PUBLIC LEDGER COMPANY UVRUE H. K. CURTIS, PASSIBERT barias H. Loslington, Vice-Frankent; John C. Martin, cratary and Treasurer; Philip S. Collins, John B. Henre, Directors

Crats H. K. Centia, Chairman, WHALEY..... Executive Editor DOHN C. MARTIN....... General Business Manager Published dully at Pentie Lances Building. Independence Square, Philadelphia.

Independence Square, Falladelphia.

LESSIRS CRATERAL. Broad and Chostmu Streets
ATLENTIC CITY Press Union faultding
New York 170-A, Metropolitan Tower
UNIOACO 617 Home Insurance Building
LONDON 8 Waterioo Piace, Pall Mail, S. W.
NEWS BUREALS:
New York Press Huitoing
New York Company 100 Friedrichstrasse
New York Bureau 100 Friedrichstrasse
LONDON BUREAU 2 Paul Mail East, S. W.
CARIS BUREAU 2 Paul Mail East, S. W.
CARIS BUREAU 33 Rue Louis is Grand

SUBSCRIPTION TERMS

By carrier Daily Only, six certs. By mail postpald outside of Philadelphia, except where foreign postage is required Daily Only, one mainth twenty-five coint; Latty Only, one year, three dollars. All mail subscriptions payable in advance.

DELL, 2000 WALNUT Address off communications to Evening Lesiger, Independence Square, Philadelphia. ENTERED AT THE PHILADELPHIA POSTOFFICE AS SECOND-

PHILADELPHIA, FRIDAY, APRIL 2, 1915.

The man who hates others as much as he loves himself has no time for any ather occupation.

Good Friday

THERE was a time within the memory of I men not yet old when the observance of the great tragic anniversary of Christianity was confined in the United States to the Roman Catholic Church and to the then small Protestant Episcopal communion. The great body of Protestant Christians looked upon it, as well as upon the observance of Christmas and Easter, with abhorrence, But all this is changed. Good Priday is a legal holiday in ten States, including Pennsylvania, Delaware, New Jersey, Connecticut and Minnesota, northern States which were not settled by Roman Catholics as Louisiana was, where Good Friday has been observed for generations.

The antagonisms which originated in the great Christian schism known in the books as the Protestant Reformation are disappearing slowly but surely, and adherents of all Christian sects are coming to realize that there is but one Christianity, and that they all believe in its great fundamental truths however they may differ in details of application. So the Christian anniversaries belong to all Christendom. There is hardly a denomination left which does not take formal notice of the anniversary which is celebrated today, and fewer still which will not join in the general rejoicing on Easter day when the Resurrection is celebrated.

The Way to Be For It Is to Be For It

SENATORS MENICHOL and Crow, as well as Senator Vare, have announced that they favor a child labor law. But the reports from Harrisburg do not indicate that they are particularly active in support of the proper kind of legislation for the protection of the children. A poll of the House shows so much opposition to the child labor bills that the good faith of the leaders is under suspicion. The way to be for a child labor law is to be for it. Senators McNichol and Crow have influence enough to turn the scale in favor of the Governor's bill if they choose to use it. It will be impossible to kill the bill by raising frivolous objections to it. unless the Jeaders consent.

The Governor seems to be aware of this, and is preparing to demand that the Organ-Ization keep its pledges. The State cannot afford to lag behind any longer. The sentiment of the nation, regardless of partisan distinctions, demands that the children be protected during their growing years from the exploitation by mill and factory owners. If it costs more to employ mature hands share of the expense. Any political organization that attempts to block this humane reform is so reactionary that it will handicap the party whose name it bears, and put that party on the defensive in every progressive community in the nation. Republican Pennsylvania must line up in support of the humane sentiment in other States if its influence is to be potent for good in 1916. The Governor is doing his share. Let the General Assembly co-operate whole-heartedly with him.

