

professional or personal integrity; and they were so certain of their position that they threw up their retainers rather than yield to the President's demands. So the President has himself white-washed Mr. Morton. Between the professional advice of the special counsel, and President Roosevelt's official action, the public must decide; and only one conclusion seems possible. To adopt the card room vocabulary which has become so common to the leaders of the President's party, Mr. Roosevelt appears to have been again "called with only a four flush in his hand."

THE WORK AND THE PLAY OF RELIGIOUS WORSHIP.

Why is it that the churches do not to-day retain the hold they had upon their votaries a century ago? Why is it that a smaller percentage of the population attend church services, and religion seems in general to command less homage than it commanded in the times of our fathers?

Are men becoming irreligious?

Many think so. Looking upon the reduced attendance at church as a sign of decadence of faith, and even of loss of the power of spiritual life, they lament what they regard as a falling off from religion.

But these observers seem to have confused the form of religion with its substance, its recreative exercise with its real mission, its play with its work.

It is unusual to apply the words "work" and "play" to religion, but we use them advisedly. Work and play are by no means limited in their application respectively to the toils and the amusements of life. Rather, they express two great and natural divisions pertaining to all human activities.

Every kind of life has both its work and its play. The former is its going forth for the accomplishment of its mission; the latter is its re-creative exercise—an action which either (1) merely representatively pictures, but does not directly accomplish, the purposes of its life, or (2) is a spontaneous expression of its life for the mere delight of the expression itself.

Take the mother love and life for illustration. Its work is the putting forth of the devotion, the service, labor, care, patience and self-sacrifice required in rearing the child for usefulness in the world; but it has its play in the joyful expression of itself in the caress and in other outpourings of its delight in the intercourse of mother and child. Marriage love, too, has the same two-fold expressions: first, in service; and, second, in the direct caresses of that love.

Apply to religion, then, this law of work and play, in which they are defined as two modes in the expression of every kind of life. The work of religion is to accomplish the incarnation of the love of God in a life of righteousness among men; or, to put it in other words, it is the manifestation of the two great commandments—love of God and love of man—in the very deeds of life. The play of religion is to give spontaneous expression to this religious impulse, through acts of formal worship by means of appropriate ritual.

He who sings praises to God in a church building is only playing at praise; it is when he praises God by keeping His commandments, that he praises Him in reality and in truth. He who upon his knees beseeches God is only playing at prayer; it is when he utters his prayers to God by laboring in His name for what he believes to be according to His will, that he is praying in deed and in truth. He who confesses his sins to God is only playing at repentance; it is when he repents by turning from his evil ways that he actually repents. And he who withdraws from the world by outwardly separating himself from the ordinary relations of life, and by cutting himself off from the ordinary gratifications of life, is only playing at withdrawing from the world; it is when he rejects the selfish side of what comes to him in life, and lives in the love of what is just and helpful to his fellow men, that he truly withdraws from the world.

The two things already alluded to as pertaining to all play, may be seen in the plays of religion. First, the plays of religion represent its work; and, secondly, they are a spontaneous expression of life for the joy of the expression itself. For example, falling upon

the knees represents humiliation; it is also the spontaneous attitude of man when he is moved by that emotion.

In the unfoldings of life in the experience of man, its play-side comes first. Childhood is the time for play; that is, it is the time when play is normally and rightly the first thought of life. A child naturally thinks of his play as his life's business. In fact, play is the chief instrument through which the little one may get hold of its own life, and thus prepare for the work of coming years.

With all children there are ever these two features of play, its representative and its spontaneous character. Its representative nature is shown by children's playing at being men and women. The little girl with her doll, and the boy with his hobby, are representative mothers and horsemen; and in their uncalled for activities, the spontaneousness of play is shown.

But at puberty, interest in the games of childhood largely passes away, for the real things of life begin to appeal to the developing man, and to take the place of play. Play, however, is never completely eliminated from the life of man. It changes its form, and especially it changes its relative position. Ceasing to occupy the first place, it takes a secondary place as a recreation for the purpose of refreshment and recuperation in preparation for the more serious and the more real things of life.

Now, there are larger kinds of children than the individual boys and girls of the world. So, also, there is a correspondingly larger kind of childhood. Great movements of the race-man in history, have their infancy, their childhood, and their maturity.

Applying this idea to religion, and especially to Christianity, we may say that the vast religious unfoldings of life inaugurated by the Nazarene, began in an infancy, and have progressed through centuries of a childhood, in a way very similar to the unfoldings of life in the individual.

May it not be true, then, that with the men and women of this age Christianity is approaching its adulthood?

May it not be true that Christians are outgrowing the ways of

spiritual religious childhood? May it not be true that modes of Christian worship which were the normal expression of the religious impulse of the past, are being unconsciously recognized as plays only, and thus as recreative in their function; while the work, the actual and substantial expression of religious states in the deeds of life, is now commanding the devotion of men? Is it not a rational supposition, that Christianity is approaching its puberty; that therefore its votaries are beginning to tire of the plays which were once the chief expressions of religious emotions; that the worship of God in ritual is, therefore, relegated with the spiritually-minded man or woman to its place as a recreative and spontaneous expression only, to be used for purposes of religious refreshment and rest; and that it has been succeeded by a more substantial religious expression in the life of justice and charity?

Looked at in this way, we may regard the religion of Christianity as having been passing through its childhood during the centuries of its history. Nineteen hundred years is not too long to think of as the childhood of so magnificent a movement as that of Christianity, and it may be a truth of vast significance that we are now approaching the adult life of Christianity? If this indeed be true, ceasing from going to church to worship God in ritual does not imply any loss of human interest in religion. It implies, rather, that men are demanding a more adult mode of worship.

