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The

CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

The World-wide Church

One of the most remarkable features of our times, and probably that for which this age, in the judgment of posterity, will be most noteworthy, is the amazing expansion which this century has witnessed of the Christian Church. At a time when the changing habits of the people, largely due to new means of communication, give the impression, no doubt partly true, of a serious decline in religion, the rapidity with which the Christian faith has been all this time quietly advancing, almost unnoticed by the world, comes even to many members of the Church with a shock of surprise. The world-wide missionary enterprise which was begun in the later years of the eighteenth century, and pursued throughout the nineteenth, has in the twentieth achieved a measure of success which must have so far exceeded even the most devout hopes and aspirations of the early missionaries as to seem miraculous. Within the last 150 years, and on some fields within a much shorter period, the Church of Christ has been firmly established in every country

in the world. It does indeed exist in most lands as a small minority of the population, but it has been the work of Christian minorities from the first century onwards to change the course of history and mould the shape of society. That the Christian Church will in future be a powerful factor in world affairs is certain. That it will become the bond of union between nations, creating an international fellowship that will eventually be the world's chief safeguard against want and war is surely the hope of Christians in all lands.

The Church of the Cross

Little would have been gained for the cause of true religion or the peace of the world if this expansion of the Church consisted merely in organisation and statistics. Many who know the Church at home may be inclined to ask, without undue pessimism, why reproduce it abroad? Is there not enough of faded and feeble substitute for Christianity, not to say downright hypocrisy, in the Churches of the West, without multiplying these defects in the East? Is it altogether matter of thanksgiving

that a Church which is so little like Christ, and sometimes so much like the world, should spread itself in every nation? This misgiving, sincerely felt as it sometimes is, is not shared by those who know the missionary movement. It is, not unnaturally, the more virile and live part of the Church that propagates the Gospel, and if that Gospel has often been imperfectly and unworthily preached, it has had to pass the hard test of addressing itself convincingly to human need, a test which has always put more emphasis on its expression in deeds and lives than in doctrines. The fact is that, from the first generation of Christians until now, it is in missionary activity that the true Church has always consisted. It is that Church which can constantly adjust itself to changing situations, and faces up to opposition and persecution, that Church and no other, which is the Church of the Cross.

Poison and Antidote

It is just as well that the advocates of hatred should be given widespread publicity for their odious opinions, which have only to be uttered to win the disapproval of all decent people. Less publicity has been given to some reassuring signs that the official attitude to Germany after the war will be much wiser than many speeches on the subject that have been reported in the press. It is easy to make speeches, which the speakers will never be called upon to put into action. But when it comes to dealing with an actual situation its very difficulties may enforce lessons that we have been reluctant to learn from any other teacher but experience. As an antidote to much of the poison that has been spoken, we welcome the speech of Sir Stafford Cripps to the Baptist Board in London, in the course of which he said:

"The Germans are to be regarded as human beings like ourselves, equally

brothers in the human family and sharing the fatherhood of God. But in the light of past experiences, if we are to have any hope of assuaging the passions of hatred and revenge in Europe, we must remove or diminish the understandable fears of a recurrence of war. We must demonstrably put it outside the limits of likelihood that the Germans, whatever their leadership, shall again engulf Europe and the world in war. They must be disarmed effectively and prevented from re-arming, especially in the air.

"To the German people, we as Christians, should say, 'We desire to treat you as brothers and with friendship, but we must insist upon taking measures to protect and comfort our other European brothers upon whom you and your leaders have inflicted such untold suffering. We desire to help you and to bring you back into the comity of nations. We are not your judges—God alone can judge of human actions and motives—but we shall take what practical steps we can to provide a safe period of absence of war, during which we can start to build the more permanent structure of lasting peace.'"

Greece

The unhappy civil war in Greece caused misgiving about our war aims to spread much wider than ever before. No doubt some hasty judgments were made on insufficient information, and no doubt there was a very complex situation to handle. Futile recriminations now can benefit nobody. The best service we can do is to plead for a more patient study of the facts and the lessons they teach. It is easier to start fighting than to stop it, and after giving men the example and means of violence as the best and bravest method of achieving their ends, it is not unnatural that they should surrender their power reluctantly. In a statement issued last month the Peace Pledge Union, after paying a tribute to the great service rendered by Archbishop Damaskinos, and also to the dash for Athens at Christmas of the Prime Minister and Foreign Secretary, goes on to say:

It is vital that the new elections shall be held under conditions which give full confidence to the electorate. We would therefore humbly suggest to the new Greek Government that a neutral and non-military international commission should be invited to Greece to supervise the elections, with full facilities of investigation. Swedes and Swiss, whose relief work in Greece has earned the admiration and confidence of the nation, might well be acceptable—and it cannot be doubted that they would gladly give this last and best service to the Greek people for whom they have already done so much.

We express our admiration and gratitude to the six members of the Friends Ambulance Unit in Athens who are reported to be continuing their first-aid work impartially to casualties on either side, often at extreme risk. We believe that these Quakers have truly represented Britain in Greece during these tragic weeks. We hope that their example will inspire an early return by UNRRA to full-scale relief work in Greece.

Greece-India

What must be passing in the minds of the many detained leaders in Indian prisons as they watch the close attention being paid to the Greek situation? So many of the things that are being said and written about this question have been said about India. Yet the dominant note struck here is the desire for conciliation, and a right and honourable settlement. Within a very short time, the Sapru committee (referred to in our columns last month) will issue its report, and will present yet another opportunity for the public opinion in this country to express itself.

Asking for Trouble

The future of Poland, though apparently it has not been the cause of so widespread an anxiety as the conflict in Greece, gives even deeper concern to those who know the very grave difficulties of the frontiers problem. On this topic the Rev. Henry Carter writes:

"I am sure that in the tangled Polish situation heated comment will only increase tension. It is better to keep clearly in mind the

main points of the situation. Three points seem to be of primary and continuous importance.

"First, as regards the Polish eastern frontier, there is much to be said in favour of the Curzon line which, if accepted, would ease tension between Russia and Poland and include in Soviet Russia racial units already strongly represented within her frontiers. Second, to carve up East Prussia, in advance, between Russia and Poland is simply asking for future serious trouble; proposals of this magnitude are the proper business of the Peace Conference. Third, to encourage Poland to regard her western frontier as fluid and capable of extension westward at the cost of Germany is playing with fire. A more prudent statesmanship on the second and third of these proposals is greatly to be desired."

We Greet Our Readers Abroad

Our paper ration permits us to publish an occasional slightly enlarged issue, and this month we are glad to be able to include in this special World Church Number several articles by distinguished writers which we hope will be of special interest both to our readers at home and to many to whom this issue is being sent on the mission fields overseas. We are grateful to the contributors who have made this number possible, and commend it to all our readers, in the hope that the increased circulation which we enjoy this month will be maintained throughout the year.

Contributors and correspondents are requested to address their communications to The Editor, 38 Gordon Square, London, W.C.1, and to enclose return postage if a reply is required. Signed articles appearing in these pages must not be understood to express editorial opinion or necessarily to represent the policy of the publishers.

THE HOLY CHURCH THROUGHOUT ALL THE WORLD

A. M. CHIRGWIN

The Rev. A. M. Chirgwin, D.D., is the General Secretary of the London Missionary Society, having entered its service in the year 1919. He is the author of a number of books describing the World Church in all its aspects and has travelled in all the countries of which he writes.

At the very time when the youthful Bonaparte was beginning to dream of world conquest, the veteran John Wesley was affirming "the world is my parish". Both inside and outside the Christian Church men were beginning to think in world terms. It is not surprising, therefore, that the period that saw the rise and wane of Napoleon's power saw also a new flowering of the Christian Church, such as had not been known since apostolic times. It was during this brief period that nearly all the missionary societies of Protestant Christianity came into existence and began in real earnest to claim the world for Christ.