Bringing Nature to the City Child

CHOOL gardens for the children in town are a pathetic substitute for real gardening in the country. But they are better than nothing. Children were not intended to be reared in the deserts we call cities. They belong in the fields with the flowers. Their tender feet should tread the soft sod and not the burning pavements. The child, however, who cannot get into the country may obtain a faint idea of the pleasure to be derived from making things grow by cultivating his or her little plot in the school gardens, work on which has already begun.

Next to the care of animals there is no more civilizing force for children than the raising of flowers. A blossom speaks a language that the roughest boy can understand if he is left alone with it long enough to lose bla sense of shyness in the presence of beauty and to allow the natural instincts of his nature to assert themselves. And flowers in the school gardens are, therefore, of more importance than vegetables, Those in charge doubtless understand this, and are making their plans this year as usual for develophay the sense for beauty as well as the sense for use. If it were possible to place each anticol in a large park filled with growing things cared for by the pupils, even life in the city for the child of nature would have 1D compensations,

The Growing Peace Sentiment

FILLE ramor that the war will end before September I cannot be traced to any rearible authority. But it is, nevertheless regible. There seems to be a universal feelne that the terrible slaughter cannot conmie. It must stop, and it must stop soon anything is to be saved from the general one. The cost of the operations in men I manny is so stupendous that the reres of the world cannot stand the drain finitely. Common prodence will demand I also lighting cease while there is still or chance for the nations to recover from terre within a generation,

restraction responsible for the course axunta must hiready be considering the on while peace can be made, while ive also considering ways and means sending to maintain the armies in the he they dissever that there is a limit most of money that can be raised. the the suffity of the world to manufix a time beyond which the war cannot con-

Whether It is August or September of December is not material. At the present moment the race instinct is asserting itself and crying out that enough children have been orphaned, that enough wives have been widowed and that the door of hope has been closed to maids enough by the killing of the youth who would wed them to last for a century. When this feeling becomes vocal in England, France, Germany and Austria, to say nothing of Russia, the end will be in sight. Then there may come a truce of God. while an attempt is made in the coming years to complete by diplomacy the solution of the problems of Europe which war has failed to unravel.

A World in Arms Against "Booze" FIHE belligerents fight one another, but all

A wage a common combat against the universal enemy, "booze." The King and Kitchener, in England, ban-

Ish it from their own households, and the demand for national prohibition increases. The effectiveness of army and navy is diminished by hard drinking among the workers at home. The safety of the Empire Is thought to rest on prohibition.

The German Federal Council is reported to have passed an order permitting local option.

Russia has banished vodka-France has learned that victory and in-

toxicants do not go together. Each nation that is fighting for its life is shuffling off the liquor burden that it may have a better chance.

But in Pennsylvania, the liquor ring that last fall financed the slush fund shouts about "personal liberty" and endeavors to deny the several counties of the State the right even to vote on whether or not they

want to Homse "booge," Perhaps the Legislature has caught the meaning of the news from abroad. Perhaps it understands that the war has had one good result, at any rate, in that it has given the liquor traffic the severest blow it ever encountered. Perhaps it is ready to believe now that the Governor interprets correctly the temper of the times when he insists that the local option bill must pass.

But if the Legislature is blind to the facts, if it is obdurate and obstinate, it may at he certain of one thing, and that is that there will be local option in Pennsylvanta or there will be prohibition. It is for the liquor ring and its subservient legislators to decide which.

Money Needed to Protect Consumers

WHAT constitutes reasonable rates in electric lighting depends on the valuation of the lighting company's property. The hearing before the Public Service Commission relative to rates in Philadelphia is suspended pending the taking of an inventory by the Philadelphia Electric Company.

Director Cooke avers that there is grave danger of the validation of perhaps \$25,000,000 of watered securities by the company unless his department is provided with sufficient funds to check up the inventory and take other measures considered necessary for the protection of the public.

Whether the Director's fears are well founded or not, it is obvious that in a matter of such great importance simple prudence requires the city to keep in close touch with the situation and parallel the company's investigation with one of its own. The possibilities of loss under any other course of procedure are very great. The expendiure of \$50,000 would be a precautionary measure which it behooves the city to undertake, and which it cannot afford to neglect.

