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THREEPENCE

THE CURRENT OF AFFAIRS

A Threat to Peace

No responsible person would wish to be an alarmist, but while we earnestly hope, and indeed believe, that a way out of the present impasse will be found, it would be childish to pretend that the whole international situation has not deteriorated during the past month with a rapidity that must have dismayed even the best informed and most long-sighted of statesmen. We are confronted by a state of affairs which almost at any moment may assume the utmost gravity, and one which to the Christian and pacifist must seem to be not so much a challenge as a taunt. That the world should again be plunged into war is unthinkable! Yet it is just under cover of this very incredibility that Russia appears to be advancing imperialist designs, no worse indeed than those in which Britain and other Powers indulged a century or more ago, but entirely inconsistent with the obligations of a modern State which is a member of the United Nations Organisation. We have no time, however, to feel shocked to see our neighbours pursuing policies from which we have

ourselves scarcely repented; we must think what to do. To yield to the aggressive claims of Russia would be to revert to "appeasement". To oppose them, as far as can be seen, would mean war. In this dilemma the highest qualities of wisdom and courage are called for. Either of the alternatives must be equally abhorrent, not only to every pacifist, but to every Christian. Let us pray that the Security Council, to which Persia has appealed, may be strong enough to take the strain of events, and find an honourable settlement. Meanwhile let us consider our own duty.

No Appeasement

What has the pacifist to say in such a situation? That it is better to endure aggression than to resist it with armed force is our accepted doctrine, and if we have been constrained by the experience of recent years to state it at deeper levels of conviction, it remains more than ever our assured belief. But it is not better to impose endurance of aggression on a weaker State, buying our own precarious peace at another nation's expense. Pacifists cannot advocate any such cowardly policy.

Appeasement is not peace-making, and peace at any price has never been our creed, least of all when other peoples are left to pay the price in their own bondage. On the other hand we cannot be content to say to the non-pacifist majority of the nation, "Since you believe in armed force, now is the time to use it!" What the people sincerely believe is not necessarily right. Murder is a crime even if the murderer believes in it, and war remains a vast immorality even when those engaged in it are sincerely convinced of its justice and necessity. To incite others to engage in a war from which he himself intends to abstain can never be the part of the true pacifist. Peace secured by threats of war is little if any better than peace bought by appeasement.

Danger of Arms

The real danger lies just where the nations are still expecting to find their security, in the fact that all are heavily armed and all are clinging suspiciously and fearfully to their arms. The result is that they cannot speak frankly to one another without appearing to challenge and threaten. An Anglo-American alliance would be a very desirable achievement, but so long as it is an alliance of nations that propose to keep the secret of the atom bomb between them the very suggestion takes on a provocative and truculent character. As long as we are poised to strike any demand that Russia should quit Persia, for instance, looks like a threat of force, and is naturally resented as such, while it has the effect of putting Russia into a defensive position, thus gratuitously providing a false justification for what was originally an offensive policy. Similarly Russia's natural and legitimate desire for oil concessions takes on a sinister aspect just because Russia is armed.

British Intentions Obscure

It is not only one aggressive nation that is boasting of its fighting ability, but all are laying up tremendous forces, which, they say, they cannot do without. What are these forces for? Whom are they intended to fight? Mr. Churchill has alluded to the obscurity of Russian intentions. Russia might well ask, what are American intentions? or what are British intentions? For what enemy is the atom bomb being kept in secret pickle? There is little doubt that, apart from a few unbalanced minds, the people of every nation have no hostile intentions whatever, and desire nothing so much as to get on with the normal business of life. Travellers returning from Russia speak of the intense desire for peace on the part of the Russian people. We know the same is true of our own people, and we believe it is true of every people. The world has had enough of war. But the upkeep of immense armaments, the maintenance of conscription in peacetime, and the secretive search for new weapons, gives the impression, all the more tragic because it is false, that every nation is preparing for war. The world will have to learn what experience has taught us in other concerns, that you cannot make peace until offensive weapons are put away.

Spiritual Forces

Meanwhile having realised that the aggression of our neighbour is in part a reflection of our own, with what other strength, if not that of violence, can we meet it? The pacifist has boasted of spiritual powers; and indeed every Christian knows that the weapons of his warfare are "not carnal, but mighty before God". We must never cease to plead for the putting into action by faith of that omnipotence which in all the humble gentleness of love waits to redeem the world. For some these are mere pieties. But for us

who have dared to believe that evil cannot be overcome except by good they are truths which demand expression not only in the profession but in the practice of our faith. Pacifism, we believe, can be reasonably defended as a policy. But the world will not listen to persuasive words of human wisdom; it waits for a "demonstration of the spirit and of power".

In response to our request to comment on the present situation Mr. Percy Bartlett writes:—

Muriel Lester landed in Trinidad after having spoken her mind in the United States of America. Mr. Churchill is still at large after his utterance at Fulton, and the British Government has declined responsibility for him. The reaction, however, in Moscow is further evidence of the dangerous tension existing between Russia on the one hand and a large part of the rest of the world. In so far as Mr. Churchill's speech and, for that matter, Mr. Bevin's, are realistic, some people think they make for clearing the air. We wish, however, it could be more fully realised that bluff and threatening are immoral as well as dangerous weapons. Certainly we are not going to frighten Russia out of Persia, or to deal with her demands for what she regards as sound and safe frontiers by threats of an Anglo-American alliance and the atomic bomb. A third war, for which unfortunately many of our enemies are longing, is brought nearer by speeches that clearly increase the hostility between this country, not to mention America, and the Soviet Union. Unfortunately there is no sign of any equally realistic move on the part of the Christian forces to reach out to Russia in the spirit of understanding and reconciliation. If it be true that the anti-God movement has failed and that a very large proportion of the population has re-asserted its

loyalty to the Church, then in spite of the iron diplomacy of the Kremlin it should be possible to evoke a response in Russia to a different kind of approach.

The Rev. Henry Carter, who was an official observer at the first session of U.N.O. in London, writes:

U.N.O. in retrospect presents a picture of cloud with gleams of winter sunshine. The series of clashes in the Security Council between Mr. Vishinsky and Mr. Bevin ended abruptly and without signs of the narrowing of the gulf between their opposing points of view. Conversely the simple fact that U.N.O. constituted itself and thus assumed readiness for its immense social and humanitarian tasks is encouraging. There were flashes of good feeling in the Assembly as when New Zealand yielded the eighteenth place on the Economic and Social Council to Yugoslavia, and Canada yielded the final place on the Security Council to Australia. There were moments in the Assembly when deep human feeling responded to world need, as when Sir Ramaswami Mudaliar, speaking for India, pleaded the cause of its millions confronting famine.

It would be impossible to say that Mr. Churchill's Fulton speech has strengthened the movement toward world co-operation. For my own part I believe as strongly as he does in the wisdom and rightfulness of Anglo-American co-operation; but a good cause was put in a bad setting. To present Anglo-Saxon unity as an answer to a Soviet menace must surely increase tension, and this is what has happened, as Moscow broadcasts and world press comment clearly indicate. Fortunately Mr. Attlee has made it clear that the former Premier was speaking for himself and the speech would neither require, nor should it receive, comment from the present British Government.

THE PERSON AND THE MASS

GEORGE M. LL. DAVIES

The following article is an overflow from a forthcoming book by George Davies, who is too well known in all parts of the peace movement to need any introduction to our readers. We gratefully recall his distinguished career as a Servant of the F.o.R., Member of Parliament, Presbyterian Minister, Friend of the Unemployed, Educationist, Writer and Lecturer.

