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CHRISTIAN PACIFIST

A

new series of

Reconciliation

DISCERNING THIS TIME

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CONSCIENCE DEFINED

Raymond Winch

CHURCH AND NATION

Moira Neill

DECALOGUE IN SONNET

B. MacF.

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THINGS WORSE THAN DEATH

Paul Gliddon

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The
**CHRISTIAN
PACIFIST**

JUNE, 1940

The Christian Pacifist is the organ of the Fellowship of Reconciliation, and of the Christian Pacifist Crusade (Congregational) the Methodist Peace Fellowship, the Unitarian and Free Christian Peace Fellowship, the Baptist Pacifist Fellowship, the (English) Presbyterian Peace Fellowship, the Church of Scotland Peace Society, the Scottish Congregational Ministers' Peace Society, and the Anglican Pacifist Fellowship.

THE CURRENT OF AFFAIRS

True Patriotism

These dark and tragic days in which the course of war is now being relentlessly pursued in a grim struggle for victory have brought our faith to a new testing place. Now is the time when it is given us to prove our loyalty both to Christ and to the community of which we are a part. The witness that we have borne hitherto, and we must confess that there has been much amiss in it, has been borne out of a deep sense of loyalty to Christ as we know Him and out of a genuine patriotism which seeks the highest welfare of our people. We dare not now relinquish that which God has given us to hold, and even while the battle rages we must continue to point to the things which are in danger of being forgotten and obscured. To be untrue to our convictions now would be to fail in the hour of supreme need the yearnings of multitudes of people, among them many who are engaged in the very heart of the conflict, who look to us as the defenders of another front, which if it were abandoned would leave in despair the deepest needs and longings of mankind.

No Time for Provocative Action

While the events of every day may yield fresh proof of the truths for which we have been contending, we can find no satisfaction in useless recrimination. We remember that many of those who, at a self-sacrifice greater than our own, have taken the way of war have done so from a sense of responsibility to God as earnest as ours. While we cannot engage with them in the same warfare, this is not the hour in which

to embarrass or reproach them. If we do our duty at this time our hands will be full of the work of mercy and comfort, and while in the very doing of that work we cannot for a moment cease to witness to the truth as we have seen it, we shall do so in no provocative or complacent spirit. If some activities which at another time were proper, and occasion for which will assuredly return again, are for the moment denied us, the ministries of intercession, of hospitality, of self-denying labour, and of sober Christian thinking are still open to us. How God will use us in these days we cannot foresee, but we may be sure that He can do so to the extent to which we are faithful to His spirit as we have known it in Christ.

Maintaining Sympathy

One temptation in particular we must guard against. Amid the increasing hardening in the national temper and the growth of a vindictive spirit, it is easy for us to become alienated in sympathy from the majority of our neighbours. To do so would be to fail in that love which is quick to believe the best, not only of its enemies, but of its friends. We should do our cause irreparable injury if in these days of common need the anxious and perplexed, the bereaved and desolate, should fail to find in us a quick understanding and a ready sympathy. If we cannot share in the fierce passions which war engenders, we must, nevertheless, be very sensitive to the moral quality which exists in much of the intense and selfless effort to maintain ideals, howbeit by methods which we cannot reconcile with our own faith. We have never

claimed a monopoly of conscience, and the very stress of national emergency should bring us into real fellowship with those who are genuine "conscientious objectors to pacifism." Especially with those who while not following with us seek in their own way as earnestly as we a righteous and honourable peace, we must seek every opportunity of effective co-operation in maintaining those spiritual values for the loss of which no victory can compensate.

No Humane Warfare Possible

The intensification of the war forces upon the conscience with dreadful clarity the moral issue between peace and war. It is plain that there are only two stark alternatives: on the right hand to refuse to fight at all costs, and on the other to fight like devils. No middle position is tenable. One cannot fight with Christian reservations. War must be brutal and relentless and to commit a cause to its rude arbitrament and then to plead for humane and gentlemanly fighting is surely the extreme of folly. It may be good propaganda for belligerents to blame each other for not keeping to the rules of the game, but it cannot be serious soldiering. In war every consideration must give way to the attainment of victory. It would be ridiculous to say, "Fight, but not too severely." To admit that there are some weapons that cannot be used in a righteous cause and that there are values more precious than victory is the beginning of pacifism. The decision for all Christian people, ourselves included, is made terribly plain.

Liberties in Danger

Now that the nation is straining every nerve in the war effort, pacifists must be prepared for the infringement or loss of liberties which they have hitherto enjoyed. It is only natural that as casualty lists lengthen and the public mind is embittered by feelings of grief and frustration, there should be a swelling resentment against a class of people who according to accepted moral standards, are hard to understand. Even if the new Government should keep the promises of the old, it is likely that there will be a stiffening of administration. While anxious to preserve well-established liberties for the nation's sake, pacifists will not be selfishly concerned to avoid injury to their own interests. While such sacrifices are being made around us, we must be ready to show that we are equally capable of suffering if need be for our cause. We are not a seditious or disaffected people. No one is so loyal to the country as those who seek within it to be loyal

to the highest they know. But if it falls to us in our day to have all manner of evil said against us falsely, we shall not be sorry for ourselves.

George Lansbury

Elsewhere in these pages tribute is paid to the life and work of George Lansbury, by whose death the visible forces of the peace movement throughout the world have lost a beloved leader. Not only in Westminster Abbey, but all over the country in churches and meeting houses memorial services have been held in which praise has been offered to God for this long life of devoted service. The Council of Christian Pacifist Groups, at its meeting on May 16th, adopted the following minute:—We, the members of the Council of Christian Pacifist Groups, at a meeting held on the 16th of May, 1940, have stood together in silence to mark our thankfulness to our Heavenly Father for the life and service of George Lansbury. We remember with affection and gratitude his kindly presence among us, his temperate and wise contributions at this Council table, and his moving addresses from the platforms of our public meetings, especially on successive Armistice Days. We knew his concern for ordinary folk everywhere, and especially in his own neighbourhood, and the service he rendered in an attempt to maintain for them a decent standard of life; and we give special thanks for the efforts of the closing years of his life to move rulers and statesmen in practically every country of Europe, as well as in the United States, to avert impending international catastrophe and to bring governments together in conference to seek peace through a constructive and co-operative political and economic policy. Though the outbreak of war struck him down with fatigue and disappointment, we know that the cause he served will triumph and that in the memory of his loving spirit others who can share something of his deeply Christian insight and devotion will be raised up to renew the attempt to draw men together in peace and righteousness.

Hospitality for Refugees

The arrival of refugees from Belgium and Holland opens up a new sphere of service for pacifists in the Churches, who should take the lead in this bit of practical Christianity. A number of friends well-known in the service of the Church and of the peace movement may be among the fugitives. There is as yet no news of these, but official arrangements are being made for the reception of considerable numbers and offers of hospitality will be welcomed.

The Power of Non-Violence

While the proposed campaign of civil disobedience has been suspended in India, it is of interest to observe the emphasis which Mahatma Gandhi lays upon having the right spirit in which to engage in the struggle. It has frequently been shown that Mr. Gandhi's method cannot be identified with the Christian way of the Cross, but it would be a mistake to suppose that Satyagraha has all the spirit of war without the actual violence. This is what he says:

"When the forces of violence are let loose all over the world and when nations reputed to be most civilised cannot think of any force other than that of arms for the settlement of their disputes, I hope that it will be possible to say of India that she fought and won the battle of freedom by purely peaceful means. I am quite clear in my mind that, given the co-operation of politically-minded India, the attainment of India's freedom is perfectly possible through unmixed non-violence. The world does not believe our pretension of non-violence. Let alone the world, I the self-styled general have repeatedly admitted that we have violence in our heart, that we are often violent to one another in our mutual dealings. I must confess that I will not be able to fight so long as we have violence in our midst. But I will fight if the proposed register is honest and if those who courageously keep out will not disturb the even course of the struggle. Non-violent action means mobilisation of world opinion in our favour. I know that a growing number of thinking men and women of the world are sick of the war spirit; they are longing for a way of peace and they are looking to India to point that way. We cannot have that opinion on our side if we are not honestly non-violent. Let me repeat what I have said in these columns that I shall be able to fight with a very small army of honest Satyagrahis, but shall feel powerless and embarrassed if I have a huge army in which I can have no trust or as to whose behaviour I am not always sure."

War Aims

One of the tragedies of war is the earnestness with which the best people on both sides believe in their divine mission to defeat their enemies. The following extract from the *Evangelisches Sonntagsblatt*, of Bavaria, quoted in the International Christian Press at Geneva, is of pathetic interest:

"Yes, in this war more is at stake than demands of political power. Opposing worlds of thoughts have clashed. The fact that we

Germans are fighting for the victory of socialist thought gives us a good conscience in this struggle. For that is a thought which puts man in the centre and not a money-bag, and which seeks to serve the welfare of the nations and peoples and not the selfish interests of a ruling class. We are therefore convinced that the victory of German socialism is not only a vital necessity for our nation, but also points the way to a better future for many nations in every part of the world. But this mission which lies upon us Germans give us a great responsibility: that we place ourselves in the service of this historic mission as good and useful instruments. The new order of life, for whose victory we are fighting, does not depend on statutes and laws, but on incorruptible rectitude of will and the purity of a conscience which continually lets itself be tested and purified in the sight of God."

Future Issues

Despite increased postage and paper shortage, this magazine remains the same in price and almost the same in size, though some changes in format will be seen in our next number. Correspondents and contributors are requested to send stamps if an answer is desired. Matter for publication should be written on one side of the paper only.

German Missions in India

A new appeal for German Missions in India has been published by the National Christian Council of India, Burma and Ceylon, from which we quote:

"... Practically all the 38 Protestant German missionaries, who were interned, have been released and are back at their posts. Their maintenance and that of their work is a Christian obligation, a call 'to bear one another's burdens and so fulfil the Law of Christ.' There are four Missions directly affected. These are the Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, the Schleswig-Holstein Mission in Orissa, the Leipzig Mission in South India, and the Basel Mission on the Malabar Coast, all of which have a noble record of devoted service. To conserve and advance the work they have been doing is a task that concerns the whole Church of Christ in India. The Basel Mission, whose headquarters are in Switzerland, is assured of help from the Swiss Churches, who are rallying splendidly to its aid, and hopes to carry on the work without further outside help, should no new emergency arise. The other three Missions face a grave crisis, and unless immediate help is forthcoming, their plight will be desperate..."

CONSCIENCE DEFINED

RAYMOND WINCH

THE definition of conscience which English law and the dictionaries apparently fail satisfactorily to supply, has been clearly set out in Catholic moral theology. The following is an attempt to explain such a definition in the hope that it may be of some use to those who find it necessary to argue their position as conscientious objectors.

As its name implies, conscience is to be sought in the realm of reason and knowledge, and is in no way to be confused with the feelings of regret or satisfaction accompanying a moral action. These feelings, while the result of the functioning of the conscience, are in themselves no guide to morality.

By the operation of his God-given reason, man is able to establish for himself a series of rules of conduct, summoned up in the ten commandments, and known as natural law. Now, when an individual uses his intellect to apply this natural law to any moral action which he intends to perform, to discover if the intended action is compatible with the law, then this particular function of the intellect is called conscience. It is the application of existing knowledge to particular circumstances. Thus conscience is commonly defined as a *judgment or dictate of the practical reason, based on the common principles of morality, indicating the good or evil of an action about to be performed.* (This is re-echoed, although somewhat less concisely, by the Anglican theologian, Sanderson, who says, "Conscience is a faculty or habit of the understanding by which the mind of man, by the use of reason or argument, applies the light which it has to particular moral actions.") Conscience is, strictly speaking, to be confined to judgments on something about to be performed, here and now.

