether they be great industrialists or political dictators, whether they lead a Labor Union or a Liberty League, whether they are what our papers so charmingly call socialities or merely people who ride in street cars with bundles under their arms. It means the big mindedness of God; the readiness to stand by unpopular causes, the willingness to be misunderstood. It means—well, what shall I say—It means that kind of big generous, utterly human, utterly divine spirit which is like God, nay, which is the indwelling of God Himself. It is that which we must keep fresh in the Church; it is that and not the interest of the institution which is the test of our ministry. When the supposed interests of the Church as an institution drive men away from God instead of bringing them nearer to him, it is time to stop and think and pray for the mind of Christ. I cannot find in the Gospels that Jesus ever said anything

about the interests of the Church. He did say everything about those of the children of God.

Witness of Love in Missions

The first aspect of the Church's work is with missions. Recent years have brought great changes in this field of work. We cannot dodge them. Our missionary work must be adjusted to them; and it can be only if we keep perpetually fresh before us what it is we are trying to do. To extend the Anglican Communion or the Protestant Episcopal Church in China is the immediate means and method which God has put into our hands for our ministry there; but our ministry is to reconcile China and Chinese men and women to God through Jesus Christ. We will give them the best we can; but we will give in utter self-sacrificing love, knowing the task is long, knowing our limitations both culturally and religiously, knowing that we must build on such knowledge of God as man may have, and ready to surrender our ways, our special interests if only we can help to make God live in China. We have to be as big-minded and as large hearted as God. We have to be as Jeremy Taylor said, "Ready to do the work of men after the manner of God." We believe that we have special treasures in our own interpretation of Christ. We have to give them freely but give them with the knowledge that what seems to us so precious may seem of inconsiderable value to others, equally Christ's, equally learned, equally loving. When we plan our share, and it is a very small one, of the mighty work of love, let us make our plans with wisdom, with economy of money and of time; but let us be prodigal of spiritual power, of prayer, of faith. Above all let us never in our planning, in our campaigns with our slogans and our skilled technique, lose sight of what it is we are seeking. Such loss of sight is easy. I am not proposing that we cast out our machinery but that we never let it divert our thought from the purpose of it all. We get clogged with material things. We think campaigns will bring Christ to men. There is always the terrible danger that they will end like the great crusade. We may capture Jerusalem but forget the Master. Our painful effort must not go to raising money for missions, but, if I may play

on words, to raising men for God.

Witness of Love in the Social Order

The second significant aspect of the Church's mission is the social order in which we live. There is not much chance of touching the men and women and children fighting for their very bread in the Kentucky coal fields with the message that God is love; nor to help the migratory worker ranging up and down our California valleys in his rickety car with his wife and four or five children, hating the unsanitary camps where he must refuge, with sullen anger at the owners (who likewise need our sympathy in this impossible world), there is not much chance to raise him up to God. Shall we say to him: Read your Bible, pray, have your quiet time? Go and try it in the burning sun baked valley, with bad water, no sanitation, a thousand quarreling children, no shelter, no privacy, and the hourly dread of being let out. Go try it. You will never again say that Christ has no concern with the social order.

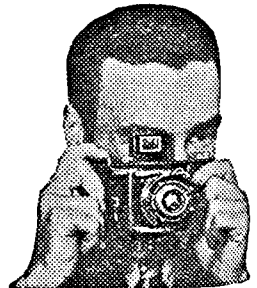
The Oxford Conference on Life and Work brought vividly before the Churches the extent and nature of this social responsibility. Let me speak of two phases of it, both concerned with the significance of the two greatest movements which the Christian Church has to face in the world today. One is the movement toward the totalitarian state. We can see clearly enough that the Christian faith and practice of freedom and fellowship and love stands irrevocably opposed to such a conception of the state. None of us needs to argue that in an American gathering. What we do not always see is that in America as in all the great democracies there are subtle influences leading us towards state worship. Men must always have some ultimate test to which they may appeal for the safeguarding of the validity of their social standards. In the increasing and sad secularization of the modern world where God has gone so far from the life of many the easiest arbiter is the state.

Uncle Sam is the only God whom many Americans know. The Constitution is their only Bible although their knowledge

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of it may be as vague as is that of many Christians of the Bible. A narrow and intolerant patriotism, a hatred of minorities, a complete readiness to use force and deny civil rights . . . there is plenty and more than plenty of such in American Life today. But the Church's mission is to bring men to God, not to Uncle Sam. It is to reconcile these turbulent and force-loving people to God who is love.

The Church lifts the banner of the Cross, proclaims the utter supremacy of love and dedicates you and me to the ministry of reconciliation. We may not win today but we have no doubts. We know that God rules and God is love.

An altogether different task faces us in the other tremendous movement which marks the world of today—the rise of the under-privileged classes. This is no mere transient affair such as Fascism or Nazism. It is born of the Gospel of Christ. It is the fruit of his service to mankind. That it has often gone far astray from him and in Russia denied him altogether; that it often develops class warfare; that it is guided again and again by what seems demoniac hate; that here in America it brings unrest and bitterness, strikes, and lockouts, and is met by force and spy systems and denial of civil liberties, must not blind us to the fundamental fact, that the Kingdom of God is a free fellowship of the children of God and that in it every child of God has worth which transcends any economic order. He is not a mere cog in a great industrial machine; his labor a mere commodity. In the vision of God riches and power count nothing as against the family life of the brothers in Christ. The slave, in St. Paul's phrase, becomes a brother beloved.

