

## COMMUNISM AND CHRISTIANITY.

MOST people have become familiar in the last ten years with the idea that the two great antagonists in the modern world are Christianity and Communism. Few are very clear, in this or in other countries, as to what Communism really is. This is not surprising, since the various expositions that have been published, by Russians and their sympathisers elsewhere, are far from uniform. And Communism itself is by no means static. Indeed, from the moment that it became a philosophic creed and in some sort a religious faith, and at the same time a national policy, both for internal reconstruction and for external aggression, it was bound to undergo changes which could hardly avoid being drastic. Nor can the champions of Christianity be said to present a uniform front. For, to say nothing of the profound differences between Catholic and Evangelical presentations, Christianity has had to fit itself to meet the very varied attacks that have been made on it; and the general interest in it in a world which cannot help taking it seriously, however reluctant it may be to acknowledge its claims, has inevitably resulted in so diverse a placing of emphasis, now on this element in it and now on that, that we are faced not by one Christianity but by a score of Christianities. Out of this confusion has emerged a desire to see the matter more simply, and to envisage once more two combatants disputing for the mastery of the world. The result is a very interesting and important volume, *Christianity and the Social Crisis*, edited by John Lewis (Lecturer in Social Philosophy under the Cambridge Extra-Mural Board), Karl Polanyi and Donald K. Kitchin, with the editorial assistance of Dr. Joseph Needham and Dr. C. E. Raven, of Cambridge, and Professor John MacMurray (Gollancz, 6s. net).

The book falls naturally into three parts, the first historical, "Socialism in Historical Christianity," the second an exposition of Communism, "Communism and Religion," and the third, "Dies Irae," an attempt to predict the result of the conflict between the two. Each part, however, is composed of several chapters, whose authors are by no means at one with each other. In the first part, for example, the Rev. Conrad Noel, who writes on Jesus, is a far more thorough-going Socialist than the Rev. Clive Binyon, who writes on the Early Church and on modern Christian Socialism; and both seem more closely attached to Christianity than Professor Lewis, who writes on the Jesus of History. The second section suffers from the fact (regretted by the editors) that only two Russians have taken part in the writing, one of whom, Dr. Julius Hecker, of Moscow, appears to be steadily losing the sympathy with Christianity expressed in some of his earlier writings. The third, as its title suggests, is apocalyptic in standpoint; though there is no agreement among the authors, Joseph Needham, Reinhold Niebuhr, John MacMurray and others, either as to the character of the apocalypse when it comes, or as to the victor—or, as perhaps we should say, the survivor. This diversity is at once the weakness of the book and its strength. The reader who is told on one page, in the words of Marx, that "the social principles of Christianity are lick-spittle," and on another that religion must have a real function in the life of humanity; on one page that Christianity is bound up with capitalism, and on another that Christianity inevitably leads on to Liberalism, Liberalism to Socialism, and Socialism to Communism, will be slow to draw dogmatic conclusions as to either Christianity or Communism from these pages. He will however perceive how and why Communism appeals to a number of eager thinkers, all of them anxious to see an end of the perplexities and miseries of the present day and to greet a brave new world, the scene of the contentment and the confidence which Dr. Raven finds in Russia to-day. Unfortunately he will get little further, for he will learn that Communism is the mortal foe of

religion, and especially of Christianity; that Communism is really a form of religion—the form that is needed by our age; and, from Canon Raven's introduction to the book, and Professor MacMurray's epilogue, that Communism and Christianity are in effect complementaries, and neither can do without the other.

The real weakness of the book lies, however, in the fact that Christianity is scarcely presented at all. In the first place, we find Christianity and religion, the Church, and the clergy, and even the Christian Social Movement spoken of (as on page 484) as if the terms were interchangeable. What confusion could be more inimical to clear thinking? In the second, Christianity is set forth, on the score of certain isolated texts in the gospels and an early chapter in Acts, as a piece of economic propaganda, a political and social system, an apocalyptic aspiration and faith, a (very unpractical) doctrine of love to one's neighbour, and as sheer "dope"; but hardly as the religion of redemption. That it has anything to do with deliverance from sin or reconciliation with God, or that Jesus, to Christian faith, came to die for mankind, seems to be unsuspected by the writers. Still less do they consider the New Testament meaning of the "world," in which the followers of Christ are and must always be aliens. If, however, the reader will bear this in mind, and be on his guard, he will find in the book a remarkable collection of essays, written by men whose opinions must always carry great weight, with deep feeling and often striking literary power, and a prophetic earnestness which arrests even if, just as valuably, it also antagonises him. The book is well printed and remarkably cheap; but why is its value diminished by the absence of an index?

W. F. LOFTHOUSE.

## BOOKS AND THEIR WRITERS

## THE CHALLENGE OF COMMUNISM

By PROFESSOR VICTOR MURRAY

There is no thinking man who can fail to be disturbed at the position of Christianity at the present day. On the one hand, the great majority of people completely ignore it, and on the other many religious-minded people who a generation ago would have been inside the Church find a more adequate satisfaction in Communism. A common indictment of the Church is that it is a vested interest essentially concerned with property and prestige, uninterested in the welfare of the poor, but busy making about the relations of the present unjust system. At the same time, however, our 19th century has given it a new urgency in these days.

First of all, a very great deal of research has been done into the historical origins of Christianity, and the consequent contrast between the Gospel of Jesus and of Paul and the present-day churches is a very painful thing for an intelligent Christian to behold. Here in this book, for instance, Christendom and the Social Revolution (Gollancz, 4s.) we have been Anglo-Saxon and a Nonconformist minister declaring that Jesus was a revolutionary Communist, anti-property, anti-prestige, and anti many of the things that are found in the Church today. This again we have heard before, but what is significant is that this argument is today presented with an erudition and a documentation that earlier critics of the Church neither possessed nor cared to possess. Indeed, the first part of this book on "Socialism and Historical Christianity" is extremely reasoned summary of the relations of Church and State throughout the Christian centuries.

The second part of this book is the existence of something which many people feel to be a completely satisfactory alternative to the Church, and some of them are concerned in this book. The question that we have to face is raised by Mr. John Lewis in a striking chapter called "Communism, the Heir to the Church's Tradition." Christianity has always had within it the priest and the prophet, but in a settled society the function of the prophet tends to be lost, and the priest tends to become the important person. This position authority, preservation, and the extension of religion in other words the "institution," rather than the movement. We can see the process going on even in Old Testament times. It has gone on through the centuries. The priest must not be a socialistic, but he is an exceptional person, or the clergyman of a Methodist District, or a Sunday-school superintendent. Whenever you have the priest acting like a dead hand on the present, or somebody keeping their feet in a rotten instead of running the risk of moving it, there you have the triumph of the priest over the prophet. Jesus, however, was a prophet. He had a Gospel and He came to give deliverance and eternal life, and the new wine of His Gospel could not be contained in the old bottles. Yet in a society of conflict, of unemployment, financial rump and war, the Church seems to lack the prophetic and apocalyptic note. These marks of the primitive Gospel are, however, the characteristics of Communism.

The second part of this notable book, dealing with "Communism and Religion," is by no means easy reading. The contributors—Mr. Murray, Gifford, Lewis, Becker, and Morton—have paid their readers the compliment of assuming that they are in earnest and willing to make a considerable effort to understand. Perhaps the most interesting chapter is Dr. Becker's clear and detailed account of the situation in Russia. Dr. Becker has had close contact with English religion and for some time was at Woodbrooke, and this has had a strong effect on his exposition. His essay, for example, is one of the very few which we have read which gives anything like adequate treatment of Nonconformity in Russia. He has a good story of Soviet officials who discovered a community of "Old Believers" living somewhere in Siberia and cut off from the rest of the world. They were delighted to hear that the Tsarist regime had fallen, and as the Government refused a band of missionaries to them with no-entrances, visas, claims and all the other trappings of modern-propaganda only to find that in the meantime they had got rather alarmed at being caught up by civilization and had retreated further into the forest!

