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BISHOP WILLIS DELIVERS SHARP REPROOFS

The Right Reverend Alfred Willis, Bishop of Honolulu, opened the sixteenth Diocesan Synod of the Anglican Church in Hawaii for business with prayer at 4:30 yesterday afternoon. Those present were the following: Clergy—Bishop Alfred Willis, Rev. Canon V. H. Kiteat, Rev. Alexander Mackintosh, Rev. F. Fitz, Rev. Kong Yin Tet, Honolulu; Rev. S. H. Davis, Kona, Hawaii; Rev. C. H. Tomkins, Hamakua, Hawaii; Rev. Canon Wm. Ault, Wailuku, Maui; Rev. A. B. Weymouth, Rev. E. J. H. Van Deerlin, Lāhāe—E. Shiles, S. Meheula, S. W. Wood, Lieutenant Commander C. F. Pond, T. Clive Davies, George Davies, E. G. Keen, W. R. Castle Jr., F. J. Testa, George W. Hayselden, L. Aseu, Chang Kim, Henry Smith, ex officio treasurer Board of Trustees. All that was done at this sitting was the election of synodical officers and committees. For clerical secretary Rev. Canon Kiteat was elected unanimously by vote of the clergy, on the nomination of Rev. Wm. Ault. For lay secretary T. Clive Davies nominated by Rev. Castle Jr., and F. J. Testa nominated S. Meheula, the latter receiving a majority of votes by a show of hands. The Bishop appointed as committees on expenses, Rev. Canon Kiteat, W. R. Castle Jr., and L. Aseu; and unfinished business, F. J. Testa and F. W. Wood. Bishop Willis' Letter. At the evening session the Bishop read his pastoral letter. In this he referred to the occasion as being "the last time we will assemble under the title of the Anglican Church in Hawaii," saying that it brings us face to face with a grave responsibility. His Lordship then went into the history of the church since the last synod two years ago, telling of the churches in various parts of the islands. He said it would not be surprising if the charge made in the memorial sent from Honolulu to the House of Bishops that the church here had in reality taken a step backwards had been true. Upon this allegation the memorial alone had been framed and printed in the Advertiser September 7 last. "I lay some stress," he said, "upon this denial of progress in this diocese under its present administration. It was framed with a view of influencing the minds of the members of the San Francisco convention. The newspaper said the memorial had 400 signers who poured out their lamentations of the lack of progress before the convention, but not one of them had lifted his little finger or contributed one word to avert such a catastrophe or give us the means of maintaining our position. The memorial already referred to arranged this diocese and causes us to make a searching inquiry of the allegations contained in the memorial. It is authority on which they are made. It alleges that the church in these islands does not advance and that there is friction which is an impediment to progress. The cases of friction are not stated, but it is implied that the responsibility for the friction lies with the administration, for it is stated that the friction will cease on the change of the ecclesiastical authority administering the diocese. Now whilst on the one hand friction may arise through faults of the administration, on the other hand this may be one of the conditions where progress would be impossible without it. Two Names Mentioned. "A pamphlet has been widely circulated throughout England and the United States entitled 'Refutation of the Charge of Apostasy Made by the Bishop of Honolulu Against the Trustees of St. Clement's Chapel, Honolulu.' This document is full of misstatements and misrepresentations. We want no one in its church who refuses to submit to its discipline. Who are they who approached the convention in San Francisco with the complaint? There are two names: Rev. J. Usborne and that of the delegate from St. Andrew's Second Congregation. That memorial was drawn by the 'Church Defence and Extension Society.' That society is unknown to the synod. It was created by Mr. Usborne, it might be, for the defence of his own actions. It is unnecessary to go into the history of that society. At the last synod a committee was appointed to confer and bring that congregation into a union with this church, but their trustees declined to have a conference. For this refusal they entirely cut themselves off from this church. No question of Mr. Usborne's standing of faith has ever been raised. You have the position of the prime mover of the memorial. He was the cause of the friction. The Second Congregation sent a delegate. What is the status of the Second Congregation? I have no indictment to make against that congregation, except that which it has brought upon itself. Gambling and Religion. "On November 11th an utterance was made from the judicial bench here, in which the judge stated that the violations of the gambling law brought before him are also being done under the cloak of religion. In passing sentence the judge said: 'I believe a good many more of the same kind would be convicted if the police went to the church fair to be held next week.' We deeply regret that it must be confessed that this criticism falls upon the Anglican Church, which ought to be the first to uphold law and righteousness. I refer to the church fair held by the Second Congregation, in which the gambling law had been openly transgressed. By the laws of this Territory raffling is as bad as the game of che, for which the Chinese have been haled before the courts. It was openly advertised beforehand that this act of transgression would be committed, and not only raffling, but a much more serious offense against the laws would be committed. There was a fortune teller's booth at the fair! Fortune telling, by the laws of the Territory, is punishable with imprisonment at hard labor! Suppose this announcement had been made from the bench in the days of Nero, with the police conniving, would it not have been the signal for the persecution of the Christians and ousters from