Marrying the Ideal to the Actual

It is not the business of the Church, I am sure every hearer of my words would agree, to espouse any specific economic theory, nor identify the Gospel with any specific social legislation; but it is the business of the Church, and of the Christian who is part of the Church, to appraise all social and economic theory in the light of its effect upon the individual. When then we see these world-wide movements of the masses, what are we Christians to do about it? We shall not reconcile them to God nor save the world if we live in fear for our wealth or social position. We shall not say "these people must be curbed and disciplined, or put in their places", these people who as Uncle Nathan says in Drinkwater's play "have no places!" We shall look out upon this seething world and remember the Master's words "The meek—that is the down-trodden and underprivileged—shall inherit the earth." "He hath exalted the humble and the meek" will take on new meaning for us. We shall see the spirit

of the Lord working, striving, bringing unrest in order that the least of these his brethren may find abundant life and the way open to come nearer to Him. We shall hear the call to intelligent sympathy and understanding, and above all we shall wake to the fact that it is our responsibility as Christians to carry the spirit and meaning of the Gospel into every phase of the problems which beset us today. The Church in its corporate capacity stands helpless to make that great new world of the Kingdom of God unless the men who carry the administrative burdens of society understand and purpose to shape their course by the way of Christ. Oxford may give us inspiration and guidance. Pulpits may echo its words. We in General Convention may properly make clear to our own people the points at which Christ and the world come into conflict. But resolutions will not stop war. Only wise and Christian statesmanship can do it. Sermons will not free the children enslaved in factories. Only men and women with Christian purpose, with Christian love, though they may not think of it as Christian, can do it. This is Christian realism; for realism means marrying the ideal to the actual. It means ideals that grip. And these men and women must do it. We cannot wait for God to come in spectacular power. He has never worked that way. The early Christians waited for the kingdom and it did not come. They tackled their ordinary work with the mind of Christ and the Kingdom dawned.

This witness of love is obscured, distorted and sometimes utterly blotted out by the divisions of Christian people. We would reconcile men to God and we are not reconciled with one another. Christians cannot ignore the call to unity. It is the most difficult of all our tasks and the most fundamental. Bring Christians together in the task of reconciling love and their unity in Christ overshadows all the differences. But that unity must be made effective, visible. Strategy, tactics, economy, every practical consideration in the warfare of the Church Militant insists upon it. But none of these is the

ultimate reason for the corporate union of Christ's Church. The reason is Christ. The reason is that whenever the supreme motive of his followers is really the motive of reconciling love, anything but unity is a mockery of the Christian faith. But unity is not a matter of negotiations of theologians alone, nor the adjustment of methods of government. Unity must begin with me. If I really care to reconcile the world to Him in Christ I shall want to work with my Christian neighbor. I shall find every possible way of unity with him, to help to bring Christ into the world.

This is not the complete Convention Sermon but a presentation of what the editors consider its most significant passages.—Editor's Note.

FROM OUR GENERAL CONVENTION DELEGATE

Excerpts from Letters to His Home Shared With Us By Mrs. Corey

October 6, 1937.

I have arrived, and am duly settled in a beautiful private home, built of stone in large grounds. The lady of the house is a widow, and is most attentive to all our wants. She has one other Convention guest, the Very Rev. Dean Blankingship, Dean of the Cathedral in the city of Havana, Cuba, that we visited when in that city.

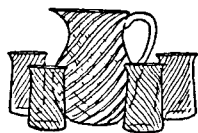
October 7.

The first thing we attended was a great Eucharist at Christ Church for all the Bishops and delegates. I looked over the sea of faces that filled Christ Church, but couldn't find one that I had ever seen before. But I knew many of the Bishops, being familiar with their pictures in the Church papers. The Presiding Bishop, James DeWolfe Perry, celebrated and

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administered the Host. Bishop Hobson of Cincinnati administered the Chalice. . . .

To tell you all that is going on here would be a stupendous labor; and I can only hit the high spots. I have not yet seen the house in which I am living in daylight. I leave it every morning before dawn, and have not yet got back before dark. Add to this the fact that almost every event is in a different building, and we have to find our way from building to building, and you can realize how difficult it is, and how it takes every minute of every day. . . .

At the General Headquarters, all delegates received medals to wear, while the visitors, who are here in thousands, receive only ribbons. Above our medal is a tiny card bearing our name, and the name of our Diocese. So people accost me frequently, and say: "Are you from Honolulu! My, my!" Yesterday a very tall man accosted me with the words: "Pehea oe?" I answered promptly, "Maikai no!" He said "You'll pass!" He turned out to be Bishop Kroll, of Liberia formerly Dean of Haiti, and before that pastor of the Hawaiian Congregation in Honolulu.

October 10.