So-called there is significantly called "Dies Irae." It begins with a very interesting essay by Pulanyi on the essence of Fascism, in which he makes the case that Fascism is a much more certain enemy to Christianity than is Communism. Dr. Needham, who is both a scientist and an Anglo-Catholic, holds that science as well as religion can be used as an opiate when it flatters human nature by leaving out the tragic side of life and the "mysterious" element in experience. Dr. Stott, of the Union Theological Seminary, New York, defends Christianity against the accusations of the Communists that religion is bound to disappair with the progress of society.

Canon Baxst contributes a preface to this remarkable book, and Mr. MacMurray writes the summary. The book will be found to be one of the most solid contributions to the study of our present-day problems.

Professor MacMurray in *Creative Society* (D.C.M., 2s.) goes more fully into the relations of Christianity and Communism. His thesis is that religion is concerned with life as such,

both here and now and afterwards. The knowledge of death and the fear of it and the desire for eternal life have determined the nature of religion, whether we look on it as man's relation to God or as a type of society. There are various ways of reacting to this fear. You may refuse to admit the reality of that of which you are afraid, and you may, therefore, turn back to a pre-rational state and the worship of the primitive and the "natural." This is the way of illusion, and it "hands men over in the field of action to a pure and false materialism." The Devil is a more potent reality than God, and while pretending to be really concerned with death. In the religion of Jesus, however, there is an escape from reality: The Kingdom of Heaven is a kingdom on earth, and it is concerned with real human beings as such and not with man on the basis of a special relation. The only characteristic of the disciples was their common humanity and not any privileged position. Jesus, therefore, stands for the reversal of human values as they are ordinarily understood, and the last are to be first and the first last. All this has obvious parallels with modern Communism, but it comes far behind it. Jesus could say as Communists cannot, "The Kingdom of Heaven is among you," "The eternal," says Professor MacMurray, "is the reality of the temporal in the temporal; it is not another reality. It is not a reality which makes illusion of the temporal. This is the secret of pseudo-religion by representing the eternal reality as beyond the temporal, as supernatural and transcendental. It turns it into an illusion by the pretence that it is the only reality. It is against this illusory religion that modern Communism has revolted."

All this is very profound argument, and this is a book which will repay careful study. The general criticism that might be offered both of this book and the symposium is that there is a little suggestion of God Himself doing anything, although Mr. MacMurray does protest against the people who "speak and behave as if the existence of God depended upon their belief in Him." At the same time, a reader who is a Christian would have been in the world at all to-day if the apostles had taken their stand only on the teaching of Jesus. They preached the Cross and the Resurrection, and the Resurrection was not an act of Jesus; it was an act of God vindicating a supreme faith.

As an appropriate companion to the two books just reviewed, we can recommend Dr. R. W. Maxwell's *The Soviet Union: a Study of Bolshevism* (Batsford, 6s. and 10s.). This is the most comprehensive and authoritative book on present-day Russia that we have yet seen. The first part deals with the organs of government and describes exactly how they all work. The second part, perhaps, of more interest to the general reader, it deals with the citizen and the State under such headings as peace, the enforcement of the law, the Press, civil liberty, the Church, labour, women and children, and education. The handling of all this material is done with remarkable objectivity, and yet at the same time with useful criticism. One thing which emerges from this study, and which may be a comforting thought for some, is the radical instability of any system to regiment human nature beyond a certain point, and it is to the credit of Bolshevik realism that it has, although perhaps unwillingly, consented to compromise. A further conclusion is that to understand Russia to-day we must study it historically. It must be set over against the Tsarist regime rather than against the background of England or America. If we look at it in this way we shall see the justice of the Fascist complaint that Communism stresses the emancipation of the individual. This, perhaps, is rather a startling judgment, but it is nevertheless clear that this is the aim of the Russian Government, however far they may be at the moment from its realisation.

## "FOR CHRIST AND HUMANITY"

*For Christ and Humanity* is the name of the Handbook which is being given to every signatory of the Youth and Christian Citizenship Movement which was inaugurated at the great meetings last Friday in the Westminster Central and Kingsway Halls. It can be had of the Temperance and Social Welfare Department for 6d.

The Foreword to the President is practical in every respect. "You have often said," he says, "as you have sang 'Jerusalem' vowing that you will not cease from mental fight until the new Jerusalem has been built in England's green and pleasant land. But it requires much patience to live up to the standard of our masters or our persecutors. . . . A great price has been paid for every precious boon we enjoy, for every liberty we possess. A great price will be demanded of all who would follow the road on which our Master went."

The book is written, Rev. Henry Carter says, by a group of friends to expound the movement. The friends are three—Rev. Henry Carter, C.B.E., who discusses "The Movement," "Christianity, Progress and Politics," "Peace," "Temperance"; Rev. E. C. Ure, M.A., B.D., "The Social Order," "Family Life and the Home," "Laziness and Worship," and Rev. E. Benson Parkes, "Money and Gambling." It is interesting in every part, as well as instructive.

## A DILEMMA OF FAITH AND PRUDENCE

### Overseas Missionary Budget: Will Methodism Resolve It?

It has been said by many devoted servants of Christ and the Church that we must not on any account curtail our enterprise, nor make a single reduction in our missionary strength," said Mr. J. G. Strick, co-treasurer of the Overseas Missionary Society, in a very able and statesmanlike speech introducing the budget estimates for 1936 at the Mission House on Wednesday last. "On the other hand, it has been said by some equally devoted that we must at all costs balance our budget, and do so in the very near future." In preparing the estimates there had been an honest endeavour to reconcile the dilemma and recognise the weight of both contentions. They had had to face the cruel fact of a debt of £56,208—a position which had seemed well-nigh hopeless, but Dr. Scott Lidgett had given them a rallying cry, and Mr. Rattenbury had led the attack in the name of God, and they rejoiced that £52,838 of that grim total had, through the magnificent response of the Church, been wiped out.

They had strong hope that the resolution of the Methodist was good for more than this, and that it was determined on such an increase of annual income that no such debt should again accumulate. But they were obliged in their estimates to provide against the possible contingency of a failure to accomplish this. It was clearly to be understood that if in the present year the required increase was achieved, and the remnant of the debt liquidated, they would gladly apply themselves forthwith to a restoration of the "cut" in overseas grants provided for in these estimates. "We have steadily asked for an extra £30,000 from the Home Districts for this year," said Mr. Strick. "We received £200,178 in 1934, and we have accordingly put down £290,178 for 1936. My view is unshakable as to the financial resources of the country at large and of the Methodist people in particular, for surely we are steady and thereby beyond the average."

#### A Run on Boxes

Rev. George Ayre's advocacy at a meeting in the North of England in June led to an unusual demand for missionary boxes; indeed, the supply ran out. I had the story later from the circuit secretary, who took a further supply to the school in question. Amongst those who came to have their disappointment made good and to claim their boxes, he noticed one little girl who had received a box in the last instance. He reminded her of this fact, and she said, "Oh, but I want one for my friend as well." Gerion, by the way, is about four years old, and these youngsters belong to a working-class family. The secretary suggested that Gerion should put his pennies in Mrs. Ayre's box. But she said, "No, he won't do that, and he wants a missionary box of his own because he wants a money-box as well as he can't get any more in." Which thing is a possibility.

When all allowance was made for "distressed areas," the community as a whole was better fed, better clothed and better housed, and spent more on entertainment and holiday than ever the treasury afforded. It was significant that the great building societies were offering as little as 42 per cent., and described this to their advertisement as "a splendid opportunity."

The extra £50,000 required was a fraction over 1s. 2d. per member additional to the existing contributions from the Home Districts, or, approximately a farthing per week. Suppose only 30 per cent. of our members could do anything more, then it was a halfpenny per week for them. And if only 25 per cent. could do anything more, then it was a penny a week for them, and assuredly there were at least 25 per cent. of our people who were doing practically nothing, who might at least do this, could their imagination be touched and God's call be brought home to their hearts. Indeed, through Mr. Norman Robb, had voluntarily increased their total to £9,350.

