

SATURDAY

The Star

SUPPLEMENT.

ST. JOHN, N. B., SATURDAY, SEPTEMBER 21, 1907.

BISHOP OF LONDON OPPOSES DECEASED WIFE'S SISTER BILL

Eminent Prelate Advises Clergy in His Diocese Not to Permit
the Use of Their Churches Nor to Officiate at
Marriages Made Legal Under the New Act.

LONDON, Sept. 21.—The agitation over the Deceased Wife's Sister Bill did not cease with its passage by Parliament. On the contrary, the outcry against it seems to have increased and the Church is dead against it. The Bishop of London in a published letter to the clergy in his diocese neither solemnizes a man's marriage with his deceased wife's sister nor to lend their churches for the purpose. He writes:—

"To the Church people of the Diocese of London:—

"Dear People—After a long struggle the Deceased Wife's Sister Bill has been passed, and before I sail for Canada and America, I want to leave behind a few words for the guidance of Church people in my diocese. The main point for us all to remember is that the law of the Church remains the same as it was before. This has two consequences. We have secured important amendments in the bill.

"As it is now passed, it is provided not only that no clergyman need solemnize such marriages, but he need not allow the use of his church. Nor does the bill make any difference with regard to his responsibility in dealing as a clergyman with the matter. He will, moreover, not be relieved from ecclesiastical censure if he contracts such a marriage himself.

"(3) Surely, then, the first consequence is that no clergyman ought to solemnize such a marriage nor lend his church for this purpose, and I take the responsibility, as bishop, of exhorting the clergy of the diocese not to do either of these things.

"(4) But if, the first consequence binds, the second looses. Already some of the laity have written to ask whether they must send away the sister-in-law who are bringing up their children. I beg them not to dream of doing so on account of the passage of the bill. If the law of the States and of the Church protected them before, the law of the Church protects them now, and there ought to be a strong enough public opinion in the Church to free any member of it from any breath of blame in continuing such a practice. The happy and beneficent arrangement by which his late wife's sister is caring for his children.

The Archbishop of Canterbury, in a letter to the "Cathedral Diocesan Gazette," deprecates "on national as well as on religious grounds," the passage of the bill. He advises the clergy that they will "serve best the interests of the Church and people by not solemnizing such marriages or furthering their solemnization in church." The following is the text of Dr. Randall Davidson's letter:—

"I ought at once to say a few words to the clergy and laity of the diocese respecting the bill which has just passed through Parliament legalizing the marriage of a man with his deceased wife's sister. The indirect and incidental consequences of this measure are important, and these will require very careful consideration by the bishops and their advisers. About these, therefore, I say nothing at present.

But there are one or two points upon which an immediate word is desirable. The act leaves to every layman full discretion as to whether or not he will solemnize such a marriage, if requested to do so. If he declines, it is again left to his discretion to say whether or not he will sanction its solemnization of another clergyman in the church which is under his control and care. This discretion covers, of course, the proclamation of banns.

I have already been asked to give advice in a specific case, and it may be well, therefore, that I should at once let it be known that we shall, in my judgment, serve best the interests of the church and people by not solemnizing such marriages or furthering their solemnization in church. This counsel may appear to some people to be unreasonable, knowing as we do that there are many good Christian men who believe that these marriages are also compatible with what they regard as a true interpretation of the teachings of Holy Scripture, and even of the Early Church, respecting marriage. I shall be ready in due time to explain reasons which make me believe in the wisdom and propriety of the course which I recommend.

I deplore, on national as well as on religious grounds, the passing of this bill. I have expressed my objection fully in Parliament, and we have, I hope, relieved the clergy from unfavorable consideration which at one time appeared to be threatened. I hope, however, that in anything we may say or do in this delicate and difficult matter we shall avoid harsh and uncharitable words, the use of which serves to harm rather than to promote respect for the clergy defined marriage law of the Church of England, as set forth in what is called "The Table of Kindred and Affinity." We believe that the Holy Scripture as interpreted by the reasonable judgment of the Christian centuries.