On Thursday morning I was up early, and the chauffeur drove me to the Music Hall, where the great Woman's Auxiliary Mass at which the United Thank Offering for the past three years was to be presented at the Altar. This proved by all means the most inspiring event thus far of the Convention. It is the only thing that has lifted me right out of myself. They had to have this Mass in the Music Hall, because there isn't any Church in the city that would hold a quarter of the throng that assembled. A beautiful Altar, with a great Cross and six candles, had been set up. Here the Presiding Bishop celebrated the Holy Eucharist, with all the Bishops of the Church assisting him in giving communion to four thousand and five hundred people. You can form but little opinion of what that means. For fully an hour, some thirty Bishops were busy along the whole length of the Hall, administering the Host and the Chalice. The Bishops administering included the Hindu Bishop Azariah, the Mexican Bishop Salinas y Velasco, and the negro Bishop Demby. The communicants included hundreds of negroes. . . .

After it was over, I walked back to the Taft Auditorium to a joint session of the House of Bishops, the House of Women, and the House of Deputies. Many celebrated men made addresses. The first was the Hindu Bishop Azariah, who is the guest of honor of the Convention. He is as black as a negro, and looks superb in his purple cassock, which he always wears, and a pendant gold Cross. When he got up to speak, the whole Convention stood up. All told, there were nine speakers at this particular session. The Bishop of Albany made the banner address (Ashton Oldham). The subjects of all the addresses, except those of Bishops Perry, Azariah, and Archbishop Owen, the representative of the Canadian Church, were the two Conferences of "Life and Work", at Oxford, and of "Faith and Order", at Edinburgh, which all these people had attended last summer. Bishop Oldham's address lasted over an hour, and was a heartfelt sincere plea for Christian reunion, in our time. The only woman speaker was Mrs. Harper Sibley. The last and wittiest speaker was the famous George Craig Stewart of Chicago. He was short, fifteen minutes but in that time he told us six funny stories, and kept us in roars of laughter. . . .

To return again to Thursday evening, Mrs. Harrison's chauffeur drove us (Dean Blankingship and myself) to the Music Hall, where again the same four thousand who had assembled there in the morning for the Eucharist, and had then gone up, rank after rank, and placed the United Thank Offering collected during the past three years in the little blue boxes upon the Altar, now reassembled for a great rally, during which the total amount of the U. T. O. was announced. Again all the Bishops marched in, headed by the Church Army, carrying the Cross and the flag. After prayers by the Presiding Bishop, and Bishop Rowe of Alaska, Mrs. Harper Sibley stepped up in front of the Altar and made an address, the gist of which was that we must be willing to give up our Episcopalianism for the sake of Christian reunion. When she had finished, Dr. Lewis Franklin, the General Treasurer, who, you will remember, was with us two Januaries ago when we had our annual meeting of the congregation, stood up, and told us how long it had taken to count the U. T. O. Then

he asked the Boy Scouts to come forward. They came, bearing two long sticks upon which was rolled a scroll. As they began slowly to unroll it, we saw first that 42 cents had been collected. Next we saw that \$30.42 had been collected, then \$1030.42. Then, as they continued to unroll, we had \$61,030.42; and at last, as the scroll came to its end, it revealed that the United Thank Offering for the last triennium had been \$861,030.42. When the unrolled scroll at last revealed all this, there was a burst of wild applause; for this was almost one hundred thousand dollars more than the last General Convention at Atlantic City. It is almost too big to contemplate; and it all comes through the little blue boxes.

October 12.

It has turned decidedly cool today. I have been standing on the street, listening to a 'robo-dendo-sekkyokwai', as we call street-preachings in Japan, by the Church Army. I met and talked with Captain Mountford, the head of the Church Army in America. I have also just met and talked with Dr. Lewis B. Franklin, and he said: "I shall never forget that drive round the Volcano with you people and Dr. Jagger!" . . .

At luncheon last Friday, we were guests of the Diocese of Cincinnati, at the Hotel Gibson. The crowd was enormous. . . . At the close of this luncheon, I had a long talk with Mrs. Peck. That is the only time I have seen her, although I sit next to Mr. Peck at all the meetings. . . .

And now I must tell you of another pleasant interlude. In my mail, at my arrival was a letter addressed to Rev. and Mrs. H. H. Corey. Inside it was an invitation to an "At Home" at the old ancestral home of the Burton family, from Father Spence Burton, and several other members of the Burton family. I went to this with Bishop Littell. We met and had a nice talk, not only with Father Burton, but also with Mr. Brown who was with him when he came to Hilo. I have seen Mr. Brown several times since. . . .

Last Friday evening's meeting was the mass-meeting for Foreign Missions. Dr. John Wood sent me a special invitation to sit on the platform, with all the missionaries from Japan and China. The speakers were Bishop Tucker, formerly

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of Kyoto, now of Virginia, who reported the Jubilee of the Nippon Seikokwai, which he attended last spring, at Ikebukuro, Tokyo; Bishop Lindel Tsen of Honan, who spoke for China, and Bishop Azariah, who spoke for India. . . .

October 12.

On Sunday afternoon, we drove on to Glendale just in time to arrive for Solemn Evensong in the beautiful chapel of the Sisterhood of the Transfiguration, the Mother House of the Priory Sisters. After the service, Sister Ruth showed us all over. Please tell Sister Clara that I saw all her beautiful carving, both on wood and on leather book-covers, as well as the marvelous woodwork of her protegee, Fritz Alpenalp. It is certainly superb work.