Those Rightly Called Conscientious Objectors

It follows that those can rightly be called conscientious objectors who have applied their intellect to the moral law and come to the conclusion that all war is wrong—or that this particular war is not a just war; and those who, accepting pacifism as a council of perfection, (like voluntary chastity or poverty) have been led by their conscience to embrace it for themselves.

The dictates of a man's conscience supply the

only guide to conduct accessible to him, therefore he is bound to follow them. The findings of a right conscience are in direct conformity with the will of God; but, even if a man's conscience be in error, he sins if he does not act upon it. Conscience must be obeyed even if it is direct contradiction to ecclesiastical or civil authority. Said Cardinal Newman, "I shall drink—to the Pope, if you please—but to my conscience first, and the Pope afterwards."

The conscience is said to be doubtful when the judgment remains suspended concerning the lawfulness or unlawfulness of contemplated action. To act with a doubtful conscience, even although it be in obedience to lawful authority, is sinful.

It is inaccurate to talk of a man having a conscience upon any particular matter. The point at issue is whether or no he has brought his conscience to bear upon the matter, and if so, is he using his will to bring into practice the findings of his conscience. From this it is evident that the Government Tribunals—who, in so far as they attempt to deal with conscience at all, are treading suspiciously near that domain which belongs by right to God alone—should be solely concerned with discovering if a man's action in objecting to military service coincides with the decision of his conscience.

The following quotation from Father Gillis, the American theologian, is of particular interest, "Whosoever acts against his conscience commits sin. Conscience would probably put an end to all war if it were given its rights. But when wars arrive, or even rumours of wars, the first thing to be killed is conscience. And there is the supreme tragedy of war; not the killing of the enemy, but the killing of conscience."

WRITERS IN THIS NUMBER

The VENERABLE PERCY HARTILL is Archdeacon of Stoke-on-Trent.

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DISCERNING THIS TIME

PERCY HARTILL

THE distinctive task of Christian leaders in such a time as the present is two-fold: (1) to give a spiritual analysis of the underlying realities of the world situation, and (2) on the basis of that analysis to point the way to Christian action. The purpose of this article is to make some tentative suggestions along these two lines.

In trying to analyse the situation, we have to be always on our guard against the temptation to attempt an excessive simplification of the issues. The most glaring example of such a refusal to think is the common tendency in this country to make Adolf Hitler the sole cause of the war, or in Germany to fix the blame on Mr. Chamberlain. Every really thoughtful person must recognise that there are an immense number of factors, both political and economic, which helped to produce the situation in which Europe found itself last September. Yet however profoundly we may probe these underlying factors, we shall still miss the real explanation; for the ultimate cause of the present world situation is a spiritual one. It is, in fact, the neglect of the First Commandment. Man was made by God and was made for God; and he remains an incurably religious being. Voltaire showed great psychological insight when he said "If God did not exist, it would be necessary to invent Him." Whenever man is diverted from the worship of the true God, he inevitably sets up false gods and worships them. What we are facing to-day is a civilisation which, though containing many Christian elements within it, has become largely secular in the sense that it is not built on Christian foundations. Having then ceased to recognise the true God as the sole object of worship, man has turned back to the worship of Caesar—the deified state personally focussed in the individual ruler. The most glaring example of this is to be found in Japan, where the Emperor is worshipped as a god in precisely the same way as were the Caesars in the early days of the Christian Church. A similar phenomenon appears in Russia: when some Russian airmen two or three years ago achieved a particularly brilliant flight in the Arctic, their leader stated in a newspaper interview that the achievement had only been possible because of the presence of Stalin with them, thus attributing to the Soviet Dictator the

divine attribute of omnipresence. Again, it is the same spirit which leads to the German child being taught, when he says grace before meals, to give his thanks not to God but to the Fuehrer. In other countries the worship of the State is not quite so blatant, but there are few great countries where the State is not given a position of semi-divine authority.

The Moral Obligations of State Worship

Although this worship of Caesar involves ultimately the repudiation of the first article of the Christian Faith, it has not always appeared in its essentially evil character because there have been associated with it many of the nobler elements of patriotism. No fair-minded man can deny the real constructive achievements of the European Dictators. I remember being impressed on my first visit to Italy in the early days of the Fascist régime by observing a notice in every tram-car urging people to abstain from bad language for the honour of Italy. There is something fine about this spirit which calls men and women to be their best selves for the honour of the State. Nevertheless, our honest recognition of this fact must not blind us to the other fact that Caesar-worship is evil and is a repudiation of God.

What we are now witnessing, however, is the emergence of a more undiluted evil than Caesar-worship, viz., the enthronement of the god Mars; for let us make no mistake—the god of war is claiming complete sovereignty over all human life. In days gone by, pacifists and non-pacifists have debated as to whether or no war could ever be a legitimate human activity. This is no longer the issue; for the claim made by war to-day is that of being *the* supreme human activity. It is good (we are told) to tackle the problems of slums and overcrowding, and build decent homes for our people; but now all that must stop because our energies are claimed for the prosecution of war. It is good that children should receive a thorough education in the best possible places and with the fullest equipment: but any advance in these directions must await the pleasure of the great god Mars. In my own district—the Potteries—at the present time a great drive is going forward to increase our export trade: but the purpose of this is not because we want to supply pottery to our fellow-

men who need it in other parts of the world, nor because we want to give expression to the art so rightly associated with our industry, but because we want to make money to prosecute war. At the outset of the war the leaders of our missionary societies were given to understand that the Government desired to interfere as little as possible with their activities; we are grateful for this, and it shows an advance on the attitude of 1914; yet the fact remains that even the work of extending the Kingdom of God is only tolerated so long as it does not interfere with the worship of Mars. It is because of this all-embracing claim that modern war is impatient of any moral limitations of its activities. I re-read with ever-increasing admiration the letter which Archbishop Davidson wrote to the Prime Minister in May 1915 urging that Britain should not follow the German example of using poison gas. It is a magnificent exposure of the way in which a nation at war lowers its ideals until we merely find "a brutal rivalry as to the horrors which can be perpetrated by both sides." There is something prophetic about his next sentence: "The result would be such a tangle that the world will soon be saying, and history will be saying hereafter, that there was nothing to choose between the nations who were at war, and it would become a matter of small importance, and probably of disputed fact, who it was who began the general course of adopting these vile usages." It was a splendid protest, but it failed; and the Archbishop continued to support the war. At the beginning of the present conflict the Archbishop of Canterbury secured from Mr. Neville Chamberlain a promise that Britain would never deliberately bomb civilians: but if as the war progresses some future Prime Minister has to reverse that policy, would the Archbishop and those who agree with him withdraw their support? I doubt even if they would protest to-day against our using poison gas as a reprisal, for the god of war is more powerful than in 1915. They would protest if we bombed civilians; yet I fear they would go on giving their support to a Government which ignored their protests. We are, I think, entitled to ask those Christians who support the war policy whether any circumstances in the way in which the war was conducted would ever lead them to withdraw their support.

Christ Triumphant Through Mars Victorious

I came across the other day a striking sentence

from Dostoevsky—"The Church is Christ yielding to the Third Temptation." Happily this is not the entire truth; but what we are witnessing at the present moment does appear to be a Church which is vainly hoping to win the kingdoms of the world for Christ by falling down and worshipping the god Mars.

The situation which confronts us, then, is a world which has repudiated the claim of God and has turned instead, first to the worship of Caesar, and now to the worship of Mars; and the normal educational, moral, and religious activities of men are only allowed to continue if the god Mars gives them a permit so to do. It will be obvious to anyone who follows this analysis of the situation that we are concerned with matters infinitely more profound than any mere question as to the legitimacy of the use of force. We now turn to consider the second element in our task—how we can point the way to Christian action in face of the situation I have described. I make no attempt to suggest anything in the nature of a definite programme. I merely desire to put forward three or four great Christian truths which must guide us in any steps that we take.

The first truth I would stress was expressed by the late Archbishop D'Arcy in the striking phrase, "Calvary is the mode of the divine omnipotence." A similar thought was expressed by Professor Pringle-Pattison in the words, "The divine omnipotence consists in the all-compelling power of goodness and love to enlighten the grossest darkness and to melt the hardest heart." These are surely statements of truth which no Christian can question. But consider in the light of these statements the oft-repeated saying that "We can only meet force by force." If that statement means, as seems to be the case, that violence can only be met by violence, it is a flat denial of the Christian belief that the highest Power is not violence but Love, and a contradiction of the Christian assertion that when Love and violence met in mortal conflict on the hill of Calvary the victory was with Love. In another sense it is true that force can only be met by force; the inferior force of evil must be met and overcome by the greater force of good; and the Christian contribution to the present conflict is not to imitate violence which we so rightly condemn in Nazi Germany but to overcome it by a sacrificial love which is prepared in the spirit of Calvary to suffer, but not to inflict suffering—to die, but not to kill.

God and One Man is a Majority

A second Christian truth which specially needs emphasis at the present time as a stimulus for action is contained in our Lord's promise, "Greater things than these shall ye do." There seems to be a lamentable distrust of spiritual forces. Even Mohammed, without the Christian belief in the Holy Spirit, could say that "God and one man are always in the majority." Certainly the little group of Galilean fishermen and others who set out to turn the world upside-down in the power of the Spirit were never troubled by the fear that their numbers were too small to meet the forces of evil arrayed against them. It is with rather a shock that we turn from this radiant confidence of the early Church to a recent statement by the Archbishop of York, "Even if a man believes that there is a way of stopping Hitler otherwise than by killing Germans—say by really costly prayer—is he to follow that *with a company too small to exercise the needed spiritual energy* [italics mine], and so (for his part) leave Hitler to follow his devices?"* This surely shows a pathetic lack of faith in the spiritual power of a minority whose life is rooted in God. The true spirit of Christian courage is rather displayed in John Wesley's great saying, "Give me one hundred men who fear nothing but God, hate nothing but sin, and have the love of Jesus in their hearts, and with them I can move the world." If we want to stimulate Christian action in the present crisis, we cannot do better than foster the spirit of that great saying, coming as it does from the man who has probably exerted a greater influence for God than any other Englishman in history.

The Catholic Church is the True Internationale

The next truth which, it seems to me, we Christians have to stress is that "Our citizenship is in Heaven," and therefore our highest loyalty is owed not to national States but to the supranational community of the Catholic Church. Here we can find ourselves in agreement with Dr. Temple when he writes, "The cure for nationalism is the Catholic Church." Yet even here the Archbishop does not seem to follow his own reasoning to its logical conclusion. He rightly stresses the importance of the fact that even at this moment French and German Roman Catholics are receiving the same Sacrament by means of the same rite on

both sides of No Man's Land. He then points out that, nevertheless, this does not prevent their fighting each other, and he adds, "Is not this partly because they have not, as citizens of their several States, and when acting in that capacity, been strongly conscious of their unity in Christ?"* This is admirably put, but we must draw the moral which he strangely misses, that our task is to stimulate such a strong consciousness of unity in Christ as will enable Christians to refuse to fight one another.

Lastly, we want to draw out much more fully the implications of our great family prayer—the significance of the words, "Our Father." On this subject of prayer in war-time, Dr. Temple reaches his highest level. He proposes, as a test of our discipleship in prayer, to ask whether a patriotic German could join us in prayer. He says that we must not in God's presence usurp the office of judge. "We dare not come into the presence of the Holy God pointing out to Him that some others of His children are even worse than we are. We all stand before the judgment seat of God, sinners deserving wrath, needing redemption. Our prayer must be that our enemies and we may be alike forgiven and alike receive the light of the Holy Spirit and His strength to live by it, so that we shall be changed from foes to friends united in His service."† The official form of prayer issued by the Church of England last autumn was pathetically far removed from this ideal, in that it contained no prayer whatever for our enemies unless they happened to be wounded. But again we meet the curious fact that Dr. Temple bids us display as citizens the very spirit of claiming to be better than some of God's other children which he tells us to renounce when we are praying. Some of us would prefer to accept his teaching about prayer and then to try, in Keble's famous words, "To live more nearly as we pray." It is hard to see how a man whose political action is based on judgment of the Germans as worse than ourselves can lay aside that spirit when he prays.

