

The Hawaiian Star

SECOND SECTION

PAGES 9 TO 12.

HONOLULU, HAWAII, MONDAY, JUNE 24, 1912.

PAGES 9 TO 12.

A LECTURE ON CHRISTIAN SCIENCE BY BLISS KNAPP, C. S. B.

Member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

The Opera House was filled last evening to hear the lecture by Bliss Knapp, C. S. B., a member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

The lecturer was introduced by Mrs. Hanney Scott, who said:

"Friends: I am very happy to welcome you here this evening on behalf of First Church of Christ, Scientist, in Honolulu. The church is pleased to have this opportunity to offer you a lecture on Christian Science by one who is authorized to speak on the subject as the lecturer this evening is. Christian Science is so widely discussed today, and one hears so many opinions expressed about it, that most people are interested to hear what someone has to say who knows from actual experience what Christian Science is and what it does. The aim of the lecture is not to proselyte or to take from any one here any really good or helpful thing he may have. Thousands of people the world over have been helped out of sickness and sin by the teaching of this new-old religion and most of them are ready to give the reason for the faith that is in them. They are happy to share what has done them good with all those who wish to share it.

The Mother Church in Boston maintains a board of lectureship, whose work it is, through the lectures of its members, to give the public a clear idea what the teachings of Christian Science are and to give facts concerning Mrs. Eddy's life and work. It gives me pleasure to introduce to you the lecturer of the evening, Mr. Bliss Knapp, C. S. B., who is a member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass."

The lecturer said:

The wonderful power that characterized the life and works of Christ Jesus was in no more need of champions than the force of gravitation. The one, like the other, is ever operative and must be understood before it can be utilized. People embrace Christianity not so much to help it along, as to be helped. Suffering humanity has a right to be helped of God, and all men have an equal right to the healing and saving power that graced the teachings of Christ Jesus. It has been the mission of Christian Science to present these teachings in such comprehensive simplicity as to restore their lost element of healing. Its religious ethics are generally approved, not only because they conform to the teachings of Jesus, but because they inspire an optimism that has made a vast contribution to hope, brightness, and human happiness. The one thing, however, that is most criticized and the one thing that is most responsible for the tremendous growth of this movement, is the healing of the sick through prayer. Healing as well as preaching was a part of the disciples' duty in the early times, and continued to be so for three hundred years of the Christian era, or until Constantine wrought a change. But neither Constantine nor any one else ever had a right to abolish Christians from this duty. By resuming that long neglected duty, Christian Science has exhibited such a divine impulsion as to make of it a world religion in a remarkably short time. This should lead us to consider, in so far as one may, the healing forces that are behind this movement.

It is recorded that Jesus could "do nothing of himself, but what he seeth the Father do." The ability of this gentle Nazarene to obliterate disease and sin was, therefore, the result of what he knew about God, and surely he knew more about God than any other man who ever trod the globe. The ability of his disciples to perpetuate Christian healing was also the result of what Jesus taught them about God. Even to the ability of a Christian Scientist to heal the sick and bring through prayer is wholly due to a better understanding of God, who is the divine Principle of man's existence. This is in agreement with the Scriptural command to "Acquaint now thyself with him, and be at peace." How then shall we gain the divine acquaintance that sets us free from mental and physical disturbance?

Divine Acquaintance.

One of the earliest ways of gaining an insight into the realm of God was given by Moses in the Ten Commandments. He led people to think of the divine nature as manifested not through a form but through well defined laws. Idolatry had its origin in thinking of God as a form. When men undertook to fashion what they might conceive the precise form of God to be they became thereby idolaters, against which we have the second commandment of the Decalogue. A divine Principle, manifesting His power, intelligence, and loving kindness through well defined laws, He can be understood. In this way the divine nature is actually recognized and the existence of God is seen to make a tremendous difference in the proper government of Christian nations, as well as individuals. God communicates His nature through His laws, and, spiritually interpreted, they define life and health to men; for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

