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*The*  
**CHRISTIAN  
PACIFIST**

A  
*new series of*  
**Reconciliation**

THE FELLOWSHIP OF THE SPIRIT

*Charles Raven*

CAN WE REMAIN PACIFISTS?

*Percy Bartlett*

HOW I BECAME A PACIFIST

*F. Siegmund Schultze*

THE DAY OF OPPORTUNITY

*Mary Gamble*

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THE POLITICS OF CALVARY

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PACIFISM AND DISESTABLISHMENT

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CANON STUART MORRIS will preach at 11 a.m. and 7 p.m. on SUNDAY, APRIL 23rd, and on the fourth Sundays of May, June and July.

# The CHRISTIAN PACIFIST

APRIL, 1939

*The Christian Pacifist* is the organ of the Fellowship of Reconciliation, and of the Christian Pacifist Crusade (Congregational) the Methodist Peace Fellowship, the Unitarian and Free Christian Peace Fellowship, the Baptist Pacifist Fellowship, the (English) Presbyterian Peace Fellowship, the Church of Scotland Peace Society, the Scottish Congregational Ministers, Peace Society, and the Anglican Pacifist Fellowship. The aim of the paper is to become a vehicle of the positive message of Christian pacifism. Its policy is guided by the following sponsors, those starred forming an Editorial Committee: \*Canon C. E. Raven (Chairman), \*the Rev. Leslie Artingstall, the Rev. W. Harold Beales, the Rev. James Binns, the Rev. Henry Carter, the Rev. A. C. Craig, Miss Ruth Fry, \*the Rev. C. Paul Gliddon, Dr. A. Herbert Gray, \*Mr. Eric Hayman, Mr. Carl Heath, \*the Rev. Leslie Keeble, \*the Rev. Lewis MacLachlan, Mr. Hubert W. Peet, Mr. F. E. Pollard, Dr. James Reid, the Rev. Leyton Richards, the Rev. Sidney Spencer, the Rev. J. W. Stevenson.

## THE CURRENT OF AFFAIRS

### Military Force Condemned

All decent people who know the facts have been very properly shocked by the high-handed action of Herr Hitler in taking violent possession of the whole of Czechoslovakia, thus breaking the Munich agreement in defiance of his own pledged word of honour. As the Archbishop of Canterbury has said it is "an undisguised and unashamed assertion that might is right." No one will blame Herr Hitler for having national ambitions or for attempting to lift the German nation out of the condition of humiliation into which it was forced as a consequence of the world war. His sin is not his desire to restore his country's prestige. Nor will those who take pride in the vast empires of France and Great Britain be inclined to reproach him for indulging in territorial expansion. The wickedness of Herr Hitler's action lies in his use of military force. The crime was aggravated by the breaking of his promise, but in this country at any rate we know how difficult it is for Governments always to keep their promises, and it is hard to see how the wrong could have been mitigated by previous consultation with the other parties to the Munich agreement. The terrible wrong that has outraged the better feelings of the whole world is the organised use of violence. It is well that this should be clearly recognised. The German conquest of Czechoslovakia has not yet indeed been accompanied by such

cruelty and bloodshed as was that, now officially recognised by the Government of this country, of Abyssinia by Italy; nevertheless, the conscience of the democratic world has been shocked by an act of forcible if bloodless aggression, which is rightly condemned as inexcusable.

### Appeasement Abandoned

It must be recognised that the abandonment of the policy of "appeasement" has come as a genuine moral relief to a large section of public opinion, for which the apparent acquiescence in the policy of the dictators was becoming intolerable. We must be sensitive to the feeling that something ought to be done to stop the drift into a state of international affairs in which the ruthless employment of violence is the dominant factor. To be roused to indignation by the flagrant disregard of justice, not to speak of mercy, is a sign of grace. It might even be argued that for people who are not pacifists, that is the enormous majority of the democratic peoples, it is wrong **not** to use the means in which they sincerely believe to redress wrongs so shameful, and that even the pacifist should rejoice to see the nation roused at last to take a stand in accordance with its own beliefs for the defence of ideals. But here we must make an appeal to common-sense and common honesty. Why are we so angry with the German Government? Is it



really because we care so much for human liberty and the self-determination of peoples? Then what of our present policy (God forgive the past) in India, Africa, Palestine, Jamaica? That question must be answered before God. We do not believe that it would be fair to say of the British Government that it was no more prepared to interfere in German expansion than it was in Italian until it came within reach of the oil fields of Roumania, and that the motive of interference now is the protection not of liberties but of resources, but that thought will certainly occur very forcibly to the German people. It is for us to prove that it is not true.

