

greater and more exacting than the particular economic obligation which seemed to be entailed by it. "Half the cruelty in the world," said the late John Fiske, "arises out of a stupid incapacity to put ourselves in the places of other people," and the habit of our generation has intensified our ignorance of one another and our imaginative inability to envisage the need of our fellows. We have done our charity by proxy; our human service is vicarious. We lack the love and the courage to come down to the personal business of brotherhood ourselves. But the Church should show the world another order of mutual personal relationship, a fellowship in which the joy and the sorrow of one are the common property of all, in which there is a deep spiritual communism which can be trusted to work out its own economic consequences in due time. What all the world is needing is a new conception and practice of fellowship—a realisation that the solution of our public and social problems is bound up with a revision of personal relationships. We are shocked into a momentary sympathy with the collier when the fire-damp explodes in a mine and a multitude of homes are shattered; we raise public funds to alleviate the consequent sufferings; and then our new kindled sympathy falls asleep until it is reawakened by another catastrophe. In the interval the men whom we have hailed as heroes and martyrs make a demand for a higher wage, and we say dark and stormy things about the rapacity of the workman. This