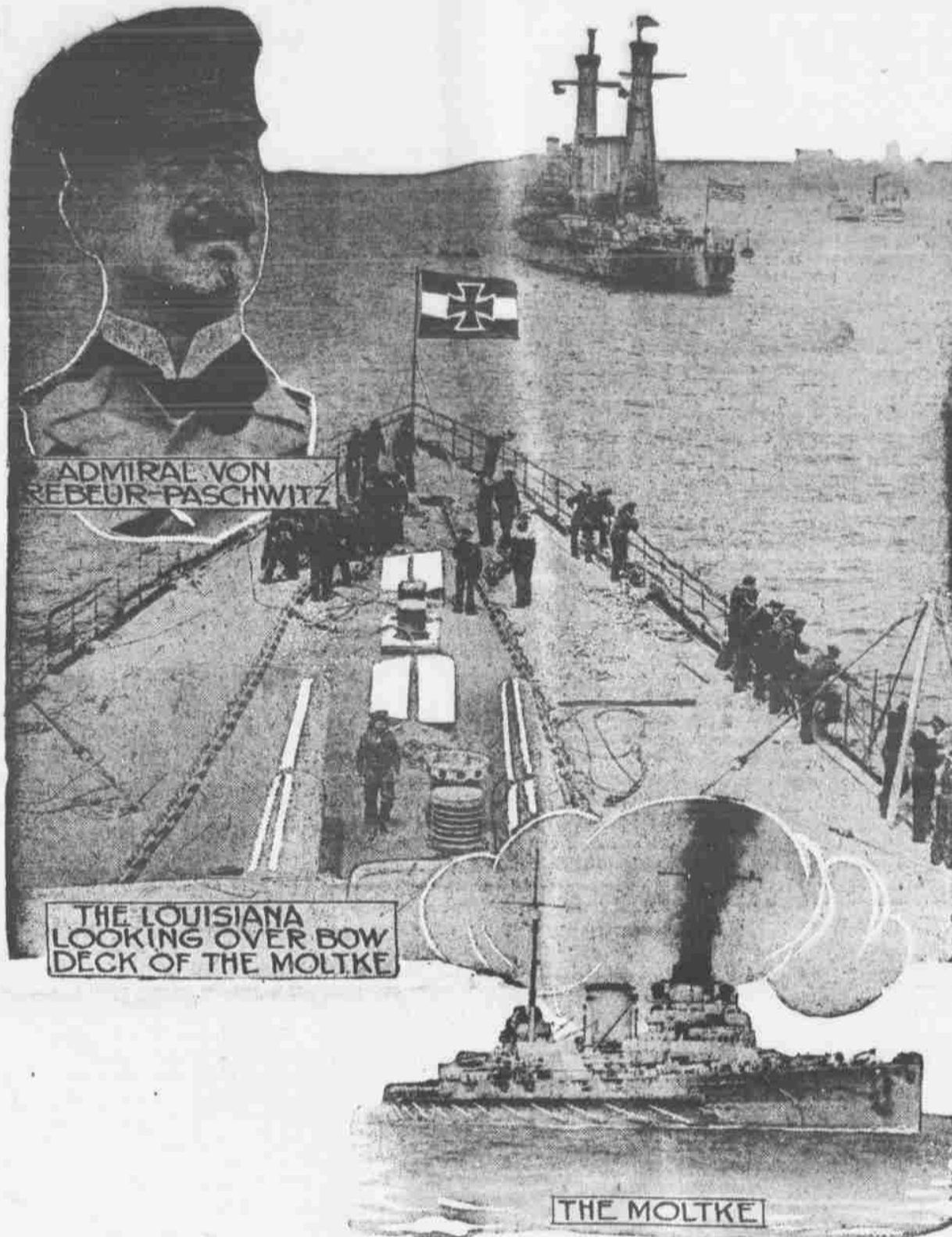
Jesus declared his relationship to this same law in his Sermon on the Mount; for there he said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Having said this, he undertook to teach this law, not so much intellectually, as by a direct appeal to one's moral or spiritual nature. Not that intellectual training should be disapproved; for, on the contrary, the right sort of training is necessary to the proper conduct of every-day affairs. But the one thing of special importance in this connection is the fact that Jesus addressed himself, not so much to the intellects of the disciples, as he did to their spiritual faculties; to their natural tenderness and spiritual aspirations. He recognized that one who has never enjoyed the advantages of an education may have a spiritual sense as well developed, if not superior, to that of a student. Some of his disciples were humble fishermen, with no intellectual training. Others had well-trained intellects. But that which made them all fit students of the divine nature was a well-developed spiritual faculty, for spiritual things must be spiritually discerned. By addressing himself to those faculties, Jesus conveyed to them the actual meaning or understanding of the divine law that communicates God's healing power to humanity. Herein do we observe an understanding that is wholly apart from the human intellect—an understanding to which Job referred, when he said: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is this spiritual understanding of God, that we gain through prayer to Him that heals the sick in every age.