NOTES FROM CINCINNATI According to Newspapers General Convention Activities

A HEADLINE FROM A DEPUTY FROM JAPAN catches our eye. Professor Paul Rusch in a pre-Convention address uttered this query, "Is it any more immoral for Japan to use bombs indiscriminately than it is for the United States to manufacture them indiscriminately?"

THE FLOODS OF LAST JANUARY have made it possible for the delegates from the Church Army to sleep on cots, as St. Barnabas was a relief station during those difficult months and the equipment was retained for future needs. These representatives of the Church Army feel they are to have quite palatial quarters. They are just as fine a crowd and do just as pioneering kind of work as our own Church Army members from England. Captain Mountford, the head of the American Church Army, says that the 54 men he has trained for the rough work in remote communities serve annually more than 200,000 persons.

THE BROTHERHOOD OF ST. ANDREW held a convention previous to October 6th, when the General Convention opened, and many were the fine things brought out: a Judge from New York told these men, "if the western world does not change its pagan ways, within 50 years Japan, China and Korea will be sending missionaries over here"; and a fine thing was launched, a National

Parent-Teacher Fellowship. This latter movement is to be guided by 60 Bishops clergymen, educators, psychologists and social workers to provide training centers, discussion groups, and proper reading guidance for "promoting the Christian training for boys and girls."

THE CHURCH COMMISSION ON MUSIC got into the headlines when a clergyman suggested that we discard operatic music for songs the entire congregation can sing.

BISHOP JOHNSON OF COLORADO and Editor of the Witness never fails to say something worth while. Just as he left for this Convention he is reported as speaking of glamorous society weddings which are held to "glorify the bride, rather than for the glory of God." Right here we must report what this Bishop said at the recent consecration of Bishop Fenner of Kansas, "The Apostles Creed is the backbone of religion. The backbone is not a very elegant thing, but a necessary one. Some of you have lost some vertebrae."

TEN THOUSAND PEOPLE ATTENDED the opening service at the University of Cincinnati Stadium, most of the clergy being seated on the playing field—where they out to be. There were some 1,500 in the procession led by a choir of 300. At the end of the long line came 140 Bishops. An airplane picture of the service shows a beautiful Altar made at one end of the field within a Sanctuary of a green-swathed reredos. The bleachers on all sides, save the Sanctuary end, were filled with the congregation.

THE WEATHER SEEMS TO HAVE HAD a lot to do with the success of this impressive service. All articles began with "if" the weather is fine et

cetera, and as it turned out the weather arranged a comforting blanket of clouds, shielding the worshippers from the mid-day sun, clouds which dispersed just as the service ended. This was so significant that a box article says this, "Bill, Negro janitor at Grace Church, knowing that much of the success of the opening service would depend upon its being held outdoors, took a look at the bright day, then remarked to the Rector of that parish: 'Well, Rev. Woodruff, God must be an Episcopalian.'"

THE CONVENTION SERMON by the Rt. Rev. Edward L. Parsons, Bishop of the Diocese of California, is given elsewhere in substance and was as clear in its thinking as we are accustomed to hear from this great leader, and so persuasive in its true Christian spirit that it must have had an effect upon the later proceedings of the Convention.

MRS. HARPER SIBLEY WAS THE SPEAKER at the mass meeting when the United Thank Offering was presented and "appealed to the congregation to devote lives, as well as funds, to the cause of missions. She said the cause of common unity among nations needed the underlying basis of Christianity for world peace and harmony in international relationships. 'Democracy is an orphan unless it has Christianity as its basis.'"

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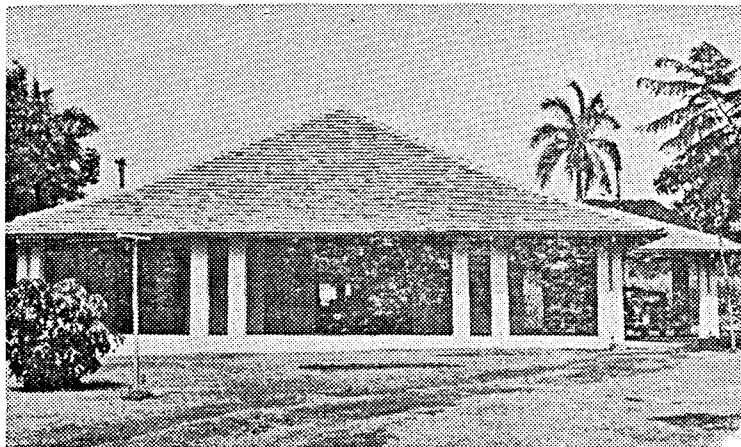
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Open House Of A New Parish House



St. Clement's Congregation (Honolulu) Rejoices

Ushered in by the strains of the Royal Hawaiian Band the new parish house of St. Clement's congregation was opened for the first time on the evening of October 15th. Scores of friends of the parish and contributors to the completely paid for new building joined with the members of the congregation in this happy evening of inspection.

The most vivid impression received by everyone was the beauty of the building as well as the usefulness of the arrangements. This attractiveness was aided by many gifts of flowers and a whole wagon loads of palms which graced the large main room. The open doors on the two lanais which surround the building admit the refreshing trade winds to all parts of the building. The lighting effects both on the lanais and throughout the structure bring out the cool greens of the stained concrete floors. It is a home-like building, with intimate, friendly rooms—just what the designers wished to achieve. It is just the type of working-building which this family parish wished to create.

