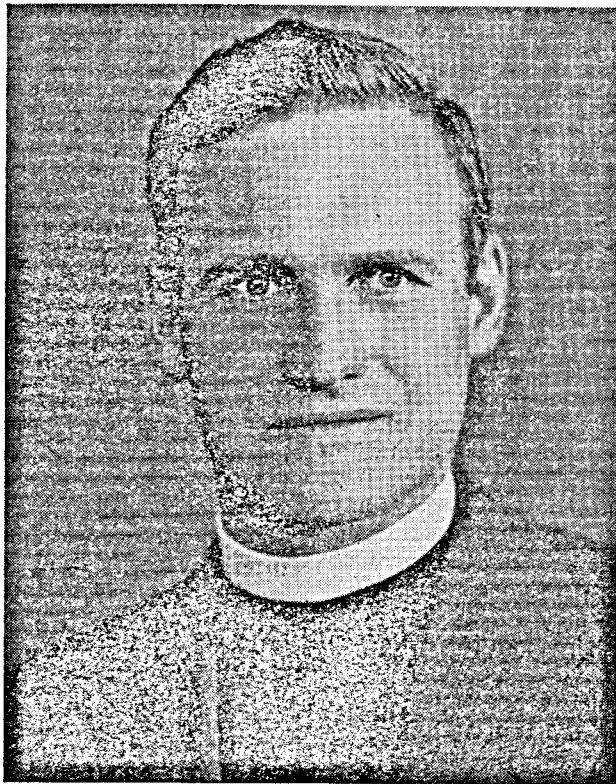


Hawaiian Church Chronicle

Vol. 35. No. 3

DIOCESE OF HONOLULU

MARCH, 1945



THE REV. ANSON PHELPS STOKES, JR.

St. Andrew's Cathedral Parish will welcome their new rector shortly after Easter. We take pleasure in introducing him to you.

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle
Official organ of the Missionary District of Honolulu of the
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THE RT. REV. HARRY S. KENNEDY, D.D., S.T.D., *Editor*
THE VEN. EDWARD TANNER BROWN, D.D.
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Assistant Editors

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OUR CHURCH CALENDAR

March 4—3rd Sunday in Lent
11—4th Sunday in Lent
18—Passion Sunday
25—Palm Sunday
29—Maundy Thursday
30—Good Friday
31—Easter Even
April 1—Easter Day

SPINNING AROUND WITH THE BISHOP

News from the Bishop reveals that he has not been on a holiday tour—far from it, we would say. While in San Francisco he bought two cars—one for St. John's-by-the-Sea and one for Good Samaritan Church. Both Mr. Roberts and Mr. Nakamura have been greatly handicapped in the work they have wished to accomplish because of inadequate traveling means. We shall welcome their arrival and introduction into the "Diocesan Family". Two men particularly will be happy that they are here.

At each stop he has been pinch hitting for Cupid and taking greetings via telephone to wives and sweethearts of service men. Somehow they all felt that since they had talked to the Bishop, and he could talk to their loved ones, it would be a little personal touch that would mean much.

He arrived in Birmingham in time for Church. That evening he spoke to the YPF at the Advent Church. The next day he attended conferences for the "Younger Bishops", and the next three days spent his time in the Meeting of the House of Bishops. Five new Bishops were elected at that time: The Rev. Bravid W. Harris, (colored), for Liberia; The Rev. Thomas Sumners of Houston, Texas for Bishop Co-adjutor of Texas; The Rev. Conrad H. Gesner of St. Paul, Minneapolis for South Dakota; The Rev. Reginald Gooden of Havana, Cuba for Panama and

The Rev. Arthur B. Kingsolving II of Pittsburg for Arizona.

From Birmingham the Bishop went to Columbus, Ohio to confer with the Rev. Anson Stokes, who will come as rector of St. Andrew's Cathedral Parish sometime after Easter. The Mr. and Mrs. Stokes will leave Columbus, February 15th and will be in San Francisco April 1st.

The Bishop reports that the weather has been extremely cold and that he feels it very much.

He spoke to National Council on Tuesday, February 6th. On the 11th he preached at the Cathedral of St. John the Divine. He went to Boston to confer with clergy and prospective teachers for Iolani School. While in Boston he spoke to the Diocesan Woman's Auxiliary meeting and had a confirmation for Bishop Gardner.

He has visited the seminaries with an eye for men to serve in this strategic missionary area.

At Glendale, Ohio, he visited the Mother House for the Sisters of the Transfiguration—Bethany Home.

