

The Sunday Star

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SUNDAY, AUGUST 2, 1896.

McKinley's worth a page.

Hawaii challenges the world for target shooting.

There will be nothing but new news in this paper.

Hurrah for public improvements. Hurrah twice for the railway to belt Oahu.

How does THE SUNDAY STAR strike you? This initial number makes a pretty good paper, doesn't it? Watch our smoke.

It is only a "has been" newspaper man who would suggest that he could produce papers to prove that he knew something about his business. This defense is really funny as well as slightly sad.

Prince Bismarck still has a good eye and a clear brain, even if he is nominally in retirement, and his survey of the situation in Europe cannot but command thoughtful attention. He is not the only statesman of the day who believe that more than a European crisis is pending.

Church attendance keeps up remarkably well during the heated term. It is noted also that a number of societies that usually indulge in vacations are working through this year without interruption. This is proper. The forces the church combats never take spells of relaxation.

The tax returns of all firms and corporations have gone in with a vigorous, but calm and dignified protest annexed. This is against the assessment method. It seems certain that there will be litigation. The basic claim is still made that the raise is too great and too sudden.

Do those who yawn that Hawaiian finances are going to the dogs read the dispatches from the United States, detailing the dire money distress of that country. Hawaii is AI and the man or paper saying that she isn't is either misinformed or deliberately resorts to misrepresentation.

Those Yankees now propose to ship beer to Germany and other countries across the Atlantic. A competent syndicate has been organized at Baltimore, State of Maryland, that proposes to ship the amber fluid in tank steamers. What will they do next is certainly a timely, if threadbare inquiry.

Hilo should spare no effort to have the Saturday half holiday. It is in every way one of the pleasantest institutions of Honolulu. Natives and foreigners alike appreciate and enjoy it. Any encroachment upon the half holiday here would be strongly resisted. It is a fitting ending for a week of work.

The departure of Rev. T. D. Garvin will be a distinct loss to the ranks of the earnest and tireless workers of the whole Christian community. He will take a lot of Honolulu Aloha away with him. Rev. Mr. Garvin made head way up hill here and has the courage and sturdy ability that all admire.

One statement in particular from St. Louis, where the Populists and Silverites are now assembled, bears out The Star's diagnosis of the degeneracy of the bodies politic and moral in the United States. Populist leaders are openly charging that their men are being bought out by agents of the gold interest. And the rank and file says nothing.

It is commendable in Professor Berger to present almost all new numbers for the concert at Makee Island this afternoon and at least one piece of "popular" music. Now the next thing the people want is the concert at least every other Sunday at Thomas Square. Kapiolani Park is too far out of town and costs too much to reach for a large body of the population that likes the Sunday concert.

The intimation that such a move as closing the saloons here at 9 o'clock would be fatal to the Government, is silly and unwarranted as the supposition or rumor that such a step is in contemplation. This is a matter regulated by law. The Minister of Interior is exercising discretion only where he is vested with it

by statute. And as for The Star and the people generally, they have faith in Minister King and believe he knows what he is doing.

There is some danger to those aboard small and large boats during the heavy and continuous firing at Kakaako Butts on Sunday morning. It has several times lately interfered with the practice of the rowing clubs and made people on steamers nervous with cause. The Kamehameha fleet of native fishermen in canoes dares not go to the Waikiki fishing grounds Sunday morning. All the target shooting should be in one place and Kakaako is a good place for it, but lives should not be put in peril. The only thing to do is to erect behind the butts a bulkhead of ample width and fifteen to twenty feet high. There would then be no danger. As it is now, complaints and expressed fears are frequent.

P. C. Jones, one of the prominent and esteemed kamaeians of the country, enjoying the fullest confidence of the business community and himself at the head of several of the very largest concerns, is now going abroad to place the refunding bonds. That he will succeed there can scarcely be a doubt. He has a gilt-edged security to offer and knows enough about the business to present the bargain to probable purchasers. The bonds have behind them the pledge of the taxes and custom revenues and besides the natural credit of a peaceful, rich and rapidly developing country. Mr. Jones has the best wishes of all the real citizens of the country and is himself sanguine of the desired consummation of his mission.

