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# The CHRISTIAN PACIFIST

THREEPENCE

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## THE CURRENT OF AFFAIRS

### Prime Minister and President.

In contrast to the exciting news of the boldly conceived and cleverly executed plan by which the British Prime Minister and the President of the U.S.A. spent three days in conference on the Atlantic, appears the statement of common principles upon which their agreement is announced. The eight points of the declaration, whatever hidden wisdom they may contain, are not such as to thrill the world. One cannot but ask, is this the best that two great Statesmen can do? We admire the brave spirit that brought the two leaders together, but was this really all that they had to say when they met! Or is this statement merely a screen behind which much more important matters were discussed? Yet what could be more important at this moment than a declaration by these same two men of their purpose in pursuing the war and the terms upon which they will end it. What an occasion was offered in that historic meeting, defying as it did all dangers and difficulties, upon which to speak to the whole suffering, war-sick human race a message of peace and of healing for the world's wounds! Here was a chance to tell mankind something of the part which these two great

nations would play in the making of the new world order for which men wait even as those that watch for the morning.

### The Eight Points

From that height of expectation we sink to the disappointments of the eight points. It seems almost incredible that two great Statesmen could solemnly have composed so dull a document. There is certainly much good in it, but it is the sort of good that might have been taken for granted. Points one to three are repetitions of the obvious. The fourth point is indeed to be welcomed if it now means something more than it did before the war. The fifth is excellent if we may take it as an act of repentance, but it is unfortunately far too vague. The sixth is a very pious "hope". The seventh may be one way of stating an important principle, but speaking for ourselves and our neighbours, we do not want to "traverse the high seas" but to live in peace with our loved ones at home without fear of tyrannies to stop tyranny and famines to avert famine. The eighth-point, which does really mean something, is the most depressing of all. Wrapped up in high sounding

words here is the gloomy determination to repeat the worst mistakes of Versailles. The aggressive nations are to be disarmed while the peace-loving peoples will, as Mr. Attlee puts it, "remain strong". How Mr. Attlee could bring himself to describe this as "a radical departure from previous theories of disarmament as a path to peace", we cannot imagine. It seems to us exactly the same old failure to realise that for certain victorious nations to retain their arms in a pose of self-righteousness while they force disarmament, which thus becomes a humiliation instead of the greatest glory as it ought to be, upon the vanquished is to make future war almost a psychological necessity. It is a tragic discovery that after all that humanity has suffered statesmanship is still where it was a generation ago.

#### "So Harmless A Document."

The real purpose of the meeting between President and Prime Minister is, of course, to be found elsewhere, in the need to come to an understanding as regards the part to be played by the U.S. in the war, the means, and extent of co-operation with Russia, and united strategy in the Far East. As a Washington Correspondent said, "the circumstances of the Roosevelt-Churchill meeting appear to be considerably more dramatic than the results". "The joint statement," continues the same report, "is merely the curtain to conceal more important decisions. It hardly seems necessary for two heads of State to meet under such unusual circumstances and produce so harmless a document. More important matters must have come under review." Official comments are, of course, laudatory. Mr. Mackenzie King sees in the declaration promise of "a peace of victory, but not of vengeance". If "V" really stood for victory in that sense of the word, even propaganda might have its moral appeal. Other more critical observers suggest that the fourth of the eight points commits us to a reversal of the Ottawa policy (which if it were true would be "fruits meet for repentance"), and that it goes some way to meet the demands of the peace movement for the removal of the economic causes of war. If that is so, and even if the document is vague enough to be non-committal, it may not be without its value.

#### Norwegian Bishops' Pastoral

The International Christian Press of Geneva reports that the Quisling Party at present represents only two per cent. of the population of Norway. The real mind of Christian people is reflected by the profound effect of the Bishops' Pastoral letter, part of which declares:

"In the second article of the Creed, Christians confess Jesus Christ as their Lord, wholly and absolutely. For the Church, this duty to obey Him takes precedence of everything else. The machinery of State, politics, and administration does not concern us as such. Only when it interferes with our relationship of obedience to Christ are we inescapably forced to declare our position. As Luther says: 'The

secular government has laws which are valid only so far as life and property and the outward affairs of the world are concerned; over souls God can and will let nobody reign but Himself alone.'

"Among the ordinances of God are justice, truth, and goodness, as the Church sees that a constitutional state makes them possible. The question of how the external structure of the common life is built up in other respects is immaterial; but wherever the commandments of God which are basic for all community life are involved, the Church is bound to speak out clearly. It is of no use to tell the Church that then it is involving itself in politics. Luther clearly said: 'The Church is not interfering in secular affairs when it exhorts the authorities to be obedient to the highest authority, that is, God.'

"When those in authority over the common life permit violence and injustice and exert pressure on souls, then the Church is the guardian of the conscience. A human soul means more than the whole world."

#### Invulnerable Values

The following extract from a recent issue of *The Philharmonic Post* is another interesting comment on the demand for reprisal bombing.

"The bombing of Queen's Hall followed so closely upon the destruction of the Berlin Opera House that the Nazis might have been credited with an unexpected accuracy of marksmanship, had not a stray incendiary been a more likely cause of the disaster in London. We have heard that there are a few people to whom the damage wrought on the Berlin Opera House offers some belated satisfaction for the loss we have undergone by the burning of our leading concert hall; but to us the double destruction is a single loss, and on both sides music lovers must feel a sense of mutual deprivation. The report, still unconfirmed, that more than a half of the members of the Berlin Philharmonic Orchestra were killed by a bomb explosion in France tells of a tragedy of the same order. Behind all the disputed claims and clashings of war some values stand invulnerable, and music is perhaps the most sure of all. The members of the Berlin Phil., irrespective of the aims of their Nazi directors and of the Government which treated them as a mere branch of propaganda, were devoted to the highest demands of music; they shared with us the duty and privilege of taking music to the greatest number of people. We who have entertained and been entertained by this famous orchestra cannot fail to realise that we had many things in common with these players, not least of all, as we discovered as long ago as 1936, a profound dislike and contempt for Hitler and for the anti-cultural beliefs which he fostered."

#### Scolding Pacifists

The fashion of lecturing the whole pacifist movement in prophetic terms of impending doom to be escaped only by an improbable repentance, is, we observe, much in vogue among spirited writers who, having been brought

to realise some weakness in their own position immediately, with a psychological propensity often attributed to preachers, impute their own failings to their audience. Such phrases as "It is high time the pacifist movement realised . . ." and "until pacifists awake from their escapist dreams . . ." may be tolerated as mere mannerisms of speech, and the frequent assertion that the pacifist movement has hitherto been entirely misguided need not be taken too seriously. Warnings against complacency are all valuable and seldom entirely unnecessary, but we shall not easily be persuaded that the only hope for pacifism is to transform itself into something else, and those whose pacifism is an understanding of the gospel of redemption by the way of the Cross will not lightly abandon their faith for any offer, however tempting, of a more "realistic" view of life.

#### Pacifist Witness in Assemblies

Among the many gallant deeds of the war it is not out of place to mention the speeches in which pacifist members of Church Courts have risen in fine disregard of their own popularity and influence to expose themselves to obloquy in brave speeches of witness to the Christian faith as they believe it. The news of almost every Church assembly this year has brought the report of such loyal and daring action, sometimes followed by distressing accounts of subsequent persecution. Such speeches have been too numerous to record even when they merited recording, and it must be admitted that some of them have been admirable more on account of the courage than of the wisdom which inspired them. We would like to remember, however, words which were spoken by the Rev. Henry Carter in the Methodist Conference at Leeds, as reported in the *Methodist Recorder* of July 24th, and to let him speak for the many brave souls who have borne upon themselves the pain of opposing their own brethren.

#### The Methodist Conference

On the proposal to insert in a "Statement on the National Situation with reference to the Post-War World," the following paragraph:

"The Conference believes it to be with a great responsibility and high privilege that the British Commonwealth of Nations is charged with the duty of securing, by the blessing of God, the triumph of righteousness and truth, of freedom and humanity, so brutally outraged at the present time. The Conference is confident that the Methodist people will steadfastly uphold this sacred cause until its complete victory has been achieved by a righteous and lasting peace."