It is along these lines that Christian leadership should be guiding the minds of men—not with a mere negative refusal to fight but with the unshakable conviction that the power of the God Who revealed His omnipotence on Calvary is with us in the constructive effort to overcome evil with good.

* Ibid. pp. 48/49.

† Ibid. pp. 43/44.

* "Thoughts in War-Time," p. 23.

CHURCH AND NATION

This is the first of two articles discussing some of the problems which beset the Church of a nation at war. The second, to appear in our next issue, will consider the task of the Church in the war situation. A number of leading non-pacifist churchmen have read the manuscript of these articles, and a short extract appeared in the "Christian News Letter Supplement," No. 12; ("Conscientious Objection to War"), but "The Christian Pacifist" is publishing them in full for the first time. It is hoped that they will be available in pamphlet form when the series is complete.

MOIRA NEILL

Is the Church Giving a Lead?

EVERY Christian in a country which is at war is, in one way or another, caught in the war machine. There can be no isolation and no escape from the struggle. And what of the Church, of which the Christian is a member? How can she be "in the world yet not of it" when she is not only a part of the great Church Universal but also the Church of a nation which is in the conflict? There is no easy solution to the problem, but unless we, as Christians, wrestle during every day of this war to see the real issues, and, as we see them, act upon them, the Church will once again fail in her prophetic function and, when the time comes for peace to be made, will have earned no right to speak for the upholding of Christian values.

There are some lessons from the days of 1914-1918 which the Church has learned, never to forget. It is a matter for profound thankfulness that war is genuinely accepted as unchristian, even by those who believe it to be an unfortunate necessity in an imperfect world. We are being constantly reminded, too, that our own sin has played no little part in loosing this catastrophe upon the world; that, come what may, we are one with the children of God in every country and that our prayers must be for all men and not merely for ourselves; that hatred and malice and all uncharitableness are of the devil.

Now we cannot be too thankful that so much penetration of Christian thinking has also entered the life of the nation, but when one looks to the Church for something more than the nation is already saying, something which shows that, as the witness to the mind and will of God on earth, she is seeing the issues at stake more clearly, then one has to admit defeat. Search the Christian press as one will—and it reflects fairly accurately the mind, not only of the ordinary member of the Church, but also of its best thought and leadership—there is little beyond a few voices crying in the wilderness to

show that the Church has anything more to say than the nation has already said. This was particularly true during the early months of the war, when the need for Christian leadership in thought was most acute. If, for instance, one compared the official utterances of the Church with the speech of the Prime Minister on the declaration of war, there was very little to choose between them in content. The fact that the Prime Minister is a religious man is no explanation. He speaks in the name of the State, which, however nearly it may approach perfection (and none of us is under any delusions about the condition of Britain in this respect), must always be judged by the Church, which knows no perfection but the Kingdom of God.

Who Speaks for the Church?

Now in speaking of the Church, her attitude and her official utterances, there is an obvious danger. "The Church" in England is not one Church but many, and even within the Churches there is enough difference of opinion to fill a volume on this one issue of the Church in time of conflict. But there is such a thing as the general impact of the Church on the nation. The war-like utterances of some of the clergy and laity, though there is serious danger of their influence increasing as the effects of the war grow more devastating, are not at present important. The Christian thinkers who are important are those who are reaching the public over the wireless and through the more reliable Christian and secular papers—men like the two Archbishops, the leaders of the Free Churches, Dr. J. H. Oldham and the group who with him are producing *The Christian News-Letter*, Leslie Weatherhead, and so on. (I am omitting for the moment the Pacifist group.) These are the men who are responsible to the State for making plain the attitude of the Church. They are none of them men who would suppress, or allow to be suppressed in the so-called "national interest," what they really believe to be the truth about

the situation. Their approach, and that of a large body of intelligent Christian opinion.

"War is unchristian and to be abhorred by all right-thinking men and women. It is, in the present situation, in a large measure a judgment upon us, in common with the rest of the world, for disobedience to the laws of God. We therefore go into it in all penitence and without hatred in our hearts for those against whom we must fight. While in a higher order of society we believe that war will be outlawed, and while we continue to work for that society, there may, in our present unredeemed community, come moments when it is less wrong to fight than to maintain a dishonourable peace. This is one of those moments. In the last resort this war was neither our desire nor of our contriving. It was forced upon us by the man whose insane ambition is destroying for the whole of Europe all hope of peace and freedom. We gave him chance after chance to prove his good faith. At Poland we drew the line and the violation of her independence gave the signal for what had to be—the smashing of this force which is the embodiment of anti-Christ and whose unspoken prayer is 'evil, be thou my good.' We are aware of the danger that the methods of modern warfare may defeat the ends for which they are used, and to this we must be constantly on the alert, but we honestly believe that there is no other way to preserve freedom and democracy and, eventually, peace itself. We feel that we are called by God to enter this struggle in a just cause. At this point in history force must be met with counter-force. In the words of the King "We can only do the right as we see the right, and reverently commit our cause to God." All the resources of the Christian Church must be at the disposal of the nation to strengthen and uphold it in the fight and to restrain it from falling, through hatred and bitterness, into those very errors against which we wage war. We pledge ourselves to maintain unbroken our fellowship with Christians in other countries and to work for a just and honourable peace when peace is possible. We acknowledge within the Christian Church the presence of those who cannot, on grounds of conscience, take part in war. We respect their position and are prepared to see that they are given fair treatment by the State. We would point out to them, however, that, while we are one with them in our desire for an order of society in which war will be outlawed, we cannot accept a position which escapes the obligations of citizenship and which

is unreal in supposing that it can escape compromise with the war-machine."

The National Case

Now, any analysis of the professed war aims of the British Government would produce a statement very similar in essence to the preceding paragraph. Even the general attitude of official Church circles towards the pacifists finds its counterpart in the unexpectedly amiable treatment meted out by the Government through the Tribunals, which admits the right of objectors to a conscience, if only a misguided one.

The statements given so far are the expression of the articulate groups in the country. Neither religiously, politically, nor in pacifist circles have there been any really effective counters to the main argument. The vast mass of the people have had no alternative but to take up a position for which they have very little enthusiasm. The fact that there is so little enthusiasm shows a healthy suspicion of the moral dissertations on the "high aims of the war," even though there is acceptance of the inevitability of the conflict.

What is the Church Saying?

The question before us now, however, is whether the Church ought, in the face of this situation, to be acquiescing with such remarkable unanimity in the war aims of the nation. Ought the Archbishop of Canterbury to be able to say, in the name of the Church, "At all costs, for the sake of the world's peace and order, the policy proclaimed by the German Fuehrer must be resisted and overcome. It is based on force. It must be met by counter-force . . . There is no other way—would to God there were!" Should it be possible for the Archbishop of York, taken as he always is for a leader of Christian thought, to say, "We enter the war as a dedicated nation . . . Over and against the deified nation of the Nazis, our people have taken their stand as a dedicated nation . . . Our people are confident, not in their own righteousness as individuals or as a nation, but in the justice of the cause to which they have now dedicated themselves." Can we accept as Christian the statement, "This piece of work has got to be done. With God's help we will do it. We ask for God's help in doing this work because we are doing it in God's name," which appeared in *The British Weekly*? Is the prophetic function of the Church fulfilled when these affirmations are qualified, as it is only just to say they are, by warnings against

self-righteousness and lack of penitence for our own sins? Is it enough for the Archbishop of Canterbury, after assuring Christian men that they may dedicate themselves *with a clear conscience* to this cause, to add only the special obligation of penitence, prayer and charity? "Cassandra" (whose contributions to the *Daily Mirror* are worth attention) writes on September 5th:—

(To be continued)

GEORGE LANSBURY : 1859-1940

WE have lost a leader. George Lansbury was the president in his own right of the peace movement, equally honoured and loved by extremists and moderates, theorists and practical men, Christians and politicians. Its chief idealist, he was also its most effective worker.

He joined the F.o.R. in the early days, but did little inside it for some years. After the war, when peace folk drifted towards the Labour Party, it was because Ramsay MacDonald and others in the leadership seemed at first to stand for a policy expressive of the ideas that we now associate with G.L. But collective security and the sanctionist versions of the League of Nations offered an easier way out for those not deeply convinced of pacifism; and then, with the failure of the disarmament effort and the death of Henderson, the débâcle began. The loyalty of the people of Poplar to the man who had gone to prison for them and their standard of life left him senior man on the Opposition front bench in 1931, when all the others had either followed MacDonald or failed at the polls. But, though he was always loyal to the Labour Party and never felt that he could vote against them, he drew away to the F.o.R. position as he saw how the affairs of the world were drifting into the cataract. It was a memorable day in May, 1935, when several of our friends in Parliament brought a message from G.L. to a little group in Friends' House, declaring that there was nothing for it but the whole Christian pacifist message, and begging us to get him an opportunity on the wireless to speak out his heart. Some of us had already been urging him to be willing to go to Germany and Italy and to try even at that late date to rectify the errors of post-war policy and find a way of international reconciliation. He agreed in principle and yet he hesitated, feeling probably that he was hardly the man for the job. He felt, too, that his best public was here. Right up to

"At the risk of offending you, I'm writing a few words on the Archbishop of Canterbury's broadcast on the war. I'm agin it. Dead agin it. We are in the middle of a dirty business not made any cleaner by any dispensation from the Church. We must do our job to the best of our ability—but let's not call for the spiritual approval of war. It's obscene and bestial and has nothing to do with Jesus Christ. Humanity ought to be damned well ashamed of itself."

Which rings the more true—this, or some of the views quoted in the previous paragraph?

his death he was indeed one of the very few who could overfill any hall in this country at any time and on any subject. Yet his real subject was always the same: Christianity, social justice, peace. He felt that he could speak to the very heart of any crowd and lead them into a constructive policy, because he knew that the ordinary folk trusted him. So he wanted now to speak to the whole nation through the microphone. But the powers that were refused. Silently the issues between the peace way and the war way were thus joined.

The rest of those who did not like his pacifism either ignored it, as most of the obituary writers have taken care to do, or regarded it as sentimentality and covered it up with lavish tribute to his affectionate nature. His enemies—enemies in controversy only—declared that he had more heart than head. Well, some others have less! And G.L. was no fool. His experience in local government and in parliamentary work, helped by a most tenacious memory, served him instead of a university education—which so often stops dead at the end of three or four years and far short of universals. G.L. had the capacity to go on, to see more and more of the problem and to simplify. "Stick to the principle," he would urge. "It is not our job to produce detailed schemes. Leave that to the experts. Get the policy adopted and then give the experts instructions to work out the plans." Thus spoke the parliamentarian and the minister and also the idealist and man of principle. Nevertheless, in close conversations with sovereigns and ministers abroad, this same man of big policy showed that he knew something of detail, too, that he had read, for example, the van Zeeland report with some care, that he knew what a standard of life meant in the Balkans as well as in Poplar, and in terms of trade and peace as well as of the well-being of a family.

He was an old man when he embarked on his

great peace expeditions, which added the last and not least significant chapter to an already full life. The journeys tired him. The burden of the problem weighed him down; and he knew the portent of the growing darkness. He knew, too, that an old man, automatically entitled to certain courtesies, might too easily be put off with smooth phrases. Yet he proved himself equal to the job and won his point in a score of first-class conversations. Only one thing beat him: the evasiveness of the British Government. They knew he was right in declaring that the only way to save the peace of Europe was to bring governments together around a table. They admitted that he had blazed a trail. Too late and too timidly they began to follow it, and then turned back. But in the darkest hour he still called for conferences as the one way out. "Never mind about preliminary conditions," he declared, "Get the leaders talking, let them just look at one another, and get to know and begin to trust one another!" So he put his finger on Europe's fundamental problem, lack of trust.