Right Desires.

If an individual is made to believe that he has no faculty for apprehending spiritual law, he is cheered in Christian Science by the sweet assurance that men are natively and inherently spiritual. They need to recognize the latent forces of good already within them. Even the supposedly wicked man may know God and be saved from his evil ways. This is not a mere high-sounding theory, for it is a familiar saying that no one is wholly bad, for there must be at least a spark of goodness in him. Suppose, then, that you address yourself to some very wicked man and ask him if he has ever experienced the desire to be better and to do better; has he really desired to be good? Few will deny that there have been periods when they have entertained such desires. Where do these desires to be good come from? What is their origin? Surely they must have their origin in the infinity of good; and that is what we mean by God—infinite good; the one source of all right desires—the desire to be good, honest, tender, and kind. Whoever entertains such right desires and looks in their direction is looking towards God, and this is not so much a bodily movement as it is a state of consciousness; indeed, a state of spiritual consciousness. When our sense of right corresponds to God's idea of right, then those right desires must originate in God. It is to be noted, therefore, that the desire

(Continued on page twelve.)

GERMAN ADMIRAL, HIS FLAGSHIP AND VIEW FROM HER DECK SHOWING AMERICAN BATTLESHIP LOUISIANA ANCHORED NEAR BY



NEW YORK, June 10.—The cordiality in the relations between the United States and Germany reached the high note of expression during the visit of the German squadron to this city. The squadron, consisting of the cruisers Moltke, Bremen and Stettin, was anchored in the Hudson river for four days. Mayor Gaynor, other city officials and prominent citizens visited the ships to welcome them, and these visits were returned by Admiral von Rebeur-Paschwitz and other officers of the fleet. Dinners and banquets as well as sight-seeing trips comprised the program of entertainment, and the visitors expressed themselves as delighted with the warmth of the reception given them.

PERSONAL AND GENERAL ITEMS FROM THE BIG ISLAND

KOHALA, June 19.—Following is meeting of the supervising principal of the Kohala Midget's budget of the past week.

Waiohina.

Manager Carl Wolters left Friday for Honolulu, this being his second trip to that place this month.

Henry Kaapana has resigned his position as warehouseman at Honolulu, Manuel Ernesto being the new man on the job.

The Thompson Settlement Association have recently sold their 1912 crop of cane to the Hutchinson Co. They are to receive a certain amount per ton of cane, and it is to be weighed in the field. And that is what some people call "fake homesteading."

Dr. Thompson is back on the farm again, after a few weeks' visit with Senator Hewitt and wife.

Judge Hayselden is contemplating the building of an addition to his home in Kaunamano.

Robert Kekoa and wife had the misfortune to lose their infant son last week. It was buried in the cemetery at Waiohina.

At a meeting of the Waiohina Water Works Co., held in the court house last Saturday night, Capt. Geo. Kawaha was made superintendent. It seems that there has been too much cutting and breaking of the pipes going on in the past and the captain says there will be something doing in the way of prosecutions if there is any more of such work while he has the running of things.

Miss Ben Taylor returned on the Kilauea from Honolulu, where she had been attending the protracted

congregation. The members of the Kaunamano

celebrated the 11th of June most enjoyably with a luau at the home of their president, Mrs. Jennie Saffery.

A Korean luna on the Kukuhale plantation was shot in the left shoulder, by one of his fellowmen, with a shotgun, last Saturday, and is at present in the hospital. The murderer is not expected to live. The murderer was arrested.

The funeral of John Low took place at 10 o'clock on the morning of June 11, briefly and impressively conducted by Rev. C. Kamakawiwole. At 11, the procession started for the long journey, from the Ditch headquarters, toward the village, up Mud lane, and up to Mana, the interment being in the family plot. The floral offerings were numerous and beautiful. At Waimea the cortege was met by many relatives, friends and cowboys, and all joined the procession to Mana.