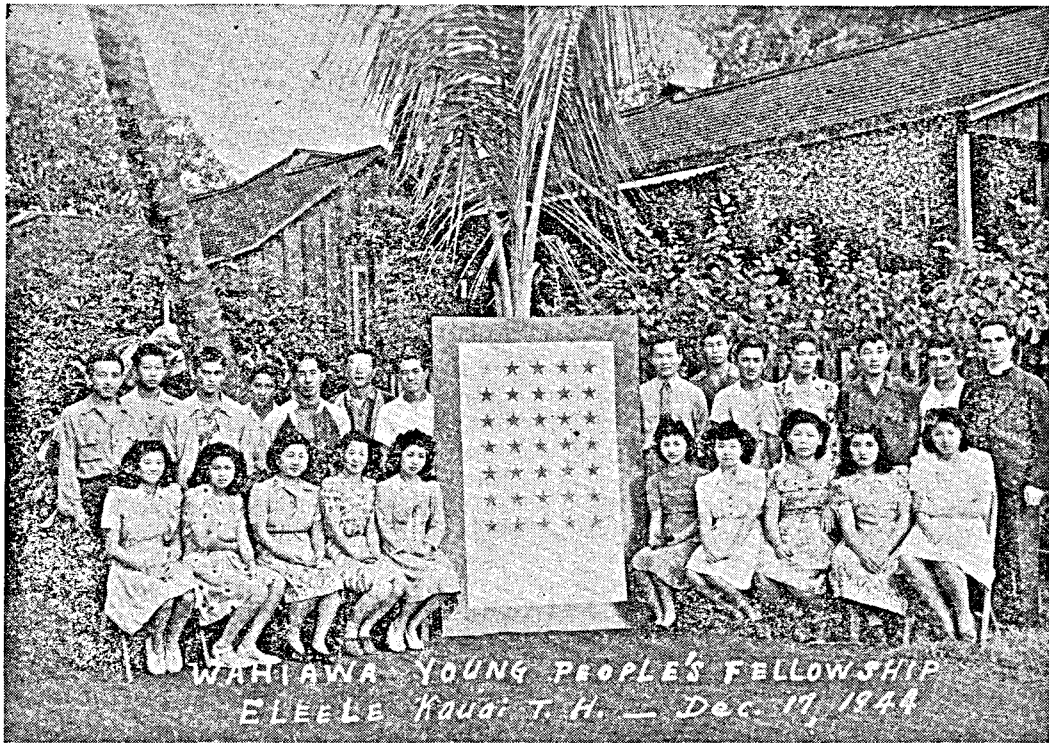
From there he went to Wichita, Kansas, to preach at St. James Church, where a classmate of his, The Rev. Samuel West, is rector. Colorado was his next stop and in his former state he had a busy, busy time dividing himself among the many churches who wanted him. From there he will go on to San Francisco to keep other speaking engagements. And then across the Pacific to Honolulu. It will be very good to see him and hear more about his visit to the mainland. He hopes to be with us in time for Easter.

A MITE MIGHT BE MIGHTY

If given the opportunity to work. Our Missions are crying for help and we can give that help if we use our Mite Boxes effectively this Lent. There are many ways in which our boys and girls can earn extra dimes and quarters for their Mite Boxes and there are many ways parents and adults can help them to make their offering large. It all depends upon the individuals themselves. Is your interest in the Mite Box Offering so great that you will see that it is large? It should be, for through this very offering our Church is kept alive in the Missionary District of Honolulu. The more we give to our National Church the more they can give back to us. We must see that the Kingdom of Christ goes ever forward. Give up that you may put in to give out!

IT IS A GLORIOUS FEELING

When some respond to the plea for Chronicle subscriptions and in addition state that they feel it is most worthwhile and "delightful". We wish that the expense of printing the Chronicle could be met in such a way that it would not be necessary to seek subscriptions—but that is not possible, so any gifts or subscriptions for letting your Bishop come into your home via the Chronicle will be deeply appreciated.



HUMILITY AND COURAGE

Lent at first sight appears to stress man's humility and many people normally resent any suggestion that it would be well to rub their spiritual faces in the dirt. They do not relish the bowing down idea. Just how such an aversion could remain in this day when man's sufficiency is daily receiving so many jolts, and he has proved himself so incapable of solving his own problems, we can hardly see but still, we suppose, the attitude persists.

Take a look at the Fifty-First Psalm and its note of self abnegation, which we read on Ash Wednesday. "I acknowledge my transgressions: and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight." That may sound grovelling but only at first glance. True humility is followed by courage.

The courage comes on apace: "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness: that the bones which thou hast broken may rejoice."

Our Communion service brings out this same thought in the Prayer of Humble Access, often called the most perfect prayer in our Prayer Book. Hear its combination of humility and courage, "We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much

as to gather up the crumbs under thy table." Then comes a bold petition, recognizing the goodness of the Father and the sureness of a real relationship with His Son. "But thou art the same Lord, whose property is always to have mercy: Grant us therefore gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body and our souls washed through his most precious blood, and we may evermore dwell in him and he in us."

Here is really a tremendous truth; man is humble because all that he has and is comes from God; and he is bold because all that God has and is comes to man. Humility brings the only squaring of the spiritual shoulders possible. Humility never remains earthward; it raises its face to God. Lent is a glorious season for learning this truth. We spoke of this at the Ash Wednesday service and pass it on for a wider study. May it be a Lent of thoughtfulness in reviewing each personal relationship with our Heavenly Father.—**The Rev. E. Tanner Brown, St. Clement's Church.**

There is one Lenten privilege which all of us ought to prize, and that is the opportunity more frequently to receive the Holy Communion. The greatest blessing ever vouchsafed the soul, and the chiefest means of grace should not be missed. Carefully prepared for, there is no act of worship which will be found more precious, fuller of spiritual comfort, more peaceful, more uplifting. Try it this Lent.