One condition, however, was indispensable. Every government in Europe was willing to attend a conference, if it was properly called.

WHAT CAN WE DO ?

Everybody is asking this question.

The first thing that the Christian has to do is to realise:

We have done a disastrous thing. We have almost lost sight of the New Testament ideal of the Church as the Body of Christ. Those who are professedly fellowmembers of the Body of Christ are engaged in destroying one another, and they do this with the encouragement of the Church to which they belong.

Thus, on the eve of a war, a divided Church lay powerless to utter any universal word to save the nations from fratricidal strife! Nothing but war seemed possible.

We must not hope to be led out of this disaster by the kind of wisdom which led us into it. That wisdom is, every day, looking more like folly to all the participants. Observing events with a calm judgment, who can deny that the situation is out of hand? Where is the statesman who shows signs of power enough to guide or to control it? The plain fact is that the resources of human wisdom have broken down.

God's merciful purpose still abides as the sun which ever shines behind all clouds. He has a way for His world and by turning to Him, we

Hitler and Mussolini were willing to come, not realising, perhaps, the moral weight that could have been brought to bear on them in such a gathering, *properly* called. But practically every government declared that the initiative must be taken in London. This was where he failed. G.L., who could lead the common people everywhere, was indeed beaten, politely put off, by the British ministers; they thought he was all heart and no head. He had had to break stones for a living in Australia; but he could not break into Downing Street. When the war long foreseen, and already in action in the economic field, burst out into open conflict in Poland, his tired body and burdened heart gave out. But he went to rest still convinced, because he was a Christian, that if men would come together they would realise their common brotherhood and find justice as well as peace.

Campbell Bannerman was scarcely regarded as fit for the premiership; but he gave peace to South Africa, a peace which has just passed a most severe test. It is extravagant to wish that G.L. might have had a chance like that; but can any other method than his give peace to Europe?

P.W.B.

may find it. His love waits for men and women through whom He may heal the nations.

But prayer, to meet the present situation, must be catholic—the prayer in which men of all nations can unite. We must see that the real issue is moral and not political. We must ask not for the success of one nation, but for the accomplishment of the perfect will of God.

"We have seen such an exhibition of evil that it is our plain duty to vindicate right and crush oppression." That is the human way. To the public mind, judgment and retribution seem inseparable. It is true that sin brings retribution, but it is not for us to become the self-appointed agents of punishment. He Who is Judge of all the Earth brings together judgment *and* mercy. Is it not possible that God's way of bringing home sin is more truly seen in the Saviour of the World, guiltless and suffering, in the hands of wicked men, than in the avenging sword of an army filled with a passion of righteous indignation? It is time we turned to Him to learn again the lesson of the Cross. This we may all do.

The above appeared as a leaflet published by the F.o.R. during the last war. It has its message for to-day.

DECALOGUE IN SONNET

I.

*I am the Lord thy God . . .
Thou shalt have no other gods before Me.*

"The Lord is God. No other god than He
May claim thy worship: His the only power
Ruling the mighty earth; and every hour,
Come at His call, waiteth His word to flee.
His are all nature's laws, whereby the sea
Rages, or lies a-calm; storm-clouds that lower,
Blackening the face of heaven, where mountains
tower,
Dreadfully burst, or melt in sunny glee."

So, the wise men of old. If now we know
More worlds than theirs, more laws, yet dare
we say,
"More worlds; a god for each"? or, bolder, "Lo,
All's law; no room for godhead"? Brother, nay!
So to imagine were a folly fond:
However far thought reach, there's God
beyond.

II.

Thou shalt not make to thee any graven image.

Idols arose of old (clay, stone, or wood),
Whereon man thought the face of God to find:
The image, dumb and deaf; the seeker, blind,
Yearning the while, Ah, if he only could
Pray God Himself, there where the idol stood!
But the high-priest adjured him:—"Leave
behind,
In awful worship, thought of wise and kind
Father, or friend."

Seek we to-day the good
A seer caught of bush in mystic youth—
(If it were Love, that unconsuming flame?)
Lo, some new Aaron, shunning golden calf,
Proclaimeth empty formulae for truth;
For dear heart-wisdom, proffereth a name
—Idols enow. (Heard ye old Satan laugh?)

III.

*Thou shalt not take the Name of the Lord
thy God in vain.*

"See that the pillar of Mine ancient Name
Be not defiled with promise unfulfilled,
Or broken faith!"

Must we not further build
On old command; bidding avoid the shame
Of choice 'tween wrongful deed and human
blame
For pledge unhonoured? Which of us were
skilled

To read the future, God Himself hath willed
To His direction?

Likewise, who dare claim
To weigh the good and ill in brother's heart—
Some brother, soiling on his pilgrim-trudge
White garb, and lacking in the worldly art
Of spreading stain down to a general smudge?
Or comfort, or reproof, may be thy part:
Only, forbear on God's behalf to judge.

IV.

Remember the sabbath day, to keep it holy.

Creation-labour ended, Earth lay fair.
Musing awhile, God rested: then a cloud
Darkened the Maker's forehead, as He bowed
To gaze adown the ages; for the air
Rang with the cry of hate, and everywhere
Sin reared in triumph—till at length a crowd
Parted in awe, and 'mid hosannas loud,
A Man in His own image faced Him there.

If ours the dawning of a God's delight,
A share in darkening of Divine dismay;
Hail we the vision of Redeemer bright,
And crave that Presence for our peaceful day:
His, Who alone with all that ill might cope
—Love, crowning penitence with faith and hope.

V.

Honour thy father and thy mother.

They that begat and bare us, these we knew;
Sisters and brothers, all that made our home;
Friends also, when our feet could some way
roam—
For these our trust and love from knowledge
grew.

But, ah! what fate befell, what demon slew
The cherub Love, and left a jealous gnome
Scowling to eye, 'neath forehead's empty dome,
The stranger that anigh our threshold drew?

Back, brother! back again to God's own
school:

Wipe out that blinding loyalty-in-hate;
Write fair the wide-eyed loyalty of love!
Knowledge, trust, love: re-cite that earlier rule—
Love, trust, to know: nor dread, thy dear estate
To lose in questing for the height above.

VI.

Thou shalt not kill.

(*But I say unto you, That whosoever is angry
with his brother without a cause . . . Whosoever
shall say, Thou fool . . .*)

This wrath of mine: was it so just, so pure,
As to bear venting in such hasty flow
Of word, or thought? (For who can ever know
Where thought may break its bondage? How
immure
That which is rarer than our breath?) Be sure,
My soul, that this thy wanton cry of "Foe!"
(Or was it "Fool"?) hath echoed in the woe
Suffered on Cross by One Who died to cure.

O bitter thought! Forgive me, brother mine,
That I forgot the kinship of our flesh—
Yea, on God's word, His child was each to be:
He knew the cause of stumbling that was thine;
'Twas I, 'twas I, that brought Him grief afresh!
Brother that I have wounded, pray for me.

VII.

Thou shalt not commit adultery.

"Behold, a woman in the city, which was a
sinner . . . stood at His feet behind Him weeping,
and began to wash His feet with tears, and did
wipe them with the hairs of her head . . . And
He said unto her, Thy sins are forgiven."

I, that have sinned so, came to lay my sin
At these most holy feet, and penance hear
—And, lo, I am forgiven!

Being so near,
Now, to the seat of mercy, dare I win
Pardon for others? Yet, if I begin
With one whose sinning was to me most dear,
The fault, being mine, is shriven; he is clear.
Stay, there were others of a different kin:
Those that would thrust me downward by the
way;
Those righteous with their cold, unpitying stare,
Who, looking down from virtue, saw but vice
—Teach me, Thou more than man, for these to
pray,
For ever humbled, with this unbound hair
Falling about Thy feet in Paradise.

VIII.

Thou shalt not steal.

Not to have stolen as a common thief:
Is it so great a claim; when all around,
Rank as a weed on some neglected ground,
Poverty grows, of human ills a chief?

O thou and I, my brother, where's our grief,
Amid the comforts that our life surround,
To know, to see, the misery profound
Marring our fellows' childhood past belief?

Behold a Cross upon a direful hill,
And on the Cross a child-face wrung with woe—
One we have robbed of sunshine, food, and air
(God's love, we could not rob, defend her still!)
Ah, stay not, nicely of our fault to know:
The cross for penitent thief stands empty there.

IX.

Thou shalt not bear false witness.

Do I then know this man of whom I spoke?
Or did I only seek to vent my share
Of the world's bitterness, I could not bear,
In utterance half a slander, half a joke?
Ah, heedless fool! how could my folly cloak
The chance, another might become aware
Of my short-flighted weapon lying there,
And, snatching, creeping, aim a deadlier stroke?

If I have injured, though I never knew,
One beyond reach of babblers' casual art;
Vain to recall the launching of my dart,
Or blame my tongue, to its fountain only true:
Better essay the humbler task anew,
If Thou in pity help, to purge this heart.

X.

Thou shalt not covet.

Why do we covet what the moth and rust
Plainly devoureth, while the haunting fear
Of loss re-echoeth to the inmost ear?
Yea, some will counsel:—"Rather put thy
trust
In that which goes not utterly to dust;
Gift of high service, year on patient year:
The low 'well done' of comrade were so dear!"
(Dear were a sweetmeat with a friar's crust.)

Once more the Tempter's voice:—"Covet
the Cross;
The tall, uplifting Cross that draweth eyes—"
Ah, soul, beware the pride that ends in loss!
Too grand the Cross's head for mortal guise:
Yet help yon stumbling Simon with the butt,
There where it traileth in thine earthy rut.

B. MACF.

THEY SAY—

SEAWARD BEDDOW

George Lansbury, Apostle of Peace

In the midst of the warlike scene it will do us good to remember George Lansbury, who embodied for so many years the spirit of peace and reconciliation. He walked as one very much in the world yet not of it. And it is striking to see how deep is the impression he has left on friend and foe. He touched an answering chord in all hearts, and there is universal acknowledgment of his worth to the community and to the world. He awakened that goodness which is at the heart of every man.

"It was a refreshment to know George Lansbury. He was so straight, so keen, so good. Now he has run his course and sleeps in blessings. God rest his generous soul!"—*A Journalist's Notebook, "Church Times."*

"George Lansbury made his greatest contribution to the public life of his time by his sincerity, his unaffected simplicity and kindness, and the sterling honesty of his character. One might differ from him on questions of policy, without losing the respect and affection one felt for him.

"It is not given to many men to render conspicuous service in local government administration, national politics, and journalism, as George Lansbury did for very many years, and to continue to devote himself, beyond the scriptural limits of human life, to great impersonal causes with undimmed faith and courage in a darkening world."—*Sir Walter Citrine in a message to the "Observer."*

"Lansbury was in the forefront of all the great crusades of his day, courageous, unselfish, true. . . . When war came Lansbury went on protesting. It was all wrong. Had he lived he would still have gone on protesting. The authorities have been relieved of the painful necessity of arresting him as President of the Peace Pledge Union and sending him once again to Wormwood Scrubs."—*Forward.*

Lord Ponsonby writes:—

"He burst out into attack or defence regardless of advancement or reputation. He always got down to the fundamental basis of his deep social and religious conviction, and no clever argument could shift him from the rock on which he had set his feet."

A dweller in the East End of London, Lansbury was in constant contact with the Jews. Their favourite name for him was "Uncle George," and this is how the *Jewish Chronicle* speaks of him:—

"The great-hearted M.P. for Bow and Bromley will be deeply mourned, not only by the Jews of the East End, among whom he lived for seventy years, but by Jewry generally. . . . George Lansbury was, in very deed, one of Nature's noblemen, a truly Christian gentleman."

