

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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VOL. XXIX.

HONOLULU, HAWAII, SEPTEMBER, 1939

No. 6



A Garden Party at St. Andrew's Priory School

CLERGY LIST

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THE RT. REV. S. HARRINGTON LITTELL
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Epiphany, Honolulu. 1929.
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B.D., Hawaiian Congregation, St. An-
drew's Cathedral, Honolulu. 1932
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- The Rev. Kenneth O. Miller, A.B., Christ
Church, Kealakekua, Hawaii. 1937
- The Rev. Dr. Charles Herbert Young, S.T.D.,
Church of the Holy Apostles, Hilo,
Hawaii.
- The Rev. Edward M. Pennell, Jr., St. An-
drew's Cathedral Parish, Honolulu. 1939.

CHAPLAINS

- Lt. Col. Chas. W. B. Hill, Chaplain, U.S.A.,
Fort Kamehameha. 1937
- Lt. Col. Luther D. Miller, Chaplain, U.S.A.,
Schofield Barracks. 1937
- Lt. David L. Quinn, U.S.N., Submarine
Base, Pearl Harbor, 1938.

DEACONS

- The Rev. Ernest Kau, B.A., Non-Parochial,
Ewa, Oahu. 1931
- The Rev. Edward M. Littell, B.A., Grace
Cathedral, San Francisco. 1933
- The Rev. Geo. Shannon Walker, B.A., B.D.,
Kealakekua, Kona, Hawaii. 1934.

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1931Captain William A. Roberts, St. John's-By-
The-Sea, Kahaluu, Oahu. 1931Captain Denis Smith, Kohala, Hawaii.
1936Captain Harold Wilmot Smith, Eleele,
Kauai. 1936Treasurer, Church Army, Mr. George L.
Hannah, Hawii, Hawaii.

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

Vol. XXIX.

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Successor to the Anglican Church Chronicle

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S.T.D., Editor

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

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CALENDAR

September 3—13th Sunday after Trinity
September 8—Nativity B.V.M.
September 10—14th Sunday after Trinity
September 17—15th Sunday after Trinity
September 20—Ember Day
September 21—S. Matthew
September 22—Ember Day
September 23—Ember Day
September 24—16th Sunday after Trinity
September 29—S. Michael and All Angels
October 1—17th Sunday after Trinity

Why Export Christianity?

For that matter, why export "oil for the lamps of China," automobiles for the roads of India, sewing machines for the kimono-making tailors of Japan, and razor blades for the beards of Africans? Does not charity in these matters, also, begin at home? Are there not too many of our fellow-countrymen still unconverted to the blessed light of illuminating oil and the glorious gospel of the automobile that American companies should be spending large sums to send "foreign missionaries" to sell their products among the Asiatic "heathen"?

Is it not impertinent for us to force our kerosene on the Chinese, who for centuries have had their wood or vegetable oil lamps, smelly, sooty, gloomy? But still have they not a right to their own? And why urge safety razor blades on an Igorot who is well able, with his bolo, not only to shave your whiskers but to lift your whole head off? Or, why introduce American cars along the romantic, but rough, roads where native culture, lo these many years, has blessed and bumped the people with springless bullock carts which rattle their vertebrae at five miles an hour?

Well, "ask the man who owns one!"

"Heathen At Home"

"Are there not heathen enough at home?" such a man is apt to inquire. To which the obvious answer would seem to be, "Why, bless your heart, more than enough! But why bring that up?" Were there not plenty of heathen left in Jerusalem when St. Paul, braving every hardship, carried the Gospel to imperial Rome? And were there not plenty of heathen in Rome when St. Augustine and his fellow monks, following earlier missionaries to Britain, brought the Faith of Christ to our uncouth ancestors at Canterbury? There certainly remained plenty of heathen in England when the Society for the Propagation of the Gospel was formed to send missionaries to our forebears in the American colonies, of whom one such missionary candidly wrote home that he found himself among people "perhaps the most ignorant and wicked in the world."

Similarly, there are "heathen" a-plenty in the U. S. A., but the Church from Pentecost down has never worked on the basis that you must have 100% of the people at home 100% Christian before

you can go around the corner to brighten things up there too.

Why Export Christianity?

Well, first of all, if it isn't worth exporting, it isn't worth keeping at home. If material conveniences are worth shipping overseas, as American business interests believe, shall American Christians say that our spiritual riches are not worth sending abroad? Does the Marxist believe in exporting Communism? Ask him! And then ask yourself whether you really think he should be a keener missionary for his religion than you for yours.

Secondly, Christianity should be exported because, unless we share it with others, we cannot keep it vital at home. True, charity does begin at home, but it soon ceases to be charity, and degenerates into selfishness, if it ends at home. A glance at history will show that those times when the Church had little or no interest in missions were just exactly those periods when the fires of her spiritual life burned low; and, conversely, whenever the vivifying spirit of God has stirred the Church, its members have inevitably been moved to share with others their treasures in Christ. Furthermore, every sincere effort to pass on to others the blessings of Christian discipleship has had the accompanying effect of quickening the spiritual life of those who thus sought to bear witness. The Divine Paradox is true, "He that saveth his life shall lose it: but he that loseth his life for my sake shall save it." We keep our faith by giving it away!

Local Gods

A very familiar sight in the fields of China are the *T'eo Ti Miao*, or shrines of the gods of the earth, to whom the farmer looks for a successful crop. Tsang's little god, however, is not concerned with the fortunes of Li, whose rice fields adjoin his, and both Tsang and Li can starve to death for all that Pao's god cares. A petty conception of deity, you say? Yet how does it differ in essence from the attitude of the Christian who seems to think that God is an American, or at least an Aryan, and not particularly interested in His other children. You don't believe in foreign missions? Which part of the world is "foreign" to the Father of all? "They have their religion and we have ours," you say? Well, "ours"

reveals a God who "so loved the world, that he gave his only begotten Son."

Treaties with China have often contained a "most favored nation" clause, but there is no record of such a clause in the New Covenant our Lord sealed upon His Cross. Rather, we are taught that God has "made of one blood all nations of men," and we have been plainly commanded by Christ to "go into all the world, and preach the gospel to every creature." Here, then, is the basic justification for missionary endeavor—obedience. "Why call ye me, Lord, and do not the things which I say?" Indeed, it is not enough to claim that missions are Christian: rather, Christianity has one mission and that to the whole world.

St. Paul declares, "God will have all men to be saved, and to come unto the knowledge of the truth," and nothing is plainer to the missionary than that Christ is Himself that "Truth which shall set men free." Our Lord sets free those who were in lifetime bondage to fear. Few American Christians have any conception of the hampering character of these fears, which are so pervasive among non-Christian people, even though highly civilized like the Chinese, whose rich cultural inheritance contains much that we of the West might profitably appropriate.

