

# First Visit to America of the Primate of All England; Courteous Return For Many American Civilities

**F**OR the first time in the history of the nation the spiritual head of the Church of England is on American soil. Ecclesiastical dignitaries of high degree, from papal delegates to Greek and Russian prelates, have from time to time visited the United States, but never until now has the primate of all England set foot upon these shores. The coming of so important a dignitary as Randall Thomas Davidson, archbishop of Canterbury, marks an epoch in American ecclesiastical annals.

The distinguished prelate's visit to this country is due primarily to a courteous desire to make some adequate return for the repeated visits of American bishops to the decennial Lambeth conference. Although it is entirely distinct as an organization, the American episcopate actually derives its powers from the hierarchy of which the primate is the spiritual head. That fact alone is sufficient to account for the deep and far reaching sympathy which exists between the two great bodies. The archbishop has for years been the recipient of numerous invitations from the bishops and influential clergy of this country, many of them antedating his elevation to the primacy. The fact that Dr. Davidson is to remain in America during the general convention of the Episcopal church, which will begin on Oct. 4 in Boston, does not imply that he will take an active part in the important discussions at that time. He has signified his intention to be present at some of the meetings, but there is nothing to indicate the probability that he will be anything more than an interested spectator. It is certain that the convention was not called with special reference to the primate's visit, for it was not known until recently that he had determined to come to America. It is not unlikely, however, that Dr. Davidson himself was influenced somewhat in his choice of a desirable time for the journey by the date set for the opening of the convention.



ARCHBISHOP'S PALACE AND CATHEDRAL, CANTERBURY.

MOST REV. RANDALL THOMAS DAVIDSON, ARCHBISHOP OF CANTERBURY.

MRS. DAVIDSON.

should intervene between the death of a sovereign and the accession of his successor, an event which has seldom occurred. The latest case of the kind was at the death of Queen Anne. It was some days before the news could be received by the heir, the Elector George of Hanover, and in the meantime his grace of Canterbury was virtually king.

The archbishop is entitled to a stipend of \$75,000 a year. This is not paid from the national treasury, but comes from the revenues of the church, which is quite as rich today as it was in pre-Reformation times, yielding an income of about \$40,000,000. In addition to his comfortable salary, the archbishop has the use of an official palace within the cathedral precincts of Canterbury and of a magnificent palace in London on the banks of the Thames in Westminster. This residence, Lambeth palace, has been the London home of the archbishops of Canterbury since the twelfth century, the only interruption having been in the protectorate of Oliver Cromwell, when the chapel was turned into a dancing hall and the remainder of the palace was hired out to all sorts of shopkeepers and small merchants. In Lambeth palace the archbishop dwells in great state during the season.

Dr. Davidson is a Scotchman. He was born in Edinburgh in 1815. He was educated at Edinburgh college, Oxford, and after ordination became the secretary of Dr. Tait, then primate, whose daughter he married. After Dr. Tait's death he remained at Lambeth as the secretary to the new primate, Archbishop Benson. Some years later he was appointed to the see of Rochester, mainly through the influence of Queen Victoria, who was a firm friend and generous patron of the talented Scotchman. In 1895 he was translated to the see of Winchester, which was regarded as a notable promotion. At King Edward's coronation he was most efficient, ably assisting the feeble primate, Dr. Benson, in his trying part. He had been at Lambeth for so many years that it seemed like going back home when he was appointed to the primacy.

To Mrs. Davidson even more than to her husband did the return to Lambeth seem like going home. The beautiful gardens of the ancient palace were the scene of her childhood's happiest hours. Here she had seen her father grow old and feeble, and here, also, she had listened to the speech of his talented Scotch secretary. The position of the wives of the bishops and archbishops of the Church of England has always been an anomalous one. There seems to have been no provision made for them. These estimable women certainly received no recognition in the reorganization of things spiritual at the time of the Reformation. Henry VIII. was too much distracted with his own marital infidelities to provide wives for his clergy. Queen Elizabeth, although she enjoyed making the pope's adherents as miserable as possible, did not view with marked favor any attempt to change the established order in regard to the church's observances. It is a matter of record that she treated the wife of the then primate with the utmost contempt. On the occasion of a visit to Lambeth she declared that she did not know how to address her or what to call her and ended by turning her royal back on the discomfited dame.