Following the concert of the band the music part was continued by Joseph Kamakau and his Hawaiian orchestra. As "Joe" has been the leading baritone in St. Clement's choir for twenty-five years it was truly appropriate that he inaugurate the festivities of this new building. It was not long before the young people assembled felt the urge to try the new floor for dancing and the orchestra entered into this idea with ap-

propriate Hawaiian music. The experiment was a success as young, and old, agree.

This building was planned by the Rector and members of the Vestry who had used a variety of parish houses and knew many of the pitfalls in such construction. Months of thought were given to providing for the various needs of the parish and avoiding outmoded elements. So careful was this planning that not a single change was made during the five months of construction. The plan is so attractive and useful that they will be glad to consult with any parish or mission contemplating such a building.

This building completes the first unit in the building program of St. Clement's. The second unit, the Rectory, was solved by the purchase in September of a new Rectory up Manoa Valley. During 1938 the old rectory on the Church grounds will be taken down to provide a site for the new Church, the erection of which will depend entirely upon the progress of the Building Fund campaign as the parish is on the pay-as-you-go basis.

Bishop Littell leaves San Francisco on the S.S. Lurline November 12th arriving home on Thursday, November 18th, according to word just received.

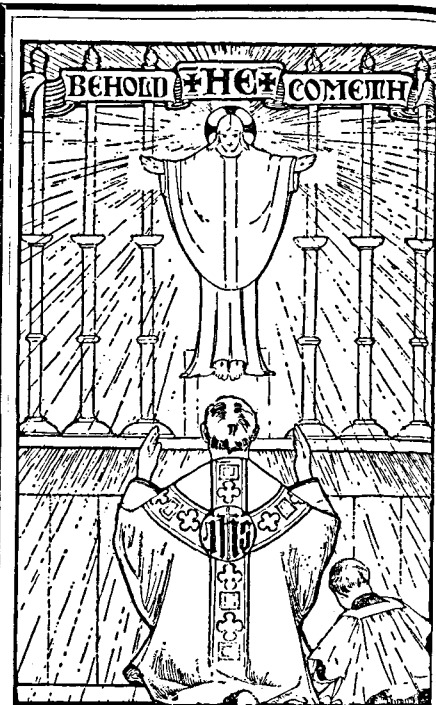
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Student Describes St. Margaret's House

The following article is by Helen Seu, a worker at St. Mary's Home, who has just returned from two years in training at St. Margaret's House in Berkeley, California. It is an opportune article as the Board of Trustees have undertaken to raise a Seventy Thousand Dollar Memorial to the late Dean Newell, a Fund which will pay off all property debts and provide several scholarships. To date the campaign has resulted in gifts amounting to Sixteen Thousand Dollars. This is an enterprise of the entire Eighth Province. Gifts and pledges can be sent to the Anna G. Newell Memorial Fund through Miss Vera M. Day, P. O. Box 678, Honolulu.

School of Varied Activities

"St. Margaret's House offers many possibilities and opportunities because of its central position in the eighth province and at the center of learning in California. The activities of St. Margaret's are many and varied.

"It is first of all a training school to prepare women leaders for religious work. There is the advantage of being close to the University of California where one may take courses. It has the added advantage of being close to several seminaries which participate in the training of women leaders: the Pacific School of Religion, the Church Divinity School of the Pacific, and the Berkeley Baptist School.

"The deepening of the spiritual life is through chapel services which are held morning and evening and the corporate communions once a week. The girl's own personal devotion is stressed. The spiritual life is further developed by quiet days which usually opened the work of each semester, and personal contacts with leaders of the church, such for

example, are Bishops, both of the East and those of the eighth province, members of the National Council, members of the executive board of the Women's Auxiliary, Deaconesses, Priests, and members of National Council committees.

"In order to put theory into practice, the girls are given experience in social work under the leadership of an instructor at St. Margaret's center in Oakland. The girls learn to live on a cooperative basis doing their own housekeeping. St. Margaret's maintains this center in order to bring religion closer to the lives of the people in that community, and to help them in their social problems.

Labor Movement Studied

"St. Margaret's conducts a Summer School in religion for lay people and women of the church. Those who are interested and wish to delve more deeply into religious topics enroll for this summer school. For the last two years St. Margaret's has participated in running a Summer School for workers. Deaconess Newell was so enthusiastic over this new venture. She used to speak about the meager educational background of workers and a school such as this gives them an opportunity to broaden their knowl-

edge, acquire a cultural background, and to be keenly and sensitively aware of their places in the working world. With classes under prominent labor leaders, the workers are brought into contact with people who have studied labor problems and are able to help them in their difficulties and problems. Some of the workers are entirely opposed to discuss religion partly because they do not think religion plays any part in their lives and partly because they feel they are opposed to religion in general. But with the contacts through having the school at St. Margaret's, the chapel services morning and evening, through meeting Christian leaders, and through the personality of the Deaconess. These are soon eager to know how religion can aid them in settling their labor difficulties and other problems in life. Representatives from different labor unions are chosen to attend the school, also students from the universities close by, and seminary students.