It is almost impossible, for example, for a pregnant woman in China to move into some other house than where the child was conceived. No one can tell what tragic misfortune might befall those who allowed it.

In some Igorot villages in the Philippine Islands, when twins are born, one is believed to be possessed of a devil, and, therefore, the old men, having decided to their satisfaction which one it is, usher the luckless infant out of the world without much ado. Suppose such people are "satisfied with their religion." Are you and I going to be satisfied until we have humbly shared with them our faith in a heavenly Father, whom we ourselves know only because some others in an earlier day took the trouble to tell us?

Unbound Feet—Hearts—Minds

Womanhood—half of the world!—is another sphere where Christ has come to proclaim liberty to captives. Chinese Christian girls were not only the first in the country to have unbound feet, but the first, also, to have minds unbound through education, and the first to secure some measure of freedom in the disposition of their own lives in marriage or in the choice of a career.

Beyond all this, the life of our blessed Lord in the hearts of men serves to set them free from that bondage of spiritual corruption called sin. It may be that the sense of individual sin has faded somewhat, but it is a hopeful sign that our

sense of social guilt has greatly increased, and "our generation is oppressed by sin in the collective life far more than generations that have gone." The Church must seek to deepen this conviction of corporate sin. To that end we need to spread everywhere, in this highly interdependent world, Christ's holiness in our family life, His justice in our economic life, His honesty in our political life and His peace in our international life? What else do we need so desperately? We may well recognize our own failures in all these respects, and yet dare to preach the Gospel in foreign lands because the Church's Mission is simply Christ's Mission to the entire world, for which every member of Christ's Body is allowed and expected to bear his part. Let us not forget that "unto whomsoever much is given, of him shall be much required." Of all peoples, surely this saying refers to us Christians of America.

Some say that the Christian religion is not worth giving to the heathen. If we think so little of it, certainly it is not worth giving to the heathen. Here is doubtless the secret of our missionary feebleness. Our whole attitude will change when Christ is really for us the Saviour of the world. Then nothing can rob us of the determination to share with our brethren in every land the joy of companionship with God and man within the supernatural and world-wide fellowship of the Holy Catholic Church. "Thy Kingdom come!"—*Published by the Forward Movement Commission.*

ACKNOWLEDGEMENTS

We acknowledge gifts and subscriptions to the Hawaiian Church Chronicle which have been received from August 2nd to September 2nd. Where the amount is not mentioned, it is \$1.00.

Mrs. J. Atkins Wight; Dr. M. E. Staley, \$6.00; Col. Curtis P. Iaukea, \$2.00; Mrs. Margaret D. Ross; Mrs. William H. Wilson; Rt. Rev. R. F. Wilner, \$3.00; Mrs. Harry Holt, \$5.00; Dr. Sydney K. Evans, \$5.00; Deaconess Mary Potter.

OUR COVER PICTURE

A Garden Party At The Priory

The picture shows the Minuet danced before the May Queen, who is elected by the student body from among their own number. The girls made their own wreaths, of roses, hibiscus, lillies, oleander and many other kinds of flowers. These happy girls, Americans, are descended from many national ancestries, European, North American, and Asiatic.

MALIHINI SCHOLARSHIP FUND

If you have visited Hawaii for a few hours, a day, a month, or a year, you are what is called here a "malihini" (new-comer or stranger). If you have enjoyed the beauty and sunshine of our islands and are interested in our "Melting Pot" and fascinated by the thousands of children of many races who call Hawaii home, the Woman's Auxiliary calls your attention to the "Malihini Scholarship Fund", the interest on which will provide scholarships at Iolani School for Boys and St. Andrew's Priory for Girls. By a gift to this fund you will be helping to provide a Christian education for some American-born child.

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

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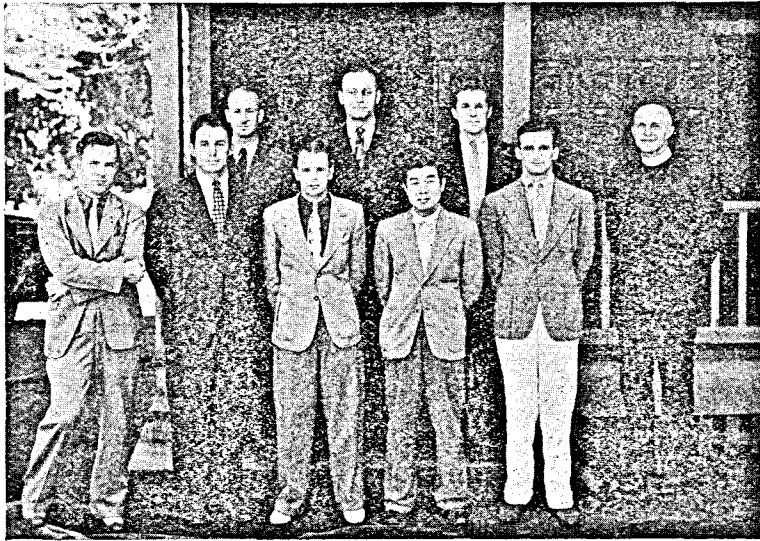
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IOLANI'S COACHING STAFF—SEASON OF 1938-39
UNDER THE LEADERSHIP OF FATHER BRAY

**THE ANNUAL LUAU OF THE
HAWAIIAN CONGREGATION
OF THE CATHEDRAL**

The Iolani Guild and Auxiliary are giving its Luau at the Waialae Golf Club on Saturday, October 7th, at 7 o'clock. Let us all kokua.

It is an interesting fact to remember that Iolani Guild was started in 1863 by our beloved Queen Emma and Mrs. Staley, wife of the first Anglican bishop here. The word 'Iolani' means "reaching toward heaven". Queen Emma was particularly interested in her own people—the Hawaiians—and gave most generously to St. Andrew's Cathedral, which was started by herself and her husband, Kamehameha IV, and later named as a memorial to him, as his Christian name was Andrew.

Mrs. John K. Clarke, president of Iolani Guild, and a well-organized committee are making splendid plans for this annual Luau to raise funds for their part of the work of the Hawaiian Congregation, and to add to their scholarship fund.

The luau is all prepared in true Hawaiian manner. You will eat kalua pig, cooked to perfection in an "imu", laulau, fish, lomi-lomi salmon, poi, sweet potatoes baked in the imu, coconut pudding, and other Hawaiian delicacies prepared by experts.

Please come, and bring your sons and daughters, who will enjoy the short program and dancing afterwards.

**WHY YOU ARE NOT
A RATTLESNAKE**

The only reason you are not a rattlesnake, says Dale Carnegie, is because your father and mother are not rattlesnakes. Unfortunately some rattlesnakes are made, not born. Environment counts more for human beings than heritage.

