SIDELIGHTS ON NOTABLE PEOPLE

BY THE MARQUISE DE FONTENOY

Nineteen hundred and nine seems destined to remain on record, in England at any rate, for the number of broken engagements among the aristocracy. To the half dozen that I already have recorded in these columns must now be added the abandonment of the projected marriage between Miss Egerton Castle and Viscount Campden, who must not be confounded with the Marquis of Camden. For whereas the latter is a peer of the realm, head of the House of Pratt, master of Bayham Abbey, and rich, Viscount Campden is a relatively penniless young diplomat, the eldest son and heir of Lord and Lady Gainsborough. Lord Campden is at present acting as secretary of legation at Christiania, under Sir Arthur Herbert, who married Miss Helen Gammell, of Providence, R. I. Miss Egerton Castle is the daughter of Egerton Castle, the novelist and champion fencer, who has found in his Irish wife a collaborateur in his romances. He is rich, is the owner, with his father, of the Liverpool Post, Mercury and Echo, three different papers; and had Lord Campden married Miss Castle he would undoubtedly have wedded a charming heiress.

The breaking off of the engagement is all the more to be regretted, as it is indispensable that Lord Campden should marry money, in order to regild the escutcheon of the Noel family. The latter never has been too well off; perhaps, because it was not thrifty, and one of the ancestors of Lord Campden—namely, Sir Andrew Noel—figures in history as having ruined himself by his extravagance for the sake of Queen Elizabeth, who, instead of being appreciative of his devotion and of his sacrifice of his patrimony to satisfy her caprice, dropped him with the following distich upon his name—"Noel"—and at his expense:

The word of denial and the letter for fifty,
Is that gentleman's name who will never be thrifty.

Lord Campden, whose title is one of courtesy, takes it from one of his father's two country seats, Campden House, in Gloucestershire. It is built on a spur of the Cotswold hills, nearly a thousand feet above the sea — a picturesque pile, with many gables and oriels, dating from the time of Charles I., and occupying the site of a grange once belonging to the great Cistercian Abbey of Bordesley, in Warwickshire. Lord Campden has royal blood, in his veins, his great-grandmother, the Countess of Erroll, having been the eldest daughter of King William IV. by the actress, Mrs. Jordan.

Although Sir Humphrey de Trafford has been for several years past involved in financial troubles that have engaged the attention of the tribunals especially of the bankruptcy court, yet he has nevertheless managed to live quite comfortably, with a handsomely appointed flat in London and a charming country place known as the Chestnuts, at Great Bowden, in Leicestershire—that is to say, in the heart of the hunting country. This was owing to the fact that these two residences and their contents were owned by Lady de Trafford, and have thus escaped from her husband's creditors.

Last year, however, Sir Humphrey, being in urgent need of ready money, for the settlement, it is understood, of debts of honor, which have to be paid, whereas ordinary creditors can wait, he induced his wife to sign a series of documents, which included bills of sale of practically all that she possessed—that is to say, of the residences in London and in Leicestershire, with all their contents, the horses, carriage, furniture, the bric-a-brac, pictures, in fact, everything. Lady de Trafford, who has been and still remains a famous beauty, claims that she signed these bills of sale at her husband's request, without being aware of their purport. Be this as it may, he gave them as security for loans obtained from professional usurers, and, as the money was not repaid, the loan mongers have availed themselves of the bills of sale to seize the property.

Lady de Trafford is now appealing to the courts to set aside the bills of sale, on the ground that she received no consideration and derived no benefit from them, that she was unaware of their purport, and that, unless she shall obtain this redress from the courts she will be left not only penniless but absolutely destitute—that is to say, without home or belongings. The case is still before the courts, and the only chance in her favor seems to be the fact that the usurers to whom the bills of sale were assigned, and who have seized her property, are not registered under the moneylenders' act, as required by statute.

While a good deal of sympathy is felt for Lady de Trafford, there is less for Sir Humphrey, who has not only displayed an altogether remarkable ingenuity for evading his obligations but is also much blamed for thus sacrificing all his wife's property.