The important date in this connection is October 2nd, 1792, when a handful of undistinguished men, mostly Baptist ministers, in the back parlour of a house in Kettering, resolved to form a missionary society, and there and then put their contributions, amounting to £13 2s. 6d. into the snuff box of one of their number. From that small beginning there has grown an enterprise which such a sober historian as Professor Hendrik Kraemar of Leyden has called "one of the most amazing movements in the history of the world".

It is of the very essence of the Christian movement that it should rise above national and racial barriers. A battle royal was fought on this issue at the very beginning of the Christian era. Some claimed that Christianity was for Jews only; others that it was for everyone. In the sharp controversy that followed the question was settled once for all,

and from that time onwards the Christian Church has been drawing into its fellowship men and women of every tribe and tongue, the only condition being that they acknowledge allegiance to Jesus Christ as Lord. The growth of the fellowship has been so great that the Christian Church is to-day the most widespread society on earth.

It is not only in Europe, America and the Dominions that the Church is to be found, it is present in every country, north, south, east and west. Nor is it only white men or people who have absorbed western civilisation who belong to its fellowship, but men and women of every culture, race and tongue. "The Holy Church throughout all the world" is not just a picturesque phrase. It is not even a far-off divine event for which to hope and pray. It is a solid fact in the daily life of the contemporary world. A man may, in point of fact, travel round the globe in any direction he may choose and call at any country he may select, and he will find that he can everywhere find fellow-Christians and be within the fellowship of the Family of Christ.

It is worth while making such a tour at least in thought, in order to learn something of the world-wide character of the Christian Church.

To begin with Japan; Christianity, at least in its modern form, is less than a century old, yet it is officially named as one of the three legally recognised religions of the land. About 2 per cent. of the population are Christians, most of them being drawn from the urban, educated classes. In Korea, on the contrary,

the Christians (who number about 2 per cent. of the population) are drawn mainly from the peasant class. In China the Christian Church is a fair cross-section of the country and numbers approximately 4,000,000—three-quarters of whom are Roman Catholics—out of 450,000,000. In India the Christians now number about 8,000,000 and form the third largest religious community in the country. The large majority of the Christians are of outcaste or of low-caste origin, which perhaps explains why the Christian Church in India, though twice as large numerically as in China, has far fewer leaders of national eminence. In the Philippines fully three-quarters of the population are Christians, nearly all Roman Catholic, while in the Netherlands Indies there is to be found one of the most remarkable pieces of Protestant missionary work in the world. There are in fact as many Protestant Christians in the Netherlands Indies as in China, Japan and Korea put together. In the Pacific south of the Equator, there are whole populations that have become Christian. A hundred years ago in islands like Fiji and Samoa, they practised cannibalism, infanticide and polygamy; to-day the whole population is orderly, progressive and Christian. In Africa the Christians number six and a half millions and form a higher proportion of the population than in India or the Far East. The Middle and Near East is the area in which the Christian Church has made less progress than in any other part of the world. Here and there small Christian communities have been built up, but the total number of baptised Christians is negligible. This is the one area of comparative failure, or at least of non-success.

Enough has probably been said to make it clear that Christian communities are now to be found in every part of the world. In a word the World Church has arrived, which,

according to Professor John Foster, is "the greatest event in modern history".

This World Church is a frontal challenge to some of the most powerful and most divisive movements in contemporary life. It stands across the path of Cæsarism in Japan, nationalism in India and race-discrimination in Germany and the Negro world. In Japan it affirms that in addition to his loyalty to the State, the Christian has another and a higher loyalty. In India it holds that the Christian fellowship rises above the barriers of nationalism and includes men of every caste and nation within the Christian family. In the Negro world and in Germany it proclaims that God has made all peoples of one blood and that in that phrase is the ultimate truth about man in his relation to his fellow-man.

This "Holy Church throughout all the world" is not a deliberately fashioned structure—a religious counterpart of the League of Nations—designed to hold Christian people together. On the contrary it is born not of the will of man but of God. It arose, like so many other works of God, from the activity of men and women who had no such hope or intention in their minds. The great missionary movement of the last century and a half was inspired by sheer loving obedience to the command of Christ. The heroes and pioneers of that movement were under constraint to preach the Glorious Gospel of the Blessed God; they had no thought of an ecumenical Church. This latter is what God has constructed out of their efforts.

The first glimpse of God's plan was seen at the World Missionary Conference at Edinburgh in 1910 and was later seen more clearly at such world conferences as Jerusalem 1928, Oxford 1937, Madras 1938 and Amsterdam 1939. The Conference at Madras, called by the International Missionary Council, was held when

China and Japan had been at war for a year and a half. Yet Chinese and Japanese united in the presentation of a message for the whole Conference to issue to the world. "Neither Greek nor barbarian," neither Chinese nor Japanese, neither British nor German, "but one man in Christ Jesus". It is significant that during 1937 to 1939 the very years when the nations were drifting apart, the Christian Churches were drawing together. And in January, 1940, when the Second World War had been going on for four months the Provisional Committee of the World Council of Churches actually met in Holland with representatives present from Britain, France, Switzerland, Holland, Norway, Sweden, Finland, Denmark and the United States. Germans had been invited and would have come if their Government had permitted; the important thing is that they wished to come. Throughout the war the Christian Churches have continued to hold hands across the world. The missionary societies in particular have given evidence of this unbroken brotherhood in Christ by maintaining the work of the "Orphaned Missions" of the European Churches. It was considerations of this kind that led the late Archbishop of Canterbury to say in his enthronement service that the universal Church is "the great new fact of our time and the chief ground of hope for the future".

The Christian Church is universal both in the sense that it has taken root in every land and in the sense that it is aware of its oneness in Christ. It is supranational in the sense that it rises above all national barriers; it is supernatural in the sense that it is the creation not of man but of God. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all".

THE FELLOWSHIP OF PRAYER

For though we walk in the flesh, we do not war according to the flesh; for the weapons of our warfare are not carnal, but mighty for God to the casting down of strongholds; seeing that we cast down imaginations, and every high thing which is exalted against the knowledge of God, and bring every thought into captivity to the obedience of Christ.

Eternal God, Whose purposes the prophets have discerned in the events of time, we praise Thee with Thy people over all the earth, and with the heavenly Host we give Thee thanks, because in this our day the name of Christ is known in every land, and His Church spread abroad in all the world. We bless Thee for the gracious providence by which the labours of unworthy men have been permitted to extend Thy Kingdom. Thou, Divine Father, hast in Thy loving wisdom shared Thy work with us Thy children. In humble thankfulness we give ourselves anew to that same service to which the Apostles and the Saints were called, looking in confidence and hope towards that day when Thy will shall be done in all the wills of men, and all the kingdoms of the world shall be Thy kingdom, through Jesus Christ our Lord.

O God who hast made of one kindred all nations of the earth, strengthen the bond of common faith among Thy people in all lands, that they, owning allegiance unto Christ above all loyalties, and seeking first to honour Him before all others, may lead the peoples into brotherhood, and all men into peace, to the glory of Thy name.

Give us, O God, such sincere love for Christ that we, having that mind in us which was in Him, shall be enabled to love all our brethren, seeing ourselves in them, and recognising in the least of these our Lord and Saviour.

