Commercial THE PACIFIC Advertiser.

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ESTABLISHED JULY 2, 1856.

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VOL. XXXIV., NO. 6052. HONOLULU, HAWAII TERRITORY, MONDAY, DECEMBER 30, 1901.—FOURTEEN PAGES PRICE FIVE CENTS.

SERMON ON THE NEW YEAR

Rev. W. M. Kincaid Gives Sound Advice.

"WHAT SHALL WE WRITE ON IT?"

Joys of Home and Happiness More to Be Desired Than is Money.

Rev. W. M. Kincaid preached his New Year's sermon before a large and attentive audience at Central Union church last evening. His subject was "The Blank Page of the New Year: What Shall We Write on It." He spoke in part as follows:

Text—Ephesians 5:15-16: "See then that ye walk circumspectly; not as fools, but as wise, redeeming the time."

With a great many, I fear, the only new thing about the year that begins this week, will be its date—1902, instead of 1901. Even that will not be altogether new at first, for almost every one of us will write 1901 for a time, and will have to scratch it out and put 1902. Now, it is highly desirable that the new year should bring in something more than a mere change of figures—a change, in fact, of only one figure. It would be a great thing if it could make the lives of some of us entirely new. Now, the Bible contains certain tests that are pivotal—tests around which cluster many meanings that are strengthening, pithy and fruitful. One of these is the Pauline injunction which I read to you a moment ago as our text, and which contains the receipt how to make the new year new in the best and truest sense of the word. "See then that ye walk circumspectly; not as fools, but as wise." That is, as you go through life, look about you and note the realities in the midst of which you are living; the realities that concern you as immortal beings. See what they are, the relation in which they stand to each other and to you, for these are the things with which daily you must deal. "Redeeming the time," or, as it is translated in the margin of the revised version, "buying up the opportunity." At whatever cost in other things which are not the essential of life, buy up the opportunities that remain. Time is the equivalent of existence. "Dost thou love life?" asked one of the old sages of his disciples. "Then do not squander time, for that is the stuff life is made of." An Italian philosopher had this for his motto: "Time is my estate." But it is an estate which will produce nothing without cultivation, but it will always abundantly repay patient industry. Time is composed of opportunities, and these pass away with the passing days What we bring out of them is ours, and ours forever. Their results to us are character, destiny. Time seems to change its aspect for us as get on in years. I remember when I was a boy, the first time I came into the possession of what seemed to me a large amount of money. If I were to name the sum it would seem to many a child here an insignificant sum indeed; but to my eyes, educated in a childhood that was frugal, it seemed as if I had come into an inexhaustible fortune. I was going with my mother to spend a brief vacation in New York city among friends, and I felt as though I had a capital that I could draw on to an unlimited extent. I remember my first venture. I had seen something in a store window that took my fancy. After I had asked the price and was appalled at the cost, though too timid to retire and say that I did not wish it, and had completed the purchase, I found myself where many a man finds himself in middle life, practically bankrupt. I had invested my tiny fortune in one thing which I found I did not want very much after all, and I had only fragments left with which to realize my other dreams. Does not this simple story find a world-wide application? Does it not represent the experience of every boy and girl as they pass through youth and on into manhood and womanhood? How long time seemed to us in childhood? We had all of it we wanted, and sometimes much more than we could use. We found ourselves willing to get rid of it in any way while waiting impatiently for the coming of some special event. But now as we have gotten on a little way in life, we are waking up to the fact that before we realized the value of time, we had paid out a large part of it, and straightway, we become niggards, and wish to hoard the remainder. Do you remember the old Roman story of the Cumaean Sibyl? It is said that after the Cumaean Sibyl had written out the nine books of oracles which were supposed to foretell the destiny of the reigning dynasty and of the Eternal City, she brought them to Tarquin, the King, and offered them to him for sale. In consideration of their value she asked a very high price. Although the contents were such that the King could not afford to go without them, he thought the price too high nad refused to purchase. The Sibyl went away in anger and, as she went, in her rage, she destroyed three of the nine books, after which, she came back with the six books that were left, and again offered the oracles to the King. Still, the King shook his head. The price was too high. He had not come to appreciate the significance and the value of these mystic books. Again, the Sibyl goes away in anger, and destroys three more of the books. After a time she comes again to the King, bringing the fragments that remain—only three books out of nine! Again they are offered for sale; and now the King realizes how much has been lost, and the value of what remains, and gladly pays out of his treasure for the three books the entire sum originally demanded for the whole. Is it not true that the years come to us in childhood and then again in youth, and then in early manhood, offering us each time their treasures, their opportunities, their mystic possessions, in which, though we may not be able to read them, are written our destiny? But the price seems too high. We reject the opportunities; we fritter away the precious years. We allow them to be destroyed, book after book, year after year, until by and by, when we are forty, fifty, sixty or seventy, how gladly we would buy up the opportunity that remains with the whole price that was demanded originally for the whole. We stand this morning on the threshold of another year. It will come to us like an angel, flying out of the darkness and the night. We see only the face and its features, as it looks on us out of the mystery. What burdens it may bring we may not see as yet. They will be revealed to us in the course of the months that are to come. But this new year brings in its hand an open, clean, fresh page of life, on which we may write whatever we will. It brings to us raw material which we may convert into whatever product we please. It brings to us new capital that we may use in bringing to pass whatever we desire. I do not mean that we can turn the old page of the past year over without any regret. Only the very young and the very thoughtless can do that. The most of us lingered a little yesterday over the last writing of 1901. We felt like saying with Tennyson:

"Old year, you must not go;
So long as you have been with us,
Such joy as you have seen with us,
Old year, you shall not go."

But go, he will, whatever he may take away with him. Perhaps, some of us are saying to ourselves, "If we could only call the year back and try it over again!" But no; the record whatever it is, stands. One of the old Persian poets has said:

"The moving finger writes; and, having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

We may try something else, but never that again. But the fact that the page numbered 1901 is written with indelible ink should not be taken too much to heart. There is such a thing as recognizing failure in such a way that it becomes only a source of discouragement to us. There is a use of the past that wears its heart out in unavailing regret, and there is another use that feels it all quite as keenly, but which wastes no tears over what cannot now be helped, but uses it as an inspiration to new endeavors. We may allow ourselves to be buried under the ruins of a year's failures, or, as Longfellow sings, we may

* * * "rise on stepping stones
Of our dead selves to higher things."

But now let us look away from the old page that is so soon to be turned down forever, and see what the new one has to say to us. As I look over its clean, blank surface, the first feeling that comes to me is the wish that I were able to write in big, bright letters, "A happy New Year" clear across the page in the life-book of every one of you. But that is what no one of us can do for any other. For better or for worse, we have to do our own writing, and abide by the result. Since this is so, a little thoughtfulness as to what we shall write may help toward making the year 1902 a happy one. For one thing, let us beware of being the victims of good resolutions. An immense amount of white paper has been wasted in writing them, and an immense amount of discouragement has attended the looking up of their broken fragments. I frankly confess that I do not have a great deal of confidence in new year's resolutions on the part of people who do not show much resolution at any other time except the first of January. Just after a man has taken his last drink, and when he does not feel at all thirsty, it is a very easy thing to swear off for an indefinite time in the future. But it is quite another thing to say "no" when the thirst is on. A very small amount of doing is worth more than a whole wagon load of resolutions.

Then, there is another thing we need to think of before we begin to write upon this fair, white page that lies before us this morning. It is that if we are to live a life worth living, if we are to do anything worth while, we must have an ideal, some definite plan of life. We must be able to answer the question, "What am I living for?" Toward what goal am I striving, or have I any goal? Is there any definite end that I am seeking to attain? It is said that among civilized nations the average length of life is somewhat longer than it used to be. But who cares for mere length of life? It is not length, but breadth and thickness that make the worth of life; and not merely length and breadth, but quality as well. Who cares merely to eat, sleep and breathe twelve months more? Who cares to live another year merely for the sake of taking off his boots at night and putting them on again in the morning? And yet there are thousands of people whose lives would be a great deal more useful than they are if that was all that they did. I was reading a story the other day about a literary man of some prominence who found himself in rapidly declining health. On consulting physicians he was told that a cure was impossible. "But," said the doctor, "if you will get a horse and ride it every day, and, if you will take the entire care of it yourself, you may possibly prolong your life for twelve months." The minister smiled and replied, "But what kind of an estimate do you think I put on life anyway?

(Continued on page 3.)