The foregoing letter of the Archbishop of Canterbury and the canon law of the Church of England are viewed with indignation, but

not by any means with consternation, by those who took an active part in promoting the new act.

"I do not wish to suggest anything in the nature of a protest," said Mr. Charles R. Haig, the treasurer of the Marriage Law Reform Association, "but the exercise of his authority by the Bishop of London—or by other Bishops—in the direction indicated in his Lordship's letter will most surely accelerate the process of the disestablishment of the church. Nor could the bishops go to work in any more effective way to keep alive our association—which, now that its sole object is accomplished, would naturally lapse—than by the use of veiled threats of this kind.

You will observe that the Archbishop is more guarded and discreet in his language than the Bishop of London—but he is none the less a dangerous antagonist from out of point of view. Still he does not go so far, at present, as to take the responsibility, as Bishop, of exhorting the clergy to use the Bishop's words) neither to perform these marriages or to allow their churches to be used for the purpose. This language seems to indicate that the Bishop has certain pains and penalties in reserve for those who venture to disregard his wishes. I do not believe that there is any procedure which the courts would approve by which the Bishop of London could prevent any of his clergy from solemnizing the marriage of a deceased wife's sister or lending his church for its solemnization.

"I believe that this threat will have no influence whatever," he continued, "upon the thousands of clergy in London and elsewhere who, to our knowledge, are prepared to celebrate these marriages. I go further and say that I believe that it will become quite the right and natural thing in a few years' time, for these marriages to be celebrated by the clergy with the exception of perhaps, of a few extremists.

Mr. T. Foyler Allen, the secretary of the association, considers the Bishop of London's letter, "extremely ill-advised." "It will certainly tend," he said, "to lessen the popularity of the Episcopal Bench."

Several incumbents, following the lead of Archbishop Wilberforce, Westminster Abbey, chaplain of the House of Commons, the Dean of Durham, and Canon Lewis, of Bournemouth are defying the bishops, and giving public notice that if invited to solemnize such marriages they are willing to do so.

One of the best preserved historic country houses in all England is John Milton's cottage at Chalfont St. Giles, which the blind and aging poet fled when the great plague swooped down on London. That was in July, 1665, and Milton had just finished "Paradise Lost," and received a five pound note for it, with a promise of three more five pound notes if the poem sold four editions at £1200 each. The cottage stands at the top of the village, and it is in practically the same condition as when Milton left it. Here the poet received his distinguished guests during the latter part of his life.



ST. PETERSBURG, Sept. 21.—This, the latest photo of the General Booth, was taken during their recent meeting on board the Czar's yacht Standard. The Kaiser is wearing the uniform of a Russian, the Czar of a German admiral.



BERLIN, Sept. 21.—Because a prominent physician of Berlin has expressed the opinion that crawling on all fours would cure many illnesses the children of the public schools of Berlin now devote several hours each week to crawling, as shown in the above photograph.

GENERAL BOOTH, ONE OF THE GREATEST TRAVELLERS IN THE WORLD TODAY.

A Sketch of the Venerable Commander of the
Salvation Army Who is Now on a Visit to
St. John—His Remarkable Career—Honored
in all Lands.

William Booth, general, commander, originator, of the Salvation Army arrived in the city last evening and will remain here until Monday.

For most men approaching four score years such a trip as General Booth has planned would be an ordeal too trying. But in the life of the patriarchal head of the Salvation Army it is only an incident. Without successful contradiction he has been called the greatest traveller in the world, every nook and cranny of which he has visited during his tours of inspection of the corps of his army.

In the present year General Booth twice crossed the Atlantic Ocean on his trip to and from Japan, and during the few weeks spent in England since his return from the Orient he has secured the length of England from north to south in an automobile, sometimes holding as many as six meetings a day in as many towns.

LIVES THE SIMPLE LIFE.

Notwithstanding the honors accorded him in his later years, General Booth lives almost as simply as the humblest soldier in the ranks of his army.