#### The Most Futile Way

But even if we are satisfied that our motives are pure, can any man in his senses hope to do justice by means of the glaring injustices of war? Granted that something must be done, must we use the atrociously clumsy instrument of modern warfare to do it? Can we think of nothing but barbarity? It is indeed better that a man should face up to the need for a delicate and dangerous surgical operation rather than avoid it through cowardice, but he need not go about it with a hatchet. Surely the last war has taught us this at least, that the very worst and most futile way of putting militarists in their place is a united show of force on the part of shocked and indignant allies. Nothing is more likely to rally the German people, amongst whom increasing dissatisfaction with their present Government is reported, in support of Hitler. To revert to the old policy of collective suppression of the delinquent is to play directly upon the traditional German nervousness of "encirclement." The present condition of Europe is bad enough in all conscience, largely as a result of the last display of righteous indignation. Do not let us make it many times worse by repeating the folly of 1914.

#### The Archbishop's Speech

The Primate's speech in the House of Lords during the debate on March 20th, in which he called for "the massing of might on the side of the right" is perhaps the best expression we have had of the concern to engage Satan to reprove Satan. It is worth while to quote the passage in full, especially as it contains a courteous reference to pacifists. The following is an extract from the speech as it appears in "The Times":

In any case it meant, alas! a continued increase of this piling up of armaments, and what was to be the end thereof? One end most certainly was the frustration of

all our hopes that nations might unite in securing a higher standard of life among their peoples. It was for these reasons that this seemed to him to be not merely a political but a moral issue. It was because he thought that all this power politics, asserted in its completest form by the acts and words of Herr Hitler, was flagrantly inconsistent with Christian principles that he felt justified, as a Christian minister, in saying what he had said.

If this be so (the Archbishop of Canterbury proceeded), all of us would agree that some answer must be given to this challenge, and the only answer is an answer given in the only terms which the German rulers appear to understand—that is to say that as against their claim that might is right there must be a massing of might on the side of the right. (Cheers.) I cannot shut my eyes to the fact that there are a great many good people outside to whom such language gives the acutest pain, and who maintain that in no circumstances can it be right to prepare or use armed force. I am quite unable to take the position of the pacifist. I respect their conscientious convictions and I admire the courage of their faith, but I have never yet been able to believe that they have thought out the consequences of their position. Indeed, many of them frankly say that consequences are no concern of theirs.

Yet while we must admit that it is hateful, after the lessons of only 20 years ago of the folly and futility of war, that we should contemplate concentrating force, yet we are driven to this because we are convinced that there are some things that are more sacred even than peace and that these things must be defended. It has been well said that peace in itself is not an ideal; it is a state of things attendant on the achievement of ideals, and especially the ideals of justice and freedom. I cannot believe that it is against the will of providence that nations should defend things which are so precious to civilisation and human welfare.

#### Consequences

It is quite true in one sense that the pacifist is not affected by considerations of consequences. The Archbishop himself, being in Apostolic succession, must often have done what he believed to be right regardless of the consequences, and even he, if he were to find himself in a position in which he could only save himself and his loved ones at the sacrifice of honour, we can be perfectly sure that he would do the right with a fine disregard of consequences. In the same sense, those who believe that their loyalty to Christ forbids participation in war have taken up this position regardless of the consequences to themselves or to others. Even those who believe it right to go to war do so, it must be noted, in an even more reckless defiance of consequences. If our Lord and the apostles and martyrs had taken the consequences into consideration, there would not now have been an Archbishop in Canterbury at all. But in another sense it is precisely his sober regard for consequences that puts the pacifist where he is. It is with all the appalling consequences of 1914-1918 before us that we are constrained to be pacifists. It is the prospect of such terrible consequences as the infliction of fearful suffering on those who least deserve it, of the brutalising of a

whole generation of youth, the slaughter of the flower of Europe's manhood, the handing down to posterity of another legacy of hatred and fear, the debasing of all that is noble and the exaltation of all that is primitive and base, the loss of civil liberties for years on end, perhaps never to be recovered, the infamous starvation of little children, for that is what war comes to in the end—it is in face of these its inevitable consequences that the pacifist says "No!" to war.