**WOMEN URGED TO PRAY
FOR PEACE**

Recognizing that the world is facing a crisis of the greatest magnitude and believing that there is no force as potent as the power of prayer, the Honolulu Council of Church Women calls on all Christian women to pray without ceasing at home and in Church that God will kindle in the hearts of all men the true love of peace and guide with His wisdom those who take counsel for the nations of the earth, that His will may be done on earth as it is in Heaven.

MAUD B. THOMPSON, *Chairman*,
HELEN S. HUYLER, *Secretary*,
Honolulu Council of
Church Women.

MILL WORKERS GIVE TO U. T. O.

If half your women worked all day in cotton mills and if the other half worked on the night shift, frequent meetings of the Woman's Auxiliary would seem to be impossible. Miss Margaret Marshall of Trinity House Mission just outside Columbia, S. C., has this problem, as practically all the people of the mission work in the mills. Her answer has been to concentrate on the United Thank Offering. Every woman has an offering box, and while the amounts given are not large, the effort makes them feel united. They unite in two corporate Communion and presentation services each year.

THE BISHOP'S SCHOOL

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LA JOLLA, CALIFORNIA

**TORONTO ST. CLEMENT'S
CELEBRATES**

From St. Clement's Kalendar

Mr. and Mrs. Gordon Stephens are responsible for informing us of a most interesting event in the homeland of Mrs. Stephens by sending a clipping from the Toronto Daily Star dated May 29, 1939 which tells of the Golden Jubilee of our parent parish in Canada, parent in the sense that we have a common founder and a common name. Portions of the article are:

"St. Clement's Anglican church, Jones Ave., today entered its 51st year of service . . . The present rector, Rev. T. W. Barnett, began his work at St. Clement's in 1931. There were three ministers before him.

"In the year the diocese of Toronto was celebrating its jubilee, a little church was built down on Queen St. E in the district then known as Leslieville. The work there was begun by the Rev. John Osborne, who brought the little mission up to the status of a self-supporting parish in six years. After nine years of building up the church he was obliged to seek a less severe climate. He went to Honolulu and founded another Church of St. Clement's . . . There are today 2,000 families, communicants and adherents, associated with St. Clement's church."

The Rector of St. Clement's, Honolulu, sent a note of congratulation to the Rector of St. Clement's, Toronto, in behalf of our congregation.

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IMPORTANT MEETING OF THE CATHEDRAL CHAPTER

Election of Canons and Lay Members

On the first day of September, a special meeting of "The Chapter of the Cathedral of St. Andrew, Honolulu", was held, and the following elections were made:

1. The retiring Dean was elected an honorary Canon of the Cathedral. He has been appointed Acting Dean until the new rector of the parish arrives.

2. The Rev. Edward Monroe Pennell, Jr., was also elected a Canon. The Bishop, to whom the position of Dean automatically returns with the retirement of Dean Ault on August 31st, announced that he would appoint Canon Pennell as assistant to the Bishop, who is now the Dean, with responsibility for such specific Cathedral duties and arrangements as provided in the statutes of the Cathedral of St. Andrew.

3. The Rev. Edward Tanner Brown, D.D., rector of St. Clement's Church, Honolulu, was elected Canon of Religious Education for the diocese.

4. The Rev. Y. Sang Mark, vicar of St. Peter's Church, Honolulu, was also elected a Canon.

5. Three lay members of the Chapter were elected, namely: Mr. Charles D. Lufkin of the Church of the Good Shepherd, Wailuku, Maui; Dr. Thomas A. Jaggard, Church of the Holy Apostles, Hilo, Hawaii, and Mr. Joseph Kamakau, St. Clement's Church, Honolulu. These are in addition to the present laymen in the Chapter, who are Mr. L. Tenney Peck, Mr. Robbins B. Anderson, Mr. Herbert W. M. Mist, and Col. Curtis P. Iaukea.

The Stall of Religious Education

The mention above of this distinct title of a diocesan nature is in line with a plan of development in the diocese which began to be formulated half a dozen years ago. The Bishop's annual report to Convocation for the year 1933, (found in the 1934 Convocation Journal), quoted a letter to the vestries of the Cathedral parish and St. Andrew's Hawaiian Congregation from the Committee on Amalgamation and Cathedral Development:

"The steady growth and development of our work on other Islands demands coordination within the Diocese, and distinct leadership from the Cathedral more than ever. To accomplish this ideal and aim, we approve the Bishop's suggestion that the appointment of other clergy connected with the Cathedral Canons in the future, and the call or appointment of other clergy connected with the Cathedral, shall be made gradually in such a way that the Canons in particular shall be actively connected

with direct work of a Diocesan nature under the Cathedral, directing or leading in such work matters as Religious Education, Worship, Missions, and Benevolences."

The election of Dr. Brown as Canon of Religious Education is the first step toward the accomplishment of this ideal.

JAMES NAKAMURA INTERVIEWED

At the summer conference again this year, I had the standing poster of Hawaii showing the Bishop, and it is cut so a yellow lei hangs on his shoulders. To our great joy, one of the Seabury-Western professors brought Mr. Nakamura, of Hawaii, who is attending the theological school. At an evening session in the great hall he gave an "interview". They had said he was bashful, so I arranged beforehand for him to tell about the schools, churches, and conditions in the Islands. We had the picture of the Bishop on the table between us, and he gave a delightful talk, not appearing reserved or bashful in any way. Members of the conference were charmed. We pray that he may be a real force for "Christ and His Church" in the Islands. He is spending the summer in part with the Rev. Professor Kramer at Faribault. Possibly you might like this information

for a paragraph in the Hawaiian Church Chronicle, a copy of which was shown during the interview.

Extract from letter from Miss Margaret Densmore, Red Wing, Minnesota, Educational Secretary, Province of the Northwest.

150TH ANNIVERSARY OF THE AMERICAN BOOK OF COMMON PRAYER

New York.—Plans for the observance of the 150th anniversary of the adoption of the American Book of Common Prayer are announced by the Presiding Bishop. He designates Sunday, October 15, as the day on which church-wide observance of the anniversary is to take place.

As part of the observance, Bishop Tucker recommends the use of a special short drama, adaptable for use in place of the regular Church service in Church school, or on special occasions. The drama has been written at the request of the Presiding Bishop by the Rev. Phillips E. Osgood, D.D., rector of Emmanuel Church, Boston, and chairman of the commission on Church Drama of the National Council's Department of Christian Education. Special prayers are being prepared by the committee on the anniversary appointed on request of the House of Bishops and will be ready about September 1.

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HERE AND THERE IN THE DIOCESE

Announcement of Two Important Dates

1. Next Meeting of CONVOCATION

The Bishop and the Council of Advice have appointed the next meeting of Convocation, to convene, God willing, on Friday, January 26th, 1940.