FATHER CHO . . . MARINE

By 2nd Lt. Jim G. Lucas, USMC

On January 21st, 1945, the New York Herald Tribune carried the following story about our Fr. Cho. Coming from one who was with him on the battle front, it means much. His own version of his acts on Saipan lacked the true version of his accomplishments, for modesty kept from us much that has been revealed by Lt. Lucas' story of what he did on Saipan: **How a brave Korean helped win the battle of Saipan—and the hearts of the world's toughest fighting men.**

Marine Base in the South Pacific

Father Noah K. Cho hit the beach of Saipan on D Day plus one, last June 15th. There had been some doubt that the Korean vicar would make it down the swaying cargo net—a doubt he wholeheartedly shared himself. Anglican churchman were never trained in climbing into boats. But he made it.

As Fr. Cho's boat pulled up at Charan Kanoa, Jap artillery and mortar shells splashed in the water behind him. One exploded near by as he stepped ashore. He dived behind a wrecked marine tank.

Still under fire, the vicar edged his way toward the civilian internment camp. There he found 11 prisoners—six Koreans, four Japs and one native Chamorro—pinned down by an enemy barrage. He forgot his own terror and went to work.

"Do not fear the Americans," he told them in their native tongue, "We shall feed you, clothe you, and bind your wounds. We are your friends. We want to make you free." The frightened Koreans stared at the little man strolling around, oblivious of danger. His talk was strange. They had heard nothing like that from Japs. A Korean approached timidly, "You speak our father's tongue," he said, "Where do you come from?" "From Korea," said Fr. Cho.

"But your friends—we heard they will do us much harm."

"These men are my friends," answered the vicar. "They are also your friends."

Winning Confidence His Job

Fr. Cho sensed that they believed him. And he was glad, for winning their confidence was his job in the invasion of the Marianas. One of three American-Koreans invited by Admiral Nimitz to accompany the Second and Fourth Marine Divisions, the vicar was well qualified for his work. A native of Korea, he was the son of a Korean army sergeant and grandson of a colonel. For the last 14 of his 47 years he had been vicar of St. Luke's Korean Mission in Honolulu. Just 19 days before his landing he said goodbye to his parishioners.

There was plenty for him to do on Saipan. In the earlier Gilbert and Marshalls campaigns, thousands of

Koreans had died with the Japs because Marines couldn't tell friend from foe in atoll warfare. Japs sneaked into American lines posing as Koreans, only to kill marines who accepted their surrender. Saipan was expected to be a longer campaign, with a greater opportunity to deal with Koreans as a group.

Saipan's Koreans slaved for the Japs. They knew nothing of the Four Freedoms. They heard nothing of the Cairo conference, where Allied leaders pledged to re-establish a Free Korea. Nor would they have believed it, if they had known. For decades, Koreans everywhere under the enemy's heel had been forbidden to speak their own language, to read newspapers, to attend school or to worship God.

On the morning of his second day there a Jap mortar shell exploded in the prison compound. Fr. Cho reached the wounded before the smoke cleared. He helped carry them to medical shelters. Later, he helped bury the dead.

Sick, starving Koreans flowed into the prison compound daily. Soon there were hundreds—most of them workers for the Imperial Jap Navy on Saipan. Terror showed in their eyes and in their cringing attitude, for they were sure the Americans would maim them and kill them.

To ease their fear, Fr. Cho lived inside the barbed-wire enclosures. He sat with Koreans in their shelters. He cooked for them, ate with them, talked to them about the homeland. Such kindness had its effect. Hundreds of eager men, women and children followed the vicar wherever he went. Movement itself became a problem.

Even the Marines were impressed with Fr. Cho.

"My fondest memory of Saipan is Fr. Cho's ministering to his own people," said Lt. Col. Gooderham L. McCormick of Justa Farms, Pa., assistant chief of staff for the Fourth Division. "He was gallant, particularly to the women. Even under fire he always removed his helmet to talk to them."

Fr. Cho taught his people to laugh and sing. Slyly he secured a Jap phonograph and three silk kimonos. Every night he donned the gaudy robes. Then, playing the Jap records, he danced grotesquely inside the wreckage of a Jap building nearby. Koreans clapped their sides with glee.

Taking the phonograph into the compound, he played native records while Korean girls sang. Soon they began a community song-fest. When marines finally knocked out all resistance on Saipan, the Koreans celebrated their liberation by singing until dawn.

Along with entertainment, Father Cho ministered to their hopes, told them of the American plan for them to go back to their homeland.

They began coming to Father Cho with stories of Koreans hiding in mountain caves, afraid to surrender.

With marines stalking beside him, Father Cho started out to find the caves. He found Koreans huddling together, as many as 30 in holes that could not easily hold six. He spoke calmly to them, in their language. Hungry and sick people straggled out, and accompanied their vicar back to camp.

Some of his people died in the compounds. Father Cho said Korean burial services over each grave. Babies were born, and he christened them. He was virtual mayor of that little prison community in the midst of battle.

Father Cho always took care of other people and their problems, but someone else had to look after him. As the vicar's bodyguard, Pfc. Waldo Leroy Baker, 22, former star halfback on the Van Wert (Ohio) High School football team, stayed at Father Cho's side for 53 days. They lived together in the compound. The vicar taught him how to eat with chopsticks. Seeing the devotion of the American fighter and the American-Korean vicar was a heartening experience for those who had been Jap slaves.