The Don Quixote and the Santa Claus

"Lansbury was the people's man; but especi-

ally he was Poplar's man. . . . His house in Bow Road was not only his own headquarters, but the home of every active worker in the East End who needed help or advice, who had a cause to plead or a grievance to remedy. He was at once the Don Quixote and the Santa Claus; and probably never happier than when entertaining the children of Bow to a Christmas party, or more certainly convinced of his cause than when he led the Poplar Guardians to the law courts and to prison in a successful protest against the unfair burden which the rating system laid upon the poor of London."

—*New Statesman and Nation.*

Thus one could go on with quotations from every quarter in journalism. Let me end with some of his own words written during his last illness:—

"Our gospel is as old, true, and solid as the hills. Violence and force have been tried again and again, and have always failed, because such action is based on the foolish belief that evil may be overcome by evil."

Quiet, Kind, Peaceful Savages

"Miss Mabel Shaw, the head of the famous boarding-school for girls at Mbereshi in Central Africa, says, in a letter home, that a crowd of native women asked her: 'Is it true that the white men are fighting again?' When told that they were, one of the women said: 'This must be a place of peace; we must guard our peace; we must make peace to abound here.'"

Miss Shaw goes on to say further:—"My missionary son, working in the same Central African field, thinks that life among quiet, kind, peaceful savages is much preferable to life in civilised Europe."—*Baptist Times.*

The British Government and Foreign Missions. An Act of Grace

"The government has given special consideration to German missionaries and German missionary property, and every effort has been made to secure that religious work shall be carried on with as little dislocation as possible."

—*Universe.*

The same paper records that His Holiness the Pope has expressed his thanks to the British Government for its helpful attitude towards foreign missions.

International Motherhood

On the graves of the Nazi airmen who crashed at Clacton-on-Sea were laid wreaths with the inscription:—"Rest in Peace. In Deepest Sympathy. From a Mother. Love ye one another at all times." And the *Daily Express* published two photographs of the wreaths.

THINGS WORSE THAN DEATH

PAUL GLIDDON

IT is the odd glory of man that he everywhere recognises the kingship of death and everywhere denounces him as impostor. Centuries before Bacon exposed the hollowness of death's pretensions, humanity had weighed them in the balance and found them wanting. This "showing-up" of death is not the particular work of the Christian Church; for death was discredited long before it had been recognised by Christianity as a last enemy but a last enemy already overcome.

This splendid impertinence that watches death everywhere victorious but refuses him the crown of victory is held to be one of the surest signs of man's spiritual significance. On the face of it, death's triumph is complete—from the hour of birth we begin to die—but humanity denies the evidence drawn from surface facts and declares that victory belongs to other values. So much is this the case that it is an axiom among us that there are things worse than death; that it is better to reject life than to reject honour, and that victory bought at the price of betrayal is purchased too highly.

The honour we give to martyrs, to those who fall in battle or sacrifice their lives for the sake of others, marks our approval of a decision that rejects all claims of self-preservation and banks its possessions in an intangible world. On the face of it the man who exchanges life for death has driven a fool's bargain, but the agreed verdict of common men is that there are times when a bartering that seems to spell bankruptcy has brought to the world such slender treasures as it holds.

The Soldier's Disdain of Death

It is the peculiar glory of the profession of arms that it is in soldiering that the secondary importance of life has been most commonly recognised. The Church has had its martyrs, science its heroes, and, in those times of danger that break the placid passing of ordinary hours, just ordinary men and women sometimes disclose the sign of the son of god. But, in general, it has been among those engaged in war that we have seen the conception of death's inferiority accepted by average men as indisputable. The soldier does not test his actions by the risk involved; does not say, "A man must live," but that a man must be ready to die; for

him even to lose his life for a cause already lost is to make an investment somehow profitable.

Thus the last word does not belong to death that can destroy the body, but to something called honour or righteousness or duty, something that defies death, seems to lose, and yet is declared to have won. It is this warrior's attitude to death which has, in the past, been the glory of war and may, in the future, be its undoing. For the soldier not only acknowledges that there are things worse than death; he has also, at least in the past, held that there are things worse than defeat. To win security by treachery, or victory by betrayal has been a temptation all good soldiers experienced and have repudiated, for they held that victory should be possible without resort to vile means and that, in those cases where it is not, then defeat is preferable. Victory among honourable men has never been regarded as the final good but only victory honourably won.

Hitler's Degradation of War

But now a great change has come over both the machinery and the morality of war. It is no strange coincidence that Hitler seems both a cad and a conqueror, for, just as gunpowder rendered out of date all previous forms of warfare, so it is not only possible but probable that war is entering upon yet another phase and that, henceforth and forever, it is with Hitler and his school that success will lie.

Thus there is raised the new issue as to whether, if victory is to go to those who out-Hitler Hitler, victory is something that a decent person can contemplate with anything but detestation. As some victories in the past were only obtained by bringing disgrace upon the whole profession of arms, so it may be that, through the change that has come over war itself, not some victories but all victories in the future will only be so gained. In that day those who esteem the craft of the soldier and the conditions under which it has been honourably exercised may find themselves engaged in a new and final form of conflict. Inheritors of a high tradition, they will choose defeat and death rather than victory basely won; believers in the mystic judgment of all soldier knights, they will reckon such defeats as the true conquests.

And that time of different valuing and of a

new sort of warfare may not belong to the remote hereafter but to the present now. It is becoming no longer a question of "Who dies if England lives?" but rather the issue is being narrowed down to this, "What lives if honour dies?" England has contributed greatly in time past to the material and spiritual enrichment of the world, but what she has hitherto given may

be as nothing compared with what now lies within her power to bestow. Our function is not to ape what we despise, not to see in victory the be-all and the end-all of our purposes, but to realise that, if England went to her death rather than win success by means that she loathed, she would be loyal to the great tradition and leave behind her a world eternally enriched.

UNEMPLOYMENT

DO you know what it is to be hungry? You may think you do, but probably you don't. You know what it is after a day's toil or a great country walk to bring a keen appetite to a long-deferred meal. You know what it is to have to skip a meal, and to enjoy the next one with all the keener zest. But that is not hunger. It is just a healthy appetite seeking satisfaction.

The acme of hunger is reached when a man no longer feels hungry. The first sharp ravenous pangs have passed. The body accommodates itself to its chronic habit of want. The vitals become numb and dumb. Hunger then changes its name and state. The body has taken its place on the slow gradient of semi-starvation.

That is the position in which thousands and tens of thousands of people in our own land find themselves to-day. They are starving. It matters not whether it be the compulsory withdrawal of food for a period of time or the long-drawn-out process of insufficient and innutritious feeding. It is starvation in the long run and all the same.

Take a family of four, making the home of an unemployed man. Their total unemployment benefit, according to the latest up-to-date revised scale, is thirty-five shillings per week. Rent is ten shillings; this leaves twenty-five shillings, or six and threepence per head per week for food, clothing, and the general maintenance of the home. That is utterly inadequate for the well-being of the family, as you will readily concede. *And that is unemployment at its best.*

Other People's Budgets

But now there are other items as well as rent to be considered. There is insurance. Every decent working man insures himself and the members of his family against death. It is a point of honour that funeral expenses be met, and that costs one shilling per week. There are

coal and firing, three shillings per week. There is lighting, one and sixpence per week. There is gas for cooking, one shilling per week. There are clubs, for boots, blankets, a suit of clothes, furniture. You may condemn the tally-man system as much as you like, but it represents the only way in which an unemployed man's wife can secure certain necessities. I have omitted from this catalogue such things as soap, medicine, tobacco, simple pleasures, the weekly visit to the cinema, and occasional travelling expenses to and from school, or possible work. The total amount on the expenses sheet each week is thus eighteen shillings and sixpence. This leaves sixteen and six for food and part clothing, an average of four shillings and three halfpence per head—and the estimate of the British Medical Association for adequate feeding is five and tenpence.

But supposing there are four children in the family; the unemployment benefit is now forty-one shillings. The rent, say, is twelve and six. The expenses, let us agree, are much the same. The total outlay for the week is now twenty-one shillings, leaving twenty shillings for six people, or three and four per head per week. That is to say, the larger is the family, the worse are the conditions. We are asked to save the children. But the more children there are, the less likely are they to be saved. It is a gruelling commentary on our economic conditions that the largest families are the most heavily hit, and that the children, who should be our first care, are actually our last.

This sort of thing continues for weeks and months. It then becomes more than hunger. It becomes starvation. We may as well face the stark, cruel facts. Thousands of people, through no fault of their own, are starving in this land of plenty.

The Best-Laid Plans. . .

But this is not the whole tale of tragedy.

Inevitably there comes a day of crash into the unemployed man's home. The unexpected happens. As a matter of fact, the unexpected is always happening. Some extra expenditure has to be immediately faced. It may be illness. It may be accident. It may be any one of a hundred unanticipated experiences. An intolerable strain is placed on the family income. Money has to be got somewhere, somehow. Recourse is made to the pawn-broker and the money-lender. When that happens the family is indeed in the toils. It may never get free again. The family is driven down to the barest subsistence level. There are people in East London contriving to exist on two and sixpence or even less per head per week.

When you state these facts to the powers that be, you will be told a very encouraging thing. You will be assured that in a case of emergency the unemployed man may apply for extra relief, and if he has a good case he will get it. That is true. But what you probably are not told is that this extra amount does not come from unemployment benefit but from the Unemployment Assistance Board, that it brings the unemployed man's home under the inquisition of the Unemployment Assistance Official, that the hated Means Test comes into operation, that the additional allowance is only for a limited period, and that it seldom does more than touch the outermost fringe of the family problem.

The physical results of long-continued under-feeding and poor feeding are appalling. The awful ravages of malnutrition sooner or later invade the body. And when the body has once suffered malnutrition over a long period, it never fully recovers, however generous or ample the later conditions of life may be. But while the physical results are bad enough, the mental and psychological consequences are even more severe. The neurotic conditions which thousands of poor people have to endure to-day are sufficient to account for incidents which may earn the condemnation of those who have never so suffered—twisted judgments, lack of balance, depression, moodiness, and perversion of every conceivable kind. When a man, for example, scamps or refuses work, ask why he does so, and you will be forced honestly to the conclusion that he is a mental wreck, and that his wreckage is due to the long-continued refusal of society to provide him with employment. The neurosis produced by unemployment breaks out in a hundred unexpected and unforeseen ways.

Need These Britons Always be Slaves?

What does all this lead up to? It leads to this, that the first charge on the community should be the adequate maintenance of men and women who are compulsorily unemployed. The fault is not in the administration. The administration is, on the whole, decent and considerate. The officers of our Labour Exchanges, Unemployment Assistance Boards, and Public Assistance Committees are humane in their treatment of the people who have to appear before them. The fault is in the legislation. The grants which are made by law to the unemployed and their dependents are simply not enough to keep body and soul together. Nor is it a question of seeking increased allowances in a time of war to meet the rising cost of living. The maintenance has never been adequate even in times of peace. The first business of the nation is to provide people with work, and God knows there is work enough needing to be done and not enough workers to do it. But if for any reason, obvious or alleged, work is not available, then there must be given to every unemployed man and those who depend on him a sufficiency of food, shelter, clothing, warmth and recreation.

