

Hawaiian Church Chronicle

"For Christ and His Church"

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

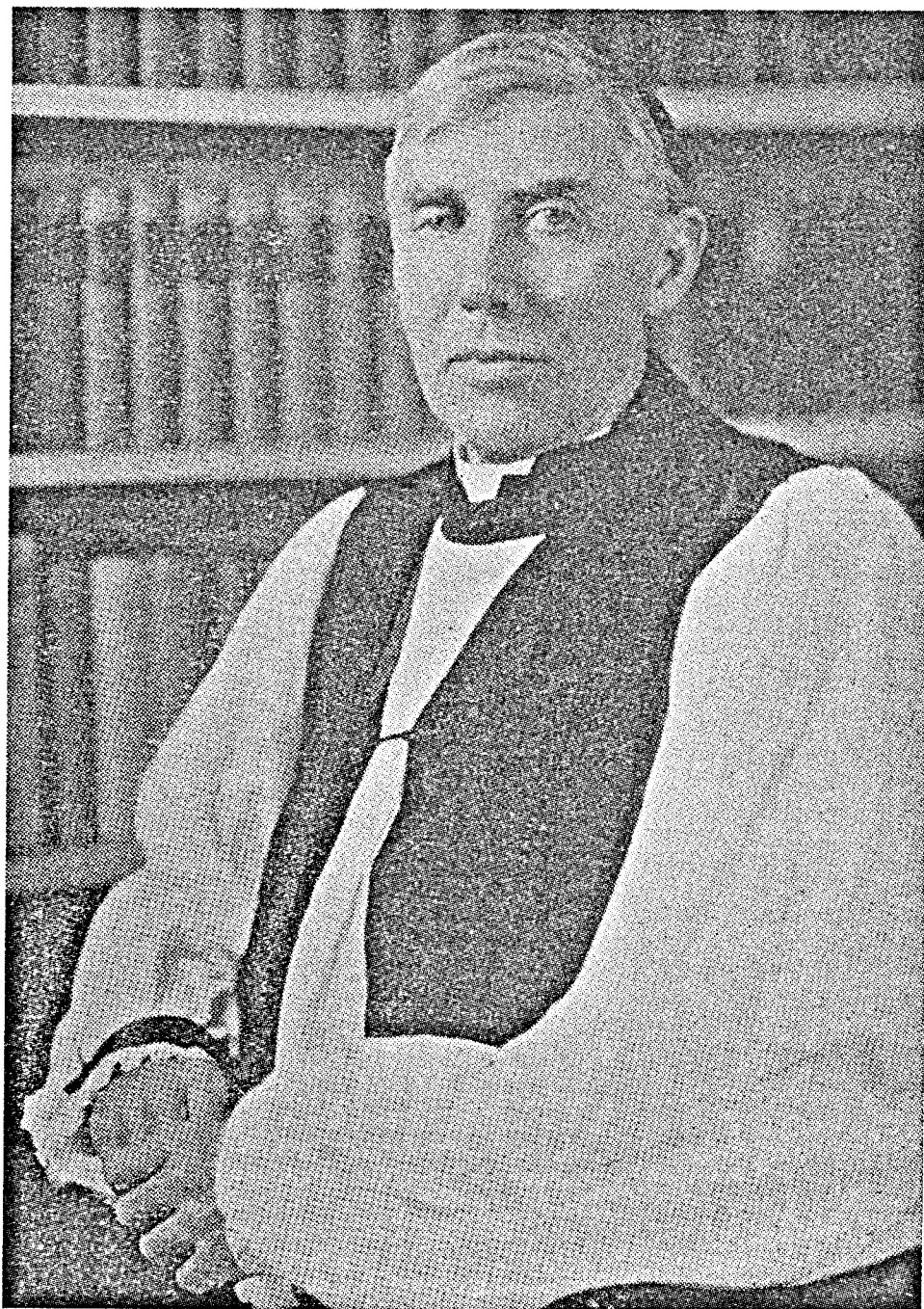
THE REV. E. TANNER BROWN, D.D., *Associate Editor*

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No. 6



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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, Retired;
Baldwin Home, Paia, Maui. 1915

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 (On Fur-
lough)

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, B.D., Good
Samaritan, Honolulu. 1931

The Rev. Edward Tanner Brown, B.A.,
D.D., St. Clement's, 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. Kenneth D. Perkins, B.A., B.D.,
St. Andrew's Cathedral Parish. 1932

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

The Rev. Wai On Shim, St. Elizabeth's,
Honolulu. 1933

The Rev. Charles W. Nelson, B.S., M.S.,
Epiphany, Honolulu. 1936

The Rev. J. Miller Horton, Holy Innocents',
Lahaina, Maui. 1936

The Rev. Kenneth O. Miller, A.B., Christ
Church, Kealakekua, Hawaii. 1937

The Rev. Jas. T. Marshall, Jr., Kapaa, Elele,
Kauai. 1938

CHAPLAINS

Lt. Col. Chas. W. B. Hill, Chaplain, U.S.A.,
Fort Kamehameha. 1937

Major Luther D. Miller, Chaplain, U. S. A.,
Schofield Barracks. 1937

Lieut. David L. Quinn, Chaplain, U. S. N.,
Submarine Base, Pearl Harbor. 1938

DEACONS

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, Kealakekua, Kona, Hawaii.
1934

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Deaconess Sarah F. Swinburne, St. Eliza-
beth's, Honolulu. 1925

CHURCH ARMY EVANGELISTS

Captain George A. Benson, Senior Officer,
C. A. Headquarters, Paauilo, Hawaii.
1931

Captain William A. Roberts, St. John's-By-
The-Sea, Kahaluu, Oahu. 1931

Captain John Oliphant, Paauilo, Hawaii.
1932 (On furlough)

Captain Denis Smith, Kohala, Hawaii.
1936

Captain Harold Wilmot Smith, Elele,
Kauai. 1936

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

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Successor to the Anglican Church Chronicle

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S.T.D., Editor

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Associate Editor

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CALENDAR

September 4—Twelfth Sunday after Trinity
September 11—Thirteenth Sunday after
Trinity
September 18—Fourteenth Sunday after
Trinity
September 21—St. Matthew's Day, Ember
Day
September 23—Ember Day
September 24—Ember Day
September 25—Fifteenth Sunday after Trin-
ity
September 29—St. Michael and All Angels
Day

News of Our Church Schools

THE NEW SCHOOL YEAR AT IOLANI AND AT THE PRIORY

We have already welcomed heartily the acting Headmaster of Iolani School, Dr. Charles Herbert Young, who will have charge of the school during Headmaster Stone's absence on furlough, and also Sister Helen Veronica, and new Superior of the Branch House in Hawaii of the Order of the Transfiguration. Both schools are adding a number of new teachers.