2. Every Member Canvass

The Board of Missions has set for the Every Member Canvass throughout this Missionary Diocese the week starting Sunday, October 29th, to and including November 5th, 1939.

Every Member Canvass

Special literature of value is being issued this year in connection with the Every Member Canvass. Every clergyman and Church Army evangelist should have a copy of "To Beg or not to Beg—How to Make the Every Member Canvass Work in your Parish" and "Why the Church?" These may be had for 50 cents each from the publishers, Morehouse-Gorham Co., 14 E. 41st St., New York City. Other literature, (but not the above), such as pledge cards, etc., have been ordered from the Church Missions House, and will be distributed duly from the Bishop's Office.

Our Board of Missions is including in this year's Canvass a diocesan-wide subscription campaign for the Hawaiian Church Chronicle, seeking to gain a thousand paid subscriptions this fall.

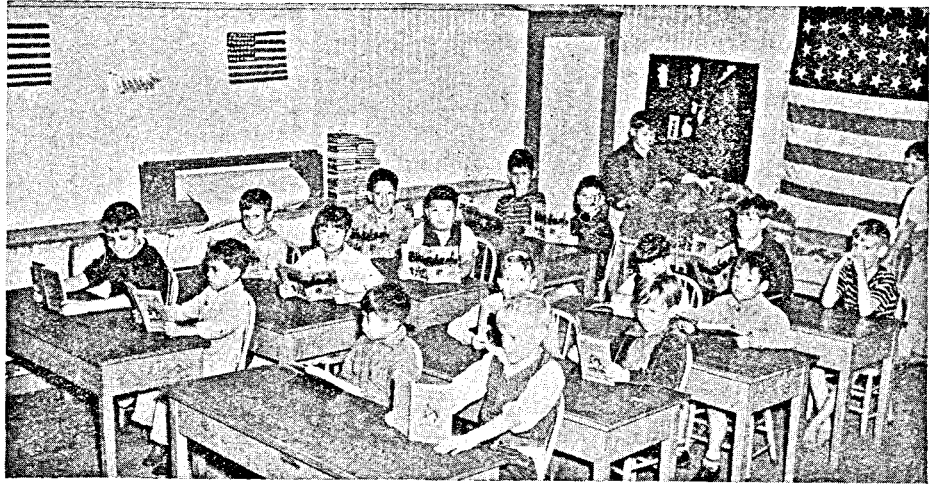
The Opening of the School Term

As we go to press, the schools of the Territory, including our own diocesan boarding and day schools, and the parish Church Schools and Kindergartens, are about to enter the new school year's work. New teachers for Iolani and the Priory have arrived, and we wish all these institutions a truly successful year.

St. Peter's Honors the Memory of Chinese Priests

On August 6th, St. Peter's congregation, Honolulu, held a beautiful service commemorating three pioneer missionary priests of our Church in the Islands. They are the Rev. Shim Yin Chin, the Rev. Kong Yin Tet, and the Rev. Woo Yee Bew.

Mr. Shim was brought over to Hawaii from China to teach the children of Chinese families scattered in farms over the Kula side of Haleakala, Maui. After many years he was ordained, and became the founder of St. John's Mission, Kula. The Rev. Canon Kong, well known on the mainland, was the former vicar of St. Peter's, and Canon of St. Andrew's Cathedral. Mr. Woo was in charge of



SOME SECOND GRADERS OF IOLANI SCHOOL

St. Paul's, Makapala, Hawaii for some years, and then was assistant to the vicar of St. Elizabeth's Chinese Mission, Honolulu.

The memorial service was a choral Eucharist. The Bishop was celebrant, and the Rev. Y. Sang Mark made an appropriate memorial sermon. The widows of these three clergymen were all able to be present. After the service, a reception was held in the parish hall. The occasion was used as a farewell to Mr. Chang Chau and Mr. Richard Shim (son of the Rev. Y. C. Shim, and brother of the Rev. Wai On Shim of St. Elizabeth's), two members of the congregation who were about to sail for the Orient, Mr. Chang to Shanghai and Mr. Shim to Hongkong.

Time to Order Appropriate Christmas Cards

There seems to be a strong movement on the mainland to return to the use of appropriate Christmas cards in keeping with the spirit of Christmas. Recent years have seen the season of the Nativity increasingly commercialized. "Pagan" greeting cards have flooded the market—comics, pictures of animals, nature scenes, and other innocuous illustrations. May we suggest that cards of artistic beauty and appropriate sentiment may be obtained from the office of the Washington Cathedral, or from the Morehouse-Gorham Co., 14 E. 41st St., New York City, who are the agents of Mowbray of London and Oxford.

Faith and Practice

The new book by the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire, is well

named: *Faith and Practice*. Its 320 pages include a remarkable amount of instruction in the Christian faith plus stimulating comment on practice, all in Bishop Wilson's lucid and winsome style. (Morehouse-Gorham, New York. \$2.50.)

Canon Pennell To Arrive September 20th

The latest word from the new rector of the Cathedral parish tells of his expected arrival with his daughter Cynthia and his son Edward Jr. on September 20th on the steamer Lurline.

MAKING YOUR WILL

This booklet gives valuable hints on making your will.

It explains in a convenient, practical way the various matters concerning property distribution which experience tells us are often little understood. It outlines three basic will plans with sufficient space for notations and comment.

It explains "Dower and Curtesy" rights, gives a schedule of administrative fees and presents the various factors involved in the selection of Executor, Trustee and Guardian.

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Repairs on the Roof and Walls of St. Luke's Korean Mission, Honolulu

The urgency of work on St. Luke's was told in the last number of the Hawaiian Church Chronicle. It has been found necessary to start the work already. The total sum needed for repairs and painting was stated at \$300. The contract calls for that amount.

Not a dollar has been received in response to the appeal. The repairs are unavoidable—the work is being done—and the Bishop hopes that the \$300 needed will soon be given.

Departure of Chaplain Luther D. Miller

Having completed two full years of active and valuable work at Schofield Barracks, Chaplain Luther D. Miller, recently promoted to the rank of Lieutenant Colonel, will be transferred at the end of September to a mainland post. His work is outstanding, both at Schofield, which is the largest army post under the American flag, and also in Honolulu, where he has frequently assisted in services at the Cathedral, and has also preached at St. Clement's. We shall miss Chaplain Miller greatly, and we wish him every success at his new post.

Death of Dr. Trotter, Territorial Public Health Commissioner

On August 7th, Dr. Frederick E. Trotter, who for many years has directed the public health of the Islands, died after a short illness. Dr. Trotter was one of the Board of Managers of the Shingle Memorial Hospital for six years from its beginning in 1931. His advice during the formative stages of the Hospital organization, and his cooperation as a Territorial official with the Hospital, which is proving to be the medical center for Molokai, were of great value. We, as well as many other institutions and health agencies of the Territory, express our appreciation of his help and our sympathy with his family at this time.