Elucidating the figures of estimated expenditure for next year, Mr. Strick pointed out that an actual reduction of £28,421 was shown. Reductions in Overseas Grants varied from 2 to 10 per cent., according to circumstances. Their efforts had been hampered by adverse monetary exchanges, particularly in regard to China, where the Hongkong dollar had advanced from 1s. 6d. to 2s.

#### A Defence of Home Expenditure

On home expenditure, where a saving of over £3,000 is provided for, Mr. Strick had some interesting remarks to make. "It has been my duty," he said "to go here and there and committee, and in one or two places I have been amazed to encounter some criticism of our home expenditure. The main items in this category are rents of management, publications and propaganda. Management absorbed £18,005 in 1934, and we are hoping to reduce this to £14,207 in 1936. Taking a mean figure of £16,000 and setting it against our last year's income from all home sources, shows that we spend only 43 per cent. on the management of this huge undertaking.

"On publications and propaganda, 2.9 per cent. of our home income is expended. Now our income is literally a financial harvest, and a wise and necessary policy is to reserve some proportion of any harvest for seed. I am no agriculturist, but I know that our Lord said that seed falling into the most favourable ground brought forth some 30, some 60, some 100 fold; probably most 30, some 60, and a little 100—say, an average of 40 fold. Our financial seed for propaganda, sown over the Church at large in good and indifferent ground, brings forth fruit 40 fold in the average. There ought not to be any stony ground in Methodism, but I am afraid there is. One has heard of parcels of literature lying in studies and vestries unopened. That is seed on stony ground, and the parable holds good right through.

"If these items, management, publications

and propaganda are lumped together, the percentage of an income spent is that of 1934 so spent is 74. If the Women's Work figures are taken into account, the total falls slightly to 72 per cent., and I hold that criticism of such figures is unreasonable. No other of the great missionary societies can boast such economy."

Miss Byrom, treasurer for Women's Work, pointed out that greatly as they deplored the reduction made in their department, the figures happily did not represent a curtailment of the work to their full extent. This was because of refunds through Government grants, a number of fine offers of voluntary service, notably from some senior women missionaries due to retire, and a substitution of native workers—doctors and nurses—for Europeans. Nevertheless, they were making 20 fewer appointments at present in filling vacancies.

#### To Call Off Retrenchment

Rev. W. J. Nolds emphasized that retrenchment could not at this stage be called off. If this budget were not seen to enable resources the withdrawal of some 15 men missionaries from the field. Only the full response of the Church in achieving the advance in annual income could render such measures unnecessary. What Miss Byrom had said of Women's Work was true of the whole field; the reduction of work was not parallel with reduction of grants. The response from the mission field had been liberal and laudable to its extent. It was unthinkable that we could hide from our responsibility behind that.

Dr. Scott Lidgett did not think there would be need for anxiety about next year if we could do what was required this year. He urged the pressing of the challenge on the young people of Methodism, and added a plea for good propaganda.

The President of Conference (Rev. W. C. Jackson, M.A.), who presided over the committee, said he had it on his heart to impress the practical importance of getting definite guarantees from the circuits of increased income for the current year, and so ensuring what Conference had undertaken. He was anxious that enthusiasm and good intention should not be allowed to evaporate.

The President's suggestion evoked a considerable discussion, which made evident that in a number of districts this had not been his right of the value of co-ordinating throughout the Conference, and of publishing the progress made was stressed, and the whole matter was referred to the Home Organisation Committee, the secretary (Mr. H. B. Rattenbury) remarking that the President's words and the resulting discussion had been to him a great up lift.

#### Current Income

Mr. J. H. Morton, co-treasurer, reported that the current year's income to date showed an advance of £6,000,000 on the corresponding period last year, 82 districts achieving an increase. Miss Byrom reported a similar increase in Women's Department of £3,750.

Little space remains to write of other interesting matters which occupied the time of the Rev. W. J. Nolds presented the album of the Waddiville Fund—£3,400 for pioneer work overseas and similar missionary work in this country. He also gave an excellent and challenging account of the International Missionary Council which he recently attended at Springfield, Mass. The Committee listened with cordial appreciation to the veteran Rev. Henry Gulliford, and the ex-President (Rev. Wm. Younger) led in prayer for him and others returning to the work.

The Committee, by a standing vote, registered its sympathy in the loss by death of Revs. J. H. Bateson, Percival Spencer, J. Ward Nave, B. K. James and S. L. G. Lawson, Mrs. A. West, and Messrs. Isaac Griffith and E. O. Leake (Johannesburg), tributes of appreciation being paid by various members.

#### KINGSWAY HALL RESCUE SALE

There were two disappointments in the speakers arranged for the opening of the Rescue Sale at Kingsway Hall, London, Mrs. Runciman being unable to open on Wednesday and Sir Ronald Willoughby-Alton to preside on Thursday. Lady Sanders, who substituted for Mrs. Runciman, charmed everyone by her opening speech. She spoke of her ardent love for the little and sometimes ugly things that combined to bring forth beauty, and applied that to the work the West London Mission is doing for women who have sinned or been sinned against.

Lady Rochester spoke of the work on Thursday as a trust from Christ to week and says that which was lost. Why should they look down on those who had fallen? They were sisters for whom Christ had died. Mrs. Gulliford spoke of the help which the girls who were assisted in some way or other by the Mission passed on to others.

Mr. Bryant, who took Sir Ronald's place as chairman, quoted Sister Ruth as having said on a previous occasion that they were mending broken earthenware so that the joints did not show. Mrs. Price Hughes was one of the speakers on Wednesday. Sister Gertrude arrived back from America in time to add her cheery encouragement to that of Mrs. Hughes to the workers of their two classes who contribute so much to the success of this effort annually.

Paul in Darkness, by Hilda Whitby (Stanley Paul, 7s. 6d.). A tale of young adventure in North Cornwall, when a young medical student on holiday meets a romance and danger. The story is cleverly told, exciting episodes follow in swift sequence, and the characters are portrayed with skill. The Cornish setting, too, is well described; the author evidently has an observant eye and a close acquaintance with the neighbourhood of Wadebridge.

# "Christianity and the Social Revolution"

By GEO. W. MORRIS

CHRISTIANITY and the Social Revolution" (Gollancz, 6s.) is remarkable in so far as it is a profound attempt by a group of sixteen eminent social reformers, Christian Socialists, Communist scholars, and scientists—both English and Russian—to relate the factors that form the basis of the religious and social phenomena of the creeds that occupy the stage of the Christian world to-day. The origins of Christianity, German National Socialism, Russian Communism, Italian Fascism, metaphysics, natural science, social and religious history, all find their place in the essays of these men of letters. Of its eighteen chapters, some are carefully reasoned essays; others affirmations of their authors' faiths.

The crisis to-day somewhat resembles that of three centuries ago when the Wars of Religion shook Europe, and a modern version of those wars is not beyond impossibility to-day.

It will be remembered that after the Great War there was throughout civilisation a spasm of reconstructivity. Unfortunately, it hardly ever occurred in us at that time that the problem of rebuilding a civilisation required a thorough replanning of its foundations. Instead of re-examining our philosophy, ethics and religions, we relied upon the so-called common-sense of mankind to do the right thing instinctively, forgetting that instinct without reasoned planning leads us nowhere. The result of our energies soon became plain in the hodge-podge of inconsistencies, makeshifts and improvisations that bear testimony to the futility of good intentions. So a reaction set in. Men, finding their creeds and faiths undermined, felt the difficulty of formulating an ideal adequate to the character of the times. They found philosophy, psychology, economics and political science in a state of confusion, and believed it would take a generation to disentangle the chaos created by the speed and scope of the changes that had affected man's outlook and way of life. Renaissance was unsuitable. Better to fall back upon some more definite and rigid system than live in a state of uncertainty. Roman Catholicism, the revived Calvinism of Dr. Barth among the Christian groups, the Nationalism of Hitler and Mussolini, rejuvenated by myths of blood-culture and hero worship among the non-Christian and Latin groups, are typical of the tendency of the timid to take refuge in these times of stress in anachronisms that promise a refuge from bewilderment and an inspiration to action.