The Rev. Henry Carter said that it must be manifest that the Conference was being asked to make a decisive change in the policy of the Methodist Church, as set out in the Declaration of Peace and War, to leave the issue to the judgment of the individual Methodist. It

had been possible to follow that policy because no attempt had been made to bring down the full weight of a Conference judgment on the conscience of the individual. He believed it would be better to leave matters where they were. What would be the probable effects of adding this paragraph? In the minds of many thoughtful Methodists there would be a sharp contrast between this and the action of the Conference in calling the church to a great spiritual Forward Movement. As a Conference we had called the Methodist people to a new realisation of their responsibility to seek for themselves, and to proclaim to others a full, present and free salvation, including the gift of Christian holiness—and in that doctrine was included love to God and one's neighbour. That was Wesley's doctrine, and of it they were the inheritors.

#### How Will Victory Be Won?

He spoke for a considerable body of thoughtful younger Methodists who would see a strange contradiction between this suggested statement and the call to a Forward Movement. For to what were we committing ourselves? To the pursuit of victory in this war. Let us be frank, for we surely knew the means by which victory could be achieved. The Prime Minister had told us with characteristic straightforwardness—incessant and systematic bombing. It meant the blotting out of human life on a wholesale scale, widespread destruction and death. He asked Conference rather to call the Church and nation to the way of love toward God and man—and how could that way be reconciled with the raining of death on our fellowmen? That was the problem. He found no word of qualification in the proposed addendum. The Bishop of Chichester had appealed for a mutual agreement to abolish night-bombing. That was, at any rate, some qualification from the Christian point of view. Was there not some higher thing that we could say—and ought to be saying—on this matter, something that would lift the thought of the nation above the multiplying of death? Were we not the ministers of God to mankind? We were the trustees of the past in this momentous hour of Methodist history, and to be loyal to the doctrine of Perfect Love meant something more than, and very different from, that addendum. What we did would go down in the history of the Christian Church; and though he stood alone he would stand and affirm that the duty of the Christian Church was to speak in terms of love and not of hatred.

Contributors and correspondents are requested to address their communications to The Editor, 17 Red Lion Square, London, W.C.1, and to enclose return postage if a reply is required.

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## NEGOTIATION OR REVOLUTION?

CHARLES E. RAVEN.

The issue raised by Glyn Phelps' articles is obviously one of profound significance on which there is evident division of opinion among pacifists. When examined this division is seen to be more varied than a mere yes or no to the question of a negotiated peace. It may be of some value to summarise the divergencies and to suggest certain questions over which the discussion may go forward.

Confining our attention to Christian pacifists we are concerned only with those who accept the Way of the Cross as the means of redemption and are agreed that this is for them utterly incompatible with the waging of war. Such folk have in common a conviction that because God is love war is not only ultimately futile, but immediately sinful: they deny that good can ever come by the deliberate doing of evil: they affirm that the only real victory is that of the Crucified. In accepting the ideal of the martyr, and the martyred nation, pacifists are united.

The problem arises (as usual) when this faith has to be implemented in the present concrete situation. To translate its simple principles into appropriate practice is to discover that alternative versions of them do, in fact, exist and claim support, and that of the authenticity and exactness of these versions there is room for questioning. Pacifists are not agreed as between these differing lines of conduct, and their divergence, though it may be finally creative, is at present and to many of us distressing. It involves a conflict of opinion which is weakening to our witness and may easily be damaging to our unity.

There are first those who maintain that war is, in fact, so evil both in its immediate and in its long-term effects that any cessation of it on whatever terms is better than its continuance. While recognising that submission to tyranny may be (and in the present circumstances would certainly be) an act due in general to lower motives than those of a Christian refusal to fight, they would argue that, even if cowardice, despair, defeatism, contributed largely to it, yet the result would give better opportunity for Christian effort than a fight to exhaustion. They would, therefore, advocate negotiation now on any terms; for they do not believe that the prospect of a righteous order would be so much imperilled by surrender as by the progressive embitterment and demoralisation inseparable from prolonged hostilities. Among pacifists taking this view there will be found not only those who think rather in individualistic than in collective terms, but many who see no ground for believing that a socialist revolution such as they desire can be promoted by a continuation of conflict.

**Glyn Lloyd Phelps and Reinhold Niebuhr**

Against this, which is probably the more widely held view, comes Glyn Phelps repeating with characteristic vigour the sort of protest raised by Alexander Miller and, in somewhat similar form years ago, by Reinhold Niebuhr. In reminding us that pacifism is not a mere refusal to fight but a positive and reconciling effort to work for a peaceful and co-operative social order and that this order will not be attained by a policy of surrender, Phelps' criticism is timely and just. Whatever the position of the P.P.U., the F.o.R. is certainly committed to something much larger than stopping the war; and it is perhaps possible to reject the proposal to negotiate now without ceasing to be a pacifist. Miller's pamphlet seemed to me clearly that of a left-wing socialist rather than a pacifist; and, if he followed Niebuhr in concluding that pacifism could not secure the removal of evils for which capitalism would certainly fight, it would not be surprising. Phelps is less critical of pacifist possibilities, but there are phrases in his articles which seem to come near to saying: "Peace by surrender means the triumph of Fascism—which is intolerable: peace by negotiation means peace by Churchill and Hitler—which is impossible: therefore, though pacifists cannot fight themselves, they may well allow others to do so" (which is surely a position which he would not advocate); or else "though we cannot fight we can and must work for social revolution and not seek peace by any other method". This latter seems to me, I confess, at least as Utopian as the advocacy of peace by negotiation, and much less likely to secure a cessation of war.

For the furtherance of the discussion it seems clear that the following points should be answered:

Granted that pacifists agree as to the necessity of stopping war at the earliest possible moment, would they prefer a surrender due to treachery or demoralisation to the continuance of fighting?

Granted that they agree in seeking a righteous and co-operative social order, would they prefer their non-pacifist friends to go on fighting for this rather than see Fascism triumph?

Which is the more liable to the charge of wishful thinking, the belief that the country may be induced to "negotiate now" or the belief that it may be induced to accomplish a social revolution.

Granted that we as Christian pacifists are committed to work both for the speediest possible peace and for a righteous social order, is there either a means of combining these two in a single policy or a good reason for preferring one to the other?

(N.B.—Candidates should answer all the questions asked and give reasons for their answers!)

## THE NEW REVOLUTION—II

F. A. LEA.

The aim of the Community movement (is still in its infancy) is to create patterns of the society we wish to be, within the interstices of the centralised, more or less totalitarian, state which is coming into existence whether we wish it or not. That is to say, it aims at creating local centres where, just in so far as such a thing is possible without independence of the larger society, economic co-operation has been substituted for competition and members are expected to take a full share according to their capacity of responsibility for the community as a whole; and where all are engaged in the work to which they are fitted by vocation.

This last condition is, to my mind, the most important. I am convinced from experience that a sound community can only be constituted of people who *want* to do the work of the community, be it agriculture or printing or painting (quite apart from whether they have been ordered to do it by a Tribunal or any other authority), and want to do the work *co-operatively*, because the individualistic, competitive, acquisitive way of life has become intolerable to them. The deadly vacuity of most Pacifist group meetings arises, I think, very often from the self-conscious seeking after comradeship which is only possible between men and women who have ceased to seek for it as an end in itself; it is a by-product, one might say, of co-operation in a satisfying job of work.

Where a satisfactory relationship has been established between men and their materials, and between men and men, the problem of the machine also can be left to take care of itself. Machinery will be adopted to lighten labour and facilitate intercourse just in so far as it does not impair these relationships, by depriving men of the pleasure of individual creation and depersonalising the relations between them. It is probably fortunate that the nascent communities of the present day are mostly precluded by sheer economic pressure from using machinery to any great extent. They have a chance of establishing these relationships firmly before facing the temptations that machinery offers; and at the same time are spared the artificial pursuit of "the simple life" which has discredited so many experiments.

**The House Community is a Half-Way House**

At the present day the commonest kind of community is the agricultural. It is a community of men and women living together in one farm-house and working one farm. This is, in fact, the picture generally conjured up by the word "community". But it should be realised that no community posits this picture as an ideal. The "ideal" community, if one may speak of such a thing, would be something more closely analogous to the village-community of the European Middle Ages or present-day India. Families would live separately in their own cottages. It would be a large community, comprising many smaller ones—of farm-workers, of

carpenters, of printers, of school-masters—as well as many persons whose work could by its nature be carried on only individually (though not individualistically—not for their own glory or superior remuneration, but for the service of their fellow-members)—craftsmen of various sorts, artists and shop-keepers. That would be a mature community: economically self-dependent, though not necessarily self-sufficient; spiritually united.