At Iolani additions to the staff are: Fred Schab, A.B., Temple university, and M.A., University of Pennsylvania, who will teach English and social science; Amos P. Lieb, A.B., Haverford college, mathematics; Ernest G. Villers, A.B., Denison university, chemistry and physics; Kenneth C. Moore, A.B., Colorado State college, English and social science; Whittemore Whittier, A.B., Haverford college, Latin and French; and Russell H. Bonaguidi, A.B., Grinnell college, English.

Mrs. E. G. Villers, a graduate of Southeastern Teachers' college, joins the staff as fifth grade teacher.

The Priory welcomes to its staff: 1st Grade, Mrs. George Lee Elmes, Jr.; 4th Grade, Sister Grace Elizabeth; 5th Grade, Mrs. Marion Harmon; French, Mme. Nellie E. Leube; Sewing, Mrs. Rel de Hart Christman, and Hawaiian Singing, Miss Iolane Luahine.

PROGRESS IN THE IOLANI SCHOOL CAMPAIGN FUND

There is much truth in the saying: Well begun is half done. In this Campaign for the purchase of Iolani's new site, well begun is *three-fifths done*. But let no one suppose that the last two-fifths of our task can be safely left to finish itself. Of all into whose hands the appeal has come or may come, whether they are individuals, guilds, auxiliaries, or congregations, we ask this question: What can you do? or What *more* can you do, to help finish this undertaking this year?

The time has come when the second quarterly payments are due on pledges. It is a good time for additional subscriptions or pledges to be sent in. They may

be addressed either to the Bishop's House, Queen Emma Square, or directly to the treasurer, Mr. Herman von Holt, 97 Merchant St., P. O. Box 2993, Honolulu.

PRIORY ALUMNAE REVIVE ACTIVITIES

An interesting group of former Priory School students met in reunion on July 23rd at the home of Mrs. Eddie Lam at Waiupe. An Executive Committee appointed that day has been meeting at the Priory several times during August. Among other useful occupations it has set itself the important task of collecting the names and addresses of all former living students. At present there is no such record, and we are grateful to the St. Andrew's Priory Alumnae for attempting this important work.

Departure of Walter Littell

After a service of six years as teacher at Iolani School, Mr. Walter Littell has returned to the mainland and will take up special subjects at Harvard. Mr. Littell, who is a graduate of Kent School and of Yale, has been closely associated with Mr. Stone, the Headmaster, in the reorganization and development of Iolani, which began upon Mr. Stone's arrival in 1931. He has given faithful and dependable work to Iolani, and will be greatly missed. Mrs. Littell will remain several months at Iolani, assisting in the house-keeping, and completing her course of study at the University of Hawaii.

Dr. Young Greeted by Howe School Graduates

Among the many friends who have welcomed Dr. and Mrs. Charles Herbert Young to Honolulu and to Iolani School, are half a dozen former pupils of Howe School in Indiana, where Dr. Young was Headmaster for twelve years. These are Wade Warren Thayer, Territorial Boy Scout Commissioner and his brother Arthur Thayer, head of the Thayer Piano Company; Ernest Morris, of the Star-Bulletin staff; Herbert W. Camp, of the Hawaiian Trust; H. B. Garvey, Mutual Telephone Company, and Lieut. Walter A. Riemanschneider, Schofield Barracks.

VISIT OF DR. FRANCIS WEI

On Sunday, August 6, Dr. Francis C. M. Wei, returning from a year in residence at Yale where he was visiting lecturer on Chinese religion and ethics, passed through Honolulu on the China Clipper. His one day here was crowded with useful and pleasant occupations. He preached at the Cathedral in the morning, and made a deep impression on the congregation which was augmented by a large number of Chinese visitors, by his absolutely fair judgment of the general conditions in China, particularly the Christian situation, and by the complete absence of bitterness or even of unsympathetic attitude toward the military aggressors in China.

His fellow-classmate at Harvard, Dr. Mon Fah Chung, gave an opportunity for Dr. Wei's friends to meet him at tea. Twenty-four special guests dined with Dr. Wei at Lau Yee Chai's that evening. Afterwards, a large number, including University professors, gathered at the home of Prof. and Mrs. Shao Chang Lee.

Dr. Wei continued his journey the next morning, and reached Hongkong just as the distressing news was reported of the destructive bombing of Wuchang, where some of the buildings of Central China University of which he is president, were destroyed. The students had fortunately been removed to Kweilin, Kiangsi, in the south west of China. Dr. Wei is one of China's greatest educators. He has been honored by degrees from Oxford and Cambridge, as well as from several of our leading American universities.

IS THIS THE TIME TO HALT?

Is this the time, O Church of Christ!
to sound
Retreat? To arm with weapons cheap
and blunt
The men and women who have borne
the brunt
Of truth's fierce strife, and nobly held
their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the lagward, when God's will was
found?

No! rather, strengthen stakes and lengthen
cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a
time!
The earth with all its fullness is the
Lord's.
Great things attempt for Him, great
things expect,
Whose love imperial is, whose power
sublime.

—By Charles Sumner Hoyt,
in *The Master of Men*.

ST. LUKE'S GOSPEL IN LOCAL ESKIMO DIALECT

The manuscript of St. Luke's Gospel, translated into the dialect of the Mackenzie River Delta Eskimo by the Rev. Dr. C. E. Whittaker, one-time Arch-deacon of Mackenzie River, is to be published by the British and Foreign Bible Society in England, it has been learned. The Gospel, when printed and bound, will contain the English as well as the Eskimo version in a size adaptable to the traveling equipment of the Eskimo. The work was started four years ago, and the translation was sent to the Arctic for criticism of several Anglican missionaries and Eskimo lay readers.

The translation and printing into this particular Eskimo dialect takes the number of Scripture translations into the languages of the world past the one thousand mark. Our Bible Societies are taxed to the utmost in providing copies of the world's Best Seller, for all nations and tongues.

SOME PRAYER BOOK RULES FOR CHURCHMEN

(1) My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom. Page 291.

(2) When any person is sick, notice shall be given thereof to the Minister of the Parish. Rubric, page 308.

(3) 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 uses. Rubric, page 320.

"I AM ONLY ONE
BUT I AM ONE
I CANNOT DO EVERYTHING
BUT I CAN DO SOMETHING
WHAT I CAN DO
I WILL DO
BY THE GRACE OF GOD."

—St. Clement's *Kalendar*.

"The story of man in the Bible is the record of man made, man unmade, and man remade."—Max I. Reich.

ACKNOWLEDGMENTS

Acknowledgment is made here of gifts and subscriptions to the Hawaiian Church Chronicle from June 30th to August 26th. Where the amount is not mentioned, it is \$1.00.

