

Hawaiian Church Chronicle

"For Christ and His Church"

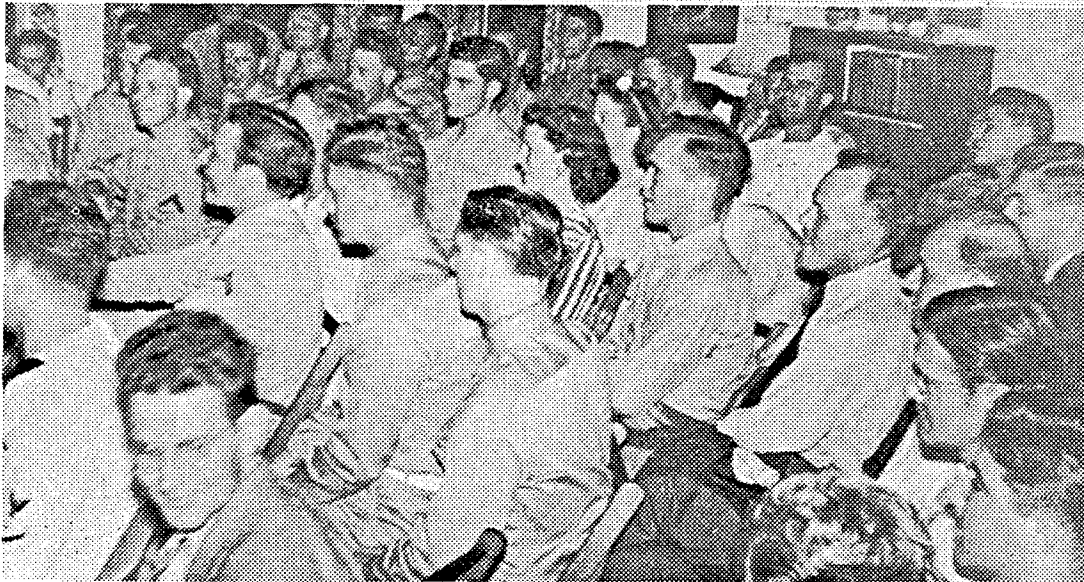
THE RT. REV. S. HARRINGTON LITTELL, D.D., S.T.D., *Editor*

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VOL. XXXI.

HONOLULU, HAWAII, OCTOBER, 1941

No. 7



HOSPITALITY TO ENLISTED MEN IN HONOLULU

—Courtesy of the Honolulu Advertiser.

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders and other business communications should be addressed to T. J. Hollander, 222-B Queen Emma Square, Honolulu. News items or other matter may be sent to the Rt. Rev. S. Harrington Littell, S.T.D., Queen Emma Square, Honolulu.

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CALENDAR

October 5—17th Sunday after Trinity
October 12—18th Sunday after Trinity
October 18—S. Luke
October 19—19th Sunday after Trinity
October 26—20th Sunday after Trinity
October 28—SS. Simon and Jude
November 1—All Saints' Day
November 2—21st Sunday after Trinity
November 9—22nd Sunday after Trinity

F. D. R. ATTACKS DEFENSE WORK RACE PREJUDICE

Notifies Government Departments to Stop Discriminatory Acts

Hyde Park, N. Y., Sept. 6—President Roosevelt tonight wrote Mark Etheridge and thereby notified all government departments to cease immediately any racial discrimination, particularly toward Negroes in federal civil service.

Etheridge is chairman of the fair employment practice committee which was established in the Office of Production Management to investigate complaints concerning any racial discrimination in defense industries or in the government.

The President's letter instructed heads of all government departments that it was "imperative that we deal with this problem speedily and effectively . . . to put this policy of non-discrimination in federal employment into effect."

The new order also will require all contracting agents of the government to include in all defense contracts a provision obligating the contractor not to discriminate against a worker because of race, creed, color or national origin.—*Honolulu Advertiser.*

DIOCESAN WOMAN'S AUXILIARY

"The essence of all peace must be the Christian Doctrine"—*Fortune Magazine Books for Lenten and Mission Study*—

Never has there been a time when we, the women of the Church, needed more to realize our personal place in the peace of the world, and to understand our personal responsibility to the democratic way of life. The two books selected for nationwide study face this situation.