Whether such a spiritual unity, born of union in a common mission, would demand expression in a common religious service, one can only conjecture. I am inclined to think that it would. For, it should be remembered, economic co-operation has never yet been combined on any large scale with individual freedom; the combination, even in the smallest community, depends on the incessant self-watchfulness of all its members, their readiness to subordinate themselves continuously to the whole of which they are parts—not an abstract whole, like the nation-state, but a concrete one of individually known personalities. And such self-subordination may well demand a religious observance for its perpetuation.

**Community no Escape**

Even the smallest community of the present day demands this. In other words, it demands precisely that overcoming of individualism which I have described as the pre-requisite of a revolutionary fraternity. It demands it even more than an income-pooling group. The experience of forming and living in a community is an education and discipline. Nobody who has undergone it will pay much heed to the eloquence of those who refer to it as an "escape". That charge is always based on the conception of a young community as something static: so it may appear from the outside. In reality it is dynamic through and through—exhaustingly, exhilaratingly so. The mature community we aim at would be a miniature of the Christian society to be; in endeavouring to reach it we have to face, in miniature, practically all the major problems that stand in the way of the creation of that Christian society. The problem of reconciling the principles of leadership and democracy; the problems connected with freedom and order; the problems of the family, have all to be faced and overcome. This is a fact for which many who join a nascent community are unprepared—they expect perfection to be had for the asking—and suffer bitterest disillusion in consequence. I was the more pleased to come across this statement in a recent report of the Elmsett Community: "We look upon our life here as a preparation and an experiment—a preparation to serve mankind to the best of our abilities, and an experiment inasmuch as all the problems of the outer community are present with us and challenge our solution. We test them in miniature".

## CHRISTIANITY IN THE SOVIET UNION

It must be a sorrowful reflection that it was war alone which was able to bring about friendly relations between Soviet Russia and our own country, and that co-operation which years of diplomatic "activity" had been unable to achieve. Yet we must be thankful that now at last the veil which for twenty years has shrouded the life and progress of these peoples from the eyes of the rest of the world is being lifted, that the almost unscalable barriers to communication with Russia are being lowered, and that some of the truth is beginning to break through the defensive screen of propaganda and prejudice.

The Fellowship of Reconciliation fared no better than any other international organisation in the almost complete cutting off of all intercourse with Russia during the last twenty years. We know indeed that men of our faith were to be found there—who could doubt it in the land of Leo Tolstoy?—and that they have suffered, and are perhaps still suffering, for the faith. In a recent article in the *Christian Pacifist*, by Stephen Hobhouse, under the title "Resurrection in Russia", we were told some of the ways by which the Christian heritage is being preserved among this deeply religious people, and of how the Christian witness is being made even among the workers in the "godless" factories. And the report in our newspapers that twelve thousand people flocked to a service in one of the Churches in Moscow at the outbreak of the war with Germany is significant. But too little is known of the religious situation in Russia to-day; and the general view of people in this country is that Russia is officially and in fact "godless". However, there are indications, even in the controlled press and in the journal of the Anti-Religious Movement itself, that religious life is still vigorous in many parts of Russia; and the following facts (collected mainly from various issues of the International Christian Press and Information Service of Geneva, and from a booklet of the International Missionary Council) are perhaps of value as throwing a little light on the position.

### The U.S.S.R. and Religion

The Constitution of the Soviet Union lays down certain fundamental principles regarding religion. In 1917 a series of decrees of the new Government not only disestablished the Orthodox Church but nationalised all Church property and separated the schools from the Church. One of the effects of this was actually to improve the position of the sectarian Christian bodies, who were for a time given greater freedom of action. In discriminating against the Orthodox Church, the Soviet Government acted on the general grounds that the power of the Church as a national institution hostile to the Soviets must be broken. During this early period many churches, monasteries and shrines were closed or destroyed, and numbers of Orthodox clergy and faithful were imprisoned or executed or driven into exile. Roman Catholic and Lutheran clergy often suffered similarly.

The various constitutions adopted since the setting up of the Socialist State show the development in the official attitude towards religion. The first Constitution ordained that "in order to provide the workers actual freedom of conscience, the church is separated from the state and the school from the church, while freedom for religious and anti-religious propaganda is recognised for all citizens". In May, 1929, this was altered to read, "while freedom for religious confession and anti-religious propaganda is recognised", thus apparently prohibiting the right to propagate religious ideas in an active way, while giving official support to anti-religious propaganda and the activities of the organisation known as the "League of Militant Godless". However, the Stalin Constitution of 1936 says: "Freedom for the conduct of religious cults and freedom for anti-religious propaganda is recognised for all citizens".

### Not Religion but Power of Church Attacked

The background of the hostility to religion is, of course, the old alliance of the Russian Church with Czarism, militarism and exploitation, as well as its gross superstition and failure to educate and uplift the workers and peasants. And the decrees mentioned above seem to indicate that the Soviet Government is less concerned to root out the fundamental religious beliefs and worship of the people, than to destroy the power of the Church over the lives of the people. True, there is doubtless unceasing propaganda against belief in God and against the tendency to look forward to "a better life beyond the grave" *instead of* working for the amelioration of conditions in this world. And the effect on the minds of the mass of the people, and particularly the younger generation, of this official bias against religious ideas ought not to be minimised. However, it is complained that the children are particularly susceptible to religious ideas. It seems evident that groups of people are still permitted to meet together for worship and to contribute towards the maintenance of a priest. It was even reported in the Moscow press a year or two ago that some young members of the Godless League had been sentenced to terms of imprisonment by the People's Commissariat for Justice for indecent behaviour in a village church during the Easter-night service.

Where the churches have been closed, itinerant priests (women among them) travel from place to place to perform religious services in private houses and carry on the work of the priest. Inter-Church relations have improved and disagreements over doctrine and rites are losing their importance.

The Archbishop of Canterbury said in a recent statement: "It may well be that Russia's defence of its own land and the new unity which this will bring may lead to a new tolerance of religion by the Soviet Government, and a new resurgence of the interests of religion, always deep-seated in the heart of the Russian people".

Those of us who believe and know that God *is*, that His power is for good and pervades the whole of life,

and that the capacity to know Him is in every man—dimly it may be and perhaps obscured by habits of materialistic thinking—need not fear that His witness will be lost among His children in the Soviet Republics. There are still many who, through all difficulties and

persecutions, are upholding His testimony. And we can hope that, as the preoccupation with material things becomes less urgent and the spiritual life has leisure to develop, the knowledge of God will once more spring up and spread mightily among the Russian people. P. M.

## THE UNMOBILISED ARMY OF PEACE

PAUL GLIDDON

World war has been waging for six years out of the last twenty-seven, and some of us who still remember vividly enough the deepening tragedy of the last war feel, not only that we have lived these last two years before, but that next year is also one already lived, and the year that is to follow. We cannot always remember just what happens next but, when it happens, though the players are different and the settings changed, the twists and tricks of the drama are queerly familiar and memory of the past gives a knowledge of the future.

If this is in general true of those who watch the fortunes of war, it is no less true of those interested in the forces of peace. The peace movement is following its former path and still largely fails to find a solution to most of the problems pacifists left unsolved in the 1914-1918 years. When we remember how frequently we have foretold that certain national policies would lead to certain ends, and when we see how remorselessly right we were in our prophesying, it is a little odd that this present war should yet have found us fundamentally unprepared. Of course we had our committees and our societies and our steady crop of organisations to link together those already launched, and new bodies for the co-ordination of the co-ordinators, but the peace army had no common policy, no basic conditions of service and indeed remained, and still remains, largely unmobilised. With great eloquence and energy we preached to others, with distress and disappointment we noted how they ignored our sermons and then, with unnecessary modesty, we ignored them ourselves.

### The Incompleteness Of Our Pacifist Witness

The charge brought against us in the last war that we were cowards, a charge repeated during the present conflict, was a sorry way of greeting a pacifist decision often reached only after overcoming considerable cowardly fears. And yet it was not, and is not, an wholly false charge. Few pacifists would suggest that the situation they face demands the same sickening courage as that shown by young airmen who bomb the better protected "targets", nor has the pacifist movement anything that compares with that broken-hearted body of young brides whose swift widowhood dread telegrams declare. Of course a thing is not right because it is painful, but there are things that are right whose pain can be avoided by not performing them with their required completeness. Perhaps the comparative painlessness of our pacifism may spring from its very insufficiency.