BISHOP WILLIS PLANS TO ANNUL VITALITY OF SECOND CONGREGATION

Would Unite Cathedral Worshippers. Asks Communicants to Register as His Parishioners.

BISHOP WILLIS of the Anglican church has proposed a union of the Cathedral parish and Second congregation and notified the members of both parishes yesterday from the pulpit and by written notices that all who desired to come into the union could do so by registering their names in the Cathedral Registry book on or before January 9, 1902. Those who attended services at the Cathedral yesterday had their attention arrested by notices which were posted conspicuously on the church doors. The first one read:

The Anglican Church in Hawaii, having by its synod, held in the city of Honolulu, on the second and following days of December, 1901, solemnly promised allegiance to the constitution and canons of the Protestant Episcopal Church in the United States of America, the said constitution will go into effect on January 1, 1902; and all appointments made by the Bishop of Honolulu and licenses issued by him subject to the order of the Church of England will require, provided they are in accordance with the constitution of the Protestant Episcopal Church, to be renewed subject to a declaration of assent to the book of common prayer of the Protestant Episcopal Church in the United States, and if not renewed within fifteen days after the said first day of January, 1902, will become null and void.

Given under our hand and seal this twenty-seventh day of December, in the year of our Lord 1901.

ALFRED WILLIS,
Bishop of Honolulu.

The second notice was as follows.

Election of wardens and vestrymen for St. Andrew's Cathedral under the new order, in effect January 1, 1902.

All male communicants of the Anglican Church in Hawaii, or of the Protestant Episcopal Church of the United States (not under the age of eighteen years), who have been residents in Hawaii since July 1, 1901, or who shall have registered their names in the registry book of the cathedral wardens on or before the 9th day of January, 1902, will be entitled to vote at the election of wardens and vestrymen of St. Andrew's Cathedral for the ensuing year, to be held in the Cathedral school room on Friday, the 10th day of January, 1902.

The registry book will be open for signatures every evening in the cathedral school room from Monday, December 30, 1901, to Thursday, January 9, 1902, from 7:30 to 9 p. m., inclusive, excepting Tuesday, December 30, Wednesday, January 1, and Sunday, January 5.

(Signed) ALFRED WILLIS,
Dean
VICAR V. H. KITCAT,
Parish Priest.
EDMUND STILES,
HENRY SMITH,
Wardens.

Bishop Willis made the announcement at the morning services of his congregation, intimating that he desired by this means to effect a harmonious union of the two congregations now separately worshipping in the Cathedral that he might turn over to the American Bishop, who will succeed him, a united church.

When Rev. Alexander Mackintosh held his services for the second congregation in the same church an hour later, he announced from the same pulpit that he had received a letter from Bishop Willis, "which attacked the vitality of the congregation." He therefore called a meeting of every member of the second congregation for this evening at 7:30 o'clock in the Sunday-school room, to hear the letter read and to consider it.

The news was the talk of the two congregations during the day, and in the afternoon a meeting of the church wardens of the second congregation with Mr. Mackintosh was held at the residence of Mr. Von Holt on Judd street. The wardens, Messrs. W. R. Castle Jr. and T. Clive Davies, received a letter from Bishop Willis, stating that an election of wardens for the Cathedral would be held on Friday, January 10, 1902, at which time he trusted the second congregation would be willing to join with the Cathedral congregation, making one congregation only, and asking that word be sent to all Protestant communicants with the request that they register their names before January 9, 1902, which would give them the right to vote at the meeting.

It is apparent to certain of the members of the second congregation that the entire matter hinges on the renewal of the licenses of the various ministers now prforming their duties under the Bishop's authority from the Church of England. The election of wardens and vestrymen is scheduled to take place on the 10th of January, but the renewal or nullification of licenses rests with the Bishop until January 15th, or five days later than the meeting. It was the impression of some of the second congregation members that in case the second congregation decided to take advantage of the Bishop's offer of a union, he reserved the power to himself to nullify any minister's license after they had pledged themselves to come into the Bishop's congregation. This is based on the phraseology of the following sentence of his notice above given, "and if not renewed within fifteen days after the said first day of January, 1902, will become null and void." This question will be raised by the second congregation at its meeting tonight and fully discussed.

Bishop Willis was seen at his residence on Bates street, and asked concerning the two notices.