Looking back, the pilgrimage of thirty years seems singularly like some Rake's Progress—from Town Planning to shepherding, from prison to Parliament, from wholesale to retail. If the truth were known, have we not all been prodigal sons—prodigal of a wealth we had not earned and profligate of a wisdom we had not understood. Have we not bowed down in turn to the false Gods of the Gentiles in all generations—Mammon, Mars, Demos, Eros and the rest—till we have found ourselves at last lost in a moral wilderness. Nicolas Berdyaev, in his *Slavery and Freedom* has described in modern terms the "lures" that mislead men—the lure of power, military or monetary; of State or status in some collective authority or aristocracy; the erotic lure; the neurotic lure of those who resent inferiority and assert superiority by their ambitions; the existential lure of just going on "eating and drinking, planting and building, buying and selling, marrying and giving in marriage" until the Flood comes. The Flood has indeed come and our securities and superiorities are precious houses built on sand. Despite prodigious efforts for security "that which I greatly feared hath come upon me"; before and after the War millions of industrious men are unemployed, millions of careful housewives are now homeless in our modern States. Something has been forgotten in our Weltanschauung. Is it possible that our whole perspective and purpose are mistaken—that Life is not so much a Stage for public performance,

or for "getting on in the world", as a School for personal learning how to live. As Professor Toynbee has suggested, that word of Aeschylus "It is by suffering that learning comes" is echoed in the Babylonian captivity in the "Song of the Suffering Servant"; finally is it not written of Christ himself that He "though he was a Son yet learned obedience through the things he suffered". After pondering the fictions and presumptions of ancient States and the idealisms and realisms of our own day, the historian comes back to the perspective of lonely seers and prophets whose thoughts survive Empires. "And thou shalt remember all the way the Lord thy God hath led thee these forty years in the wilderness to humble thee and to prove thee to know what was in thine heart, whether thou wouldst keep His commandment or not; thou shalt consider in thine heart that as a man teacheth his son so the Lord thy God teacheth thee; to do thee good at thy latter end . . . that he might make thee know that man doth not live by bread alone but by every word that proceedeth out of the mouth of the Lord." From this perspective we are in this School of living, not so much to achieve community of interests or communism in goods but to find the good life of communion with God and with man; the ultimate good is personal—the assurance of goodwill. Is this the point at which our citizenship and discipleship are so often held up—that we await some international settlement, some industrial re-organisation, some ecclesi-

astical concordat before we will ourselves act in the immediate faith of goodwill; we are like Wordsworth's cloud which must "move altogether if it move at all". The early Christians had their Acts of the Apostles; we later Christians have our Agendas and the Apostles Creed with no very evident relationship between them; but man is not saved for the good life by some scheme of collective security of the mass acting upon a common factor of self-interest. This was clearly seen and said in the recent conference of the Churches for the evangelisation of England; in the new world there can be no effectual security from tragedy—through military or monetary powers—except in the faith and friendships of men in their personal living.

To project the responsibility of such personal conviction upon some impersonal body like the whole State or the whole Church is to reject it; *delegandus non potest delegare*; a combine of Churches does not make a communion of saints. It is out of some personal conviction of fault or failure, some release through the faith in God's goodwill that the real peace and power of the Church has emerged from generation to generation. Lord Eustace Percy in his strictures on mass politics and the political catchwords and conglomerations of our times, sees hope in some profounder revival of motive and mission in the Christian congregation—as an intimate family unit, demonstrating a common life, a Christian society of friends, pledged in this world to standards not of this world, a community demonstrating forgivingness.

Christian society has tried the hope of a new world-order, and has found it wanting. Have we yet guessed the full extent of the disillusionment which has fallen on good men to-day who have learned again the old lesson; that for any comprehensive social renovation in terms of political power, there is a price to be paid in ruthlessness. That price

good men are not prepared to pay; they have been taught to put their trust in the Law, and they have seen that salvation is not by the Law. It was to good men in the same mood of political despair that Christianity brought a more reasonable hope—and not the less reasonable for being incapable of realisation in political society . . . Let us be ready to learn from the persecuted Christians of Europe lest we be condemned by some future judgment of God to learn in the same school.

This judgment will have commenced already in many a sensitive soul if not in the rulers of States and the devotees of abstract ideologies. The task, in short, to use Berdyaev's word, is the creation of "personalism" as against the individualism and State socialism of our day. Indeed the Report of the great Œcumenical Council of the Churches at Oxford in 1937, while traversing the whole range of tradition, organisation and application of the Faith, came down to something like "personalism" as the way of peace and reconciliation.

"Because some things cannot be changed without State action or international adjustment, the effective power of 'two or three' men of conviction into a Christian 'cell' must not be underestimated. In fact, the world over, there are such men who in the spirit of Him who walked the second mile, are proving what can be done to bridge unbridgeable gulfs and to bring back into society those who have felt themselves to be outcasts and unwanted."

How maimed by industrialisation, atomisation and mass-education the dwellers of our towns may become is described by men like Sir Richard Livingstone in his *Future in Education* or by women like Margaret Bondfield in *Our Towns*. These books reveal an almost incredible moral and cultural destitution at the foundations of the State which no cash benefits can redeem. The prospect of the virtually homeless children in England, like the homeless children in Germany is one to dizzy and appal, apart from the hope of some new advent of the spirit of Christ, and a sense of personal

responsibility and of conviction and self-judgment in presence of our fellows in crisis "hungry, thirsty, sick, strangers or in prison".

In this age of megalomania, of mass movements and newspaper map-reading, of world plans and Big Threes, it is well to be reminded of the powers of little ministers and little men. There is a passage of tribute to these by Eric Gill whose work and writings were a brave witness against the dehumanisations of our times.

"They did in fact prevent the entire submergence of the proletariat in the non-human system of industrialisation. They did preserve as matters of common knowledge and common belief the common man's idea of himself—that he is a unique individual and uniquely valuable. If this idea persists as a commonplace of Christian doctrine, if Christianity persists as a commonplace profession, it is not due to the splendid writings, great speeches or heroic behaviour of one or more magnificent Christians—though such men were, and such men played their part—but to the wide-spread unheroic efforts of little men, little pastors, little sheep.

"There can be no rebellion without grounds of rebellion. It is the grounds of rebellion of which the little men have preserved the knowledge. There can be no rebellion except against wrong. It is the idea of right and wrong which the little ministers have kept alive."

(*Belief*—ERIC GILL.)

Berdyaev has protested against the facile assumption that improvements in communications—from coach to train, from motor car to aeroplane, from telephone to wireless—imply any real human progress. Communications have indeed contracted the time and space of our modern world, but have they deepened or expanded our human communion? The technologist, Professor J. A. Bowie, who has made extensive studies in the realm of industrial relationships raises the same question.

"When in the onrush of mechanical invention we sucked men into ever larger economic units, we totally over-

looked the fact that we were forming sociological units. As soon as human nature could, it kicked, and it is still kicking. So we have the conflict of efficiency v. Happiness and, as happens in conflict, we attain neither. Hate and hostility are very contagious emotions and very exhausting ones. . . . There is a personal side to happiness beginning with manners and extending up to all the arts of social adjustment.

The broad ways of the mass movements of to-day are indeed paved with good intentions and great ideologies, but also with the sharpest stones of unreconciled differences of race and class, faction and personal feud. The Press is full of cosmopolitan communications and we are helped to save thought and imagination by means of maps showing political and ethnical divisions, but in all this megalomania the sense of personal life and of human communion is lost. "All real life is meeting" says Buber and the faculty of real meeting is becoming a lost art. In this art the stages of progress are different from those of popular policies; they involve not ascent but descend, not master but minister, not minister but friend, not the broad road of the crowd that leads to destruction but the strait gate, the zig-zag path that leads to communion with God and with men. "Kings among the Gentiles lord it over them and those in authority are called Benefactors, but it shall not be so with you; let the eldest become as the youngest and him who rules as one who serves." Here is real revolution.