THE IMPORTANCE OF THE WORLD CHURCH

G. E. HICKMAN JOHNSON

Formerly a Missionary in India, whence owing to his pacifist convictions he was compelled to withdraw during the war of 1914-18, the Rev G. E. Hickman Johnson has now for many years been one of the Secretaries of the Methodist Missionary Society. Writing from a sick room, where he is convalescent from a recent operation he declares: "The Church is not only important, but by far the most important of all organisations in human affairs—the only organisation that humanity cannot do without".

In the first place the Church is the only organisation in existence which is universal; there is no land in which the Church is not to be found—weak and few in numbers in some countries, but a "colony", as her name suggests, and set upon colonising. The growth and spread of the Church through the world in less than 2,000 years is a miracle; I know of none to equal it in human history. Beginning with a few people in a remote land, spreading mainly amongst the "submerged tenth"—slaves as often as not—set upon by the mightiest empire the world had known to date, the Church not only survived but grew in numbers and influence through the then known world. It has gone on doing so ever since, despite set backs due generally to its own innate frailty. No one can consider the history of the Christian Church without recognising that God, and God alone, could have achieved this miracle; the building of the world Church is an act of God.

Why did God so act? What is the purpose of the Church in the world? Here one would crave more space than is possible wherein to expatiate. But briefly I suggest that the answer of the New Testament is in the words of the writer to the Hebrews—"to multiply sons unto glory"—to extend that fellowship which, as the doctrine of the Trinity teaches us, exists eternally in the Godhead. "That they may be one, even as Thou Father art in me and I in thee, that they (i.e., all 'who believe in me') also may be one in us." Without multiplying words I

would suggest that the objective of the Church in the mind of God is to build up a world community in Christ. Throughout Old Testament days God had ever been seeking "fellowship" with that people most likely to respond; but they failed to know what He was like, and so true fellowship was impossible. God had to come in Jesus to make Himself known. He founded a fellowship with a few humble folk; after His crucifixion and resurrection He spent several weeks, in a rather different sort of body, tutoring His friends into a spiritual fellowship independent of any physical form; when they had learnt that He was ever with them in spirit He withdrew that body dramatically from their sight, and Pentecost happened, the Church was born,—to extend the fellowship. To-day that fellowship includes some in every land under the sun.

So much, in a few scanty phrases, for the Church. What of the world? Is not the objective of the best minds amongst the leaders of the world, world community? Is it not now generally agreed by thinking people that no longer can any nation or any race live unto itself? Whatever be the plan, the vision is the same; one race of men, one world. Hence the indisputable fact that many leaders in the Church are able to join hands with many leading politicians in seeking a common objective, far distant though its realisation, by their methods, must be. It is just at this point, as it seems to me, that Christian pacifists

have to give their witness. "My Kingdom is not of this world order, else would my servants fight". World community cannot be achieved by the war method or by power politics. Surely the present political and international situation provides proof of such a conviction. What hope of world fellowship is to be found in (a) the present dissension between certain Allied nations; (b) the situation in Greece; (c) the "unconditional surrender" policy towards enemy nations? The nations' leaders seem to have learnt nothing from the past. What politician dares to-day to plead for a round table conference for rebuilding our shattered world in fellowship? Five years of war have poisoned the atmosphere we breathe. Those who "lord it over" others are alone "great".

What, then, have Christian pacifists to offer as an alternative? They can point to that fellowship in Christ wherein the world Church has been built by God, and can declare that that spiritual community, Christ's third body, does now in point of fact hold in a fellowship, deeper than the division of war can reach, members from amongst the Allied nations and the enemy countries. Across the gulf of war some Britishers, some Germans, some Chinese, some Japanese know themselves and gratefully acknowledge themselves, to be bound in a supra-national fellowship in Christ. This fact has been inadequately recognised even amongst knowledgeable Christians.

I shall never forget certain incidents at the Tambaram (Madras) Conference. Chinese and Japanese were there though war had been waging between their nations for some time. As hideous things were being done by the Japs in China as we have since grown accustomed to in total warfare. More than once I strolled along one of the broad compound pathways, reading my

morning paper before the day's sessions began, seeing with horror some headline telling of the latest Jap atrocity in China, and then lifting my eyes from my paper for a moment, I would see a Chinese and a Japanese strolling ahead of me, with arms linked as like as not; they were one in Christ. It was experiences of that sort which led the whole Conference of 470 members from nearly every nation under heaven to declare to all the world—"Our nations are at war with one another, but we know ourselves brethren in the comity of Christ's Church. Our Governments build instruments of mutual destruction; we join in united action for the reconciliation of humanity. Thus in broken and imperfect fashion the Church is even now fulfilling its calling to be within itself a fore-taste of the redeemed family of God which He has purposed humanity to be." That was before the war in Europe had broken out. Does this fellowship yet hold? Before Italy surrendered the Committee with which I am associated had an official letter from the Methodist Synod, meeting in Rome. It took a long time to arrive for it was forwarded through Government channels, and most of it had to do with certain matters between the Methodist Church in England and the Methodist Church in Italy. The last paragraph, however, was of another order. It spoke in moving terms of the sense of fellowship, of which the members of the Synod were strangely and gratefully conscious, between themselves and Methodists in Britain; it declared that they continually prayed for us and believed we did so for them; "You and we", it concluded, "are in a fellowship in our Lord Jesus Christ which is beyond the reach of the enmity of War".

There is not space to write of other illustrations of the same deep and glorious truth. Many readers

will know of help given by Churches in Allied countries to those on the German mission field "orphaned" by the war's inexorable interment or removal of their German pastors. Many will have heard of the messages which have found their way to and fro between Chinese and Japanese Christian students. After the war it will be possible to publish the story of the maintenance of the ecumenical fellowship between the

German Confessional Church leaders and those in neutral and allied lands. I trust sufficient has been adduced to support and illustrate my plea. Here, and here alone, lies hope of world community. Only in Christ can we know a fellowship which men can neither make nor break; it is a gift of God—through His Church. The Church, then, is the most important organisation in the world; the only one the world cannot do without.

THE PSYCHOLOGY OF PEACE

L. W. GRENSTED

Canon Grensted is Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford, and the author of several important theological works. One of his most popular books is "This Business of Living".

It is curious how difficult it is to talk or to think clearly about peace. We are all full of ideas as to what we ought to do, and still more what other people ought to do, when the fighting stops. And for the most part people make a tacit assumption that the end of the fighting and the coming of peace are one and the same thing. It is rather like the definition of heaven as a quinsy five minutes after it has burst, a state defined by the cessation of whatever is our particular trouble for the moment, "where the wicked cease from troubling and the weary are at rest". But though this sort of talk tells us something about our present state of distress, it tells us next to nothing about the real nature and quality of peace itself. It is, indeed, only a negative definition, and as such brings us only to the beginning of our problems. Their solution is still far to seek. For the state of peace, if it is worth seeking at all, is a positive state, with its own proper conditions and activities, a state worth while for its own sake and not simply as a release from some other state which has

become intolerable. It is admirable that the weary should be at rest, but it is, to say the least, highly undesirable that they should rest for ever. The peace in which we ought really to be interested is the peace which begins when resting is ended.

Our difficulty in thinking clearly about peace is due almost entirely to this confusion in our minds between rest, which is the cessation of activity, and the free, unimpeded, creative activity, which is man's natural and appropriate state. The peace which matters most to ourselves and to the world is a condition in which all our energies find full and free expression in some service which has permanence and worth beyond ourselves. And if peace is to be real and lasting this must be equally true for all men in their several races and nations. Peace cannot be perfectly fulfilled where any lack this opportunity of free self-expression in service.

This, of course, means that in a world divided, suspicious, and self-seeking, such a world as we see to-day, no true peace is practicable, except by a change of heart so widespread and so profound that we cannot

easily conceive its possibility. But that is no reason why we should not work for it, and seek to bring into being such portions of it as we may. If we can even make this positive peace operative in our own lives we shall not have lived in vain.