150th Anniversary of the Arrival Of the Chinese in Hawaii

September 8th and 9th are the days appointed for the public celebration marking the sesquicentennial of the coming of the Chinese to Hawaii in 1789. The event will honor the Chinese pioneers who contributed a large share to the later growth of Hawaii, and will review the contributions of citizens of Chinese ancestry. A brief statement of the part which Chinese played in the early days of Hawaiian history is printed on the official cachet of the Chinese Stamp Club of Hawaii, in association with the Advertiser Stamp Club.

Kauai—Chinese introduced the cultivation of rice into these Islands.

Oahu—A Chinese started the movement to establish the University of Hawaii.

Maui—Chinese operated the first large scale pineapple plantations.

Lanai—Chinese set up the first sugar mill on Lanai in 1802.

Hawaii—Chinese pioneered the development of the coffee industry.

Pineapple Production Has Record Output

The Hawaiian Pineapple Company has made the remarkable statement that they produced four million cans of pineapple in one 20-hour day. Most of the summer about 30,000 workers have been employed, among whom were some thousands of college and high school students who spent a profitable vacation from their studies, in this seasonal occupation. At the peak of the season, there were no less than 40,000 persons employed. If that one day's production of canned pineapple were stretched on end, it would extend from Honolulu to Hilo—and halfway back—well over 300 miles.

"IN LOVING MEMORY OF"

For those to whom it is given to treasure the memories of past years there clusters around the newly published "LIST OF MEMORIALS IN ST. ANDREW'S CATHEDRAL," Honolulu, created for the diocese by Marie R. von Holt, a host of beloved memories of those who in years gone by fought the good fight of faith and won victories. Those to whom the names bring nothing of personal fellowship, the very recital reveals a series of Christian soldiers, faithful, true and bold who made possible the heritage now enjoyed in the beautiful Cathedral building of our Lord and Master.

This booklet has just been published and the author presents it as her contribution "To Commemorate the Seventy-Fifth Anniversary of the arrival of the Rt. Rev. Bishop T. N. Staley, First Bishop of Honolulu, and the Founding of Our Church in the Sandwich or Hawaiian Islands in 1862." It is a real contribution and we are grateful to Miss von Holt. Most of us did a lot of talking about the anniversary—she got to work and produced a lasting gift.

Seventy-five years pass in review as one reads and studies the descriptions of the memorials which adorn the Cathedral. Strangely enough there are just about seventy-five on the list. We seem to see the Christian gentleman in whose memory the building was dedicated, the "most pious king of the Hawaiian Islands Kamehameha the Fourth," and the long line of devoted Hawaiian Churchmen whose faithfulness and work made possible not only the structure and many furnishings but the vitality of the congregation. Then there follows, and one is impressed by the number, the story of how the Navy personnel of both the British Empire and the United States shared their Christian devotion to the Church. From the beginning and through the years are the names of British and American Caucasian Christians, faithful warriors for whom has come rest. This "List of Memorials" is truly international in its scope.

Copies of this booklet of 21 pages are offered for sale at 25c a copy, a price far below the cost of production, and may be had from the author, from the library in St. Clement's Parish House or from the Dean's office at St. Andrew's Cathedral.

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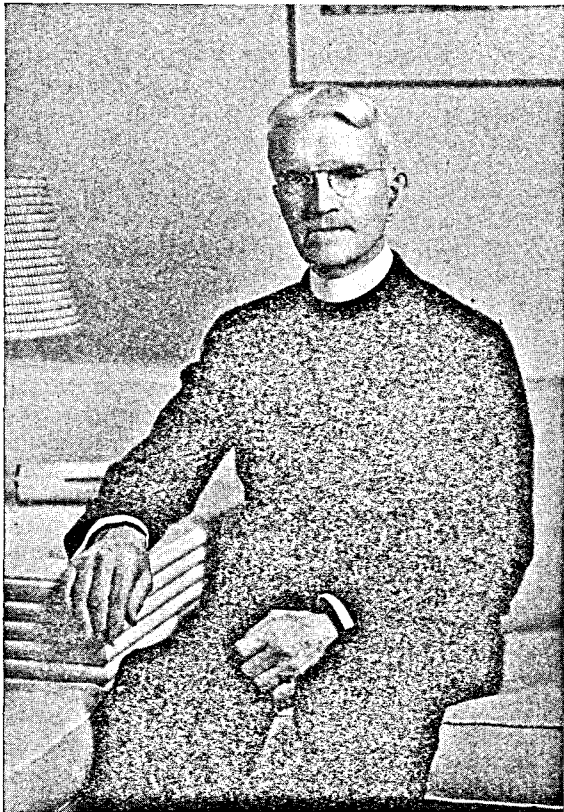
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DR. CHARLES HERBERT YOUNG

It would be less than gracious not to acknowledge again the presence in our midst of Dr. and Mrs. Charles Herbert Young, who have spent a year in voluntary service in this mission. They sailed from Honolulu on August 18, to return to Davenport, Iowa, where Dr. Young is Chaplain of St. Katherine's School. Dr. Young's coming made possible a well-earned furlough for the Headmaster of Iolani School, and enabled another priest to leave, under doctor's orders, with duties supplied at Hilo for part of the time of enforced absence. Dr. Young's skill and experience in school administration won the respect and confidence as well as the

affection of teachers and pupils alike. He did not stop with duties solely on the school campus, but assisted in ministering at altar and in pulpit to missions far and near, when called upon. Perhaps St. John's-by-the-Sea at Kahaluu owes, in this respect, as deep a debt of gratitude as any congregation, although it is only one of half-a-dozen churches which have been blessed by his presence and ministrations. We thank Dr. and Mrs. Young for their coming, and for their cheerful and eager participation in our work. They have saved situations for us more than once. We are grateful, and pray for rich blessings upon them.

Japanese, mostly of American birth, want to share in Scouting. Their school teachers at present are largely imported Buddhist priests, who are aliens, brought up in a totally different environment and atmosphere from that which prevails in the Islands. Of course a Buddhist priest or lay-teacher, if he is an alien, cannot be a troop leader. The younger generation here, in attitude toward athletics has abandoned the Buddhist philosophy, which undervalues the physical side of human nature; and in attitude toward womanhood has departed fundamentally from basic principles of Buddhism.

That philosophy is at heart unhelpful; indeed, it is considered pessimistic. That it has changed its attitude and practices in our country is a direct result of contact with religion that is hopeful and with normal social practices. In fact Buddhism in Hawaii has departed so far from the original teaching as found for instance in Burmah, that it is looked upon askance as not being true Buddhism at all. Such adaptation is all to the good. I feel that, with loyalty to Scout ideals assured, and with alien influences guarded in such way as to prevent religious, racial, and political influences being introduced into our organization, we may go ahead without hesitation."