Mrs. W. S. May, \$2.00; Mrs. Catherine Cockett, \$2.00; Miss Mary Thornton; Mrs. Catheryn Davis, \$5.00; Mrs. Arthur Berg; Miss Frances Gillett; Miss Charlotte Gillett; Col. L. B. Reeves, \$2.00; Mrs. Walter Coombs, \$3.00; Mrs. Henry Ching, \$1.50; Woman's Auxiliary, Schofield Barracks, \$10.00; St. Andrew's Guild and Auxiliary, \$5.00; Thank Offering; Miss Harriet K. Neal; Lt. Peter Staley; Mrs. Lucy R. Holt, \$5.00; Mrs. Pemberton Hollingsworth, \$2.00.

MISSIONARIES HAVE NARROW ESCAPES

In the bombing of Wuchang on August 11th, missionaries of our Church who barely escaped with their lives, in addition to the Sisters of St. Anne mentioned elsewhere in this issue, reported by the Associated Press, are the Bishop of Hankow, Alfred Alonzo Gilman, Prof. John Coe of Ann Arbor, Michigan, Prof. Robert A. Kemp of Toronto, Canada, and Sister Geraldine (Cabot) of Boston. These Church leaders, as well as many others scattered throughout the war areas of China, are remaining at their posts to care not only for Christian communities, but also for huge numbers of refugees who receive such support and protection as the missionaries can provide. Hundreds of such civilian refugees are living on the Boone School grounds, which are part of the Central China college, of which Dr. Wei is president.

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AN EXAMPLE OF CHRISTIAN TEACHING AND EDUCATION

By A Chinese Student of
St. Andrew's Priory, Honolulu

Until I entered St. Andrew's Priory, I had never thought seriously about religion. The family religion, Buddhism, up to that time, had no real meaning or influence on me. I participated in the usual ceremonies as directed by my father. It did not tie me to any vows, nor did it imply any rules to be obeyed. On the whole, the religion itself had been absolutely meaningless to me. This does not mean, however, that Buddhism is in any way baseless and stupid. Any religion, if rightly understood and believed, must bring blessings to its believers. Because I did not understand Buddhism, I was not interested in it. And because of my lack of interest, I was not at all influenced by it. Therefore, there had been little religious meaning in my life until 1925.

A New World Opened

My life changed entirely after I entered the Priory. Here the Christian religion is taught with utmost care and diligence by the loving Sisters, who try their best to make the students conscious of the mighty Creator of the world, God, and to teach them to live better and happier lives in His Name. In my Religious Education classes, I learned, day by day, of the wonders which came to pass in the creating of the world and all living creatures. I learned, never to be forgotten, the most wonderful and the sweetest story ever told, one which had been told from one generation to another, and which will still be told to future generations. This story was about the humble yet wonderful Birth of our Lord Jesus Christ, the Beloved Son of God and the Saviour of all mankind.

Sacrifice Brightens the Message

I also read of the wonderful works He did in His lifetime: of the many known and unknown sufferings He underwent for the sins of the people: and of the wisdom of all His teaching. Surely, no other but God, the everlasting Father, could have thought of such a thing as to send His One and Only Beloved Son into the world to suffer and be sacrificed and to live again for the sake of saving sinners. The influence of our Lord's Life on earth is great. Martyrs by millions have lived and died in His Name and for the sake of carrying on His work. Today Christianity is the leading religion of the world. Its arms have stretched forth like beams of light, penetrating the darkened lives of millions of ignorant and sinful people. Wisdom and love have followed in its path. Sins are forgiven and forgotten, and many Christians are

striving to live a life as perfect as our Lord's.

Though there are many people today who are doubtful of the truth of this religion, there are a hundred times that many accepting Christianity as their religion. Why? Because, first and foremost, the promise of our Lord and Saviour, "Lo, I am with you always," is true, and then because of the beautifully told stories of men, women and children who have died for Christianity's sake: because of the loving kindness and understanding of the workers of the Church who are patiently trying to teach people who are struggling in the darkness of ignorance of our Loving Father and His Beloved Son: and because of the wisdom taught and the results of its teaching shown in the higher standard of living in the world today, through the Eternal Christ.

Love, Presence, Joy in Christ

But the three main ways in which Christianity influences me are as follows: first, the understanding love of our Father in Heaven. He is quick to forgive and slow to condemn. His Love is one thing that anyone can be sure of at all times, no matter where he is or what he does. It is not a changing love, but one that is deep, understanding and everlasting. The second way is the pleasant realization of His dear Presence near me. When I am haunted by the dark things around me and when my heart grows fearful, and is sometimes filled with despair because of the hard things I have to endure in my family for refusing to take part in heathen worship, it is cheering indeed to know that there is always Someone near to keep us safe from harm and to comfort us, even though we cannot see Him. The third is the hope, courage and strength I receive in prayer, the knowledge of a comforting and upholding Hand to help me along, and an encouraging Voice to urge me on, renewing the hopes in my heart. To me, Christianity is not compulsory but a holy, joyful necessity, and in the Christian worship I have found a way to a happier and fuller and more blessed life and I know that the end of the trail will open out into the glorious, everlasting Kingdom of Heaven.

THE CHURCH ARMY ON THE MAINLAND

The tribe of Nicodemus continues. Many still seek the Lord Jesus or his representatives by night. A Church Army captain retiring for the night was interrupted by a man bursting into his room. A few hours before, he had listened to the message given in the open-air service, and though partly drunken then, he was now eager to find release from his sin. Something was born of the spirit there, and since then he has stood firm. It is thus that the Kingdom of God is built—by personal touch of the missionary upon his people.

Sometimes the night callers have other needs. Captain George F. Wiese of Grace House on the Mountain, St. Paul, Virginia, writes:

One cold wet night I was called to help a doctor. He had been called about nine a. m., but bad roads and high creeks forced him to ride horseback part way and hike over steep rocky mountains and wade waistdeep through creeks, and he did not reach the patient until five-thirty p. m. The doctor needed help at once, and proper bedclothing, and turned to the Church Army for these things which we were able to supply.

In one lonely outpost of the Blue Ridge of Virginia, a small gang of youths annoyed and attacked people on their way to evening services, but firm handling and tactful provision of alternative occupation has resulted in these same rough lads coming to church themselves. One home in that district has benefited since the man of the house has been converted, his money now going to the home and the Church instead of to the bootlegger.

Cottage meetings form an excellent method of contact with the unchurched. Mission Sister Clara Gunton of Rattlesnake Mountain, Virginia, reports:

Our Wednesday cottage meeting was held in a home two miles back in the mountains. This family is a large one and so far has never been to Church or Sunday school. Some present were heavy drinkers. This is the only way we can reach these people.—*Captain B. F. Mountford.*

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News from very Heart of China's Conflict

A Letter from a Veteran Forty-Year Missionary Hero in Wuchang, Hankow; Our Friend, the Rev. Robert E. Wood

"If the good Lord will allow me to do a little something useful for our poor suffering people, besides just saving my own skin I shall be indeed grateful. I realize that all forebodings of evil make sad reading. But one cannot but face the possibility of utter ruin for all our work here. When I think that in a few months our glorious St. Michael's may be a heap of ruins and our beloved people scattered to the four winds or perhaps slaughtered. Could there be a grief greater than that. And just think the very bombs and the bombing planes that bring them may be made from materials sold by our own beloved America! Can nothing be done to stop it?