In considering whether this is indeed the case we note that, while he cannot sit in judgment on others, the Christian Pacifist maintains that he cannot believe it is God's wish for him to assist in war, which seems to be no part of the Father's business. But being about the Father's business is not simply refusing employment with the forces supporting mammon, it is the following of a vocation, the taking part in the business of God, or, to use the words of the Catechism, it is "to do my duty in that state of life unto which it shall please God to call me". A Christian has little right to refuse to answer the call of his nation unless he has already answered the call of a super-natural authority; if he is already engaged in the business of Him who is the only Ruler of Princes, precedence requires that he should be exempt from the interruption of any earthly prince. This fact is obliquely acknowledged by the legislature in its exclusion of ministers of religion from the working of the Military Service Acts. It would hardly be suggested that the clergy are all quite up to their eyes in the business of God, but the law recognises that, although the time given to the work might make little claim to special consideration, the honour of Him in whose service it is performed necessarily makes the rights of the state a secondary matter.

### Concerning a Call of God we cannot Negotiate with Man

If this critically important issue of vocation were more generally recognised by Conscientious Objectors, they would not attend tribunals to find out what they were going to be allowed to do, they would—since the Tribunal had shown so lively an interest in their affairs as to desire their appearance—hasten to inform them of the work to which it had pleased God to call them, point out the utter impossibility of obeying man rather than God, and regard the decisions of the Tribunal as of importance to the Tribunal's own moral development but of no significance if in any way inconsistent with God's demands upon themselves. Just as those who are called of God to the holy estate of matrimony are not more truly married because their alliance has the approval of some great aunt (for, while it is nice to know that Great Aunt is pleased, her disapproval would in no way weaken the marriage bond) so also it is good to know that other people approve the vocation others follow, even though their disapproval could not be allowed to involve the abandonment of the vocation. By the very fact of it being a call from God, a vocation

passes outside the area in which the slightest interference by man can be tolerated; it is then no longer our work but God's sovereignty that is at stake and, over such an issue, there is no place for a shadow of compromise.

But, if the pacifist claims to stand apart from war on the ground that he must be about the heavenly Father's business, he cannot treat the Father's business as a part-time job. Of course there have been periods in history during which wars were not made at those seasons of the year when the fields required especial attention, but war, as it has become more serious, has grown into a whole-time occupation. Since to the Christian warfare is always serious and the numbers qualified for enlistment always limited, such warfare demands a full-time service and the consequent refusal to give time and strength to anything that is not directly connected with that most holy war.

#### Lord, What Wouldest Thou Have Me Do?

Therefore it would appear that, instead of pacifists perpetually pointing to prelates, premiers, presidents, politicians and the rest and asking "Lord, what will this man do?", the thing demanded is that each of us should ask whether our own work is something to "which it has pleased God to call" us or whether it is no more

## THE BOMBING OF CITIES

*Copy of letter to the Prime Minister approved by the National Council of the P.P.U. at its meeting on 20th July, 1941.*

"The National Council of the Peace Pledge Union in the course of their meeting during last week-end discussed the question of air bombing with special reference to the recent declaration made in your speech of Monday, 14th July.

You are reported to have said: "... if to-night the people of London were asked to cast their vote as to whether a convention should be entered into to stop the bombing of all cities the overwhelming majority would cry 'No—we will mete out to the Germans the measure and more than the measure they have meted out to us.'" You said further: "It is time that the Germans should be made to suffer in their own homeland and cities something of the torment they have twice in our lifetime let loose upon their neighbours and upon the world."

The National Council of the P.P.U. desires to dispute as strongly as possible the accuracy of your interpretation of the attitude of the people of London. To the best of our knowledge and belief the people of any bombed city would welcome a convention under which the bombing of all cities would cease, and we are certainly convinced that there is no real desire for revenge or reprisals in the shape of making Germans suffer in their own homeland. So far, at least, as the bombed

than a wage-earning occupation, something done, not because it serves God, but because it makes mammon serve us. Some of us are in the blessed position of being paid for work we feel we are undertaking in the name of Jesus, but some would regard it as almost blasphemous to associate God with the job of work they only do as an indifferent means to what they hope may be a sufficiently good end. Thus the first step in the mobilisation of the Army of Peace involves the root and branch cutting out of this disastrous waste of Christian man power, a step which may well carry with it voluntary taxation of those who can gain a livelihood while following their vocations, so that any who have vocations to which no wages are attached may likewise be no less free for the work God is calling them to do.

If we, living in this fallen world, are ever to be received into everlasting habitation, it may well be through such an employment of the unrighteous mammon. We can put the failure and disappointments of the past aside and so plan that each and every member of our fellowship and, ultimately, of the whole Church Fellowship may give not the remnant, but the whole of life to effective service in the forces of the Great King. Then there will be mobilised against the powers of evil something far more terrible than any army with banners.

areas of London are concerned, a recent survey bears out this view about reprisals. So far as the convention is concerned, the matter is easily proved—give the people of London a chance to express their opinions.

On a matter which is literally one of life and death to thousands, it is surely not too much to suggest that you should substantiate your claim either by producing the evidence on which it is based or by putting the suggestion of a convention to the people of London. We ask you specifically—would you be prepared to enter into a convention to stop the bombing of all cities if it could be shown that the people would welcome it?

Moreover, we deplore the fact that the British Government have taken the initiative in deliberately approving the character of total war by accepting as part of their plan the increasing bombing of civilians.

We are gravely concerned with the kind of world which will follow this war. The future welfare of Europe demands the co-operation of the German people with the people of this and other nations. We cannot but deeply regret this further attempt to stir up and minister to a spirit of revenge, and we feel bound to add that by the matter and tone of your speeches you are doing a grave dis-service to the cause of the ultimate peace which we all profess to desire."

## COMMUNITY NOTES AND THE FELLOWSHIP OF PRAYER

### RELIGION, DRAMA AND COMMUNITY

War drives us to realities. With the rediscovery of religion in everyday life comes, naturally and as a side issue, the rediscovery of the drama as a rightful medium of religious expression.

Whole populations are uprooted by evacuation, crowded into public shelters, confined by blackout from accustomed diversions. Hence the need for entertainment taken to the people, but hence also a new opportunity to present entertainment in that tradition whose roots are hidden far back in the mysteries and the morality plays. And so, in the midst of turmoil, religious drama finds its way back into the common life where it belonged before anyone had heard of William Shakespeare.

During the past months, many men, women and children who have never before seen a play and may never have been inside a Church, have come together to watch the sacred pageant of the Stable, the Cross, and the Upper Room, in such productions as *The Merry Play of Christmas* (from the York, Wakefield and Coventry Mysteries), *The Way of the Cross and Terror of Light*. With the zest of adventure they have been finding *Tobias and the Angel*, *Murder in the Cathedral* and *The Little Plays of S. Francis* not less thrilling than Hollywood—and more satisfying. These great discoveries have happened in strange settings: in village halls, schoolrooms, garages, hotel ballrooms, community centres, recreation huts, located variously in docks and industrial areas, cathedral cities, mining valleys, villages off-the-map, troop stations. Performances have been given on altar steps, in air-raid shelters, in cathedral crypts, on open-air stages—finely built as a labour of love from debris of air raids—in meeting houses, institutes, camps.

The companies of players are constituted in the traditions of community service: artists of distinction are living voluntarily at a bare minimum of subsistence; travelling anywhere, at all times, in the worst weathers, in any available conveyance; transporting simple stage properties with the maximum inconvenience; playing through air raids, giving their best to small but eager audiences for the admission price of a few pence.

This good work goes on—no mere emergency service, but a thrust into the future. And if any should doubt that religious drama gets across as well in a dockland institute as in a drawing room, let him come and see!

*Some account of the work of religious drama groups including the Pilgrim Players, The Adelphi Players and The S. Cross Players, will be included in the "Community Broadsheet". Leaders of religious or other organisations wishing to arrange fixtures are asked to communicate with the groups direct—or through Community Service Committee, Hon. Sec., Chancton, Dartnell Park, West Byfleet, Surrey.*

All-loving God, Whose way is blessedness and Whose eternal purpose changeth not, we do not seek to turn Thy will to our own ends, or to bring down Thy providence to serve our interests; but we lift up our wills to Thine, and we surrender all desires that are not Thy desire for us, praying that this mind may be in us which was also in Christ Jesus.

All glorious God, Who reignest from the Cross; Who art the source of light and life and joy; in reverent love we worship Thee in praise and adoration; not for the gifts that Thou hast given or wilt give; not for the blessings which we cannot count, but for Thy very being, and for Thy friendship with us, in Jesus Christ Our Lord.