The first book on the subject of Christian and world order is A CHRISTIAN IMPERATIVE by Roswell P. Barnes. Mr. Barnes makes it clear that the only international unity left in the world today is the Christian brotherhood which has grown out of missionary enterprise. The second book, ROOTS OF DEMOCRACY IN AMERICA, by Arthur E. Holt, shows from historical evidence how the Church must be the conscience of the nation in the new crusade for democracy. If democracy is to survive, writes Dr. Holt, it must be made consonant with the Christian concept of life.

Every branch of our Woman's Auxiliary should consider using one of these books during the year. Copies, at sixty cents each, may be ordered through the Educational Secretary, Mrs. Donald Roberts, St. Andrew's Priory, Honolulu. Program material for the meetings of the Woman's Auxiliary may also be obtained from the Educational Secretary. Deaconess Swinburne, the diocesan president, as well as the Educational Secretary, would be happy to assist in the plans of any branch of our Auxiliary.

MAN-MAKING

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

—Edwin Markham.

OF GREATNESS

He is not great, who is not greatly good.—*Shakespeare.*

Distinction is the consequence, never the object, of a great mind.—*Washington Allston.*

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Nothing can be truly great which is not right.—*Johnson.*

If any man seek for greatness, let him forget greatness and ask for truth, and he shall have both.—*Horace Mann.*

A really great man is known by three signs—generosity in the design, humanity in the execution, moderation in success.—*Bismark.*

There never was any heart truly great and gracious, that was not also tender and compassionate.—*South.*

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.—*Phillips Brooks.*

A solemn and religious regard to spiritual and eternal things is an indispensable element of all true greatness.—*Daniel Webster.*

No saint, no hero, no discoverer, no prophet, no leader ever did his work cheaply and easily, comfortably and painlessly, and no people was ever great which did not pass through the valley of the shadow of death on its way to greatness.—*Walter Lippman.*

OUR COVER PICTURE

We see three glimpses of enlisted men, in the Army and Navy services in Honolulu enjoying themselves at a party. Since January, there has been a combined lecture and social gathering at the Bishop's House, every Monday night.

Misprint in our Hymn 42, as given in a denominational hymnal: "Land my safe on Canaan's shore." You can't take it with you, brother!—*The Living Church.*

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXXI.

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"God and Our Times"

From "The Living Church"

We have previously called attention to the splendid spiritual leadership being given in these war days by the Church leaders of the British Isles. Notable high-points in this leadership were the joint declaration of the Archbishops of Canterbury and York and the heads of the Roman Catholic and Free Churches last winter, and the far-reaching findings of the Malvern Conference. [Printed in full in the April 1941 issue of the Hawaiian Church Chronicle.—Ed.]

Now there comes from Britain another document of great significance, issued by the episcopate of the Anglican communion in the United Kingdom. Recently the Archbishops of Canterbury, York, and Wales, the Primus of the Scottish Episcopal Church, and almost all of the diocesan bishops of England, Wales, and Scotland met at Oxford to confer together in a sort of "little Lambeth conference." For the most part their discussions were for their own guidance upon aspects of the Church's work and witness. But, conscious at every moment of the tremendous spiritual issues involved in the present conflict, the archbishops and bishops addressed to their fellow countrymen a stirring message which they entitled "God and Our Times." So significant is this message and so applicable to America as well as to Great Britain that we gladly devote this space to the publication of the full text of the message, commending it to Churchmen in this country and Americans generally.

The message is as follows:

1. A Manifestation of Evil

There have been many occasions in history when the direction to be taken by civilization, forward or backward, has depended upon the issue of a war. We believe that the present crisis in human history exceeds in magnitude and in spiritual import any that has preceded it. In magnitude, because Nazi Germany intends, if she can, to impose her will and her creed, not only upon a whole continent, but also upon the whole world. In spiritual import, because, as we believe, the Nazi creed is in its principles and in its practice almost wholly evil. The fierce light of the conflict reveals that evil is, as the Christian Faith has always declared it to be, a positive, active, demonic agency among men. There is evil enough in every nation and in our own. But against this attempt of evil to possess the world everything that is true and good in our people revolts.