#### Might is Wrong

It is not easy to follow the reasoning which demands in the name of the right the massing of might to show that might is not right. We denounce the action of Hitler because he used might to do what he thought right. If he had done it all by kindness and with the goodwill and consent of all concerned, we should have had nothing to say. It is the use of might (including the threat of might) which is so wrong. But the Archbishop seems to suggest that we should all do exactly the same thing—use might to do what we think right, only on a much larger scale. If might does not make Hitler's action right, how can it make ours right? Both Hitler and the Archbishop appear to think that they can prove themselves to be in the right by the use of might. But logical considerations apart (as they usually are when war is advocated) is it wise to approach someone who believes in might with a show of might? The Primate speaks of "an answer given in the only terms which the German rulers appear to understand." The trouble is they understand them only too well. They understand might a great deal better than we do. If they are the kind of men we are told they are, they would enjoy a war a great deal more than we should. They would shrink from the horrors of war very much less sensitively than the peace-loving peoples of the democracies. We do not believe all we hear about Adolf Hitler and his colleagues, but those who believe them to be gangsters will know how little they are likely to care for the sacrifice of life, the destruction of spiritual values, and the suffering of innocent peoples. The fear of war may well put a restraint on good men. It is not nearly such a restraint on evil men. War is always a much more terrible thing to the "haves" than to the "have nots," who have so much less to lose and just a gambler's chance that they might gain. It may be the part of simplicity to trust dictators; it is still more simple to threaten them.

## NATIONAL SERVICE

A STATEMENT BY THE GENERAL COMMITTEE  
OF THE  
FELLOWSHIP OF RECONCILIATION.

IT has always been central in the faith of our Fellowship that men and women should give voluntary service both to the community in which they live and through that community to the world. Much that is best in British national life has been built on that principle, though we can never feel that our obligation is fulfilled. We welcome the thought that in varying degree this service lies open to everyone.

We cannot, however, divorce the present appeal for National Service from the special purpose with which the Government has associated it. The Government is sincerely convinced that its duty leads to preparing the nation for the eventuality of war. But in this attitude it denies the fundamental conviction of the pacifist minority. We cannot therefore expect that the present scheme, designed "to make us ready for war," will meet our conviction, and to share in the purpose of this scheme is to share in preparation for war.

For those who consider that such preparation is a guarantee of peace, the proposed lines of service may be reasonable and right. We do not accept their view, for we find no warrant for it either in the gospel of God or in human experience. To turn our national life into a machine for war, even for defence, would be to turn our backs upon Christ.

Yet we are compelled, not merely as citizens, but even more as members of this Fellowship of Reconciliation, to be more eager, more sacrificial and more self-forgetting in our service. Are we already doing all that we can at the call of Christ in a continual ministry of reconciliation, and in meeting the needs of our fellows?

We cannot, in the spirit and mutual trust on which our Fellowship rests, decide for any of our members the precise service to which they are called or the precise work from which their Christian faith bids them stand aside.

For some, a deep sense of our common faith in God will lead to the refusal for themselves, or even for others whom they influence, of any share in defence precautions.

For others, members with us in our common Fellowship, a deep sense of the need felt by many for more definite guidance in the present situation will lead them to see a call to service in very varied forms of preventive and healing work, for which many openings have always been afforded in the service of peace.

For all alike, the strength of the Fellowship must always be available without limit or distinction.