Although Mrs. Davidson was the intimate friend of Queen Victoria and has always maintained the most cordial relations with the present king and his family, her position is not much less anomalous than that of Queen Elizabeth's prelate's consort. The archbishop is always "my lord" and "your grace," but his wife is never anything but plain "Mrs. Davidson."

CHARLES MEYER.

# Count Tolstoi and His Latest Gospel of Dissent; Over Russia's Broad Shoulders He Flays Mankind

**N**O one supposed that Count Leo Nikolaevich Tolstoi would permit an opportunity like the Russo-Japanese war to pass without a word of comment. According to the cabled extracts from his social pronouncements—for such they may truthfully be termed—he had no good word to say of his country and was impelled by the logic of events to say many a bitter one. The full text and a more reliable translation indicate that the earlier extracts were selected and edited under markedly anti-Russian auspices and did not in any reliable fashion reflect the great agitator's real position.

Of course he is bitter against Russia; that he always is, and no one expects him to be otherwise. This time, however, he is not scathing and drastic against Russia alone. The truth of the matter is that Tolstoi has long since exhausted his vocabulary of abuse against the shortcomings of his native land. His latest diatribe, caustic and radical as ever, is directed against all lands—all lands that go to war. His always graphic denunciation of the principles underlying warfare is as much for the Kaiser as for the czar, and the nikado may rightfully appropriate his share of it.

Although the aged nobleman is the father of a son who has gone to the front in a blaze of publicity and with the bravado and godspeed of the nation still ringing in his ears, he sees no merit in it. He sees no good in anything as it now exists in Russia. He begins by pointing his scornful finger at the czar as the man who recently exhorted all mankind in the interests of peace and speedily followed his peaceable overtures with a hypocritical plaint to the mocking nations that he had not been able to attain his heart's desire on account of the endeavor of an Asiatic race to frustrate his ambitious designs. He does not hesitate to call the Russian sovereign to account because in this "call to murder," as he puts it, the czar has asked the divine blessing on the most horrible crime in the world. Then he calls attention to the fact that the Japanese emperor has proclaimed the same thing in relation to the Russians.

A calm perusal of the correct translation of Tolstoi's latest message to the world easily convinces one that his quarrel is not with Russia, but with the world. What he wishes to attack is not the civil condition of his native land, but the crimes and follies of the modern world as they appear to him. His constant question in recent years has been why, having the Sermon on the Mount, we do not live up to it.

Tolstoi is too great a preacher to be satisfied with a Russian congregation. He has something to say to the world, and he knows that it will listen. He has long since reached that delectable stage in which he believes in himself. He has so much faith in his own teaching that it makes him appear intolerant. He has the same sense of being in the right that Savonarola had when he went to the stake.

This remarkable Russian was born in 1828 on his father's estate in the government of Tula. At the age of fifteen he was studying the oriental languages at the University of Kazan. At the age of sixteen he began the study of law, and he received his diploma shortly afterward. His father left him an ample estate, and he lived on it until 1851, when he went to visit his brother, who was an artillery officer in the Caucasus. He was so delighted with the life in the army that he joined an artillery regiment and was attached to the army of the Danube during the Crimean war. During this period he wrote for publication and soon achieved a reputation for his masterly literary style. Even at that early day he began to paint the horrors of war in a more graphic way than any other Russian had been able to do. He adopted at once and for all that cruel, cold blooded realism which makes his dis agreeable. It was the naked truth and nothing else. He took part in the defense of Sevastopol, and when the war



COUNT LEO TOLSTOI.

