

trying to take off a lot of silly, ugly, fancy-dress in which we have all got ourselves up and are strutting about like the little idiots we are. I wish I had got a bit further with humility myself: if I had, I could probably tell you more about the relief, the comfort, of taking the fancy-dress off — getting rid of the false self, with all its "Look at me" and "Aren't I a good boy?" and all its posing and posturing. To get even near it, even for a moment, is like a drink of cold water to a man in a desert.

(4) Do not imagine that if you meet a really humble man he will be what most people call "humble" nowadays: he will not be a sort of greasy, smarmy person, who is always telling you that, of course, he is nobody. Probably all you will think about him is that he seemed a cheerful, intelligent chap who took a real interest in what you said to him. If you do dislike him it will be because you feel a little envious of anyone who seems to enjoy life so easily. He will not be thinking about humility: he will not be thinking about himself at all.

If anyone would like to acquire humility, I can, I think, tell him the first step. The first step is to realise that one is proud. And a biggish step, too. At least, nothing whatever can be done before it. If you think you are not conceited, it means you are very conceited indeed.

## 9. CHARITY

I said in an earlier chapter that there were four "Cardinal" virtues and three "Theological" virtues. The three Theological ones are Faith, Hope, and Charity. Faith is going to be dealt with in the last two chapters. Charity was partly dealt with in Chapter 7, but there I concentrated on that part of Charity which is called Forgiveness. I now want to add a little more.

First, as to the meaning of the word. "Charity" now means simply what used to be called "alms" — that is, giving to the poor. Originally it had a much wider meaning. (You can see how it got the modern sense. If a man has "charity," giving to the poor is one of the most obvious things he does, and so people came to talk as if that were the whole of charity. In the same way, "rhyme" is the most obvious thing about poetry, and so people come to mean by "poetry" simply rhyme and nothing more.) Charity means "Love, in the Christian sense." But love, in the Christian sense, does not mean an emotion. It is a state not of the feelings but of the will; that state of the will which we have naturally about ourselves, and must learn to have about other people.

I pointed out in the chapter on Forgiveness that our love for ourselves does not mean that we like ourselves. It means that we wish our own good. In the same way Christian Love (or Charity) for our neighbours is quite a different thing from liking or affection. We "like" or are "fond of" some people, and not of others. It is important to understand that this natural "liking" is neither a

sin nor a virtue, any more than your likes and dislikes in food are a sin or a virtue. It is just a fact. But, of course, what we do about it is either sinful or virtuous.

Natural liking or affection for people makes it easier to be "charitable" towards them. It is, therefore, normally a duty to encourage our affections — to "like" people as much as we can (just as it is often our duty to encourage our liking for exercise or wholesome food) — not because this liking is itself the virtue of charity, but because it is a help to it. On the other hand, it is also necessary to keep a very sharp look-out for fear our liking for some one person makes us uncharitable, or even unfair, to someone else. There are even cases where our liking conflicts with our charity towards the person we like. For example, a dotting mother may be tempted by natural affection to "spoil" her child; that is, to gratify her own affectionate impulses at the expense of the child's real happiness later on.

But though natural likings should normally be encouraged, it would be quite wrong to think that the way to become charitable is to sit trying to manufacture affectionate feelings. Some people are "cold" by temperament; that may be a misfortune for them, but it is no more a sin than having a bad digestion is a sin; and it does not cut them out from the chance, or excuse them from the duty, of learning charity. The rule for all of us is perfectly simple. Do not waste time bothering whether you "love" your neighbour; act as if you did. As soon as we do this we find one of the great secrets. When you are behaving as if you loved someone, you will presently come to love him. If you injure someone you dislike, you will find yourself disliking him more. If you do him a good turn, you will find yourself disliking him less. There is, indeed, one exception. If you do him a good turn, not to please God and obey the law of charity, but to show him what a fine forgiving chap you are, and to put him in your debt, and then sit down to wait for his "gratitude," you will probably be disappointed. (People are not fools: they have a very quick eye for anything like showing off, or patronage.) But whenever we do good to another self, just because it is a self, made (like us) by God, and desiring its own happiness as we desire ours, we shall have learned to love it a little more or, at least, to dislike it less.

Consequently, though Christian charity sounds a very cold thing to people whose heads are full of sentimentality, and though it is quite distinct from affection, yet it leads to affection. The difference between a Christian and a worldly man is not that the worldly man has only affections or "likings" and the Christian has only "charity." The worldly man treats certain people kindly because he "likes" them: the Christian, trying to treat every one kindly, finds himself liking more and more people as he goes on — including people he could not even have imagined himself liking at the beginning.

This same spiritual law works terribly in the opposite direction. The Germans, perhaps, at first ill-treated the Jews because they hated them: after-

wards they hated them much more because they had ill-treated them. The more cruel you are, the more you will hate; and the more you hate, the more cruel you will become — and so on in a vicious circle for ever.

Good and evil both increase at compound interest. That is why the little decisions you and I make every day are of such infinite importance. The smallest good act today is the capture of a strategic point from which, a few months later, you may be able to go on to victories you never dreamed of. An apparently trivial indulgence in lust or anger today is the loss of a ridge or railway line or bridgehead from which the enemy may launch an attack otherwise impossible.

Some writers use the word charity to describe not only Christian love between human beings, but also God's love for man and man's love for God. About the second of these two, people are often worried. They are told they ought to love God. They cannot find any such feeling in themselves. What are they to do? The answer is the same as before. Act as if you did. Do not sit trying to manufacture feelings. Ask yourself, "If I were sure that I loved God, what would I do?" When you have found the answer, go and do it.

On the whole, God's love for us is a much safer subject to think about than our love for Him. Nobody can always have devout feelings: and even if we could, feelings are not what God principally cares about. Christian Love, either towards God or towards man, is an affair of the will. If we are trying to do His will we are obeying the commandment, "Thou shalt love the Lord thy God." He will give us feelings of love if He pleases. We cannot create them for ourselves, and we must not demand them as a right. But the great thing to remember is that, though our feelings come and go, His love for us does not. It is not wearied by our sins, or our indifference; and, therefore, it is quite relentless in its determination that we shall be cured of those sins, at whatever cost to us, at whatever cost to Him.

## 10. HOPE

**H**ope is one of the Theological virtues. This means that a continual looking forward to the eternal world is not (as some modern people think) a form of escapism or wishful thinking, but one of the things a Christian is meant to do. It does not mean that we are to leave the present world as it is. If you read history you will find that the Christians who did most for the present world were just those who thought most of the next. The Apostles themselves, who set on foot the conversion of the Roman Empire, the great men who built up the Middle Ages, the English Evangelicals who abolished the Slave Trade, all left their mark on Earth, precisely because their minds were occupied with Heaven. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim