

that has been wrung from privilege from the time of Magna Charta until now. Trial by Jury, the Freedom of the Press, Habeas Corpus Act, the Right of Assembly, Bill of Rights, etc.—all have been suspended, or may be suspended at the dictum of the military authorities. True, such suspensions are, presumably, only for the period of the war, but when we remember at what cost these liberties have been achieved, we are justified in doubting whether it may not prove harder to reinstate them than people imagine. Most precious of all the legacies from the past is the public and legal recognition of the inviolability of the individual conscience; yet the New Zealand Government has practically made it illegal for a citizen of military age to possess a conscience other than the official conscience of the religious body to which he belongs, as specified in its published tenets. Thus have we allowed to be filched from us the very essence of Protestantism, the fundamental principle which justified Nonconformity.

Turning now to consider what the war has added to the national character, barriers between class and class have to a great degree been broken down; fashionable butterflies of fortune, ashamed of their useless lives, are finding in duty and in work a robustness of character that will not end with the war, and in devoting themselves to the care of others, are developing that latent maternal instinct that dwells in every woman worthy of the name; thousands of men that have responded to Lord Derby's call for recruits, now for the first time in their lives decently clothed and humanly fed, walk with head erect because they have at last a place in the economy of the nation's life; a thousand and one touches of nature, the many unpublished acts of chivalry and self-sacrifice, not only along the trenches, are making the Allies kin, but often across the trenches are making the enemy kin too. All this will do much to bridge the gulf between class and class, but the gulf must be removed to secure the permanent well-being of the community, and to remove it we must recognise that it is a real conflict of interest. In a state of society based upon Justice, the interests of all are identical, but society as we know it is based on injustice. Hence the conflict of interest between Capital

and Labour, between the millionaire owner of half a province or the member of syndicate coolly pocketing the unearned increment and the landless tramp who finds everywhere land unused but nowhere land unowned. These things could not be if our corporate life were based on social Justice, and as the Hebrew Prophet interpreted the will of the Lord to the Israelites of old, to understand what Social Justice involves, we must look to the Church, the **real** Church where God's witness is, by whatever name we may be pleased to call it. For the quality of the political, social, or corporate life of a community is determined by the quality of its spiritual life, and therefore if society is to be reconstructed, endowed with newness of life, the Church itself must first undergo the same process. It must not try to live on the glory of the past, but get fresh conceptions of the truth for every new crisis and problem of life. To-day life is not the simple problem it was two or three centuries ago; temptations and difficulties that confront the Church to-day are infinitely more complex and more subtle.

If anything is wrong with a structure, you examine first its foundation, and "The Church's one foundation is Jesus Christ her Lord." But an institution does not become founded upon Jesus Christ by indulging in an infinite amount of talking about Him, but by endeavouring to discover what was the purpose of the Christ life, and making that the basic purpose of the life of the Church. The purpose of the Christ life was to reveal the Father; and the principal attributes of Fatherhood are Responsibility, Protection, and Sustenance. This is stamped as an abiding instinct on every finite form of Fatherhood, through the human, down even to the brute creation. Every civilisation which has a written legal code makes the father responsible for the sustenance of the child, and it is an unwritten law of all savage states under normal conditions. Whence but from the land comes, in the final issue, the sustenance of the vast majority of mankind? "The earth hath He given to the children of men." And we claim to sell it at as big a profit as may be to the other children of men whom we have disinherited, in disregard of that other Divine utterance, "The land shall not be sold for ever, for the land is Mine, saith the

Lord." Just as great estates ate out the heart of Rome, so will disobedience to God's law eat out the heart of every nation thus disobeying, for the heart of a nation is the belief spiritual, social, physical, in the Fatherhood of God. The writing is on the wall; it was on the wall before the war, but the war has made the coming change one of months instead of years or decades, revolutionary instead of evolutionary; and if the Church is going to play the rôle of the Hebrew prophet, it must stand true to the Divine Law that it is its function to guard, and prove itself the bringer of Good Tidings, the publisher of Peace, and the Witness of the Fatherhood of God.

---

### HOW DID YOU DIE?

---

Did you tackle that trouble that came  
your way

With a resolute heart and cheerful?  
Or hide your face from the light of  
day

With a craven soul and fearful?  
Oh, a trouble's a ton, or a trouble's  
an ounce,

Or a trouble is what you make it,  
And it isn't the fact that you're hurt  
that counts,

But only how did you take it?

You are beaten to earth! Well, well,  
what's that?

"Come up with a smiling face.  
It's nothing against you to fall down  
flat,

But to lie there—that's disgrace.  
The harder you're thrown, why the  
higher you bounce,

Be proud of your blackened eye!  
It isn't the fact that you're licked that  
counts;

It's how did you fight— and why?

And though you be done to the death,  
what then?

If you battled the best you could,  
If you played your part in the world  
of men,

Why, the Critic will call it good.  
Death comes with a crawl, or comes  
with a pounce,

And whether he's slow or spry,  
It isn't the fact that you're dead that  
counts,

But only, how did you die?

—E. V. Cooke.

---

### WOMAN'S WORK.

---

Miss Kathryn Clarke has been chosen State Senator in Oregon, and is the first woman to hold this position; Mrs Helen Ring Robinson, of Colorado; and Mrs Frances Willard Munds, of Arizona. Mrs Munds presided at Arizona Senate during consideration of a Bill.