How It Seemed to Her.
The young man who aspires to be the life of the party had been indulging in what he was pleased to consider witticisms concerning the breakfast coffee, and others had feebly endeavored to follow his example. The landlady looked worried and weary, and when the jocose resources of the boarders had been exhausted she ventured to turn the conversation.

"I have been reading about Joan of Arc," she said.
"Was she any relation to Noah's ark?" asked the aspiring young man.
"Was she a very remarkable woman?"
"Equal her for courage," replied the man who is always serious.

"Oh, I don't know about that," the landlady replied. "She could ride horseback and fight, but she knew that her work would be recognized some time. But there are different kinds of bravery. I have an idea that if Joan of Arc had been confronted with the task of keeping a boarding house to suit some people that I know she would have put her furniture in the hands of an auctioneer before the first month of her lease was up."—Detroit Free Press.

Dental Dangers.
Dentists are always warning their customers that frequent brushing of the teeth is absolutely necessary to guard them from decay, that the particles of food which lodge between the teeth must be removed after each meal, and that the mouth must be thoroughly rinsed, after taking anything acid into it, under penalty of the loss of teeth. And yet another danger confronts one.

A pretty young girl lately was obliged to visit her dentist, who, after investigating the condition of her mouth, told her that she was troubled with shrinkage of the gums and loosening of the teeth, and that in ten years' time she would find that they would all drop out. He added that this was the result of too much and too hard brushing of the teeth.

This peculiar mouth affection, whatever may cause it, is not so uncommon but that the writer has known of some half dozen friends who have been obliged to wear false teeth from no other disease than this very alarming one.—Philadelphia Press.

Valuable Shawls.
The Duchess of Northumberland possesses a shawl which was a present from Charles X, king of France, and which cost \$100,000. It is made from the fur of a certain species of Persian cat, so fine and elastic that a single hair of the fur is scarcely perceptible to the naked eye. It measures eight yards square, and yet is so fine and elastic that it is possible to compress it into a large coffee cup. The empress of Russia possesses a large and valuable shawl, made and presented to her by the Czarina women of Orenburg, which is as fine as a spider's web, and can be drawn through a wedding ring. To make a genuine cashmere shawl requires the fleeces of ten goats and the labor of several men for six or eight months. The queen of England receives as an annual tribute from the chiefs of a native state in India three pairs of the finest cashmere shawls and 12 perfect shawl goats.—New York Ledger.

Hard to Find a Match For Him.
"I was a blame fool for not buying a dollar's worth of matches when they were down to 115," observed Mr. Whipedunks to his wife. "I see by the paper this mornin they are away up over 200, and there's no tellin where they're goin to stop."
"Whippedunks," by saying they're over 200? Two hundred what?"
"Two hundred what?" retorted the head of the Whipedunks family. "It means they used to put 115 matches in one of them 5 cent boxes, and now they put over 200, and—why, what was I thinkin about, Mandy? Now's the very time to buy 'em!"—Chicago Record.

THE CRISIS IN EUROPE

PLAIN VIEWS ARE EXPRESSED BY BISMARCK.

The British Policy—Egypt—France and Russia—The Channel Fleet—More Ships are Required.

NEW YORK, July 21.—A special cable dispatch to the Sun from London says: A dispatch from Hamburg to the Sun London office says that the following is an authorized expression of Prince Bismarck's views on the pending European crisis:

"The English policy is governed by anxiety about the conflict which England must fight out with Russia and France. France is striving for the Sudan and Russia for India, and as England is their common antagonist in these aspirations they are natural allies even without a treaty.