Sir Humphrey is the chief of one of the oldest families in England, and is the twenty-ninth in uninterrupted line of male descent from the founder of his family, Randulphus de Trafford, whose name figures in ancient records still extant as having flourished in the reign of King Canute the Dane, and as having died about twenty years before the Norman conquest—that is to say, nine centuries ago.

His son, Robert, figured at the court of King Edward the Confessor, and, according to tradition, hid all his money, jewels, and other valuables under the floor of a barn at Trafford when the Norman conquerors invaded Lancashire. In order to divert suspicion from the hiding place he set his men to thrashing corn on the floor of the barn beneath which his valuables were hidden. The ruse proved successful, and is commemorated to this day by the thrasher and flail which figure in the armorial bearings of the De Traffords.

Lady O'Connell, who has just been robbed of her jewels while travelling in Italy, is the wife of Sir Morgan Ross O'Connnell, of Lake View, Killarney, descended, not as so many people believe, from Daniel O'Connell, the liberator, but from the latter's younger brother. Sir Morgan is indebted for his possession of the baronetcy to the fact that his eldest brother, Maurice, was killed fighting the Boers in 1881 as an officer of the crack Sixtieth Rifles Regiment; and I may add that another member of the O'Connell family, Daniel John O'Connell, a cousin, likewise laid down his life while fighting on the staff of Lord Roberts in the last South African campaign.

Sir Morgan's sister, Ellen O'Connell, is married to Gen. Sir Charles Tucker, the one who is popularly known throughout the British army as "Damnation Tucker" in order to distinguish him from an exceedingly pious and evangelical general of the same name who is known as "Salvation Tucker." It may be added by way of explanation that "Damnation Tucker," although the best-hearted man in the world and always beloved by his men, is famed for the character of his language and of his expletives, which only can be described as extremely picturesque.

The O'Connells are an ancient family which originally came from County Limerick but which has been settled for centuries in County Kerry, where its members used to be known as the O'Connells of Darrinine Abbey, which, by the way, was the home of the liberator whose name still occupies so warm a place in every true Irish heart. The baronetcy of Sir Morgan is of relatively modern creation, and was conferred upon Sir James O'Connell, the youngest brother of the liberator, by Queen Victoria in 1869.

An uncle of Sir James and of Daniel O'Connell was a general in the French army prior to the great revolution, and afterwards entered the British army with the rank of colonel. He was known as Count O'Connell, owing his title to Louis XVI. Another uncle of Sir James and of the liberator served as a volunteer under Paul Jones on board the Bonhomme Richard when fighting the English ship Serapis off Flamborough Head.

Lord Alfred Douglas seems bent upon retaining notoriety of an unenviable character. It was his foolish championship of the gifted but misguided author of "Lady Windermere's Fan" that led his father, the late Lord Queensberry, with the object of breaking off the intimacy, to embark upon those legal proceedings which landed the individual in question in jail, from which he only emerged in order to go into the exile in which he died. Lord Alfred afterwards visited America, but as soon as his identity was ascertained the clubs to which he had obtained access here intimated to him that his presence was unwelcome. This has filled him with an intense hatred of everything American, and since he became editor of the London literary weekly entitled The Academy he has never lost an opportunity of attacking not merely American literature, but American people, conditions, customs, manners, etc. Every now and again these invectives attract attention.

The other day Lord Alfred again emerged into the limelight in connection with a fistic encounter with a bookmaker, which culminated in the police court. There the bookmaker gave some strange evidence with regard to Lord Alfred's glaring lack of punctuality in the payment of obligations that are considered debts of honor, and of his lack of consideration towards his debtors when fortune favors him in the making of a betting book. The entire squabble was, according to the proceedings in the police court, a sordid one indeed, and now that Lord Alfred has been fortunate enough as to find a singularly charming wife in the daughter of Colonel F.

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PREACHED IN NONCONFORMIST HALL AGAINST DECREE OF HIS BISHOP

A Case Which Is Excciting Deep Interest in England—Carson Henson Disobeys Episcopal Injunction—The Matter to Go to Court.