## THE FELLOWSHIP OF THE SPIRIT

CHARLES E. RAVEN

*The substance of the Chairman's speech delivered on the occasion of the Council Meeting of the Fellowship of Reconciliation, 25th February, 1939.*

WHEN one turns from a study of the New Testament to the contemplation of the religious life in our day, the most striking thing in that sometimes staggering contrast is the sense that we have lost that intimate experience of community which the New Testament writers called "The Gift of the Holy Spirit." The gift of the Holy Spirit has come to many of us, to many Churches and many Christians, to be a form of words almost without significance—vague, ecclesiastical, unreal—whereas, quite plainly, in the New Testament it was recognisable, immediate, and most potent. They knew that they were within the Fellowship of the Spirit and, as such, felt in themselves the organic life of that Spirit integrating them into the Body in which Christ was still incarnate.

If we are to revive the likeness of the Church to the Gospel, it is with this experience of fellowship, and the consequent re-discovery of the gift of the Spirit which lies behind it, that we must begin.

The symbol of all our failure is in the fact that when the Christians first went their way through the pagan world the words "See how these Christians love one another" were spoken in wonder and admiration and a measure of envy, and that to-day it is hardly possible to speak those words except in tragic irony, not only over the divisions and sectarianism of Christendom, but through the singularly loveless lives of so many who profess sincerely to be disciples of Him Who proclaimed that God is love. Unless this thing which we by the very name of our Society profess to display can mean very much more than it does to us and to the world, I do not think that our work for peace will be either effective or enduring. As I have said so often before, the two great words of the New Testament (both of them quite untranslatable into English) are "Agape" and "Koinonia"—love and community. Love, I suppose, is the nearest interpretation of the one, and community the nearest interpretation of the other. Those words which were new in the

world when the New Testament first used them.

### The Re-Birth of Fellowship

I need not remind you how tragically lacking in any sense of fellowship, in any true and deep fellowship, this world of ours has become. Community—the power to live together neighbourly, the sensitiveness to the full personalities of others, and, in consequence, the response to the needs and claims of others—has, if it ever were manifest upon earth, almost disappeared. We ought to lay that to our hearts at the very beginning of our work this day, and ask ourselves whether we are not called to a fresh dedication of ourselves for the Church, for society, and for the nations, to a recovery of the experience of fellowship—that experience which those of you who have known it will recognise to be as vivid, as compelling, as tremendous as the experience of conversion itself.

In my own life the few occasions on which I have been caught up into a recognisable fellowship of the spirit, in which we could say we were all of one heart and of one mind—those occasions have been in the strict sense of the word transforming, they have been events which have left an ineffaceable mark upon the whole of one's outlook, upon God and mankind, upon one's own life. And if it were possible for our Branches, and our Fellowship as a whole, to experience that sort of integrating dynamic unity we should, even now, change history. It was done by a group smaller, weaker, less equipped than ourselves in the Apostolic age, and the hope of the world, the hope of democracy, the hope of peace depends upon the re-discovery of that which set the original Church at Jerusalem—the Church at Pentecost—afire, purified, enlightened, and fused together the old heathen world.

### God's Love for us

Now what does that mean? You cannot attain fellowship, as many of us have tragically discovered, by sitting in a room or round a

table and feeling fellowly. That is a very easy substitute for fellowship. It is perfectly easy to feel a glow of benevolence which is really ultimately a glow of self-satisfaction—perfectly easy to mistake that for the real thing, and many there are who so mistake it. The conditions of fellowship are two, and they are perfectly simple, but desperately hard to achieve in full. The first is the love of God. I don't mean your love for God—I mean God's love for us, which, as one of the most remarkable of recent books has reminded us, is the only true foundation. I refer to John Burnaby's "Amor Dei," an intimate study of St. Augustine, a difficult book, but a book of immense value because it reveals the centrality in the thought of the Saints, as I think in the experience of all real disciples, the centrality not of our love of God, but of God's love for us. "God so loved that He gave": that is quite properly regarded by masses of Christians as one of the great, perhaps the greatest, text in Scripture, but it is difficult for us, practical, egoistic as we are, to realise and appreciate it—to realise that self-emptying which learns to say, "May my name perish, so Thy will be done"—the love which releases from the basic egoism and lifts the whole self into an awareness of God, and therefore an awareness of all things in God. To put it in its simplest form, what the world needs is what Luther called "faith," what the New Testament calls "faith," that is the response of mankind to the love of God; and in the world as it is, I know—we all know—how difficult that response is. But that was the first condition of Pentecost, that men and women, seeing the glory and the love of God in the face of Jesus Christ, were caught out of themselves, were released as only a great love given without merit on the part of the receiver can lift and transform people like you and me.