"He lives like a monk," Lieutenant-Cox, editor-in-chief of the War Office, said, in discussing the democratic arrangements being made for the general's entertainment. "A bed to sleep on and some tea, toast and an egg to eat, constitute his material requirements."

Oxford University last June conferred the degree of Doctor of Civil Law on General Booth, the highest scholastic honor England can bestow on her great men. Gowned in the hood and cloak of an Oxford doctor he takes his place on the same plane with the Archbishop of Canterbury, and that is regarded as a wonderful achievement for a man of whom Surgeon-General Booth, forty years ago that he brought relief into contempt, and whose Christian Huxley dubbed "corbionic."

In England today, as in every other country, General Booth is honored as a great man who has performed a great work, but within the memory of many.

Closest to the heart of General Booth of all his social reforms is the one launched in 1880, outlined in his book, "Darkest England and the Way Out." The scheme consists of three main plants, city colonies, land colonies and colonies overseas.

General Booth's literary labors have been productive of twenty-one volumes. "Darkest England and the Way Out" is the best known, although "The Training of Children" and "Love, Marriage and the Home" have been widely read outside the ranks of the Salvation Army. In addition to his books he is the author of innumerable papers and sketches, for the various journals of his organization. As an author the head of the Salvationists works as indefatigably as he does as an administrator. Even on shipboard he has a special chair in which he continues to work all day long no matter what the condition of the weather may be.

If he did not work as he travels General Booth would accomplish little, for he is almost constantly visiting some part of his world wide field. As far back as 1886 the army's leader had visited Canada, but the great world work was made in 1891 when he visited South Africa, Australia and India. Since then he has visited the United States, New Zealand, New Zealand and India four times, South Africa twice and Japan and the Holy Land each once. His trips to Continental Europe have been many.

VISIT TO JAPAN.

General Booth's recent visit to Japan was a most important event in his eventful life. The Mikado received him with high honors and he was acclaimed by the people of all ranks on the occasion of his tour through

not yet old he was looked upon as a religious crank whose methods were thought to be an outrage on good tastes and respectability. It has fallen to the lot of very few men who have lived for the benefit of their fellows to receive during their lifetime such measure of recognition and honor as has been accorded to this high priest of a most aggressive religious organization. He has worked hard for what he has won. He worked for his organization, however, and not for himself.

General Booth was born in 1829. He became a Methodist minister, and with the passion for the reformation of the individual he engaged in evangelistic work. He was thirty-two years old when he began his life's work as a Salvationist, at Mile End Road, East London. His tabernacle was a tent pitched in a disused burial ground. His audience was from the Whitechapel district. For twelve years the work that sprang from that sermon was known as the Christian Mission, and its endeavors were confined largely to the East End.

FROM A SMALL BEGINNING.

From the beginning there has sprung into being an organization in fifty-three countries that has 18,000 commissioned officers and 700 army corps. The work extends from England into Russia, Canada, Italy, Sweden, Norway, Switzerland, Germany, Africa, Tasmania, New Zealand, China, Korea and the United States.

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Nippin the Nagoya Daily News, a strong Buddhist journal, printed this welcome to the Christian.

"When we observe that our people are already engaged in the arduous struggle for bread with apparently no conflicting end in view, we cannot possibly fail to appreciate the visit of this great philanthropist. While we are not blind to the need of a philanthropist to fill the outstretched hands of our poverty stricken humanity, we cannot remain deaf to the appalling wall of thousands of souls that are starving for the lack of spiritual food and thirsting for the fountain of life and peace.

"The mass of our people have lost their hold on the old faith, and a new belief is not yet tangible for them to embrace.

"They are drifting to the darkness, vainly clinging to a straw to save their souls. That was not, we believe, the immediate motive that stirred General Booth to action some forty years ago.

"It was not the physical poverty and hunger of the London slums that made him forget his wrecked constitution and pledge his whole life to his new field of activity. It was the miserable condition of the souls of men and women and his burning desire to save them from eternal destruction that set fire to his intense love for mankind.