Many thousands of people in our own land to-day are being deprived of the means of a full and contented life. This is ultimately a matter for the Christian conscience and the Christian society. Christian people must band themselves together at once in an effort to secure these elementary rights to their dispossessed brethren. This is a political matter, and the Christian society must be prepared for political action. Nothing should be allowed to stand in the way, or to prevent us from getting on with the task. It is no argument, for example, to say that by augmenting maintenance allowances we shall be putting the unemployed on a level with lower-paid workers. That is a specious, plausible and dishonest argument, which in Christian hands becomes a plea for adequate wages and not for inadequate benefit. The followers of Jesus should not tolerate this long-continued inhumanity of man to man. They can put it right. They must put it right. And they can and must put it right immediately. Its continuance is a scandal to Christian men and women. Its abolition is an obligation. To secure men and women in an adequate measure of material well-being is in the spirit of Him Who came to bring life and more abundant life.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Summer Conference

First of all I want to draw attention to the Summer Conference which is to be held at Homerton College, Cambridge, from Friday 2nd August, to Thursday, 8th August. A booking slip will be found in another part of this issue of the magazine. There is splendid accommodation for nearly 200 people, and all who wish may have single rooms. Our Chairman, Dr. Charles Raven, is to give a series of morning addresses on "The Christian Basis" of our work, and the evening addresses will be devoted to the consideration of "The Pacifist Witness," led by well-known speakers.

Baptist Pacifist Fellowship

We are happy to be able to report that an arrangement has been made with the Baptist Pacifist Fellowship on similar lines to that made with other denominational Fellowships, namely, the Anglican, Congregational and Presbyterian. In order to save any kind of overlapping, there is now to be an interchange of membership, and the adoption by the F.o.R. of the working expense of the Baptist Peace Fellowship. It is well known that the Hon. Secretary of the Baptist Peace Fellowship is the Rev. G. Lloyd Phelps, B.D., who is also North-Western Regional Secretary of the F.o.R. It was generally felt by the B.P.F. and F.o.R. Committees that this co-ordination of work would be of great advantage to the pacifist witness.

Pacifist Witness

What exactly is the pacifist witness in wartime? This is the kind of question that is being asked at very many group meetings. While the

utmost freedom is allowed both to groups and to individuals to express themselves in ways that seem to them consistent with the Christian gospel, the Fellowship as a whole—or the General Committee on its behalf—did issue a statement at the beginning of the war which is germane to the present very serious situation. That statement included certain principles of action out of which, of course, groups and individuals may decide upon their particular form of witness.

Following are one or two paragraphs from that statement:—

"We aim at persuading the Christian Church that the Gospel has fundamental implications for personal, social, economic and international life; and that it is the one function of the Church to be the instrument of the will of God, accepting no method other than His.

"Our essential service remains the same—the 'ministry of reconciliation' in all its manifold forms. In peace-time the Fellowship is concerned with the victims of social evil: the unemployed, the poor, the rich, the prisoner. In war-time the Fellowship continues to be concerned with these. A ministry of reconciliation is further to be exercised in evacuated and reception areas and with refugees, aliens, and the interned. No human need can be a matter of indifference to those who call God 'Father.'

"Our relation to politics is primarily an indirect one—not the creation of a political party, but the permeation of the Christian Church. The Fellowship believes that the Christian Church must supply the moral power without which no just peace can be finally established."

INTERNATIONAL NEWS

PERCY W. BARTLETT

Norway

In reply to inquiries, we print the following paragraph from the International Christian Press and Information Service Bulletin (Geneva):

"Conflicting reports have been appearing recently in the press of different countries with regard to the activity of the Bishop of Oslo since the war spread to Norway. After consulting

competent Norwegian personalities, the I.C.P.I.S. considers that the situation may be provisionally defined as follows: (1) Bishop Berggrav was not a member of the so-called Quisling government set up after the occupation of Oslo by German troops. This "government" was in any case dissolved without having really functioned. (2) On the other hand, an interim committee with a specifically administrative function has

assumed the task of maintaining order in Oslo and the neighbouring regions invaded by the German troops. This committee was constituted on the departure from the capital of the legal government and apparently at its request. It has been placed under the authority of the president of the Supreme Court of Justice, and has the mayor of Oslo as its chairman. In connection with this committee, Bishop Berggrav, who is Bishop of the diocese of Oslo as well as Primate of the Church of Norway, has invited the population in the occupied areas to maintain calm and discipline, so as to spare the Norwegians who are at the mercy of the German army of occupation from the reprisals which would follow any disorder or ill-considered action."

Finland

Further delayed letters have just come through from friends in Finland. Letters addressed to them were returned recently with the statement that the service had been suspended; but a new service has now been announced. Our friend, Linnéa Lillja, tells of her experiences in accompanying evacuated children into Sweden, three or four hundred of them at a time, the double journey taking five days. She speaks, too, of the heavy burden of the peace, and of the problem of 600,000 homeless refugees. She adds: "In the name of our group I thank you and all the other friends for the sympathy we know you have felt for us and for the prayers which have strengthened us in the hard times of brutal violence."

Holland

Our Dutch friends, to whom special sympathy goes at this moment, sent recently news of a cheerful Easter greeting from Carl and Eva Hermann, with a pamphlet by Carl on the scientist's approach to spiritual things. Marie Pleissner is unfortunately suffering in health through confinement. The Menschings are well. A number of other friends are mentioned by name. It may be that Dutch and Belgian friends of ours will be among refugees soon to arrive in this country. Offers of hospitality will be much appreciated.

France

Claire Roser writes that she and Henri are strongly conscious of "the communion of saints." "And I assure you that we follow the one activity that is within our power: we do not cease to pray, committing our friends to the

care of God, and thanking Him for having given them to us. And we unite with you in imploring Him to pardon the folly of the world."

The Vernier brothers, of whom nothing was heard for some weeks, are now known definitely to be at Clairvaux. Though they had a rather bad time during several weeks' transit from Marseilles, they are now in a large prison, are both in good health, and are occupied in prison activities, including book-keeping and mechanical work. Maurice Lecuyer reported himself on April 18th, declared his religious convictions and, after discussions with officers and others, was put under arrest.

Switzerland

Dr. F. Siegmund-Schultze writes that he has returned from a tour through Italy, Yugoslavia and Hungary, occupying about four weeks. He writes sadly about the extension of the war and the increasing difficulties. He adds: "It has been a help during my journey to think of you and our other friends on Saturday evenings."

Scotland

Dr. G. H. C. Macgregor was hoping to pay a two-months' visit to the United States at the invitation of the Society of Friends and the Fellowship of Reconciliation, to take part in a number of summer schools and to speak in churches and universities. But while the American visa was granted at once the British permit was refused. It is a disappointing sign of our diminishing liberties.

Australia and New Zealand

A group of the Fellowship has been established at Brisbane, under the title, "The Christian Pacifist Movement." The president is the Rev. E. Hope Hume and the secretary Mr. J. F. Brown.

Mr. and Mrs. Bryce, of Killara, N.S.W., who were recently in England, write that the F.o.R. in New South Wales has taken on new life. The membership is 96. Group meetings are held monthly in the different suburbs of Sydney. Work is being done among refugees and the families of internees. Our friends send us an issue of "The Peacemaker: an Australian Venture in Reconstruction."

Another budget of news comes from the New Zealand Christian Pacifist Society in Wellington, much of it concerning the rough times, including imprisonments, endured by courageous open-air propagandists.

A Christian German in Japan

A delayed statement from Japan gives a copy of a statement made by Pastor Egon Hessel to the German Consulate-General there in response to a military regulation notice. He says: "As a Christian and a German, and as a pastor and a missionary, I herewith declare that I am obliged to decline any participation in any direct or indirect military activities connected with the present war of the Hitler Government, since this war has been started as aggression which cannot be tolerated by a Christian conscience." After quoting the New Testament and also Luther, the pastor adds: "Finally, I declare that I am ready at any time to fulfil my duty towards my Fatherland provided that I can do so in peace-

THREE CHALLENGES

"DURING April," writes Max Walker, "a most encouraging series of meetings was held jointly between the Cotswold Bruderhof community and the F.o.R. in the North-East region. Three representatives from the community took part in large and small meetings in churches, halls, private houses, week-end conferences, and at a Rotarian gathering.

"Christian pacifists not only refuse to take part in this war but must surely seek to uproot mammon and terminate the universal struggle between individuals, which leads to internecine warfare. Through relinquishing their 'selves' and being re-born into their community life, our friends of the Bruderhof have spoken a great challenge which seems to many of us like the lost key of the gate to true peace. Production for use, common ownership of all property, and the abolition of class distinction and wage slavery—to most people slogans which have rent the hot air of politics for many years—are no longer dreams and promises, but realities in the lives of the brothers and sisters who hold all things in common. Truly, the question of real Christian communism is of deep concern to the Ministry of Reconciliation."

This from a manifesto sent out by two members of the Cambridge University F.o.R. group:

"We may think we are members of a spiritual brotherhood . . . but for just so long as that brotherhood exists only in thought and not in action, we cannot know its full meaning. There is something wrong when we pray for the unem-

ful ways and without directly or indirectly supporting the present anti-Christian Hitler Government. On the basis of the above reasons I will not participate in the military registration on September 14th at Kobe."

THE METHODIST PEACE FELLOWSHIP

Secretary: The Rev. Leslie Keeble.

Bulletin

Owing to unforeseen circumstances the Bulletin which was to be sent out with this issue of the "Christian Pacifist" cannot be included; but it is hoped that it will be sent out under separate cover to every member of the M.P.F. during the month of June.

ployed and then return to our ordinary way of living . . . Indeed, there can be no true spiritual brotherhood which does not express itself in community of action . . . there is need for groups of people who are ready to break down the barriers of compromise in their own lives, to bridge the gulfs that divide them and to seek, in wholehearted obedience to God, to carry his witness like fire into the cold places. We believe that such a group would be led inevitably to adopt a communal way of living . . . Community does not arise as a social palliative, great as its effects on our economic order might be: it is the outcome of a common spiritual experience and union, and without this experience the outward form is useless."

And this again from a Methodist minister in the North-West area:

"The present war has driven home a challenge . . . the searchlight turned on its root causes served to emphasise the unchristian motive of self-interest that is the basis of so much evil in present-day society. The challenge, therefore, comes to seek a way of life that may more truly express that spirit of love which is the characteristic of this Christian way. The answer presents itself in the call to life in community . . . not merely to deliver our own souls but also to lend the weight of example to our preaching . . . and to present this challenge particularly to the Christian Church."

Information about Community activities is available through the "Broadsheet" and in "Community in Britain." Enquiries to Hon. Secretary, Community Service Committee, "Chancton," Dartnell Park, W. Byfleet, Surrey.

CORRESPONDENCE

POISON GAS

Principles of conduct which are involved in subjects debated at F.o.R. Conferences and which, for good or ill, affect all who are present at them, are not beyond the legitimate field of your published correspondence. I therefore write to suggest that at the Annual Conferences, and indeed at all F.o.R. meetings, the smoking of tobacco should be taboo, at any rate, during sessions.

I have attended the Conferences since 1931, and I do not think there was any smoking during sessions, at Sibford, that year. But at our last, at Bangor, the general atmosphere was heavily laden with the nineteen poisons which scientists have detected in the tobacco leaf.

Every human being has a right to breathe pure air, and if liberty, humanity, self-control and clean living are to be respected and cultivated in the F.o.R., I would propose that the matter should be put to the vote at the outset of the next Conference. HECTOR WAYLEN.

39, Regent Street, Oxford.

PACIFIST SCHOOL TEACHERS

At a meeting of school teachers held in London on the 28th of April, 1940, and representative of all parts of the country, it was decided to form a *National Pacifist Teachers' Group*. The aim of such an association would be to work through professional organisations and periodicals to protect the position and rights of Conscientious Objectors who are teachers. One Local Education Authority has already decided not to appoint C.O. teachers. We cannot claim special privilege—neither do we desire to do so—but we should demand elementary professional justice. The need for concerted protest by older members should be apparent. Will all who are interested in such united action please communicate with me?

O. HENRY,

79, Oakfield Road,

Selly Park, Birmingham, 29.

