life — that in the other world we could stop being just because there is nothing to quarrel about and stop being brave because there is no danger. Now it is quite true that there will probably be no occasion for just or courageous acts in the next world, but there will be every occasion for being the sort of people that we can become only as the result of doing such acts here. The point is not that God will refuse you admission to His eternal world if you have not got certain qualities of character: the point is that if people have not got at least the beginnings of those qualities inside them, then no possible external conditions could make a "Heaven" for them — that is, could make them happy with the deep, strong, unshakable kind of happiness God intends for us.

3. SOCIAL MORALITY

The first thing to get clear about Christian morality between man and man is that in this department Christ did not come to preach any brand new morality. The Golden Rule of the New Testament (Do as you would be done by) is a summing up of what everyone, at bottom, had always known to be right. Really great moral teachers never do introduce new moralities: it is quacks and cranks who do that. As Dr. Johnson said, "People need to be reminded more often than they need to be instructed." The real job of every moral teacher is to keep on bringing us back, time after time, to the old simple principles which we are all so anxious not to see; like bringing a horse back and back to the fence it has refused to jump or bringing a child back and back to the bit in its lesson that it wants to shirk.

The second thing to get clear is that Christianity has not, and does not profess to have, a detailed political programme for applying "Do as you would be done by" to a particular society at a particular moment. It could not have. It is meant for all men at all times and the particular programme which suited one place or time would not suit another. And, anyhow, that is not how Christianity works. When it tells you to feed the hungry it does not give you lessons in cookery. When it tells you to read the Scriptures it does not give you lessons in Hebrew and Greek, or even in English grammar. It was never intended to replace or supersede the ordinary human arts and sciences: it is rather a director which will set them all to the right jobs, and a source of energy which will give them all new life, if only they will put themselves at its disposal.

People say, "The Church ought to give us a lead." That is true if they mean it in the right way, but false if they mean it in the wrong way. By the Church they ought to mean the whole body of practising Christians. And when they say that the Church should give us a lead, they ought to mean that some Christians — those who happen to have the right talents — should be economists and statesmen, and that all economists and statesmen should be Christians, and that their whole efforts in politics and economics should be directed to

putting "Do as you would be done by" into action. If that happened, and if we others were really ready to take it, then we should find the Christian solution for our own social problems pretty quickly. But, of course, when they ask for a lead from the Church most people mean they want the clergy to put out a political programme. That is silly. The clergy are those particular people within the whole Church who have been specially trained and set aside to look after what concerns us as creatures who are going to live for ever: and we are asking them to do a quite different job for which they have not been trained. The job is really on us, on the laymen. The application of Christian principles, say, to trade unionism or education, must come from Christian trade unionists and Christian schoolmasters: just as Christian literature comes from Christian novelists and dramatists — not from the bench of bishops getting together and trying to write plays and novels in their spare time.

All the same, the New Testament, without going into details, gives us a pretty clear hint of what a fully Christian society would be like. Perhaps it gives us more than we can take. It tells us that there are to be no passengers or parasites: if man does not work, he ought not to eat. Every one is to work with his own hands, and what is more, every one's work is to produce something good: there will be no manufacture of silly luxuries and then of sillier advertisements to persuade us to buy them. And there is to be no "swank" or "side," no putting on airs. To that extent a Christian society would be what we now call Leftist. On the other hand, it is always insisting on obedience — obedience (and outward marks of respect) from all of us to properly appointed magistrates, from children to parents, and (I am afraid this is going to be very unpopular) from wives to husbands. Thirdly, it is to be a cheerful society: full of singing and rejoicing, and regarding worry or anxiety as wrong. Courtesy is one of the Christian virtues; and the New Testament hates what it calls "busybodies."

If there were such a society in existence and you or I visited it, I think we should come away with a curious impression. We should feel that its economic life was very socialistic and, in that sense, "advanced," but that its family life and its code of manners were rather old-fashioned — perhaps even ceremonious and aristocratic. Each of us would like some bits of it, but I am afraid very few of us would like the whole thing. That is just what one would expect if Christianity is the total plan for the human machine. We have all departed from that total plan in different ways, and each of us wants to make out that his own modification of the original plan is the plan itself. You will find this again and again about anything that is really Christian: every one is attracted by bits of it and wants to pick out those bits and leave the rest. That is why we do not get much further: and that is why people who are fighting for quite opposite things can both say they are fighting for Christianity.