I.F.o.R.

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HISTORY AND PROVIDENCE

W. J. BACK

Mr. Back, who is a Fellow of the Society of Incorporated Accountants and Auditors, is also in charge of a Baptist Church, and was formerly Chairman of the London Union of the F.o.R.

There is no more insistent and paralysing question in these days than this: Is the course of world history a matter of blind chance and fate—as a balloon is the plaything of wind and weather—or is it a guided course, with a steersman, chart, and compass?

The history books necessarily give the story of the world from the human point of view, they therefore deal with men's actions and their motives, and discuss the success or failure of their policies. The Bible on the other hand is everywhere the story of God's purposes and of how they were accomplished in the affairs of men and nations, of how God—hidden from sight behind the scenes—yet dominated the things seen; so the central and dominating revelation of the Bible is that of God enthroned, and still governor though man rebels against His rule.

The Bible begins with stories of individual men setting themselves in right relation to the will of God and finding peace, or pursuing each his own way and finding frustration and loss. It tells such a story as that of Jacob, who believed in God and that the blessing of God was the supremely worth-while thing, and at the same time imagined that God needed his wit and cunning, even his falsehood and trickery, to ensure the accomplishment of His purposes. From the individual the story passes to the family and the nation, and the business of the prophets is to disclose throughout history the presence of God and His activity; unseen, easily forgotten, and often hotly resented, but never escaped. Jeremiah, living in a world fast going to pieces, and seeing the cause of the chaos in the sin of his people,

sees also a glorious throne, high over all and finds it a sanctuary.

The Christian is committed to a belief in God as exercising final authority over all the forces entering into human life; a control which nevertheless, or rather inevitably, involves the use of each in accordance with its own nature. He respects human freedom and uses man as man and individual; uses things as things, and so co-ordinates the free forces of the universe as to bring the final result into conformity with the Divine Will.

The principle of the Divine Government seems to be to leave good and evil to develop freely in accordance with the laws of their own nature and in doing so to reveal themselves in such a fashion that at the last God's verdict upon both will find an echo in the conscience of His creature. He therefore bears with infinite patience the temporary frustrations which result from human freedom and out of the evil brings good—"you thought evil . . . God meant it unto good", says Joseph. This is most clearly seen in the life of Christ, first in the long historical preparation, in which the most varied forces and experiences were used to prepare the way for Him, and then in the manifestation of the nature of evil itself in His human experience as the intolerable wickedness it is. Nevertheless man's worst produced God's best; malice, envy and sheer wickedness were pressed into the service of His purpose, and the issue was redemption by Christ's Cross, with the price of the conversion of evil into good paid by God.

So the New Testament says (a) that men by wicked hands crucified Christ, and simultaneously; (b) that

the crucifixion was by the foreknowledge and determinate counsel of God. It nowhere suggests that God was willing that men should do evil in order that through it good might come, but that He was unwilling to prevent evil-doing by force, for though force may restrain evil it can never cure evil, no amount of force can take the ill from any man's heart, and it is the curing of evil in which God is interested. Further, God has not made men as separate, independent, entities, but with real relationships to one another, and therefore each man's decision as to the course he will take involves others with himself. Others, innocent of his choice, yet pay a substantial part of the price, or conversely, are blessed and helped by his choice. The working out of one man's evil is always to be traced in the lives of others, in pain and loss.

So history is Divinely guided and moves to a predestined goal.

If this is true in general it must also be true in particular, for history as a whole is made up of the sum of its parts, and general providence must consist in particular providences. So, for example, Philip goes down to Gaza and at the precise moment the Ethiopian arrives, travelling on the deserted way where Philip is, and not on the main high-road. Probably every Christian man of any length of experience can add his own take of similar providences.

In the nature of the case this must be applicable to unwelcome happenings as well as to welcomed experiences. We cannot be one-sided and selective. What are we to say of the unwelcome providences? It is here that the demand for faith arises. We may say with confidence what Joseph said, even though we are not yet able, like him, to see the good arising from the ill.

(1) We know the purpose of God—to bring many sons to glory and to create worthy characters in them on the way. God's supreme purpose in

this world, perhaps the purpose for which He made the world, is the creation of character. It has been well said that the universe seems to have been built for character rather than for happiness. Well then, we may say that history is God's workshop and circumstances are His machine tools. "Tribulation worketh patience," probably nothing else does, and there are other Christian graces which seem only to grow in that climate. To the soul which not only believes Him, but really trusts Him, Christ gives an inner harmony and peace which enables the soul to face trouble undismayed—"your Father knoweth". And in the discomfort of the Phillipian Jail the man of God is enabled to rise to praise and thanksgiving.

(2) But that is not all. We see in the light of Christ's Cross how suffering borne as He bore it ("Father forgive them"), the willing acceptance by the innocent of the consequences of the sins of the guilty, is worked into the Divine plan for universal redemption. He has called His followers to take up their crosses and follow Him; at least in some degree the Church, which is His body, is associated with His self-offering, and as we meditate on the closeness of that union we begin dimly to see what was in Paul's mind when he aspired to the "fellowship of His sufferings" and spoke of "filling up that which is lacking in the sufferings of Christ". The tragedy of sin taken into the heart of the Son of God issues out of that broken heart as a redeeming flood. May that not have some relation also to the Christ mystical; the whole body through the ages, if it can learn His secret and enter into the *fellowship* of His sufferings, accepting without resentment undeserved suffering and offering it, to God, for Christ's sake?

Finally Christ's Cross was vindicated and explained in His resurrection and it is in resurrection that

the light shines upon all crosses. We know God's purpose but we cannot presume to enter far into His mind. We accept by faith that which we see clearly in Christ and dimly discern in our own experience, until the morning of the resurrection sheds light upon "the moral uses of

dark things" (as Bushnell puts it). In that day crucifixion will be seen to be a glorious thing—the method of the Divine omnipotence. So for us as for Jeremiah in the long ago, a Glorious Throne, set on high from the beginning, is the place of our sanctuary.

THE NATIONS AND THE CROSS

PAUL GLIDDON

The atonement is a doctrine in which all Christians believe but which very few can state. There is no need to feel embarrassed at this inability for, after nineteen centuries of continued pondering on the subject, Catholic theology has also failed to produce a full and agreed definition. If an heretic is somebody who dissents from an accepted doctrine of the Church, it would appear to be impossible to be a heretic on the subject of the atonement, since there exists no such accepted doctrine. It is perhaps a rather sad commentary on the perversity of Christians that a matter over which heresy is theoretically impossible should yet have provided some of the liveliest of heresy hunting.

Some doctors of the fourth century used a simile in their teaching on the atonement which has been rather despised by more modern thinkers. They said that the devil was like a hungry fish greedily gulping at the opportunity of swallowing Our Lord in the jaws of death, not realising that he would himself be captured and destroyed by the hidden hook of Christ's divinity. But such a conception is not as crude as its critics suppose. It is at least agreed by all Christian teachers that, however it was accomplished, at Calvary the slayer did become the slain and death was swallowed up in victory. The method of that victory, the

precise strategy of Calvary, may, quite possibly, have been something described with unexpected accuracy by those teachers of many centuries ago.

Just as the fish ends its life by snatching at the bait which it mistakes for life-giving food, so the devil was dethroned surely through the very action which he believed would involve the final overthrow of his Divine Enemy. This Christ accomplished, not by a new and overwhelming violence, but by a refusal to use that violence satan had anticipated and for which he was well prepared. The devil fell headlong because he flung himself against a door which was not fastened; he, who was ready to wrestle with God, was defeated by the wrestler's trick of a sudden yielding just when he had strained every muscle to resist. On the Cross Jesus showed that there was another method for a king with ten thousand to meet him that cometh with twenty thousand; he could meet him with none.