ONE OF TOLSTOI'S UNPRETENTIOUS HOMES.

TOLSTOI AT HIS DESK.

closed he resigned and went to the capital. In 1857 Tolstoi went abroad, and what he saw did not please him. The poverty of the masses and the ignorance of modern society filled him with disgust. He settled on his estate in the provinces and devoted himself to the education of his peasants. A few years later he went to Germany to investigate Teutonic methods of education and returned to his peasants more disgusted than ever. He started a pedagogical publication in connection with his teaching, and his frank condemnation of all forms of teaching except his own called forth much criticism. About this time he began a long historical novel.

After he had published three chapters of this work, which involved an immense amount of research, he burned the manuscript and declined to have anything further to do with it.

In 1875-76 "Anna Karenina" was published as a serial in the Russian Messenger. It was at once pronounced to be the work of a genius. The eccen-

tric author was so enraged at the failure of the world to grasp his true meaning that he abandoned fiction and wrote nothing but religious, social and philosophical treatises. "The Kingdom of God" was published in 1888 and raised a storm of indignant dissent on both sides of the Atlantic. Then Tolstoi resumed the writing of fiction dealing with religious and political subjects. "Resurrection" was not relished in theological circles, nor was a drama entitled "The Czar" which followed. Its barefaced arraignment of existing religious institutions was too much for the holy synod to endure in silence. The sentence of excommunication which had threatened Tolstoi for more than thirty years was launched.

When he was thirty-eight years of age Count Tolstoi was married to Sophie Andreyevna Behrs of Moscow, the daughter of an influential Jewish family. This estimable woman has borne her distinguished husband eight children and has made his family life exceptionally free from personal discomfort. It is declared in Russia that Tolstoi's only domestic grievance has been that the countess would not permit him to make himself utterly unhappy. Lately it has been his habit to attire himself in the coarse garments of a moujik—bushy cowhide boots and all—and sit on a wooden bench and say pessimistic things against the way of the world. If he had his own way he would also dispossess himself of all earthly belongings and accept no personal enrichment from his writings. Fortunately for him and for his family, the countess is an excellent business woman, and she has devoted herself to the family finances, with the result that poverty has found no foothold in the Tolstoi household. His children do not inherit his taste for self abnegation, and all of them are fond of society. One of his sons, Lyof, has obtained considerable prominence in the literary world, chiefly as a dramatist.