University Club Center

"Cranmer Club, which is the University Episcopal club, makes St. Margaret's its center for week day activities. There are discussion groups on current problems with an able leader each week. Groups hold meetings any time during the day or in the evening. A Mother's Club, recently organized, holds its meet-

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ings at the House. They are mothers of students in Cranmer Club. Other organizations use the House for their conferences or retreats. Such for example are the Women's Auxiliary, either groups of the diocese or of the province; the Social Service committee; the Y. W. C. A.; the Episcopal Student Council; the Interseminary Council, and Forward Movement Committee.

"Extensive field work is carried on by the members of the Staff—Miss Anna Clark, who had charge of St. Margaret's center in Oakland, made a survey of the Salinas Valley where some of our gravest labor problems have arisen, and her report has helped immensely the priests and workers stationed in that area. Deaconess Newell made visits throughout the Province giving talks and assisting in building up the program of women's organizations. Miss Ellen Gammack, student secretary of the province makes St. Margaret's her headquarters and directs all her work from here. She visits colleges all over the eighth province helping them in organizing programs and observing the work which is being carried on.

Field of Work Must Expand

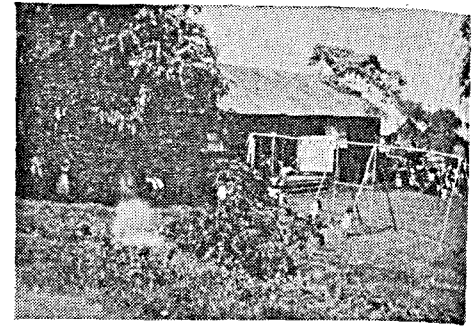
"The Deaconess was tireless in her efforts to expand the work of St. Margaret's House. Her heart and soul was dedicated to the service of her Master as she saw it. She was one of the leaders

of the Church among women. We can only see the outward influence of her work but no one knows how many countless numbers of students and other people who came into contact with her must have been influenced by her charming personality, by her high ideals, and by her far sighted vision which was in advance of the times. The ever increasing scope of the work done at St. Margaret's has been accomplished through her efforts with the cooperation of the staff and members of the Board. As time goes on St. Margaret's will take on a greater significance. There are untold possibilities in the activities which are constantly being enlarged and from the favorable comments on the work accomplished, we see the influence of St. Margaret's not only in Berkeley and in the Diocese of California, but in the eighth province and of the whole church."

ST. JOHN'S-BY-THE-SEA KAHALUU

By W. A. ROBERTS

We regret that our very faithful worker and President of our Guild, Mrs. Helen Hookano, has been sick for a long time. We sincerely hope that she will soon be restored to health. Several other cases of sickness have somewhat affected our congregation, but a full pro-



gram of work is being carried on.

We had a Gift Day recently for the building fund of a much needed new Chapel, and over \$76.00 was brought in. Some of the women give tithes from their lauhala weaving and other work, and they truly give very generously according to their means.

Our thanks are due to the ladies of the Friendly Friday for gifts for the Rummage Sale which was held last month. The sum of \$12.60 was raised for the young people's work.

Mr. Hollander has procured a second

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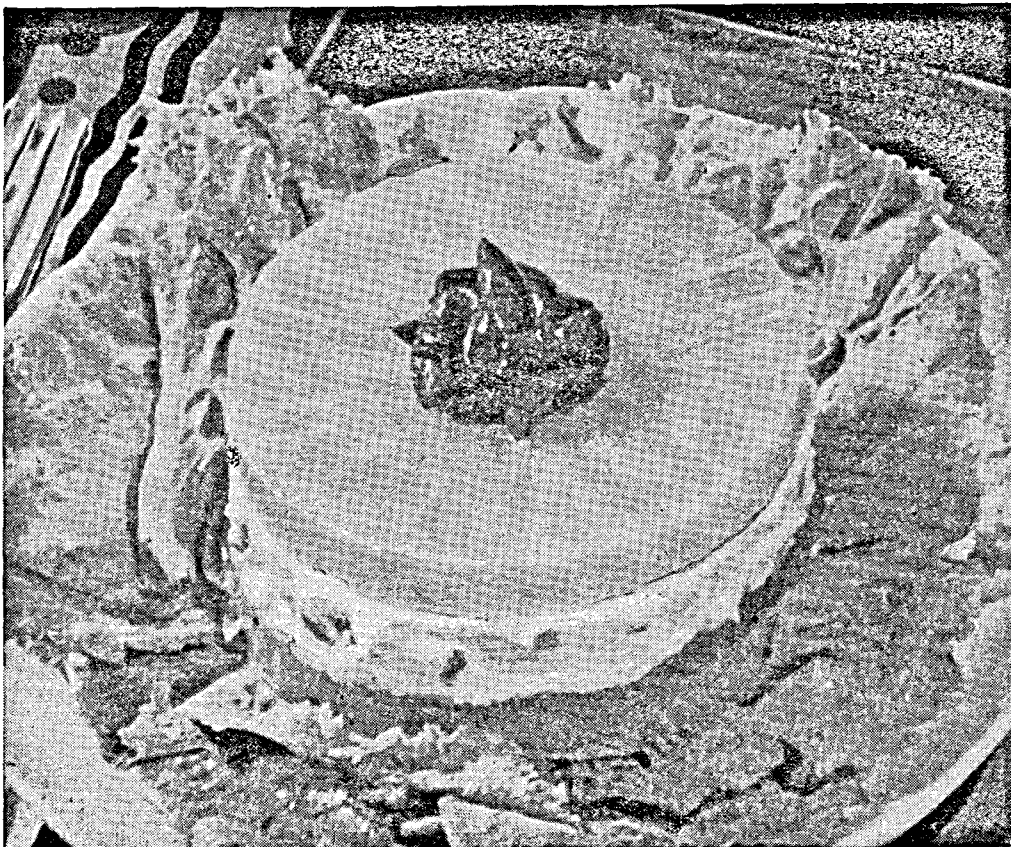
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- 1 No. 2½ can Libby's Sliced Pineapple
- Head lettuce
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- 1 bunch radishes