Orthodox theology is agreed that something without parallel happened on Calvary, that the devil was routed in the hour of his triumph; it is over the mode of that defeat that there is so much uncertainty. If Gregory of Nyssa and those who thought with him were right, it becomes clear that Good Friday at least revealed an entirely new way of dealing with the power evil exercises

over the destinies of man ; a method of resisting evil which may illuminate our Lord's own mysterious injunction to " resist not evil ". This does not mean that Jesus underrated the power of evil ; it does mean that its power seemed to Him so very great that there was no hope in the methods hitherto attempted ; something wholly other had to be employed. Calvary is the nativity of the new violence.

A generation which has witnessed the apotheosis of the old violence and has been aghast at the spectacle, may well be disposed to ask itself whether that other way of meeting evil is not worthy of consideration, whether the cross is quite such an offence as had been supposed or quite such foolishness. It is no longer now a question of calling a halt in the progress of the violence practised by the world, it is a question of completely reversing its wild growth of recent years ; perhaps of quite literally using its force only for the beating of swords into ploughshares and of spears into pruning hooks.

The Christian is not to blind his eyes to the fact that the world is very evil ; what he is to do is to set about that evil with the new violence which finds its sanction and example in the cross of Jesus Christ. Unless some quite different power enters the world, unless a new and wholly other weapon for the defeat of evil can be discovered and discovered quickly, then, before the end of the century, an inquest may have to be conducted upon a world on which the most charitable verdict would be that it committed suicide while it was temporarily insane.

If, on the first Good Friday, Jesus had paid the world back in its own coin, He would certainly have destroyed the world, but he would not so certainly have destroyed the final power of Satan. Instead, He bartered unequalled love for unrivalled hate, and, by putting into

circulation His own amazing coinage, drove Satan bankrupt. It is scarcely to be expected that unredeemed nations should ever find themselves ready to engage in a like commerce, but it is to be confidently believed that this does lie within the power of the elect race, of the holy nation, the Church Universal.

When the world is paying so heavily for its own blind follies, when famine lodges in shattered cities and moves through lands laid desolate, it is surely at such an hour that the Church must be fully ready to follow Christ into the very midst of the struggle, trusting only in such weapons as are stored in the armoury of God.

The nations, in their various ways, have all sinned against one another, and, if those sins are all to be remembered and all avenged, then crime will bring crime for ever. Statesmen may try to avoid the disastrous result by plain speaking or by hard bargaining, but the Christian knows that even a common decision to forget the past would not bring peace, that what is wanted is, not forgetting, but forgiving. Countries lately at war may find it beyond their power to re-echo the prayer from the Cross, but at least Christian men may and must pray, " Father, forgive them, for they know not what they do ", even though they may feel that they have to add, " Nor, alas, did we ".

In the light of Calvary it is beside the point to say that individuals or nations do not deserve any better fate than they are meeting for, so judged, all men are lost. Christ did not die for a world fit for such sacrifice ; He died for a world altogether unworthy, believing that it might grow more worthy when the price had once been paid. God does not wait until he sees the goods before He sends the money ; He pays the lordly price for what He knows is poor and shoddy stuff, con-

vinced that very shame will make men see to it that the workmanship is made more perfect and the goods more justly valued. This is the folly of the cross ; this is the hope of the world.

It is in a complete breakaway from worldly wisdom that the world's salvation lies. Although dragon's teeth have been sown across

Europe, yet, through the power of the living Christ, they can bring forth golden corn. The world may be caught in a vicious circle but God stands outside that circle and His Church stands with Him. There is a divine initiative in which Christ's people share ; there is for them and, through them for all the world, the hope of a new birth.

THE MORTAL DILEMMA

JOHN BARRON MAYS

I have recently been reading a sermon by one of our best-loved Free Church ministers on the theme " Thou Shalt Love Thine Enemy ". With such a subject it is not surprising, therefore, that irresistibly the author found himself drawn into a discussion of the moral issues involved in the great war that was then still in progress. As he came to his conclusion that the war was justifiable on Christian grounds and that a man even in the act of killing his enemy could truly desire his salvation, that he could, moreover, in the lethal deed itself be expressing his goodwill in a way consistent with the New Testament conception of ' love ', I became aware of an uncomfortable paradox that as a pacifist I for one have been tardy to appreciate. I was hurt that a minister for whom I have cherished respect and affection should, starting from the same premiss, arrive at a conclusion very different from my own, and one that seemed to undermine my own refusal to take up arms against the enemy. One's first reaction, of course, in such a situation is crudely defensive. One says " So-and-So is only rationalising " or " So-and-So is becoming an old hum-bug ", but such unworthiness ought to be resisted. In this mortal dilemma, amid all

this conflict of honest, Christian opinion where shall we find solid ground upon which to build the pacifist claim ? Perhaps, indeed, there is no external authority to justify either fighting or pacifism. Neither reaction may be wholly right and neither wholly wrong and to dogmatise between the two in a generalised way may be the most foolish of errors. I mean that to say that non-resistance is the absolute Will of God in this and every similar situation may be as ghastly an error as to say it is lawful at the command of the magistrate for a Christian to take up arms and support the foreign policy of his particular government. How can we be so sure of the absolute Will of God ? If we are honest we must admit that the New Testament has nothing to say definitely in favour of the pacifist cause, though it certainly does not condone the use of violence either.

When Jesus was apprehended by the Temple guard and allowed Himself to be taken prisoner, commanding his friends not to resist the arrest, we realise the moral rightness of His decision. A brawl in the Garden of Gethsemane, a hasty flight across the country and Jesus would probably have passed forever out of human

history as just another patriotic failure who bungled his plans at the last minute. We can be quite sure that it was God's Will for Jesus that He should not resist at that particular moment but we cannot therefrom deduce that God's Will for all men is that they should be pacifists now. The situation of Christ's apprehension cannot by the wildest stretch of imaginative credulity be used as an analogy for the position of Poland or Holland or Belgium in 1939. Nor can we lightly assume that from the divine viewpoint war is the worst calamity that can overtake a nation or that death is the worst evil an individual can endure. There is a real danger of sentimentalising God. Though we dare never attribute evil to Him we must admit that He allows evil to exist in the universe and it may well be that evil can be included within the Divine Providence. The common experience of pain for example which is out of proportion to its usefulness suggests that it may have some evolutionary or even spiritual purpose which is not yet clear to us.

The point I am trying to make is simply that we cannot dogmatise about the Will of God and that those pacifists who are quite sure of God's attitude to war are in a peculiar position. That is one reason why the idea of a Pacifist Church is repulsive. I feel that the time has come when as individuals we have got to think this matter out because with the return of many from the forces personal relations with those who have fought are going to become important. Pacifists and ex-servicemen will have to live and work together. There is a real danger that out-and-out pacifists may feel deep down within themselves that because of their abstaining from violence they are morally superior to those who have bloodied their hands. I cannot help fearing that some will be guilty of this unconscious spiritual pharisaism. Con-

scientious objectors have fared considerably better in England than their counterparts have on the continent. We must never forget the kindness, courtesy and sympathy that many of us have received. Though there have been cases of persecution the treatment of C.O.s here has reflected to the credit of the whole nation.

I think particularly at this time of a beloved friend whose conscience took him to the remote, fever-ridden battlefields of Burma. I recall the pride I felt when in declining a safe, training post at home he turned his back upon friends and family for perilous service overseas. Knowing the man I know also that for him that was a right action that expressed with bravery the command of his own conscience. Who then shall judge between us? Who shall say that the one was right and the other wrong? I can only give my own testimony that my friend is a finer man than I.

