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NO POWER IN OTHER MATTERS

What Consecration Confers—When There is no Shadow of Right—Can not Coerce—At Washington.

EDITOR P. C. A.—It was with much pain that I read an article in the Saturday issue of your paper, relative of myself and church matters. I am quite sure that you do not mean to misrepresent me, but you have done so nevertheless, and I beg you will kindly permit me through your columns, to correct you on two points:

You failed to grasp my views of the Bishop's position in this diocese. The very last thing I wish to convey was that I held the view that the Bishop had "no color of authority for ruling the Church in Hawaii." He has the spiritual rule of this diocese. The Bishop in every diocese is the spiritual ruler and head of the church, and the very act of consecration confers upon him certain sacred powers and prerogative which give him spiritual jurisdiction in the diocese to which he may be appointed. The Episcopal Church is founded on the principle of the Bishop's authority in spiritual matters, as a monarchy is, on the principle of government by a monarch. In temporal matters. What I wished you to understand was that the Bishop had no coercive authority whatever conferred on him either by the English Church or English crown, or by virtue of his office, to discipline either the clergy or the laity, or to interfere in any way with the rights or liberties of any man in this country; and that when he undertakes to do so, he does so, ultra vires and entirely on his own responsibility, without a shadow of authority, and by English Ecclesiastical law only those persons in the church who choose to acknowledge his temporal supremacy are bound by it. The Bishop is quite clear on this point himself, when he states in the April issue of his Diocesan Magazine that the "Anglican Church in Hawaii is a voluntary Association." This is quite true, and he, by virtue of his office is president of the association. The president of any association enjoys certain powers and privileges attached to his office, as does the Bishop, but these powers are limited, and he may not go beyond them, without the consent of the members of the association, and if he does, his action is not lawful. In England and in the United States, Bishops have coercive authority conferred upon them by the church, with the consent of their respective governments, very right and necessary in the interests of good government, but here no such power has been conferred, which makes all the difference, and it is the coercive ruling of his diocese that I say the Bishop exercises without authority.

All good churchmen hold the office of the episcopate in the deepest veneration and respect, and when it is unworthily represented, it is the greatest calamity that could befall a church.

With regard to my visit to Washington to attend the general convention of the American Church, you infer that I was received there with marked attention, which was not the case. I was received with the courtesy that any clergyman from a foreign diocese, might expect at such a convention, from such a body of men, with perhaps a tinge of extra interest, coming from the Sandwich Islands, and a new possession. In a few cases the courtesy extended to me by Bishops was noticeably scant, but the instances were few. The House of Deputies politely gave me a seat on the floor of their house, by which I had access, to members of committees, but not to the committees in session, as your paper would intimate. The House of Bishops sits in council alone, and the public are excluded, the House of Deputies is comprised of the clerical and lay delegates, and it is this House that extend a welcome to such visitors as I was.

I have to say that I did use every endeavor to put the members of this convention in full possession of the facts, and the true condition and state of our church, in order that they might legislate the more intelligently in the matter of this new possession. This was the purpose of my going to the convention. I presume. After three weeks' session I left Washington, feeling that we had the sincere sympathy of a very great proportion of that Congress, and that we might rely upon the American Church for assistance in the satisfactory settlement of our difficulties, if our cause be right, and the movement general. The joint committee on the "increased responsibilities of the church" in that part of its report which refers to this diocese, distinctly expresses its opinion, that in such a case as ours, "the church is charged with obligations of duty to extend help."

I am very truly yours,
JOHN OSBORNE.