Father Cho's "personal saviour", as he called him, was Cpl. William Sanders of Memphis, Tenn., a former bus driver for the Memphis Street Railway Company. Sanders assumed the role of guardian, dug the vicar's foxholes and warmed his C and K rations. Because Father Cho had left home without a razor and only one change of clothing, Saunders provided the gear and insisted that he shave.

"I guess I just naturally was drawn to such a friendly, loveable guy from the start," Sanders explained. Grinning, he added, "And besides—he was beginning to look like a movie version of Dr. Fu Manchu."

Baker and Sanders like to tell of Father Cho's bravery under fire. There was that Sunday morning early in July, for example, when Jap machine-gun fire pinned the vicar down on Marpi Point. He crouched in his foxhole for several hours. Then he made a dash for it, bullets kicking the dirt around his feet. Infuriated, Sanders returned to the area three days later and killed six Jap snipers.

Told Koreans Good-bye

When the Fourth Division moved to Tinian, Father Cho stayed to receive the Koreans brought back across the channel. Then, on August 1, Colonel McCormick told him that his work was done. As he went to say good-bye to the Koreans, Sanders and Baker tagged along.

"It almost broke his heart to leave them," Baker said later. "He told them to be good, and respect the Americans. Then he told them that he was leaving. I've never seen anything like it. As he went out the gate, they pressed against it, wailing and sobbing. One grabbed his hand, kissed it, and cried: "You have saved our lives. Do not go." "No," said Father Cho, "the American marines saved you. Always remember that." Shortly after the campaign ended, Colonel

McCormick wrote a letter to Father Cho, complimenting him on his splendid work. In reply, the vicar said "I have had a little experience on Saipan—so please kindly accept my special duty for another operation."

Somewhere in the Fourth Marine Division's sector, meanwhile, is Corporal Sanders—still digging foxholes, warming C and K rations, and hunting Japs. Every now and then he chuckles as he thinks of the little vicar. Whenever any of his buddies ask him how he liked Father Cho, Sanders' eyes light up and he says proudly:

"Like him?—Hell—I taught him to be a marine?"



THE REV. NOAH K. CHO

He took the light of Christ to their darkness

(This is Lt. Lucas' statement of "And besides—he was beginning to look like the movie version of Dr. Fu Manchu." We apologize for the beard that hides the kindly face of Fr. Cho, but this is his attire while in action and we want you to see him "when"!)

"THE REGIMENT WAS WIPED OUT"

Bishop and Mrs. Littell have sent us the story of the heroic stand of the 422nd and 423rd regiments of the 106th division, their son, Joe, being a member of the 422nd, in which the two units were wiped out during the terrific German drive of last December. With characteristic courage Mrs. Littell adds this personal note, "These two units were 'wiped out,' but first they 'did their stuff' and played a great part. We are very proud of our twenty-year-old Joe." Yes, and we of the diocese are proud of him and proud of the brave parents to whom we continually send our affectionate sympathy.

The Press Release in the New York Herald-Tribune of January 8th tells the story:

High up on the Schnee Eifel, whose forest crowned ridge is nearly 2,500 feet high, were men of the two units. They were there at dawn on December 16 when one powerful German drive began beating around them on the north. At the same moment other volkgrenadiers, specially trained for the breakthrough, were pouring down a road to the south. This latter force then swung north to link with the other, making the entrapment complete.

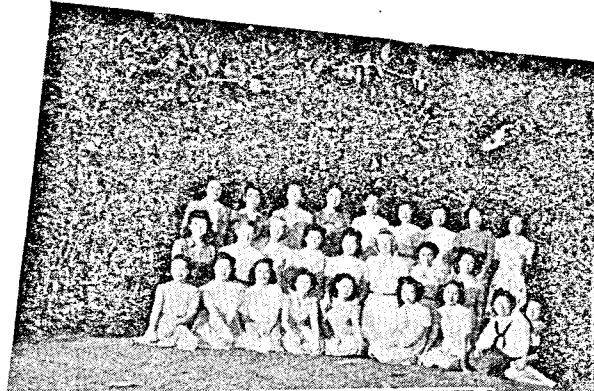
But that was not accomplished until December 17. Although the Germans broke through a light screen on the southern road, they could not reach this objective until they had forced back the flank of one unit holding the lower part of the Schnee Eifel, driving it back into the heights. And with this force at their rear lobbing shells at them constantly, it made a further approach to St. Vith difficult, inasmuch as its other defenders on the south were also offering stiff resistance.

"We thought we could get these units back to the main body," explained Stout, "but orders were to hold our positions, so we told them to hang on. They asked us to drop ammunition and food by air, and we tried."

That's when the weather closed down, soaking every air field in solid with a blanket of thick, chill mist. It rolled up over the Schnee Eifel, shrouding the bristling pines, obscuring every moment everything but the steady sound of artillery and rifle fire coming from the defenders on the mountain top. And so the planes could not fly that day nor the next—

The Yanks with adequate supplies could have held off any kind of German tank attack. They were entrenched, often in old bunkers of the Siegfried line. They even could have fought their way back to the main American lines, which were reforming after the initial attack.