## The Creed and the Disciples

The result of this is leading the world into dividing itself into creedal blocks, of which some at least are destroying freedom to preserve unity, and are being led in the process by dictators into destroying each other.

All creeds suffer, in the course of time, a double deformation. They become diluted by the world and petrified by the elect. So that it is a wise prophet who knows his own doctrine by the time his disciples have shown their devotion by defending it. Ritual becomes dominant, and principles are forgotten. Reiteration comes to be regarded as a substitute for creative thought, the inquisition a weapon with which to torture the defiant thinker; so that reason and the human spirit leave it to become a mere convention or a thing to be hated.

Both Christianity and Socialism have succumbed to this degeneration, and in consequence the former is regarded by many of its opponents as being useless, whilst the latter has suffered by the process of dilution. The Marxists, who undoubtedly regard religion as the "opium of the people," overlook the fact that Marxism, or pseudo-Marxism, is in danger of going the same way. Few political organisations have been more thoroughly doped with dogma into solemn and

pretentious infatuation than the German Social Democrats and the Communist International. Only the practical realism of Lenin, Trotsky and Stalin saved Russia from the schism that threatened to break up that country just when it was beginning to take steps to consolidate the revolution there. The cause of this is easy to see. Marx's works are not easy to read. It was not "Das Kapital" that shaped the creed of the Marxists so much as it was the crude popularisation of his theories allied to slogans from his works. "The Dictatorship of the Proletariat" and "Workers of the World Unite" are much easier to hang on to than a close study of economic and social theory.

## Marx and the European Struggle

Marxism is mentioned here because it is the reaction to Marx's ideas that is the dominant feature of the European struggle to-day, as well as being the principal subject under discussion in this book. Curiously enough, if Professor Macmurray's essay is to be accepted as a correct interpretation of Marx's philosophy (pages 228-9), Marx did not regard Christianity as being "the opium of the people." His criticism was reserved for what some people call "Churchianity"—the organised form that arose out of the original doctrine. He adopted Hegel as his mentor in philosophical ideas, assumed the legacy of the French Revolution for the acceptance of a mass of ethical truths, and from this hodge-podge he developed the social theories that bear his name. Later he quarrelled with Hegel when the latter tried to squeeze his philosophical theories with the Prussian idea of the State as a basis for Democracy, just as Hitler and Mussolini are doing to-day. He quarrelled with Christianity because it attempted to wed Christianity to the State, as well as to separate the Kingdom of Heaven from the Kingdom of Earth. The latter he regarded as being an attempt to urge people to suffer all the ills of the capitalistic world in order to be compensated in a future heaven.

So badly has Marx been maligned that it is well that we understand what Marx intended us to know. He regarded the idea of Democracy as being the proper expression of human life. "Democracy," he wrote, "is related to all other forms of State, as Christianity is to all other forms of religion. Christianity is religion, the essence of religion. . . Democracy is the essence of all forms of constitution." The citizen in a bourgeois society, according to Marx, is living a dual life. His material life as a human being in society is his earthly existence, and this he calls the Fact. He is also a citizen of the democratic state, which is his Heavenly existence, and this he calls the Idea. It is these two—Idea and Fact—which have to find their synthesis, and that synthesis is to be found in history, and history is action. Religion, for Marx, is the primary field in which man's real essence finds expression for itself as the Idea. The more man's slavery to material conditions grows in the process of capitalist development in the world, the more his recognition of his essential freedom grows as its antithesis. Christian theology has so separated the Kingdom of God on earth from the heavenly life, as intended by its Founder, therefore it must be destroyed.

## The Rights of Man

Humanity can only come into its own when it realises that the religious idea exists in the structure of social life itself, and not merely as a separated institutional form within society. The effort to establish the true human society necessarily implies the destruction of the churches, because the churches have, by adherence to a dual standard of existence, made it possible for the capitalistic exploiter to make the best of both worlds, and so maintain the present unjust system. With the destruction of the churches must go the destruction of the other social institutions that make for the two classes in society—the exploiters and the workers. This basic idea must be understood if the other theories, such as the materialist conception of history, are to be properly understood.

It is here that the Christian reformers quarrel with Marx and with Communism. They argue that without the Christian transcendental beliefs the Communists will fail to secure the results, in so far as they are good, which they intend. Further, the use of violence is indefensible. Again, private property is

necessary to develop human personality and responsibility. Nor will the imposition of Communist ideas overcome or unify the biologically-inherited differences of ability and temperament that insist upon asserting themselves for good or evil, irrespective of the form of society imposed upon the people. In other words, you cannot make mankind good by legislation. It is a process that can only be attained from within through God. It is spiritual equality that counts, not the possession of economic and social status. Here, then, are the basic arguments that the reader must answer for himself when he has read the book.

The controversy between the two sides is leading to dangerous results in Europe to-day. Christianity, in leaving the economic world to the capitalist and attacking Communism for attaching so much importance to it, is playing into the hands of its enemies. It is significant, as Dr. Polanyi points out in his instructive essay (pages 350-360), that, in the process of eradicating Communism, the Nazis have also found it necessary to attempt to eradicate Christianity by repudiating as a gigantic aberration the last two thousand years of European history. This should cause us to pause. Christianity, by its neglect of the social structure of society, had allowed the machine to dominate society; while the Communist has worshipped the machine as a necessary instrument for attaining his economic end, especially in Russia. They have both come to regard man as a cypher, only useful in so far as he serves the cause, whether it be God or society. The one view of man, which is both fatal to Christianity and to Communism, is that which regards him as anything less than man—a creature of fate, a machine, or a slave—a being without any capacity for autonomy and responsibility. Either consciously or unconsciously, this idea is gaining ground, and the Rights of Man are coming to be regarded as a fable, which only had its use at a particular stage of economic development. It is this view of man that in Germany and Italy has been turned into a dogma and used as an excuse for enslaving him. The lesson of the French Revolution, during which the wretched soldiers of France astonished the world by standing up to the armies of Europe and beating them, has too soon been forgotten.

Henry Dubb may yet repudiate Christianity, Communism, and Nazism if this idea persists too far. There is a limit to which mankind will allow itself to be enslaved, even in the name of high-sounding ideas, and history shows that when the pendulum swings results happen that eventually have little in common with those intended by reformers or tyrants.

This book is a good corrective to sentimentalism and to sloppy thinking, and should do much to correct the misconceptions about both Christianity and Communism.

Some excellent birds were on view and it was remarkable how well they "performed" in view of the fact that most of them were young birds on show in competition for the first time. The six classes of entrants which included Yorkshire Bunners and Hoop-garglers were judged by W. C. Roulter, of East Central District Office.

A full-sized aviary made and presented to the Society by Mr. Land of G.P.O. (Parsels), formed an effective part of the show. When the I.S. orchestra, conducted by K. L. McGrath, opened its programme the first day with "Liberty Bell," the conductor suddenly found a chorus of canaries belching to swell the harmony. Show Secretary G. Hurling scored full marks for the effective way in which he not only organised the show but looked after everyone's comfort as well. J. G.

## CIVIL SERVICE EDUCATIONAL COUNCIL

The following examinations have been announced:—

- Typists and Clerk Typists—September 2, 1936.
- Clerical Assistants—October 13, 1936.
- Sorting Clerks and Telegraphists—October 20, 1936.

It is anticipated that the following examinations will be held during 1936, or the early months of 1937:—

- Assistant Protective Officers.
- Officers of Customs and Excise.
- Writing Assistants (The alterations recently made in respect of this class can be sent on application.)
- Executive Officers.
- Shorthand Typists and Clerk Shorthand Typists.
- Clerical Class (Open). The alteration in the syllabus can be sent on application.)
- Minor and Manipulative Grades (Entry in Clerical Class, Boy Messengers).

Alterations in the age limits for the Typists and Shorthand Typists examinations came into force in 1935. Local examinations will also be restricted. Particulars will be forwarded upon application.

Full information concerning these examinations can be obtained from the Secretary, Civil Service Educational Council, Parliament Mansions, Westminster, S.W. 1.