Henry Kukona, with a bevy of young girls, gave a concert last Saturday at the Honokaa Lyceum. They collected \$30, which amount will be used towards building a church in Honokaa.

Pahala.

John Watt and Mr. A. W. T. Bottomley were luncheon guests at Pahala on Saturday last.

Robert Catton has been a guest of Mr. and Mrs. W. G. Ogg for several days past.

L. Chong of Naalehu returned from Honolulu by the last Kilauea with his wife and part of his family. Mrs. Chong lived many years at Pahala before she went back to China.

R. F. Engle left by today's boat to meet his daughter, Dora, in Honolulu and see her off on the Honolulu for San Francisco.

The district is suffering severely from the long continued drought. Mr. and Mrs. A. Braga have left for Honolulu on a visit.

(Continued on page eleven.)

TAFT AND SHERMAN THE STRAIGHT TICKET

Both The President and Vice President Renominated in a Walkover--Roosevelt's Party Organized

CHICAGO, Illinois, June 23.—President William Howard Taft is nominated on the candidate of the Republican party to succeed himself.

James Schoolcraft Sherman, vice president of the United States, received the vice presidential nomination.

The final vote was: Taft, 561; Roosevelt, 166; La Follette, 41; Cummins, 17; Hughes, 2; absent 7; present but not voting, 344.

The voting at the rollcall which nominated President Taft was for the most part quiet, even when the Tafters found themselves winning easily. The only disturbance came when the chairman of the Massachusetts delegation rose to cast the vote of his delegation. He was immediately challenged, and it was not until after considerable time had elapsed that he was enabled to report "present but not voting."

This started the confusion again. A previous ruling of Senator Root in the case of the Delaware delegation which had also announced itself present but not voting was to the effect that in a case of that sort the alternate might vote. This was questioned by Fordick of the Massachusetts delegation, who asked for an explanation. Senator Root declined to give one, but remained firm in his ruling. As a result the Massachusetts vote was recorded as twenty for Taft, not voting 16.

When this was announced the confusion rose to a crescendo, and there were cries of "robbers," "thieves," "piracy." The police were called in to quell the disturbance before quiet was regained and the voting continued.

eight of her delegates are reported as not voting.

In the Carolinas, where there was much disaffection, according to the reports circulated before the convention, the vote was practically solid for the president. Virginia gave him twenty-two out of her twenty-four delegates and Louisiana her solid delegation.

Ohio, the President's State, when the time came showed that there was more or less feeling for the favorite son, and gave Mr. Taft fourteen delegates, not voting thirty-four. Oregon was steadfast in her instructions, and gave a vote of eight for Roosevelt, not voting two.

Illinois, about whose attitude toward a bolt there has been much comment, cast her vote twenty-two for Taft, fifty-two for Roosevelt, absent two, not voting two.

Indiana, another of the contested States, cast a vote of twenty for Taft, three for Roosevelt, not voting seven.

Adjournment.
CHICAGO, Illinois, June 23.—The fifteenth Republican convention adjourned sine die at half-past ten o'clock last night.

The announcement of the nominations started the delegates into new demonstrations, some cheering, some expressing disapproval in groans and hisses, until the bedlam was deafening.

When it became certain early in the day that President Taft would be renominated, the Taft leaders decided that Sherman should be named on the same ticket, and they notified the other aspirants for the honor to drop out. As a result Sherman was the only man



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Senator Root finally said that he would allow an appeal before the vote was announced. This was not taken.

Southerners Loyal.

One of the singular features of the vote as recorded is the loyalty to the regular machine of the southern delegates upon whom the Roosevelt contingent had counted before the convention. The southerners stuck fast to the party leaders. Even Texas, about which there had been some doubt, did not give Roosevelt a vote, although

regularly nominated, but when New Hampshire's delegation moved to make the nomination by acclamation, the motion was ruled out of order and Senator Root directed that the rollcall be read: This was done and the vote given as: Sherman, 597, Senator Borah twenty-one; Merriman, twenty; Hadley, fourteen; Beveridge, two; Gillette, one; absent seventy-one; not voting 352.

Hawaii's six delegates voted for (Continued on page ten.)