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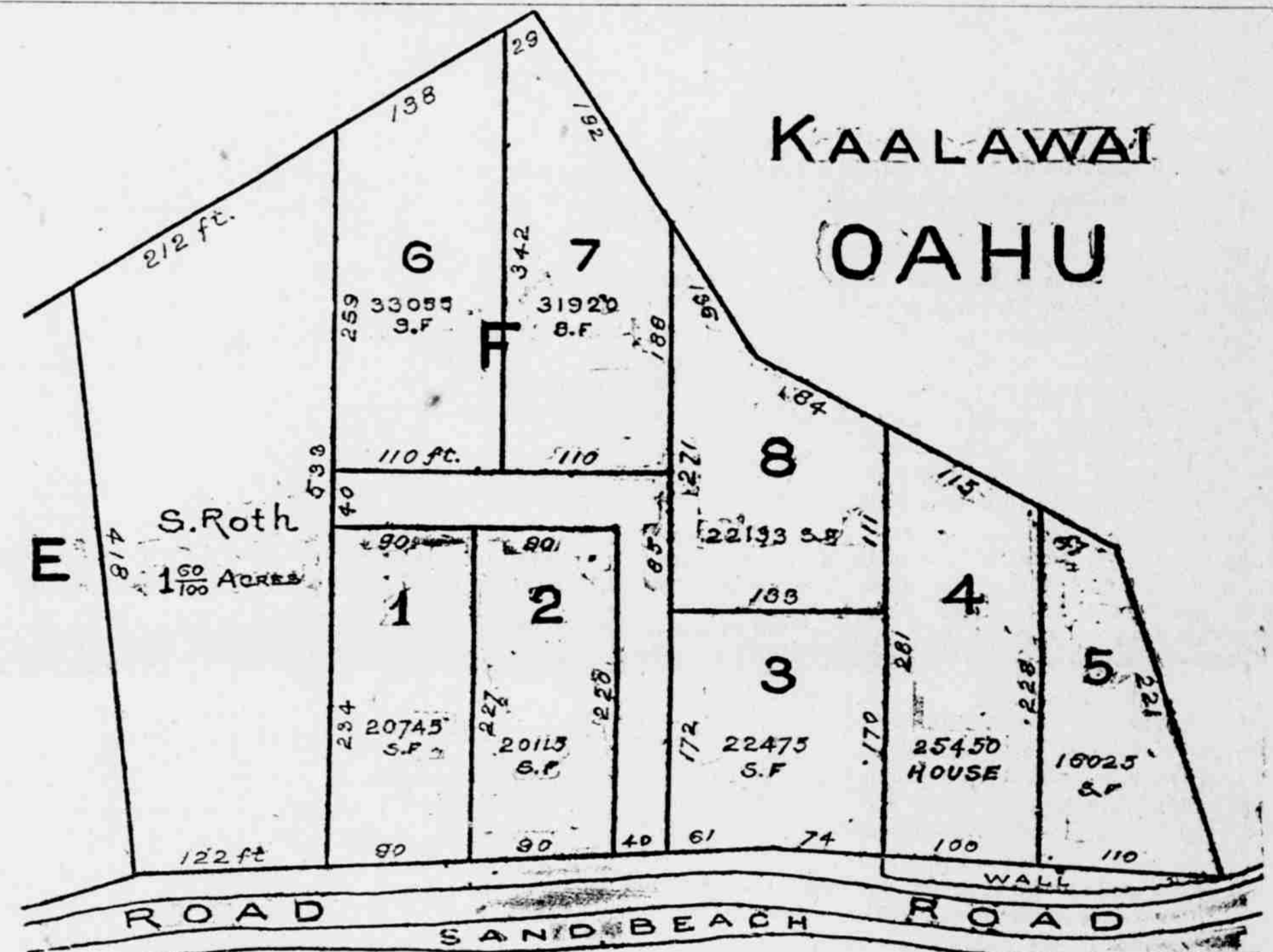
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Executor's Notice of Sale of Real Estate.



By order of John F. Colburn, executor of the will of Antone Rosa, late deceased, acting under order of the Probate Court of the First Judicial Circuit, I shall, at 12 o'clock noon

ON SATURDAY, THE 7TH DAY OF JANUARY, 1899,

At my auction room in Honolulu, Island of Oahu, offer for sale at public auction to the highest bidder, all of the right, title and interest of the said Antone Rosa and his estate in and to that certain real estate and fishery bounded and described as follows:

- 1st. Those certain 2 apanas of land situate at Kalihi, being covered by L. C. A. No. 1,049, R. P. No. 4,976, to Keaweopoe no Kaaka, containing an area of 5 86-100 acres more or less.
- 2nd. The sea fishery of Kaalawai, being a portion of L. C. A. No. 6,252, R. P. No. 5,552, to Kekuhiko.
- 3rd. A portion of L. C. A. No. 8,559, B Apana 32 Illaina of Kapahulu to W. C. Lunallo, situate at Kaalawai, East of Diamond Head, being subdivided into 8 building lots.

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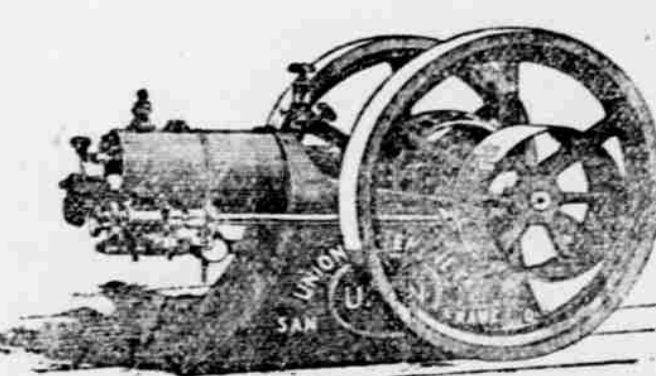
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