

astonished to find figure-work there reminding him more of fourteenth-century than of first-century endeavors. In one of the most striking of these figures a young woman is seated on a bronze chair, a chair of singularly beautiful form. She is playing the lyre. Her features and expression are pleasing and vivacious. Her hair is curled and she wears a white robe. She curiously holds her instrument with the right hand and plays with the left. Behind the chair a young girl is standing, probably a maid. From her expression and from her position, we suppose that she is listening with interest to the music of her mistress. This composition is one of much simplicity and naturalness, and it seems to have been done, not by many, but by a few strokes—by the frankness and sureness of hand of a master. Signor Baldassare Odescalchi, Senator of the Kingdom of Italy, has recently written an interesting article on these discoveries for the "Nuova Antologia," and voices the surprise of all that such harmonious composition, such correct design, and such remarkable coloring could have existed and yet not have been better known. Until the other day it was supposed that the frescoes at Pompeii itself represented the highest form of art of the period.



Taxing Church Property

It is reported from Chicago that the Board of Tax Assessors have decided to include in their levy all church and school property not actually used for church or school work, and it is said that this action, if sustained by the courts, will add twenty-five million dollars to the assessed valuation of the taxed realty. It appears to us that this action is based on a rational and sound principle. There are those who would not tax any property belonging to church and educational institutions; there are others who would tax all church and school property exactly as they would tax other property. The plan of the Chicago assessors might be regarded as a compromise, since it occupies a position midway between these two extremes. But it appears to us to be a compromise founded on sound principles. When men unite in an endeavor to render a public service to the community, and for this

purpose contribute their money in the building of a school, a college, an asylum, or a church, from which they are to receive no pecuniary benefit whatever, and spiritual or intellectual benefit not at all proportioned to the amount of their contributions, there seems to be very good reason why the community should not levy a tax upon their benefactions. In other words, there is reason why men should not be taxed by the public for expenditures made wholly or almost wholly for the benefit of the public. On the other hand, if all property belonging to religious or educational corporations is exempt from taxation, this exemption is liable to be taken advantage of by corporations partially or only nominally religious or educational. This was universally the case in France under the ancient régime, and appears to have been the case in Cuba and in the Philippines. This peril is avoided by the plan said to be proposed by the Chicago assessors, while at the same time men are not charged by the State for the privilege of rendering a service to the State.



The Christian Endeavor Convention

The twentieth International Convention at Cincinnati, July 6-10, though not the largest on record, was large enough to require six auditoriums, three of them very capacious, for simultaneous meetings. Nineteen churches were in use as headquarters for delegations. No larger meeting of the trustees of the Society has ever been held. Besides the memorial address to President Clark, which we described last week, a silver loving-cup was presented to him by the trustees, in commemoration of his work and the esteem it has won. Japan, China, India, and Australia were represented among regions nearer home. The Japanese delegate, the Rev. A. Miyaki, of Osaka, presented, with an address of greeting from the seventy societies in the "land of the rising sun," a blue banner, bearing a Japanese inscription and the crimson symbols of the national flag. That denominational diversities are not effaced but comprehended in the catholic unity for common interests which the Society represents, was significantly affirmed by the provision made for de-

nomination "rallies." Twenty-six of these were held in various churches. At the Congregational rally it was resolved to send to China a Field Secretary for the spread of Christian Endeavor work, and nearly half of the sum needed was subscribed on the spot. Meetings at the noon hour in factories and other places convenient for busy workers formed another interesting feature of the Convention. Conspicuous among many stirring addresses was Booker T. Washington's inspiring discourse on "The Power of a Noble Life." The hold on public interest possessed by the Rev. C. M. Sheldon, of Topeka, appeared in the crowds that vainly sought admission when he spoke. Dr. Ament also was greeted by a remarkable demonstration of popular sympathy with his course in China, a great congregation rising and cheering him to the echo when he came forward to speak. This year's Convention is signalized by the issue of a new song-book for the Society, of which there was manifest need. The office of General Field Secretary has been created, and the Rev. C. E. Eberman, of Lancaster, Pa., elected to fill it. Hereafter the International Conventions are to be held biennially.



A Christian Social Settlement

The Christodora House, at 147 Avenue B, in New York City, is a highly successful specimen of a social settlement avowedly and spiritually Christian. All social settlements are Christian in their philanthropic aims, since they seek to discharge the debt due to the claim of human brotherhood by the supply of physical wants and of intellectual needs. But the supply of religious and spiritual needs is also required to render social ministration thoroughly Christian, and in this completeness of ministration to its poor neighbors the Christodora House has achieved an effectiveness which disproves the current notion that a social settlement must be non-religious if it would succeed among neighbors of other creeds—a notion which has forbidden, "for fear of the Jews," even the explanation of the word Christmas to the children. Seventy per cent. of those attending Christodora are Jews and Roman Catholics. But Jewesses and Roman Catholics study the New Testament in its

Bible classes. Gospel meetings are regularly held. Many of the girls have imbued a true Christian spirit. Wonderful transformations of character have taken place. Nor has less been achieved for physical and intellectual improvement than by social settlements not thus completely Christian. The hold which Christodora has gained on its neighborhood in the three years since it began in a cellar room is apparent in the throngs it attracts, which it has hardly room to receive—a daily average last year above two hundred. Similar evidence of the effectiveness of the religious settlement, when wisely conducted, is borne by the experience of Mrs. Sarah J. Bird in the Ghetto district, where she conducts the settlement at 211 Clinton Street, locally known as "The White Door." Our account is condensed from an article by Dr. Josiah Strong in the May number of "Social Service." The treasurer of Christodora House is Mr. W. L. Sexton, 305 West Seventieth Street, New York City. Its success is a striking comment upon an opinion publicly expressed by President Hall, of Union Seminary, two or three years ago, that it is social settlements rather than churches that must be looked to for successful religious work in low city neighborhoods.



A New Religious Resort by the Sea

It was a wise thought that conceived the advantages of utilizing for religious purposes the gathering together of Christian people at the seaside resorts. It would be difficult to calculate the good influence of such summer assemblies as Ocean Grove, Old Orchard, and others of similar character. For several years the Disciples of Christ in the Eastern States have felt the importance of such an assembly for their own people, somewhere on the Atlantic coast. After much investigation, it was finally decided to open and dedicate assembly grounds on the Delaware coast near Rehoboth Bay and the Indian River. Accordingly, a large tract of land fronting on as fine a beach as may be seen on the Atlantic coast was secured, platted, and put upon the market in the form of building lots for cottagers. About two hundred Disciples and others have purchased sites