2. The Supremacy of God

The intensity of our revolt against the spiritual evil embodied in the Nazi system is at the same time, consciously or unconsciously, an affirmation of belief in God. For this thing is evil, not because it is strong nor because it threatens us, but because it affronts those eternal laws of goodness which are implanted in man by God. A German victory would not make those evil things to be good things. "None is good save one, even God." What God ordains is eternally good, and no evil can defeat Him. History is always and at all points subject to Him. He is Creator, and man is creature. Where His laws are disobeyed disaster must follow. In resisting the menace of Nazi evil we bear witness to the truth of His laws.

The conflict and all the sufferings which it entails are a terrible burden upon mankind. Yet nothing appears in it which is not already made evident in the crucifixion of the Son of God. In that supreme act of the divine suffering, sacrifice, and redemption, is set forth the depth of God's love and the assurance of its supremacy. No man can bear the Cross of Christ. But because He bore it, all can bear their cross in faith and hope.

We summon all our fellow-countrymen to reaffirm with us the faith that God is good, that God reigns, and that if He calls us to pursue the victory of good through suffering and sacrifice beyond what we have yet endured, He calls us to follow a road which the Son of God Himself has trodden, and offers Himself to be our companion on that road.

3. Our Duty and Service

It is, then, our duty to defend to the utmost the moral law of God among men. Whatever our unworthiness as instruments of that law, failure to do so would but fearfully increase it. In no one of us must there be any holding back, any slackening of effort, any flinching.

Already we are learning spiritual lessons to which in peacetime we were deaf—that the real value of things is not shown by the comfort or by the pain which they

OUR ENVELOPE MESSAGE

The Rev. Kenneth D. Perkins sends us this from the Parish Gazette of the Cathedral on Thursday Island, in the diocese of Carpentaria, Queensland, Australia:

"Which type are you?"

There are three types of Christians who respond to the call of service:

1. Rowboat Christians—have to be pushed wherever they go.
2. Sailboat Christians—always go with the wind.
3. Steamboat Christians—make up their minds where they ought to go, and go there regardless of wind and weather.

To these types we are tempted to add a fourth—namely, Motor launch Christians, who go when the spirit moves them. These people, spiritually speaking only of course, seem to be almost always out of petrol."

may bring, that devotion to a high cause is the secret of a true community life, that the greatest thing about a man is the spirit which is in him. No words can adequately appraise the splendor of comradeship, courage and self-sacrifice shown by so many of our people. These qualities are found in non-Christian as in Christian. They are of God wherever found, and declare man's dignity as a child of God. They are fortified in us by our Christian tradition, intensified when consciously derived from Christ and offered to His service.

We earnestly invite all in whom these gifts of God's spirit are being so movingly displayed to trace them to their source in God, and so truly to estimate the whole duty and service to which we are called as a people. For we cannot make it our aim to eradicate evil from the world and harbor it still among ourselves. We see now more clearly the false standards and social evils in the pre-war life of our



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nation. Let us acknowledge that all goodness in men and in communities derives from God, and that wherever God is neglected evil entrenches itself. Let us so turn to God now that if in His providence victory is ours we may neither waste nor misuse the terrible responsibility of victory, but may turn it to the service of God's laws in the reordering of our social life, the rediscovery of the dignity of man, and the refashioning of a comity of nations.

4. Church and People

For such a task Church and people must be at one. Over the years they have drifted apart, and for this both are to blame. The people have too much conducted their life apart from God. The Church has not effectively related its Gospel to its own life or to the life of our times. As we judge ourselves, we ask others to judge themselves too. Because of this separation many of our people, especially the younger of them, have grown up with shallow roots and without the anchorage of the Christian creed. Yet among them (as is so greatly shown in these days) is abundant vigor, real if untutored idealism, a splendid capacity for faith and service. The Church needs for its true service what they have to give. They need what the Church has to give, through the revealed truth of God's redemption and grace, in the disciplined life of Christian duty, fellowship and worship. We invite all whose faith has been uncertain or who have lost it to join with the Christian fellowship for what they can give and for what they can gain in the task to which God calls us all, the remaking of our nation as a God-fearing people.

We know well what a weakness it is that Christian people are themselves disunited. But in face of the danger and opportunity of these times there is a new perspective. The real unities of common faith and purpose in Christ which bind all Christian people are being made manifest and effective. While division must still limit cooperation in certain important respects, there is a wide field in which the unity is real; and we desire that within that field cooperation between other communions and ourselves in the service of God and our people may be full and unreserved.

