

FOR SYRIAN WORSHIPPERS

Orthodox Greek Church Dedicated and Consecrated for Them.

SERMONS TO BE IN ARABIC DIALECT

Nicolas, Bishop of Alaska, Officiated—"Be Good American Citizens"—Many Beautiful Women Present.

The first Orthodox Greek Church in this country for the exclusive use of Syrian worshippers in that faith was dedicated and consecrated at 77 Washington Street yesterday afternoon by Nicolas, Orthodox Greek Bishop of Alaska and the Aleutian Islands.

Hitherto the Syrians of this city who were members of the Orthodox Greek Church have been forced to worship in churches where the non-liturgical part of the service was conducted either in Greek or Russian. While these languages will continue to be used in the formal prayers, the sermon and other voluntary portions of the service will be spoken in the Arabic dialect, which is the native language of the Syrians.

The new church, which was consecrated yesterday, is simply the second floor of an old-fashioned dwelling house. Its walls have been freshly papered with an ordinary pattern of dull red and gold, and seats sufficient for the expected congregation have been placed on the floor. The altar, which will be put into its place at the east end of the room during the week, is said to be a fine one, and is the gift of Bishop Nicolas. According to the usage of the Orthodox Greek Church, an altar cannot be erected until after the church has been consecrated.

Between 200 and 300 persons were crowded into the room, which was about to become a church, before 5 o'clock in the afternoon, when the service began. Many of these were in ordinary American clothes, which showed signs of week-day bread winning. A fair proportion of the men wore the fez, but otherwise had nothing in dress to distinguish them from other residents of this city.

The features of the men divided them into two main classes—one of these had well and deeply chiseled faces, with aquiline noses and dark, bright eyes. The other class had the high cheek bones, flattened, putty-like faces, and small, expressionless eyes, which betrayed the strain of Tartar blood.

There were about forty women present of all ages. Those between fifteen and twenty-five were, with scarcely an exception, strikingly handsome. Their features were small, delicate, and perfect in outline; their complexions were a divine blending of cream, white, and red, beyond imagination, except seen in the flesh, and their eyes were brilliantly black, languorously shaded with heavy eyelids and eyelashes.

The Bishop, bearing his ivory crozier, and accompanied by five archimandrites, or priests, entered the hall at 5 o'clock. All were clothed in rich vestments of silk, heavily embroidered with gold. They also wore mitres, of which the Bishop's was more richly adorned with gold and gems than were those of the archimandrites. The diamonds and rubies in the Bishop's mitre were so large and fine that their sparkle caught the eye of those standing at the other end of the room. It was afterward learned that this mitre had cost \$15,000.

There were ten male choristers assisting at the service, who were clad in vestments of red silk damask, and wore plain cylindrical hats without brims.

The Bishop began by chanting the prayers according to the ritual of the Orthodox Greek Church, and the responses were chanted by the archimandrites and choristers. At the Psalms, the Bishop, archimandrites, and choristers chanted in Greek, while the congregation gave the responses in either Greek or Russian, according to the language understood by each individual member of it. The combined responses of the congregation, in music of a slow and wailing type, had a weird and melancholic effect upon strangers.

After the prayers and psalms had been chanted, the Bishop dipped a branch of olive in a basin of holy water and liberally asperged the congregation, throwing the spray north, south, east, and west by turns in order to indicate that the four walls of the church had been set apart for Divine worship.

Then the Bishop took a heavy gold cross about 9 inches in length and pronounced the episcopal benediction upon the church by making the sign of the cross with it.

The Bishop also gave an address in Russian, which was translated into Arabic as fast as he spoke by Archimandrite Raphael. In it he advised the Syrians to help one another, to be good American citizens, to aid the poor; he also assured them that they had the sympathy of Czar Nicolas II, and his 125,000,000 of Orthodox Greek Church subjects.

Small souvenir crosses, which had lain in the Holy Sepulchre at Jerusalem, and had been blessed by the episcopal head of the Orthodox Greek Church, were then distributed among the worshippers.

At the conclusion of the consecration ceremonies, the Bishop took his crozier, which an attendant had held during the service, and passed out of the church.

A banquet, with a Syrian bill of fare, was given on the floor above by the Syrian Benevolent Society, at whose request Archimandrite Raphael, a Syrian by birth, educated in Russia, had been sent to be the first pastor of the church.

It was stated by M. J. Arbeely, one of the active members of the Syrian Society, that the project of the church which had just been consecrated had received moral and financial aid from Czar Nicolas II, and the Procurator General of the Holy Synod, the famous Pobedonoszeu.

RUSSIAN ORTHODOX CHURCH MASS.

Bishop Nicolas Officiated—Prayers for Princess Olga.

High mass, with full ceremonial, was impressively celebrated yesterday in the Russian Orthodox Church of St. Nicolas, 323 Second Avenue. Bishop Nicolas officiated.

He was assisted by Father Raphael of Damascus, who has come to America to take charge of the Syrian and Arabian Church, on Washington Street, this city; Father Theoclitus of the Greek Church, late tutor of the son of the King of Greece; Father Innocentius, a Russian monk, and a number of young men soon to take holy orders, who acted as acolytes.

The church building was formerly a private residence. In the large double parlors are a central and two side altars. There is a chancel and sacristy, and shrines to various saints. The walls have been draped, and there are sacred pictures and statues.

The accessories to the ceremonial and

services were sumptuous. The rooms were brilliantly lighted with wax candles; the altar decorations were beautiful; the gold and silver communion service was dazzling, the celebrant wore a jeweled mitre, and all had rich vestments.

The services celebrated the birth of a daughter to the Czar and Czarina of Russia, and were the farewell mass of Bishop Nicolas, who leaves for San Francisco to-day.