the church could not have recovered? How is any church to advance among the heathen when they practice these things with impunity? A serious reproach lies upon this church. I hope that no congregation of ours will ever again fall under this humiliating reproach, which touches the whole body. "The Anglican Church was invited to this country by the king of Hawaii, who commended the Book of Prayer of England to his people in a preface of remarkable power; but the Anglican Church has made but little progress among the Hawaiian people. Those who have drifted from the Congregationalistic body to which they originally belonged have drifted to the Roman Catholics, to the gross materialism of the Mormons, or to a new sect of their own. He concluded with the statement that he would propose two resolutions for the consideration of the synod which, being voted upon and accepted by that body, would ratify all agreements whereby the Anglican Church should be merged into that of the American Church. Copies of the resolutions were passed around, and read aloud by the secretary. They are as follows: The Resolutions. Whereas by the incorporation of the Hawaiian Islands as a Territory of the United States of America, the jurisdiction of the Protestant Episcopal church, as the branch of the Anglican Communion, established in the United States of America, extends to all members of that church resident in the Hawaiian Islands; And whereas the synod of the Anglican Church in Hawaii did at its last session, in December, 1899, pledge itself by resolution to see what steps were necessary for bringing the church in Hawaii into union with the said Protestant Episcopal Church on conditions stated in its resolution. And whereas the action taken by the general convention of the Protestant Episcopal Church assembled in San Francisco in October last is in accordance with those conditions. And whereas the first step towards such union is the adoption by the synod of the rule of worship, doctrine and discipline provided in the book of common prayer of the Protestant Episcopal Church in the United States of America, it being provided in the fundamental provisions of the Anglican church in Hawaii that the diocesan synod has power to make such alterations in the book of common prayer and administration of the sacraments according to the use of the Church of England, as the circumstances of the church may require in matters not affecting doctrine; And whereas no doctrine of the Anglican church is affected by any alteration in the formulæ of the Church of England, made by the Protestant Episcopal Church in the United States of America, it being stated in the preface of said book, "This church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require;" of the truth of which statement the close inter-communion maintained between the Protestant Episcopal Church in the United States of America and the Church of England from the date of its constitution in the year 1789, to the present time, bears irrefragable testimony; It is hereby resolved that the words, "Protestant Episcopal Church in the United States of America" be substituted in line 5 of fundamental provisions, section 1, and in line 4, of section 2, for the words, "Church of England," and this resolution shall go into effect so soon as the necessary changes in the charter of incorporation have been granted by the civil authority.

Whereas the Hawaiian Islands have been annexed to the United States of America, and the diocesan synod did at its last session in November, 1899, set on record its readiness to take such steps as might be necessary for bringing the Church of Hawaii into union with the Protestant Episcopal Church in the United States of America; Whereas, this synod, by the previous resolution accepted the rule of worship, doctrine, and discipline of the said church; Resolved, That the synod hereby expresses its desire that the church in Hawaii should be received as a missionary district of the Protestant Episcopal Church, in accordance with the resolutions adopted by the House of Bishops assembled in general convention at San Francisco after receiving a communication from the Bishop of Honolulu, and concurred in by the House of Deputies; and, further, promises allegiance to the constitution and canons of the said church; Resolved, That the synod instruct the trustees of the Anglican Church in Hawaii to apply for the approval by the civil authority of the Territory of Hawaii of such amendments in the charter of incorporation, under which the property of the Anglican Church in Hawaii is held, to enable the corporation to hold all this property for the purpose and use of the said church as a missionary district, until it becomes a self-supporting diocese of the Protestant Episcopal Church in the United States of America.