Good Strategy

Mother Ursula is arranging for as many as possible of her helpless people in the House of the Merciful Saviour to get to quiet safe places in the country, leaving only about eleven to be cared for here. Our own mission plan is to concentrate in two places, here in Wuchang—one is the Church General Hospital on this side of Serpent Hill and the other is Boone Compound on the other side. Our families in St. Michael's compound are to get out to places in the country, leaving a few elderly men to do the best they can to protect the property. You see old men are in less danger. The invaders murder the young men when they get into a city, because every young man is a possible soldier. These terrible soldiers also carry off the women and girls (you have doubtless heard of the frightful things that happened at Nanking and other cities). So naturally we are trying to get our young people and women to places of safety.

Of course no place here is safe from the bombing, but we hope the hospital will be spared. Wounded soldiers are being removed gradually to other places, as they might be murdered in their beds as they were at Nanking.

Unarmed Watchmen Keep Wild Soldiers Away

And so when the crisis comes it is my job first to escort our young girl nurses at the Hospital to Hankow. But let us hope that before that most of them will have left for places remote from the Wu Han cities. And so when we finally concentrate our forces on this side of the hill at the Church General Hospital, the plan is for two foreigners, Dr. Logan Roots and myself, to act as gate keepers! (Our men at Wuhu did a wonderful piece of

work in keeping wild soldiers out of the two refugee camps there).

Good Christian Soldiers in Navy and Army; in Civilian Life

And now let me tell you a few very happy things to gladden your heart. The good Lord has been so good to us. You remember I wrote you about my grand friend the Naval Commander, well he came and spent a few days here as my guest and adapted himself at once to our simple way of living taking his turn waiting on table, etc. and looking after himself. Then he returned to us at the time of Bishop Gilman's visitation and was baptized and confirmed and made his first communion. Imagine the joy of that.

This last confirmation class of 40 was our second class within a year, the preceding class being 35, and our Baptisms and Catechumens have kept up a corresponding average.

Furthermore in spite of a large exodus our Sunday communicants still number about a 100.

A Precious Parting Gift

And you remember I wrote you about my dashing young officer friend who came on Easter morning in a big camouflaged military car to bring me back to St. Michael's from the Hospital. Well since then he has been to the war front in the thick of the fight and returned to our hospital for treatment. He was baptized here at Michael's at Whitsuntide. Just last night he came in his military car to bid me farewell and is once more ordered off although he still needs further hospital treatment. He brought me a parting gift—a curio quite valuable, I imagine, being a piece of old pottery. It will be fine to have this reminder of him for I doubt if I shall ever see him again."

FEWER WARS

During the world war, when Count von Luckner and the crew of his raider were welcomed by the chief of a South Sea island, the chief was astonished when he learned that Emperor Wilhelm did not personally lead his troops into battle. The chief explained that he and his fellow chiefs led their troops. The first men to fight, in fact, were the chiefs, which meant that usually the first men to be killed were the chiefs. Naturally, under the circumstances, the chiefs usually were slow to declare war.

What a pity it is that the leaders of nations today who declare war are not the ones who are compelled to do the fighting! If they were forced to do their work at the front instead of at the rear, there would be fewer wars.—*The Hawaiian Trustee.*

RELIGIOUS LEARNING WITHOUT WORSHIP, LARGELY LOST

Rev. D. A. McGregor, Ph.D., Executive Secretary of the Department of Religious Education of the National Church, said, "This Department has made very thorough investigations as to the amount of learning about the Christian faith which children really retain from their class lessons. The results of these investigations show that when children are not participating in the worship of the Church as well as learning in Church school classes they retain very little of that which they are supposed to have learned.—I would suggest that the step most needed is bringing back our children into the very real life of the worship of the Church and the work and fellowship of the Church."—*Epiphany Kaimuki News.*

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"WE DO HEAR . . . IN OUR TONGUES, THE WONDERFUL WORKS OF GOD"

The year 1438 may be taken to mark the invention of printing by movable metal type. Just five hundred years have passed since then, in this Christian era, and still the cry goes up, from missionaries in every mission field in the world where English is not the common language, that the fulfillment of the Church's mission on earth is retarded and sometimes even frustrated by the lack of printed Christian literature.

The Episcopal Church has a goodly number of men and women trying to produce something of this sort, and always under difficulty and handicap. Archdeacon Goodman has done it for the Eskimos; Alice Gregg, Louise Hammond and some others have been working on it in China; the Rev. V. H. Gowen in the Mountain Province of the Philippines has put some services into a tribal tongue there; Archdeacon Townsend is constantly struggling to provide teaching material in Spanish for missions in Cuba; and Archdeacon Watson in Mexico has made a Spanish hymnal; clergy in Brazil do what they can in Portuguese; the Church Publishing Society of the Church in Japan has done much; Bessie McKim and some others have produced children's teaching material in Japanese; Claude Pickens is connected with a group who work on Arabic-Chinese translations for Chinese Moslems; men at the Holy Cross Mission in Liberia are producing a dictionary of some two or three thousand words of the Gbandi tongue, and now comes Rev. Alan R. Bragg's work in Vai, a Liberian dialect in Africa. Some of the Forward Movement booklets are also translated.

And in Church Music

Not content with adventures in the spoken and written language, Mr. Bragg has also been struggling with Church music. Several other people in the world are working at Church music, and also at secular songs, for some of the African languages. One of the English Sisters at the Holy Cross Mission in Liberia, having achieved certain Church canticles for the boys at the mission, was horrified to hear the football team trotting out onto the field singing lustily, "Lord, have mercy upon us." She found they simply did not know any secular songs.

Mr. Bragg is making more and more use of plain chant. Sentence and music accents adapt themselves well, and the scale seems nearer to the African scale. Christian missions throughout Africa are working on the problem.

"The Society for the Propagation of Christian Knowledge"

The Anglican Communion, notably through the S. P. C. K., London, has

translated and published literature in many languages, as have other agencies, while some one from the Bible Society has recently announced that the pious wish expressed in the hymn, "Oh for a thousand tongues to sing", has now been fulfilled, for parts of the Bible were last year translated into the thousandth language. But still the need is enormous and still the failure to provide teaching material in the language of the mission fields represents perhaps one of the greatest sins of omission among Church people at home.

"UNITY AGAINST ANTI-CHRIST"

We are pleased, to learn that the official organ of the "Confraternity of Unity" in England, which bears the name "Reunion," recently carried an article headed "United Christian Front," in which are reported discussions which took place on the S. S. *Letitia*. This meeting on the boat was arranged by Sir Henry Lunn, a Methodist, and participants in the discussion were the Anglican Bishop of Southwark, the Dean of Durham, Dean Inge and representatives of the Free Churches.