THE FRIENDLY BOOK

EUROPE'S DANCE OF DEATH. By G. T. Garratt. (Published by Allen & Unwin, 10/6 net).

Here is current history with the lid off, and as such it is important for our readers. The author is aware of the difficulty of writing history while the events he describes, or many of them, are in progress, but it is well that the attempt should be made. It is an astonishingly good attempt. The author is a Socialist, but achieves an objective view.

His aim is to show "why Europe has drifted into two major wars within a generation, and why such principles as democracy and freedom have failed to prevent a general collapse of civilisation." To say that Europe has "drifted" into war surely allows too little influence to certain dominating personalities, not all on one side, and places a little too much emphasis on systems. Certainly the capitalist system, with all its ramifications, is one of the major causes of the drift, but there are other causes, too, and some of them very important. L.A.

TESTAMENT OF FRIENDSHIP. Vera Brittain. Macmillan. 10/6.

When a novelist of Vera Brittain's standing

turns to biography, one expects something readable; when she writes of a woman with whom she held so stable a friendship through many stormy years, one looks for understanding; when her heroine is a child of two generations and two sorts of lives, the book must necessarily be illuminating; and when it is Winifred Holtby whose adventure into life is recorded, then there is ready a subject altogether worthy of the labour bestowed. This book is not only a testament of friendship, it is a tribute to a friend and, although there are one or two places in which, for the general reader, the book suffers from that fact, there is a compensating joy in seeing an artist erect a memorial to her friend within the medium where she is herself a master.

For those who call themselves pacifists, this biography of one peace-maker written by another will make a great appeal; though some will follow with greatest interest the unresolved problem faced by both Winifred Holtby and Vera Brittain in the plotting of that point in life where duty to immediate causes, duty to friends and relations and casual folk, and duty to "that one talent which 'tis death to hide" find equilibrium. For those who serve "causes," the book

should offer a special warning. It is not only flint-faced capitalists and militarists who destroy remorselessly; organisers of meetings and committees are no less ruthless in their handling of sympathisers possessed of the plague of being able to make a popular appeal. While enthusiastic secretaries can be relied upon to destroy the health of our prophets, governments can practise a safe toleration. C.P.G.

DARE YOU FACE FACTS? Muriel Lester. Harper. \$1.25.

This challenge is primarily addressed to the American people, though it might well be issued to the whole of Christendom. It is a plea for an effective Christianity brought about by the production of effective Christians. But Muriel Lester does not merely picture the effective Christian, she gives directions which, if followed, should turn timid believers into true soldiers of the Cross. In doing this she draws largely upon her personal experience and upon her knowledge of those who, in various parts of the world, are fighting manfully under Christ's banner, and these illustrations will certainly seem to some the most valuable part of the book. Perhaps to a few of her readers it will seem a pity that a writer as catholic-minded as Muriel Lester seems to ignore the Catholic faith; but most of them will feel that this book is Muriel Lester speaking, and, as such, must necessarily be good indeed. C.P.G.

BEGIN HERE. Dorothy Sayers. Gollancz. 6/-.

It would be difficult to find two people more different in their methods of thought than Muriel Lester and Dorothy Sayers, for, in reading Dorothy Sayers' political and religious writings, one is very conscious of the framework of her thoughts. This book has not the same prophetic greatness as her essay, "The Greatest Drama Ever Staged," but it does possess similar distinguishing features. Dorothy Sayers is not a pacifist, and her recently reported speeches seem to disclose her as an ardent supporter of the present war, but she is a most provocative thinker, with so firm a hold on fundamentals that, however debatable some interpretations of her principles may sometimes be, there is no doubt but that the study of this book will strengthen the reader's grip upon those fundamentals by which pacifists and non-pacifists, and even Dorothy Sayers herself, will finally be judged. C.P.G.

EUROPE IN TRAVAIL. John Middleton Murry. The Sheldon Press. 1/-.

Whenever we are inclined to criticise the B.B.C., let us remember that the amazing addresses now published were first delivered through their agency. Middleton Murry is, in the true sense, a prophet, but one who has not learned to prophesy smooth things; he is also a prophet in the popular sense of the term; he has a mind that makes it possible for him to step in front of the thoughts of other men and to meet events before they actually occur. One might well wish that there should be a halt in the production of all other writings dealing with the problems of the times until all have really familiarised themselves with this tremendous trifle of a book. C.P.G.

WHAT KIND OF PEACE? National Peace Council. 1/-.

One of the reasons why the Great War was so vast a failure was that the nations were thinking only of victory and not picturing the sort of peace they wanted to realise. This booklet contains a number of addresses by such authorities as Sir Norman Angell, Professor Brentwich, G. D. H. Cole and others aimed at avoiding that disastrous error.

THE JUSTICE OF THE PRESENT WAR EXAMINED. Anscombe & Daniel. Through "Pax" 1/-.

On the basis of traditional Catholic morality, the writers pronounce the part in this war of not only Germany but also of France and Great Britain as unjust in the strict sense of that term.

PHILOSOPHY FOR OUR TIMES. C. E. M. Joad, D.Litt. Nelson. 7/6.

In an age (so C. E. M. Joad tells us) characterised by disbelief in the supremacy of the higher values and yet by a repressed need to believe, when life has become for the majority almost devoid of meaning, the study of philosophy is the best available cure; for philosophy can show that truth, goodness and beauty have a meaning, that they and that which we call "mental" or "spiritual" are real in a sense in which the so-called "real" world of science and common-sense has a very doubtful reality, that the good and the spiritual exist independently of man and are all important factors in the universe of being. The author may be regarded as a wholesome and competent guide on both the critical and constructive side of his subject. S.H.

AN OUTLINE OF CHURCH HISTORY FROM THE ACTS OF THE APOSTLES TO THE REFORMATION. Part IV. Life and Letters of the Early Church. Contributors: The Rev. C. H. Dodd, D.D.; Cyril Bailey, M.B.E., F.B.A.; The Rev. Canon C. E. Raven, D.D.; The Rev. N. Micklem, D.D.; The Very Rev. E. G. Selwyn, D.D. Edited by The Rev. E. Shillito. Published by George Allen and Unwin. Cloth, 4/6; limp cloth, 2/6.

In spite of the rather formidable title this is not a textbook but a tonic. The chapters, each one a brief and vivid picture of some aspect of the life and work of the Church in its earliest days, were originally broadcast addresses written with a view to arousing the interest of the listener rather than feeding him with facts. One finishes the book with a healthy sense of ignorance and a stimulated appetite.

Suggestions are made for further reading, and study groups in search of a really interesting introduction to the subject should find this book especially valuable.

A.K.A.

DOCTOR HUDSON'S SECRET JOURNAL. By Lloyd C. Douglas. George Allen & Unwin and Peter Davies, 7/6. This book is both a sequel and a forerunner to "Magnifi-

cent Obsession"—another novel by Lloyd C. Douglas—in which the finding of a secret journal, left by Dr. Wayne Hudson, an American brain surgeon, changed the course of many lives.

Now we have the complete journal decoded. It is an absorbing story of the discovery of the literal truth of an injunction and a promise contained in a few verses from the Sermon on the Mount; of a life in which the injunction is put into practice in cheerful and reckless abandonment of worldly standards, and in which the promise is spectacularly fulfilled in the release of a dynamic spiritual power.

It is stimulating reading. As a definition of the Sermon on the Mount, "Just the rules for getting whatever you want and doing whatever you wish to do and being whatever you would like to be," seems not only inadequate but perilous; but if the reader can take a few hurdles of this sort (and there are others) in the opening chapters and suspend judgment till the end it will be worth while, for it is a remarkable book.

Dr. Hudson's commentary on American thought in the war of 1914-18 is of particular interest and relevance at the present time. A.K.A.

PEACE WORK IN THE CHURCHES

THE CHRISTIAN PACIFIST CRUSADE (CONGREGATIONAL)

The Crusade is carrying on its work as usual and is receiving increasing support from amongst students, ministers, and lay people. Since November of last year there has been an increase in membership of 300 and the total is now 2,220.

The annual meetings are to be held during the delayed Union meetings on Wednesday, 5th June, at Whitefields Tabernacle, Tottenham Court Road, W.1. The programme is as follows:—

- 4.0 p.m. Rededication Service conducted by Rev. Alan Balding, M.A.
- 4.45 p.m. Tea and Annual Business Meeting (with election of Officers and Committee).
- 5.30 p.m. Conference: "Our Pacifist Witness in War-Time." Short addresses by Rev. W. M. Barwell, Rev. W. Simpson, Rev. P. J. Spooner, Rev. W. Stanyon, followed by free discussion.

Those who intend to be present for tea are asked to send a card to the Secretary, Rev. Leslie Artingstall, 17 Red Lion Square, W.C.1.

CHURCH OF SCOTLAND PEACE SOCIETY

Glasgow southern groups held an excellent united meeting at Cathcart at which Professor MacGregor spoke commending, among other things, Sir Richard Acland's movement, "Unser Kampf." The monthly devotional was conducted last month by the Rev. W. C. Hay. This helpful meeting at the Y.W.C.A., Bath Street, every first Saturday at 3 ought to be better known and attended. The Executive met in Edinburgh on May 7th, when arrangements were made for the usual meeting of ministers and elders on the first day of Assembly and for the issue of an occasional circular letter to all members.

F.O.R. IN SCOTLAND

The visit of the General Secretary to Scotland last month was the occasion of several important meetings. At Gilmorehill Church, Glasgow, on the 13th, when Professor Macgregor presided, some sixty people, after listening to a most refreshing address by Mr. Artingstall, resolved to form a new Glasgow branch of the Fellowship, and a small committee was appointed to make the necessary arrangements. Mr. Artingstall also visited the new Paisley branch on the 14th, and next day, after addressing the Council of C.P.G. in Edinburgh, was present at a meeting in Stirling, where a Central Scottish branch was formed, the

Rev. A. H. S. Pask, Methodist Manse, 21 Queen Street, Stirling, being secretary. On the 16th Mr. Artingstall gave an inspiring talk to the Giffnock group.

A week-end conference will be held at Dhalling Mhor, Kilm, near Dunoon, from Saturday afternoon, June 8th, to Monday morning, June 10th. Speakers will be Professor G. H. C. Macgregor and the Rev. Lewis Maclachlan, and the Rev. A. K. Campbell, Dunoon, will lead in worship. The inclusive cost of the week-end will be 16s. 6d. Accommodation is limited and all who can come are urged to write immediately to Mr. Maclachlan, 8 Orchard Drive, Giffnock.

LONDON UNION CONFERENCE

The Annual Meetings of the London Union of the F.O.R. were held at Hinde Street Methodist Church on Saturday, April 20th. The afternoon was devoted to a Conference on "Pacifism and the Social Revolution" (based on the five points arising out of the Whan Cross Week-end of London Secretaries) under the Chairmanship of Isaac Goss, who also led the preceding Devotions. Opening the Conference, Hampden Horne said that some thought we were going outside our province, and others that Christian pacifism meant more than saying "No" to war. We were called to a life service for the enthronement of love in all sections of life.

The Annual Business Meeting followed, after an American Tea. It was decided to send a message of greeting to our fellow members in Finland.

The meeting reached a wonderful culmination in a Re-dedication Service to commemorate the Silver Jubilee of the Fellowship, when Joy Hodgkin and James Fraser both spoke on "I Was There at the Beginning." Joy Hodgkin, in a very moving address, showed us vividly the effect of the Fellowship on her own life and the lives of those around her, while James Fraser, after speaking of the past, called upon us to "speak with authority and confidence," because we had experience, in the Fellowship, of the Love that overcometh.

THE ANGLICAN PACIFIST FELLOWSHIP.