5. Freedom and Worship

We are fighting for freedom and for the dignity of man, but true freedom and true dignity come to men from God; they reach their highest expression and fulfillment in the worship of God. Each man owes to God his worship, and can

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only offer it fully as one of a worshipping community. In spite of imperfections in our forms of worship, of which we are conscious, we still call men to worship and to worship together. God is never far from any of us. In worship we consciously realize His presence. We respond to His eternal holiness and love. We are cleansed and strengthened to meet our duty here with steadfast hope. We are established in the truth that man finds his fulfilment, not in himself, nor in this life, nor in history, but in attaining by God's grace to eternal life in God's eternal Kingdom."



ASSOCIATION OF CANTERBURY CLUBS

Episcopal Student Groups in Colleges and Universities Organized

A project to assemble 25,000 Episcopal college and university students into a national Association of Canterbury Clubs has been launched on college campuses throughout the country, according to the Rev. Dr. Alden Drew Kelley, head of the Church Society for College Work.

This project is the outgrowth of a conviction among college rectors and students that the various Episcopal student organizations in American colleges should have a common name to symbolize their unity of purpose and function. Since it was found that the largest number of student groups were known as Canterbury Clubs, this name was adopted.

The Association of Canterbury Clubs is not a new student organization but a fellowship of already existing Church student groups.

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having student groups that have joined the Association are Yale, Cornell, Smith, Texas, Pennsylvania, Wellesley, Princeton, Southern California, Virginia, Florida State College for Women, George Washington University, Illinois, and Maryland.

When informed of this Association, the Archbishop of Canterbury wrote:

"I have been greatly interested to hear about the Association of Canterbury Clubs. I cannot but be touched by the fact that these Clubs have taken this name because of its connection with the Mother See of the Anglican Communion. I value this further proof of the close connection between the Episcopal Church in the United States and the See of Canterbury—one significant illustration of the closer ties which are now binding your country and mine.

"I hope that the Association of these Clubs may be a means of uniting their members in a strong and living fellowship in the work of Christ's Church. They have the future before them and it is of vital importance at this time that younger men should be taking a keen interest in the welfare of the Church of Christ throughout the world. I wish every success and blessing to the Association."

Howard Brubaker's comment in the *New Yorker* remains the best summary of the international situation: So far the Nazis have proved more offensive than the Russians are repulsive.

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 Courtesy" 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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Here and There In The Diocese

A New Teacher for St. Mary's

On September 3rd, Miss Jessie Turtle arrived to join the staff at St. Mary's Home and Mission. Miss Turtle has had excellent training in Kindergarten and Primary School work. She comes from the parish of S. John the Evangelist in Boston. Having earned the degree of B.S. in Education at Boston University, she then taught for two years in the International School in Yokohama. She comes now to St. Mary's from the Emerson Settlement House, Chicago, where she has been Nursery Director. We welcome Miss Turtle most heartily into the Church family of this Missionary District.

Miss Helen Seu

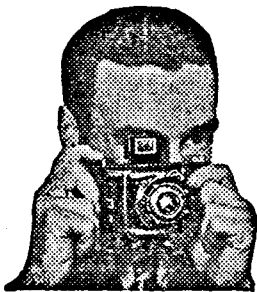
Miss Helen Seu, who has all her life been connected with St. Mary's, and until this summer was in charge of the Kindergarten in particular, has relinquished her work there in order to complete her studies in preparation for more advanced teaching. She is spending this next year at the University of Hawaii, to qualify for a teacher's certificate. She has been invaluable both in the Home and in the Mission. Fortunately she lives within reach of St. Mary's, and will continue to give time to missionary work, particularly among young people. She has been Adviser to the Young People's Fellowship of the diocese, and leader in the St. Mary's branch of the Y. P. F. We know that her year of special training will be of great value in preparing for even more effective work in the future, and we wish her every success.

Seamen's Church Institute

The Board of Managers of the Honolulu Seamen's Church Institute has announced that it no longer needs assistance from the community United Welfare Fund. By a considerable increase in income from room rentals to merchant seamen, both permanent and transient in the port, by gifts from several persons long interested, and in particular by the lease of part of the property hitherto undeveloped and not needed at present for the Institute, it has become possible to

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balance the budget, in the neighborhood of \$15,000 per year, without help from the Welfare Fund. For several years that Fund has contributed \$4,500. This is a real relief to the Institute as well as to the Community Fund. A long-desired objective has been reached.