"England will not give up Egypt, but does not feel herself a match for Russia and France, and is, therefore, casting about for help hitherto, and let us hope in future, in vain, so far as Germany and Austria-Hungary are concerned.

"But the British are tormented by an anxiety. They now believe entirely in the unassailability of their European island empire, for whereas many things have changed elsewhere in the last decade, England's system of defense is still the same as in Wellington's time.

"It suffices for her non-European countries. In view of the world-wide extent of her interests she must have more ships on foreign coasts than France and Russia. But the power or powers which preponderate where the conflict must be decided—that is, in the English channel and the North Sea—will be victorious.

"Her insular position involves the danger of being starved out by an enemy so that she must unconditionally surrender if a victorious hostile fleet should succeed in cutting off her supplies.

"England has not ignored this danger and is, therefore, working diligently at the task of increasing her navy to such an extent that it will be superior under all circumstances."

Murder Statistics.

In the average annual number of murders Italy leads the list of the European countries, showing a score of nearly 3,000, while Spain drags on a poor second, with only 1,200. France and Germany show returns of 700 each; Austria, exclusive of Hungary, of 500, and Great Britain of 250. Of the latter Scotland provides less than her share, according to the number of her population, showing that time has ameliorated the character of her people since the days of Hadrian and Agricola, and even of later periods. The generous average of homicides shown by Italy is variously accounted for, but it seems to have its root in the character of the people and to have been held up conscientiously during the entire historic period. It was maintained in the season of the Lucomoes, of Arno, and of the Bianchi and the Nevi, as in that of King Humbert and Mulberry Bend.

Professor Grafiolo has recently been lecturing on the subject in Rome and attributes much of the tendency to homicide to the existence of the vendetta, which survives in full force in Italy after its practical extinction in other countries. The explanation has some weight, no doubt, but an ampler one is to be found in the fact that the people there are bred in a savage disregard of human life and are ready to appeal to the stiletto on the slightest provocation. At home the custom is looked upon with some toleration as belonging to the locality and the social habits of the people, but when they emigrate these practices are sometimes interfered with. After two or three generations in this country they will no doubt become as peaceable as other people, but at home their habits have so deep a root in antiquity that there is little immediate prospect of their change.—New York Tribune.

The Victims of an Advertisement.

I had been in a buggy among the trees and swamps of Florida most of the day and got to a clearing with a mournful, dirty looking house in the midst, when the sun was sinking theatrically at the back of the forest. The house did not claim to be a hotel, but they could put me up in it. The owner came in by and by with a small deer on his shoulders, and there was plenty of duck stew in a saucepan. My darky camped out amid the pines, where his fire made a picturesque spot in the gloom. Near him were two caravans. They held the goods and chattels of a couple of families from Iowa. These innocents had fallen victims to an advertisement. The land they had come to was thickly speckled with the charred stumps of great pines. They had understood it to be as manageable as so much prairie.

"I wish we were right back again, that I do," said one of the wives. They were all foregathering in the house where I was lodged. But my host gave them no comfort. "Mr. — (the land agent who had vexed them) would," he said, "settle up hell if the devil gave him a chance, and that's a fact." The husband of the wife remarked with emphasis that he deserved to have that chance at once.—Cornhill Magazine.

Weekly Star, \$4.00 per year.

WOMEN IN PULPITS.

WHY SHOULD NOT THE CHURCH WELCOME IT?

Junius Henri Browne Says She Is a Natural and Effective Pastor—Her Power to Draw Men—Injustice of Theologians. New Idea of Church Needs.

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WHY is it that women almost never fill a pulpit? Why is it that, when, in isolated instances, they enter it, they are frowned on by the great body of orthodox theologians as if they had committed the unpardonable sin, whatever that may be?

