

average speed of 23.51 miles per hour for the whole distance from New York to Plymouth. The future of the turbine system seems assured, and the inventors are confident that it will soon be applied to mercantile purposes and even to the ocean passenger traffic. Several advantages are claimed, among them absence of vibration, saving of space, and increased speed with decreased expense.



**Bishop Westcott** The cable announces the death of the Rt. Rev. Brooke Foss Westcott, D.D., Bishop of Durham, on Sunday, July 28, in the seventy-sixth year of his age. He was successively Regius Professor of Divinity in Cambridge, Honorary Chaplain to the Queen, Canon in Peterborough Cathedral, Canon of Westminster Abbey, and Bishop of Durham, but these well-deserved honors given to him by his Church are less significant than the honor given to him by the Church universal for his public services to the cause of scholarship and of human progress. He represented the best type of English character. He had the fine scholarship of the German without his scholasticism, and the modern spirit of the American without his superficiality. "The Greek New Testament," by Drs. Westcott and Hort, is recognized by all scholars as the final authority in textual criticism. His "Commentary upon the Gospel of St. John" combines the excellence of minute scholarship with spiritual insight, and, in spite of the advances which have been made in New Testament criticism in recent years, his "History of the Canon of the New Testament" still holds a front rank in books of its class. His interest in Biblical criticism, in which he was a recognized authority, because a progressive, though cautiously progressive, leader, did not so absorb his thought as to leave him no time for the more practical side of life. In his diocese is a large mining population, and he interested himself, not only in the men as individuals, but in the social problems with which they were concerned. He was President of the Christian Social Union from its foundation, and his utterances on the labor question are in their way as radical, in the true sense of that word, as those of Tolstōi, without being in the least doctrinaire.

He had in his diocese the universal esteem of the workingmen because he had for them that respect which is more than sympathy. To the charge sometimes made that the Christian ministry does not dare to apply to social questions the precepts and principles which Jesus Christ inculcated, a quite adequate answer is furnished by pointing to the teachings of Bishop Westcott, and to the honor given to him by the Church, not in spite of but by reason of his courageous Christian teaching.



**The Hampton Conference** The fifth annual Negro Conference, held at Hampton, Va., during the third week of July, was devoted to discussion of the practical improvement of conditions and reports of work actually done. Statistics presented showed nearly a million acres in Virginia now owned by negroes, and taxable property valued at over sixteen millions. Negro children make a third of the total public school enrollment, and their teachers receive a fifth of the whole sum paid by the State for teaching. A strong argument for compulsory education appears in the fact that the proportion of negro criminals in the Virginia penitentiary to the total number of criminals is about equal to the proportion of negro illiterates to the illiteracy of the State, viz., four-fifths. Principal Washington, of Tuskegee, in his opening address, insisted on the importance of education in agriculture for all who must earn their living from the soil, as nine-tenths of negro children must. At present less than one per cent of the negro school population of the country are being taught anything of that kind. Mr. Washington believes that agriculture is destined to be made part of every school course throughout the country, just as arithmetic is, and hopes that the negro will take the lead in that direction. In his optimistic view of present tendencies he said:

In the last two or three months I have met two men who, to a large degree, typify what is to come. One is an ex-Confederate soldier and ex-slaveholder. He came to me a short time ago and said: "Mr. Washington, I've got converted to love the negro, and it's much harder than it is to love Christ." This man pays \$400 every year towards the support of a negro school, and he not only gives money but service. The other man is a black man, an

ex-slave who cannot read and write. Last year, after paying all his debts, he had \$75 in cash left. He gave \$10 of this money to Tuskegee for the education of a negro boy, and \$10 more to a white school in his native town for the education of a white boy. These two types represent the kind of men that will come in the future—Southern white men who will be ashamed of narrowness and prejudice, and colored men who will realize that they must lay aside their narrowness and their prejudice. Let us not be discouraged.



#### The Epworth League

The choice of San Francisco for the fifth International Convention of the Epworth League, July 18–21, seems to have been made with a view to the encouragement of the pioneer and missionary work of Methodism in the Pacific States. The call was heartily responded to, thirty to forty special trains of "Leaguers" arriving in the course of thirty-six hours, while admirable organization joined with lavish hospitality in welcoming the crowds. Nothing is more unique in American life than the ease with which these "movable feasts" of great churches are transferred back and forth between the Far East and the Far West. The Epworth League, which ranks next in numbers among similar organizations of young people to the undenominational Society of Christian Endeavor, was formed in 1889 by the consolidation of various small societies previously existing. Its chapters now extend from Norway to Malaysia, in a score of foreign lands, and spread through four great branches of Methodism in the United States and Canada. Particularly noticeable in its programme was the prominence given to the moral and social interests of religion—a feature which has been observable in other recent conventions of similar societies—by such topics as "The Young Christian as a Citizen," "Civic Righteousness," "The City and its Perils," "The Problem of the Poor," "The Church and the Newspaper," etc. Missionary and benevolent work, including systematic benevolence, formed another leading group of subjects, in connection with which there was a large exhibit of missionary and educational work. Sunrise prayer-meetings, as well as other notes of enthusiasm, showed the old-time glow of Methodist responsiveness to the new occasions that teach new duties. The Epworth League now numbers 20,000 "Senior"

chapters and 7,300 "Junior," the former increasing by a thousand chapters annually. Its president is Bishop I. W. Joyce. The numbers and spirit of the conventions and conferences of young Christians held this summer exhibit an incalculable hope of remedy for the moral evils rife in American society. They accentuate the responsibility resting upon their leadership for a practical identification of religious interest with the need of social progress in all righteousness.



#### The Jewish Chautauqua Society

Among the later outgrowths of Bishop Vincent's prolific idea this is as vigorous and promising as any of its predecessors. Its fifth annual Assembly, held at Atlantic City, N. J., during the last three weeks of July, demonstrated the large interest it is gaining among Jews throughout the country—twenty-six States, besides Canada, being represented on the list of its patrons. The aim of the Society and its affiliated Chautauqua circles is "to bring it about that the Jew shall study and know himself." It is said to be reaching the Jewish people more directly and efficiently in the lines of need than any other Jewish institution in the country. The need, as viewed by the Society, is "to create a new birth of the Jewish spirit," both to contend with bigotry, superstition, and ignorance, and for constructive effort in the promotion of the moral life in the largest sense of the words. Among the subjects on its programme—historical, ethical, educational, sociological, philanthropical, literary, Biblical—none seemed to rouse keener interest than the conference on "the Social Side of Synagogue Life." In opening it the Rev. Dr. Stolz, of Chicago, said that the synagogue, which up to the nineteenth century had been the center of Jewish life, had shrunk into a shadow of its former self since the emancipation of the Jew had introduced him to a larger participation in the world's life. To vitalize Jewry with the old fraternal feeling, remove the barriers between rich and poor, and bring the front and rear pews together, the old idea of the synagogue as the *Beth Hakeneseth*, "the meeting-house," must be revived. To accomplish this, said he, "many congregations