Already on the Job

From St. Clement's Kalendar we read: "The Rector and P. D. Steele, chairman of last year's Every Member Canvass, met with the Vestry of Epiphany Church last Tuesday to explain the methods of the canvass. This reminds us that we will have to take up that job soon in the parish, so be prepared."

Ordination of Capt. Roberts

The Bishop has appointed Sunday, October 19th, for the ordination to the diaconate of Capt. William Arthur Roberts, Church Army, of Paauilo, Hawaii. The ordination service will be held that morning in the Church of the Holy Apostles, Hilo. Prayers are asked for Capt. Roberts and his work.

A Well-Earned Vavation

After continuing throughout the summer, often overtime, Mrs. Robert Aitken, the Bishop's Secretary, is having a vacation and will be away from Honolulu until

October 17th. This does not mean that the Bishop's Office will be closed. The office is open each weekday from 8:30 to 12, and at other times by appointment.

United China Relief

Our special campaign in the territory for relief and rehabilitation of civilians in China has neared, and will pass, the \$50,000 mark. Christian congregations have once more contributed largely. Japanese, Korean and Filipino Mission Churches have participated, as they did so generously two years ago, when the Church Committee for China Relief raised over \$12,000. The largest single contribution from our own congregations this year has come from St. Clement's, Honolulu.

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BREAKING GROUND AT ST. CLEMENT'S

MOVING DAY AT ST. CLEMENT'S

St. Clement's Church, Honolulu, congregation moved into the Parish House on St. Matthew's Day, a few Sundays following the ground-breaking ceremonies, which was the signal for much preliminary building activities on the spacious property at the corner of Wilder Avenue and Makiki Street.

On that moving day afternoon, twenty of the men and boys of the Parish with Army, Navy, and Air Corps representatives, hoveled with a right good will and soon had all the Church furnishings installed in the Parish House while at the same time moving the equipment of the Church School into a tent erected for its use during this period of the enlargement of the Church.

The Parish House adapted itself like a gentleman to the new order of things and really has become a most attractive Church. While the tent has not been tried out at this writing, no doubt the two hundred and more children of the Church School will gain a considerable thrill out of its use.

A huge congregation attended the final service in the forty-three year old little Church. While it was a moment of considerable sentiment, yet the members of the congregation looked forward to the day three or four months hence when they can worship in the same beloved building made larger and more beautiful.

The carefully estimated cost of this entire development is \$24,000.00 of which the Parish now has \$20,000.00 in hand.

INCORPORATION OF IOLANI SCHOOL

With the development of Iolani, the time has come for legal incorporation. From the beginning, Iolani has been "the Bishop's School", administered under the

sole direction and authority of each of the five Bishops of Honolulu. Incorporation puts the School on the same basis as that of Church Schools on the mainland, such as St. Paul's, Groton, Kent, the Episcopal Academy of Philadelphia, St. Mark's, Southboro; Shattuck, Harvard at Los Angeles; and many others.

No Change in its Church Connections

The articles of incorporation will conserve absolutely loyalty to and connection with the Episcopal Church. From the school catalogue we quote part of the statement regarding Iolani's purpose and standards:

"Iolani School is a Church school for boys founded and operated by the Episcopal Church. It purposes to minister in the fullest possible measure to the spiritual, intellectual and physical life of its pupils, and to develop in them to the highest degree the religious, moral, and cultural aspects of life to the end that they may serve the highest aims of the Church and society. Scholastically, the aim of the school is to prepare boys for college.

The school authorities realize that the development of character is of supreme importance, and every effort is made to establish habits of truthfulness and honesty in thought and action. The pupils are surrounded by the best Christian influences, and one of the chief aims of the school is to create and maintain a healthful religious atmosphere that will stimulate clean living and clean thinking. . . .

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The school seeks to develop Christian ideals through religious education, chapel services, and personal contact between pupil and teacher. There is instruction in Sacred Studies in all grades, and attendance at chapel is required of all pupils."

Representative of the Church

This diocesan school for boys aims to continue as it is thoroughly representative of the Church in the Islands, and to "minister in the fullest measure to the educational needs of the various racial groups represented in the Church".

