

opinion and earning for themselves that most unpleasant of names, "fanatics." The old story of the barrister who, not having a good case for his client, made up for it by abusing his opponent, is a very apposite one. The liquor men have a very bad case, so they abuse the temperance advocates, and the worst of it is, a lot of the abuse sticks. What is wanted is not denunciation invective and rant, but cool and telling reason, restrained, just and courteous. Again let us repeat it, Prohibition is going to win on its merits, not by the shouting and tumult of its advocates. Such well-weighed, dignified and absolute telling support of prohibition the Church of England is pre-eminently, indeed peculiarly qualified to give.

PROBLEMS OF RECONSTRUCTION: 5. EDUCATION.

The Church of England from its earliest days, both in England and in this country, has always been a great pioneer, a living and powerful force in education; the need for redoubled efforts in this after the war is perfectly apparent.

It is not too much to say that the lack of knowledge of the Bible of young people at the present day is perfectly amazing, indeed it is most disquieting. What the chaplains at the Front tell us can be paralleled at home, the people of to-day simply do not know the very rudiments of religious knowledge. It seems a hard thing to say, but anyone who comes in contact with young people in education can testify to the truth of the assertion* We certainly have banished the Bible from the schools with a vengeance, and we are reaping the inevitable results. Not long ago in one of the English Church newspapers there was a long controversy on "Public School Religion." Much was written on the futility of forcing school boys to learn the Bible as a history book, and the unwisdom of boring them with genealogies of the Kings of Judah and Israel, thus implanting a dislike of all things religious in their minds. There were few to defend the Kings of Judah and Israel, but the unanswerable response to the criticisms of "public school religion" was that at the very least the boys knew something of the Bible, which

*Perhaps I may be forgiven for citing a personal instance. Some time ago, when lecturing in the University to a class of second year students, I happened to give as an instance of a point I was making the fact of St. Paul having claimed Roman citizenship and appealing to Caesar. I noticed that the class seemed puzzled, and on inquiry found that barely five or six out of a class of twenty-five knew what I was talking about. Several students told me, and I had no reason to doubt them, that they knew nothing whatever of St. Paul other than his name. On mentioning this to my colleagues on the staff of the University I was assured that their experience was the same, and that we must take it for granted that students know nothing of the Bible.—H. M.