Received all over the world by kings and other rulers, General Booth retains the simplicity and democracy that marked him as an unknown Methodist minister, yet he is an autocrat in the management of his huge organization. He is at all times a kind of audience. In his recent automobile tour through England he addressed factory hands in the plants, mass meetings of of doors and fashionable audiences in theatres which he hired, all in one day.

To the question "What manner of man is he?" the best answer is said to be this character sketch written by an officer of the Salvation Army:—"A man worth looking at, as Carlyle says of Abbot Samson. His tall, spare form with a tangle of white hair sticking up from his brow and his beard white still, his huge hooked nose; the Semitic head craned forward; the ascetic, eager, keen, yet kindly; the blazing eyes, and long arms still like, make up the image of some prophet or law-giver of old.

His personality is full of paradox. He is mystery personified: plain, rough, homely, yet a giant power somewhere to achieve things that dwarf the work of any other man.

"Opposite if not contradictory traits meet in the make-up of his character—rough and refined; speech with refinement and spiritual instincts; strong common sense with blatant sensationalism; broad tolerance with narrow principles; the masterfulness of an autocrat with the simplicity of a child."



BERLIN, Sept. 21.—Countess Dönhof, whose photograph is shown here, has begun suit against the Kaiser, from whom she hopes to recover twenty million marks. The viscountess claims to be a direct descendant of Count de Muench, who loaned a sum of money to Emperor William in 1871. The amount of this loan, with interest, she says, ought to be paid to her by the Kaiser as a descendant of Frederick the Great.

If she should prove successful it would take the Kaiser's whole fortune to pay the loan, and it would probably result in a great many other heirs of the money-lending count turning up in all parts of the world.

ORGANIZING THE COUNCIL OF THE EMPIRE IN INDIA

A Difficult Task Confronts British Statesmen—There is Still
Unrest in Some Sections of the Eastern Empire, But
Discontent is Gradually Disappearing.

LONDON, Sept. 21.—The radical element in India refuses to accept the reforms proposed by the British Government and the situation is more serious than ever. The "pleader" (lawyer folk) and the congressmen are dissatisfied with the proposed reforms, which they characterize as a sham and a delusion, because presumably, so far from seeing there in a realization of the Swaraj or Home Rule propaganda they find there only a menace to their own future influence in Indian society. The Mohammedans are delighted, and Anglo-Indians generally praise the moderation of language with which such an epoch-making scheme has been launched, as also the fulfillment of the Viceroy's promise that the public shall have an ample opportunity for criticism before the reforms are actually initiated.

It is recognized that the time has arrived when an endeavor should be made to correct the faults of the old system in India, whose levelling tendencies allowed the more sharp-witted classes to usurp the functions belonging to the natural of the native community. But sincere doubts are entertained in many quarters as to whether India is ready for a complete overhaul of the administrative machinery as proposed. Papers have been issued relating to the establishment of an Imperial Advisory Council and of Provincial Advisory Councils in India, the management of the Imperial and Provincial Legislative Councils, and the discussion of the budgets in the latter.

King Edward's Government examined the proposals submitted to them by the Government of India, and authorized the Governor-General in Council to conduct a campaign in India, Mr. Pal was known as a leader of the new Brahmin sect, the Dharma Samaj, or Theistic Religious Society. At Madras Pal's series of lectures on "The present political movement in India" was proceeding, the usual course of young men attending, when suddenly the bolt fell at Madras. Knowing himself to be a counselor of violence, Pal judged it wise to cancel a lecture already announced and quit Madras for Bengal, where up to this time he had been very popular, to strong measures even with encouragement of violence. In Bengal Pal, formerly prominent as a moral and religious reformer, figures as one of the most violent agitators. By his side even the figure of Surendra Nath Banerji, the lately crowned "King of Bengal," is cast into the shade and becomes a "moderate." To Banerji the British were the swiftest crusade, i. e., the "Bande Mataram" (Hail, motherland—the war cry of the Bengal agitators), that an article first appeared which, when reproduced in another paper in the Punjab brought the Punjab paper into the courts. Now the "Bande Mataram" itself and two other papers in Calcutta are being dealt with by the authorities. Pal, having conscientious objections to take the oath and give evidence in the "Bande Mataram" case, will be prosecuted for contempt.