## POST OFFICE CIVILITY

The following letter to the Editor from Mr. J. W. Bowen appears in the current number of the "National Insurance Gazette":—

Sir,—In your leader of July 9, commenting on an "Attack on Privately and Approved Societies," you make the statement that "even in the case of the Post Office there are many who despair of securing ordinary civility therein."

This is a serious charge against Public Servants who are not permitted to reply to you.

As you who has been connected with them for a lifetime, I venture to say that such a sweeping statement requires some qualification.

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# Religious Teaching In Schools

## PROTESTANT CLERGYMAN PRAISES POLICY OF CATHOLIC CHURCH

THE policy of the Catholic Church in teaching religion in schools under its control was praised by Rev. J. S. Rutherford, Dun Laoghaire Presbyterian Church, speaking last evening on "The Road Ahead" at the closing session of the Irish Christian Fellowship's Dublin conference on "Ireland's Contribution to a Christian World Order."

The Catholic Church was sincerely trying to protect its own children and to give them, as far as possible, a religious outlook as they passed through the schools under its management. That could not be said about the Protestant churches. To ensure half an hour's religious instruction a week, or even once a day, was merely scratching the surface of the problem.

"If the whole spirit and outlook of the teachers are not genuinely and wholeheartedly Christian," he declared, "the effect of education will be secular—simply leaving God out."

"I hold that the teachers of to-day are strategically the most important people in the community. I would say they are far more important than the clergy: they have far more to do with the rising generation. If we are out to make the world Christian, the first people we must concentrate on are the teachers."

### CHRISTIAN UNITY URGED.

Urging greater unity among Christians, Mr. Rutherford asked what was to be said of the churches if they refused to pool their resources when the world was going gradually to pieces for want of what they ought to supply—clear moral and spiritual leadership. For any Christian who realised the world's need, the only course was to work and pray for a united church of Christ to speak with moral and spiritual authority to a bewildered world. There were, at the same time, signs of revival in nearly every section of the disunited church.

He condemned capitalistic industrialism and also totalitarianism, the latter in the form whether of fascism, of communism, or of the "seemingly more innocent disguise of bureaucratic democracy."

"It ought," he continued, "to be obvious to anyone who ever has had a glimpse of the Christian viewpoint that for Irishmen, either individually or collectively, to hate Englishmen and to be continually nursing old grievances, and be bringing up their children on what is stimulating international bitterness, is definitely anti-Christian. Yet how often is that plainly said to the people by our national or by our ecclesiastical leaders?"

### UN-CHRISTIAN ECONOMICS.

"An economic policy that can bring employment and prosperity to the people of one's own country only at the expense of causing corresponding unemployment and depression among people in some other part of the world is an un-Christian economic policy. Protection to nurse young industries, or to prevent the importation of goods produced in other countries at wages or under conditions we would not tolerate at home, is justifiable, not only economically, but morally."

Dr. K. Polanyi, speaking on "The Challenge to Christianity of Communism," said that Communism, as an outlook on life, could not have come into existence without Christianity. He regarded Communism at present as the heir to Christian tradition; it would not replace Christianity but become part of its history. Marxism was a very important contribution to what often was called Christian sociology. The doctrine of Marx, said Dr. Polanyi, was that as there was essentially only one religion, Christianity (which Marx did not accept), so there was only one constitution, democracy (which he did accept).

From the viewpoint of the social philosophy of Christianity, Communist philosophy was the most important contribution to the formulation of the "Christian ethic" in our time.

### Industrial Activities

Dardanelles

Y. Rail- West. Y'Brien Nora Street. came sed as second Porto M.C. Betty Dublin Park. H.C. St. Money. Flynn. Jockey. Jockey. Signon Street. Meane. Meane. Maurs Hill. Maurs Hill. Street. William. ed DS the day at ring five rty Lett ed. were of civil ear- hist ral ave the and hist ed ice pa- who ten, o be full mont for- wear o be Re- d to men duce ser- been niles sers. rni- HN John been and take

ye... tra... cas... in... Ke... me... dan... A... sta... Gal... str... E... exo... hav... oca... day... S... fr... s... pe... th... wa... Tu... tic... sta... wil... Tu... tra... Ta... ag... the... with... time... act... sta... heb... des... eff... out... tin... E... R... S... sec... Bis... T... mi... end... of... 24... con... wh... par... Ca... Mo... Det... The... mo... lat... ob... eac... I... com... of... 4, 1... A... tur... Kel... of... and... Rev... off... unfl... Mos... dral... He... Der... tion... pres... Cath... Rev... Mo...

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## MR. CHURCHILL MAY YET GET A POST

### Japan's Demands as Excuse for Great Defence Loan



A BUNDLE OF MISCHIEF

These puppies at Welwyn Garden City exchange a few secrets.

### PREMIER'S SON TO GO NATIVE

Will Study Village Life in India

"Reynolds's" Correspondent

MR. OLIVER BALDWIN, Labour son of the Prime Minister, is to turn "native."

He is shortly to visit India, and while there will adopt as far as possible native clothing and the Indian village life for exhibition in this country.

The object of Mr. Baldwin is to study customs in India as a prelude to writing a scenario for an Indian film on village life for exhibition in this country.

During his visit he will visit several official commissions, but he will be in India for the Golden Jubilee of the Indian National Congress, and will probably meet Mr. Oliver Baldwin, Lord Tagore, Gopal Krishna Gokhale, and others.

The greater part of his time, however, will be spent in the villages of Bengal.



### Italians Say Ogaden Gives In

Diplomats were busy in the Italo-Abyssinia war last night. Sir Eric Drummond, British Ambassador, saw Signor Mussolini in Rome. The Italian and British Ambassadors in Paris had interviews with M. Laval.

CLAIMS in Italian official messages yesterday that the Ogaden Province of Abyssinia, with 80,000 people, have submitted to the Italians are described by the Ethiopian Legation in London as "absolute rubbish."

A communication in the name of General de Bono asserts that the chiefs in the district "put their men at the disposal of our military authorities."

This may be the last communication from General de Bono. It was announced from Rome yesterday that General Nantini has been ordered to take over command pending the arrival of Marshal Badoglio.

From the Abyssinian front comes reports of victories.

(General Censier reviews the position on Page 4.)

### LABOUR PARTY LEADER RIDDLE

#### Attlee, Morrison—or Greenwood?

"REYNOLDS'S" POLITICAL CORRESPONDENT

MR. BALDWIN'S Cabinet reshuffle is only a preliminary affair. Surprise at Mr. Churchill's non-inclusion is premature.

Crave issues hang on the Naval Conference that opens in London on December 6, when representatives of Britain, America, Japan, France, and Italy will discuss the situation created by the expiry of the London (1930) and Washington (1922) Treaties governing naval construction.

Japan a year ago denounced the existing arrangements, and it remains to be seen whether new ones can be reached.



MISS EVELYN NUNN, a grocery assistant and Chesterfield's Carnival Queen, is in the final of Britain's all-Britain "personality" contest.

### EVER-CHANGING EAST

BOTH Britain and America will refuse Japan's demand for tonnage equality with themselves.

Her strength in capital ships, and especially in small craft, is ample, say the British and American naval experts, to protect her coasts from hypothetical attack by a British fleet based at Singapore (2,500 miles away) or an American fleet based at Honolulu (2,800 miles away).

Renewed Japanese demand for parity will be construed as evidence that Tokyo contemplates an offensive naval strategy in the future.

Since she snatched up the Chinese province of Manchuria in 1931, Japan has steadily profited by the failure of the League of Nations while Sir John Simon was British Foreign Minister; and she has approached more and more until, in the last few days, she has been intimated by her native puppet to create a new puppet State embracing all North China.

If Japan persists in the parity demand, the Baldwin Government will have the same it wants for a Defence Loan and large scale naval programme.

And in that case Mr. Churchill may go to the Admiralty in place of Sir Bolton Eyres-Monsell, who has just accepted a peerage and wants to retire.



Mr. Herbert Morrison.

### WILL RETIRE TO CASTLE

#### Coachman Who Became President

THE grand old man of Czechoslovakia, President Masaryk, is to retire.