Compassionate God, Who when just judgment would have seared our hearts hast melted them by Thy forgiveness, we are too sinful to know all our sins, yet we confess our sin. God be merciful to us—sinners. Not for ourselves alone but for all who have sinned against us and against Thee we pray for Thy forgiveness, as we also, by Thy grace, forgive those who trespass against us, for the sake of Jesus Christ, Our Saviour.

From trusting in ourselves that we are righteous and despising others;

From knowing not in this our day the things which belong unto our peace;

From fear of them that kill the body and after that have no more that they can do;

From all denial and betrayal of our Lord;

From judging others more severely than we judge ourselves;

From all complacency and unbelief and prayerlessness;  
*Save us, O God.*

For the Church, that it may be indeed the incarnation of the Spirit of Christ, healing the bodies of men, awakening their conscience, taking away their sins by its forgiveness, receiving sinners into fellowship and saving others rather than itself;

For the Nation, that there may be amongst us a love of truth, a spirit of goodwill, an understanding of our neighbours, a high sense of honour and a concern, not each for his own welfare only, but for the commonwealth.

For the Prime Minister and all his colleagues in the Government, that they all, knowing their responsibility to Thee, may seek, not the honour that cometh from men, but the honour that cometh from God only;

For those who at this time are called our enemies, that all that we could desire for ourselves, both of repentance and of Thy mercy, may be granted unto them;

*We beseech Thee, O God.*

## INTERNATIONAL NEWS

PERCY W. BARTLETT

## Sweden

A telegram from Dr. Natanael Beskow to Lilian Stevenson tells of the death on July 28th of Ebba Pauli, a gifted leader of the work in Sweden, and a friend of the I.F.O.R. from its early years. Lilian Stevenson reminds us of Ebba Pauli's close co-operation with Natanael Beskow at the Settlement of Birkagarden, at Stockholm, of her courageous fight with ill-health and lameness, and of her books, the last of them on "Suffering". It is hoped that a fuller memoir may be obtainable for the *International News Letter*.

It is too early yet to get a report of the annual conference of the Swedish Fellowship, held at Karlstad in August. The subject was "The Responsibility of Swedish Christianity for our nation's course in this transition period", and the speakers, Dr. Natanael Beskow, Ansgar Eeg-Olofsson, Emilia Fogelklou-Norlind and Waldemar Svensson. Bishop Arvid Runestam was to take a communion service.

News from Sweden speaks of a number of young men imprisoned for refusal of military training. There were 76 up to March last and 10 more in April. Appeals are being made for the help of their families.

A youth organisation has been set up in connection with the Fellowship to work especially for the application of Christian principles to social life. Local meetings have been held during the winter and an Easter gathering attended by forty was held at Asa to constitute the movement.

## Switzerland

Letters from Dr. F. Siegmund-Schultze, Chairman of the I.F.O.R. Executive, show that he is as busy as ever. He speaks of much travelling and of contacts with the Red Cross and other agencies for the assistance of prisoners and refugees, contacts with Government departments, with the Swiss Church Peace League, Friends meetings, American travellers and others bearing news, and also of attendance at the trial (resulting in three days' imprisonment) of Pierre Ceresole, for a Good Friday protest against militaristic measures. With Elizabeth Monastier, Dr. Siegmund-Schultze has been busy about the current affairs of the Fellowship, looking after certain friends of ours who must be got to America, and others in France who need help, and circulating the Continental version of the I.F.O.R. News Letter. Another paragraph, illustrative of other wide contacts, sends news of F.O.R. friends in ten countries. Through the generosity of American friends this indispensable helper has been enabled to devote practically the whole of his time this year to the I.F.O.R.

## Germany

The I.F.O.R. office drew attention last Christmas to the remarkable sermon preached by Pastor von Bodelschwing when his hospital and epileptic colony at Bethel, near Bielefeld, was bombed. *The Friend* published it, and later the *Christian News-Letter*. (The

sermon is available also in leaflet form.) Six girls of Ackworth School, who heard of the incident, brought their tuck money to their headmistress with the following letter:

"Dear Bethel children,

We are sending you a small present to help to bring the British and German nations together again in happy and friendly communion.

Hoping, perhaps, that we may remain your loving friends and hoping also that we may soon see you, all well and happy again."

The money cannot be sent to Germany at the present time; but such a message must surely filter through somehow. By the way, it has been declared in some quarters that the hospitals were bombed not by the R.A.F., but by the Luftwaffe. We do not believe that any sane airman would want to bomb children's hospitals, certainly not if they could see what they were doing. But there has been official news of the further bombing of Bielefeld—and of Mannheim and other places where we have children as well as grown-up friends. And when children are bombed in this country we try to make Pastor Bodelschwing's words our own. Under the lash of war we are in deep need of the fellowship of those who suffer with us in the Spirit of Christ.

## South America

The following extracts are taken from a recent letter from Muriel Lester, the full text of which may be had from the I.F.O.R. office, Drayton House, Gordon Street, London, W.C.1.

"Last week was the best so far. I was in Rosario de Santa Fé, and welcomed by the Press, whose leading daily entertained us, photographed us, fitted earphones on us enabling us to hear cables coming in from various parts of the world, took us into the files room and opened Gandhiji's so that I could look at pictures of many friends, both in India and London, announced there would now be a file for me, offered us tea, and next day wrote a really lovely letter of appreciation of the F.O.R. witness I'd given. A taximan said to my interpreter after I had alighted, 'Was that the English lady who is the friend of the poor?' The first talk was given in the Public Library where musicians and lecturers always appear, and from that night on the meetings were packed—over a hundred people stood for an hour and a half at the last. On Sunday morning a big fiesta had been planned, seats were reserved for schools fifty miles away. Parents as well as teachers accompanied the children. There were about 600 worshippers. Close attention persisted. Methodists do excel in their vigorous teaching organisations. They seem to have such a bevy of intelligent men in their schools . . .

"The minister at Bahia Blanca is Luis Villapanda, an F.O.R. member, a Union Theological Seminary student, a Bolivian, who refused to fight in their war and is, therefore, not allowed to go back to his own country. He is a stalwart, studious, courageous and

## THEY SAY

SEAWARD BEDDOW

## A Noble Spirit

Rabindranath Tagore, the Indian writer, has left behind him a sacred memory to enrich us all. I quote:

"His majesty and beauty of presence were the expression of a magnanimous and noble spirit. Thirty years ago he foresaw the ruin which nationalism and mechanism were to inflict. A passionate patriot, no man was ever franker to his own people or more free from superstition of any kind. I remember now chiefly his towering generosity after General Dyer's action at Amritsar: 'A land should be judged by its best products, and I have no hesitation in saying that the best Englishmen are the best specimens of humanity in the world. With all our grievances against the English nation, I cannot help loving your country, which has given me some of my dearest friends. I am intensely glad of this fact, for it is hateful to hate.'"—Edward Thompson in *Sunday Observer*.

## Karl Barth says: "Well Done!"

"Professor Karl Barth, the Swiss theologian, has paid the following testimony to the British stand against Hitlerism:

—It is the clear will of God that we should recognise the true nature and power of the (Nazi) movement in order to combat it with all our strength. The obedience of the Christian to the clear will of God compels him to support this war. When the British Government declared war on Adolf Hitler's Germany in the autumn of 1939 it acted as the Government of a righteous State according to Christian standards. The Christians who do not realise that they must take part unreservedly in this war must have slept over their Bibles as well as over their newspapers."—*Manchester Guardian*.

## Improving The Intellectual Standard

"A big effort to improve the intellectual standard of Conservative M.P.'s is behind the Party Chief's move to make character and ability, rather than wealth, the qualifications for adopting Parliamentary Candidates."—*Evening Standard*.

## Praise for C.O.s

"Conscientious objectors have carried out rescue work of the most dangerous kind without trepidation," said Councillor Norman Tiptstaff, chairman of the Birmingham A.R.P. Committee, at a luncheon recently.

"I have never had any use for conscientious objectors as a body, but we are all indebted to them for some of the work they have done. They have done a marvellously good job and I am glad to be able to pay this tribute."—*Bulletin*, (22nd July, 1941.)

## "Shake Hands, Stalin, Now!"

The Bishop of Chelmsford, Dr. Henry Wilson, says in a letter to his diocese: "I could shake hands with a non-praying Stalin, but I should beg to be excused from doing so with Petain, Darlan, Mussolini or Weygand, who can go happily to their Mass, with dishonour and trickery in their hearts".