Now another point. There is one bit of advice given to us by the ancient heathen Greeks, and by the Jews in the Old Testament, and by the great Chris-

tian teachers of the Middle Ages, which the modern economic system has completely disobeyed. All these people told us not to lend money at interest: and lending money at interest — what we call investment — is the basis of our whole system. Now it may not absolutely follow that we are wrong. Some people say that when Moses and Aristotle and the Christians agreed in forbidding interest (or "usury" as they called it), they could not foresee the joint stock company, and were only dunking of the private moneylender, and that, therefore, we need not bother about what they said. That is a question I cannot decide on. I am not an economist and I simply do not know whether the investment system is responsible for the state we are in or not This is where we want the Christian economist But I should not have been honest if I had not told you that three great civilisations had agreed (or so it seems at first sight) in condemning the very thing on which we have based our whole life.

One more point and I am done. In the passage where the New Testament says that every one must work, it gives as a reason "in order that he may have something to give to those in need." Charity-giving to the poor — is an essential part of Christian morality: in the frightening parable of the sheep and the goats it seems to be the point on which everything turns. Some people nowadays say that charity ought to be unnecessary and that instead of giving to the poor we ought to be producing a society in which there were no poor to give to. They may be quite right in saying that we ought to produce that kind of society. But if anyone thinks that, as a consequence, you can stop giving in the meantime, then he has parted company with all Christian morality. I do not believe one can settle how much we ought to give. I am afraid the only safe rule is to give more than we can spare. In other words, if our expenditure on comforts, luxuries, amusements, etc, is up to the standard common among those with the same income as our own, we are probably giving away too little. If our charities do not at all pinch or hamper us, I should say they are too small There ought to be things we should like to do and cannot do because our charitable expenditure excludes them. I am speaking now of "charities" in the common way. Particular cases of distress among your own relatives, friends, neighbours or employees, which God, as it were, forces upon your notice, may demand much more: even to the crippling and endangering of your own position. For many of us the great obstacle to charity lies not in our luxurious living or desire for more money, but in our fear — fear of insecurity. This must often be recognised as a temptation. Sometimes our pride also hinders our charity; we are tempted to spend more than we ought on the showy forms of generosity (tipping, hospitality) and less than we ought on those who really need our help.

And now, before I end, I am going to venture on a guess as to how this section has affected any who have read it My guess is that there are some Leftist people among them who are very angry that it has not gone further in that direction, and some people of an opposite sort who are angry because they

think it has gone much too far. If so, that brings us right up against the real snag in all this drawing up of blueprints for a Christian society. Most of us are not really approaching the subject in order to find out what Christianity says: we are approaching it in the hope of finding support from Christianity for the views of our own party. We are looking for an ally where we are offered either a Master or — a Judge. I am just the same. There are bits in this section that I wanted to leave out. And that is why nothing whatever is going to come of such talks unless we go a much longer way round. A Christian society is not going to arrive until most of us really want it: and we are not going to want it until we become fully Christian. I may repeat "Do as you would be done by" till I am black in the face, but I cannot really carry it out till I love my neighbour as myself: and I cannot learn to love my neighbour as myself till I learn to love God: and I cannot learn to love God except by learning to obey Him. And so, as I warned you, we are driven on to something more inward — driven on from social matters to religious matters. For the longest way round is the shortest way home.

4. MORALITY AND PSYCHOANALYSIS

I have said that we should never get a Christian society unless most of us became Christian individuals. That does not mean, of course, that we can put off doing anything about society until some imaginary date in the far future. It means that we must begin both jobs at once — (1) the job of seeing how "Do as you would be done by" can be applied in detail to modern society, and (2) the job of becoming the sort of people who really would apply it if we saw how. I now want to begin considering what the Christian idea of a good man is — the Christian specification for the human machine.

Before I come down to details there are two more general points I should like to make. First of all, since Christian morality claims to be a technique for putting the human machine right, I think you would like to know how it is related to another technique which seems to make a similar claim — namely, psychoanalysis.

Now you want to distinguish very clearly between two things: between the actual medical theories and technique of the psychoanalysts, and the general philosophical view of the world which Freud and some others have gone on to add to this. The second thing — the philosophy of Freud — is in direct contradiction to Christianity: and also in direct contradiction to the other great psychologist, Jung. And furthermore, when Freud is talking about how to cure neurotics he is speaking as a specialist on his own subject, but when he goes on to talk general philosophy he is speaking as an amateur. It is therefore quite sensible to attend to him with respect in the one case and not in the other — and that is what I do. I am all the readier to do it because I have