

same: Too great a strain has been somewhere put upon human nature; obedience to the established order becomes impossible. Then chaos comes again; demons ride on the whirlwinds; image-breakers wreck the cathedrals; emirs on horseback burn Alexandrine libraries; the sands of the deserts cover gardens and vineyards; Vesuvius pours forth its lava on sleeping cities.

Safeguard against these disasters there is none, except the constant labor of those reformers whose watchwords are Education and Evolution, who fight to relieve the strain before it reaches the breaking point, who especially toil to so re-create and reinspire Law and Order that a loyal and joyous obedience is justified. In the last analysis this means the slow creation of higher and yet higher ideals of government, in which all take part, and to which all are willingly obedient.

Thus we arrive at a point of view where the Idealist and Reformer is in fact the only true Conservative, for he is transforming the ancient, out-worn order into the new order, without violent revolution. Also, as it appears, the person who opposes all change is the one who sows the wind and reaps the sirocco. He it is who fosters and brings to pass every revolution.



But, one asks, what is the reason behind every great change in human affairs? By what standard are the mighty forces of life measured? Ah! but that is an easy question to one who lives among men. The ultimate Court of Appeal dwells unseen, eternal, sleeplessly ready to give reply in the Hour of Fate. It is the Sense of Justice which abides within the Average Man's heart, and passes judgment in the end upon individuals and systems. It is that which when a man is dead fixes his place forever in the minds of his neighbors. It is that which sometimes says to human endurance: "It is enough—stand aside so that the old order may pass away." It is the "Reason behind Revolution"; but it is infinitely more, that which prevents revolution.

CHARLES HOWARD SHINN.



## FEDERATED CHURCHES.

Gatherings of religious people within recent years have been dominated more and more by the social-problem interest. A startling illustration in many respects is the inter-denominational Church Council held in Chicago during the week after December 3rd. The various Protestant bodies, held apart hitherto by differences in doctrine and

polity, are now for the first time coming together on the basis of a common interest.

The significant thing is, that the ground of their common interest is the social problem.

The rank and file of church people belong to the non-privileged economic classes; and it is the inarticulate pressure of the rank and file, reinforced by the growing indifference of the "working classes," that stands below the vast religious revolution which is going forward in our times. This revolution, considered as a "church" fact, is not significant by reason of the adoption of any fixed program of social reform. Such a thing would be practically impossible. The central emphasis of the new movement is upon the church as the sanctuary of an idealism which embraces the rights and welfare of the downmost man. Its fundamental meaning is the reassertion of democracy, in its broadest sense, as one of the ruling forces in religion.

The student of current history must therefore interpret the Council just closed, not in view of its specific "actions," but in the light of the awakening idealism and social passion which it represents. And inasmuch as we are living in a period of transition from one age to another, we should not be at all surprised to find that many divergent interests were expressed in the different gatherings and sessions of this Council.

All attitudes of mind were on exhibit, from advanced insurgency to reactionary standpatism.

Standpatism was exemplified by a politician who announced that preachers ought to have nothing to say about politics, and who held the church up to view as a hospital where sick souls are made well by a mysterious medicine administered by doctors who know more about the other world than they do about the one in which we live. This address, by the Vice-President-elect of the United States, was perhaps the most incongruous feature of the Council. But it serves as a kind of background showing the distance from which the church of today has moved.

Strongly in contrast with Mr. Marshall's attitude was the wholesome insurgency which found its most conspicuous representative in the Rev. Walter Rauschenbusch of the Rochester Theological Seminary and the Rev. Thomas C. Hall of Union.

LOUIS WALLIS.



## THREE CENT FARES IN CLEVELAND.

In its issue of September last, the Public Service Magazine, published at Chicago and devoted