Very sincerely yours,
S. Harrington Littell,
Bishop of Honolulu.

RAINFALL, 601 INCHES

KEKAHA, Kauai, Aug. 7.—Rainfall on Mount Waialeale for the past 12 months totaled 601 inches, an average of more than an inch and a half a day, it was reported today by George Hiroshima, geological survey representative. This is a new high record for Waialeale, one of the world's wettest spots.

PROPOSED BUDDHIST SCOUT TROOPS

A letter from the Bishop—who is a member of the Honolulu Council of Boy Scouts—under date of August 22, 1939, to Mr. Frederick B. Forbes, Executive Secretary of the Council, deals with a significant development.

"I was much interested in our conversation regarding the approach by Buddhist authorities to the Scout Movement, indicating a desire on their part to assist in organizing troops. You asked my opinion, and I want to say clearly that I am entirely in favor of encouraging troops in Buddhist schools or elsewhere, with absolutely clear provisos:

first, that the boys in such troops say and keep the Scout Oath unreservedly; and

secondly, that each and every troop be under your direction absolutely, as all other troops are.

There can be no such thing as a Buddhist bloc within the Scout Movement.

It is a fine thing that these younger

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NEWS ITEMS OF THE CHURCH

MONTANA—Dean Henry Daniels was consecrated Bishop Coadjutor of Montana by Bishop Fox in St. Peter's Pro-Cathedral at Helena, Montana on July 27th, the only man in the active ministry in Montana to be made Bishop of that Missionary field. Bishop Fox, who made scores of friends in Honolulu when he visited here two years ago, will retire from his office in November.

* * * *

HOLLAND—The World Conference of Christian Youth was held last month at Amsterdam, Holland. On the ship going over the 55 Episcopalian delegates apparently had a grand time for themselves not only holding daily services, and classes on the questions to come before the Conference, but also being the life of the party on shipboard. The reports sounded Episcopalian—brains, worship and fun. There were 1350 official delegates, most of them under 26 years of age, from 71 countries.

* * * *

ENGLAND—In England the veteran Bishop of London, the Rt. Rev. Winnington Ingram, has retired at the age of 81, after 38 years in charge of that huge diocese. Many speakers described him aptly, yet it remained for the representative of the women of the diocese to call him, "the Peter Pan of the episcopal bench." His own concluding words reveal the radiant personality which has been the guiding spirit for so many years, "I am much too kind-hearted to be a good bishop. A bishop should be made of sterner stuff. But in spite of all my infirmities, I think I have proved, to my own satisfaction and, I hope, to yours, that love never fails." Dr. Winnington Ingram is succeeded by Dr. Geoffrey Francis Fisher, Bishop of Chester for the last seven years.

* * * *

KENTUCKY—Here are some warning words from Bishop Abbot of Lexington on sidestepping personal responsibility, "We substitute for our personal responsibility a general interest in social reform which, in our estimation, will undoubtedly rearrange the world so that all will be benefitted."

—*—

A MODERN RAMPART

The Great Wall of China has been famous for centuries. Now comes news of a modern wall at the other end of Asia. The Jews of Palestine are reported to have built a barbed wire fence, ten feet high and two to six yards wide from the Mediterranean Sea to the Sea of Galilee, sixty-five miles away, at a cost of \$500,000. It is strung on metal posts

set in concrete. Six hundred tons of wire were used. This wire was originally bought by Italy for the Ethiopian War but was not delivered.

Recently many things have been done that have seemed more in keeping with the Middle Ages than with the present. Who would have thought that a modern country would have attempted what the ancient Chinese did, or what cities of long ago did for their protection?

"Not Strong Enough To Protect People"

The wall seems to be needed and useful, but the question arises, will it be strong enough for lasting protection? The Great Wall of China has finally failed to protect the Chinese. Bismarck's wall of steel after fifty years fell in 1918. The English and French safeguards, built up after the World War, have not been strong enough to make Europe safe. One of the strongest arguments against war is that it is not strong enough to protect people. Opinion differs about Prime Minister Chamberlain's foreign policy but there can be little doubt that he was right when he said: "The troubles of today cannot be cured by arms and armaments."

The only wall that can bring lasting peace and security is the Christian wall which does not exclude any because of race, nationality, or country, but which includes all men of good will. Therefore the lasting peace and safety for mankind depends upon the missionary work of the Church. No other wall is strong enough to protect humanity from inhumanity.—*The Southern Churchman.*

—*—

FROM BUDDHA TO CHRIST

From "Korean Echoes"

He had known Buddhism from his boyhood, had learned his alphabet in a monastery school, had spent long years in patient pursuit of the Buddhist goal. Then he found Christ, was captivated by Him, and carried over into his new Faith the fervor and devotion he had shown in his old. He knew both faiths intimately, and I was curious to know how he rated them.

"Mr. Kim", I asked, "What in your experience is the difference between Buddhism and the Christian religion?" He looked at me wistfully, hesitated a little and then gave me an answer which showed me that he had often pondered the question. "Korea owes much to Buddhism" he began. "Many a Korean

has found solace and inspiration through the way of Buddha. But the way of Christ is better and I, personally, owe more to him. All that Buddha offered me I found in greater measure in Christ, and the Life that Christ offered was immeasurably richer and fuller than the precepts of Buddha."

Here was a good start, which I followed up by asking wherein the difference lay. For answer he drew the veil from his own life story. He led me through the years of monastic life, the mastery of Buddhist classics, the temple services, the search for peace, repeated wanderings, fastings, vigils, all leaving "an aching void." He laid bare his first meetings with Christians; his utter contempt for Christ and the Christian church, yielding to a profound contentment in Christ and the Christian fellowship. He related his spiritual progress as school teacher, colporteur, evangelist, to Christian elder, and the joy this Christian service had brought him.

Then, after a pause, he reviewed his double experience of the two religions with a series of contrasts which may be summarized as follows:

"Buddha is a lover of solitude and I sought him in the mountain recesses; Christ is a lover of men and he sought us in the thoroughfares of life.

Buddha sits in imperturbable calm as the race of men goes by; Christ agonizes on the cross that he might open the door of new life to them.

Buddha offered me release from life and all its ills; Christ offers me more abundant life despite life's ills.

Buddha called me to meditation and prayer; Christ calls me to the same, and also to service of God and of my fellow men."

Mr. Kim's face lit up as he concluded: "I'm not sorry that I changed to Christ. In very truth He opened the door of new life to me. In His service I have found peace and joy." How well he has served Him, how faithfully he has commended Him, let a score of Christian Congregations in Korea testify which revere Mr. Kim's name, and regard him as their founder.