Arrange slice of Pineapple on each serving lettuce. Top with large ball cream cheese. Stick thin radish slices with skin on into cheese to represent rose petals. Serve choice dressing.

Amount—Serves eight.

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hand organ which helps the musical portion of our services. We are grateful to Rev. Sang Mark for so kindly putting it in order.

We can report an increase in the attendance of Boy Scouts and Boys' Club. Religious classes have been started at Waiahole, Kaaawa and Kahuku. A Vesper Service is to be held at Kahuku on the last Sunday of each month. The picture shows the building which is used for worship and other activities at St. John's-by-the-Sea, and a portion of the park which is used for games on Sunday afternoons.

ACKNOWLEDGEMENTS

Acknowledgement is made here of gifts and subscriptions to the Hawaiian Church Chronicle from September 21st to October 27th. Where the amount is not mentioned, it is \$1.00.

Deaconess Caroline Pitcher, \$5.00; Mr. Charles P. Sturgess; Mrs. Horace H. Leavitt, \$2.00; Mrs. Winifred Bridgewater; "The Khan"; Mrs. Susan McBride; Miss Mary A. Cutter, \$2.00; Col. and Mrs. Bernard Lentz.

HERE AND THERE IN THE DIOCESE

The United Thank Offering

Word has come from the Bishop as to the total amount of the United Thank offering, given at the mass meeting of the Triennial Convention of the Woman's Auxiliary on October 7th in Cincinnati. The total offering was \$861,030, which is about \$70,000 more than the total offering given at the last Triennial in 1934.

A Monthly Broadcast from Church Army

Word has come from Captain Benson at Paauilo as follows: "Do listen in on

Sunday, October 31st. I am broadcasting a Church Army service from 11 a. m. to 11:30 from KHBC, Hilo. This is to be a monthly broadcast, and will you make it known in Honolulu? The Archdeacon has agreed to this, and I am taking some of our Filipino communicants as my choir. I hope you will get a good reception."

Welcome to the Millers

The Rev. and Mrs. Kenneth O. Miller and their daughter will arrive in Honolulu on the next Lurline, the 4th of November. Mr. Miller is to be the clergyman for Christ Church, Kealahou, Kona. All Kona is looking forward to their coming with great anticipation, as they have been without a resident priest for some time.

"Hawaiian Tapestry"

A most interesting book on Hawaii has just arrived from the Harper Press, "Hawaiian Tapestry". It has been written by Antoinette Withington (Mrs. Arthur Withington), an active member of St. Andrew's Parish congregation. Mrs. Withington's book should prove to be of great interest not only to mainland readers (we suggest it as a Christmas gift), but also to those of us in Hawaii who like to read about the Paradise of the Pacific.

"The Bookshelf"

The diocesan committee on Young People's work, composed of Deaconess Swinburne, Miss Helen Seu, and the Rev. Kenneth D. Perkins, calls attention of local youth groups to the revised "Bookshelf", which contains a list of the best materials to be used in developing better program for young people. This is available, free of charge, at The Bookstore, 281 Fourth Ave., New York City.

"Human Needs Come First"



When Honolulu during October oversubscribed the half million dollar campaign for the support of 25 Welfare Agencies this picture of a Filipino baby was used on the posters and publicity literature.

The baby is Harry Katekista, seven months old, who at the age of three days was brought to our own St. Mary's Home for Children. Harry's mother was brought up in the Home also and when she was required to go to a hospital for a long period she asked that her baby be cared for there. Without that peace of mind she might not be making such a fine recovery.

May we say it reverently that this St. Mary's baby helped open the hearts of many Honolulu people to the work of the Agencies under the Fund?

BISHOP LOCATED IN LONDON

Our Bishop might have dropped out of sight soon after his departure last July



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had it not been for the Intelligence Department of the Church Army. A filtering of cards did arrive to be sure, but here is news as relayed by Captain Dennis Smith of Kohala.

Captain Smith received this notation in a letter from our old friend Captain Davey of London, "You will be interested to learn that the Bishop (of Honolulu) and his good wife are in London and yesterday came to Headquarters, and at the luncheon meal and at prayers listeners were thrilled by the words of the Bishop who gave an outline of Queen Emma's visit to England and her reception by Queen Victoria, with the result that Bishop Staley was sent from England. The Bishop also paid a high tribute to the work of the Church Army in the Islands and mentioned you all by name."