But they stayed in their foxholes on bitter cold Schnee Eifel. Their orders were to stay, and stay they did, fighting every moment. The last radio message came through from one unit on December 12 and from the other one the next day. Both said briefly that the Americans still were fighting hard.



CLUB

Miss Mabel Schaeffer mothers the young women who find themselves engaged in occupations, apartment, or who are attending the Priory School until Miss Schaeffer knows that all her girls are close, and is a definite responsibility of the Club. B. Cluett of Troy, New York, to be used for island nationalities are represented in the occupants of the young ladies must "pass muster" with Miss Schaeffer would find any other place in Honolulu, Miss Schaeffer running Cluett House and adding \$2900.00 to their that Miss Schaeffer is doing for these young women.

This was the last word to come from the men. But the soldiers of the two "lost units" did not hold in vain. It was their guts which enabled another unit to maintain the heroic defense of St. Vith. It was their stubbornness which disrupted the entire

YOUR LENTEN PREFERENCE

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

What kind of a Lent are you keeping? Is it a "Give-up" Lent or a Build-up Lent? A give-up Lent should lead to a build-up Lent. That is, if we give up certain delicacies or indulgences such as candy or tobacco it must be for the purpose of showing our devotion to Our Dear Lord and to strengthen our faltering will. If we give up parties, dancing and movies it must be to have time for profitable reading, the attendance of a study class or additional Church Services. Likewise, if we give up extravagant expenditures of money it should be for the purpose of using the money for a worthwhile Christian work.

Find time in Lent for prayer, Bible reading, meditation and worship. Take time to help along a good work. Ask your Rector if there are any calls you can make that will comfort and cheer the sick or the shut-in people. Gather up books no longer needed and send to a Service Camp or to an institution that can make good use of them.

Lent is not a season to be dreaded but a period to be used for strengthening one's character, reorganizing one's schedule and building up one's faith.

A Definite Rule of Life for Lent, and for Always

1. To attend the Worship of the Church regularly, at least once a week.
2. To be present regularly at the Table of the Lord in the Sacrament of the Holy Communion.
3. To read daily a few verses of the Bible, and a chapter or two from some other edifying and instructive Book of Religion.
4. To cooperate willingly and gladly in the work of my Parish Church.
5. To aid in bringing God's Kingdom about by helping in the work of my community.

Reflection of a Blood Donor

"Strange, that this blood which flows so easily out of my unprotesting, drug-soothed vein into its sterile flask, the while I chat of this and that, remote from strife and pain, may, when the need in some far battle Zone rises, to wrest from death some lithe-limbed boy, flow back with all its life-strong properties and give him back to living and to joy.

"Strange, that my blood in quiet middle age where long had cooled the singing, surging flame, may riot once again to answer spring in some new youth who will not know my name. Some youth, now proud in battle uniform, fighting among the clouds, on land or sea for that old dream we dreamed at Valley Forge that all men might walk tall, and straight, and free."



HOUSE

these pictures. This is a home for young business t do not allow enough remuneration for renting an his a real home for them. The lights do not go out y accounted for. Cluett House is on the Cathedral , for it was given to the Diocese in 1912 by Mr. George s who were graduating from the Priory School. All ouse. The young men entertained by these attractive Though their board and room is much less than they r has been able this past year to meet all expenses of owment fund. Our hats are off to the good work

Nazi time schedule on this sector of the break-thru, so that the Germans never succeeded in reaching their initial objectives on time and apparently had to throw in more reserves to achieve advances in neighboring areas.

We Travel The Islands

OAHU

Holy Trinity Church

The Rev. Lawrence Ozaki seems to keep his people working in their Church by providing new ways for them to show an interest in their parish. The third Sunday of each month will be set aside for a Holy Communion service, followed by breakfast. One of his members has presented them with a very lovely white linen tablecloth, upon which all those who have signed "The Rule of Life" for the young people of the Episcopal Church will write their names and have them embroidered on the tablecloth. After breakfast they will write letters to all those in the service of their country who have gone from Holy Trinity Parish. A very fine idea, we think.

Mr. and Mrs. William Soper entertained members of the parish who are on the building committee at dinner recently. It was by way of "stir up the build-up" and some new pledges have been added to the drive for the Church Building Fund. They are certainly worthy of help and we hope this fund will grow by leaps and bounds. As a matter of fact most of the young members have either paid outright or pledged \$100 each toward it. A pretty good record, isn't it?

A most interesting Lenten Program has been planned by Mr. Ozaki for his young members for each Wednesday during Lent. The following speakers have been scheduled: Mrs. Harry S. Kennedy, Chaplain Gordon M. Reese, Dr. Thomas A. Jaggar of the University of Hawaii, Dr. Harley Ziegler, head of the School of Religion at the University of Hawaii, Mr. Louis Meillette, general secretary of the YMCA, The Rev. Edmund L. Souder, vicar of St. Mark's and St. Mary's Missions, and The Rev. E. Tanner Brown, rector of St. Clement's Church.

St. Clement's Church

The Rev. E. Tanner Brown and Chaplain Gordon Reese, "exchanged pulpits" on Sunday, February 18th. St. Andrew's Cathedral Parish had the great pleasure of Dr. Brown's presence and St. Clement's thoroughly enjoyed Chaplain Reese. Everyone agreed it was a most happy arrangement.