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"ORCHIDS FOR DEAN AULT"

This is the title of an editorial from the Honolulu Advertiser of September 4th. We hasten to include it at the last moment in this month's issue of the Hawaiian Church Chronicle, as it expresses so clearly the attitude of widespread respect in which the Dean is held by all sorts and conditions of men, and the general appreciation of his quiet service to sick and well, with no thought of seeking the limelight. We heartily endorse this editorial opinion and are glad to reprint the article.

"Orchids For Dean Ault"

Dean William Ault of St. Andrew's Cathedral is retiring this month from active work in the Church.

The Dean is one of the best known and best loved men in the Territory although he has never sought the limelight. He has been faithful to his duties at St. Andrew's for, we forget how many years, first as curate, then Canon, and lastly as Dean and head of the Cathedral. He has carried on uncomplainingly against many obstacles—a clergyman's lot is not always the most enviable.

His health has given way under the strain of such heavy responsibilities and hard work as the man in the street knows nothing of.

One of the places the Dean can always be found, rain or shine, at all hours when called, and at regular daily hours, is in and out of the rooms and wards of the hospitals, particularly Queen's. Countless numbers of sick and dying—young, bewildered mothers, lonely old men and women, little children—of all races, has he cheered with his exuberant personality and his radiant, hearty smile of friendship, his sincere hand clasp. In fact his deep sincerity is his great outstanding characteristic, and has always been. One cannot know him and not feel this strongly.

No more will his familiar figure be seen on Sunday morning striding in his vigorous manner about the grounds and corridors of the old Cathedral buildings. St. Andrew's will never seem quite the same without his beloved, deeply resonant voice ringing from the pulpit, carrying some forceful message of deep conviction, full of help and cheer, to his congregation.

FIFTIETH BIRTHDAY

On October 3rd the United Thank Offering will celebrate its 50th birthday and to commemorate the occasion the Woman's Auxiliary will hold a corporate Communion in the Cathedral, the hour to be announced later. October is the month when the semi-annual offering is taken up in all our Branches. When we think back these fifty years and visualize

the women who started the outpouring of this visual emblem of thankful hearts we realize the changes that have taken place in the status and lives of women and how much more we have to be thankful for than our grandmothers. Then as now the spirit of our offering is summed up in this little poem by Grace Crowell:

She thanks Thee best who serves Thee best:

Who meets each glowing day
With glowing heart and lifted face,
To toil and rest and pray.

She thanks Thee best who loves Thee best:
And loving, loves each one
Who passes down the old highroad
From sun to setting sun.

She thanks Thee best who trusts Thee best:

Whose faith shines through the dark,
A helpful, happy, hopeful thing
For way-tired hearts to mark.

She thanks Thee best who worships best:
Who prays where none may see
Who humbly waits to hear The voice
Who has no God but Thee.

A CORRECTION AS TO NAMES

The Rev. Charles William Nelson, writing from New York City to the Associate Editor, is disturbed and the Associate Editor is chagrined over the fact that the story of Fr. Nelson's marriage as recorded in the July issue gave the impression that he had married some other young lady and with an entirely different maid of honor. Such a statement would be disturbing to a bridegroom who had left a couple of weeks after the marriage especially as it appeared in the (usually) reliable pages of the Hawaiian Church Chronicle.

We hasten to record his own words of clarification, written in cheerful vein, "I insist upon chronicling the true fact that my wife's name was and still is Alice Muriel Nelson and that the maid of honor's name was and still is Miss Exxa Bennett."

Fr. Nelson is happy in serving on the staff of St. Luke's Chapel of Trinity Parish, New York, a work with which he was associated during Seminary days some years ago and which will be his home during the year of study to follow.

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He tells us of his journey to New Hampshire for the burial of his mother's ashes at her old home in Whitefield, and of his visit in St. Louis with his mother's brother, barely a week before he received the news of the death of this uncle.


HENRY FORD AT THE FAIR

Visiting the New York World's Fair recently, Henry Ford surveyed the exhibits remarking that they could scarcely fail to be an inspiration to young America, and then blurted out:

"Look at the nations represented here. These exhibits, and not their wars, show their real character. They have sent here the things they are really proud of, the things they want to be judged by. They haven't sent their bombs and poison gas and samples of their concentration camps—they're not really proud of those things; they wouldn't want to exhibit them."

WARNS OF POLITICALLY CONTROLLED EDUCATION

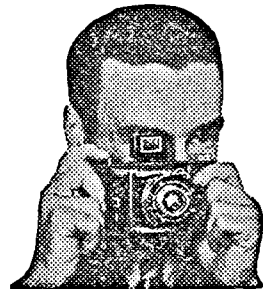
D. J. Cowling, Carleton College president, warned of the dangers of politically controlled education in an address to the Laymen's League of Duluth. The private school and church college, he declared, are guarantors of freedom of thought and teaching. It is essential to our American system, he contended, that we continue and increase our support of religious and educational institutions by voluntary and charitable contributions, for the alternative to voluntary support is tax-support, which would render our cultural foundations exposed to the evils of political control and partisan propaganda.



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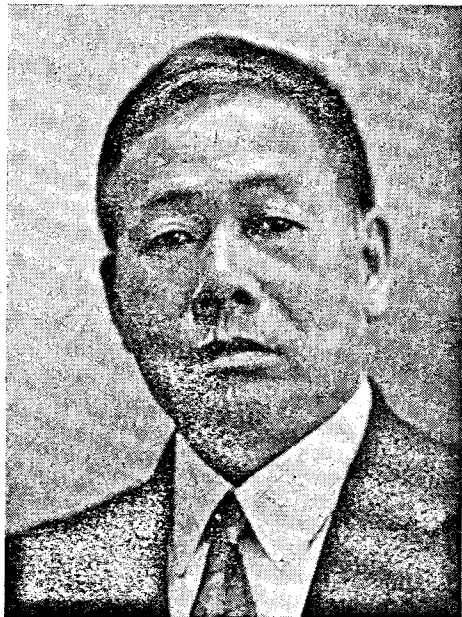


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In Memoriam



WONG SING LOY

One of our oldest and most faithful Christians, Mr. Wong Sing Loy, died after a short illness on August 14th. Mr. Wong was for many years warden of St. Elizabeth's Mission, Honolulu, as well as lay reader. Although he spoke very little English, he was most zealous and useful in work among the older generation of Chinese, and never missed a service at St. Elizabeth's until his health began to fail.

Mr. Wong, who was 72 years of age, was born in China, and came to Hawaii at the age of 17, making his home in Honolulu for the entire 55 years. For a quarter of a century he was a faithful employee of the Bishop National Bank, retiring from active work eight years ago. He was long a leader in the Chinese community, one of his interests being the Chinese Y. M. C. A. of Honolulu.

