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Entre Nous.

An Anglican Saint.

The life of Basil Jellicoe, pioneer of housing reform, has been finely written by Mr. Kenneth Ingram, who knew both him and his work intimately. The publishers are the Centenary Press (6s. net). The Archbishop of York in a foreword describes his first impression of Jellicoe: 'In September 1923 I was paying a visit in Sussex with my wife, and on Sunday, the 23rd of that month, we attended Chailey Parish Church. A very young man mounted the pulpit and preached on the text: "If thy presence go not with me, carry us not up hence" (Ex 33^{15}). His sermon was filled with a divine urgency; he was plainly a man "under authority"; he felt himself to be committed, not by his own will yet certainly not against it, to an adventure where success was only possible if the power that constrained should also guide and uphold. I do not remember the course of the sermon as a series of thoughts expressed in words; I remember vividly the message of the sermon, the "Word of God" in it, which was uttered without any excitement or outward sign of exalted feeling, but with a great intensity of assured conviction and of total dependence upon God.'

Basil Jellicoe's father, a cousin of Admiral Jellicoe, was Rector of Chailey, a small parish in Sussex, about eight miles north of Lewes. From quite early years Jellicoe's mind turned to the Church. Through the generosity of his godmother he was able to go to Haileybury and then to Oxford, and when a missioner was wanted for the Magdalen Mission in Somers Town—that drab area lying between Euston and St. Pancras—Basil Jellicoe was appointed. He was only twenty-two at this time. While doing the Mission work he studied for his priest's examination, and in October 1923 was ordained and said his first Mass at St. Mary's. 'The 9.30 Sunday Mass,' says his biographer, 'became the pivot of his Mission work.'

Soon it was borne in upon him how hopeless it was to try to influence the people spiritually while they were living as animals—'Thousands of men, women, and children herded together in damp, verminous, rotting homes. . . . It was a dark December evening. Basil looked out from the window of the Mission House. Before him stretched the blocks of dreary buildings . . . suddenly the words of the old prophecy flashed into his mind, written as letters of fire on the dark sky: "they shall build the old wastes: they shall raise up the former desolations." It was a message, a summons, and in Basil's mind the resolution was finally formed.'

At that moment the Housing Scheme was born.

Much of the biography is concerned with the inception and development of the St. Pancras House Improvement Society Ltd.

Its aim was to build houses, not for selected tenants, but for the actual tenants whose houses had been pulled down. And the new houses must be let at rents no higher than the old ones, and the whole scheme was carried out in consultation with the tenants themselves. Vast sums of money were raised by Jellicoe, and first Gee Street and then street after street rebuilt. But at more and more frequent intervals the work was interrupted by periods of illness when, always highly-strung and always overworking, he broke down through nervous exhaustion. Then follow chapters in the biography which make sad reading. The Committee become anxious about his health and about the large commitments he was involving them in. He felt himself losing grip. And then he was no longer Chairman of the Society. 'They have given me the sack,' he put it to a friend.

But the period of frustration was only the prelude to one of more intense activity as other housing societies claimed his help. 'If you saw what overcrowding means in the Isle of Dogs (a colony bounded on three sides by the Thames, with the West India Docks to the north), you would think Gee Street a paradise. When the tide rises all sorts of things come drifting into the basements, rats especially. We've got a real fight before us this time.'

The new flats were opened in November 1935, but Father Basil Jellicoe was not there to see them.

What was the secret of his life? The 'fire of love,' Dr. Temple answers. 'He could not so have touched men's souls if there had not been in him the fire of love.' And reading this, our thoughts turned to an article by Ilico in 'The British Weekly,' where the same point was made. 'Saint is a Christian word; it is the correlative of Christian love. The Christian loves others for God's sake; it is the love of Christ alone which makes social workers to be saints, and some to be saints who are not social workers.' The saints are they who

love Christ in a degree which we common Christians scarcely dare imagine. This is what Ida Coudenhove says of St. Elizabeth of Hungary, 'the model patroness of yesterday's charities and to-day's social works':

'The whole of Christ's life was a mystery of suffering. In that I see the essence of our saint's thirst for poverty. It was not . . . the poverty inspired by the social conscience, nor yet the desire for an Edenic simplicity of life. On this point Lulu von Strauss-Torney's interpretation is altogether too modern and too complicated: "Elizabeth throws down all dividing barriers, rank, riches, power, brushes them aside as if they were cobwebs, that she may be nothing but a human being, sister to the poorest of her brothers, made one with them by her free and joyful sacrifice." How sentimental and self-important! Who thought in those days about "redeeming herself and others"? No, Elizabeth's poverty is nothing but love's instinctive plea. . . . She has been admitted to share visibly and tangibly the poor life of Christ. . . . So it goes on step by step. . . . All is a sharing of Jesus' poor and wandering life, a blessed companionship, a penetration of His experience, as if every little bit of suffering, which she "learns" like a child learning a new lesson, were a door opening on a new secret of His life, outside which she had hitherto stood as a stranger. Here, to my mind, lies the secret of her boundless love for the sick and poor.'

Facing the Future.

The Reverend Pat McCormick in his leader in the January number of *St. Martin's Review* says that the Christian does not know any more than other men what occasions will come. 'These are not predestined for him, nor will they be revealed to him ahead; he must live one day at a time. The difference between him and other men lies simply in the way in which he meets the things that come to pass. He differs also in the powers which are given to him of making out of evil some new counter-good.