### And Our Love for God

Those men who had betrayed Jesus learnt in the abasement of Calvary and the splendour of God's gift of Easter Morning, learnt that in them dwelt no good thing, and yet that God loved them still, and that is the most tremendous experience that human beings can find. With this inevitably goes the expression of such freedom from self in service, in the releasing of all those wasted energies which we spend in internal conflict; the division of motive against motive. the clash of claim

against claim—which we waste because our lives are not single-hearted, single-eyed, and therefore power leaks out of us, is dissipated, as it is tragically dissipated wherever there is strife—dissipated in destruction rather than constructive effort. That power, and then the power of a great compassion—the power which because it has realised the love of God realises also something of that love of the neighbour which is—may we say it in all humility—God's attitude towards His prodigal children. There is power for service, and there is power from the fact of need. Because the need is so tremendous and the service so far transcending all that we can offer, the very magnitude of it ought to act as a tonic upon us, as it plainly did upon the Apostolic Church—the fantastic, quixotic character of the demand which Jesus made upon them: "Go, teach all nations," that because of its very grandeur, its very absurdity, made their integrated, dynamic, transformed lives, and gave those lives fulfilment in action, in the doing of the work.

### God Does Get Squeezed Out

It is not for me to speak at length about our programme or its task, but I would suggest certain things which perhaps are not always characteristic of our work, though they surely should be. In the building up of our Fellowship, numerically, regionally, in the great extension of its work that has come in the last two years or so, there is an opportunity which should be a challenge to us to deepen its life. When we were few and scattered it was not possible for many of us to meet for study or prayer in the body, and there is something in bodily meeting—meeting face to face—for which few of us can find a substitute. Now we ought to be able to develop the dedication of ourselves, to develop a strong prayer life in and through the Fellowship, to develop a growing sense of the love of God; and, as it seems to me, that is probably the most difficult and perhaps the most neglected aspect of our work, as it is quite certainly the most important. Propaganda, publicity, agitation, policies—all the rest of it—those things, as we all know, in these days loom so large, and we practical people are so constantly saying: "What can we do about it?" We are so harassed and distracted by the multitude of opportunities which we cannot meet, and needs which we are aware of and should like to meet, that God does get squeezed out of our lives, and the result is that



the propaganda is done wholly in the wrong spirit.

That first—and then about this service of ours. It is so often negative and critical, aggressive and extraordinarily far from reconciling. I remember, I think at the first meeting over which I ever presided in the Central Hall, Dick Sheppard astonishing me, and I daresay some of you, if you heard him, by devoting his speech to the lack of courtesy which he noticed in so much pacifist work. Now I am afraid that is true; I am afraid there is far too strong a pharisaical and negative element in the attitude in which pacifist propaganda is taken up at this time. We are standing out of the national effort, for example, not, as we ought to be, heart-broken, but too often in the spirit which says: "Depart from me for I am a more righteous man than thou." I know that is not true of us all, but I know that it is desperately hard for a person like me not to fall into that attitude, and I am not so unfamiliar with pacifist platforms as not to know how often we give way to a sense of patronising superiority to those who do not share our standpoint, and that, so far as reconciling is concerned, inevitably defeats the effect of anything that we may say. It is precisely the reverse of the attitude in which Jesus approached human beings, or would have us approach them.

#### Only Then Can We Begin

And then, finally, if we can maintain the consciousness of the love of God which sets us free from superiority and all self-concern, then, my friends, we can face these tremendous claims—inevitably and under constraint we can do no other. How big those claims are we shall have constantly in our minds at the present time. I hope that we shall develop to-day not so much a concern with how we are to stand out of participation in preparations for war, or how we shall make our protest against war more effective. I hope we shall not spend too much time and thought on the negative side of our work, but rather concentrate upon the reconciliation to which we are called—the reconciliation which is the only effective service for peace—and see whether we cannot, beginning at home and in relation to the vast unreconciled areas of our own neighbourhood, in relation to all this mass of hatred and fear and the hysterical desire for self-preservation and an almost panic hopelessness about the

future, bring a new courage and a new sanity into our own lives and the lives of folks whom we touch, and then bring a similar generosity into our attitude towards the peoples of other lands—peoples of whose policy and outlook we cannot but be critical.