Mr. Wong is survived by his wife, two daughters, four sons, fifteen grand-children, and two great-grandchildren. The funeral service at St. Elizabeth's on August 20th was conducted by the vicar, the Rev. Wai On Shim. The Bishop was in the chancel, and gave the benediction. We give thanks for the sturdy and devoted Christian life of this man who, from humble and restricted beginnings, reached a high position of service and honor in Church and community.

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STATEMENT OF THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCATION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS—MARCH 1939

| | 1939 Assessment | Received from | | Total Receipts | Balance Payable | Convocation Assessment | Amount Received | Episcopate Endowment | |
|----------------------------------|-------------------|-----------------------|------------------|-------------------|-------------------|------------------------|-----------------|----------------------|--|
| | | Parishes and Missions | Auxiliaries | | | | | | |
| OAHU | | | | | | | | | |
| St. Andrew's Cath. Parish..... | \$2,200.00 | \$1,170.88 | \$..... | \$1,170.88 | \$1,029.12 | \$350.00 | \$..... | \$..... | |
| St. Andrew's Haw'n Cong..... | 500.00 | 130.00 | ..... | 130.00 | 370.00 | 53.00 | ..... | 4.00 | |
| St. Peter's Church..... | 610.00 | 300.00 | ..... | 300.00 | 310.00 | 30.00 | ..... | 9.00 | |
| St. Clement's Parish..... | 765.00 | 257.50 | ..... | 257.50 | 507.50 | 53.00 | 26.50 | 27.00 | |
| St. Elizabeth's Mission..... | 330.00 | 195.94 | ..... | 195.94 | 134.06 | 30.00 | ..... | 5.27 | |
| St. Luke's Mission..... | 140.00 | 121.25 | 1.00 | 122.25 | 17.75 | 12.00 | ..... | 1.00 | |
| Holy Trinity Mission..... | 175.00 | 87.95 | ..... | 87.95 | 87.05 | 15.00 | ..... | ..... |  |
| Epiphany Mission..... | 200.00 | 65.85 | ..... | 65.85 | 134.15 | 18.00 | ..... | 5.08 | |
| Good Samaritan Mission..... | 75.00 | 70.39 | 1.00 | 71.39 | 3.61 | 3.00 | 3.00 | ..... |  |
| St. Mark's Mission..... | 195.00 | 154.00 | ..... | 154.00 | 41.00 | 12.00 | ..... | ..... |  |
| St. Mary's Mission..... | 95.00 | 97.82 | ..... | 97.82 | ..... | 12.00 | 12.00 | 4.05 | |
| St. Alban's Chapel (Iolani).... | 275.00 | 290.00 | ..... | 290.00 | ..... | 15.00 | ..... | ..... |  |
| St. John's-by the Sea..... | 60.00 | 49.00 | ..... | 49.00 | 11.00 | 3.00 | ..... | 4.23 | |
| St. Stephen's in the Fields..... | 40.00 | 49.08 | 1.00 | 50.08 | ..... | 3.00 | ..... | ..... |  |
| Moanalua Sunday School..... | 12.00 | 13.18 | ..... | 13.18 | ..... | 3.00 | 3.00 | 3.00 | |
| Schofield Epis. Ch. Activ..... | ..... | ..... | 15.00 | 15.00 | ..... | 2.00 | ..... | 7.00 | |
| St. Andrew's Priory..... | 240.00 | 280.00 | ..... | 280.00 | ..... | 10.00 | 10.00 | ..... |  |
| Cathedral English School..... | 60.00 | 46.33 | ..... | 46.33 | 13.67 | 2.00 | ..... | ..... |  |
| Young People's Fellowship.... | 30.00 | ..... | ..... | ..... | 30.00 | 2.00 | ..... | ..... |  |
| Order of Good Samaritan..... | 60.00 | 39.36 | ..... | 39.36 | 20.64 | 3.00 | ..... | ..... |  |
| MAUI | | | | | | | | | |
| Good Shepherd, Wailuku..... | 470.00 | 37.13 | 25.00 | 62.13 | 407.87 | 30.00 | ..... | 15.20 | |
| Holy Innocents', Lahaina..... | 200.00 | 110.00 | ..... | 110.00 | 90.00 | 18.00 | ..... | 11.85 | |
| St. John's, Kula..... | 45.00 | 48.00 | ..... | 48.00 | ..... | 7.00 | 7.00 | 6.36 | |
| HAWAII | | | | | | | | | |
| Holy Apostles', Hilo..... | 300.00 | 19.66 | 25.00 | 44.66 | 255.34 | 23.00 | ..... | ..... |  |
| St. Augustine's, Kohala..... | ..... | 76.50 | 26.00 | 102.50 | ..... | 12.00 | 12.00 | ..... |  |
| St. Augustine's (Korean).... | ..... | 9.00 | ..... | 9.00 | ..... | 6.00 | 6.00 | 1.50 | |
| St. Paul's, Makapala..... | 500.00 | 56.71 | ..... | 56.71 | 103.34 | 6.00 | ..... | ..... |  |
| St. James', Kamuela..... | ..... | 38.45 | ..... | 38.45 | ..... | 6.00 | 6.00 | 2.00 | |
| St. Columba's, Paauilo..... | ..... | 105.00 | ..... | 105.00 | ..... | 12.00 | 12.00 | ..... |  |
| St. James', Papaaloa..... | ..... | 75.00 | 10.00 | 85.00 | ..... | 12.00 | 12.00 | 10.00 | |
| Christ Church, Kona..... | 260.00 | 73.11 | 75.00 | 148.11 | 111.89 | 30.00 | ..... | ..... |  |
| KAUAI | | | | | | | | | |
| All Saints', Kapaa..... | 500.00 | 65.00 | 20.00 | 85.00 | 415.00 | 25.00 | 25.00 | ..... |  |
| West Kauai Mission..... | 85.00 | ..... | ..... | ..... | 85.00 | 6.00 | ..... | ..... |  |
| Emmanuel Mission, Eleele.... | 100.00 | 30.00 | ..... | 30.00 | 70.00 | 6.00 | 6.00 | ..... |  |
| MOLOKAI | | | | | | | | | |
| St. Paul's, Mauna Loa..... | ..... | ..... | ..... | ..... | ..... | 3.00 | ..... | ..... |  |
| Holy Cross, Hoolehua..... | 25.00 | ..... | ..... | ..... | 25.00 | 3.00 | ..... | ..... |  |
| TOTALS..... | \$7,547.00 | \$4,162.09 | \$ 199.00 | \$4,361.09 | \$4,272.99 | \$836.00 | \$140.50 | \$119.54 | |

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