## Might Is Right

"This is a war of machines and equipment. The nation with the strongest and best machines and the superior supplies of equipment will defeat the enemy."—P. J. Dollan in *Forward*.

## God is Useful

"God has formed an essential part of the cultural tradition of England since the 16th century, and has always proved his usefulness in times of crisis."

—*American Commonwealth*.

beloved pastor. I've been to his home a good deal. He arranged two radio addresses for me . . . A few months ago they were reorganising their programme and warned Mr. Villapanda that the evangelical hours would probably be curtailed. The director made a tour of the country to find out from the farmers and others what items were most popular, and least. As soon as he returned he sent for the pastor, told him to take as much time as he wanted. On questioning listeners he had found that the only programmes people seemed to remember were the Gospel talks . . .

"The people of Buenos Aires have large hearts and have given much of themselves. Not only those like the McWilliams of Ward College, who already were pacifists, but also the Y.W. people, the Church folk, the German non-Nazis and Argentine poets, artists and educators and social workers. Mr. Gattinoni, the Methodist Bishop, let me have his office as headquarters; his wife has given me continuous support, and his son, Carlos, the Hartford Seminary graduate, a Methodist minister, recently appointed to the office of Director of Religious Education for Argentina and Uruguay, has devoted nearly a month of his time to being my interpreter. Everyone who hears us says he is a genius: he turns my too informal English into stately Castilian and his spirit is in everything he says. They tell me he also latinises my gestures, and altogether we have had a grand time.

"Mr. Balloch, recently appointed much against his will as Bishop of Chile and Peru, Carlos Gattinoni in Argentina, Earl Smith and Victor Goldschmidt in Montevideo, are close friends, F.O.R. by nature—at least they may have had the same sort of struggle as some of us are always involved in, but it doesn't appear so. They are remarkable men, of pacifist standing since a long time, men of humble spirit. Each has adopted for his family a strict social and economic discipline. Some years ago they worked out a scheme of minimum salaries for Methodist ministers with a small increase for each five years of service as well as for each child. Those who receive more turn in their balance to a common fund. This assures the minimum to even the poorest church."

## WENNINGTON HALL SCHOOL

At Wennington Hall twenty people are finding their way towards community under the discipline imposed by the task of equipping children of both sexes and all classes to meet the exacting demands of the post-war world. Here all seek to be friends and servants of one another, but there are no "servants"! Our sense of community with one another is expressed practically by our living on a family basis, all economic needs being met irrespective of position or seniority, and in our common work (shared by the children) in house, garden and farm; while our sense of community with our "neighbours" is expressed in the acceptance of a simple standard of life which enables us to offer our service to those not usually able to afford a boarding school, especially to those driven from their homes in bombed areas,

## THE FRIENDLY BOOK

THE CATHOLIC CHURCH AND INTERNATIONAL ORDER.  
A. C. F. Beales. Penguin Special. 6d.

Here is a book of unusual interest. The author is a history lecturer who has joined the Roman Catholic Church, and who therefore writes with the knowledge of a trained historian, the sympathy of a Roman Catholic and the enthusiasm of a convert. He believes that the Grace of God is the sole guarantee of international order and urges that the machinery of such an order must at least be started on right principles and that the manner in which our civilisation has failed has revealed the falsity of those upon which it is founded. He agrees in urging with Dorothy Sayers that the modern man, having abandoned theology, is at the mercy of a succession of usurper absolutes created by himself and sees in the failure of the age a vindication of those warnings against the sufficiency of a liberal humanism which have come from a succession of Popes. His account of the several Pope's efforts to stave off the last two great wars and of their attempts to limit or terminate them when they had broken out is of great interest. Prof. Beale's study of the doctrine of the just war is excellently clear and his reminder that St. Augustine held that you may kill your enemy as a matter of necessity, but must not break your word to him nor tell him a lie shows that those who hold the Pax position are loyal to Catholic tradition. But a book which is itself a summary of a vast subject cannot be summarised: it should be read especially by all who are interested in the Pope's Five Peace Points, and with all that these involve. Yet one more quotation may be permitted "True liberty is the trained ability to want what one ought to want as a member of an organic society. It is an inner discipline. And freedom is neither more nor less than the unfettered exercise of this ability." C. P. G.

### A REPLY TO NIEBUHR.

All who read Professor Macgregor's articles in *The Christian Pacifist*, in which he first lucidly stated and then cogently answered Dr. Niebuhr's case against Christian Pacifism, will welcome their publication in book form by the Fellowship of Reconciliation (*The Relevance of the Impossible*, by G. H. C. Macgregor, 2/-). The title will not commend the book to those outside university circles and the contents necessarily make considerable demands for intellectual equipment, but no one who has wrestled with Niebuhr himself—and it is of course, primarily for these that Dr. Macgregor writes—will complain of any lack of clarity! Indeed, Professor Niebuhr himself might well be grateful for having his position put in such intelligible English, were it not that when so translated it loses something of the impressiveness created by the mysterious obscurity of his style, and the torrential, though turbid, eloquence of his speech. To read Dr. Niebuhr, and still more to hear him, is certainly to get the impression that "something great is going on". But when his main contentions are brought out of the clouds and set forth in simple language their weaknesses are much more obvious.

Although Dr. Macgregor pays his opponent the compliment of describing as "formidable" the case he makes against pacifism, he considerably qualifies this later on by saying that "when examined in the light of the New Testament it is seen to be quite inconsistent with any but a badly maimed doctrine alike of the Incarnation, the Church, the Holy Spirit, the Cross and the Kingdom of God". A heavy indictment! Yet one that is substantiated by clear appeal to Scripture. For Dr. Macgregor's strength is in his constant reference to the New Testament, while Dr. Niebuhr's weakness lies in his extraordinary ignoring of many of the most essential and characteristic features of the teaching, both of the gospels and the epistles. He might seem, indeed, never even to have heard "whether the Holy Spirit was given"!

More damaging, however, than Niebuhr's theological criticisms of pacifism are his practical and moral charges. He complains that pacifists demand in regard to war an absolute obedience to the teaching of Jesus, which they are not prepared to give over the whole range of life. Dr. Macgregor gives a reasoned answer, but he might perhaps have frankly confessed that some pacifists have turned an inexcusably blind eye to the moral evils of an economic system which produces poverty in the midst of plenty. One cannot but question his statement that other evils "cannot be dealt with till the supreme evil of war is removed". There are those who would say that the way to get rid of war is to abolish the capitalist system, for the root-evil is not war but exploitation. None the less Dr. Macgregor is right in maintaining that a Christian may hope to redeem the economic order from within: he cannot hope to Christianise war by participating in it.

On the non-pacifist contention that a "just" war may be a lesser evil than acquiescence in injustice, we are reminded in this book that the Cæsar to whom Jesus commanded his dues to be paid was the dictator of a foreign power in occupation of his own homeland". It is seldom realised that the reason for the crowd's choice of Barabbas rather than Jesus was that Jesus would not lead them into a perfectly "just" war against the oppressor; whereas Barabbas had dyed his sword in Roman blood. The Christian pacifist, instead of casting doubts upon the belief of the decent Englishman who supports the war that he is fighting for a fundamental decency of things which Nazism outrages, should take his stand on the ground that, however just a cause may be, war is not a Christian way of trying to maintain it. Perhaps the least powerful section of Dr. Macgregor's book is that on "How determine the Juster Cause?" But it is not really relevant to the Christian argument. The book ends, after a forcible presentation of the dilemma of the Christian non-pacifist, with an appeal for a common Christian front "to demonstrate the efficacy of the spiritual power of God to defeat evil even in a world which is still imperfect".

Readers of *The Christian Pacifist* must not be content to read Dr. Macgregor themselves. They must get his book read by non-pacifist Christians, who, if they are

thinking men, will be bound to treat his case with respect. Who will send copies to the Archbishop? To the Scottish Moderator? To the other excellent men in our Churches, who have apparently no faith in the way of the Cross as the way of power? ERIC W. PHILIP.

WHY THE GERMAN REPUBLIC FELL—And other studies of the causes and consequences of economic inequality. Edited A. W. Madsen, B.Sc. Hogarth Press. 2/6

This book contains an interesting and important series of essays, the first of which gives the title to the book, and the clue to the whole. The German Republic fell, says the author, because democracy there was destroyed by social inequality, and the same inequality will destroy any democracy anywhere in time. We cannot go back to the *laissez faire* method; we should hate to go forward to such a planned economy that individual life was completely regimented. Is there a way which shall at the same time get rid of inequality and preserve human dignity and liberty? This book points a way, and in doing so will help us to clear from our minds some old and still persisting fallacies. L. A.