Incorporation will place the school on its own independent footing, and give the Board of Governors freedom in carrying on the school work without the limitations it has borne, because its property, its liabilities and assets, have largely been held by the diocesan Corporation which has legal trusteeship without administrative authority, and cannot determine policies or aims.

This incorporation marks a long step forward in the life and development of the School.

"IT IS A POLICY RATHER THAN A CAMPAIGN"

What policy? The Every Member Canvass. Our Presiding Bishop does not admit that such a Canvass is merely an annual money-seeking campaign around Thanksgiving time. He says: "It is a policy rather than a campaign. *Is a plan of progressive education of the people to the full aim of the Church.* Concerns itself with Christian motives. Is the Presentation of an appeal in terms of needs and opportunities. Perhaps its greatest advantage is the opportunity to increase the zeal of Church people, by giving many important work to do."

November 9th to 16th, 1941

This is the time which the Church has set for intensive personal every-member work. Along with the financial effort for "bigger and better budgets, why cannot we have a campaign for bigger and better souls"? A good question, which emphasizes the Presiding Bishop's appeal.

The National Council has had twenty years experience in inspiring and directing canvasses. Obviously some definite conclusions have been reached throughout

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First Official Communication Regarding the Deputation's Visit to Hawaii

Detroit, September 15, 1941

The Rt. Rev. S. Harrington Littell, D.D.,
Queen Emma Square,
Honolulu, Hawaii.

Dear Bishop:

I am delighted at your reaction to Bishop Keeler and Dr. Sills who came under the auspices of the Committee of Reference to make a survey of Honolulu. I spent all day Wednesday, the 10th of September, presiding over the Committee and listening to the reports of the surveyors. I think you will be pleased at the recommendations the Committee is going to make to the National Council at its October meeting. I hardly think it would be fair to divulge those recommendations before Council receives them. The Presiding Bishop has ruled that the Department of Foreign Missions must pass on them before they reach Council. I am to appear before the Department

of Foreign Missions, as is Bishop Keller and perhaps Dr. Sills if he can make it.

I am sure that Bishop Keeler was right in asking you to put aside the proposed budget for 1942 pending the results of the surveyors' visit. It was a matter of deep satisfaction to all of us that you have undertaken plans to organize a Bishop and Executive Council, and the Presiding Bishop will submit a list of names for an ad interim committee pending adoption of your Diocesan Canon providing for the Bishop and Council.

I may say that never have we had a more thorough and careful survey, and as I have said above, I feel sure that you will be pleased at the recommendations which have been made.

With every good wish, I am

Faithfully and sincerely,

FRANK W. CREIGHTON,

Bishop of Michigan.