In England Mr. Morley's scheme for India is regarded as being both feasible and practicable. Judges by democratic standards it may appear to contribute in a very modest degree to any widening of the constitutional basis. But it has to bear in mind the fact, which Mr. Morley fully endorses, that the paramount power in India must remain the paramount power. Unless England is prepared to witness the dissolution of the great Oriental Empire, the fact must be accepted that the method of government must for an indefinite period remain essentially autocratic. If modifications are to be introduced, it must be very gradually and cautiously.

THE government of India believe that only confidential communication will be of service in the present situation, but they are disposed to think that it might be advisable, after matters had been threshed out in confidential conference, to provide for some public conferences, at any rate on those occasions when the government desires to make its motives and intentions better known, to correct misunderstandings, and to remove erroneous impressions. The main work of Indian administration, however, is carried on by the various provincial governments, and it appeared to the Governor-General in Council desirable that these should in like manner, when the local conditions admit, be furnished with a selected body of advisers, chosen upon a wider basis, whom it should be understood that they would consult upon all measures of importance affecting the population committed to their charge. The Constitution proposed for the Imperial Advisory Council provides for the appointment of members chosen with reference to their status and influence from each of the provinces of British India. These provincial members of the Imperial Council, representing as a rule the great landholders of the province to which they belong, might, it is thought, with advantage form the nucleus of a Provincial Advisory Council, which would discharge in respect of Provincial questions consultative functions similar to those entrusted to the members of the Imperial Council. The Provincial Councils would be of smaller size than the Imperial Council, but their membership should be large enough to enable all interests of sufficient importance to claim representation on each body.

Having regard to the wide variety of conditions in different parts of India, it is improbable that any one scheme will prove to be equally adapted to all provinces. The Government of India do not wish to impose upon Provincial Governments and special Provincial Councils in making the proposals, but they draw attention to a scheme which has been suggested to them for the due representation of classes in local councils and boards, in which it is set out that the local government should determine how many seats are to be

filled by elected representatives of the most important classes into which the population of the province is divided by race, caste, or religion, and shall allow these seats to the several classes. Fierce agitation has been going on in Northern India for the last six months. The propaganda is largely political, being violently anti-British and, except where it suits otherwise, violently anti-Mohammedan. Early in May the British authorities in the Punjab resolved that the agitation in their province had transgressed the bounds of legitimate agitation, and they decided to deport two of the leading agitators. These were two citizens of Lahore, Lala Lajpat Rai and Ajit Singh by name, the one a lawyer practising in the Lahore courts, and the other a tutor in the vernacular to the British officers of the army. The authorities had received information that an outbreak had been planned for May 19th, or at least was probable upon that day. The 10th of May is the anniversary of the outbreak of the Mutiny and the massacre of officers at Meerut, in 1857. It was, in fact, this year, the jubilee anniversary of the outbreak, and with an ignorant population anniversary and jubilee are indications that the time has come round again and is summing them to a fresh beginning. The great new sect of the Punjab is the sect of the Aryas. At first both Lajpat Rai and Ajit Singh were declared to be members of the sect. Lajpat Rai was not only a member, he was one of the Arya leaders. Later, however, Ajit Singh was repudiated by the Arya Samaj. He proved to be neither an Arya nor a Hindu, but a heterodox Sikh.