May not the truth be that both were right? For one to fight would have meant the betrayal of a life's avowal, for the other not to fight would have been sheer cowardice. Such considerations have led me to believe that God's Will for one man may not be identical with God's Will for another and that, in our present state of ignorance and sin, we cannot hope to postulate the absolute Will of Divinity. It may be true that God, then, has no Will for a nation as such: that His Will concerns only individual souls. His concern is not with the British nation but with the doings of John Brown and Frank Smith and, in a given situation, He may ask of John a reaction different from that He asks of Frank. Only, John and Frank must be utterly honest and true themselves, obeying the command of their own conscience according to the light that is within them, trusting that Christ will honour their decision and use it in His own way

for the furtherance of His purposes. That is really what matters most.

But for the future it is vitally important that pacifists and soldiers should understand one another in true brotherly sympathy. Unless they accept such a thesis as I have

been trying to outline above I can not see how this is to be achieved. Fellowship demands not only affection but also trust and admiration and, at the moment, I am most concerned that Frank should not lose faith in John.

REASONABLE PACIFISM

L. W. GRENSTED

Canon Grensted is a Fellow of Oriel College, and Nolloth Professor of the Philosophy of the Christian Religion, in the University of Oxford.

By common consent Professor Field did Pacifism a real service when he published his *Pacifism and Conscientious Objection*, with its careful analysis of the evidence given by pacifists at the tribunals in support of their position, and with a rejection of the pacifist case which was neither unfair nor unfriendly. It was obviously desirable that a reply should be made on lines which would do justice to the weight and sincerity of Professor Field's argument, and Dr. Allen has now given us the first of a series of three pamphlets issued with this intention.* Both the matter and the manner of his pamphlet are just what (I hope) all thoughtful pacifists would wish, for indeed when we are dealing with opponents of Professor Field's quality and temper it is of the first importance to realise that we are not really dealing with opponents at all but with collaborators in the search for the truth. When once we have taken that step towards common understanding we are well on the way to the collaboration which really matters, collaboration in the actual transformation of political and

social relationships and in the shaping of a new and a better world order.

In this pamphlet Dr. Allen takes up two points commonly made by pacifists, the obligation to obey an absolute moral judgment and the grounding of this judgment upon the traditional teaching of Scripture and of the Christian tradition. In both parts of his case he puts his view with a reasonableness and a recognition of what might be called marginal considerations which will probably surprise some pacifists, to their great profit, if they will stop to ask themselves why they are surprised, but which do not in the least detract from the clear-cut pacifism which he adopts and justifies.

On the question of absolute moral judgments there is common ground between Dr. Allen and Professor Field in their recognition that every man is under an obligation to obey any and every moral judgment which has for him this absolute quality. The divergence appears when Professor Field tries to shew that the case of war is not different in principle from such cases as lying, where it is not difficult to conceive circumstances in which every moral consideration demands that truth should be withheld, since the consequences of telling the truth would do irreparable wrong to others. All

* *The Case for Pacifism and Conscientious Objection: A Reply to Professor G. C. Field; Part I, Pacifism as an Individual Duty*, by Rev. E. L. Allen, M.A., Ph.D., Lecturer in Theology in the University of Durham (C.B.C.O. 6d.).

students of ethics are familiar with the case of the homicidal maniac looking for a revolver, and nobody doubts the moral obligation of lying if that is the best method of keeping him from finding it. But this means that in making a moral judgment, which must, be it noted, take an absolute quality when once made, the consequences of an action must be taken into account as well as the form of the action itself. In other words, one cannot separate the whole pattern of the action into parts in forming the moral judgment, and to this totality of pattern its principle and its consequences are alike integral. Dr. Allen very rightly accepts this position, and it is here that a certain angular type of pacifist will want to disagree with him, and he bases his argument on the ground that in the case of war two factors enter in which make an absolute moral judgment possible. The first of these is that the consequences of war do in fact outrun prediction, and that upon an ever-increasing scale, and the second is that war is not an accidental and unrehearsed happening, but an element in international life for which long preparation is made, preparation which itself constitutes an important factor in the pattern of civilisation. Dr. Allen admits that even a pacifist might pick up a rifle to help to repel a raid by pirates. But that is a very different thing from the admission of war as an integral element in human progress.

When Dr. Allen comes to develop the Christian case for pacifism this point is still in his mind. "The real objection to the military profession is not that it induces hatred, but that it makes men ready to kill in a cold, impersonal way." And the force of this objection does not lie in a few proof-texts, but in the whole witness of what Christ was and did. The good news of Christ and the call to war cannot be uttered in one breath.

THEY SAY

SEAWARD BEDDOW

Empty Churches

"You can think up a hundred reasons why churches are empty, but the real reason is that people have no sense of God."—Rev. Eric Loveday, Vicar of St. Martin-in-the-Fields.

The Indian Question

"A wealthy Indian remarked to me that his grievance against British rule was not the fact of its being British but that it had never made any effort to redress the balance of poverty and wealth. He said that had the British Government in India taxed the rich in the interests of social progress to the same extent as has been done at home, half the grievances of the Indian people against Britain would never have arisen. This was no doubt an unusual view, but I am inclined to think that we have in fact ruled India too much in the interests of the rich."—Lord Chorley, a member of the Parliamentary Delegation to India, in the *Observer*.

Justice!

"In Europe we punish men for not having been conscientious objectors to military orders to kill. But in America we still keep more than 3,000 objectors to killing in war under conscription in prisons designed for criminals. Thus is justice glorified."—Norman Thomas, in *New York Call*.

Whitehall Goes Human!

"Officials in several Government departments are to cease sending cold austere letters beginning: 'Dear Sir, I am directed by the Minister'. Instead, they will write warm, human letters beginning: 'Dear Mr. Smith, I am glad to tell you'. That is because Ministers have been giving 'How to be human' talks to their staffs following complaints that the Civil Service was too remote from the public."—*Daily Express*.

The Fellowship of Prayer—cont. from page 829

upon me, like a crown will I wear it, not like a yoke.

SR. W.

(Translated from the German original in the *Freiburg Catholic Diocesan Magazine*, December 30th, 1945.)

INTERNATIONAL NEWS

China

Christopher Tang, recently returned to China from the United States to join the faculty of Nanking Theological Seminary, writes that he had attended an F.O.R. meeting there when discussion centred on the possibility of inviting Muriel Lester to visit the Orient, and plans for establishing a Fellowship headquarters. En-lan Liu, now at Ginling College, Chentu, writes also of a meeting with a number of F.O.R. people at that College, many of them Canadians and Americans.

Japan

Michi Kawai, an old friend of the Fellowship, who for many years has run a school for girls in Tokyo, succeeded in spite of immense difficulty, and by dint of sacrifice and much hard work, in collecting 300,000 yen, the minimum laid down for the purpose by the Japanese Education Department, and in establishing during the war an "a gro-horticultural" college for women. There is apparently in Japan a close association between women and agriculture; but this college, for which the permit was granted in March, 1945, is the first of its kind. By its constitution it is to be conducted under Christian principles. Michi Kawai met the deputation from the Christian Churches of the United States which went to Japan in October last. A full report of this visit by Dr. Walter van Kirk, published in America, was summarised in our *News Letter* of December, 1945.

Australia

The Rev. Frank W. Coaldrake, who has for some years been Editor of *The Peacemaker*, has resigned that office, as he has volunteered for missionary service in Japan. Mr. and Mrs. W. J. Bryce, who wrote

recently, speak of visiting Europe again in the autumn.

Nevin Sayre's European Tour

Nevin Sayre visited France, Switzerland, Czechoslovakia, the American and British Zones of Germany, Belgium, Holland, and Denmark before joining the Council Meeting at Stockholm at the end of March. He expects to return through Norway, and to spend a few days in England and in Ireland before taking plane home to New York on April 13th. A farewell meeting with him will be held at Fellowship House, 38, Gordon Square, W.C.1, at 6 o'clock on Wednesday, April 10th, when it is hoped he will tell something of his travels.