He will be given a pension and the permanent use of a castle for himself and members of his family.

Dr. Benes, the present Foreign Minister, will succeed him.

Idol of the People

Dr. Masaryk, who is in his eightieth year, has not been in the best of health since he had a minor stroke. He has held the post of President since the Czech Republic was formed 17 years ago.

The son of a coachman, he has been successively lecturer, apprentice, blacksmith, teacher, professor, journalist, deputy, exile, and, finally, President.

As President, he became the idol of his people.



The French ex-Servicemen's leader laying a wreath on the Cenotaph yesterday.

### Labour's Choice

There is complete uncertainty about the outcome of the Parliamentary Labour Party's meeting on Tuesday, when the Opposition leader—Labour's alternative Prime Minister—will be elected. Mr. Attlee, chosen as stop-gap when Mr. Lansbury resigned last night, the General Election, may get the votes of new M.P.'s, who might feel disposed to say: "He led us in a hard fight—let us stick to him!"

And he may profit from the tense rivalry between the respective followings of Mr. Arthur Greenwood and Mr. Herbert Morrison.

Mr. Greenwood is a name to conjure with in the North, where he raised his seat (which he held by a tiny majority) to top the constituencies on behalf of his fellow-candidates. He has powerful Trade Union backing, though there is uncertainty about the unions, numerically so strong in the new House.

Mr. Ernest Bevin, though outside the House, has far-reaching influence, which

## France on the Brink of Civil War

"Reynolds's" Correspondent

PARIS, Saturday.

TROOPS are being quietly concentrated at all the strategic points throughout the French capital in readiness for the crisis everyone expects on Thursday, when Parliament meets.

The trouble is all about money. M. Laval's Government, desiring to "save the franc" (which means keeping prices high and incomes low) has increased taxation and cut the earnings of State employees.

This sort of "economy" has naturally incensed public opinion, and M.P.'s (with their eyes on the general election due next May) are likely on Thursday to vote M. Laval's Government out of office.

And here arises danger, because the French Fascist leader, Colonel de la Rocque, threatens, if the Government falls and is replaced by a Radical-Labour Administration, to march his

### AN "ECONOMY" CRISIS

armed partisans on Paris and set up a dictatorship.

If M. Laval could order an immediate general election, the danger might be averted, but French constitutional practice makes this very difficult, and the fear of disorder on Thursday is very real.

On the one hand the Radicals and their Socialist allies, say to M. Laval's Government: "If you don't put an end to economy of the expense of the poor, we shall vote to speed your Parliamentary majority." On the other hand, Colonel de la Rocque urges: "If you don't save the franc, and thus keep up the incomes of people who live on rent, interest, and profit, I will move my Fascist forces against you."

### To day's Weather

Mainly cloudy and cold. Further outlook: No change. Sea passage: Slight.

# HAS RELIGION A MESSAGE FOR TO-DAY?

By Professor JOHN MACMURRAY  
*Who Says the Kingdom of Heaven Must Come on Earth*



"Something strange has happened to the Church and to its message," is her thought as she goes down the Vale.

The Church, to an increasing extent, intervenes in affairs of State, demanding the application of Christian principles for the realization of Social Justice.

Thus the question: Has Religion a message for to-day?

Here is the answer of John MacMurray, M.A., Grote Professor of the Philosophy of Mind and Logic in the University of London, and one of the ablest of modern Christians.

CHRISTIANITY came into the world as a Gospel. The word Gospel means "Good News." It was addressed to the poor and the oppressed. Jesus announced that he was sent to broadcast the good news to the poor. The good news was about the setting up of the Kingdom of Heaven on earth, which would make an end of tyranny, oppression and injustice.

### THE SWEET OLD PASSAGES ARE STILL TRUE

Like his predecessor, the Baptist, Jesus went about telling the common people that this new social order was coming. The good news was explicitly addressed to the common folk, and not to the ruling classes. "Blessed are the humble," Jesus said, "for they shall inherit the earth"; and we still repeat in our churches that triumphant passage from Mary's song, "He hath put down the mighty from their seats and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich He hath sent empty away." This has always been, and still is, the true message of Christianity.

The "Church" was a body of men and women selected by Jesus to carry the good news of the coming of the Kingdom of Heaven over the whole

world. He founded the Church, that is to say, as a propaganda agency for the new social order that was coming, and which would do away with the rulers and powers of the existing evil world order and replace it by a universal brotherhood of peace, fellowship and freedom.

The propaganda was to consist not merely of preaching, though that was to be an essential part of it. The preaching was to be backed up and confirmed by a new way of living. The disciples of Jesus—they began to be called the Christians shortly after his death—were themselves to form a new kind of community in the existing world order—in it, but yet

a fellowship of men and women separate from the existing order of society and exhibiting a form of social life which stands in sharp contrast to the world order and which is destined to replace it. Yet it still claims to be the Church founded by Jesus, and it still proclaims that it preaches the Gospel of Jesus.

What has happened to the Church and its Gospel?

It is not still an open question to answer. The Church, long ago, deserted the separateness which was essential to its function. It became part of the existing order of authority. Its rulers became wealthy and powerful members of the society it was their business to challenge. It became a powerful and wealthy corporation, protected by the law and organized forces of the State. It found itself, indeed, a part of the very tyranny of wealth and power which it was supposed to challenge, committed to maintaining instead of undermining oppression.

### HOW THE CHURCH VEERED ROUND WITH THE WIND

Once this had happened, it became more and more dependent upon wealth and power for its very existence. That is a matter of history. And, of course, this means that it ceased, in any effective sense, to be the Church that Jesus planned for the accomplishment of His purpose.

Obviously, the Church could not go on preaching its original Gospel. You cannot breathe fire and destruction against an authority to which you look for protection and support. But neither could it repudiate the doctrines and ideas which were part and

parcel of its tradition. It had to go on saying more or less the same things, while giving them a different emphasis and a different meaning. What happened was that the Church kept on talking of the Kingdom of Heaven that was to come, but talking as if it was not to come on earth—or, at least, not for a very long time—but in Heaven. As if there was any need to establish a Kingdom of God in Heaven!

The Church gradually began to refer all the meaning of the Gospel away from this world and this life to another world and a life after death. In this way it left a free field for wealth and power to continue its exploitation of the poor in this world and in this life. In this way it changed the meaning of all its doctrines without changing the words. It went on saying, on Sunday, "He hath cast down

the mighty from their seats and hath exalted the humble and meek," but in a way that really meant, "He hath established the mighty in their positions of authority and commanded the humble and meek to obey them." The meek were still to inherit the earth, but only after they were dead. So much so, that nearly everyone thinks nowadays that a religion which did not put immortality and another world than this at the heart of its teaching would not be a religion at all. Yet the religion of the Old Testament knows nothing of immortality.

Before the Church capitulated to the world, its message had become a driving force in the hearts of men; and its direction could not be altered. The ideas of freedom, equality and brotherhood which lie at the heart of the Christian message had already



PROFESSOR J. MACMURRAY.

become part of human consciousness, illuminating for men the obscure impulses in themselves towards a better life than they knew, defining the goal of human development and the secret meaning of their struggles against wrong and injustice.

### SUBSTITUTING A FANTASTIC NEW RELIGION

For the triumph of the Christian Gospel, it was more important that the French Revolution inscribed on its banner, "Liberty, Equality, Fraternity" than that it repudiated traditional religion and tried to substitute a fantastic religion of reason. In our own day, the original Christian pro-

gramme has passed into the keeping of the Socialist movements which are largely anti-religious and even atheistic. The new society that is growing up in Russia looks more like the fulfilment of the promises than anything the world has seen, and it certainly holds the key to our future. If, at the moment, it is bitterly anti-Christian, that is relatively unimportant. It is bound to rediscover the true religion which the history of Christianity has disguised as its opposite. I am not surprised that the Communists have repudiated Christianity with contempt. Neither do I tremble for the future of Christianity when I look at Russia.

The more I look at Russia, the more I feel that the future of Christianity is safe in her keeping. And in our hearts, I believe, all of us know it.