When the arrests were made at Lahore another leading agitator, Babu or Mr. Nipin Chandra Pal, a Bengali, was conducting a campaign in India. Mr. Pal was known as a leader of the new Brahmin sect, the Dharma Samaj, or Theistic Religious Society. At Madras Pal's series of lectures on "The present political movement in India" was proceeding, the usual course of young men attending, when suddenly the bolt fell at Madras. Knowing himself to be a counselor of violence, Pal judged it wise to cancel a lecture already announced and quit Madras for Bengal, where up to this time he had been very popular, to strong measures even with encouragement of violence. In Bengal Pal, formerly prominent as a moral and religious reformer, figures as one of the most violent agitators. By his side even the figure of Surendra Nath Banerji, the lately crowned "King of Bengal," is cast into the shade and becomes a "moderate." To Banerji the British were the swiftest crusade, i. e., the "Bande Mataram" (Hail, motherland—the war cry of the Bengal agitators), that an article first appeared which, when reproduced in another paper in the Punjab brought the Punjab paper into the courts. Now the "Bande Mataram" itself and two other papers in Calcutta are being dealt with by the authorities. Pal, having conscientious objections to take the oath and give evidence in the "Bande Mataram" case, will be prosecuted for contempt.

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filled by elected representatives of the most important classes into which the population of the province is divided by race, caste, or religion, and shall allow these seats to the several classes. Fierce agitation has been going on in Northern India for the last six months. The propaganda is largely political, being violently anti-British and, except where it suits otherwise, violently anti-Mohammedan. Early in May the British authorities in the Punjab resolved that the agitation in their province had transgressed the bounds of legitimate agitation, and they decided to deport two of the leading agitators. These were two citizens of Lahore, Lala Lajpat Rai and Ajit Singh by name, the one a lawyer practising in the Lahore courts, and the other a tutor in the vernacular to the British officers of the army. The authorities had received information that an outbreak had been planned for May 19th, or at least was probable upon that day. The 10th of May is the anniversary of the outbreak of the Mutiny and the massacre of officers at Meerut, in 1857. It was, in fact, this year, the jubilee anniversary of the outbreak, and with an ignorant population anniversary and jubilee are indications that the time has come round again and is summing them to a fresh beginning. The great new sect of the Punjab is the sect of the Aryas. At first both Lajpat Rai and Ajit Singh were declared to be members of the sect. Lajpat Rai was not only a member, he was one of the Arya leaders. Later, however, Ajit Singh was repudiated by the Arya Samaj. He proved to be neither an Arya nor a Hindu, but a heterodox Sikh.

When the arrests were made at Lahore another leading agitator, Babu or Mr. Nipin Chandra Pal, a Bengali, was conducting a campaign in India. Mr. Pal was known as a leader of the new Brahmin sect, the Dharma Samaj, or Theistic Religious Society. At Madras Pal's series of lectures on "The present political movement in India" was proceeding, the usual course of young men attending, when suddenly the bolt fell at Madras. Knowing himself to be a counselor of violence, Pal judged it wise to cancel a lecture already announced and quit Madras for Bengal, where up to this time he had been very popular, to strong measures even with encouragement of violence. In Bengal Pal, formerly prominent as a moral and religious reformer, figures as one of the most violent agitators. By his side even the figure of Surendra Nath Banerji, the lately crowned "King of Bengal," is cast into the shade and becomes a "moderate." To Banerji the British were the swiftest crusade, i. e., the "Bande Mataram" (Hail, motherland—the war cry of the Bengal agitators), that an article first appeared which, when reproduced in another paper in the Punjab brought the Punjab paper into the courts. Now the "Bande Mataram" itself and two other papers in Calcutta are being dealt with by the authorities. Pal, having conscientious objections to take the oath and give evidence in the "Bande Mataram" case, will be prosecuted for contempt.

In England Mr. Morley's scheme for India is regarded as being both feasible and practicable. Judges by democratic standards it may appear to contribute in a very modest degree to any widening of the constitutional basis. But it has to bear in mind the fact, which Mr. Morley fully endorses, that the paramount power in India must remain the paramount power. Unless England is prepared to witness the dissolution of the great Oriental Empire, the fact must be accepted that the method of government must for an indefinite period remain essentially autocratic. If modifications are to be introduced, it must be very gradually and cautiously.

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