Epiphany Church

Mrs. Kennedy spoke to the members of the Woman's Auxiliary Guild at Epiphany Church on Tuesday, February 13th. It was a very enjoyable occasion for all.

St. Mark's

Parish Members of St. Mark's Church gave a party honoring The Rev. and Mrs. Edmund L. Souder, their new vicar, Sunday, February 11, at 5:00 p. m. It was

a very delightful occasion and many were present to welcome the Souders and express appreciation to the Rev. Kenneth A. Bray, who has served them so faithfully in the absence of a rector. A most delicious supper was served by the women of the parish.

Fr. Souder has written a most entertaining letter home to give them a picture of his first impressions of Honolulu. Because it is quite long, we merely quote parts of it: "Sometimes, after travellers have spent two weeks in China or Russia, let us say, they feel equipped to write a book about the land and its people. Having now spent one week in Honolulu, I am bursting to write, if not a book, at least a letter!" He goes on to tell of his departure from St. Michael's Church, Cincinnati and his adventures of being fingerprinted, etc. before sailing the ocean deep. He was greeted at the pier by three people whom he had known—Miss Myers, the Diocesan Treasurer, Sister Katherine Helen of the Priory, and Mr. Hollander, "for many years treasurer of our China Mission, and now at eighty is much more active than many men at fifty. He is a regular old saint always looking for chances to help people, and he did a great deal to ease our way into the community. We soon learned that the little vicarage at St. Mark's, where we were expected to go, had not yet been vacated, but a comfortable apartment had been arranged for our temporary occupancy at St. Mary's Children's Home; the good nuns and others having scurried about to find beds, tables, chairs, etc., even to some pineapple juice so that we might know we had reached Honolulu! We have been eating with the faculty and children of St. Mary's Home, where the Church, in Christ's name, is caring for thirty little tots, who are denied normal home life. Chinese, Japanese, Filipino, Hawaiian and those of mixed ancestry are all here, and dear children they are, eager to carry a package or run an errand for you, happy if you will pause to play a game with them, smiling sweetly with a cheery 'Hello, Father', as you pass.

"On this lovely Feast Day, Feast of the Purification, which happens to be my birthday, Mass was at 6:15 here at St. Mary's, with a congregation of eighteen.

"As you may guess, with many very happy memories of Cincinnati, we are, nevertheless, glad to find ourselves once again in the work to which we were first called, and we find ourselves fitting back into the routine of missionary life, improvising in this and pinch-hitting in that, just as though we had never left it. There is the same grand spirit of mutual helpfulness we knew in China; everyone seems eager to do things for others. One sees unlimited opportunities for proclaiming the Gospel of the love of God among a gracious people who seem eager to be led."

St. Andrew's Cathedral Parish

The Chaplains and service men, under the guidance of Chaplain Reese, have been conducting the vesper services at the Cathedral each Sunday night. Lt. Comdr. W. T. Killgrove is organist for the services and has been training a choir of men in service to participate in the services. Suppers are served to those who are in the Cathedral Close at 5:30 o'clock, which is another way for the military personnel to enjoy the hospitality of the Cathedral.

This letter is self-explanatory:

HEADQUARTERS
ARMY PORT AND SERVICE COMMAND
APO 455

The Commanding General

31 January 1945

Bishop H. S. Kennedy
St. Andrew's Cathedral
Queen Emma Square
Honolulu, T. H.

My dear Bishop Kennedy:

The Army Port and Service Command is organizing a soldier's chorus which it is believed will be a powerful morale factor, not only for the men actively participating, but also for all residents of Oahu who enjoy good singing.

The personnel of the chorus will consist of a carefully selected group of Army men directed by Mr. A. J. Wood, Warrant Officer, U. S. Army, presently conductor of the 286th Army Ground Forces Band.

I have been informed by Mr. Wood that the vestry of St. Andrew's Cathedral will consider making available the parish hall to the chorus for rehearsals. This courtesy would be very much appreciated. The first meeting is scheduled for Monday, February 5, 1945, at 7:00 P. M., with rehearsals planned for each Monday thereafter. I can assure you that the rehearsals will be conducted in good order with a responsible officer present at all times.

May I take this opportunity to congratulate you and the members of St. Andrew's Cathedral on the splendid services you are now rendering men of the Armed Forces. A place for rest, recreation and meditation amid the confusion of wartime Honolulu is of invaluable benefit to these men.

Very sincerely yours,

ROY E. BLOUNT
Brigadier General, U. S. Army
Commanding

St. Andrew's Cathedral Hawaiian Congregation

Mrs. J. K. Clarke was chairman for the very delicious luncheon served to the military personnel following the eleven o'clock service at the Cathedral, Sunday, February 11th.

**St. Andrew's Priory
A Holy Day of Obligation**

We derive our word holiday from the ancient custom of marking the holy days as days of exemption from work that the people might be free for the

worship of God. So at the Priory we have no school on Ash Wednesday that the girls and faculty might be free to fulfill their obligations in the worship of God. The custom seems to be justified when of the 410 girls enrolled 317 attended Church on Ash Wednesday and 223 of these were present at the 8:00 Mass at the Cathedral at which Service there was the Blessing and Distribution of ashes. The Sisters were free to spend the day in Retreat.