The unity sought by this group is a unity against anti-Christ.

The Bishop of Southwark made the observation that "the fact is being lost sight of that the Church of England is the basis of the State and not the State the basis of the Church."

Government May Tolerate Movements Against Church

The Bishop stated that in Germany and Russia the theory is assumed that the State is the basis of the Church; that in England there is less likelihood of the Church being persecuted, but that there is much danger of the government tolerating movements aimed at the overthrow of both Church and State.

The discussion referred to lasted a whole month, and resulted in conclusions which might be formulated as follows:

1. There is a great need for Christians all over the world to bestir themselves to adopt simultaneously certain definite Christian lines of action,
2. That Christians ought to use their influence as citizens of the state to which they belong to Christianize their own State's public actions,
3. That the United Christian Front will follow up these discussions by adopting a definite policy against all anti-Christian movements, including Fascism, Communism and Paganism.

CAN YOU ANSWER THESE QUESTIONS?

The Presiding Bishop of the Church in China thinks that people do not know enough about rubrics and therefore proposes to give examinations on them. How many of these questions can you answer. First of all "What is a rubric?"

What Collect is to be said daily for three or four weeks and what one daily for five weeks?

How many godparents should a child have?

What service begins with a sermon?

Is the Friday between Christmas and Epiphany a day for fasting?

For what deceased persons is the burial office appropriate?

In the office of baptism, when does the minister return the baby to the godparents?

What Thank-Offering is directed to be given for the relief of mothers in distress?

The rubrics sometimes use the word "priest" and sometimes "minister"; when and why is the distinction made?

What advice is the minister ordered to give to people about making their wills?

Where is it directed that "there shall be silence kept for a space?"

In what city and on what date and by whom was the American Prayer Book ratified?

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MAY'S MARKET

HERE AND THERE IN THE DIOCESE

Back Numbers of the Chronicle Wanted

The Bishop will greatly appreciate the return of copies of the Hawaiian Church Chronicle not being kept for files, particularly of the June and July numbers. There has been an unusual demand for the issues this year. Copies may be sent to, or left at, the Bishop's House, Queen Emma Square, Honolulu.

Col. Iaukea's Grandson Married

We congratulate Col. and Mrs. Iaukea on the marriage of their grandson, Frederick Hanks Iaukea, to Miss Mary Markendale Hayes, daughter of the vicar of St. Thomas' Church, Melling, Ormskirk, England, in July. The bridegroom was born and educated in Honolulu. He is a coffee planter in the French Cameroons, where he is returning with his bride at once.

Visit from the Archbishop of Sydney

A letter from Dr. Howard Mowll, Archbishop of Sydney, to our Bishop states that he and Mrs. Mowll and Archdeacon Johnstone are due in Honolulu by the Aorangi on September 16th. We are glad to welcome the Archbishop, who was formerly Bishop in West China, and before that Dean of Wycliffe College, Toronto.

China's Missionaries Have Narrow Escape

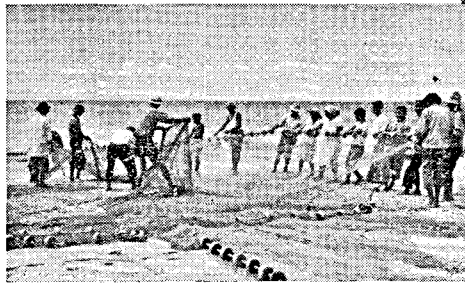
Newspaper reports tell of the destruction by Japanese airplanes in one of the recent attacks upon Wuchang of the Convent Chapel of the Order of St. Anne. A bomb struck the Sisters' residence also. Five of the members of the Order, of whom three were American and two Chinese, huddled under a staircase, and escaped without a scratch. One of these is Sister Anita (Boone), granddaughter of William Jones Boone, our first Bishop to China appointed in 1835; daughter of Dr. Henry Boone, for many years physician in charge of St. Luke's Hospital, Shanghai; niece of the 2nd Bishop Boone; sister of the Rev. Wilmot Boone, now serving as missionary in China, and cousin of the Rev. Elliott W. Boone, D.D., of Longmont, Colorado.

A Bequest to the Cathedral

By the will of the late Frederick George Kirchoff, civil engineer, who died on July 19th, a bequest of \$750 has been left to St. Andrew's Cathedral, Honolulu, "in the name of Berenice Kelley Kirchoff", who died several years ago.

Benefit Party at the Governor's for the Shingle Hospital

On August 2nd, a reception following



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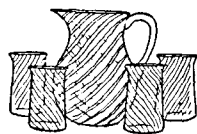
a card party was given at Washington Place under the auspices of the Friendly Friday of the Cathedral Parish. Several hundred people attended, among them visitors from the mainland and the South Seas. The occasion proved one of social as well as of Church interest. Mr. Samuel Toomey and other Hawaiian musicians sang and played. The proceeds from the party, which amounted to more than \$200, are to be devoted to the purchase of surgical dressings and other necessary equipment for the Shingle Memorial Hospital on Molokai.

Washington Place is not often available for such social affairs, but in this case in which special service is being rendered to the Hawaiian people on Molokai, Governor Poindexter and his daughter gladly sponsored the party.

Ordination of the Rev. Don Brown

Many of our Church people will remember William Don Brown, an exchange student from Occidental College to the University of Hawaii, about 4 years ago. Mr. Brown took an active part in our young people's work, and was superintendent of the Sunday School at Moanalua schoolhouse for a year. Returning to the Mainland, he entered Berkeley Divinity School at New Haven, and later the Church Divinity School of the Pacific at Berkeley, California. About a year ago he was married to Miss Virginia Watkins.

He writes now about his ordination to the diaconate, which occurred on the 8th of July in All Saints' Church, Oxnard,



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California, where he had been acting as Lay Reader for several months. Bishop W. Bertrand Stevens ordained him. Others who took part in the service were the Rev. Francis Penn Foote, rector of St. Cross Church, Hermosa Beach; the Rev. Dr. John Frank Scott, rector of All Saints' Church, Pasadena, who presented the candidate; the Rev. Richard I. S. Parker, Rector of St. James' Church, Los Angeles, and the Rev. H. P. Veasie of St. Francis' Church, San Francisco. We wish Mr. Brown every blessing as he enters the active and difficult work of the ministry.

The Baptism of Antony Smart

On August 7th, the little St. James' Church of Kamuela, was filled to its limit of 48 persons, who attended the baptism of the infant son of the owner of Parker Ranch on the island of Hawaii. Archdeacon Walker administered the sacrament. The koa font used was inscribed "In memory of John Palmer Parker 1st, 1790-1868", the founder of the ranch. Thirty years before, young Antony's father, Richard Palmer Smart, was baptized in the same small and simple Church building.