Man feels the need for withdrawing from the world as much as ever. But he is no longer satisfied with playing at such withdrawal by going off by himself and living as a hermit; he demands that actual withdrawal which is realized by a life in the world yet which is not subject to the greed of the world. The modern Christian needs as much of prayer and praise of God as did his ancestors. But he is no longer content with representing it by verbal utterances upon his knees and by songs of glorification; he demands that actual realization of it which is attained by loving one's neighbor as himself.

May not this be the real reason

for the falling off in church attendance? If so, it should be a hopeful, instead of a discouraging sign. Doubtless it is hopeful to men and women who, placing worshipful work above worshipful play, care less for religious form than for religious substance.

CHARLES H. MANN.

EDITORIAL CORRESPONDENCE

THE WOMAN'S SINGLE TAX LEAGUE.

Philadelphia, June 19.—The fifth annual convention of the Woman's National Single Tax League was held in this city on June 15, 16 and 17. It was called to order in Independence Club Hall by Mrs. John Sherwin Crosby, of New York city, president of the League, the business session being preceded by prayer by the Rev. Robert Long, of Philadelphia. The address of the first afternoon was made by Mrs. Margaret W. Hughan, of Brooklyn, on "The Origin of the Slums." The discussion that followed, led by Dr. Florence Leigh Jones, of Brooklyn, indicated that the women who attended this convention have more than a superficial knowledge of the causes and the remedy for slums. At the first evening's session Mr. Frank Stephens, of Philadelphia, made an address of welcome which was most happily responded to by Miss Grace Isabel Colbron, of New York city.

Friday afternoon's addresses were made by R. F. Powell, subject, "Fairhope;" by Miss Mary Hicks, of Georgia, subject, "Single Tax in Women's Clubs;" by Mrs. Jennie L. Munroe, Washington, D. C., subject: "Single Tax at the Capital." In the evening a banquet was tendered the visiting delegates at the Roosevelt hotel. Mrs. Florence A. Burrell, president of the Woman's Henry George League of Philadelphia, after brief remarks, introduced Mrs. Crosby, president of the National League, to preside. Addresses were made by Henry George, Jr., subject: "Mayor Weaver's Supreme Opportunity;" by Miss Jane Campbell, of Philadelphia, subject: "Woman's Progress;" by Miss Grace Isabel Colbron, of New York city, subject: "A Word from Abroad;" by Hon. John S. Crosby, of New York city, subject: "The Signs of the Times;" by Miss Amy M. Hicks, New York city, subject: "Some Ways of Working for the Single Tax;" by Mrs. Harry Coope, Washington, D. C., subject: "The Coming Portia." There were also impromptu addresses by H. V. Hetzell, of Philadelphia; Mrs. Mfnnie Ryan, of Brooklyn; Mrs. Jennie L. Munroe and Miss McGee, of Washington, D. C.

The final session on Saturday, was followed by a luncheon tendered to delegates by the Philadelphia League, at their club rooms, No. 1415 Locust street. The officers elected for the ensuing year are: Mrs. John Sherwin Crosby, New

York city, president; Mrs. Jennie L. Munroe, Washington, D. C., vice president; Mrs. Jane Dearborn Mills, Boston, third vice president; Mrs. Lizzie M. Scofield, Philadelphia, corresponding secretary; Mrs. Kate E. Freeman, Brooklyn, recording secretary; Dr. Mary D. Hussey, Orange, N. J., treasurer; Mrs. Minnie R. Ryan, Brooklyn, auditor; Mrs. Rose M. Helm, Adrian, Mich., and Dr. Anna M. Lund, Chicago, executive board.

Brooklyn was selected as the place, and the last week of May as the time, for holding the annual convention next year.

Before adjourning, the constitution was so amended as to admit men to associate membership, and the following resolutions were unanimously adopted:

Resolved, That we, the members of the Woman's National Single Tax League, desire to heartily commend and indorse Mayor Weaver and his supporters for the stand taken by him in his fight for true and honest administration of the civic affairs of this great city.

Resolved, That we admire the bravery and sound common sense of the Swedish workmen who have refused to take up arms against Norway, and that we recommend their action to men in this and other countries, believing that when government officials realize that all men will refuse to fight war will cease.

Resolved, That we believe the single tax to be the fundamental reform, without which other reforms will be of no avail.

Resolved, That we ask President Roosevelt to appoint women as well as men on the proposed commission to investigate the divorce question, as women are even more vitally concerned than men; also that we join with other women's clubs to send him a similar request.

Resolved, That we believe that women should be allowed to exercise their right to the ballot.

If those who deprecate the activity of women in public affairs had listened to the addresses and discussions of this convention their views might well have been modified. It would not have required a visit to the homes of these women to convince fair-minded persons there can be no lack of familiarity there with all the requisites for ideal home-making—comfort, culture, contentment and happiness in the household. This was in evidence not only from the nature of the addresses and discussions, but from the appearance and demeanor of the women present. It was manifest that they have a thorough appreciation of the gravity of the social problems confronting the civilization of to-day, and the duty devolving on women to do their part in solving these problems. They evidently realize that for mothers to properly equip children for the duties of life, they must have knowledge of the social affairs that most affect their welfare and happiness in life.

D. S. LUTHER.

Will Heaven be partitioned and cut up into wards of Jim Crow apartments for white people and Negroes?—Voice of Missions.