St. Elizabeth's Church

The Young People's Fellowship of St. Elizabeth's have been having some very worthwhile meetings. On March 14th they plan to have Chaplain Gilbert Applehof speak to them on "The Problem of Marriage." They will conduct their own Evensong service and will have supper following this. Invited guests will be the Young People's Fellowships of Holy Trinity and St. Luke's Missions.

KAUAI**Generous Gifts to the Archdeaconry**

Some months ago the Koolau Japanese School Association transferred its property, consisting of the school building and cottage adjacent to the Koolau Public School, and also the funds remaining in its treasury, to the Archdeaconry of Kauai. This expression of confidence on the part of the parents of our young people of Japanese ancestry in the Koolau-Moloaa area is deeply appreciated. Weekly classes in religious education, a Hi-Y club, a scout troop and a cub scout pack have been conducted for some time in this community by the Episcopal Church. Further expansion at St. Joseph's mission station is assured.

Directly across the roadway from Christ Memorial Church, Kilauea, are a large hall and a seven room cottage occupied, before the coming of war, by the Kilauea Language School. The hall consists of four large rooms, three of which, divided by sliding doors, can be thrown together to form a sizeable auditorium. The cottage has seven rooms opening onto a U shaped lanai.

This valuable property has been transferred to Christ Memorial Church to be used as a parish hall and rectory. Both buildings are well suited to their intended purpose and are fortunately located near the church and in the center of the Kilauea community. Our Church is deeply grateful to the Kilauea Sugar Company and to the parents of our young Americans of Japanese ancestry in Kilauea.

Looking Ahead

Deaconess and Mrs. Swinburne hope to be in residence at Kilauea by the latter part of this month. They will occupy the recently acquired rectory there. The Rev. Harold Willmot Smith, who with Mrs. Smith, will arrive on Kauai in June, will then succeed the Deaconess at Kilauea. The newly acquired property will enable Christ Memorial Church to extend in a large way the scope of its work. We plan to make the hall a community center for the young people of Kilauea. Already our boy and girl scout organizations rejoice in having a suitable place for their meetings. And how happy our church school teachers and pupils

are in knowing that they no longer have to meet under the trees on the church lawn when it isn't raining but that, rain or shine, they will be comfortably housed in suitable class rooms.

MAUI

Members of the Good Shepherd Church, Wailuku, rejoice that for a time they will have the services of Mr. Harold Willmot Smith, who has arrived from England after finishing his studies for the ministry. He and Mrs. Smith arrived February 18th. His ordination to the Diaconate will take place shortly after the Bishop's arrival from the mainland.

A Bit Here and There

The Sisters of the Transfiguration had a dinner honoring their new Chaplain, the Rev. Edmund L. Souder, and his very charming wife, Saturday, February 3rd. They also honored The Rev. William Ault, who has served as their Chaplain for the past 26 years, and Mrs. Ault. Many wonderful things have been said about Dean Ault and his faithful ministrations to them. The Sisters have presented him with a very beautiful cross as an expression of esteem and appreciation.

Observe Golden Wedding Anniversary

From St. Clement's "Kalendar" we quote: "A Fiftieth Wedding Anniversary is always a time for sincere congratulations. Back in 1895 J. Lamb Doty, then in the Consular Service of the U.S.A., was married on Washington's birthday. Following his ordination the family has spent scores of years in the service of the Church in Hawaii. To our fellow members, the Rev. and Mrs. Doty and their children and grandchildren, we send our appreciative greetings."

The Bishop, clergy and all members of the Diocesan family join in extending congratulations to these fine people.

The Reason Why

There is always a reason why, even for the exception to the rule! And the very particular reason for not having more and better news regarding our mission parishes is that the District does not have a chartered plane for getting the editors around in each little nook and cranny to stir up any items of interest to write about. It would be a wonderful thing if we could do that, for it would prove very entertaining to the editors as well as the readers. Since we cannot do this, we implore our clergy to send in monthly items of interest so that we may cull such notes down to a focal point of entertainment for our readers. Such items should be in the Office of the Bishop not later than the 10th of each month. May we count on you to do your part? If you cannot do this, appoint a parish editor to see that it is done.

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THE SOUTHERN CHURCHMAN

The Southern Churchman, published in Richmond, Virginia, honored the Episcopal Church in Hawaii by printing a cut of some of our clergy and a short article about them in their Anniversary Number, January 6, 1945. It marks the 111th year of their good work. In an article "Four Points of Compass" by Bishop Littell, he states: "The Church in all the major points of the compass, East, West and North, as well as South, is thankful for the long life of "The Southern Churchman". There are good reasons for this round-the-compass thankfulness—one being The Southern Churchman has informed and influenced all of us by its living missionary spirit! Generally speaking, I think it contains right along more world news about the spread of the Kingdom of Christ on earth than any other of our religious journals, except, of course, "Forth". Therefore, I say with vigor, "Long live The Southern Churchman". God help it to continue true to its aim, published at the beginning of every issue: "Catholic for every truth of God. Protestant against every error of man."

MUST I KEEP LENT?