On the other hand, I do not see how the new order of society can be established over the world without the recognition that it is the fulfilment of Christianity.

### THE TRUE SUCCESSION TO THE GOSPEL

A Socialism which has forgotten its religious roots is likely to fail in the crisis, because it would lack the personal qualities of faith and courage which alone could enable it to stand up to an overwhelming organization of power against it. Only religion has the secret of creating and maintaining a passionate and self-forgetting fellowship. The task of creating a new order of society is a religious task, not merely a political or an economic one. It is likely to be more effectively accomplished by people who know that it is a religious task, and that they belong to the true succession of the Christian Gospel.

I do not expect the existing Churches to undertake this task; but I do not see why a body of people who had recaptured the message of our religion and repudiated the ambiguous position of the Churches should not carry it through in the name of the Christian Gospel. It is not for nothing that it is men like George Lansbury, who are Socialists because they are Christians, who can hold the loyalty and affection of men of all classes when all the odds are against them.

### TOMFOOLERIES

#### More Thoughts In a Country Churchyard

(Overhead in a county town, spoken by a lady returned from beging: "We killed in the churchyard.")

"WE KILLED in the Churchyard,"  
The Lady Beggar said—  
Was all feeling shed  
For the fear and the pain,  
So futile and so vain,  
Of the late hunted down  
By the County's cream and crown?—  
Was anybody sorry  
For the agonising quarry,  
As the beggars made a blur  
Of red upon its fur?  
Did anybody dream  
Of its frightful dying scream?  
Did anybody see  
To sleep the starting eyes  
Of the quivering little prize?—  
Or did We, only We,  
Who have known the final breath  
That meets the state of death,  
Who have haunted in our dreams  
So many human dreams,  
And been vent for in the tomb—  
Did only We, with whom  
The churchyard earth is filled,  
Turn and shudder in our bed,  
When they killed?—when they killed  
Where the Lady Beggar said!

TOMFOOL.

## 2 Minutes with the World's Humorists



"See what wonderful brakes I've got!"

"His at Her," Paris.



"Yes, my baby's just starting to crawl."  
"Fancy! I hear he grows more like his father every day."

"Smith's Weekly," Sydney.



"Hey! Come back with them kees!!"  
"Julius," New York.



"... and for the fifteenth and last time, your money or your life!"

"Theater Illustrations," Berlin.



"Invalid Athlete: How high can my temperature rise?"  
"Up to about 104."  
"What's the world record?"

"Hamburger Illustrations," Hamburg.





# WOMAN PIONEER'S ODYSSEY

By SETON DEARDEN

10s. 6s. By Cicely Hamilton. (Dust: 3s. 6d.)

THE "Sunday Referee" regards as the best book of the week—*"Life Eramt,"* by Cicely Hamilton.

You must read it. You can win the "Sunday Referee" prize if you do.

The "Sunday Referee" offers five guineas for the best post-card sent in with a description of the most instructive incident in this delightful book, illustrated by many light incidents and experiences.

Address your card to the Literary Editor, "Sunday Referee," 17, Tador-street, London, E.C.4. It must reach us not later than Dec. 3.

## WAR-AND WOMEN

By JOHN BROPHY

Gabriel's Annals. By Gerald Griffin. (Dust: 1s. 6d.)

D'ANNUNZIO has dropped out of the news lately. He is an old man now, and Mussolini holds the field. But this first-runner of Mussolini was imbued with the same fanatical ambition as D'Annunzio to see the glory of the Old Roman Empire revived in modern Italy.

Before the War he made a considerable reputation as a poet and dramatist, and as a "Grand Lover." He never seems to have found any lack of hysterical women ready to throw their arms round his neck.

Mr. Gerald Griffin has produced a long and, on the whole, enthusiastic biography full of interesting information, but marred, by a certain schoolboyish style, of which this is a typical specimen.

It is in the black mood of self-analysis which Hamilton, in the first scene, of *"Life Eramt"* just before the outbreak of the German invasion, that she has done such varied things as to buy a diamond ring for the Italian Fascist youth.

For two years, during the reign of terror of the English theatre, she acted on the stage before the "Drama of D'Annunzio," the play which took the theatrical world by storm.

Not the least of her later activities has been to edit a book for the English reader, the *"Drama of D'Annunzio,"* which she has also written a prize novel that presents one of the fiercest pictures of the War.

OUT of the slough of Victorian sentimentalism a number of remarkable women spring fully-armed to confront the world with a new set of values, to claim for themselves the right to share equally the responsibilities of citizenship, and the right to create as well as to reorganise.

Not the least of these remarkable women is Cicely Hamilton, playwright, novelist, journalist, and translator, who one of the ablest observers of the spirit of the age writing to-day.

To "Life Eramt" she reaches back from the long stream of varied experiences which has made up her life, and presents to the reader with a revealing and lucid, and a commentary on the world of life and letters during the last forty years.

As a ghostly hand. ONE night Cicely Hamilton opened her eyes to a rattle and found nothing there. This happened again, and finally so frequently that she became accustomed to the ghost's presence, until she would not bother to rise when she heard it.

One evening, however, she was starting the room with a loud bang when the door was opened by the ghostly visitor and shaken in a manner which could only be interpreted as anger or derision. So fiercely was it rapped that the blind woman to open it with the usual result.

One more they sleep it again; but a moment later the handle was seized again and something reminiscent of the heavy body of a man was flung into the room against the pane.

One evening, however, she was starting the room with a loud bang when the door was opened by the ghostly visitor and shaken in a manner which could only be interpreted as anger or derision. So fiercely was it rapped that the blind woman to open it with the usual result.



Mark you, Major—I'd only do this for charity."—from "The Needle's Tooth," book of amusing sketches, By F. Ford. (Dust: 2s. 6d.)

## PARAGUAYAN DRAMA DEATH IN THE JUNGLE

Indian Chief Massacres German Explorers

THE Spaniards call Paraguay the "Garden of South America." They are quite right. Some of the most beautiful scenery in the world, together with some of the most dreadful ravages, is to be found on the banks of the River Parana.

And then there were the Indians, with whom Mr. Craig made intimate friends. The story of how they plotted to see the Indians to the status of equals is a story of their life, of their customs, of their habits, of their superstitions, of their religious ideas, of their social organization.

THE author, however, has done his best to tell the story of the life of the Indians, and of the life of the white man who came to live with them. The story is told in a simple, straightforward manner, and is full of interest.

## THE WEEK'S FICTION

### PILGRIMS OF A LOST WORLD

Anarchists in Train Drama

Pilgrims Without Shrine. By Leo Lewis. (Dust: 6s. 6d.)  
Darkness and Dawn. By Albert Toland. (Dust: 6s. 6d.)  
Pinnac Island. By Frank R. Adams. (Dust: 7s. 6d.)

THESE are more ways of making a novel that are dreamed of in the philosophy of tired critics; and a new way is not necessarily wrong.

PROPERLY speaking, there is no art of fiction. Obstacles to legitimate art, as in all art, are not the things of the matter itself, but the things of the matter itself.

THE author, however, has done his best to tell the story of the life of the Indians, and of the life of the white man who came to live with them. The story is told in a simple, straightforward manner, and is full of interest.

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A Mixed Crew WHAT an amusing lot Mr. Craig found these individuals—Germans, Spaniards, Brazilians, Paraguayans, Greeks. There was even a little Welshman, who spoke his native language and was an officer in the Paraguayan Army.

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## HOPE FOR US ALL

A Book of Startling Frankness

By W. E. HAYTER PRESTON

CHRISTIANITY AND THE SOCIAL REVOLUTION. Edited by John Lewis. (Dust: 6s.)

HERE is an immense stride towards human emancipation. To disengage Christianity as a reactionary force without any historical justification, or to hold that Communism is merely a convenient slogan of every kind, is to do so in the teeth of the facts.

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RAIDED A PORT THE "Sunday Referee" regards as the best book of the week—*"Life Eramt,"* by Cicely Hamilton.

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**ONE STARLIGHT NIGHT**

If the stars should appear but one night in a thousand years, how would men believe and adore and preserve for many generations the remembrance of the city of God which had been shown!