New Zealand

Since last October the Bulletin of the New Zealand Christian Pacifist Society has been appearing in printed form with the title *The New Zealand Christian Pacifist*. The two first issues contained articles by the President and Secretary of the Society, Ormond Burton and A. C. Barrington, who among others have made a steadfast witness for pacifism throughout the war and each served considerable prison sentences. The cyclo-styled issues of the Bulletin appeared without interruption during the war, in spite of many difficulties, and we hope the new magazine will prosper.

I.F.o.R. Council Meeting

The first meeting of the I.F.o.R. Council since 1938 was held at Stockholm from March 23rd to 29th. Reports are not yet available, but it was expected that some 40 representatives of about 12 different countries would be able to attend. Among these it was hoped that Jacques Harts and Philippe Vernier from Belgium, Jacques Martin, Henri Roser and Andre Trocme from

France, Wilhelm Mensching from Germany, J. J. Buskes and G. J. Heering from Holland, Ole Olden from Norway, Otto Schaefer from Switzerland, and J. Nevin Sayre, Ernest Lefever, Harold Chance and Norman Whitney from U.S.A., would succeed in making the journey, besides good delegations from all the Scandinavian lands and some seven

or eight from Great Britain. It was proposed that the first days should be in the form of a conference, with addresses by Natanael Beskow, F. Siegmund-Schultze, Charles Raven, G. H. C. Macgregor and others, while the second part would be devoted to planning the future organisation of the movement and the development of its message.

CORRESPONDENCE

Anglo-American Alliance

Mr. Churchill hopes that union between the Western democracies would present such an "overwhelming assurance of security" that an understanding with Russia would follow automatically, but a Western bloc would be more likely to accentuate division of the world into two opposing camps than to unite them.

World unity cannot be superimposed. It must proceed from the spiritual principle that "there is neither East nor West, nor Border, nor Breed, nor Birth". Mankind is one and indivisible. No temple of Peace can be built on any other foundation. . . .

FRANCIS J. WHITE.

St. Cuthbert's,
Chelston.

Greetings to Christians in Germany

You probably know that in the Salvation Army it is customary for people to be invited to give their testimony, and I was very thrilled to have the opportunity of addressing a German audience in a terribly devastated city, little more than six months after the end of the war. My German is not good enough for me to speak extempore, so I wrote in English what I wanted to say, had it translated into good German, and then read it. It has occurred to me that many people in England would like to send a message to a German audience of this sort, and so I would like to invite you and any of your

friends to send me messages and I will read them to the meetings. If the response is sufficient, we can make "A Message from England" a weekly feature of the meetings. The messages should, of course, be spiritual rather than political. If anybody can send his in German so much the better; but if not, I can easily get them translated.

ALBERT KNELLER.

In my articles, "Reflections on Non-Violence" I mentioned several books on Gandhi, Non-Violence and Western pacifism. May I repair two notable omissions to which correspondents have kindly drawn my attention?

I said nothing about the presentation volume *Essays and Reflections on Mahatma Gandhi*, edited by Sir S. Radhakrishnan and Stephen Hobhouse, and published on Gandhi's 70th birthday, in October, 1939. The book is not, of course, a systematic exposition of Gandhian pacifism, but a valuable composite picture of the man and his work emerges from the various contributions.

A less pardonable omission was John Hoyland's *The Cross Moves East* from the same publisher (Allen and Unwin) in 1931. Now I have read it I find that where I mildly argue that Gandhian pacifism is relevant to the West, John Hoyland fifteen years earlier went the whole hog:

"At present *Satyagraha* is

looked upon in the West, in spite of the astounding victory which it has won, as ridiculous and undignified. Working-class hearers, when told about it, characterise it as 'grown-up sulks'. More educated audiences regard it with cold disfavour. It is too exotic, too unconventional—in a word too Christian for us."

Is it not time that Mr. Hoyland's bold challenge was answered—or accepted?

ROY WALKER.

The Church in Politics

Mr. Back's letter in the February issue is interesting. May I suggest to him that the New Community or the redeemed of God, the Church, to be true, can only act through living; and that means using God's

gift of life aright. Not as he suggests, passively submitting and assisting man's abuse of God's gifts, as the Church is doing to-day, with the cry, "Keep politics out of religion". Christianity is a "Way" of Life and should be expressed by the redeemed, through Political, Social, Economic and Cultural channels. These channels should be as sacred as the services of prayer and praise and reconsecration of the Church, part of the living whole. For the Church is the Bride of Christ and must make herself worthy of Him by transforming the present world order of competition and usury with its wars and poverty, into God's order of co-operation and fellowship expressed in Love.

NEIL MACKENZIE.

48, Devon Road,
Watford.

THE FELLOWSHIP OF PRAYER

I believe, O God, that Thou art love—though Thy ways be beyond my understanding.

I believe that I, a creature, am not able to understand Thy ways; even as the stone is unable to comprehend the living plant, or the plant the sentient animal.

I believe that Thou, Infinite and Divinely Great, art yet a loving Father to me, Thy child, though the path Thou leadest me seems hard.

I believe that every darkness of my life shall lead into light, into great light: and that all the trials of my life have a deep purpose, to awaken and foster the true nobleness of my being, the most hidden powers of my weakness.

I believe, that all heaviness shall turn to blessing for myself and for others.

I believe that nothing can more dishonour Thee and me, than narrow pride and childish obstinacy; and that nothing more honours Thee

and me, than my child-like trust and believing dedication to Thy divine governance.

Teach me to find through all confusion the right path to freedom and the peace of the children of God.

Teach me to believe, to trust and to love, even in the darkest hours, that they may become my hours of heroism.

Teach me to seek ever for the brightness in all tribulations, all mortal wretchedness.

Teach me to use all natural sources of joy: to bestow maternal care and helpfulness on those who are in any way poorer than I.

Teach me to have unshakable faith in my own worth, which Thou alone knowest and Thou alone canst call forth.

Teach me to find that worth, to foster it, to make my life in the fullest sense worthy, by filling each hour with selfless love and with loyalty to Thee.

Lord, whate'er Thy will may lay

PROSPECT for EUROPE

Mr. Robert Boothby, M.P., speaking on "The Prospect for Europe" at a National Peace Council meeting in the Kingsway Hall on Friday, March 8th, said that the cause of the last war was economic chaos in Europe. If we are not careful, it will be the cause of the next war as well. In the nineteen twenties we made a series of disastrous mistakes. The first, and most serious was our refusal to underwrite French security. This led to a deep-seated fear on the part of the democracies of Western Europe, and fear is no basis for a sound and constructive policy. Our second mistake was a refusal to abandon the obsolete doctrines of the *laissez-faire* capitalism of the nineteenth century, and to accept the modern concept of regional planning for strategic and for economic purposes. We poured money into Germany and Central Europe, without any plan or purpose beyond earning quick dividends; but regional agreements, political or economic, were ruled out. The result was that, when the world economic crisis broke upon Europe in 1931, there was no kind of organisation capable of withstanding it; and the way was open for Hitler to seize power on the backs of seven million German unemployed, and to exploit the prevailing economic anarchy on the continent.

Nothing is more certain than that a recurrence of European economic anarchy will lead to a renewed attempt to impose unification upon the economy of Europe by force, or by the threat of force.

The solution, and the only solution, lies in building up a new and prosperous European order on the basis of regional groups of nations which have strategic, political and economic interests in common. Whether we like it or not, our own strategic economic interests are inextricably bound up with those of

Western Europe. It is therefore high time that we took the lead in building up a political and economic bloc in Western Europe which, in conjunction with the British Empire, and within the ambit of the United Nations Organisation, could be a great balancing and stabilising factor in the world, and therefore a great safeguard of world peace.