Great interest has been aroused in England by the controversy that has broken out between Bishop Gore, of Birmingham, and Canon Hensley Henson, of the famous St. Margaret's Church, London.

Canon Henson accepted an invitation to preach at the Digbeth Institute, Birmingham, which is an offshoot of Carr's Lane Congregational Church, of which the Rev. J. H. Jowett is pastor. The institute is in the parish of St. Gabriel's, and when Canon Henson's acceptance became known the Rev. W. H. Cariss, vicar of the parish, formally protested to the bishop and to Canon Henson against the latter's proposed action. To the Vicar Canon Henson wrote that he was at a loss to understand what authority he posessed to control the preaching within the walls of Carr's Lane Church. The vicar, in reply, said that he had no such authority, or he should prevent Canon Henson so degrading his orders and position in the church; as it was, he could only express his sorrow.

Letters between Bishop Gore and Canon Henson followed. The bishop stated his opinion that, supposing the protest to be maintained, Canon Henson ought to respect the principle that a clergyman must not intrude himself in order to "preach," under whatever conditions, into the parish of another clergyman or the diocese of a bishop, against his will or without his consent. Canon Henson replied that he would certainly keep his engagement, and added: "You do not suppose that I could allow any power in the Vicar of St. Gabriel's to interfere with the exercise of my legol liberty or with the fulfilment of my promises." The bishop replied, quoting Phillimore's Ecclesiastical Law to the effect that no general principal of ecclesiastical law is more firmly established than this—"That it is not competent to any clergyman to officiate in any church or chapel within the limits of a parish without the consent of the incumbent." He added: "It is a great bore, but I feel sure I must vindicate the principle of the incumbent's rights." Canon Henson rejoined that the passage in Phillimore is irrelevant, for by "church or chapel," he held, is clearly meant those consecrated or licensed buildings which are under the legal control of the incumbent; and by "officiating" is to be understood those religious acts which are legally prescribed and regulated.

In further correspondence Canon Henson declared his intention of disregarding any inhibition. A formal inhibition from the bishop followed, and Canon Henson replied that he believed the bishop to be acting ultra vires, and certainly with unwisdom.

The Bishop's Statement.

The engagement to preach at the Digbeth Institute was fulfilled, and in consequence Bishop Gore published the following statement:

"Canon Hensley Henson was recently announced to preach on March 31, in connection with an anniversary at an institute in Digbeth, in this city, which was opened some time ago under the auspices of Carr's Lane Church, and which is situated in St. Gabriel's parish. Addresses have been given in this institute, I understand, by more than one clergyman at men's gatherings, and the incumbent has made no protest. But he thought it right to protest formally against Canon Henson 'preaching' in his parish. I believe him to be within his rights in making this protest, and I felt it to be my disagreeable duty to support it. I therefore wrote to Canon Henson on the subject, and as he thought right to decline to admit interference I formally inhibited him from preaching in another man's parish against his expressed protest. I do not wish to raise the question of the right of clergymen of the Church of England to preach at Nonconformist gatherings or in Nonconformist churches or chapels under certain circumstances—e.g., in their own parishes or where the incumbent is agreeable. Nor is the question raised of the right of clergymen to speak like other men at public meetings in halls or institutes, on whatever subject, with or without the consent of the incumbent in whose parish the building is situated. But I do maintain the principle that a clergyman of the Church of England must not preach publicly in any kind of building in another clergyman's parish against his protest, nor in any bishop's diocese against his prohibition.

"I have myself before now addressed meetings under Nonconformist auspices and invited Nonconformists to address meetings of churchmen and spoken with Nonconformists on common platforms, and I should do so again where the circumstances seem to me to make such action legitimate. But I feel that all such actions should be contemplated by clergymen of the Church of England only where they can be carried out with due regard to the legitimate office and authority of the other clergy of the Church of England. And I believe that a clergyman of the Church of England cannot claim to preach, under whatever auspices or in whatever kind of building, in another man's parish against his consent.

