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## EASTER 1950.

In countless churches and other religious assembly places, all over the Christian world, countless, fervid voices will, on Easter Sunday, testify to the relief which, once again, fills our hearts when we remember the resurrection of our Lord.

Easter, the blessed festival of Spring is once again with us. Gone is the winter, gone are the cold blasts of winter's storms, gone are the long, dreary nights, gone the dark chilly mornings and before us opens up a period of bright, sunny warm days, scented evenings and nights, in short, we are about to live again.

This resurrection, this miracle of Easter fills us every year with new wonder, fresh awe and although we can explain the phenomenon quite easily and even scientifically, deep down in our hearts we feel that there is indeed something miraculous involved in this Easter or resurrection, something which touches not only our physical well-being, but makes our pulse beat faster, just because of its mysteriousness.

Easter renews our faith. It is far easier to believe in the goodness of mankind when life is sunny, than it is during the dark, unhealthy days of winter. It is far easier to have faith in the ultimate destination of mankind when indulging in one's favourite philosophical thoughts while ambling leisurely beneath the luscious green of trees in the proud panoply of their first foliage, than when the same thoughts assail us while we are struggling hard, backs bent, eyes smarting, with the driven rain, ears aching with the fury of unwanted wind-pressure, across the barren heath or under leafless storm-twisted trees. In other words, creature comfort or otherwise determines to some extent our outlook on life, our philosophy, unless, indeed, we are ascetics.

In these times of general depression and strife it must make us think sometimes when we reflect that even now, after 1950 years since the time of the first Easter, Christian humanity has made but little advance towards fulfilling the commands of the founder of our religion. Take that root-exhortation "*As ye would that men should do to you, do ye also to them likewise.*"

It is a command which might well be taken as the basis of Christian, and probably also of several other religions.

As far as I can discern, a small beginning towards its fulfillment has been made, inasmuch as we are being

taught when young to act accordingly. We learn later in life, that it is a maxim "which pays" and, therefore, a good maxim to follow in business. We have learnt too to base our political institutions on the same command, but only as far as each country is concerned. We have not yet learned to adopt this command in our dealings with our foreign brethren, whom, because we still consider them to be foreign, we will not admit into our charmed circle. We still think that in dealing with foreigners, we must adopt other methods. Why? Nobody seems to be able to explain satisfactorily, and the results achieved are hardly such as to denote wisdom on the part of those who persist in believing that foreigners must be dealt with otherwise than what is considered and proved by experience, right, fit and proper when dealing with our own folk.

And so, because the world at large still persists in its refusal to acknowledge the common brotherhood of mankind, the world at large has to pass through untold miseries, so that it may learn the lesson.

The "economic chaos" of which we hear so much nowadays, is, of course, directly attributable to the stupid disunion which separates peoples economically and politically.

The consequent miseries suffered in all countries at the present time, cannot be explained by anything else.

And yet, have we not learnt at school that Union Makes for Strength? United we stand, disunited we fall, etc.

We know what it wrong, but we cannot alter it, or then very slowly, one tiny little step forward at the time, for fear that we stumble. Would it not be a thousand times better to stumble on the way to progress and sanity, than to stand erect and still in the damp, unwholesome, loathsome spot in which humanity has stood for thousands of years in which the air has almost given out and where suffocation seems the natural outcome of all the horrible mess.

It is seemingly evident that humanity hast not reached its *Easter* yet. We are still in deep winter. We begin to understand slowly and painfully that there is a *Solidarity* which chains the various members of the human family together in iron chains, chains which are unbreakable, the chains of hunger, want, despair, of acute suffering and misery.

It may well be that poor humanity, so slow to learn from experience, must be made to feel, if it won't heed!

It may be too that after some time of misery, pain and trouble, Humanity will really begin to wonder why this *Solidarity* should not be made into a *Solidarity* of peaceful enjoyment?

If there is *Solidarity* — and who lives there to-day who could still be blind to the fact that if one member of the human family suffers, all the others suffer too? Why then, in Heaven's name, all this economical and political separation, why all this stupid Nationalism, why all these jealousies from one Nation to the other?

*Why endure Solidarity, instead of enjoying it?*

That is my Easter Query. Ask yourself the question, and try to answer it, fearlessly and honestly, and in doing so, you will not only come nearer towards understanding the command of our Lord "*As ye would that men should do to you, do ye also to them likewise.*" but you may help, each in his place, a little bit towards preparing the way towards the desired goal.

ST.

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