Rev. Canon Ault, in moving for the adoption of the first resolution already referred to, said: "This is the natural order of events following annexation, then of the resolution of the synod of 1899, and also of the resolution passed in San Francisco. It is what a great many church people have been hoping and working for. It has got to come, and in my opinion, the sooner the better. In my own sphere of work (Maui) almost every one there is an American, and they want an American church and prayer book; quite right, too. There are many people, I suppose, watching and waiting to see what we do, and I hope that what we pass will be passed unanimously. I have told our brethren on the Mainland that we want the American church and prayer book, and we have got to show them by our actions that we meant what we said, and I therefore move the adoption of the resolution." The motion was duly seconded, and Synodman F. J. Testa arose to speak. "As a native of this country, I feel aggrieved to see the pastor of the parish I represent moving the passage of this resolution. I feel sore, and am more so from what has happened which we can never recall—the annexation of this country—and on account of my feeling aggrieved, I make an amendment that this resolution be referred to a committee as I want time to investigate and study it." T. Clive Davies said in reply: "The matter of a change of this sort is one which I fully appreciate. All of us who have lived here nearly all our lives have always used the prayer books of the Church of England, and only during my sojourn in the United States did I use the other prayer book. Therefore the idea of making the change must touch us deeply, but it is necessary for us to look into this question in a broad light. I feel that we must not allow prejudices to come between us and our duty to our church and the head of that church. Our object here as Christians is to carry out to the best of our ability His command. I think it is in consonance with the view of the last synod and also of a desire of a large number of our fellow Christians here that the American form of worship should follow the American flag." Synodman Testa was immediately on his feet, saying: "My main reason for making the amendment was to give the synod, and particularly the Hawaiian members of the same, further time to study the resolution. I, for one, feel grieved at this action, and I think the action is too sudden. I am speaking now personally of myself. I have been brought up in this little country—never been outside of it—and to take such sudden action upon which your resolution, I don't feel that I can vote for it. If given a little time I may overcome it. I believe we must take matters pertaining to the church in a broad light. We must study the effects of this resolution. I sound the keynote now that this resolution will not meet with my support."

Bishop Willis said there was no wish on the part of the synod to rush any of these matters. Rev. Canon Ault replied tersely and to the point: "Why should we lay this matter over? It is not sudden. We have been expecting this for years. It has got to come, and before very long, so why should we not pass upon it now?" "Annexation, I suppose, had to come," retorted Testa, "but it was brought about and it is here; but even then I don't see why the reverend pastor should want to force this resolution on the synod. He seems to be quite urgent." Chang Kim then seconded the amendment. Rev. Canon Kiteat said the resolution should receive the hearty support of the Hawaiians, and he thought the other Hawaiian members of the synod present would express their views so as to discover whether Mr. Testa was expressing his individual opinion or whether it represented a disposition on the part of the Hawaiians. Henry Smith said he had come prepared to vote on the question "Yes" or "No." He had had two years to consider the matter. If Testa could point out to the synod what was having the effect of referring the resolution to a committee, well and good. There had been two years' discussion, and it was time to take action. Lay Secretary Meheula said the passage of the resolution merely meant the ratification of the actions previously taken. The convention had passed the resolution taking in the Anglican to the American church, and the synod was only expressing its appreciation of the Anglican community becoming an integral part of the American church.