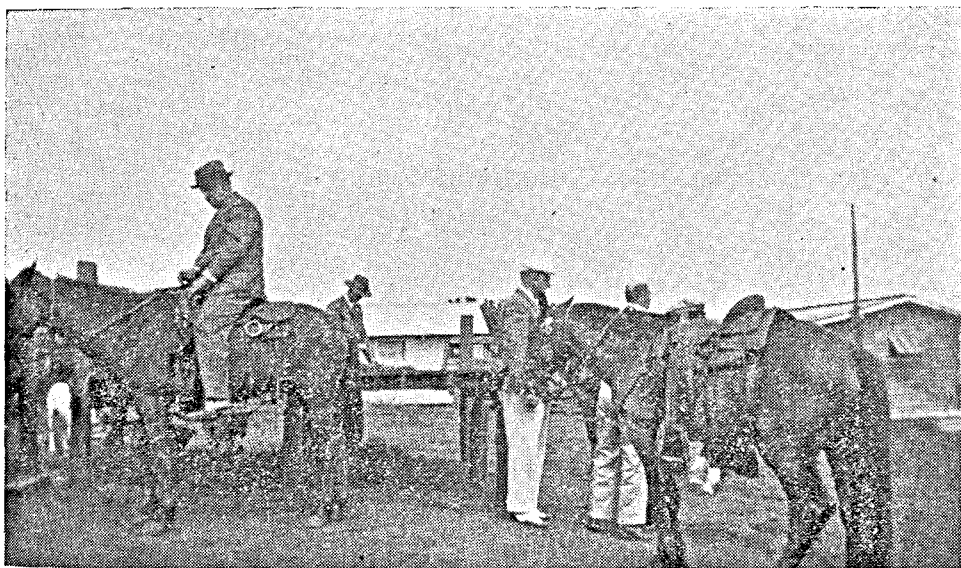
FOR UNCLE SAM

With the Men in Camp

The Chief of Chaplains of the United States Army, Colonel William R. Arnold, defines the aims and religious program of the War Department: "Not only to provide for the spiritual welfare of the men while they are in the army but also to prepare them for the national emergency that will be the result of these wars after peace has been declared." The War Department's program for full-time cultural and pastoral activities is today a comprehensive organized actuality. The contrast between this planned unified effort and the conditions of the first World War in spiritual matters is a striking one. At that time, heroic chaplains worked ceaselessly and well to minister to the men's needs, but with the handicap of an absolute lack of organization. The picture today is a much more impressive one, for selective service men are provided with every spiritual facility they enjoyed at home.—*The Churchman*.

Hat and Coat

Some one has well said, "It is a beautiful thing to see a man take off his hat and bow to an ideal, but it is an infinitely finer thing to see him take off his coat and work for it."



THE DEPUTATION FROM NEW YORK ON MOLOKAI

Bishop Keeler (standing) and Dr. Sills (mounted) as they prepared to descend the 1400-foot trail to Kalaupapa, the secluded Leper Settlement on Molokai.

these years. The first powerful conclusion which we dare not overlook is that the person-to-person call is the one successful method. In all the realms of successful human experience we achieve the best results by the person-to-person contacts. We can mail out letters until we are blue in the face, and outside of a small minority of faithful people, these letters will go in the bottom of the pile or in the wastebasket. If we are to make bigger and better souls it will be done by one man talking to another. There is no other dependable way to do the job.

The Canvass Not Optional

We are required by loyalty to the Church to carry out the Every-Member

Canvass. It has been ordered by action of General Convention, and is not optional. The Honolulu Clericus has ordered materials from the mainland through its secretary, the Rev. Ardys T. Dean, who is more than ready to help with the literature. In addition, all the clergy of the District have received direct from the Church Missions House, New York, the notices and order blanks for the necessary materials, including pledge cards and the like. A parish or mission will not be on the "honor roll" when it carries out an intensified Every-Member Canvass: it will be delinquent if it does not.

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Palace Square Telephone 3431



ARCHBISHOP OF TORONTO

The Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada is head of the Church of England in Canada, which, like the Episcopal Church in the United States, is a branch of the Anglican Communion. With his country at war, he faces many new problems in his jurisdiction.

THE ENVELOPE SYSTEM

What are Duplex Envelopes?

Answer—They are 52 envelopes with two compartments, one (the black side) for Parish use, the other (the red side) for our share of the sum required from all parishes to meet the needs of the Diocese, and of the general Church.

Why 52 envelopes?

Answer—So that you can use one envelope on each Sunday of the year.

Why use envelopes?

Answer—Because the Church then has a guaranteed income to work on, without which it would naturally be impossible to carry on.

Why not give in the open collection?

Answer—Because you would then give only when you attended Church, although your Church expenses go on just the same if you are there or not.

What do I do if I miss one or more Sundays?

Answer—Put the total amount you owe in one envelope.

Why promise any definite amount?

Answer—If there is no definite amount promised, the treasurer cannot calculate the revenue of the envelopes, nor can he render a statement to the subscriber each quarter, showing amount of arrears, etc.

I do not see why I should give when I am absent.

Answer—The Bible says: "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him." (I Cor. xvi:2.)

How much should I give each Sunday?

Answer—That is entirely up to you. But whatever amount you give is only a small part of what God has given you.