47 Argyle Square, W.C.1.

The Archbishops of Canterbury and York have consented to receive a deputation of the clerical members of our Council and Committee. This is to take place at Lambeth Palace on Tuesday, June 11th, at 5.30. At 7.30 on that same evening there will be an informal reception at the Dick Sheppard Memorial Club, Binney Street, Oxford Street, W.1, when those who have been on the

deputation will give a report on the proceedings. Although this engagement is intended primarily for all members of the A.P.F. who wish to be present, other friends who are interested but not members are no less welcome.

A number of people have written to say that they will be especially remembering the work of our Fellowship in their prayers on June 17th. We hope that this may be general throughout the Fellowship and would note that this date does mark our third birthday, the Fellowship having been founded on St. Barnabas' Day, 1937.

On the Monday of the previous week there will be a meeting at the small Central Hall, Westminster, on lines similar to that held on April 15th, though this time the speakers will be priests who during the Great War were either Army Chaplains or imprisoned Conscientious Objectors. The meeting will begin at 7.30 p.m. and the speakers will include the Rev. J. Dalby, the Rev. W. A. Gibson, the Rev. C. Paul Gliddon, the Rev. C. G. Holland and the Rev. B. C. Hopson, the chair being taken by the Rev. T. B. Scrutton.

Dame Sybil Thorndike has most generously promised to give some recitals on our behalf at 3 p.m. on the first three Fridays of June. For further particulars please see the advertisement columns.

Few schools can be more beautifully situated than that at Bembridge in the Isle of Wight, which we have taken for our Summer Conference. The first week from August 10th-17th will be a holiday week, the Conference proper being from August 17th-24th. Archdeacon Hartill will be the Chairman and the papers read at the Conference will be on "The Theological and Moral Basis of Pacifism." As we are sure that many who will be attending the Conference will have to consider the financial aspect, we have made arrangements whereby we are able to accept members from 37/6 a week upwards according to accommodation. This low figure is made possible by the use of dormitories. For rooms containing four beds we are charging £2 a head per week, and those with two beds 45/-, and single rooms 50/-; in each case there is included a non-returnable booking fee of 5/- per week.

"PAX"

Secretary: Stormont Murray,

276 Hughenden Road, High Wycombe, Bucks.

"In this age of mechanisation the human person becomes merely a more perfect tool in industrial production, and . . . a perfected tool for mechanised warfare. . . ."

—Pope Pius XII., 1939.

1. "PAX" is a society of pacifists who hold that PEACE, like all order, can come only from spiritual PERSONS, since they alone furnish the elements of universality to nations, and therefore that spiritual activity and personal integrity are the first means towards the removal of the causes of war.

2. "PAX" also recognises that these causes cannot be removed until Social Justice obtains, and that it therefore becomes necessary in the interests of PEACE to understand the full implications of the prevailing social injustice, and to discover, propagate and give practical expression to those Christian social principles upon which the restoration of Social Justice depends.

3. "PAX" maintains that a necessary first step in the promotion of the victory of the spirit of peace over the spirit of war is the refusal by individuals to allow themselves to be the means of war activity, and that the taking of this step is warranted both by natural reason and by Christian teaching.

4. "PAX" members believe that they are obliged by their faith to test the justice and moral legitimacy of war in the light of the principles which theologians and moral philosophers have declared to be applicable, and to withhold support for any war which involves a denial of one or more of these principles. While trusting in the principles evoked in the medieval theology of war, "PAX" is

conscious of the inadequacy of medieval theology to inform the consciences of those who are confronted with war under the changed social and technical conditions of to-day. Research work is therefore to be undertaken with a view to making a positive contribution to the theology of Pacifism.

5. The nature of PEACE and the basic necessities for its achievement are also subjects of study by "PAX." And in keeping with this study the members of "PAX" are resolved to proceed beyond the first negative step of conscientious objection to war, and to explore every possible means of constructive and creative action in order to bring about the spiritual redemption of the human person and society upon which the peace of Christ depends.

6. "PAX" holds that it is of vital necessity to its irenic policy to promote the unity of Christendom, for unless Christians can achieve peace among themselves, the Christian claim as teacher of peace to the nations is paralysed in advance.

7. Any person over 18 years of age, of any religion or nationality, who subscribes to the above statement, is eligible for membership of "PAX." There is no subscription, but all are asked to give monetary help who can.

To summarise—"PAX" exists to encourage study and action which favour PEACE, and to give moral and practical support to all whose fidelity to the above-stated principles involves them in difficulty with the civil or any other authorities. To further these aims, co-operation with other pacifist organisations is welcomed providing they are not in conflict with the "PAX" principles.

BAPTIST PACIFIST FELLOWSHIP

Chairman: The Rev. F. C. Bryan, M.A.

This year's annual meetings on April 30th were the most ambitious and the most successful we have ever had. There was quite a representative gathering for the business meeting at 3 p.m. in the Oak Room at the Kingsway Hall. In the absence of the Rev. F. C. Bryan, the retiring chairman, the Rev. W. H. Haden presided. The honorary secretary reported a membership of 1,625, an increase of over 600 in the year.

The memorandum for the closer union of the B.P.F. with the Fellowship of Reconciliation was put to the meeting and passed unanimously. By this scheme the finances of the two Fellowships are amalgamated, and all subscriptions and donations should be sent to the Fellowship of Reconciliation at 17 Red Lion Square, London, W.C.1.

Arrangements were also made for the interchange of membership, whereby all members of the B.P.F. should become members of the F.o.R. by signing its Basis; and all Baptist members of the F.o.R. should become members of the B.P.F. by signing its covenant. For the future the basis of the F.o.R. is to be the foundation document for both Fellowships. This arrangement leaves the B.P.F. free to appoint its own officers, committee and delegates and to determine and carry out its own policy for work in its own denomination, and the scheme is designed as co-ordination, not amalgamation.

The meeting then decided to add three ladies to the B.P.F. committee—the Rev. Gwenyth Hubble, B.A., B.D., of the S.C.M.; Mrs. Saunders of Eastbourne; and Mrs. Stanford of Nottingham were elected. The Rev. Dr. E. K. Jones of Wrexham was announced as the chairman for 1941.

The Lecture Hall at the Kingsway Hall was crowded for the evening gathering. The Rev. Henry Carter and Dr. Donald Soper gave two fine addresses, and the audience went away stirred in heart and mind.

G. LLOYD PHELPS.

THE PACIFIST SERVICE BUREAU

is now in a position to find agricultural work for C.O.s who are anxious for that kind of service. The work (in the Channel Islands) is seasonal, but there is a chance of permanent work afterwards.

CONFERENCE IN THE ISLE OF WIGHT

At Bembridge School, from Saturday, August 17th—Saturday, August 24th

Chairman: THE VENERABLE ARCHDEACON HARTILL

Morning Subject: "Christian Pacifism: Its Theological and Moral Basis"
Evening Subject: "My Job of Work"

Dormitory accommodation: 37/6 per week inclusive.

Other accommodation: from 40s.—50s. per week inclusive.

The Conference is intended primarily for Anglican Pacifists and their friends, but members of other religious bodies will be welcome

There will also be a HOLIDAY WEEK at Bembridge School from August 10th—17th at the same rates. Special terms may be arranged for children.

Please write for programme and further particulars.

DAME SYBIL THORNDIKE AND MISS ANNE CASSON

are giving a series of Poetry Readings on the first three FRIDAYS IN JUNE at 3 p.m.

7th: Upper Tooting, Holy Trinity Parish Hall. 14th: Kingston Parish Church Hall.
21st: Hampstead Garden Suburb, Friends' Meeting House.

Reserved Seats 1/-

Admission Free

ANGLICAN PACIFIST FELLOWSHIP, 47 ARGYLE SQUARE, LONDON, W.C.1

Classified Advertisements

RATE: 1½d. per word. Minimum 2/-. Church Notices: 6 lines or less 3/6d.
Notices of Branch Meetings 1d. per word. Discount: 5% for 6 insertions. 10% for 12 insertions.

MEETINGS

FELLOWSHIP OF RECONCILIATION. A Fellowship Hour for communion with God and each other is being held at 17, Red Lion Square, W.C.1, from 6 p.m. to 7 p.m. on the third Monday in each month. The next hour is on Monday, 17th June. Leader:—The Rev. John Ballantyne.

LEWES BRANCH, meets monthly as announced; Lending Library, twopence per month; Sympathisers welcomed; Secretary, George Chatfield, 10 Keere Street.

SITUATIONS WANTED

Chartered Secretary, experienced accountant, age 32, married, two young children, urgently needs change (present employers starting munitions). Seventeen years present situation. Expert practical knowledge book-keeping and accounts, secretarial practice, costing, correspondence, office management. Box C.95, F.o.R., 17, Red Lion Square, London, W.C.1.

A.P.F. member (24), 10 years' clerical experience with despatch work, shipping and home, seeks employment anywhere. Mr. A. Stepney, 1, George Street, Staines, Middlesex.

Pacifist, 21, B.Sc., chemistry, physics, experienced agricultural analyses, fertilizers, sulphuric acid, seeks useful position anywhere. Box C.96, F.o.R., 17, Red Lion Square, London, W.C.1.

C.O., aged 25, commercial artist, layout, print, agency experience, seeks position in or near London. Box C97, F.o.R., 17, Red Lion Square, London, W.C.1.

SITUATION VACANT

Wanted: Temporary Junior Shorthand Typist (Anglican) for general office work. Write Anglican Pacifist Fellowship, 47 Argyle Square, W.C.1.

HOLIDAYS

For PEACE and QUIET during these days of stress visit FAIRFIELD GUEST HOUSE, DAWLISH. Beautifully situated, own grounds of 8 acres, or CORISANDE, NEWQUAY, on the Cornish Coast. H. and C. in all bedrooms. Good catering. Well recommended Moderate inclusive terms. Illustrated brochure No. 9 from: DOUGLAS BISHOP, "Fairfield," Dawlish, Tel. 2151.

Wensley Hall, near Matlock. A.A. appointed. Small, sunny Guest House. Good walking or motoring centre. Excursions arranged when desired. Suitable for Conferences. Car for Hire. Telephone, Darley Dale 116. Eric and Muriel Bowser.

Cotswold cottage accommodation. Comfortable, friendly, pacifist, vegetarian. Lovely views; garden; station. Nan Delaney, 6, Enstone Road, Charlbury, Oxon.

Caravan, equipped three persons, to let, Penrhyn Bay, Llandudno. Lumb, Norwood Avenue, Kersal, Manchester.

DUPLICATING, ETC.

FIRST CLASS TYPEWRITING AND DUPLICATING, ETC. Mabel Eyes, 51, Ruskin Walk, London, S.E.24. Telephone, Brixton 2863.

F.o.R. SUMMER CONFERENCE
at
HOMERTON COLLEGE, CAMBRIDGE
August 2nd—August 8th

General Title : "*The Christian in War-time*"

There are to be two main sessions each day and time for discussion.

Morning : "The Christian Basis"—a series of addresses by Dr. CHARLES E. RAVEN

Evening : "The Pacifist Witness"—a series of addresses by well-known speakers,
including ERIC HAYMAN

COST

The expenses will be pooled, those attending being informed of the average cost per head and invited to fix their contribution above or below as they can. It is estimated that the average cost will be about £2.17.6, in addition to the Booking Fee of 2/6. More exact figures will be given at the Conference. It is earnestly hoped that no one will stay away on the score of expense. This sharing of expenses is one of the practical ways in which we are able to express our fellowship.

Single room accommodation is available to those who book early. Please use the form below.

BOOKING FORM

To be returned to F.o.R., 17, Red Lion Square, London, W.C.1.

I intend to be present at the F.o.R. Summer Conference, 1940, and enclose booking fee of 2/6.

Name.....
(Please state whether Rev., Mr., Mrs., or Miss)

Address.....

Any special request concerning accommodation.....

Date of arrival..... Date of departure.....

Do you require vegetarian food?.....

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LETTERS