Must. A world that suggests an irksome duty—an unwilling service—an enforced compliance with the Church's custom.

MUST. Consider how this word is intimately associated with every condition in life—its needs, its blessings, its hopes and its ambitions.

The hungry man **MUST** eat to satisfy his need.

The poor man **MUST** work for a living.

The sick man **MUST** take medicine.

The business man **MUST** accept business burdens.

The home-lover **MUST** "keep house".

The pleasure seeker **MUST** meet pleasure's conditions.

The citizen **MUST** perform his civic duties.

We meet the word everywhere, and never raise the question **MUST I?**

* * * *

Why should the spiritual life be an exception?

Do not the interests of the soul depend on conditions?

Have you any spiritual need whatever?

Is there any weak point in your character?

Have you drifted into any careless habit?

Have you done anyone a wrong?

Have you any ambition to lead a better life?

Would you strengthen the good to overcome the evil in you?

Wherever your life is imperfect—no matter what its nature—no matter who you are—the season of Lent is designed to satisfy these needs and ambitions of your soul.

Is there anywhere one honest man, or woman, or child, who studies his or her soul-condition, and realizes Lent's earnest purpose, who will not candidly confess:

I **MUST** keep Lent.

THE RELIGIOUS LIFE

In 1926 there appeared a letter in one of the Church papers. It is full of interest for us even in this day. It was written by the Rev. Father Gowen, Chaplain to the Sisters in Wuhu, China.

Wuhu, China: On Ascension Day, the first Chinese Sister of our Church in China was professed. This event will be little noted at the present when attention is fixed on what people get rather than on what people give up, and yet, if our branch of the Catholic Church is to live and to enhance her influence in China, the first Chinese woman of her number to take vows and to offer her life as an undivided sacrifice to our Lord should be remembered and her name honored. Especially will she want the prayers of those who read these paragraphs to help her continue faithful to her promise and to incline others towards her path, that a portion of the Church which has taken the tremendous title—Holy Catholic Church of China—may not neglect one of the richest of Catholic vocations.

The Sisters of the Transfiguration were the first of our religious orders to send missionaries to China. . . . The intention of the Sisters in coming to China was not only to conduct schools and charitable work but also to give the chance of the religious life to such Chinese women as might be disposed toward this vocation. Realizing that their stay in China, as foreign Sisters, is but temporary, they have wished to found a line that can carry on the work they have started.

The new Sister, now known as Sister Feng Ngai, was for some years a Bible-woman connected with St. James' parish, Wuhu, where her work endeared her to the members of that congregation. At her admission as a postulant on St. Matthias' Day 1922, there were many who expressed their regret that a good Bible-woman should be taken away and put to work saying prayers. Without troubling to controvert the point of view shown by such remarks, it is fair to say that Sister Feng Ngai at St. Lioba's has reached far more women and girls than ever she met in parochial work. St. Lioba's Compound, with its schools and with its dispensary and extensive industrial organization—this last employing upwards of 150 women—gives full scope for her labors as an evangelist. Even many who were most outspoken against her step now approve of it and are encouraging others to try the same vocation.

On All Saints Day, 1922, in the presence of the Superior, the Rev. Mother Eva Mary, Sister Feng Ngai was clothed novice. During her novitiate the life of the Order attracted another woman, a girl who had been thinking of entering a Buddhist nunnery until a casual visit of the Sisters, calling upon her mother, directed her thoughts toward a Christian Sisterhood. Some years after this visit, on St. Luke's Day, she was admitted postulant and, after a long period in this stage, made longer, that the impulses of her youth

might be thoroughly tested, she was clothed as novice, taking the name of Sister Pei Ngai.

And so, in the beautiful Church of St. Lioba, Chinese in style, Chinese in decoration, the service of profession was used for the first time in Chinese. The congregation crowded the aisles as the procession went its glittering way with incense, cross, and candles. The children's voices, without any help of organ, rose clear and true to the glorious music of the MISSA PASCHALIS—for at St. Lioba's the plainsong is heard day by day and the Gregorian Masses, put into Chinese, are sung, each in its season. Before an altar bright with lights and flowers the ancient vows of poverty, chastity, and obedience were taken in a tongue remote from the Latin which first phrased them. No one could be present on this sunny Day of Ascension without feeling his thoughts lifted up by the splendor of the moment, by that ascension of the spirit of which gold vestments and the blue smoke of the censer were but accompanying symbols, lifted up with his own hopes and the hopes of coming generations to follow the Priest and King, gone long before to prepare a place for us."

Honolulu, February, 1945

In these last dreadful years of war the Chinese Sisters—there are four fully professed—have been faithful to their life and Rule under most trying circumstances. They are now under the care of Bishop Chen in occupied China doing whatever work is necessary. The last word from them assured us of their welfare and good health. Also a last report has told us of the faithful congregation left at St. Lioba's in Wuhu. The services are well attended and the people loyal to the Church even when the Compound is occupied by the enemy officers and soldiers.

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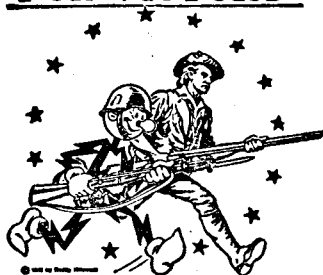


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