The failure of the appropriation might well be fatal, so far as relief to consumers in this city is concerned. Perhaps the company will be as anxious as the Director to have its inventory indorsed by the city, that there may never hereafter be any doubt whatever of its accuracy.

The Rights of Coal Miners

MAN any one give a good reason for ex-O empting coal miners from the benefits of a workman's compensation law? The miners are engaged in one of the most hazardous occupations at which men earn a living. They have families dependent on them, and starvation to a miner's wife is as unpleasant as starvation to the wife of a skilled

The Governor laid down the proper rule for the drafting of a compensation act when he said that every man who works must be treated as though he were entitled to all the guarantees which protect every other man who works. This includes coal miners and steel workers and spinners in cotton and woolen mills, printers and cabinetmakers, bricklayers and burnishers. The politicians who are trying to prevent the coal miners from getting their due ought to have the courage of their convictions and explain on what theory they are planning to shut the door of relief to the workers underground.

Too Good a Bill to Pass

DEPUBLICAN Organization leaders, it is To reported, have planned to kill summarily the Philadelphia small Council bill. The measure never had a chance from the beginning. Its advocates, indeed, had shown onclusively that the reform would be an excellent thing for the city, that it would further good government, that it would increase efficiency and that it would very probably put an end to municipal graft in all its forms. There were so many reasons why it should pass and so few reasons why it should not pass, that it was still-born. So, and not otherwise, are laws made,

A man's idea of economy often is to spend the money before he gets home.

It is a queer man whom somebody does not identify as a husband in New York these

There are plenty of good jobs waiting for good men; but there are few good men walting for good jobs.

There is some talk of a society for the relief of contributors to charitable enterprises. A large membership is assured.

It is getting so that nothing likely to get this country into trouble can happen without an American citizen being in it.

There have been occusions when a Secretary of State talked little and did much, although the new style seems to be to do little and talk much.

The Brazilian Minister acting for the United States still produces results in Mexico. He has forced the Zapatistas to apolegize for killing an American citizen, and he has induced them to pay an indemnity of \$28,000 to the family of the murdered man. Now all that remains to complete the work in this case is for him to secure the punishpoint of the murderers, and he has anand been the transfer they can be mounted that they are to be purchased.

LABORERS WORTHY OF THEIR HIRE

How Ministers of the Church Are Utilizing Moving Pictures and Government Farm Bulletins for Community-Building.

By RAYMOND G. FULLER

BILLY" SUNDAY'S pay envelope is fathe gospel whose income for services rendered dwarfs that of the President of the United States or of a railway president and gives a pugilist's prize money a hard run for stupendosity. At a recent church conference the presiding bishop invoked the time when all ministers should receive at least \$1000 a Excluding the large cities the highest average of salaries in any denomination is under \$750. The salary of one-third of the ministers in the United States is \$400 a year or less. The day of donations has gone by The donation of jewelry given in Philadelphia to "Billy" Sunday and family is, of course, quite out of the ordinary.

"Billy" Sunday is a community disturber, an awakener. The paster has a different work to do. It is not less fruitful of good. And some of it brings crucifixion

Charles Kingsley, Community Builder

In the country communities there are too few Charles Kingsleys and John Kebles, but in this day of the rural renaissance there are many men like them. These workers in the churches of the countryside are community builders.

Charles Kingsley for 23 years was pastor of the country parish of Eversley. Of him the Rev. Dr. N. W. Stroup writes: "He was model paster and a masterful preacher. He visited the people night and day until he knew every man, woman and child by name, and, better still, he knew their inmost needs. Without regard to class or culture he 'went about doing good.' 'If man or woman were suffering or dving he would en to them five or six times a day-and night as well as day -for his own heart's sake as well as for their soul's sake.' 'What is the use,' he says, of talking to a lot of hungry paupers about heaven?" He believed that they must first be fed and made to feel some degree of satisfaction with their earthly lot. He was a believer in saving the whole man. Our present day social theories were matters of everyday practice with him in his work at Eversley. He was a community builder. He was, above all, a spiritual leader."