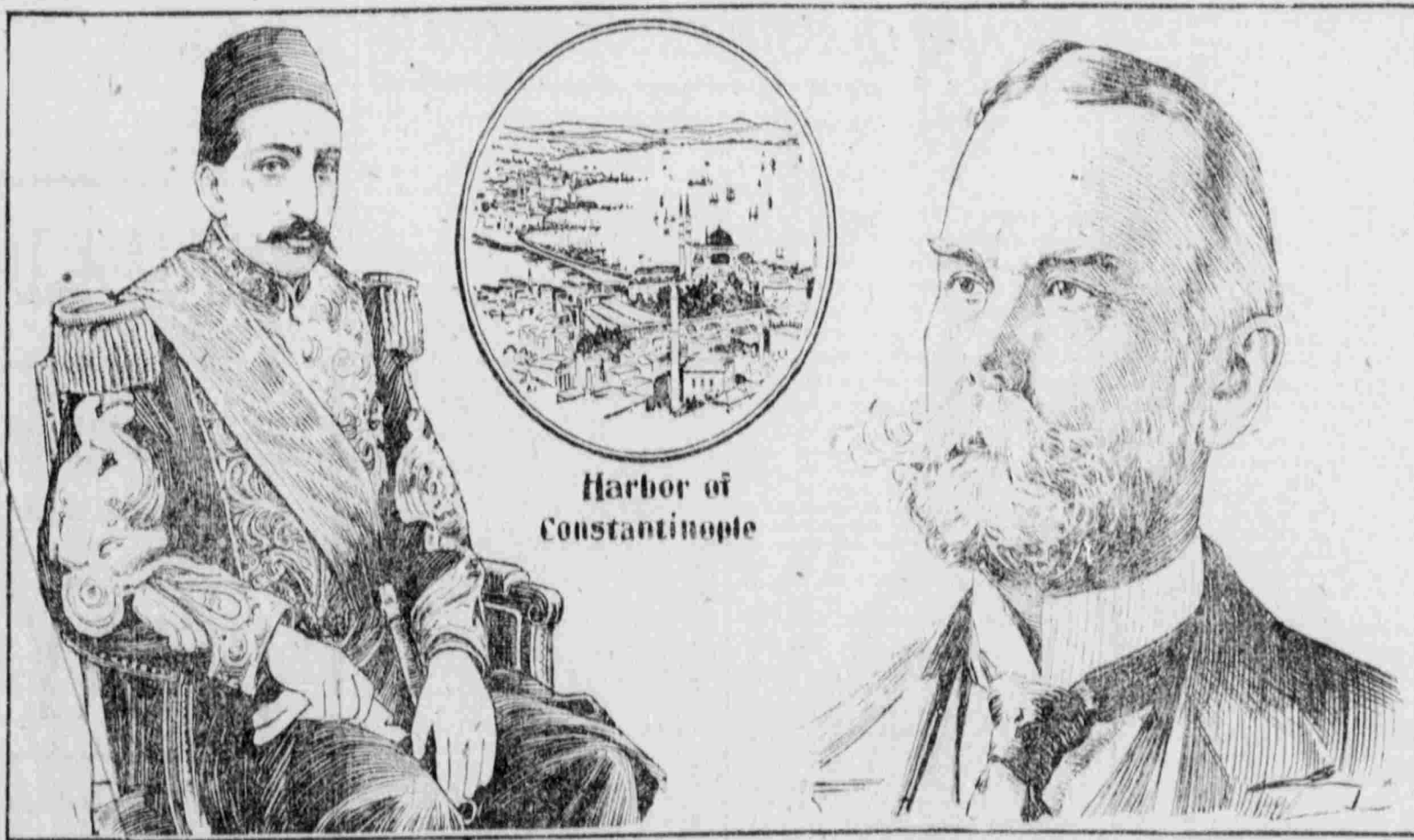
COLLINS W. BROWN.

# The Secretary of State and the Sublime Porte; Warships Are Usually More Potent Than Diplomacy

**A**FTER many months of waiting and numerous vexatious delays, John Leishman, the United States minister to Turkey, has succeeded in obtaining for the Americans who are for any reason in the sultan's domains and for the schools and religious establishments founded and maintained by American missionary societies concessions similar to those which have long been enjoyed by the citizens of other countries. That European nations have been in possession of treaty privileges involving protection for their transplanted educational and religious enterprises, and there has never been any well defined reason why Americans should be debarred. At Washington the oriental policy of procrastination is given full credit for the tediousness and frequent disappointment which have marked American negotiation with the sublime Porte. It is not believed that the sultan's hesitation has been inspired by any deeper sentiment.

When a somewhat speedy decision became inevitable, Admiral Jewell's ships were actually about to make a demonstration in the harbor of the sultan's gaily city of Smyrna, the center of trade in the Levant, the Turkish authorities were from their lethargy and manifested some little ingenuity in preparing the case. They declared that all of the 30 or 400 schools for which concessions were demanded did not come within the definition of educational institutions. They would have been glad to discuss the merits of each individual case. That, of course, would have consumed much time, which, from an oriental standpoint, is the province of diplomacy. Minister Leishman's firmness, re-enforced by his government's promptness, brought the matter to a speedy settlement.

The commercial relation of the United States with the Ottoman empire has always been extremely limited—so unimportant, in fact, that it is not



THE SULTAN OF TURKEY.

HARBOR OF CONSTANTINOPLE.