The narrowness, the intolerance, the bigotry of churches have seldom been more strikingly exemplified than by the general exclusion of woman from the study and practice of what is called divinity. Since the first agitation of woman's rights in this country, near 50 years ago, she has been allowed to preach in a few cases, as she has been allowed to do everything else, but only in Universalist, Unitarian and Independent pulpits. The strict orthodoxes are as violently opposed as ever to her occupancy of the sacred desk, so named—are unwilling to listen to any presentation of her claims. To their mind the sacerdotal office can be filled by man alone. Any opinion or suggestion to the contrary is the rankest of rank heresy.

This is the true doctrine of the Roman Catholic church, whose ceaseless boast it is that it has never changed, never deviated an iota, from its primal formation. And the Protestant church, notwithstanding its constant modifications, has been scarcely less obdurate in regard to woman pastors. Indeed it denies to woman any and every approach to equality with man in ecclesiastic honor and dignity. She is wholly subordinated—he for God only, as Milton swaggeringly put it, she for God in him. The entire attitude of the evangelic churches toward her has been and still is the attitude of despotism.

She is merely permitted to serve—to serve always and superabundantly. She is forever called on to work, to do most of the drudgery, to prostrate and efface herself for the churches and their advantage. Even when she is chosen a delegate, as she is occasionally, to a general assembly she is either unjustly, basely rejected or her claims are disputed. Instead of protesting and raging with righteous indignation, as she would be fully justified in doing, she meekly retires rather than introduce discord. How much the churches depend on and profit by her humility, which would be beautiful if it were not slavish!

What an endless, unceasing, incalculable debt of gratitude the churches the world over owe to woman! She has supported them in every way from the dawn of Christianity. Her influence has always been vital, inexhaustible, all important. What would they, what could they, have done without her? Her help, her sustenance, has never been greater than it is today. She has remained faithful, unswerving, when man has fallen away from them. Has she not held them together? But for her would they not have perished? Has not her absolute consecration kept them alive? Is she not their strength, their health, their very soul? In the old world not less than in the new she may be always found at church, but the mass of men are absent. She devoutly worships, while they criticize, doubt, renounce. She is a theologic creature naturally. Man is not. She is constitutionally a believer. He is constitutionally a skeptic. She hungers for faith, cleaves to it, is comforted by it. He will not, as a rule, accept faith unless it agrees with his temperament or his reason, and his tendency is against the supernatural.

Woman would seem to be specially adapted by birth, culture and aspiration for pastordom. The few who are pastors appear to have found their vocation. They discharge their duties conscientiously and satisfactorily. Those who have heard them usually want to hear them again and again and are apt to ask why they are so limited in number. There can hardly be 50 women in the pulpit in the whole republic, and there are thousands and thousands of men, most of them, like most members of other professions, obviously disqualified for their calling. Hundreds of them are able, eloquent, interesting, as we all know. But are not these shining exceptions compared with the multitude? Are not their congregations drawn more by a sense of duty to be performed than by any expectation of the matter or manner of the promised discourse?

Can anything be much duller to a mere worldly mind than the average orthodox sermon in a small town? The man who has any power or originality, the least grace or charm, will not stay there. He is sure to be called to a large center and to gain a reputation fully equal to his desert. No man is more likely to be appreciated than a clever minister, be his creed what it may. Indeed he is apt to be overrated because his audience are commonly prejudiced in his favor. Almost anything a clergyman may say is ostensibly approved. At least he is not criticised. Freedom from criticism is his bulwark, as it is his bane.

The few woman preachers that we have will certainly compare well with the host of man preachers, and their average is far higher than the average of those. They are almost always interesting. They are completely in earnest, laudably and benevolently ambitious. They are eloquent in their sincerity, exalted in their conscientiousness. They invariably speak from the heart to the heart. They are orators of the spirit. For dogma they substitute sympathy and for doctrine the affections. They are born members of the profession. They teach the best, the most modern, form of theology by being untheological.