A Man's-size Task

For more than 20 years a little New England community had been without a church. It had ceased, indeed, to be a community in the true sense of the term. Its social and moral laxity had become flagrant. The story has been told by Gifford Pinchot:

"Disbellef in the existence of goodness appeared to be common, public disapproval of indecency was timid or lacking and religion was in general disrepute. Not only was there no day of worship, but also no day of rest. Life was mean, hard, small, selfish and covetous. Land belonging to the town was openly pillaged by the public officers who held it in trust, real estate values were low and among the respectable families there was a general desire to sell their property and move away.

"Then a church was organized. The change which followed was swift, striking, thorough and enduring. The public property of the town, once a source of graft and demoralization, became a public asset. The value of real estate increased beyond all proportion to the general rise of land values elsewhere. In the decade and a half that has elapsed since the church began its work boys and girls of a new type have been brought up. The reputation of the village has been changed from bad to good, public order has greatly improved and growth of the place as a summer resort has begun. It is fair to that the establishment of the church un der Mr. Gill began a new era in the history of the town.

Such churches are a positive, not a negative influence. In service to the whole community they are finding themselves.

Social Engineering In the name of religion and in the cause

of social service an increasing number of the country ministers of America are doing the work of Kingsley and Oberlin, according to the needs of rural America-They are preaching in terms of country

They are teaching young and old to play-

and how to play. They are promoting scientific agriculture,

They themselves are coming to regard agrlcultural knowledge as a part of their necessary equipment. They are social engineers. Social engineer-

ing is the science and art of helping communities to help themselves. They are helping communities to rediscover

themselves as communities. Truly where such men are at work religion is taking hold on life. And there the churches are no longer one-day-a-week af-

fairs. Their activities embrace all commu-

nity interests. Their alliance is with the

Boy Scouts, the school, the library, grange,

the village improvement society, the county

THE Triple Alliance came into existence.

I through Bismarck's engineering. The Ger-

man statesman was the president and the dom-

inating force in the Congress of Berlin in 1878.

Russia retired from the Congress in ill humor.

She had lost the vast concessions extorted

from Turkey at San Stefano. The Czar and

his Chancellor had expected more than the

Congress had granted. They had expected bet-

ter pay for refusing to interfere in Germany's

wars with Austria and France. The Russian

press called Bismarck a traitor. The Czar

complained of him to Emperor William as an

ingrate. The Russian Government courted the

friendship of France, and an anti-German alli-

It was not Bismarck's way to explain, ex-

postulate or apologise. He accepted the situ-

ation, and going immediately to Vienna he se-

cured a treaty which changed the whole ex-

isting system of European alliances. Prussia

The old Emperor William, because of his

closs relations with his nephew, the Czar,

pleaded with Bismarck not to break with

Russia, and the only method by which the

Chancellor could secure the imperial signature

was to threaten to resign. Thus began the duar

Italy joined them not long afterward. Says

Andrew D. White: "Quietly, in talks with

the French representatives at the Berlin Con-

ference, Hismarck had acknowledged the jua-

ties of their half-humorous, half-melancholy

ance seemed likely to be formed.

and Austria were to stand together.

alliance of Germany and Austria.

HOW BISMARCK THWARTED ITALY complaints that France alone, of all the Powers was receiving no concessions. With sweet reasonableness he had asked;

agricultural agent, the extension department

of the agricultural college. Their interests

are community interests, good roads, good

amusement, sanitation. Their weapons are

corn clubs for the boys, cooking clubs for

the girls, play festivals, pageants, moving

pictures, anything which makes country life

wholesome and interesting and prosperous

and friendly. "Thy kingdom come on earth."