"There is nothing about the matter that is not fully explained in them," replied the Bishop. "I have sent out these notices to all the ministers of our church in the islands. It is a very simple proceeding to issue the new licenses. The Synod expressed its allegiance to the Constitution and canons of the Protestant Episcopal church in the United States, and in order that the change from the Anglican church to the American form of worship may be made complete, the ministers must have licenses in accord with the American church constitution. The power is vested in me to do this. The old licenses make their allegiance to the Church of England. The only change in the document, therefore, is changing the 'Church of England' to the 'Protestant Episcopal Church in the United States.'

"I have also issued a notice to all communicants of the Anglican church and to all members of the Protestant Episcopal church in the United States to register their names in the Cathedral Registry book, for the purpose of giving them the privilege of voting at the election to be held on January 10. If the second congregation desires to affiliate and form but one congregation in the cathedral, they can signify their intention of so doing by voting. After that there are but a few weeks before I shall retire from the Bishopric of the Anglican church, and I would be glad to have but one congregation to turn over to the American church on April 1.

"I would be glad to see the differences ended. It has been an anomalous condition to have two separate congregations worshipping in the same church, but as I look back over the events of past years I can readily understand that the two nationalities which worshipped at the Cathedral may have much to do with the estrangement which took place, but surely, there has been time since then for these differences to have been adjusted and this anomalous condition to cease."

SUNDAY SCHOOL RALLY.

Union of Kawaiahao, Kaumakapili and Kalihi Schools.

The rally of the Sunday Schools of Kawaiahao, Kanmakapili and Kalihi churches took place yesterday morning at 10 o'clock in Kawaiahao church, nearly five hundred children and adults being present. The entire auditorium and galleries of the church were filled with scholars and the regular church congregation. The exercises were recitations and singing by the schools, addresses by the general Sunday School superintendent, Moses Nakuina, and the three school superintendents, all of which were quite interesting. The Kawaiahao schools recited verses of Scripture in unison, the others by classes. The primary class of Kaumakapili Church was led by a little girl. A little child from the Kalihi school recited the Ten Commandments in the native language, and she afterwards catechised her older sister on Scripture matters. The collection, amounting to $28.50, was given over to the support of the Sunday School paper, called the "Hoahana."

Danger at the Annex.

Another one of the giant cocoanut trees that bend over the drive from Waikiki road through the grounds of the Annex, fell across the carriage way the other day, smashing two fences. The tree is the third of the kind that has fallen in the same way this year. The danger to patrons of the Annex is marked, and is more appreciated by people who formerly went there than it seems to be by the management. Two or three more cocoanut palms now hang over the drive, one threatening the braided hut of Kamehameha IV. As they are rooted with mere tendrils any high north wind may bring them down. Possibly the next one to fall will harm something more valuable than a fence.

TWO YEARS MORE

Oahu Sugar Company Extends Its Contracts With Refineries

At a special meeting of the Oahu Sugar Company Saturday, it was decided to extend the contracts of the American Sugar Refinery and the Western Sugar Refinery from October 1, 1903, when the present contract expires, until October 1, 1905. Other local plantations will it is said soon take the same action.

Under this agreement the plantations will receive the New York market price on the day of arrival in that city, or at San Francisco, minus 3-16 of a cent per pound. This will probably result unfavorably to San Francisco interests, as this equals $2.50 per ton, which amounts to considerably more than the additional freight around the Horn to New York.

OVERCOATS AND WRAPS AT WORK

Chilly Day and Evening Though Temperature is Not Low.

Overcoats were in evidence all day yesterday, and last evening the church-going throngs reminded a man thinl of a similar occasion in the temperate zone, rather than the tropics. Yet with it all there was not at any time yesterday a low temperature. The minimum was 65, which is several degrees above the lowest point registered during this month.

The cause of the chill feeling in the air as explained by Prof. Lyons lies rather in the dew point, 51, than in the temperature recorded by the thermometer. The fact that the dew point is so low produces a condition which is bound to cause a chill upon the skin. Thus, there is in the atmosphere only four grains of moisture, whereas last week there was twice as much. This is followed by a drawing to the surface of the skin of the moisture of the body, and its rapid evaporation produces the feeling of cold.