Peace, then, may be defined as a state in which all the energies of man are freely fulfilled in the service of a positive ideal. For the Christian that means that they are directed without failure or friction or inhibition towards God. Peace is man's free response to God's action upon and in His world. It is a state both individual and corporate. The conditions for the peace of the world and for the peace of the human heart are exactly the same. But the latter peace is possible here and now. The former cannot be accomplished yet.

It is obviously true that peace cannot come to a sinful world until something has been done about its sin, which means in effect that the peace of the world depends in the end upon the establishment of peace in an ever increasing number of individuals. This is a long-term policy indeed, and it is small wonder that men often lose their patience with the Church of Christ, which is wholly and irrevocably committed thereto. But it is the only policy which gives any hope of lasting results. Whether those results can be achieved within the conditions of this life at all must remain uncertain. The Church has indeed a secondary concern with what happens and can happen in history. But its primary concern is with that which lies beyond history. As Christians, therefore, we need not despair if the ends which we seek and serve cannot be fulfilled in their completeness here on earth at all. To remember that need be no discouragement. It is only the guarantee of our sense of proportion, and therewith, in difficult times, of our sanity.

This description of the state of peace is strictly in line with the

psychological account of the formation of sentiments. These may be regarded as patterns of behaviour in which our warring impulses, appetites and emotions are drawn into a harmony by reference to an end beyond ourselves. In psychological phrase, the answer to man's need for peace is the formation in him, individually and corporately, of the God-sentiment, the turning of all his powers outwards and upwards and away from himself in the service of God, which is also the service of his fellow-men.

So much in general. But important as these generalities are, it still remains true that we have to work within our own day and generation for such peace as is actually possible, however imperfect it may be. Here, too, among the many practical suggestions which Christianity offers, such as feeding the hungry, and holding out the hand of fellowship and the hope of co-operation to foe as well as to friend, there are one or two considerations which may be drawn from the psychology of the ordinary man and his reaction to a warring world.

There are three main ways in which the ordinary man succeeds in holding his integrity of mind and spirit against the shattering pressure of affairs which move upon a scale and with a speed far beyond any power of his to guide or to control.

First, there is the method of fantasy, projection and identification. The individual man is a small affair, but he can and does replace his own littleness and ineffectiveness by identifying himself with the ideal figure of his country or of some racial tradition. If he is in uniform he is not merely a man but an armed host, and even those who take no part in war beyond reading the morning paper, can say across the breakfast table, "We have driven the Germans out of Africa", or "We have made a successful landing

in France". We all do it, often in words that when examined have no meaning at all. Thus we talk of our glorious history, when what we mean is a certain continuity of events in which the changing population of these islands played a part. To none of those events in the further past and to practically none of them in the more recent past and in the present has the word "our" any proper application at all.

Few things are actually more disastrous, as has often been pointed out, than this unreal and fantastic use of "we" and "they", whereby whole nations can maintain a spirit of domination or a spirit of revenge, long after the death of every single person involved in some international incident in the past. But the effect upon the individual, thus identifying himself with the idealised history of his country and with its present wealth or might, or even with its grievances and dangers, is to give him the immense reinforcement of numbers and size. He is no longer puny and insignificant. He speaks in the gate with his country's enemies. He shares in the councils of the nations. He is indeed a man, nor does he see the immense shadow-problem which this fantasy, disguised, it may be, as patriotism or what you will, brings in its train. For indeed this very identification which makes the weakling feel secure is the fundamental background and basis of war. Men of ordinary human stature do not want war, nothing, at the worst, more than a personal vendetta.

This suggests two points of immediate policy in any campaign for peace, the avoidance of all false heroics and bogus patriotisms on the one hand, so that so far as may be, we may keep ourselves and others truly at our own human level of stature, and on the other hand, since some fantasy and projection there must be, to establish ideals in which the imagination of man can

be caught at a level which lies beyond the division of "we" and "they". The universal brotherhood of man, the conquest of a world for Christ by Christ's own way of love, the ordering of Nature and its wealth to serve man's need, are visions which already fire the socialist, the missionary, the scientist, each at his best. They are visions which can be made real, and which becoming real can also be made banners under which men can march. The "Moral Equivalent of War" proclaimed by William James has its proper place in any living programme for peace.

Second, there is the way of group-formation. Quite apart from the strength given by fantasy and identification the ordinary man finds immense support in what may be called the realised group. This is not fantasy, but plain and straightforward fact. Very few of us are really strong enough to live and work in isolation. We come naturally together into groups of all sorts, into societies and clubs and associations of various sizes and various degrees of effectiveness in their working. And so we have "mutual help and comfort" from each other in all sorts of ways and at all sorts of levels, slate club, platoon, or Friends Ambulance Unit. The one condition of this mode of strengthening our individual lives is that the group should be wholly real. Fantasy does not enter in here at all.

Actually the theory of group-formation has been very imperfectly studied. Not much is known about the most effective size of such groups, largely because the effective working group is almost always spoiled, almost from the beginning of its development, by the entry of the element of fantasy. The group, when it proves successful, is transformed into a movement, or even into something less personal still, a programme or an ideal. Its leaders become not group-members but

chairmen and secretaries of committees, and the committees themselves are more and more threatened with unreality just at that personal point which matters most.

It would be well worth while (perhaps it has already been done) for some sociologist with a psychological training to make a detailed study of the practical effectiveness of such working groups, especially from the point of view of their influence upon the personal development and stability of their members. One or two points at least are clear. The strongest groups are certainly those in which there is a strong common purpose, reaching down deeply into the emotional levels. When such a group is crudely appetitive it can be destructive and dangerous in its operation, but it nevertheless has a profoundly creative and sustaining influence upon its individual members. When its ideals are those of creative service the group becomes a most powerful instrument for good at those points where its impact is direct, and its power to affect character is even greater.

From the point of view of the campaign for peace this suggests that one of the most effective developments of all would be found in the formation of small working groups, with a strong common purpose, and with a membership cutting across national and racial barriers. Much might be done in this way by small associations of business men, industrialists, trades unionists and others, trying each in its own way to work out the common problems arising in connection with the particular knowledge and interest of its members. The one thing necessary, if such a suggestion is to become constructive, is a common concern, in which, once more, the "we" and the "they" are transcended.

This suggestion is in part the complement and in part the exact opposite of that made before. For

the whole point of such a working group, even if it only works by correspondence and can rarely hold meetings in the flesh, is that it should be entirely real and wholly divorced from the kind of fantasy which can inflate the imagination. Its one purpose is to bring the ultimate purpose and goal of our desire for peace out into effective action, action which will not only promote peace but which will also draw out to the full the energies and abilities of those who share in that action.

The third way in which the ordinary man finds reinforcement needs few words here, but it is fundamental to all else. Psychologically it may be called the way of realised sentiment. In more ordinary language it is the way of direct and simple faith in God. For none of us can the intuition which shews us God and His purposes be more than fragmentary. But that which we see and know is that by which we live. It is the source of our inner strength and of our outward witness. Apart from that neither great international policies nor effective working groups can come to their fulfilment. A concern is good, and the action that flows from a concern is better. But both alike will come to nothing apart from that deep faith in God which He Himself inspires, and to which He Himself is the answer, to whom all our broken purposes must at the last come for their fulfilment.

The Outlook for the Peace.