The investigation brought a letter from Captain Wilfred Thompson, Training College Captain, who wrote, "From your letter I gather the work must be interesting in Hawaii, and this fact was intensified last week when we received first hand news of you and your work from your Bishop when he visited Headquarters, stayed to lunch, and spoke at the Prayer Meeting afterwards. He was really interesting, and as you know, the Headquarters Prayer Meeting is only supposed to last ten minutes, it was close on 2:20 p. m. when we got away. His visit made us feel very near to you."



QUIET DAY FOR WOMEN AT ST. MICHAEL'S ON THE MOUNT TO BE HELD NOVEMBER 11th

Plans have been made for a Quiet Day for Women to be held at St. Michael's On The Mount, the rest house of the Sisters of the Transfiguration, located at 748 Ocean View Drive, Honolulu, on Thursday, November 11th. The day chosen is the day set aside by the National Church for prayers for Peace. Father Nelson will be the conductor. The Sisters will serve lunch and will serve breakfast for those who plan to make their communions at the celebration of the Holy Eucharist at 9 A. M. The cost for breakfast and lunch will be forty cents, or 25 cents for lunch only.

In order that the Sisters may have some idea of the number to expect it is requested that those planning to attend send a post card to Sister Clara, C.T., 748 Ocean View Drive, Honolulu, T. H., before Tuesday, November 9th, advising her of their intentions and the meals at which they will be present.

If there are those who can not come for the entire time it is hoped that they will take advantage of as much of the day as possible.

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 and Y. P. F.	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convo- cation Asses- ment	Paid	Episco- pate Endow- ment
OAHU								
St. Andrew's Cath. Parish.....	\$2,200.00	\$840.00	\$360.00		\$1,200.00	\$350.00	\$350.00	
St. Andrew's Haw'n Cong.....	500.00	200.00	125.25	50.00	375.25	52.50		
St. Peter's Church.....	725.00	124.54	225.46		350.00	29.25		
St. Clement's Parish.....	620.00	319.85	90.01		409.86	52.50	39.38	
St. Elizabeth's Mission.....	350.00	200.00	85.60	15.00	300.60	29.25	29.25	
St. Luke's Mission.....	120.00	7.13	111.87	1.00	120.00	11.75	9.00	
Holy Trinity Mission.....	180.00		125.00		125.00	15.00		
Epiphany Mission.....	150.00		55.04	20.00	75.04	17.50		
Good Samaritan Mission.....	35.00	10.80	24.20	1.00	36.00	2.00	2.00	
St. Mark's Mission.....	100.00		50.00		50.00	11.75		
St. Mary's Mission.....	100.00	18.75	81.27		100.02	11.75	11.75	
St. Alban's Chapel (Iolani)....	275.00		275.00		275.00	11.75	11.75	
St. John's-by-the-Sea.....	60.00	30.00	25.00	5.00	60.00	2.00	2.00	
St. Stephen's-in-the-Fields.....	50.00	20.00	29.35	1.00	50.35	2.00		
Moanalua Sunday School.....	12.00		12.54		12.54	2.00	2.00	
Schofield Epis. Sun. School....	150.00		22.27		22.27	1.00		
St. Andrew's Priory.....	240.00		261.28		261.28	2.00	2.00	
Cathedral English School.....	60.00		60.00		60.00	1.00		
Young People's Fellowship....	30.00					1.00		
MAUI								
Good Shepherd, Wailuku.....	360.00		46.00	25.00	71.00	29.25		
Holy Innocents', Lahaina.....	216.00	216.00			216.00	17.50	17.50	
St. John's, Kula.....	48.00	45.00		3.00	48.00	7.00	7.00	
HAWAII								
Holy Apostles', Hilo.....	180.00	126.90	28.10	25.00	180.00	22.25	22.25	
St. Augustine's, Kohala.....	125.00	51.30	31.40	26.00	108.70	11.75	11.75	
St. Augustine's (Korean).....	25.00	10.00	4.71		14.71	6.00	6.00	
St. Paul's, Makapala.....	110.00	75.19	34.81		110.00	6.00	6.00	
St. James', Kamuela.....	50.00	33.10	9.10		42.20	6.00	6.00	
St. Columba's, Paauilo.....	150.00	50.00			50.00	11.75		
Christ Church, Kona.....	190.00	36.31	9.02	75.00	120.33	29.75		
St. James', Papaaloa.....	210.00	112.50		5.00	117.50	11.75	11.75	
Chur. Army Chap., Papaaloa.....								
KAUAI								
All Saints', Kapaa.....	240.00	100.00	50.00	20.00	170.00	25.00	25.00	
West Kauai Mission.....	80.00	30.95		5.00	35.95	6.00	6.00	
Emmanuel Mission, Eleele.....	30.00	30.00			30.00	6.00	6.00	
MOLOKAI								
St. Paul's, Mauna Loa.....	24.00		24.00		24.00	2.00	2.00	
Holy Cross, Hoolehua.....	35.00	10.15		5.00	15.15	2.00	2.00	
TOTALS.....	\$8,030.00	\$2,698.47	\$2,256.28	\$282.00	\$5,236.75	\$806.00	\$588.38	\$

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