RELEASE OF CO.s

As we go to press, the Bill to release C.O.s from their Tribunal conditions is in its last stages and should soon become law. The congratulations that pacifists so rightly accorded the Government at the beginning have now been somewhat damped by the *volte face* over labour controls in the House of Lords, though the Amendment in question may have less effect than was once thought. However, with twenty-four groups overdue for discharge it will be a relief when the Royal Assent is given and the wheels of release begin to turn.

Under the Bill C.O.s are to be notified individually when released from their conditions and they should, therefore, ascertain that their latest address is recorded at the appropriate Regional Office of the Ministry of Labour. Releases will normally be on the basis of age plus the length of time the C.O.s have been conditionally registered for civil work, but C.O.s are not to be released until the equivalent groups of both officers and men have been "demobbed" from the Army. "Out of turn" release, however, is possible (like Class B for the Army) when previous employment or special qualifications make earlier release expedient in the national interest. Machinery for these releases is being worked out and we hope to include, in particular, the details for teachers in a later issue.

For an elaboration of the position generally C.O.s might well do worse

than order *The Release of C.O.s* (C.B.C.O., 6, Endsleigh Street, W.C.1, 4d. post free) to be issued soon after the Bill has become law.

A NEW DEAL FOR THE COLONIES

Mr. A. Creech Jones, M.P., Under-Secretary for the Colonies, at a National Peace Council meeting at the Kingsway Hall, on March 15th, spoke of the great possibilities for development contained in the United Nations Charter. The Declaration Regarding Non-Self-Governing Territories, which would come into force immediately, formed a real Charter of Rights. The international functional organisations, working under the direction of the Social and Economic Council, would play a great part in dealing with problems of nutrition and general social development.

Comparing the actual Trusteeship system with the Mandates system, there were points of difficulty such as the change from personal representation on the Council to governmental representation. Nevertheless, generally speaking, the interests of the peoples concerned were better served than under the Mandates.

NO ATOMIC WAR RALLY

The "Public Meeting" aspect of the meeting in the Central Hall, Westminster, on March 16th, was soon evidenced by the interruptions to James Hudson's opening address from a few "professional" hecklers; but long before Canon Raven pointed out the responsibility of the Christian Pacifist as the trustee of a different way of life and called for re-dedication, the meeting had settled into one for the converted, and unfortunately, hardly the young converted.

At the two extremes—the professional oppositionist and the experienced Christian Pacifist. But where were the great masses of people

holding views somewhere between these two poles? And where were the young people? Has the pacifist message no relevancy to affairs today? Is it impossible to get the message across in a way which can be understood by the unconverted? These are questions which the pacifist movement must face up to if pacifism is to become vital and undeniable.

Perhaps the most interesting speech came from Dr. Alex Wood. "Science is prostituted when it is used nationally," he said. "The research in atomic energy was a triumph of scientific and technical integrity in which almost all nations played their part. The best way to dispel Russian suspicion is for Britain to declare that she has finished with atomic energy for war purposes."

But at the finish of the meeting—an inspiring finish in some respects—one was left with two questions largely unanswered. What is the application? Where do we go from here?

BOOK REVIEWS

CHRISTIAN WITNESS IN THE POST-WAR WORLD. An Ecumenical Symposium, edited by A. C. Craig and Hugh Martin. (S.M.C. Press, 3s. 6d.)

It is good to be reminded, amid the confusion of these days and when we are apt to be immobilised by the sense of our own inadequacy, that the Church of Christ is moving into new unity of understanding and witness. "Our differences are too well known. It is time that our agreements should be known and dwelt upon". And it is good to be reminded, when we are naturally (and properly) sensitive to the smallness of the Church in the disordered vastness of the world, that "the world scene shows a rising Christian tide". "The Christian Church in the world is to-day larger and stronger than at any time, and more conscious than it has ever been of the ties that bind Christians in Christ, in spite of all that divides." As so often, criticism and pessimism are the fruits of ignorance: to know more is to be released into a richer hope.

This symposium has grown out of fellowship in the British Council of Churches. Four Anglicans, a Baptist and a Congregationalist, two Methodists and two

ministers of the Church of Scotland contribute chapters on Christian doctrine, on social and international affairs, on worship, education, the corporate witness of the congregation and the obedience of the individual Christian. There is ample material here for the sort of study in which, with all the seriousness that the hour demands, groups of Christians should be engaged. And the spirit of the enterprise is aptly phrased by Hugh Martin: "It is no mark of Christian insight to day-dream of the ecumenical movement and be scornful of the chores of the local church".

A. B.

FRIENDS IN EUROPE. Friends World Committee for Consultation. 3s. 6d.

Friends are to be warmly congratulated on the Handbook just issued by their World Committee for Consultation descriptive of the various pieces of work that they have attempted in almost all parts of Europe, not merely during the last two wars. There is for one thing a reference to one of the most adventurous journeys in Quaker history, that of Mary Fisher, "who set out in 1657 with five companions to convert the Sultan of Turkey, and to preach the Gospel to the Jews at Jerusalem". The book is first a geographical survey and then an account under seven headings of the service, relief and extension organisations established by Friends. A third part is headed, "Interpreting Quaker Experience", and this ends in an engaging Quaker vocabulary in English, French and German.

PERIODICALS

Reconciliation is the well-edited organ of the Canadian F.o.R. (Published at least six times a year. Subscription \$1 a year. Single copies 15 cents. Obtainable from A. G. Watson, Room 303, 74, King Street East, Toronto 1, Ontario.) The

CONCERNING THE FELLOWSHIP

Some months ago, when urging readers to visit Fellowship House, I mentioned a re-organisation of the Book Room. It must be confessed that the re-organisation has only partially been carried out. We have not yet been able to put in fixtures for an adequate display of the literature which we have for sale. But I want to say something about the importance of using books and pamphlets in the work of pacifism.

December number records a recent trip across the Dominion by the Executive Secretary, Albert G. Watson, showing how it has brought about a new solidarity to the Canadian movement and a new conviction as to the need for it. The Fellowship now has "an organisational base" from Montreal, Quebec, to Vancouver Island. *The News Letter of the Movement for a Pacifist Church* for February contains a most thoughtful and moving article entitled, "A Message from German to English People" by Elizabeth Landman. *The World Citizen* for January (Service Nation Movement, 20, Buckingham Street, Strand, London, W.C.2; 2/- per annum post free, bi-monthly) has an editorial headed, "United Nations or Service Nation" which enables the reader to appraise the contribution of this new movement towards World Citizenship.

PAMPHLET

Germany and Europe's Future, by Mosa Anderson (Peace Aims Pamphlet No. 35 of the National Peace Council, 144, Southampton Row, London, W.C.1; price 3d.), is the last in this series. It takes into account the Potsdam Agreement and contrasts it with the Atlantic Charter. It offers some important suggestions for change which fall within the orbit of the Agreement and concludes with an outline of the kind of policy which could with advantage be considered if a fundamental revision materialised.

The National Peace Council also announces the publication of *Back to Humanity* (4d. post free), a forceful plea by Ernest Raymond, the novelist, for leadership from the peoples in creating a world commonwealth rooted in respect for human values and directed to the satisfaction of common needs.

Certainly the most convincing propaganda is a personal testimony or the setting forth of personal opinions about public affairs—provided those opinions have been reached as the result of hard and careful thinking. But it is a rule in one of the keenest propagandist bodies in the country that every conversation on a subject should be followed up by a pamphlet, the result being that the printed word

read later and at leisure serves to emphasise and confirm the spoken argument.