A series of lunch hour addresses on Fridays at 1.10 p.m., in the Kingsway Hall, Kingsway, London, W.C.2, is announced by the National Peace Council. On February 2nd the speaker will be Mr. H. N. Brailsford, and on February 9th the Bishop of Birmingham (the Rt. Rev. E. W. Barnes, D.D., F.R.S.) will speak on "A Christian Approach to Peace". Further particulars will be announced later.

FORGIVENESS IS WORLD'S HOPE

WILLIAM ROBINSON

The Rev. William Robinson, D.D., is Principal of Overdale College, and Professor of Christian Doctrine and Philosophy in the Selly Oak Colleges, Birmingham.

As we look out on the world and think of the terrifying complexity of the problems which lie in front of us, the frightening nature of the tasks which lie before us in building peace when war has ceased, much more frightening than the tasks of war, as I see the situation, we may well ask, Who is sufficient for these things? And quite simply the answer is, only God is sufficient for these things. But there is a very real danger, that lies in that answer, to which I want to return later. Just here let us accept the answer. It is only, I think, the shallowest mind that can see before us any prospect but one of dread fearfulness. The grim certainties of despair stare us in the face and mock us with derision. We can no longer say we are able to stand alone as men without God. Henley, at the beginning of this century, was able to boast, "I am master of my fate, I am captain of my soul", but it is a very shallow mind that can speak like that about man, unaided by God. The deepest thinkers of our day are quite clear about this fact. They are certain that man, uninspired by faith and hope, caught in the mesh of his own techniques, is doomed to frustration, defeat and death; is powerless to be what he wants to be. Civilisation as mere civilisation carries within itself no guarantee of its own permanence. Man's best efforts contain the seed of decay and defeat. And, strange to say, this is agreed to by men who are deep thinkers but who do not hold the faith of the Advent as you and I do. They deny our faith, but they declare with one voice this pessimistic message. It is true of such a secular thinker as

Bertrand Russell, true to some extent of Julian Huxley and more true of Aldous Huxley, it is true of Krutch and Lippmann in American, and now I understand it is also true of H. G. Wells. And more recently it has been declared also by Bernard Shaw. It is also true of certain great theological thinkers, those who claim to hold our faith, who are never tired of reiterating certain theological teachings which expound one side of the Christian faith to the detriment of another, and who are ever ready to speak of the judgment of God and scarcely ever to whisper about the mercy of God. We must accept it as a fact that the deepest thinkers of our age see man as bankrupt. I would add to that the qualification, man without God, severed from his relationship with God.

And what is the Advent message, then? What is the good news which comes to us and of which we are reminded again at this season of the year? In the first place it is this: That once a man escaped from this prison of futility and frustration and death. To some of us it may be much more than that, but it is at least that, that there was once a man who escaped from this prison. Jesus of Nazareth was a new creation in manhood, whatever else you have to say about him, man in the image of God, man as God meant him to be, man reflecting in his words and actions the character of God. I am not concerned here with metaphysical problems of nature. Neither is the Bible concerned with these problems, but with the *character* of God, how God is related to man and therefore how man should be related to man

through his relationship with God. And what the Advent message declares is that Jesus reflected the holy and righteous character of God in his life, in his action, in his words; he was man redeemed from his inherent selfishness and self-centredness. That is the first thing.

The second thing is that in him a new humanity came into being, a new creation, a fellowship of those who through his power are redeemed from the same selfishness and the same self-centredness, and who are committed, in spite of every contradiction, in spite of every hindrance, are committed in this world to carry out God's purpose in history, at whatever cost to themselves, to their nation, to their friends or to any one else—to carry out the purpose of God in the world.

I said in the beginning that only God was sufficient for this situation, and warned you that that contained the seeds of a danger. Many people who are quite willing to say that only God is sufficient, say it with a pious resignation, as if they are going to leave God to do the job, and that it is no concern of theirs. It does not mean that. That is just making nonsense of the Christian faith. What it does mean is this, *let God take hold of you*. You may then still fail, but you will know why you have failed and how you have failed, and you will know how to avoid failure. You may not have reached your goal, but you will have got out of the prison house that I described—escaped the tragedy which dogs men's footsteps.

Let God take hold of you. This means two things. First of all, it means *all* of you, every bit of you, not just your religious determinations but your political, your social, your cultural aspirations and determinations, every department of human life, not just that which we wrongly, I think, call religion, a special department reserved for Sundays and a few odd occasions. And

the second thing it means is this: God *in Christ*. That is the very centre of our message. There's the rub. Any number of people are willing to let God take hold of them, but not God *in Christ*, who was manifested in the Advent message. It means that if it is God in Christ who is taking hold of us there is one word which we have to pronounce, and it is a difficult word, it is the word "Forgiveness". We cannot look at the Advent message without realising that, as it is God in Christ who is taking hold of us, we cannot escape that word, however desperate the situation. It is a hard word to pronounce. "While we were yet sinners Christ died for us." This is the word which is difficult for the forgiver to pronounce, who in his pride is only able to pronounce it condescendingly (and let us be careful about that), forgetting that he also stands in need of God's forgiveness. But perhaps it is still more difficult for the forgiven to receive, who in his humiliation is possessed of a deep resentment.

I was interested the other day in seeing in an article in the Rationalist Press that Bernard Shaw had confessed that he saw no way out of our present impasse except by some kind of religion. But then he went on to say that he could not be a Christian, because, he said, Christianity commanded him to love every man and woman, friend and enemy, and there were some people whom he intensely disliked. Now we will leave aside the extraordinary mistake which Bernard Shaw makes of confusing loving and liking, which are quite clearly distinct in the Scriptures, because it is not liking which we are commanded to do, it is loving, which is an active outgoing, self-giving thing. But it is quite clear here that Bernard Shaw understands what the Gospel is better than some Christian people do, for that is precisely the difficulty of Christianity. It commands us to

pronounce this word, "Forgiveness" and that is involved in loving our enemy and doing good to them that hate us. It is the good news in Christ that God is like that, and therefore we must be like that one to another. I was pleased to discover that even Karl Barth in addressing a group of ministers in Switzerland, has now cleared his throat sufficiently to be able to pronounce this word, "forgiveness". "There sounds loud and clear this word 'Forgiveness'. The Christian Church, and it alone, knows this word and can dare to utter it. This utterance must be forthcoming. Woe to the Church if it fails in this responsibility." It is no easy path, but it is the only one that holds out any hope for the future. It is one thing to *beat* your enemy, but it is quite different to *win* him. We have all been told that we are going to beat him, but what good will that do, unless we have won him? The chaos which it will create is simply indescribable and compared with the chaos of war it is colossal. In beating him we shall sow the seeds of despair and of a deeper resentment which will eventually recoil on our own heads. When will

we learn the lesson? In winning him, however difficult it may be, lie the seeds of a new fellowship which promises security and peace. Mingled with the wistful Advent prologue, "He hath visited and redeemed his people", mingled with the angels' song, "peace on earth, goodwill toward men", we must hear that triumphant cry from the Cross, "Father forgive them, they know not what they do". And until we are able to utter that word we are not being Christian. Is the Church merely going to echo the voice of the world, of *The Daily Telegraph*, the *Dispatch* and the *Mail*, and all those other organs of so-called public opinion? If the Church is going to echo the voice of the world, we are indeed in desolation. But if only the Church can rise to utter its own glad message of forgiveness in the political situation, and demand its utterance by the State, then there is hope for the future. This is the joyful tidings which our Advent announces, this is "the good tidings of great joy" which alone can "give light to them that sit in darkness and guide our feet into the way of peace".

INTERNATIONAL NEWS

PERCY W. BARTLETT

A number of people are now receiving letters from their friends in the liberated areas of France and Belgium. One letter from France brings us the sad news of the death in Russia of Ernst, youngest son of Pastor Wilhelm Mensching who was formerly secretary of the Fellowship in Germany. An older son, Fritz, who was a surgeon, was understood to have been wounded: but no further news has been received. Our sympathy goes out to the bereaved family.