Good and Faithful Servants

There must be leadership for the church

of the countryside. The leaders are worthy

of their hire. The country ministry has not

in all places measured up to its tasks, it is

true, yet efficiency and service were discov-

ered long before the title of "social engi-

Many a country parson of first rate abill-

ties and of the finest scholarship and culti-

vation has run his godly race remote from

towns without ever wishing to change his

place. His contentment with his lot and his

devotion to the people of his parish are al-

most incomprehensible to men more ambi-

tious for position and power. There was

such a man perhaps who came into your life.

There was such a man perhaps who molded

the community where you once lived nearer

A man he was to all the country dear,

* * in his duty prompt at every call, He watched and wept, he prayed and felt, for all.

I knew him. He was a man of spiritual

vision, able to translate his vision into

earthly realities. He was a man of latitude,

for a small community does not necessitate

a narrow life. He was the burden bearer

and burden sharer of his people. He was a

exhausting his strength in ceaseloss toil and

and there were those who spoke of him then

as "a broken-down minister" of no further

use. But the angels had kept the scroll and

the record of his deeds and character had

been written in human hearts forever. From

the modest little parsonage in the village,

with lilacs in the dooryard, he was called.

not to a larger salary or a city pulpit, but

to the golden city and a mansion prepared

of old for his coming. To the widow and

children over hundreds of miles of telegraph

wire, from one of the many who had known

him but to love him, came the words: "God

THE FIGHT FOR LOCAL OPTION

To the Editor of the Evening Ledger: Sir-The sentiment in favor of local option in

Pennsylvania is rapidly assuming tidal-wave proportions, and both the liquor interests and political leaders, who oppose its passage, would be wise to withdraw their opposition, thus averting the disaster of political oblivion to which they now seem destined.

If they are afraid to trust the people, the people have just cause to be afraid to trust them, and the people are likely to act accord-

time a local option bill will not be sufficient to appease the wrath of an outraged constit-

ful place with the 18 other Commonwealth

uency, and Pennsylvania may take her right-

the Union that are now prohibition States. Wake up, Mr. Liquor Man and politicians, and

vert your doom by standing back of Governo

Brumbaugh in his splendid fight for a counterful option bill. JOHN WATCHORN.

Frankford, March 31.

ingly at the next election. Perhaps by

rest his shining sout."

neer" was invented,

to Christian Ideals.

"'Why does not France take Tunis? It is ner close neighbor on the Mediterranean; it is a menace to her in the hands of its native population; why does she not annex it? No one will object." "

The French Government considered this suggestion, and presently proceeded to take Tunia. which Italy had coveted, but had not dared to The result, as Doctor White says, was that "France was soon too busy with this new acquisition of territory to give any trouble to Germany, and Italy, in revenge, threw herself into the dual compact of Germany with Austria against Russia, thus forming the Triple Alliance."

Bismarck himself had little expectation of Italy's long continuance in this league. In view of recent events, it is of especial interest that in 1885 he made the remark: "In case of a reconciliation with France, italy might resume her Irredentiat policy and renew her claims on Austrian territory."

Italy's desire for expansion in Africa was not only the cause of her joining the alliance, but the cause of leaving it. Sir Edward Grey alienated Italy from Germany by consenting to the Italian conquest of Tripoli as Bismarok had consented to the French conquest of Tunia. The great war was nearly precipitated in thit, when, in spite of German protests and threats, Great Britain, France and linky agreed among themselves for the partition of Northern Africa

ENGLAND FOR PROHIBITION

FOLLOWS RUSSIA'S FANGUS

VODKA EDICT FANGUS

DIGEST OF THE MAGAZINES

BEST THOUGHT IN AMERICA

(1) Everybody's-"What is a Christian?" (2) Yale Review-"The Unity of the Churches."

"I AGREE WITH SHERMAN!"

(3) Forum-"The Religion of Demoeracy." (4) Century-"The Bondage of Modern

Religion." (5) New Republic-" Billy Sunday."

RELIGION

 $\mathrm{R}^{\scriptscriptstyle\mathrm{ELiGION}}$ has been the subject of more magazine articles in the last three months than in any twelve months for several years past. Reference to Poole's Index shows that 14 of our representative magazines-not including fiction magazines-have printed only 36 articles on religious topics in the last four years-an average of considerably less than one a year. These same magazines have printed 12 religious articles already this year, exceeding their usual year's average in the first three months.