All sorts of issues are confronting people with renewed force at the present time. Can total war and the atomic bomb be squared with Christianity? Is there a sound religious basis for the conscientious objector's attitude? Has the State the right to conscript the individual citizen for military service? What ought to be the Christian attitude to our enemies? Ought war criminals to be punished? Is there any real justification for the widespread uprisings of coloured people? What is the attitude of Christian pacifists to political action?

On all these matters we have literature ready or in preparation. Dr. E. L. Allen has written an excellent pamphlet on Conscientious Objection in reply to Prof. G. C. Field's attack on the position. Alan Knott has a pamphlet on the Christian's duty to the State. Stephen Hobhouse's pamphlet *Christ and Our Enemies* is valuable. So is Dr. Temple's *The Ethics of Punishment*. There are pamphlets by John Mellor and Harold Moody on the problems of race and colour. Leaflets on the constitution and aims of the Fellowship and on the Christian's attitude to "the lesser of two evils" dilemma will soon be ready. So also will be a symposium entitled *Pacifism in Practice* and the Fellowship will probably publish a second book before the end of the year.

Most of our members have some of these pamphlets on their shelves. But we ought to be making the utmost real use of them by passing them on to enquirers. I hope that people will quickly be writing for copies of the new pamphlets and for further copies of old ones. Now is the time for greater activity in distributing our message through the written word.

ANGLICAN PACIFIST FELLOWSHIP

Chairman: The Archdeacon of Stoke.
Secretary: Michael Segal, 1, Adelaide Street, London, W.C.2.

Gwen Locke resigned her post as Joint Secretary from the end of March, when she had to move to the Midlands. Her work during a rather difficult period, while we have been seeking to make a more permanent appointment to the Secretaryship, has been of very great value, and we give her our warmest thanks for her loyal and unstinting service.

The Summer Conference this year is to be held at Whalley Abbey, near Blackburn, from July 19th to 26th. The first weekend will be a Retreat, conducted by Archdeacon Hartill. The general subject of the Conference will be "Whither Society?", under which general theme the following will be the speakers and subjects:—

Family life—Miss K. Ibbotson.
The Church and Religious Thought—Dr. E. Frost.
Work and Leisure—The Rev. F. E. A. Shepherd.
The State—The Rev. P. L. D. Chamier.
International Relations—The Rev. Canon T. B. Scrutton.

Summary—Archdeacon Hartill.
There is no fixed charge for the Conference, members being asked to give what they can; booking fee 10/-.

BAPTIST PACIFIST FELLOWSHIP

Secretary: Rev. Leslie Worsnip, 60, Queen's Road, Loughton, Essex.

The Annual General Committee Meeting was held in the Friends House, Bull Street, Birmingham, on Monday and Tuesday, February 25th and 26th.

It was reported that the present membership was 1,673 including 303 ministers; there had been 20 resignations during the year and 3 deaths; 7 had joined the Fellowship.

The Rev. Kenneth C. Dykes, M.A., B.D., was overwhelmingly elected vice-chairman. He has since consented to serve in this capacity and will become chairman at the 1947 General Committee Meeting.

The Annual Public Meeting was arranged for April 29th to commence at 5 o'clock. The Rev. T. G. Dunning, M.A., Ph.D., and the Rev. H. Ingli James, B.A., B.D., B.Litt., were suggested as speakers on the theme "The Church and World Peace". This meeting is to be held in the Lecture Hall, The Kingsway Hall (see advert. on another page).

Members of the Committee were privileged to have the Rev. Henry Carter, C.B.E., speak to them on "Pacifist

Policy". Asking the question, "Is the Christian Pacifist witness outdated by events?" he answered "Emphatically, No!" and referred to the trend of events in Europe and the world as calling for an even more emphatic witness from the pacifist. "About the prospects of peace there can be no easy optimism" he said. Mr. Carter went on to stress points which he considered as of great importance in future pacifist policy, two of which were (1) the need for Christianity in testimony. Pacifists and non-pacifists must co-operate in commending Jesus Christ as the only solution of the world's problems; and (2) the recognition that the United Nations Organisation rests on a dual basis. There is the Security Council which exists to perform a purely negative task and there is the Assembly under which operate such specialised agencies as the Economic and Social Council, U.N.E.S.C.O. and F.A.O. The task of these is positive, and they deserve the support of pacifists who should see that it is only as the nations use them for the creation of conditions which shall put the Security Council out of business that peace will rest on a secure basis.

Members of Committee received generous and gracious hospitality from local pacifist friends to whom the Fellowship is very grateful.

L. W.

INTERNATIONAL TRAMPING TOURS

One of the organisations which made a valuable contribution to international peace-making in the years between the Wars was International Tramping Tours. Aiming at enabling groups of people, British and others, to travel in countries other than their own, at a minimum cost, tramping and sharing simple accommodation, and thereby making intimate contacts with the individuals who constitute the peoples of the world. I.T.T. was taking abroad 1,600 people a year when the War drew the curtain across its activities. But the organisation was kept in being, and this year, although the routes to the Continent are still closed, it is planned to hold a holiday-school at Waterford in the Irish Free State for three weeks from July 27th. Special consideration will be given to the vexed question of Anglo-Irish relations, as well as to more general problems of international affairs, and there will be walks and excursions. Costs are low, in accordance with I.T.T. tradition, the inclusive cost for one week at the school being 65/-. Details will be supplied on receipt of a stamped addressed envelope by the General Secretary, I.T.T., at 6, Bainbrigge Road, Leeds, 6.

INTERNATIONAL VOLUNTARY SERVICE FOR PEACE

Derek Edwards, the Foreign Service Secretary, has been visiting Units in Italy and Greece. In Rome he attended two meetings with Italian students, who had done pick and shovel work with an I.V.S.P. Unit last Summer. A representative was appointed to act as a link between interested students, volunteers in Italy and I.V.S.P. outside Italy. It looks as though an I.V.S.P. branch will soon be functioning in Italy.

A new Unit left for Germany on January 26th. This Unit will help German voluntary Societies and work among the German population. Its present headquarters is at Goch, on the West bank of the Rhine, near the Dutch frontier.

Unit 4 is still at Bremke, near Gottingen, and has contacted members of the University there who are working on a service improving conditions for the refugees in the transit camps. Unit 5 has moved from Hamburg to Berlin.

Unit 2 is now based on Patras, Greece, and individual members are helping with welfare work in surrounding towns and islands.

Unit 3, in Italy, has been disbanded and is being replaced by a small group of three members working with the A.F.S.C. and F.A.U., in the Aventino Valley. The first two of the new group have now arrived in Italy and will help with the organisation of transport for the building programme but later on it is hoped to develop on pick and shovel lines with the Italians themselves.

The two volunteers who have been working at Ecurcey, in the south of France, have now moved to a new service near Toulon. Two other volunteers are working at Raon L'Etape, along with members from France and Switzerland. The work, here, has been that of house reconstruction with the "sisters" working in a sewing room.

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MEETINGS

THE MONTHLY FELLOWSHIP MEETING for Communion with God and each other will in future be held on the second Friday in each month from 6—6.45 p.m. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available. On the 12th April the meeting will be led by Rev. James Alexander, M.A.

MISCELLANEOUS

JOIN? International Friendship Club, 3, Tanfield Terrace, Leeds, 2, for making interesting pen and personal friends.

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11th Annual Public Meeting

THE CHURCH AND WORLD PEACE

SPEAKERS:

Rev. T. G. DUNNING

M.A., Ph.D.

(Speaking as a non-Pacifist)

Rev. H. INGLI JAMES

B.A., B.D., B.Litt.

(Speaking as a Pacifist)

The Lecture Hall, Kingsway Hall,
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