The churches of the present steadily bewail the deplorable absence of men from their Sunday service. Would not this be largely remedied by the copious introduction of women as pastors? Many men attend church now mainly because their sisters, wives, sweethearts, attend and only at their urgent solicitation. If there were 20, 50, 100 or even more women in the pulpit where there is one woman at present, would not the pews be far better filled with men than they are today? Where woman is the chief attraction men will be attracted. She is the universal magnet for them. They are rejoiced to see her, to watch her, to hear her speak. Abstract truths would be made delightfully human falling from her tongue. The driest precepts would be clothed with charm. Church-going would cease to be simply a stern duty, would become a source of pure pleasure and genuine inspiration.

Ecclesiasticism, if it is to be revived, must be associated with sentiment, with romance, metaphysical love with concrete love. The principle of right must be incarnated and rendered willingly sensible. The day of intangible theology has passed. The era of intelligible, emotional religion has come to regenerate the world, to elevate the mind, to fraternize the heart. The full sharing of the pulpit with women will greatly aid in this consummation. Common justice demands this. Enlightened policy will insure it. Clerical egotism and tyranny must give way. It is time the churches thought not less of saving sinners, but more of saving themselves. How can they continue to reject woman as a minister when she is the very foundation and superstructure of the church? The continuance is amazing effrontery, sublime impertinence. Would the church still be existent had it not been for her? JUNIUS HENRI BROWNE.

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THE NEW WOMAN.

Eloquent Prophecy of What She Will Be and Will Do.

Instead of preaching a sermon out of my own head, I will simply quote here a few sentences from a paper by Dr. Arabella Kenely in The Humanitarian of London. Those who think the new woman will be rough and mannish, those who think she will neglect the duties of home simply because she is free to vote, to earn her living as she likes and to wear a dress that is convenient and comfortable, those who are stricken with mortal terror that she will oppress man as he has hitherto oppressed her, those who have no idea what she will be like, but are simply vaguely afraid of her, as children are afraid of a bugaboo in the dark, are respectfully referred to the following definition of her: "Thank heaven for the new woman. Not the woman who is but a travesty of man. She is a mere ephemeral eruption on the face of progress, an eruption that will shortly fade and show the world a new complexion of things. The veritable new woman is at present training in our colleges, teaching in our schools, serving in our hospitals, guarding the poor and pitiable, cycling along our roads—in all of which capacities she is broadening her horizon, facing human facts, treading conventions and social fetichism under foot, learning to be a human unit rather than a social cipher. She will presently emerge a fine free creature, equal to, yet unlike, her fellow, with a mind pure in its enlightened breadth, with emotions full and tender, with a frame whose sensitiveness is tempered and not toughened by liberty and use, healthful in mind and body."

I suggest in all seriousness and sorry earnest the following course of conduct to Methodist ladies belonging to congregations where the preacher and the leading male members oppose the full and complete equalization of the rights of women in the church, even to the right of ordination to the ministry. Let them quietly drop out of church work altogether. Let them take no measures whatever to pay the preacher's salary, to get the parsonage refurnished or the church debt paid or even get any new books for the Sunday school. Let them ignore the existence of the church as utterly as the church ignores them. There are other denominations where preachers and congregations manifest the utmost liberality on the woman question. This line of severely doing nothing will in two years bring to his senses every man in the Methodist church who now wishes to withhold their just rights from women.

In view of the refusal of the Methodist conference once more to admit women as delegates, Rev. Anna Shaw is moved to remark that she supposes Methodist women will still have the privilege of paying the bills. Just so. The Methodist church or any church could not survive a year without women. The spectacle of women holding fairs, begging, mildly cheating, doing everything, even just grazing the edge of lying and stealing, in order to pay Methodist preachers' salaries and then having those same preachers possess the gall to go to conference and oppose with all the bitterness of their narrow, jealous little minds the admission of women to the general offices of the church, is one to make the angels use profane language.

The difference between the new woman and the old woman is that the new woman knows how to take care of herself. The old woman did not. ELIZA ARCHARD CONNER.

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