SECRETARY OF STATE JOHN HAY.

at all likely that any serious difference would have arisen between the two nations for purely business reasons. For the last fiscal year imports from Turkey amounted to only \$5,700,000, and the United States was able to sell only \$49,000 worth of goods to the sultan's subjects. The growth of commercial intercourse between the countries is so slow that the maintenance of an expensive embassy would amount to a mere

hurdle to the entanglement which must necessarily accompany the undertaking it will be well to take into consideration the variety and character of the races which furnish the population of the Turkish empire. No other country presents a more extraordinary medley of nationalities. The ruling race, the Osmanli Turks, whose blood is greatly mixed with various foreign elements—Slavic, Greek and Albanian—constitutes a minority of the population even in the regions actually under the rule of the sultan. More startling still at first sight is the statement that less than half of the population of the empire is Mohammedan. The larger half is made up of Greek and Roman Catholics, Armenians, Jews, etc. Most of the Turks live in the large cities, and the greater part of Turkey is Slavic. To do the sultan's government jus-

tice, it must be admitted that it has shown little disposition to show intolerance for the creeds of its composite population. It is true that the dominant religion of Turkey, in a sense the state religion, loses no opportunity to show its disrespect for Christianity as a whole but it is doubtful that any of the more recent persecutions of provincial nonbelievers to Moslem teachers have had a strictly religious origin. Racial prejudices, sectarian jealousies and the remoteness of the provinces from the home government, coupled with the notoriously inadequate measures for preserving the peace of the empire, have all played their respective parts.

With the growth of the foreign missionary movement the official correspondence between the state department of this country and the sublime Porte has assumed rather extensive proportions. According to the testimony of one of the clerks in the bureau of archives and indexes, which has charge of all correspondence of the state department excepting that of ambassadors and ministers, about half of the letters which are opened in that office come either from missionaries who desire to make complaints, consult who are reporting a case of outrage against a missionary or from the secretaries of home societies making complaint that some injustice has been done one of their members. In order to secure the department's attention it is necessary to present some actual and well authenticated cause of complaint. To be entitled to investigation an alleged outrage must be sufficiently flagrant and susceptible of proof to insure some return for the time, trouble and expense to which the state department will be put in securing redress. In nine cases out of ten the protests are passed over in silence by the department, and the matter comes to an end. The mere fact that a United States missionary has been robbed of a few dollars by an irreverent Turk is not regarded as a casus belli. If the reverend gentleman or lady is assaulted by

half a dozen footpads or brigands it is a different matter. The United States immediately makes earnest inquiry as to the nature of the police protection which obtains in the offending region. The consul who is stationed nearest the scene of the outrage is notified to spare no effort to get at the bottom of the matter.

One of the greatest obstacles in the way of securing redress from the Turkish government is the difficulty of bringing the matter in question to the personal attention of the sultan. The representative from the United States to Turkey is not accredited with full ambassadorial dignity, and that fact has given the sultan an opportunity to decline to meet him personally except on occasions of state. One of the recent American ministers, Oscar S. Straus, was not at all disconcerted by Ottoman court etiquette. At the time of Aguinaldo's uprising in the Philippines he determined to secure the sultan's influence over his fellow Mohammedans in behalf of the United States. Early one morning he went to the palace and demanded an interview with the Turkish monarch. His persistence was met with the polite assurance that he was asking for something which could not be granted. Finally, however, he was admitted into the august presence and at once proceeded to business.

"But," cried the astonished potentate, "won't your country take away their religion? They are devout followers of the prophet."

Mr. Straus drew from his pocket a copy of the treaty made by Washington's administration with the bey of Tunis, in which it was stipulated that religion should not form any part of the understanding. Before he left the palace Mr. Straus convinced the sultan that it was to his interest to accede to the United States government's wishes. The sultan telegraphed to one of the Philippine leaders who happened to be in Mecca, and the Mohammedans at once ranged themselves on the side of the United States.

ARTHUR J. THOMPSON.