"I am informed that the law will substantiate this position. If not, it would appear that there is nothing to hinder any clergyman from using any mission hall which may be opened for informal worship and preaching in another man's parish, defying alike incumbent and bishop. Several circumstances have recently led me to believe that this question had better be brought to the test in some way, and Canon Henson having, as I am informed, ignored my inhibition in the present case, it is obvious that the matter must proceed further. Meanwhile I am anxious that what I have intended to do should be understood as exactly as possible, and also what I have not intended to do; and I hope that no bitterness of spirit will be aroused in any quarter by the incident."

The Next Step.

Canon Henson, seen by a press representative with reference to the situation, stated that he and the bishop were old friends and they had talked the matter over. The next step lay not with him, but with the bishop. The affair had passed into the legal stage, and he supposed that he would receive an intimation from the bishop's legal advisers. Asked whether the question would be likely to come before a consistory court, Canon Hensley Henson said that he did not think so. It would be more likely to go into the court of arches. He proposed to leave England after Easter for a visit extending over a few months in America.

Interviewed yesterday by a representative of the Westminster Gazette, Canon Henson said: "No one is more opposed to law-breaking than I, but I take the line that the conduct of a Noncomformist service in a Nonconformist church is beyond the interference of either bishop or local incumbent. It is this consideration, indeed, that makes this question one of great importance to the Free Churches, for their freedom cannot be of much worth if the permission of the local incumbent has to be secured before any well-known Anglican churchman can be invited into the district to take part in any of their services."

The well-known German actor, Oscar Salm, while playing a leading role in the comedy, "Worried Husbands" at Konigshutte, fell dead on the stage during the first act, in full view of thousands of spectators. It was a benefit performance for Salm.

The French Government is considering a scheme for postoffice checks. The proposal would turn every postoffice into a bank where current accounts could be opened. It is proposed to allow a small percentage on postoffice accounts.

HUMAN SACRIFICE IN INDIA.

Though the practice of offering up a human sacrifice is growing increasingly rare in India, it is still heard of occasionally in remote districts.

Within the last few days a case of human sacrifice has come before the sessions court at Chota Nagpur. A bunia of the Ranchi district, on the Lohardaga Plateau, in this province, purchased one of the small hamlets which are dotted over the tableland. His fields turned out to be so fertile that he determined upon a sacrifice to the local goddess.

With great craftiness he engaged a boy to catch birds for him, and then, luring the lad into the jungle, he set two of his cultivators on to commit in ceremonial form the sacrificial murder, and himself made the offering of blood to the goddess. The boy was missed, however; the police tracked down the men who had set upon him, and on their confession the bunia was charged with the crime.

The sessions judge at Chota Nagpur accepted his plea that human sacrifice was part of his religion, and reduced the charge of murder to one of homicide. In the end the bunia was sentenced to transportation for life.—Calcutta Statesman.

Munji Bey, the Turkish consul in New York, is charged with demanding an excessive amount from Syrians, Greeks, and Armenians from Turkey who go to him for passports. The Turkish ambassador has been petitioned by 300,000 Turks living in the States to investigate.

When Herr Schiemelman, of Vienna, presented his wife with a lottery ticket on her birthday, she reproached him for wastefulness and tore it into shreds. The ticket has won £1,000, but as they cannot produce the ticket they cannot obtain the money. The husband is now petitioning for a divorce.

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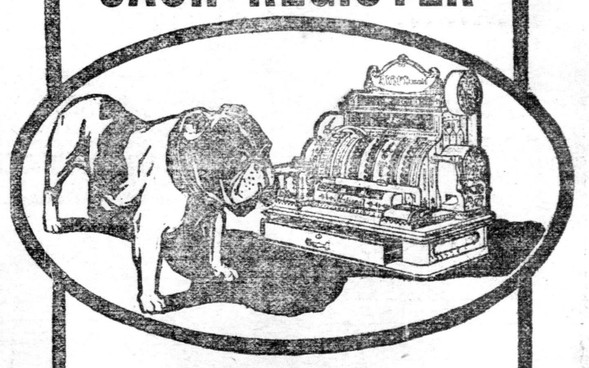

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