Henri Roser writes of his work as chaplain in the internment camp at Drancy, near Paris, where all sorts of suspects, ex-"collaborators" and others are confined. He says: "My work is purely religious, but I often have the impression that my task is literally the reconstruction of the soul of a part of France deformed by propaganda. These men and women are discovering God and the glory of the Christian life, because of the isolation which, for the first time in their lives, has set them free from

feverish activity." He speaks again of meetings of the Paris branch of the Fellowship.

A Quaker relief organizer who has just returned from a tour of investigation in France says: "The sterling quality of men like Henri Roser and André Trocmé has improved the position of C.O.s with the French Protestant Church. The Protestant Church generally was an important element in the resistance movement. Whilst Henri Roser did not take any part in militant resistance, he was uncompromisingly non-collaborationist."

News has also come from Philippe Vernier, who is still working among "our dear poor people" at Quaregnon, Belgium.

Dr. Emilia Fogelklou-Norlind, the Swedish authoress, who is a member of the Fellowship, is in England for a short visit and has spoken to a number of groups, including a group of the I.F.o.R. at Fellowship House on January 11th. Sweden had suffered under fear of the great powers, particularly Russia, but had also been able to render help to Finland, Norway and as a neutral, to send relief ships to Greece and even to the Channel Islands. Protection was being given to nearly 200,000 refugees, including 45,000 Finnish children. In spite of the isolation of Sweden from the greater realities of the war, and the fact that news mainly came through underground channels and arriving refugees, many of the younger people were preparing

BOOKS FOR PRISONERS

I should like to thank all those who have sent German books for Prisoners of War. Though the primary demand is for German books, many Prisoners have asked for English books, particularly those dealing with English life and institutions, art, technical subjects

to render service, particularly in Poland. Poland, indeed, had made an impossible demand for 4,000 Swedish doctors. Although the Swedish Fellowship had lost the chairmanship of Natanael Beskow on account of his advancing age, his son Borgy was coming into the work; the Swedish Fellowship had taken up the question of severe treatment of C.O.s on the one hand, and on the other hand had been giving careful discussion to the question of the proper attitude to Germany after the war.

A letter was received recently from Jerome Davies, an American F.o.R. member who passed through London about a year ago on his way to Russia on Y.M.C.A. work for prisoners-of-war. The letter came from New Delhi, India, and said: "I found Russia a most interesting spot. The last few days I attended an interesting conference of Baptist and Evangelical leaders. I also visited the theological seminary and talked with the students who are preparing to go into religious work. I think religion will continue to advance in Russia."

We learn from the News Letter of the World Student Christian Federation that a fund is being raised towards the support and education of the children of Dr. P. C. Hsu, the Chinese F.o.R. leader whose death by a tragic accident was made known a year ago. Contributions towards this fund are being received by the W.S.C.F. at Annandale, North End Road, London, N.W.11.

and modern literature. Greek, Latin and French text-books will also be very welcome.

JOHN W. PERRY,
Secretary, Aliens Section.

Bloomsbury House,
London, W.C.1.

AIMS AND PURPOSES OF THE COMMUNITY FARMING SOCIETY

REPORT OF A CONFERENCE AT HOLTON BECKERING, 2ND-3RD DECEMBER,
1944

I

It is four years since the Community Land Training Scheme took shape as the outcome of two conferences at the old Adelphi Centre at Langham. Out of this body grew the Community Farming Society and the Aims and Purposes Conference at Holton Beckering during the first week-end in December was, in some sense, a corollary to the original meetings.

To see the situation in perspective, it is essential to remember that the Society was constituted at the outset as an agricultural training body in a co-operative framework and looking towards the eventual growth of a co-operative village community. These objectives have conditioned the development of the Community Farming Society as a large-scale enterprise comprising three farms and an aggregate of 1,000 acres ultimately controlled by a board of directors responsible to the subscribers of the loan and share capital.

II

Within this co-operative farming organisation a defined community consciousness has been growing up in several directions. It has found expression through two representative groups whose programmes find much common ground.

These groups believe that the way of growth lies through the constitution of autonomous groups *within* the parent society and related to it and to one another. Their primary emphasis is laid upon spiritual and human values rather than material and commercial ends; on the relation of payment to need and circumstance rather than to current

employment rates; on the ultimate abandonment of the principle of usury as an inducement to capital; on full freedom of expression for religious conviction and for the sanctity of family life within the group pattern. The attainment of a final self-sufficing and a fully independent status within the society is recognised as a process of gradualness likely to extend progressively over a term of years and to be determined by the successful development of the groups concerned. Recognition of the principle of autonomy, on the other hand, is advocated as an immediate step.

III

Conference papers circulated in advance included introductory theses by Wilfred Wellock on *The Values of an Industrial Civilisation* and *The Values of an Integrated Society*. These were followed by papers setting out the point of view of two directors of the Society, of a representative body of professing Christian members within the Society and a similar body with mainly a humanist ethical basis. The women of the Society presented their own memorandum.

Sessions were conducted under the alternate chairmanship of Henry Carter and Dick Cornwallis. The introductory session on Saturday afternoon discussed, as a background to more specific considerations, the relevance of *New Values for Old*, as outlined in the paper submitted. At the evening session the *Significance of the Acceptance of the New Values* was explored. A drafting committee—including representatives of the several groups—was appointed to meet on Sunday

morning and to submit an outline of recommendations to the afternoon session on *Aims and Purposes*. Their unanimously sponsored draft was duly endorsed by the Conference.

IV

The sense of the recommendations was in these general terms:—

- (a) The Society advocates for each individual the maximum scope for self-expression in the fulfilment of daily functions, having regard to his freedom of conscience and his responsibilities to his fellowmen.
- (b) The policy of the Society will be to foster the formation of autonomous groups co-operative within and between themselves.
- (c) Recognising the evils inherent in a society based on interest-bearing money, one of the objectives of this Society should be to help free itself and Society from this evil. It further aims to encourage the process of this emancipa-

tion from interest within its autonomous groups.

- (d) The Society is committed to the service of the land through the practice of good husbandry.

V

The final session on Sunday evening dealt with Means of Demonstrating New Values and with *Future Policy and Action*. Consideration of practical issues revealed somewhat wider divergences than had been apparent in earlier sessions and resulted in the submission of the conference recommendations (particularly the one on autonomous groups) to a formal vote. A show of hands confirmed approval by a substantial majority. In this form they were committed, as the representations of the Conference, to the directing body in whose hands the ultimate decisions remain.

The meeting closed with a statement by Henry Carter on the acquisition of Holton Hall by a group of Directors, and the improved domestic amenities that should result.

L. S.

CORRESPONDENCE

Correspondence is welcomed, but as paper is rationed only a small selection of the letters received can be printed. Correspondents are begged to be brief and not to write on both sides of their paper. We regret that several letters have had to be held over till next month.

Retribution

I write to criticise the Editor's opening comments in the December number on the nature of the Peace we seek, and on True Realism. He is not realistic as he claims to be, for he fails to draw the necessary distinction between the individual Christian's duty to forgive and the State's duty of discipline, and as a result he over-simplifies the issue of justice and Christian love.

The Christian Pacifist regards war as unmoralisable—he knows how it

goes from bad to worse—from the bombing of military objectives to obliteration bombing—that war is of its very nature a reprisal, and finally that not all the atrocities are on one side.

