

and the consolidated forces of the churches brought to bear in the interests of social and civic righteousness." This aspect of the movement was strongly exhibited by the Rev. I. J. Lansing, of Scranton, Pa., in an address on "Federation as a Means of Securing Righteousness in the Life of a Community." The emphasis of the meeting, however, was thrown upon "evangelization." As Dr. Long, of Babylon, expressed it, "our present concern is not so much with civics in general as with the individual citizen." The elaborate paper presented by Dr. Sutherland, of Oxford, and adopted by the Council, on the principles and plans of federation, went no further than outlining the way in which it proposes to co-ordinate the work of different religious bodies, so that each may do its distinctive work with the least waste and the most effectiveness of effort. Its carefully drawn suggestions as to over-churching deserve the attention of all the churches. What lay in the future was presented by Dr. Laidlaw, of New York City, in a strong address on "The Possibilities of Federation," with special stress on the educational and humanitarian side of evangelistic work and the promotion of civic reforms. In the election of officers for the ensuing year, Dr. J. W. Brooks, Dean of the law department of Syracuse University, was chosen President, and Governor Odell first Vice-President, to fill the place occupied last year by Governor Roosevelt.



The Federation and the
Conference of Religion

The preceding report makes clear what has been to most people who have thought about it quite obscure, viz., the difference between the State Federation of Churches and the State Conference of Religion. These bodies are equally inclusive in their terms of membership. Any denomination, any individual, in sympathy with the objects proposed is welcomed in each; though the Federation of Churches may seem by its name to exclude those whose church is called a synagogue. It does not; but it was stated at Rochester that if the title read "Churches, Synagogues, and Religious Organizations," the Jews would have united with it. The difference between the two organizations is, first, that the

Federation contemplates the work of social and civic reform as an ulterior aim, but evangelization as a prior interest; the Conference presents as its immediate object the junction of all the religious forces of the State for the promotion of social righteousness. This being so, there is evidently work enough for both in mutual harmony. A less obvious difference, which found expression in the organization of the local Federation at Rochester, November 8, consists in the larger emphasis which the Conference puts upon the essential unity of all religious men by its characteristic affirmation, "Many theologies, one religion." The Rochester Federation goes furthest in this direction, explicitly declaring its object thus (*the italics are ours*):

The promotion of fellowship and co-operation among the churches of Rochester *in order that the essential spiritual unity of religious believers may find expression; that our sense of brotherhood may become wider and more conscious*; that the future religious problems of our growing city may be met with the combined intelligence and strength of all; that the moral power of the religious community may be more effectively used against public evils; and that waste of means and efforts may be avoided by co-operation among the organized religious forces.

This declaration was unanimously adopted in a meeting in which all denominations, including the Jewish, were represented. The less explicit position of the State Federation would be interpreted in favor of the broad inclusiveness which its constitution permits were a few names outside of the evangelical denominations added to its official list, as in the Executive Committee of the State Conference of Religion.



Bishop Sbarretti's Address Last week Bishop Sbarretti, of Havana, left that capital for a new field of labor. He had already issued a pastoral letter of farewell, and the letter is of peculiar interest, as it reviews social conditions in Havana as seen by a conservative Roman Catholic. He begins by referring to the idea now obtaining in Cuba, that, owing to the separation of Church and State, the former has lost its judicial personality. Those who so think, declares the Bishop, do not know the nature of the Roman Catholic Church. It is a sovereign society. When Monsignor Sbarretti

arrived in Havana, he found that the validity of religious marriages—that is, marriages contracted before any one but a civil magistrate—was not recognized. Some Cubans opposed him in his endeavors to obtain recognition for such marriages. “Help came from a quarter whence it was least expected, and the Government recognized the legality of religious marriages.” Continuing, Bishop Sbarretti expresses his conviction that religious education is essential for children; hence he has founded religious schools in the Diocese of Havana, and has diffused religious education in order to correct a fundamental policy of the present régime. He has not antagonized the American general policy of education, however; on the contrary, he has done everything possible to aid it. He is anxious, however, to do what the State cannot do—teach religion. Regarding Church property, Monsignor Sbarretti admits that the return of this property to the Church, its rightful owner, did honor to the Government which returned it.



A Patriotic Mission

A missionary work which, in view of its hoped-for issues, seems of National importance is about to be undertaken among the Japanese of Hawaii. Numbering over sixty-seven thousand, forty-three per cent. of the total population, and much more than twice as numerous as either the native Hawaiians or the Chinese, who constitute its next largest elements, they are a most important factor for good or evil in our new island territory. To assimilate them to the spirit of our institutions is a task of peculiar difficulty, but one has been moved to undertake it than whom certainly none is better qualified—the Rev. Doremus Scudder, M.D., of Woburn, Mass. Dr. Scudder has had the advantage of a five years’ residence in Japan, where from 1884 to 1889 he was engaged in medical and evangelistic work before coming to a pastorate at home. Mrs. Scudder was also there for two years. Their six and a half years’ work in the First Congregational Church of Woburn has been so marked by special activities both for the religious training of children and for municipal interests that their removal is widely regretted. They sail

for their new field in January, but will first spend a year of special preparation for it in Japan. Dr. Scudder comes of good missionary and medical stock. His father, Dr. Henry M. Scudder, founder of the Arcot mission of the American Board, served twenty years in the missionary field in India, his grandfather thirty-six years—Dr. John Scudder, the first medical missionary ever commissioned, commemorated in a book just published, “Men of Might in India Missions.” He himself is in the fifth generation of Scudders holding the degree of M.D. The important work he undertakes, of not only Christianizing but Americanizing our Asiatic fellow-citizens, is under the auspices of the Hawaiian Evangelical Association, originally organized in 1823. Dr. Scudder undertakes a work in which even those of his countrymen who “do not believe in missions” can hardly avoid a patriotic wish for his success.



Professor Mayo-Smith's Death

The sad death of Professor Richmond Mayo-Smith, who fell from a fourth-story window of his home in this city last week, removes America’s foremost scientist in the field of statistics. Other statisticians have done more extended work along special lines of inquiry, but no one else has covered so wide a territory with such clearness of vision. Mulhall, the late English statistician, covered a still wider territory, but Mulhall failed as a scientist because of his “foible of omniscience.” Professor Mayo-Smith recognized the limitations of his own knowledge, and preferred that his readers should not learn so many things rather than that they should learn anything that is not so. The lay reader is sometimes a little impatient with his unwillingness to generalize from data he thought insufficient, but this characteristic attitude added strength to his positions. It was, moreover, the only trial to the patience of the lay reader, for Professor Mayo-Smith was absolutely free from the morbid tendency to construct a sacred language for his science which would make it unintelligible except to the selected few. His common sense and his moral sense of the public work his science should perform led him to speak always in clear, strong, simple English. His