APPORTIONMENTS FOR 1941

	1941 QUOTA	Received from		Total Receipts	Balance Payable	*Convoca- tion Assess- ment	Amount Received	Episcopal Endow- ment
		Parishes and Missions	Auxiliaries					
OAHU								
St. Andrew's Cath. Parish.....	\$1,540.00	\$ 300.00	\$.....	\$ 300.00	\$1,240.00	\$ 860.00	\$ 200.00	\$ 46.7
St. Andrew's Haw'n Cong.....	487.00	145.00	.....	145.00	342.00	130.00	.....	16.1
St. Peter's Church.....	635.00	350.00	.....	350.00	285.00	73.00	.....	14.1
St. Clement's Parish.....	612.00	407.12	.....	407.12	204.88	133.00	.....	47.3
St. Elizabeth's Mission.....	325.00	264.80	.....	264.80	60.20	73.00	.....	.....
St. Luke's Mission.....	120.00	72.86	1.00	73.86	52.14	30.00	.....	.....
Holy Trinity Mission.....	172.00	130.00	.....	130.00	42.00	37.00	.....	.....
Epiphany Mission.....	203.00	171.24	10.00	181.24	21.76	45.00	.....	.....
Good Samaritan Mission.....	81.00	70.00	1.00	71.00	10.00	8.00	8.00	3.6
St. Mark's Mission.....	195.00	195.39	.....	195.39	.....	30.00	30.00	10.0
St. Mary's Mission.....	85.00	96.81	.....	96.81	.....	30.00	30.00	.....
St. Alban's Chapel (Iolani).....	257.00	275.00	.....	275.00	.....	37.00	37.00	10.0
St. John's-by-the-Sea.....	56.00	23.65	.....	23.65	32.35	8.00	.....	3.7
St. Stephen's, Waialua.....	81.00	81.00	.....	81.00	.....	8.00	.....	.....
Moanalua Sunday School.....	10.00	10.00	.....	10.00	.....	8.00	5.00	.....
Schofield Episcopal Church.....	.....	.....	.....	.....	.....	.....	.....	.....
St. Andrew's Priory.....	228.00	225.00	2.00	227.00	1.00	25.00	25.00	.....
Cathedral English School.....	58.00	14.43	.....	14.43	43.57	5.00	.....	.....
Young People's Fellowship.....	28.00	.....	.....	.....	28.00	5.00	.....	.....
Order of Good Samaritan.....	57.00	29.31	.....	29.31	27.69	7.00	.....	.....
MAUI								
Good Shepherd, Wailuku.....	435.00	72.15	25.00	97.15	337.85	75.00	75.00	17.9
Holy Innocents', Lahaina.....	230.00	150.00	.....	150.00	80.00	45.00	.....	5.2
St. John's, Kula.....	40.00	37.96	3.00	40.96	.....	15.00	15.00	9.1
HAWAII								
Holy Apostles', Hilo.....	275.00	101.90	.....	101.90	173.10	55.00	.....	10.6
St. Augustine's, Kohala.....	124.00	75.71	26.00	101.71	22.29	30.00	.....	5.5
St. Augustine's (Korean).....	15.00	5.00	.....	5.00	10.00	14.00	8.00	.....
St. Paul's Makapala.....	68.00	68.00	.....	68.00	.....	14.00	14.00	1.9
St. James', Kamuela.....	43.00	30.29	.....	30.29	12.71	14.00	12.00	.....
St. Columba's, Paauilo.....	85.00	50.00	.....	50.00	35.00	30.00	.....	3.5
Christ Church, Kona.....	225.00	36.16	75.00	111.16	113.84	74.00	.....	4.8
St. James', Papaaloa.....	196.00	125.00	10.00	135.00	61.00	30.00	30.00	8.5
Church Army Chapel.....	.....	.....	.....	.....	.....	.....	.....	.....
KAUAI								
All Saints', Kapaa.....	238.00	50.00	20.00	70.00	168.00	62.00	62.00	4.5
St. Paul's, Kekaha.....	77.00	.....	.....	.....	.....	.....	.....	.....
St. John's Mission, Eleele.....	33.00	.....	.....	.....	.....	10.00	.....	12.0
MOLOKAI								
St. Paul's, Mauna Loa.....	12.00	1.55	.....	1.55	10.45	5.00	.....	1.0
Holy Cross, Hoolehua.....	23.00	13.20	.....	13.20	9.80	5.00	2.00	5.0
TOTALS	\$7,387.00	\$3,678.53	\$ 173.00	\$3,851.53	\$3,424.63	\$2,047.00	\$ 553.00	\$241.0

*"CONVOCATION ASSESSMENT" is made up of: 1. delegates' traveling expenses, printing of Journal and other Convocation expenses; 2. \$1,000.00 interest for existing Diocesan debts and 3. \$200.00 for Hawaiian Church Chronicle.