The reason for this is undoubtedly the war. Many of the articles are concerned with arguments as to the responsibility of Christianity for the war, defending or attacking the church as the case may be. "Billy" Sunday, the sensational revivalist, has also been the occasion of several articles in the March and April magazines.

A composite of the opinions of 5203 readers of Everybody's Magazine on the question What is a Christian," is printed by that magazine this month (1). Commenting on soldier of the cross, risking his health and this mass of answers to its question, which was printed in a recent issue, with a request self-forgetful performance of duty day and for expressions of opinion, the magazine night in the worst of weather. He came to BHYBI his white hairs and bent figure prematurely,

The great mass of letters were from the ain people, more than two-thirds from men, plain people, more than two-thirds from men, not more than a hundred or so from clergymen. The greater proportion were from the small towns and country, more from the South and West than from the North and East. Nearly all the letters agree that a man must do, believe or be something before he can be called a real Christian.

The point of view most often and most strongly emphasized was that: You may be a good member of saciety and believe in what Christ stood for and still not be a Christian, because you are at heart selfish, self-centered and jealous of your personality. You have to be turned inside out. Not until trouble or Christ or some other force does it can you be a Christian. There must be genuine emotion, a spark of the divine behind your acts and beliefs or they are worth nothing. This is the essence of Christ, and if you are like Him, in that you are a Christian.

Unity Among the Trinities

Church unity, the dream and hope of many Christians for many years, has been under process of definite organization and advancement since 1910. Newman Smyth, an ardent advocate of the movement, writes of its progress in the Yale Review (2): The Episcopal General Convention (of 1910)

appointed a commission to carry out the proposal for a World Conference which their action contemplated and the late J. P. Morgan, who was present at the convention, at once offered to initiate the financing of the undertaking by a gift of \$100,000.

As a result of the initial work, over 40 As a result of the initial work, over 49 Christian bodies from all quarters of the world are now officially engaged in this joint enterprise, and favorable responses from others are soon expected. The ideal of unity must include all branches of the Church of Christ, the East and the West, the Roman as well as the Protestant world. The method to be followed has already cleared itself up—it might be called a reassessment of the to be followed has already cleared itself up—
it might be called a reassessment of the
Christian values held by the several churches.
No single form of ecclesiastical polity is
sufficient for the work to be done. What is
demanded is religious statesmanship broad
enough, high enough, human enough to find
or to make the way out to bring men who
hold opposite opinions together as fellow
Christians on the common ground of working agreement.

In the Forum (3), Henry Wright, a professor of philosophy in Lake Forest College, undertakes to describe the religion of the

The religion of democracy, which is des tined, we believe, to be the religion of the future, will be an ethical, a social religion. It must teach:

1. An immortality of the human person con-ditioned by his devotion to inclusive social ends, and consequent identification with the life of a spiritual community.

2. The existence of a spiritual community made up of those persons who, during the period of their earthly existence, labored faithfully for the universal human good and who, after death has removed them from the earthly scene, constantly inspire men to deeds of heroism and self-sacrifice in service of society.

3. The immanence and efficacy of God as the guiding spirit in social progress, the leader in the work of human betterment who strives and suffers with us in the cause of universal evolution.

An Episcopal minister, the Rev. P. G. Duffy, writes with unusual frankness as to the present status of the Church, and his hopes for the future, in the Century (6): Possibly it is because religion has become now and more largely a smaller of templine