There is therefore a natural temptation to lump together all acts done by every belligerent and conclude that alike on moral and realistic grounds an act of oblivion and indemnity best meets the case. But such a conclusion is unrealistic, and it strikes a blow at the common

civilisation which States and communities have painfully achieved.

Most Pacifists condemn the death penalty and advocate penal reform, but they do not repudiate the whole framework of law and order that conditions our political life. They have, therefore, no right to recommend without qualification that States should condone war atrocities. The standards fixed by conventions which seek to limit the ferocity of war have the sanction of international law. The belligerent who transgresses these agreements is guilty of both a legal and moral offence. The atrocities which have reached so terrible a height during this war are crimes similar to murder, arson or the like committed in peace time within a State.

The wholesale murder of Jews and Poles, the shooting of hostages, the torture of prisoners, the sinking of ships without provision for the safety of the crews, are crimes repudiated by the general moral sense of mankind.

It is wrong to ask States which are founded on a common will supported by force to abandon the whole system of trial and punishment which is essential to their very existence as States. This is not realistic but unreal and retrograde.

It is, of course, obvious that the punishment of war criminals raises a host of practical difficulties such as the identifying of the guilty, the fixing of responsibility, the competence of tribunals, and wider problems such as the danger of rousing national hate and sowing the seeds of future conflict, and the damaging fact that criminals on the victorious side will never be put on trial.

But none of these difficulties seems to justify flinching from the task which justice demands. For the States concerned to abandon the attempt to punish war criminals would be to put policy before

principle, and to deal a fatal blow at international law. Here the analogy of law and order within a State is illuminating. Because a criminal is hard to find, because he has covered his tracks, because the crime is now an old one and public interest has died down, because criminals elsewhere have escaped the law, the State is for none of these reasons absolved from its duty to pursue the criminal with tireless patience and bring him to book.

The Allied States have no right to forget or condone the murder of a single Jewish child smothered in a truck by lethal gas, or abandon to oblivion any hostage shot in contravention of the Hague Convention.

What then can and ought we to say as Christian Pacifists on peace conditions in general, and the punishment of war criminals in particular? We must judge ourselves as well as others and admit that we need forgiveness as well as the enemy, and we must resist the natural tendency to brand every Germany as a monster of wickedness.

We must point out that punitive measures, though they have their rightful place, will leave unsolved the problem of building up a new fabric of peace and co-operation, and that the hope of achieving a new world by endless repression is baseless and that only a venture of faith can avail to win a real victory over war.

As regards war criminals we should stress the need for international tribunals and a scrupulously fair trial, and maintain our opposition to capital punishment.

KENNETH G. ROBINSON

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Whether Mr. Robinson's interpretation and expansion of our December editorial is an instance of justice we must leave the reader to judge! On this subject we commend an article by Mr. Robinson's brother in the January number of *Community*, the organ of the Christian Auxiliary Movement.

THEY SAY

SEAWARD BEDDOW

A Spelling Lesson

"I should like to suggest that in future the words 'German' and 'Germany' should be spelt with a small 'g' at any rate until the Germans have re-established their right to admission to the comity of nations."—Letter in *Picture Post*.

Curse and Pray

"African Juju priests, at the end of a tribal festival at Benin, Nigeria, formed a circle, and each one with his Juju cursed Hitler. Then prayers were offered for the King and Mr. Churchill."—*Daily Record*.

Tactics

"The way to fight Germans is to ram a bayonet into their belly buttons and rip 'em up and down" and "All you have to do with those Huns is to drive them up one hill and kick them down another all the way to Berlin."—General Patton in *Life* (U.S.A.).

War, Fascism and Socialism

"The struggle between Socialism and Fascism will not be decided by war, the truth being that wars in general, decide nothing. It may well be that Fascism will be conquered by force of arms, and nevertheless will develop in the victor States—perhaps even with a democratic or Socialist mask, under the form of a 'Red Fascism'."—Ignazio Silone in *War Commentary*.

The Greek Tragedy

"Many are aware that something is stirring in Europe which may or may not be revolution but which cannot easily be judged in terms of 19th century Parliamentary democracy. These new forces which have chosen the Resistance as their symbol are young and new and often violent . . . There are evil men on both sides of the barricade. Yet in sum they may represent progress, freedom, and justice more nearly than the old order which they seek to replace. As the violent revolution of 1789 led to the broader movement of 1848, so the Russian Revolution of 1917 may be working itself out in new forms in the European movement of 1945. Let us think hard before we try and put back the clock."—Leader in *Manchester Guardian*.

BOOK REVIEWS

THE INWARD JOURNEY OF ISAAC PENNINGTON. Friends' Book Centre. 1/-.

This has an excellent tonic value for us who are constantly having to watch or hear the outward journeys of men and machines. Isaac Pennington, after meeting Friends, who rescued him from his long, mournful and sorely distressed state of mind and spirit, spent ten of the remaining twenty-two years of his life in gaol.

In these seventeen pages there are many quotations from his *Inward Journey*. "He that would meet with the true religion of the gospel must meet with the power . . . receive the power, believe and will act with the power . . . He . . . receiveth a living garment which hath power in it over unrighteousness".

He searches the reader's mind asking: "Dost thou feel the ease which comes from the living arm. Where art thou? Dost thou feel the virtue and power of the gospel?"

MURIEL LESTER.

SALUTE TO INDIA. By J. Z. Hodge. S.C.M. Press. 6s.

At the end of a long career of Christian service in India, a large part of it in the service of the National Christian Council, Dr. J. Z. Hodge pays a tribute to the people he has come to know so well. His book does justice, especially in the chapter about co-operative credit societies, to the help rendered by Christian philanthropy just at the point where it is most needed. But it points also to the transition from the older missionary attitude to a deeper understanding of India's longing for self-realisation. Dr. Hodge brings us into personal touch with the leading figures of the present situation, set as they are against a background of political distrust and bitterness. Naturally he devotes most attention to Mahatma Gandhi, "that strange figure whom we have driven away from Christianity". Of non-violent non-co-operation, Mr. Gandhi believes "that it is the application of soul force to secure a desired end. In his case, it means the exercise of pressure—a non-violent general strike is a very powerful instrument of pressure—on the paramount power to make it accede to the national demand. There, I think, we can see the implacable, calculating, if short-sighted, realist." Here is the precise point on which the Christian pacifist wants to reach real understanding with Mr. Gandhi.

Dr. Hodge has other chapters dealing with "Women and the National Awakening", "The Church in India", and the future of the missionary. P. W. B.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

This month really starts the New Year so far as the Fellowship is concerned because the year, financially at any rate, ends with January. In the Fellowship sense, then, and in relation to all the work of our Branches, may I again wish you a very happy New Year. We live in hope that the war will soon be at an end. In that event I have a feeling and am very glad to know that it is shared by many, that we shall experience not only great relief but a great revulsion of feeling on the part of very many Christian people.

We ought to prepare ourselves for dealing with this in our Branches. Our Campaign "Towards a Christian Peace" is a preparation, but there is something else, and in a way a more intimate thing, about which we ought to be freshly and earnestly concerned, and that is the building up of our membership. To be content with the increase which we have had during these last few years of the War, fairly good as that has been, will be a serious mistake, and very definite steps ought to be taken towards recruitment, especially amongst our younger people.

We are presently issuing a Youth booklet for placing in the hands of young people themselves. It is to be entitled *We are To-morrow*, and we shall look to all our Branches to make good use of it. Regular meetings, and a new sense of objective which will incorporate the ideas of the Campaign, are other methods, but we do hope that Branches will seriously consider how to increase their membership.

ANGLICAN PACIFIST FELLOWSHIP

Membership Secretary: Miss Margaret V. Travers, 1, Adelaide Street, Charing Cross, W.C.2.