EVERYMAN'S AFFAIR: A PLEA FOR A SANE PEACE.  
Ruth Fry. A. Dakers. 1/-.

Weighty issues are tackled in this penetrating booklet. Those who are aware that the future of war depends entirely on the terms upon which the next peace is built, will see that it gets the widest possible circulation. Characteristically Ruth Fry deals simply but firmly with the punitive plans which have met with widespread approval from the impassioned and hot-headed. How shortsighted and inexpedient these are is vividly and amply discussed. Every point is deftly driven home by the use of authoritative illustrations whose appeal is to those deepest truths which most of us perceive more by intuition than reason. War's outlook will be pretty grim if our statesmen act on the human yet divine wisdom amplified for us in these pages. P. J. P.

UNDER FIRE. A digest of the book written by the Rev. A. M. Chirgwin, M.A.—The Rev. Leslie Artingstall. Fellowship of Reconciliation. 6d.

In this digest Mr. Artingstall has, with the author's permission, used only the actual words employed by Mr. Chirgwin in his important book *Under Fire: The Church in a Hostile World*, published by S.C.M. Press, 5/-. Those who have not the time to read the larger book nor the money to buy it will find this pocket booklet extremely useful and interesting. *The Church Guardian* describes the larger work as a book of considerable importance to laymen and expert alike and says Mr. Chirgwin writes with a knowledge of his subject and a mastery of English which engage the attention and promotes thought and that his chapter on Africa, "where tribal disintegration is so apt a breeding ground of social and political discontent" points the moral of his later chapter on a Europe "where man-made systems have failed disastrously to give humanity that final sanction and background in national and international affairs which it so desperately craves". C. P. G.

WHAT HAS HAPPENED TO CHRISTIANITY? By Eric Hayman. Published by the author and obtainable at Friends' Book Centre. 30 pp. 6d.

This thoughtful pamphlet, written with a real concern for the good estate of the Church Catholic "presents a challenge to all Christians, alike to those who are pacifists and to those who believe their duty to lie in the national war effort". In argument it aims to set forth the sequences of spiritual decline from Hildebrand to Hitler, and to show Quakerism and much modern pacifism as contributors to that decline. In programme it asks the Church to realise the nature of its failure and the requirements of its task. This entails the development of a new prelude to a more Christian sociology. The result cannot be seen except from the standpoint of the new Catholic unity preached at first in small groupings.

## OPEN AIR THEATRE

The story of an Open-Air Theatre in the grounds of a Free Church Mission in the East End of London is an interesting commentary on a recent article in *The Christian Pacifist*, in which it was suggested that pacifists had neglected the arts.

During last winter a number of organisations and individuals were at work among the shelterers in this badly bombed area. In addition to such things as canteen and medical work, entertainments were arranged to relieve the monotony of the long winter nights. Early this year a Shelter Entertainments Group was formed. This is not entirely a pacifist body but is composed of members of the F.A.U., the I.V.S.P., an Anglo-Catholic Community, the Y.M.C.A., a pacifist Free Church minister, two C.O.s attached to other relief organisations and the assistant M.O. for Civil Defence. With the longer evenings the desire came to get the people out of the Shelters as much as possible and so the Open Air Theatre was suggested.

The Theatre is in the grounds of a Church, surely an excellent place for people to seek their enjoyment. The district round the Theatre has been almost devastated. The entrance is through the ruins of several houses and past a nursery school which has been completely demolished. The inner garden has been spared serious damage and the stage and audience are surrounded by trees which hide other badly damaged buildings. Once inside, the barrage balloons overhead are the only reminders of the war. The stage itself was created from wood salvaged from another local church demolished last year. The whole project has demonstrated that "There lives a Beauty which men cannot kill", in the words of Father Andrew's prologue, which he wrote for the opening performance. Our faith in the indestructibility of the things of the spirit is once again reaffirmed.

The season in the Theatre is near its end. The work has been hard, but it has been worth while. It has shown us that pacifists and non-pacifists can work together constructively and with a common purpose.

CORRESPONDENCE

Birmingham Pacifist Service

May I be allowed to say something of Birmingham Pacifist Service? The months of comparative quiet have been used to build up a Rescue Squad, fully trained and equipped by the City, whilst retaining its independence; and the staff for a Mobile Canteen—a canteen which the City has offered to lend us. We have also been able to get convenient quarters. So that now we are ready for anything. The Rescue Squad, indeed, has already earned high praise from the City Engineer for work well done.

At the moment we are giving some eighty pacifists, both men and women, an opportunity for propaganda through service. We need still more and any pacifist who is keen to work with us should get in touch with the Secretary, 221, Pershore Road, Birmingham, 5. All service is unpaid. Not only so, but we try to be self-supporting, by ourselves contributing towards running expenses.

HENRY WHITTAKER,  
Chairman.

Help for Forestry Units

Members of the Basingstoke, Colingbourne, Newbury, Marlborough and Micheldever Forestry and Land Units met here for a Conference. It was with great joy we noticed the assistance given by fellow pacifists, both morally and with material gifts as well, which were of great help. We would say thank you to all who have given us encouragement.

SAM RICHARDSON  
(on behalf of the above groups).

Whitchurch, Hants.

National Days of Prayer

I was sorry to see the Form of Prayer in last month's *Christian Pacifist*, by one of our Ministers, for use on National Days of Prayer. There was the common hypocritical assumption that we are right, and the enemy wrong. For ourselves we pray that "truth... may be maintained among us". But we presume to tell God in the next breath that Germany and Italy are "blinded by the false gods of race and nation", and beseech "that they may be led into repentance". This will not do as a prayer to Him who taught us first to have regard to the beam in our own eye, a divine teaching never more needed than now. There is surely unreality too in praying to God that the "time of tribulation may be shortened". What has God to do with that part of military expediency? But the worst petition is surely for "all little children" on whom "our own bombs fall, that they may know that underneath them are the everlasting arms". Which is the veriest nonsense—and untruth.

Graig View,  
Cwmyoy,  
Abergavenny, Mon.

FRANK R. HANCOCK.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL.

The Summer Conference, which was held at Kingsmoor School, Glossop, Derbyshire, from August 1st to 8th, was carried through completely as arranged and it seems to have met with very general approval. The accommodation was only for 100, and 100 people were present and living in, with about half a dozen others coming in for meetings. The weather wasn't very good, but the speaking was excellent. Very great appreciation was expressed to Dr. G. H. C. Macgregor for his morning series of lectures. They provided a background for his book, which was of very great advantage to all those who heard them. The evening addresses were historical, the aim being to cover the greater periods of Christian history, and the lecturers very faithfully kept to their subjects. It is the habit of all people who attend our Conferences to say about the one that has just passed that it has been the best ever—and it is a good habit—but in this case, there is real ground for supposing that to be true. The whole thing, with the splendid aid of the Chairman, Hampden Horne, fitted together so well, and it was by common consent a time of real spiritual uplift.

Three books, which it would be really worth while for members to study are:

(a) *The Relevance of the Impossible*, by Dr. G. H. C. Macgregor. This is the book of the season—just as Dr. Raven's book *The Cross and the Crisis* was the book last year at this time. It contains a first-class discussion of Reinhold Niebuhr's position, and it is of the utmost importance to all of us that this should be thoroughly understood and both the strength and the weakness of it realised.

(b) *Under Fire*, by the Rev. A. M. Chirgwin, one of our great missionary statesmen, is published by the S.C.M. Press, at 5/-. With the consent of the author and the S.C.M. Press, a digest has been made of the book and published by the F.O.R., the price of this being 6d. If Dr. Macgregor's book is theoretical, it may well be combined with a study that is entirely factual. The Christian Church is facing grave problems now, and there may be still graver problems after the war. What hope is there of solving them?

(c) One of the great concerns of many members to-day, and rightly so, is economics. A very interesting book has been published under the title *Why the German Republic Fell*. The answer to this question is, in the author's view, an economic one, but the title does not fully describe the contents of the book, which indeed deals with very many of the social and economic questions of the day. It is a valuable contribution to the study of the new social order.

THE REV. DICK WOOD

At the last meeting of the General Committee the Chairman, speaking in terms of the highest praise, alluded to the six years' service rendered to the Fellowship, first in the London Office and

afterwards as a Regional Secretary, of the Rev. Dick Wood, who has now accepted a call to be the Minister of Cowbridge Congregational Church, Hertford, and will be ordained to that charge on Thursday, September 11th, when Professor Raven is expected to take part in the Service. The many friends that Mr. Wood has made all over the country in his widespread activity for the F.O.R., will wish to send him their hearty congratulations and good wishes for his continued success.