Rev. Canon Ault thought the synod was having the matter wasted by comparing the two prayer books. Unless the resolutions were passed it would mean to the American church that the Anglican church here intended to use a different prayer book. If a union with the American church was opposed, it would be on a par with opposing annexation, or the empty coming of an anomalous position. The Bishop had made pledges and the resolution should therefore be passed. Commander Pond, U. S. N., said: "The true churchman ought to love both prayer books. The American church was the church of that of England, and the Americans, I know, love to speak of the English church as the mother church." (Applause.) Testa gained the floor again. "As far as I am personally concerned, I had no thought of this, as to the change in the form of the prayer books, but as to the American prayer book, I don't know anything about it. It is something I have never seen, and that is why I offered this amendment. If my church brother had had the convention to see it, why he has not the best of me, I am at a loss. If the Reverend Mr. Ault has read the American prayer book, then he has not the best of his parishioners. I would like to be more cautious and I don't like to see my pastor try to railroad this resolution through. He is trying to bring in Home Rule poli-

tics here. I like to go slow and study the matter carefully. If my pastor wishes to force it through, I will not vote for the motion. I don't like to be thought of as trying to block progress. That is not in my sphere. It would give us a little more show in the transition period. It never came into my thoughts at all until I became a member of this synod. Mr. Meheula said too much stress was being laid on the prayer book side of the matter. That was not the real question at stake, so much as the incorporation of the Anglican church in Hawaii in the American. The details could be arranged later. Rev. Mr. Ault held a whispered conversation with Mr. Testa, and then announced that he would agree to defer voting upon the resolution until today if Mr. Testa would agree to withdraw his amendment, to which Mr. Testa agreed. The second resolution proposed could not be voted upon, as it involved the passage of the first resolution, and an adjournment was therefore taken until 7:30 this evening.

REPUBLICANS RESCIND BY UNANIMOUS VOTE OBJECTIONABLE ACTION. (Continued from page 3.) Resolved, That a letter on behalf of through the National Committee, requesting the President to give this committee an opportunity to be heard in the event of a resignation by the Governor, or in the event of a vacancy in any other office in the Territory. Wright flops. The motion to lay on the table was lost by a vote of 13 to 11. Mr. Wright of the Public Works Department then flopped when a motion to adjourn was made by Mr. Cooke and seconded by Mr. Renton, and voted for adjournment until 7:30 o'clock this evening, the vote standing 13 to 11 in favor thereof. Mr. Wright had been given the proxy of Col. Jones when this member left early in the meeting. Judge Kepoikai was another who left at the same time as Col. Jones. He left his proxy in Col. Fisher's hands.

JAPAN IS GRATEFUL Chicago, Nov. 23.—The United States will be given practically all the credit for the greatness of modern Japan, and Commodore Perry will be lauded as the country's liberator in its official history of the empire about to be written by Dr. G. Mitsukuri, of the University of Japan, at Tokio. Dr. Mitsukuri, who is in Chicago on his way home from Europe, was delegated by the educational department of his Government to study the histories of European nations in order that he might acquire the best methods for the compilation of the annals of his country. He has spent two years on these studies in the Universities of Berlin and Paris. "Writing the history, it will be my purpose to accord to the United States full credit for the regeneration of Japan," said Dr. Mitsukuri. "This country was our source of inspiration and our protection in our time of trial and tribulation—our rescue from the state of semi-civilization which was succeeded in the latter half of the century by the advent of the progressive Government we now have. "Your great commodore, Matthew C. Perry, when he sailed into the bay of Yedo, in the month of February, 1854, became our liberator. We have erected a statue to his memory, but all his fame shall be preserved in a manner more enduring than stone or brass. The future students of our history shall know him for what he was. He sought only justice for his country when the greatest opportunity for the working out of sinister designs on our nations presented themselves."

CO-EDS WERE MAD Seattle, Wash., Nov. 18.—Because President Graves of the University of Washington wandered through the pretty co-eds' rooms to see if there was any truth in the report that they were not tidy, there is a hot old time on in the big educational institution. It is said that the president compared some of the rooms to pig pens, and berated the niece of Major Robinson, United States Quartermaster, until she dropped to the floor weeping. The girls held an indignation meeting at which President Graves was present without invitation. He was accorded scant courtesy, and Miss Gardner and Miss Dodson, upper-class women, who in plain language what they thought of the President. The climax came when fifty girls, armed with brooms and dishpans, circled the university buildings three times, and, halting under President Graves' window, sang a song to the tune of "We've Got a Pig in the Parlor." The trouble originated over a fight concerning the janitorship. The Evening Bulletin. 75 cents per month.

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