From a very great cricketer, Hammond, something in this matter may be learned. It is seldom that such a master can or will talk about his own mind. But when he does it is worth listening to him for there is something which is common to all masters of a craft or art or game. This is how Hammond goes to the wicket. He keeps his mind closed to many things; he will not let himself become preoccupied with problems, which can only be solved in action; he is not thinking whether he will play a slow or a swift game. He will not let his mind be divided or distracted by anything whatever. He must be himself, whole and undivided, with every power at command, neither weakened by fears, nor over-confident through presumption. Every ball will be dealt with as an occasion by itself, which calls for a particular play. When it comes, it in a sense determines the movements of the player, who is all there. His innings is the sum of his dealings with these unknown occasions as they come. That is how a cricketer faces the future. That is precisely the way in which every man must face his future. It is no less the way in which every Christian society must face its future.'

God speaks through the Bible.

'Is everything true that is to be found in the Bible? Let me draw a somewhat modern analogy by way of answering this question. Every one has seen the trade-slogan, "His Master's Voice." If you buy a gramophone record you are told you will hear the Master Caruso. Is that true? Of course! But really his voice? Certainly! And yet—there are some noises made by the machine which are not the master's voice but the scratching of the steel needle upon the hard disk. But do not become impatient with the hard disk! For only by means of the record can you hear "the master's voice." So, too, is it with the Bible. It makes the real Master's voice audible—really His voice, His words, what He wants to say. But there are incidental noises accompanying, just because God speaks His Word through the voice of man. Paul, Peter, Isaiah, and Moses are such men. But through them God speaks His Word. God has also come into the world as man, really God, but really *man* too. Therefore the Bible is all His voice, notwithstanding all the disturbing things, which, being human, are unavoidable. Only a fool listens to the incidental noises when he might listen to the sound of his master's voice! The importance of the Bible is that God speaks to us through it.'[1]

Contrite in Heart.

During the Commemoration services for the centenary of Charles Simeon, the Rev. H. E. Earnshaw Smith preached on 'Simeon and Personal Religion.' He emphasized the intensely personal note which marked Simeon's religion, and added: 'Perhaps it was his consciousness of weakness, the liability to temptations of pride and quick temper,

[1] Emil Brunner, *Our Faith*, 10.

that made him love to walk in the valley of humiliation, but certainly it was his self-abasement before God that is the significant feature of Simeon's personal religious experience. The spirit of repentance is what he felt he needed above all. God could use Simeon, because Simeon would not take any of the glory to himself. I pray God we may learn something of the brokenness of heart before God.'

The International Peace Campaign.

[We have pleasure in publishing a portion of a letter from Lord Cecil setting out the aims of this campaign.—EDITORS.]

'The International Peace Campaign is an effort to arouse the peoples of the civilized world in defence of organized Peace. That is its only object.

'The I.P.C. has four objectives:

> 1. Recognition of the Sanctity of Treaty Obligations. 2. Reduction and limitation of armaments by international agreement and the suppression of profit from the manufacture and trade in arms. 3. Strengthening of the League of Nations for the prevention and stopping of war by the organization of Collective Security and Mutual Assistance. 4. Establishment within the framework of the League of Nations of effective machinery for remedying international conditions which might lead to war.

'The belief on which the I.P.C. is founded is that the provisions of the Covenant, with or without some clarification on certain points, are sufficient to maintain peace if the members of the League act up to them. The so-called failures of the League have been in reality failures by members of the League—failures largely due to doubts by Governments whether their Peoples would approve of vigorous action on behalf of the League. It is to remove these doubts that the I.P.C. exists. It accepts the view underlying the conception of a League of *Nations* that it is the right and duty of the Peoples, of which the Nations consist, to enforce peace. The Governments must necessarily be the agents through whom the needed action is taken, but they take it on behalf of the Peoples. For it is the vital interest of the Peoples to prevent War. It is their blood and treasure which pays its cost and their prosperity and happiness which are so endangered by it.

'It is gratifying, though not surprising, that the I.P.C. has already received such a large response. In forty-one countries national Committees have been formed consisting of representatives of organizations interested in peace. These Committees are themselves represented, together with certain great international bodies, on an International Committee with an office at Geneva. In many countries great meetings have been held in support of the four principles of the I.P.C., and one great and highly successful International Conference was held at Brussels last September. . . . Unfortunately, all this costs money. We want about £6000 per annum for the British National Committee to do local work here and to contribute morally and materially to the International work, and we want for that International work a considerable sum. The Geneva office can be kept going with a relatively small sum. But there is no limit to the usefulness of the Campaign in stirring up Peace opinion all over the world. I can say with absolute conviction that there is in my judgment no Peace work in the world better worth doing than this.'

Contributions may be sent to Lord Cecil, at 27 Chester Terrace, Eaton Square, London, S.W.1.

Easter School of Theology, St. Andrews.

The School of Theology will be held this year in University Hall, St. Andrews, from March 29 to April 2. The principal lecturers are Rev. Professor O. C. Quick, Canon of Durham, and Professor of Divinity and Ecclesiastical History in the University there, and Rev. Professor J. G. Riddell, of Trinity College, Glasgow. Professor Quick's subject is 'Some Thoughts on Eschatology,' and Professor Riddell will give three lectures on the relations of Theology and Evangelism. Principal Miller and Professors Baillie, Baxter, Dickie, Duncan, and Honeyman will also lecture. The School is open to ministers of all denominations, and is the only opportunity of the kind available in Scotland. All communications regarding the School should be addressed to the Easter School Secretary, St. Mary's College, St. Andrews.

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