An English Architect Appreciates Our Cathedral

On a recent steamer to the South Seas there traveled an architect from London, Mr. Cecil Wood, on his way to New Zealand, where he is supervising the construction of the new Anglican Cathedral at Wellington. This architect, writing

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from Pago Pago on July 28th to the Rev. Kenneth Perkins, says: "I am very pleased to know that an English firm was responsible for the glass I admired so much in your Cathedral: also that I was tempted to wander into the building during our all too brief visit in Honolulu. I was very struck with your surroundings, your lawn, and the lovely cool looking shadows cast by the attractive trees; and the fact that all doors and windows of the Cathedral were wide open, giving an invitation to enter into the coolness of the building. I have been engaged on a report of my travels, and those very excellent windows of yours come in for a great deal of praise. I was surprised to find such quality of glass in the middle of the Pacific."

The Presiding Bishop

The cover picture of this month's Hawaiian Church Chronicle is a good likeness of Bishop Tucker, our American Presiding Bishop. The title in use for such Church leaders in most countries, is Archbishop. "Primate", "Primus" (in Scotland) and "Metropolitan", are also used.

Bishop Tucker was graduated from the University of Virginia in 1895; and from the Virginia Theological Seminary in 1899. He went at once as a Missionary in Japan. From 1903-12, he was President of St. Paul's University, Tokyo; and was Bishop of Kyoto, 1912-23. Then, for three years, he was a professor at his seminary in Alexandria, Va. Since 1926, he has been first Co-Adjutor, then Diocesan Bishop of Virginia. Last year, he was elected Presiding Bishop by the General Convention at Cincinnati.

Mrs. Florence H. Judd Sails for Mainland

We shall miss the presence and the work of Mrs. Judd, both in the Church and in the community. Mrs. Judd sailed from Honolulu on August 31st to take up important duties as a member of the staff of Mills College, in California. As Educational Secretary of the Woman's Auxiliary and in many other ways, she has given devoted service. As a leader in relief and welfare work for China she will be greatly missed also. We pray for special blessings upon her in her new sphere of activity.

Illness and Recovery of Rev. Hollis Hamilton Corey

What threatened to be a serious illness came upon Father Corey suddenly, in the middle of August, when his physician ordered a complete cessation of all activities, with absolute rest for a month while under observation. After ten days in the Hilo hospital, Fr. Corey came over to Honolulu and entered Queen's. The doctors here have given a judgment which

is greatly re-assuring; and we are glad to report steady improvement in his condition. On the first Sunday of the Hilo Vicar's illness, services at the Church of the Holy Apostles were taken by his brother-in-law, Rev. Victor Spencer who was visiting the Coreys on his way back to Nagoya, Japan, after furlough. The following Sunday, Rev. Chas. W. Nelson, Vicar of Epiphany, Honolulu, officiated.

Nathan Straus and Slum Clearance

The Administrator of the United States Housing Authority, Mr. Nathan Straus, who has spent sufficient time in Honolulu to observe and press forward the work of slum clearance and of low cost housing plans, sailed back to the mainland on August 24th, predicting that "men will be at work by Christmas" on both projects.

"Hawaii Is the Most Convincing Answer"

Mr. Straus made this parting statement:

"My finest individual memory of Hawaii will be the peace and cooperation with which different racial groups live in these islands under the American flag.

"I think Hawaii is the most convincing answer to the racial theories of certain decadent European dictatorships."

VALUE OF A LIFE

The Insurance Debating Society at Lloyds, says the London Diocesan "Leaflet," recently broke away from their usual practice of debating business and technical affairs and discussed the fate of a balloon. In it were Mr. Bernard Shaw, Mr. Henry Ford, Signor Mussolini, Professor Einstein and the Archbishop of Canterbury.

Disaster overtook the balloon and there was only one parachute. Who should have it: Whose life is the most valuable to mankind?

The Archbishop of Canterbury headed the list with more than 130 votes. Prof. Einstein came next with 24; Signor Mussolini was given 8, and Mr. Shaw and Mr. Ford received one each.

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WHY CHURCH SCHOOLS RELIGION AND EDUCATION HAND IN HAND

By Dr. Frederick C. Grant, Dean of the Seabury-Western Theological Seminary, Evanston, Illinois.

From "The Churchman", New York.

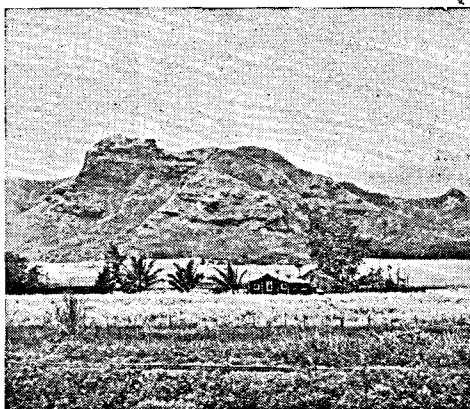
It is becoming clearer every day that if the church is really to tackle the enormous task it faces in this generation, then missions and social service and the Sunday School and pastoral visiting and the regular round of church services are simply not enough. The great problem and the great opportunity of the church lie within the field of education. What would it profit the church, even were the church to succeed in its foreign missions program and lose the educated classes in America and Europe?

Secular Education Incomplete

What prospect is there for the elevation and remotivation of human life through a purely secular education, which discounts all attempts to get at the ultimate meaning and purpose of man's life, and sometimes views altruistic ethics as "soft" and inclines to adopt purely materialistic standards of success in life? I do not say that education as a whole in this country or anywhere, is materialistic; but it must be clear to everyone that (1) the church has relaxed its efforts toward the teaching of ethics during the past thirty years, while (2) the schools have grown steadily more secular during the same interval. We have youthful murderers in Chicago who have never even heard of the Ten Commandments—a fine end-product of the "liberal" and "democratic" movement which did away with reading the Bible every day in the public school, and branded the teaching of Christian ethics as "sectarian." It is certainly high time that men and women who take seriously the ideals for which America stands historically should become aware of the way in which these ideals are being betrayed and frustrated by a system of education which pays no attention to religious belief or moral character. It is no use saying that the influence of our teachers is good. We have as fine a group of teachers as any country in the world. But influence is not enough.

Only the Church Can Meet the Situation

What the church can do about the situation, it seems to me, is something that *only* the church can do; and that means insisting that education without religion is incomplete and stops short of its real purpose, which is to fit boys and girls for living the richest and most rewarding lives, rather than simply to fill their heads with facts or to sharpen their wits to the point where they can get on in society and make a better economic or social showing than they might have made



THE SLEEPING GIANT
NEAR KAPAA, KAUAI

without an "education".

Historically the church has been the founder of schools; for, unlike some other religions, Christianity has always maintained that religion and learning go hand in hand.

"Divorce Ends in Frustration"

It is their divorce which ends in frustration for both. Religion without learning inevitably becomes impoverished, bigoted, narrow and fanatical. On the other hand, learning without religion, which is the mainspring of growth in character, results in an equal frustration and tends to produce a clever, hard, self-seeking kind of success at the expense of others, which if it becomes widespread enough leads to the total eclipse of culture and humanity in the state, and if writ large upon the face of the earth, leads to the undermining of civilization itself. As the Master of Balliol says, "It is by individuals being better than the social standard around them . . . that general standards get raised."

Religious Education, Missions, Social Service Are All Essential

I for one quite frankly believe that the greatest opportunity and challenge confronting the church lies in the field of education. I believe that if the church fails in this area it will suffer a setback worse than any in its history hitherto; and I am quite prepared to say in public that I think there would be more interest in the program of the church if in addition to missions and social service the Episcopal Church would face the educational opportunities and responsibilities. Other churches are doing it; why not the Episcopal Church?

THE BISHOP'S SCHOOL

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LA JOLLA, CALIFORNIA

MOLOKAI RAMBLINGS

At the request of the Bishop, the writer spent four days on Molokai from August 26th to 30th, accompanied by his eight year old son, his work at St. Clement's being cared for graciously by Dr. Charles Herbert Young. The following article appeared in the Parish paper.

The thrills of an adventure on Molokai begin with rambling through the air to get there. "Why, we are up in the air," says the small boy, wide-eyed and excited, as the bumping ceases and the plane rises rapidly, then he settles down to enjoy all the sights of a great city from the air. The free gum had a calming effect and, be it admitted, the older member of the party chewed vigorously for the first five minutes.

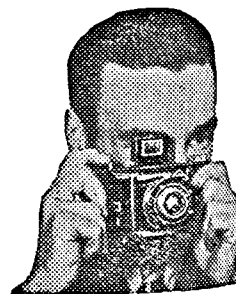
Arriving in a swirl of red dust we were whisked to the pineapple plantation camp of Libby, McNeil, Libby at Maunaloa where twelve hundred people are intent upon the production of our luscious fruit. Our work there has for years been a Sunday School conducted by Mr. Andrew Otani, the teacher of the language school, who at no cost to the plantation nor to the Church has carried on this, the only directly religious work of the village. As he is leaving this month to study for Orders at Seabury-Western Theological Seminary at Evanston, Illinois, some provision for the conduct of the school must be made.

This survey, owing to the sincere interest of the Manager Mr. J. A. Temple-

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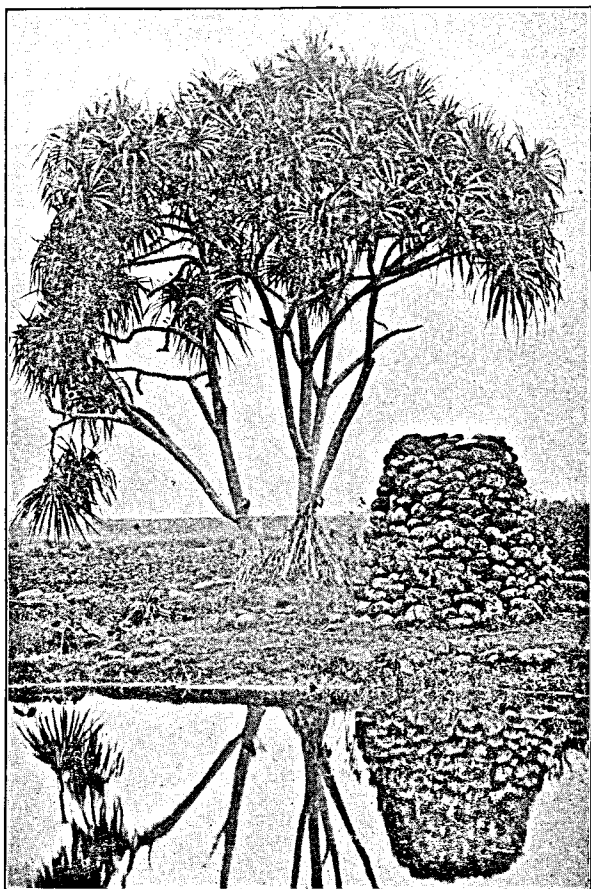
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The Lauhala (Pandanus) Tree was perhaps, the most serviceable of all trees to the ancient Hawaiians. In addition to materials from which mats, sails, bed coverings, thatching, clothing and other necessities were manufactured, segments of its fruit were employed for ornamental purposes, (Hala Leis) and for scenting tapa. The fruit, of which only a small portion is edible, is often mistaken for the pineapple by those who still believe that pineapples grow on trees.

ton, and Welfare Worker, Mr. R. C. MacDonald, developed into a study of the religious situation of the Camp and definite recommendations will be made. Crowded into those two days were an intensive education in pineapple culture, meeting with the staff both socially and gastronomically, a glimpse of the industrial worker through the eyes of the research investigator from the Rockefeller Foundation and in the homes of workers, a glimpse of a Filipino dance with two orchestras and generous spirit of dividing up the young ladies among triple the number of young men, and an amazing Sunday morning.

Talking to some sixty Japanese children is always a unique delight; celebrating the Eucharist for a congregation one hundred per cent masculine is different; and baptizing a Filipino baby with forty god-fathers all present is not something you do every day.

Arriving for lunch at the Shingle Memorial Hospital at Hoolehua we came into the heart of the work of the Church on this Island, a work which begins with bodies and ends with souls. The afternoon open-air service in which joined the

Protestant and Mormon congregations with two gracious native Hawaiian Board clergymen was one of those experiences rarely encountered.

To Mrs. Shaw, the Superintendent, and her corps of four trained nurses must go the greatest credit for bringing practical Christianity to a people isolated from the center of things. From that increasingly beautiful and useful hilltop is being shed healing and beneficent influence which in manifold ways is gradually welding the community of often diverse elements into a unity of understanding. Anything our Church centers can do for the Shingle Memorial Hospital is a work for Christ.

Those few hours in and around the hospital, seeing the surrounding country, meeting the leaders of the community at a picnic supper, sensing the possibilities of even a greater work if a clergyman were resident there were all too short, but the ensuing swirl of red dust as we took off on Tuesday morning could not dim the vision of greater things to come for Christ on Molokai.

—E. Tanner Brown.

MOBILIZATION OF CHURCH WOMEN

By Rt. Rev. Benjamin D. Dagwell
Bishop of Oregon

The Woman's Auxiliary is the mobilization of the women of the Church for service. It is not merely a Missionary Society. That in itself is a sufficiently worthy motive to enlist the service and support of Christian women. The Auxiliary has that as but one of its concerns and responsibilities in the Church. It also embraces Social Service. Publicity is in the purview of the Auxiliary as is the whole field of Religious Education. Whatever is to be known and taught to children and adults in the home. Sunday School, Summer Conference, adult Study Groups, is a matter of concern to Churchwomen. Parish problems are Auxiliary problems, because the Parish is the unit through which individual Christians function. A carpet in the aisle, cushions in the pews, fellowship dinners, choir vestments, and everything that strengthens, unifies, extends the Kingdom of God is a proper sphere of interest and activity for the Auxiliary.