—Emerson

**Train Drama**

CONSIDERED as a piece of cinema, "Pinnac Island" by Frank R. Adams is a masterpiece of the genre. The story is told in a simple, straightforward manner, and is full of interest.

**No Solution**

YEP is a novel by Leo Lewis, which is a masterpiece of the genre. The story is told in a simple, straightforward manner, and is full of interest.

**Modern Russia**

A BERTHOLD RUSSELL, a masterpiece of the genre. The story is told in a simple, straightforward manner, and is full of interest.

**All Seasons are Holiday Seasons in the WEST**

The inclemencies of the Autumn and Winter Seasons are, as far as Great Britain is concerned, at their minimum in Cornwall and Devon, and the practice of spending the whole or a portion of the October-April period of the year in a choice spot in the West is growing, encouraged by Cheap Rail Travel, cheaper accommodation, and the certainty of experiencing more days with an out-door "urge" than are likely elsewhere.

Read about the beauties of the Outback West in "Winter Resorts" by Maxwell Fraser, F.R.G.S., available from G.W.R. Stations and Agencies, or direct from the Department of the Live, Coast Western Railway, Paddington Station, London, W.2.

**G.W.R.**

**For the occasional speaker HOW TO MAKE A SPEECH**

By RICHARD JOHNSON, M.A.

There is a book that is going to help you. **HOW TO MAKE A SPEECH** provides a selection of fresh, ready-constructed talks and how they will enable you to do justice to any occasion.

Order from your bookseller or direct from—**PITMAN**, Parbur Street, Kingsway, W.C.1.

under the guidance and with the backing of the new Archdeacon of Stoke, the Ven. P. Hartill, to revive interest in the work of the I.C.F. in that district.

The Bishop of Malmesbury was the visiting speaker, and gave one of his usual informed and interesting talks. He deplored the neo-Malthusianism which insisted on leaving men under-nourished in order to prove that there was too much; Malthus had left God out of his reckoning and the modern wasteful world was leaving Him out too. The Church must regard the waste of God's bounty as a challenge and present the gospel of God's Fatherhood and care for men with more boldness as the only effective answer to the world's needs.

After the Area Director had called attention to the literature provided for sale, the Archdeacon concluded the meeting with an admirable address, the keynote of which was the particularly Christian injunction, "Honour *all* men." Only a Christian civilization would apply this all round; Christ regarded *each* man as "worth dying for." But the Church had a task to take this message to men who for whatever cause would not come to church, and for this work the I.C.F. was ready to be the instrument. The fact that at this time so many people were looking to the Church for a lead, and ready to follow a courageous lead, was a matter of great encouragement, and threw on Church-people a responsibility which he hoped they would accept with energy.

W. G. O'CONNOR.

## BOOK REVIEWS.

Books reviewed or noticed in these columns may be purchased from I.C.F. Room, or borrowed from I.C.F. Library. Communications should be addressed to the General Director, I.C.F., 4, The Sanctuary, S.W. 1.

**Christianity and the Nature of History**, by H. G. Wood. 6s. (Cambridge University Press.)

This book contains the Hulsean Lectures which Mr. H. G. Wood gave before the University of Cambridge in 1933-1934. The lectures themselves are preceded by a long biographical preface to explain the theological position from which Mr. Wood judges both Christianity and the Nature of History. The essays themselves contain a very able argument concerning the actual entrance into history itself of our Incarnate Lord and of the historical effects of His example and His teaching. Mr. Wood is anxious to prove the reality of the world of eternal values and also the reality of time.

"No form of mysticism or idealism which is simply indifferent to history can give us the true interpretation of the world and of human life" (p. 207).

In accordance with his usual method, we find very valuable criticisms of other books, such as Karl Kautsky's *Foundations of Christianity* and Mr. Butterfield's *Whig Interpretation of History*. He is anxious for us to realize—as against the two schools of historians, one of which claims that history must be written with a purpose and the other that just the historical facts must be recorded—that the real truth is that if the true facts are recorded and if examination is made to get more true facts about every stage of history, then from these facts themselves there is abundant evidence of the working of a moral order in the affairs of men. The historian is not the final arbiter but the expert witness.

The judgment of history is to be made along the line of prophetic interpretation, *i.e.*, a judgment based upon moral conviction (p. 110). The realm of moral and religious insight is parallel rather to the realm of art than to that of science, and, therefore, we can believe that "the achievement or creative act of Jesus may be, nay, will be, unique and irreplaceable, a perpetual and indispensable source of inspiration" (p. 156). Mr. Wood does not discuss the problem as to whether history reveals God as working His Purpose out as well as inspiring men to be men indeed.

F.E.M.

**Freedom in the Modern World**, by Jacques Maritain. 6s. (Sheed & Ward.)

Professor Maritain has given us another book which will make us think more deeply about the contribution which the Church must make towards the attainment of Freedom, which, as he points out, has always been the aim of all reformers of every age. His book is rather difficult to read in parts. Whether this difficulty is due to the author or his translator we cannot tell but, in either case, we ought to make every effort to appreciate Maritain's position. It is based, of course, on the philosophy of St. Thomas Aquinas.

This book is divided into three sections, the first dealing more specifically with the problem of Freedom, the second pointing out the essential difference between true Christian humanism and the civilization trained by the modern State—whether capitalist, socialist or totalitarian—and the third dealing with the purification of the methods of revolution, which Maritain thinks is absolutely necessary if Europe is to become Christian.

Freedom does not consist merely in freedom of choice. This is only the first requisite in order to choose the right path by which we attain the "freedom of autonomy," in which condition we do not choose but follow along the path which leads to true personality. It is the duty of States to secure the growth of true personalities, but this becomes impossible if the States are governed merely along lines of worldly interest, whatever be the actual form of government. The tendency of modern States is to make all men less and less truly free. In fact, Maritain repeats his statement from his *Things Which Are Not Caesar's* (p. 85).

"States nowadays have turned their methods of existence into an organized system of sin" (p. 159).

To change the world from this state of sin to a state of righteousness, the Church must convince the world of the need of the Grace of God. We must develop the virtue of fortitude in bearing pain in order to create love. Thus, men must be brought to search for and follow the dictates of the Will of God, which are found from the study of political and industrial experience.

**Machines and Men**, by W. F. Watson. 5s. (Allen & Unwin.)

Old cricketers always enjoy a book of reminiscences. Old engineers will enjoy this book of reminiscences of engineering from the hand's point of view. The ordinary amateur will be amazed at the luck Watson in finding new jobs after being so often out of work, and also revelation of the conservatism of the British engineering firms in retaining date lathes, and thus risking the whole engineering industry. The last chapter of the book urges that all the available improvements should be used to improve the conditions of everybody.

**Christianity and the Social Revolution**: Edited by John Lewis, Karl Polanyi and Donald Kitchin. 6s. (Gollancz.)

This is a collection of essays planned to show the connection and opposition between Christianity and Communism. The writers are well known among the intelligentsia of both sides, and they planned their essays to fit in with each other. As a result we get an excellent survey of the whole problem.

The hostility of Communists to the Christian religion has been the main cause of the endless divisions into which the Socialist Parties of Great Britain and Europe have broken up. It has also prevented a fair judgment of the Communist philosophy. It is so curiously doctrinaire and seemingly ignorant of the developed social conscience of modern Christianity. Therefore, it is very valuable to have these essays side by side with each other that all readers may make their own comparisons.

There is every readiness shown by the Christian writers to recognize the truth proclaimed by the Communists, but very little reciprocating acknowledgment of the possible value of religion by the critics. Mr. Ivan Levisky is the most thorough critic but his criticism is spoilt by his ignorance of what Christianity really is. He is certain that "the future will see a consolidation of all religious forces against Communism." The other writers prove that this is impossible.

We hope to publish early in the New Year a review article, by Mr. W. Cash, Junr., of "The Life of Charles Gore," by G. L. Prestige, D.D. Also a review by the Rev. W. J. Torrance of "The Christian Social Tradition," by Reginald Tribe, of the Society of the Sacred Mission.