LONDON UNION

The annual Garden Meeting was held this year at "North Bank," Muswell Hill, on July 19th. Though it was unfortunate that the garden was not able to figure very prominently in the meeting, owing to the torrential rain, the Higham's Park Instrumentalists opened the proceedings with a programme of music. Tea was served, and following this a cinema show of the work of the International Voluntary Service for Peace was received with appreciation, as was the introductory talk by one of its members. The Rev. Bryan H. Reed, our host and the new Chairman of London Union, after being welcomed by Alan Balding, gave his first address as Chairman, his subject being "The Compulsion of Love". It was refreshing to hear stated the power of love in contrast to the compulsion of hate which at the present time grips the world. The entertainment which concluded the programme took the form of a sketch and poetry reading, both of which reached a very high standard of performance.

METHODIST PEACE FELLOWSHIP

Secretary: Leslie Keeble,  
First Floor, Kingsway Hall, W.C.2.

A special Bulletin containing a letter from the Chairman, Rev. Henry Carter, a report of the Annual Meeting at Leeds, the budget for the year, and other features, will be sent to all members of the Methodist Peace Fellowship during September.

CHURCH OF SCOTLAND PEACE SOCIETY

The Glasgow Regional Committee has issued a syllabus of its devotional services to be held on the first Saturday of each month throughout the winter at 3 p.m. in the Y.W.C.A. 80, Bath Street. This leaflet also gives particulars of seven groups meeting in various parts of Glasgow and some twenty groups throughout Scotland in which the Society co-operates with the F.O.R.

THE ANGLICAN PACIFIST FELLOWSHIP

Secretary: Paul Gliddon, 17, Red Lion Square, W.C.1.  
There are still two or three vacant places for the week's Conference that begins at the Abbey House, Glastonbury, on Friday, September 5th. The first forty-eight hours will be taken as a Retreat, conducted by the secretary, then, at 8 p.m. on Sunday night, the Rev. T. B. Scrutton will give his address as Chairman of the Conference, which will consider the way in which certain church movements lead out towards pacifism. We are glad to say that Father Le Messurier is able to be our lecturer at the 10.15 sessions on the Wednesday and Thursday mornings.

The two-roomed flat overlooking St. Martin's, which has been the home of a dozen of our Unit men, has inevitably been found totally inadequate. If it had been continued we would certainly have had serious illness among the men themselves and so we have moved to a new address. But we do want equipment, furniture, bedding and almost all the things that give a minimum of comfort to a home. May we hear from those who can help but will they please be kind enough to let us know what they are sending before they actually despatch any goods?

The Annual General Meeting will be held in the Oak Room of the Kingsway Hall, London, on Thursday, October 9th, under the Chairmanship of Archdeacon Hartill. There will be a Sung Eucharist and address in a neighbouring Church at 9.30, then will follow the morning business session, while the whole afternoon will be devoted to the consideration of the things we can actually now begin to do as an expression of our pacifism.

Will London members please note that the Secretary would like to meet them at the meeting in our Office at 6 p.m. on Wednesday, September 17th. They will hardly need to be reminded that we now meet for Holy Communion on Fridays, at 7.45, at St. George's, Bloomsbury Way (between Holborn and Tottenham Court Road Tube Stations).

LONDON UNION of the FELLOWSHIP of RECONCILIATION  
165 Gray's Inn Road, W.C.1

A CONFERENCE ON

THE SOCIAL PROBLEM

will be held at

The METHODIST CHURCH, Hinde St., Manchester Square, W.1  
SATURDAY, SEPTEMBER 27th, 2.30 to 5.30 p.m.

Chairman: BRYAN H. REED, B.D.

Speaker: DORIS STEYNOR.

Openers of Discussion: JACK DODWELL and HAROLD MILLER.

Further particulars from 165 Gray's Inn Road, W.C.1.

ANALYSIS OF DECISIONS OF LOCAL TRIBUNALS FOR REGISTRATION OF CONSCIENTIOUS OBJECTORS UP TO 7th JUNE, 1941.

TRIBUNAL.	No. given A.		No. given B.		No. given C.		No. given D.		Total
		%		%		%		%	
London No. 1	70	1	1571	21	3262	43	2653	35	7556
London No. 2	75	3	667	29	527	23	1025	45	2294
S. E. } London Cases	51	5	381	36	320	24	558	35	1310
S. E. } S. Eastern Cases	150	5	990	37	584	32	770	29	2494
Southern	44	2	773	37	664	32	592	29	2073
E. Anglia	262	16	704	44	503	31	148	9	1617
Midlands	64	1	2924	65	735	16	810	18	4533
N. Midlands	4	0.3	493	48	285	27.7	244	24	1026
S. W.	541	16	1699	50	826	24	342	10	3408
N. E.	64	3	573	28	825	40	601	29	2063
N. W.	327	10	1008	31	1101	33	853	26	3289
Cumberland and Westmorland	9	6	38	21	105	47	68	26	220
Northumberland and Durham	14	6	50	21	87	47	39	26	190
N. Wales	77	10	320	41	214	27	170	22	781
S. Wales	71	6	788	62	297	23	122	9	1278
S. W. Scotland No. 1	147	7	804	41	689	35	329	17	1969
S. W. Scotland No. 2	281	13	430	21	245	12	1130	54	2086
S. E. Scotland	10	1	227	34	104	15	336	50	677
N. Scotland	78	8	289	29	397	40	225	23	989
N. E. Scotland	3	3	12	12	36	37	46	48	97
	12	4	147	49	91	31	49	16	299
	2354	6%	14,888	37%	11,897	29%	11,110	28%	40,249

A—Unconditional Exemption; B—Conditional Exemption; C—Non-combatant Military Service; D—Full Military Service.



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### SITUATIONS VACANT.

Accommodation and board offered mother and child return household duties with elderly lady, daughter teaching. Toone, Westway, Wigton, Cumb.

CAPABLE C.O.s wanted for Hard Work with group on market garden farm, Home Counties. Voluntary. Subsistence provided. Box 179, 17, Red Lion Square, W.C.1.

Wennington Hall School community (via Lancaster) requires Cook-general (kitchen management), experienced institution cooking; also kitchen assistant. Must be prepared to work as part of team of domestic workers and share responsibility with group. The community pays pocket-money, medical expenses, holidays, and shares common life.

### SITUATIONS WANTED.

Woman 35, F.O.R., P.P.U., Domesticated, plain cooking, needlework. Fond of children, music, French and German. Hertfordshire preferred. Box, 180, 17, Red Lion Square, W.C.1.

C.O. (28, single) seeks membership community; or situation, agricultural or horticultural, affording opportunities group activity to develop spiritual, cultural aspirations. Box 182, 17, Red Lion Square, W.C.1.

### HOLIDAYS

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.

Guests taken in Cotswold cottage. Pacifist, vegetarian, friendly, comfortable. Long or short. Lovely views. Station. Nan Delaney, 6, Enstone Road, Charlbury, Oxon.

### MEETINGS

THE 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, September 15th, and the leader will be Gerald V. Cooper.

MIDDAY DISCUSSION GROUP. 17 Red Lion Square, W.C.1. From 1 p.m. to 2 p.m. the first Monday in each month. The next meeting will be on September 1st.

### MISCELLANEOUS

LEARN TO WRITE AND SPEAK for peace and Christian brotherhood, harnessing artistic, imaginative, organising and intellectual gifts. Correspondence lessons 5/- each. Dorothy Matthews, B.A., 32 Primrose Hill Road, London, N.W. 3.

Mr. Leonard Castle, 119 Victoria Road, Mitcham, Surrey (Organist and Choirmaster of Mitcham Parish Church), would be very pleased to receive the names and addresses of members and their friends, interested in the drama, who would like to assist him by meeting together occasionally in Central London, at a mutually convenient time, to read through some of his plays (secular and religious subjects, and including fairy plays).

Dennis H. French, of Wimbledon, and Rosie E. Standish, of Brentford, desire their friends to know of their engagement.

ABSOLUTE CONSCIENCE AND THE REFUSAL TO KILL: four Pamphlets in one, on "Conscientious Objection to Conscription" Sevenpence (post free) from the author, D. J. J. Owen, 6, Mount Street, Manchester 2.

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