interest and concern that men have un-consciously grown to regard it as of that gender, and so adopted toward it a spirit of gender, and so adopted toward it a spirit of mistaken chivairy. At any rate, to its own disadvantage, and by its own consent, organized religion has occupied a position of privilege which has shielded it from the free criticism essential to the life of secular organizations, with the result that one is regarded with a certain disapproval if he ventures to question the values of much in its corporate life. The appalling drift from the ranks of corporate Christianity is as emphatic on one side of the Atlantic as on the other, the only difference being the coloring due to local environment. True, the American man may have a better, because a more clearly defined, understanding in his own mind for his action, but generally speaking, the plain, simple truth seems to be that the mind for his action, but generally speaking, the plain, simple truth seems to be that the old charm which once attracted and held the hearts of men has somehow or other gone out of the modern life of religion. The one and sole reply to the question which forms a hackneyed religious diversion at religious conventions, namely. Why don't men go to church? is to be found in the statement that the American many is a presentate. the American man is a pragmatist. He asks, Will it work? And his absence from church and his general indifference to the life of

and his general indifference to the life of religious organization is his reply.

These are critical days for Christianity, and though the word crisis is one we invariably associate with fears, it simply means a time when matters have so shaped themselves as to leave humanity very plastic and capable of being molded easily for the good or ill of a cause. There is a personal impression of "Billy"

Sunday as he appeared in his tabernacle in Philadelphia by Francis Hackett in the New Republic (5):

Republic (5):

The two men whom Sunday most recalled to me at first were Elbert Hubbard and George M. Cohan. In his mental calibre and his pungent phillistinism of expression he reminded me of Hubbard, but in his physical attitude there was nothing of that greasy orator. He was like a quintessentially slick salesman of his particular line of wares. As he developed his homely moral sermon for his attentive middle-class congregation, it did not seem to me that he had one touch of divine poetry. He humored and argued and smote for Christ as a commodity that would satisfy an enormous acknowlthat would satisfy an enormous acknowledged gap in his auditors' lives. He was "putting over" Christ. In awakening all the early memories of maternal admonition and counsel, the consciousness of unfulfilled desires, of neglected ideals, the ache for sympathy and understanding, he seemed like an insurance agent making a text of "over the hill to the poorhouse." He had at his finger tips all the selling points for Christ. finger tips all the selling points for Christ, He gave to sin and salvation a practical connotation. But while his words and actions apparently fascinated his audience, while they laughed eagerly when he scored, and clapped him warmly very often, to me he appealed no more than an ingenious electric advertisement, a bottle picked out against the darkness pouring out a feaming glass of beer.

And yet his heart seemed to be in it, as a salesman's heart has to be in it. As a salesman's heart has to be in it. He spoke for faith in Christ and left the rest to the clergy. And to the clergy he said: "'If you are too lazy to take care of the baby after it is born, don't blame the doctor." And various factory superintendents and

employers mingle benignly around, glad of a religion that puts on an aching social system religion that puts on an ach such a hot mustard plaster.

WHAT COLOR IS A ROSE? To the Editor of the Evening Ledger: Sir—As once, in a moment of sentimental fool-

ishness, I spent \$12 for a dozen American Beauty roses I thought I knew what the flower looks like; but a friend has just told me that the American Reauty is pink and another friend, whom I asked to act as referee, says "I should call it a deep pink." Those which I bought were dark red. Can you tell me whether I did not get what I paid for, or whether my friends are ignorant of horticultural chromatology?

Swarthmore, April 1. BENJAMIN WEST.

APRIL April is a lady; April is a queen; Woven mist and sunshine

Rosy gleams of beauty Through the meshes seen! From her clinging garments Broathes a perfume sweet; Violets spread a carpet For her dainty feet. Winged breezes circle

Wrap her in their sheen,

Her on errands sweet She, with budding scepter Plucked from bush or tree Leads the wild bird chorus, Sets the captive free; Laughs to see it leaping Forth to meet the sea.

All the world yields homage,

Bending low, to glean
Of her golden largess
Beattered on the green.
April is a lady.
April is a queen!

Pauline Frances Camp, in Boston Transcript.

MAJOR AND MINOR A bird sang aweet and strong In the top of the highest tree; He sang, "I pour out my sout in song For the summer that soon shall be."

But deep in the sinnly wood Another bird sang. "I pour My soul on the solamn solitude For the springs that refern no mare." — Casege William Cards