Furs were in evidence during last evening and the city seemed to be abed earlier than usual, as all doors and windows were closed. The street cars were running closed as to doors and windows, when the cars had such additions to their furnishings, and everyone seemed to be wrapped up in extra clothing. There was a general desertion of lanais, and the streets looked more like Chicago during a lake breeze session than the thoroughfare of a tropical city. Whether or not there will be cooler weather depends upon the presence of clouds, for if it remains clear the temperature will fall decidedly.

YOUNG GLAD TO LEAVE HAVANA

Had Already Asked to be Sent to Another Post.

WASHINGTON, Dec. 12.—The indiscretion shown by Lieutenant Commander Young, recently relieved as captain of the port of Havana, in stating in an interview that the Cubans were not fit for self-government, proves not to be as serious as was at first reported. Lieutenant Young had already intimated that he would be pleased if he were relieved from his services in Cuba, as he has been in the island for three years. His successor has not yet been selected.

Widening Nuuanu Street

The stone wall enclosing W. O. Smith's residence property on the Nuuanu street side, is being removed preparatory to setting the street line back about ten feet. This is the initial step toward widening Nuuanu street at that end. The Hobron fence will also be set back, giving additional width to the thoroughfare below Bates street.

A meeting of the Board of Education will be held tomorrow.

TRYING TO INFLUENCE ROOSEVELT

Humphreys' Plan to Hold on Until Successful.

STILL HUNT FOR HIS SUCCESSOR

Dark Lantern Methods in Circuit Court Judgeship—To Quit if He Can Name Man.

Believing that the First Judge of the First Circuit has in reality resigned his seat upon the bench, there is a species of life injected into many canvasses which had been laid aside temporarily since the announcement of the judicial divisions of the island were made known. There are some men in the field who have been after such a seat from the first, and they keep in the race from habit if from no other reason.

The opinion is growing, however, that the actions of the First Judge of the First Circuit are due to the closely-laid plan of his faction to capture his seat whenever he shall give it up. It is said that the still hunt is on, and on in earnest. There are now in the states several men who are closely identified with the Humphreys crowd in local politics, and they are said to be out with gum shoes and a piece of lead pipe, trying to steal up on the blind side of Justice and swipe her one, so that they may grab the office.

Evidence is collecting that this is the case, owing to the fact that while the strong endorsement of Frank Thompson is on file from the present incumbent, that young lawyer is engaged in denying that he is in the race at all. This has been heard from him since his departure, and he is said to have no other intention than to return and enter the practice, in company with others, as announced before his leaving for the East. It is even averred that Thompson is being made the stalking horse for the purpose of using his influence with the members of Congress in the Northwest to pull out chestnuts later.

The fact that Robinson, the most recent appointment made by President Roosevelt, is not one who has been identified with the Knockers' Club, but has tried to be a good citizen since his coming, has been the cause of some disturbance of mind in the chambers of the First Circuit, and the still hunt has gone on even harder since the arrival of the news of the choice by the President. It was considered a foregone conclusion of the faithful who had been listening to the stories of how great had become the influence of the jejune kahuna of the bench at Washington, that he would choose any associate who might be named to take place beside him. But it is alleged that his rage over the selection of Robinson was only second to that which tore him upon the nomination of Judge Edings, of Kona, when he threatened to resign and leave the Territory to its fate.

The gum-shoe act which is alleged to be going forward will have for its end only the securing of a man who may be handled by the people now in the majority in the Circuit Courts, and there is alleged to be a chance that before very much longer there will be a vacancy in the seat of the second judge, who said when appointed that he would not sit for more than a couple of years at the most. Should there be any failure to catch the reappointments, the faction which is now spending the money of the Department of Justice upon jury audiences, would be in the minority and there would be fewer bailiffs and hangers-on than there will be if there is no change.

The Republican committee at its meeting on Monday next, it is said, will pass resolutions inquiring into the causes for the miscarriage of the plans for influencing the President in the making of appointments. There are members of the committee who think there should have been no falling down in getting the judgeship for the organization, and are inclined to ask questions as to where the representatives of the party stood at the capital. It is understood that an attempt will be made to put through a resolution expressing the hope that the President may see his way clear to appoint Cayless in the event of any vacancy, and should this be offered there will be a substitute sprung, suggesting that the President make his choice from a list of names to be submitted. In this way, by sending on a roster of the Bar Association, it is hoped to avoid another defeat.