

work for the bureaucracy than to work for an individual employer, then it is his affair. He has made his choice, and he will have to endure the problems of his own creation.

One hope there is: a revival of the agitations of the Radicals or, indeed, of the campaign which swept Great Britain in 1910. This depends not upon the success of schemes of nationalization but upon a spiritual awakening of the people, which is an English characteristic. Strange as it may seem to us at this stage, a wave of deeper religious consciousness may come again, as it did in the days of Wesley, and bring in its train a desire to re-examine the economic and political problems heaped so heavily upon the producers. We know what these spiritual revivals have done for communities in the past, and there is no reason why one should not come again and sweep all before it.

But there is little hope of such a miracle arising in the Church. A man—a Priestley, a Wesley, or a Roberts (the great Welsh revivalist)—is wanted to rouse the people to a sense of their own responsibility. Maybe the British people are waiting for their souls to be touched so that they may be inspired, as they have been in the past, to work out their own salvation. Nothing but a spiritual revolution can save us from the shackles of the State.

*New York.*