Co-Ordination of Guilds and Societies

There is a tendency to over-organization in the Church. Some one has an idea about fixing this or that or doing some needed work and immediately they start a Guild and get a little group apart to do a little job. Ideally, every woman in the Church should be active in the Woman's Auxiliary and every good work that women do should be considered a part of the task of the whole group. Each one has a right to know and to share in the whole



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work of the Church. I would like nothing better than to see every existing Guild or group merged into the Parish Branches of the Woman's Auxiliary. Then all would know the work that each is doing and our annual convention would be a rally of the workers who carry the heavy burdens throughout the diocese. When such an organization is effected we shall have stronger congregations and a more unified work.

The Aim of the Auxiliary is the Kingdom of God

Christian Social Service, one phase of Auxiliary work, is something more than getting an ill-clad child a pair of shoes and a warm jacket. It has as its aim a Christian social order. Consequently, it is a field offering endless opportunities for study of local conditions as well as international problems. I wish many of our people (we have many who are already serving in various way) would interest themselves in studying problems of housing, recreations, health, child-care, public institutions for the insane, tubercular, blind, deaf, our penitentiary and the Boys' Training School and the Girls' Industrial School. Do we know conditions in our country farms? We can go on to larger problems of immigration, race relations, international relations and world peace.

WHAT IS THE BUSINESS OF THE WOMAN'S AUXILIARY? WHAT ISN'T?

It is Auxiliary

It assists. It is not an independent organization in church work. It derives its authority from the National Council of the Church, and serves that body in the ways and departments which the Council directs. It does not act independently. Its entire aim and effort are missionary.

It is not the battles we lose but the war that we win. It is the genius of the Christian Faith to win in the moral warfare despite defeat in individual battles. God is ever giving his failing children fresh starts and renewing their wills for further effort. Perhaps some of us are learning with a keener realization the meaning of the struggle both within our own individual sphere and in society at large. "Christian, dost thou see them? Christian, up and smite them!"—From *The Desert Churchman*.

Lambeth Palace is the official London residence of the Archbishop of Canterbury. About every ten years since 1866 the Archbishop has invited Anglican bishops from all over the world to meet there for conference on matters affecting the Church. The Conference has no legislative power but its opinions have considerable authority. The next Lambeth Conference is called for 1940. The Consultative Body meets occasionally between the decennial meetings.

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	Convocation Assessment	Paid	Episcopate Endowment
OAHU								
St. Andrew's Cath. Parish.....	\$1,800.00	\$ 600.00	\$ 400.00	\$.....	\$1,000.00	\$350.00	\$350.00	\$ 51.60
St. Andrew's Haw'n Cong.....	500.00	.....	125.25	50.00	175.25	53.00	.....	.....
St. Peter's Church.....	725.00	246.33	103.67	.....	350.00	30.00	.....	3.10
St. Clement's Parish.....	620.00	214.10	70.00	.....	284.10	53.00	35.30	.....
St. Elizabeth's Mission.....	350.00	121.56	80.29	.....	201.85	30.00	.....	4.80
St. Luke's Mission.....	120.00	.....	113.36	1.00	114.36	12.00	.....	.....
Holy Trinity Mission.....	180.00	38.00	62.00	.....	100.00	15.00	.....	.....
Epiphany Mission.....	150.00	.....	25.93	20.00	45.93	18.00	.....	.....
Good Samaritan Mission.....	35.00	15.09	23.82	1.00	39.91	3.00	3.00	3.06
St. Mark's Mission.....	100.00	.....	108.00	1.00	109.00	12.00	.....	.....
St. Mary's Mission.....	100.00	11.55	88.45	.....	100.00	12.00	12.00	3.00
St. Alban's Chapel (Iolani).....	275.00	.....	275.00	.....	275.00	15.00	15.00	.....
St. John's-by the Sea.....	60.00	37.50	22.50	.....	60.00	3.00	3.00	4.00
St. Stephen's in the Fields.....	50.00	3.00	25.96	1.00	29.96	3.00	3.00	4.00
Moanalua Sunday School.....	12.00	.....	12.00	.....	12.00	3.00	3.00	3.78
Schofield Epis. Ch. Activ.....	150.00	.....	.....	10.00	10.00	2.00	.....	5.00
St. Andrew's Priory.....	240.00	.....	240.00	.....	240.00	10.00	.....	.....
Cathedral English School.....	60.00	.....	40.00	.....	40.00	2.00	.....	1.00
Young People's Fellowship.....	30.00	15.00	.....	.....	15.00	2.00	2.00	.....
Order of Good Samaritan.....	60.00	42.85	.....	.....	42.85	3.00	.....	.....
MAUI								
Good Shepherd, Wailuku.....	360.00	100.00	35.66	25.00	160.66	30.00	30.00	16.00
Holy Innocents', Lahaina.....	216.00	216.00	10.00	10.00	236.00	18.00	17.50	5.47
St. John's, Kula.....	48.00	.....	45.00	3.00	48.00	7.00	3.70	.....
HAWAII								
Holy Apostles', Hilo.....	180.00	85.84	28.84	25.00	139.68	23.00	23.00	.....
St. Augustine's, Kohala.....	125.00	17.45	39.57	26.00	83.02	12.00	.....	4.50
St. Augustine's (Korean).....	25.00	4.00	7.85	.....	11.85	6.00	6.00	.....
St. Paul's, Makapala.....	110.00	12.83	43.34	.....	56.17	6.00	.....	2.75
St. James', Kamuela.....	50.00	32.44	4.00	.....	36.44	6.00	6.00	.....
St. Columba's, Paauilo.....	150.00	50.00	.....	.....	50.00	12.00	.....	2.95
Christ Church, Kona.....	190.00	71.16	40.36	75.00	186.52	30.00	.....	.....
St. James', Papaaloa.....	210.00	110.00	.....	5.00	115.00	12.00	12.00	.....
KAUAI								
All Saints', Kapaa.....	240.00	.....	43.28	20.00	63.28	25.00	.....	10.00
West Kauai Mission.....	80.00	22.94	.....	.....	22.94	6.00	6.00	.....
Emmanuel Mission, Eleele.....	30.00	8.00	22.00	.....	30.00	6.00	6.00	.....
MOLOKAI								
St. Paul's, Mauna Loa.....	24.00	.....	24.00	.....	24.00	3.00	3.00	.....
Holy Cross, Hoolehua.....	35.00	12.15	.....	2.00	14.15	3.00	.....	3.06
TOTALS.....	\$7,690.00	\$2,087.79	\$2,160.13	\$275.00	\$4,522.92	\$836.00	\$539.50	\$128.06

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