

knowledge and great administrative ability to the development of the Calumet and Hecla Copper Mine. As a business man, so far as we know, his career was without a blemish, and was a blessing to all those who worked for the company, for those who reaped a rich harvest because of their confidence in him, and to the community at large, which is always benefited by the successful career of an honorable man.

THE Union Church of Weymouth and Braintree, Mass., has recently celebrated its centennial. In an historic address Mr. John J. Loud made an interesting statement concerning their first church building. It was originally erected in Hollis Street, Boston, and was designed by Charles Bulfinch, architect of the Capitol at Washington and the State House in Boston. The congregation in Hollis Street, desiring to build a new and larger church (the one that afterward became the Hollis Street Theatre), proposed to sell and remove the former church, whereupon in Weymouth a meeting was held to consider the question of buying the old church. Forty-three persons responded to the call, and voted to choose a committee to purchase the meeting-house about to be taken down on Hollis Street. It was taken apart, transported across Boston Harbor, and erected in Weymouth, where it was occupied by the Congregational church until it was burned in 1897.

SOME of our excellent and kind-hearted orthodox friends think we are over-sensitive and make too much of the opposition and criticism which we encounter. They do not put themselves in our place and wonder how they would feel if from every direction and all parts of the world there came attacks upon the good name, the character, the motives, and the results attained by our little band of Unitarian workers. Personally we do not care; but in behalf of some who are sensitive, and who, while doing their best for the common good, are doubted and distrusted, we intend to say a word now and then in their defence and for their encouragement.

WHEN Ralph Waldo Emerson was nineteen years old, he said: "I believe that nobody now regards the maxim 'that all men are born equal' as anything more than a convenient hypothesis or an extravagant declamation. For the reverse is true,—that all men are born unequal in personal powers, and in those essential circumstances of time, parentage, country, fortune." As he grew older, Emerson grew more emphatic and decided in his assertion of the principles of democracy. When Rufus Choate described the doctrines of the Declaration of Independence as "glittering generalities," Emerson replied, "Nay, rather blazing ubiquities." This change illustrates the pleasing fact that he grew younger in spirit as he grew older in years.

THE *Survey* recently printed an article entitled "The Truth about Trinity's Tenements." It contains the results of an investigation made by Emily Wayland Dinwiddie, secretary Tenement House Committee of the New York Charity Organization Society. The report is much more favorable than could have been expected by those who had read the fierce denunciations of Trinity written by Gilder and others. The publication of this report indicates the abandonment by the representatives of Trinity Church of the attitude of supercilious scorn expressed in the wish that the public might mind its own business. The report shows many good aspects of life in the district where some tenants have lived for more

than thirty years. The *Churchman*, which has been a hostile critic of the Trinity Church corporation, accepts all the good features of the report, but is by no means satisfied that all has been done that ought to be done, and might easily be done, to improve the condition of the tenements and their inmates. About two-thirds of the tenements are in good condition, but there is no reason why any of them should be left with defects which might easily be remedied and no excuse for the continuance of abuses on land leased from the corporation.

Four Good Men.

One hundred years ago in the week between April 4 and 11 there were born four men who took academic degrees, studied for the ministry at the Harvard Divinity School in the years from 1833 to 1837, and in due course were ordained to the ministry of religion in Unitarian churches. The later career of all of them was in Eastern Massachusetts, but their fame spread abroad in all the churches, and their influence has been a rich inheritance, prized not only in our own household of faith, but by many in other circles, who have felt and acknowledged their inspiring influence.

When we record their names,—James Freeman Clarke, Edmund H. Sears, Samuel May, and George Ware Briggs,—many will rise up and call them blessed. For all of them were men of large hearts, inclusive sympathies, and thought too broad to be limited to any one family of churches. They sought, each in his own way, to serve the world, to find out the good in man of every class and creed, and to minister to them out of their abundance in the things of the Spirit. We print elsewhere tributes to their memory, written and spoken by those who had known and loved them; but in this column it is fitting to make a brief record of their lives and pay a tribute to their memory. They all died within the memory of many who are still young, and there are many to whom their faces, voices, and influence are like those of the living, so fresh and vital was their contact with all that seems real and desirable.

James Freeman Clarke was the godson, and not, as so many suppose, the grandson, of James Freeman, who re-formed the liturgy of King's Chapel in Boston. Of that change, in which the Trinity was omitted from the prayer book, Phillips Brooks once spoke in good-natured derision to Dr. Bellows. He said, "They watered the liturgy." Dr. Bellows's quick response was, "Not watered, but washed." Dr. Clarke advanced beyond the position of Dr. Freeman; but he wrought always as a builder, and not as an iconoclast. He was a reformer who was outspoken against all wrong and tyranny, against all superstition and bigotry, and yet he seemed always to be searching for that which was good and usable in the faith and doctrine of those who were most unlike himself. He was quite as eager to discover the truths as the errors of orthodoxy and quite as ready to criticize Unitarian dogma when it seemed to him an obstruction to the Spirit. In politics he was independent, and, although by instinct and tradition an Abolitionist and a Republican, he was a member of the Electoral College that elected Grover Cleveland. The writer remembers a meeting of the Council of the National Conference at which Dr. Clarke confessed that he was not a good organizer, while also he admitted the need of organized effort. He said, "I have always been an off ox, but I am now ready to fall in and work with the rest." Dr. Bellows, the chairman, said, "It is worth while coming from New York to hear that."

Edmund H. Sears was an example of the truth that the station does not make the man. Never in robust health,