The whole Fellowship will wish to join in expressing their thanks to the Rev. Martin Tupper for his devoted service to the Fellowship during his year as Hon. General Secretary. By his wise leadership and constant care and thought for every detail—in spite of an already busy life as an F.o.R. Regional Secretary—he has given the A.P.F. much that will prove of lasting value. It is with deep regret that we say goodbye to him, and all those who knew him or heard him speak at meetings will feel a real sense of personal loss. He takes with him our best wishes as he goes to his new post as F.o.R. Regional Secretary for the South of England. We are grateful for his promise to remain on the A.P.F. Governing Body as a co-opted member. No one has yet been found to take his place, and the prayers of our members and friends are asked that the right person may be found.

Members of the F.o.R. who have been helping in the Hungerford Club Canteen will be interested to know that Pathé Pictorial have made a film of the Hungerford Club, which will be showing for some weeks up and down the country. It is a good film, and lasts for about ten minutes.

Thanks to the generous response to the appeal for the Hungerford Christmas Party the shelterers enjoyed a fine evening, which included an excellent dinner (with turkeys), a cinema show, and a Variety Entertainment given by the wardens. This last item included a ballet "The Dance of the Hours" and an opera written by themselves, in both of which it was hard to recognise, in the twirling ladies of the ballet, the usually staid countenances of the Hungerford Wardens.

METHODIST PEACE FELLOWSHIP

Headquarters Office, Kingsway Hall (first floor), London, W.C.2.

M.P.F. RALLY.—Mr. J. G. Stirk, a member of the Executive and a well-known pacifist and Methodist preacher in Halifax, gave us something fresh when he expounded "Ploughshares and Swords" at our recent Rally. His application of the message of Micah to the modern scene was fascinating and uncompromising. More time was really needed for questions. Rev. Henry Carter, in the Chair, spoke of recent developments in the movement with special reference to the Pacifist Council of the Christian Church. A good audience listened with

keen interest, and many stayed after the meeting to a Covenant Service where new members joined the Fellowship. There was an American Tea at the close, when a lively interchange of views and experiences took place between members. These Conferences, which have been regularly held twice a year throughout the war, while severely limited by the difficulties of wartime, have proved very valuable for sustaining the convictions and fellowship of our members under the great mental and social strains of total war. It is much if they have contributed to the spiritual balance of our friends at this time.

We understand that a copy of the pamphlet *Christ and our Enemies*, by Stephen Hobhouse, has been sent to every Methodist Minister with a commendation by Dr. R. Newton Flew. The pamphlet contains an introduction by Dr. William Temple, the late Archbishop of Canterbury. We would commend this important document again to all our readers. (S.P.C.K. 9d.)

The Women's Committee of M.P.F. has arranged a meeting in the Windsor Room, Bloomsbury House, W.C.1 (two minutes from Tottenham Court Road Station) on Saturday, February 3rd, at 3 p.m. The speaker is Mrs. Duncan Harris, Chairman of the Women's International League for Peace and Freedom. Subject: "Women Peacemakers". A cordial invitation is extended to all M.P.F. women members, but also to non-pacifist women who feel concerned about the profound problems connected with the achievement of a Christian peace, and the ensuring of freedom within the framework of the new planned society.

LESLIE KEEBLE.

BAPTIST PACIFIST FELLOWSHIP

December 12th marked the tenth anniversary of the founding of the Baptist Pacifist Fellowship. An order of service was prepared and sent to every member of the Fellowship, along with a request that this be used as a basis for an Act of Commemoration (corporate or individual) of the faith of the founders of the Fellowship, and a personal re-dedication to its aims. There were incorporated with the order of service messages of greetings from Leslie Artingstall, writing as General Secretary of the Fellowship of Reconciliation, from Henry Carter, writing as Joint Chairman of the Pacifist Council of the Christian Church, and from Eric Wilkins, writing as Chairman of the Baptist Pacifist Fellowship.

D. GORDON WYLIE.

LABOUR PACIFIST FELLOWSHIP

Hon. Secretary: Bill Page, 127, Fellows Road, London, N.W.3.

A Member's meeting was held on December 10th, preceding the Annual Conference of the Labour Party, in the National Peace Council Offices, 144, Southampton Row, W.C.1.

The Labour Pacifist Fellowship decided to affiliate to the National Council for Civil Liberties, and the World Airways Council, being represented by R. S. W. Pollard. It also appointed a representative to the Watching Committee on Civil Liberty. Ted Redhead was elected as chairman in place of Reginald Sorensen, M.P., who has untiringly served the Fellowship for five years.

In attempting to increase membership the L.P.F. is to issue an open letter to pacifists who have left the Labour Party and one to C.O.s stressing the need for political activity on their part. The L.P.F. supports the National Peace Council's Campaign for a Constructive Peace and is publicising it in the Labour Movement.

The Allied policy in Greece was condemned and the Policy Committee was instructed to prepare a statement for wide publication.

Following the next National Committee meeting at the N.P.C. Offices on Feb. 18th, the L.P.F. will hold a full member's meeting to consider the Dumbarton Oaks Proposals; the opening Speaker to be Robert Pollard.

THE CHRISTIAN PARTY

Secretary: C. R. Field, 32, Wordsworth Road, Stoke, Coventry.

Chairman: G. Norman Robbins, "St. Kenelm's," Silverlands Lane, Oldbury, Birmingham.

The Christian Party—representative of all Sections of the Christian Church—strongly repudiates the influence and activities of Mr. Churchill in supporting in any way a Monarchical Regime, or a Monarchical Regency in Greece.

It suggests that a Commission representative of the Allies and, elected by parliaments proceed to Greece to secure an armistice, and to conduct, even now, a plebiscite on the form of Government most suited to the Greeks.

The Christian Party would point out that the situation in Greece shows the utter futility of war to secure any stable peace, and suggests that a General World Armistice should at once be called, representative of all the belligerents and the neutral powers; failing this, Civil War is likely to arise in many countries in the very near future.

MOVEMENT FOR A PACIFIST CHURCH

On November 21st, 1944, the meeting at Friends House, London, adopted the report of the Provisional Committee with a minor alteration and the Movement for a Pacifist Church of Christ came into permanent existence.

Dr. A. D. Belden was elected Chairman Mary Catt as Treasurer and Winifred Cummings as Editor of the *News-Letter*. (Winifred Cummings tells me, however, that she can only undertake this work temporarily or, to use her own words, "until the right Editor crops up".) Betty

Pratt has been obliged to leave the London area temporarily, and a joint secretaryship is therefore no longer possible. Wallace Hancock was elected Secretary and Betty Pratt becomes the first Regional Secretary for Dorset and District.

At the afternoon meeting we discussed our position within the Christian Pacifist Movement. The feeling was unanimous that we should give every assistance possible to the denominational Pacifist Groups and the Fellowship of Reconciliation, but that there were inherent difficulties in the witness of minority groups in Churches committed to war.

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MEETING

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6 p.m. The next meeting is on 23rd February, and the leader will be Percy W. Bartlett.

MISCELLANEOUS

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EXCLUSIVE NOTES FROM NETHERLANDS, by Donald Pritchard; *The Greek Situation* (Rhys Davies, M.P.); *Death's Dividends* (Ruth Fry); *Russia and Reconstruction*; *Christian Revolution Methods* (Norman Robbins); *Crucified Hand* (Don Armitage); poems (Ronald Mallone, Thomas Pitfield); *Russian Education*; *Votes for all?*; *Commentary*. 20 pages. *Christian Party News-Letter*, 5d. (C.P.1), 30, Darby Road, Oldbury.

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38, Gordon Square, London, W.C.1.