At the hour for the mass the church, hallway, stairway, and all available space were thronged with men, women, and children, and even infants in arms, brought that they might receive the Bishop's blessing. There were no seats, and all had to stand during the entire services, which occupied nearly three hours.

The Bishop passed from the entrance door to the chapel through a densely packed crowd of genuflecting Russians, Syrians, and Arabians, and was ceremoniously received by the priests. Then he was clothed in official vestments of gold fabric, the jeweled mitre was placed upon his head, and the mass began with a splendidly voiced anthem by the male choir.

At the conclusion of the mass and the communion service, Father Balanovitch preached a brief sermon upon the gospel of the day, after which there was a prayer and choir service in honor of the Russian imperial family and the daughter just born to them. Several special prayers for the child were reverently repeated.

Besides the Bishop, two others present wore the mitre—the Abbots Raphael and Theoclitus. The latter is to take charge of the church in Galveston, Texas, where there is a large colony of Greeks.

At the conclusion of the ceremonies, the prelates, priests, and some prominent members of the church in this city, including the Russian Consul General, were served with tea.

Bishop Nicolas, at his residence, 207 East Eighteenth Street, held an informal reception during the afternoon. To-day he will leave for San Francisco and Alaska, and some time during the Winter he will visit Brazil, to establish churches there.

Bishop Nicolas is the only Bishop of the Orthodox Russian Church in America, and, while he is styled the Bishop of Alaska, he really has jurisdiction throughout the United States. He is a man of marked force of character and executive ability, and it is confidently expected that he will be created an Archbishop, and he may reside in this city.

"HANDSOME HARRY" A PRISONER

Edgar Eden, His Former Employer, Says Moran Stole Pawn Tickets for \$3,600 Worth of Diamonds.

Philip Moran, alias "Handsome Harry," whose portrait is No. 1,316 in the Rogues' Gallery, in Brooklyn Police Headquarters, was arrested early yesterday morning on the charge of larceny. Capt. Miles O'Reilly and two detectives arrested him in his boarding house, 137 Forty-third Street, that city.

Edgar Eden of 320 Washington Street, Hoboken, N. J., formerly a saloon keeper, is the complainant. He went to Europe a year ago, and when he returned brought \$5,000 worth of diamonds.

He needed cash, and last Summer pawned some of the diamonds, putting the tickets into his hat. "Handsome Harry," Eden says, learned where the pawn tickets were, obtained them last week, and then redeemed the diamonds, which are valued at \$3,600. Moran will be surrendered to the Hoboken police to-day.

Moran was a bartender for Eden when the latter had a saloon in Brooklyn. He was arrested in 1893, charged with stealing \$300 worth of diamonds from a saloon keeper, but Justice Tighe discharged him.

He was arrested April 2, 1894, on the charge of stealing a diamond bar pin from a widow. In Judge Moore's court, he said she had given the pin to him to pawn, and that he had obtained \$50 on it. He was discharged.

"CRYSTAL VASE WITH A FLAW"

PROF. ADLER DISCUSSED SAVONAROLA'S NATURE.

Credence in the Miraculous—Considered Himself Chosen Instrument to Work Out Divine Purposes.

Prof. Felix Adler lectured at Carnegie Hall yesterday on "The Martyrdom of Savonarola," the Italian patriot, before the Society for Ethical Culture.

"Savonarola," the lecturer said, "was the champion of republican liberty in Florence. It was for this reason that he was hated by the Pope as well as by his immediate political opponents.

"He approved the taxation of church property. He insisted on universal education. He founded schools for painting, sculpture, and languages in San Marco.

"He was the friend of culture, though he bitterly denounced the culture of the Renaissance. Some of the greatest artists were his admirers, and his greatest enemy was the Pope.

"He called Rome 'a proud harlot.' He exposed the greed, the ambition, and the vices of the degenerate clergy, and when the Pope at last excommunicated him, he dared to sit in judgment on the decree. He thus distinguished between the office and the man, and asserted that even the Pope was not to be obeyed when he commanded contrary to righteousness.

"Luther at a similar crisis in his life parted from the Church.

"Savonarola, being a true Catholic in spirit, remained within it, and sought to raise it from its degradation.

"Savonarola's nature was like a fine crystal vase with a flaw in it. That flaw was his belief in the miraculous.

"He thought that the voices which accosted him and the apparitions that haunted him were communications from on high. He believed himself to be a chosen instrument to work out divine purposes. Therefore, when he defied the Pope, and the people demanded a miracle to support his claims, he secretly believed that a miracle would be wrought in his favor.

"He accepted the ordeal of fire, and when he failed through the shameful plot of his enemies he was, nevertheless, discredited.

"When we reflect on the life of this man we recognize his moral grandeur, but perceive also that superstition marred his work. There is truth in all religions, but the error mixed with them is not harmless.

"It is not indifferent where the superstition continues to grow throughout the world. It is not right to say: 'Let it continue among the vulgar. They are incapable of anything higher.'

"To banish superstition, to free the multitude from that thrall, is an aim that may well make the heart beat high. On the other hand, it does not follow that men who have a broader religion are therefore better men.

"The value of the religious system depends upon the amount of moral truth infused in it. The worth of the man depends on the degree to which he is sensible of the moral truth contained in the system to which he adheres, on the degree to which it quickens him.

"Measured by this standard, Savonarola is raised high above our heads. We may deplore his errors, but who would be willing to compare himself with him, and who would dare to say that under similar circumstances he would show the same stanchness, the same inflexible purpose, and the same willingness to be led like a lamb to the slaughter, as did Savonarola, the patriot, prophet, and martyr of liberty and righteousness?"