#### Our First Task is to Understand

I had a letter only yesterday from a lad who is known to some of you, who has been out doing peace work in Germany for the last six months or so, saying that the longer he stayed in Berlin the more shocked he was at the attitude of the British press towards the German people; that as he saw it, living among the German people, the attitude which ascribed to them a diabolical desire for war was not only hideously unchristian but manifestly untrue. He is a very open-eyed young man; he has the frankness and the capacity of a very fine brain and a very fine spirit, and he begged me to say to you that one great task of our Fellowship must be to try to change the tone and temper of our people in relation to other folk in Europe. It is a shocking thing, you know, to watch, as I have watched in the last twelve months, the increasing fear and hate poisoning the lives of the young people as they read day by day this manifestly untrue presentation of the peoples of Europe—and especially the people of Germany. We are not going to do reconciling work in that temper. Very few of us are big enough to rebuke; our first task is to understand and, until we have done that, we have no right to condemn.

#### This Tremendous Day

If we have a mission with regard to our own neighbourhoods, with regard to the attitude of mind towards the people of other lands, there is, as we shall see before the day is out, an unparalleled opportunity for service to the victims of those régimes, of those struggles which are so tragically prevalent the world over. I need not say anything to remind you that our work is not only ambulance work; but the Good Samaritan must take a permanent place in the thought and life of any Fellowship of Reconciliation, and you cannot have realised the condition of the refugees from Spain, or of the thousands on thousands of people who are homeless and exiled in the rest of Europe, without feeling that our Fellowship will be unworthy of its name unless it is expressing its

will to peace in the effort to save and to rebuild those broken lives.

I do not feel that we shall use to-day justly unless with our worship we also feel a very deep penitence. The splendour of this opportunity, the splendour of the thing which God has entrusted to this Fellowship, is so evident

and so tremendous that for my own part whenever we meet on an occasion like this I am driven almost to the cry: "Depart from me, for I am a sinful man, O Lord"—to the question: "Who am I, who are we, that God has called us in this tremendous day of His judgment to this tremendous task of reconciliation?"

## CAN WE REMAIN PACIFISTS?

PERCY BARTLETT

PEOPLE around us are hardening in their attitude as the European situation deteriorates. For the ordinary man foreign affairs have of late concentrated into the single issue, whether world-wide war will, in fact, be provoked directly or indirectly by aggressive dictatorship before other influences can become effective to stave it off. And in the disillusion of the post-Munich period many, even within the limits of the wider peace movement, are forming more and more pessimistic estimates of the chances of the next year or so. Those who have hitherto opposed rearmament feel compelled to ask whether, after all, more drastic measures are not required, since peace appears to turn on the possibility of restraining the Governments of Germany and Italy—and remotely Japan—both from overt acts of war and from forms of pressure that might drive other peoples into desperate violence and so precipitate world conflict.

Before the soldiers and the power diplomatists take complete control of the situation, we ought to urge people to test carefully the assumption that the totalitarian governments can in fact be dealt with by outpacing them in arms or by trading in negotiations on their financial and commercial weakness. Serious thought on this subject is demanded because in recent weeks a new hope and confidence have been spreading, at least in some quarters, as the speed of British rearmament has grown, as higher and higher figures of expenditure have been announced and as evidence of readiness to take the field has been publicly produced. A sense of strength and therefore of optimism has been derived from speeches of mutual guarantee as between Britain and France and from utterances across the Atlantic addressing emphatic warning to aggressors. Furthermore, Poland and Rumania

and small countries in the east of Europe have shown signs generally welcome of standing up to Nazism; and the election of Cardinal Pacelli to the Papacy has been read with satisfaction as a warning that pagan nationalism will find itself confronted by a spiritual force stronger than itself and may in fact soon have to recognise that limits have been reached.

#### Will ye also go Away?

All this sort of thing might equally well, of course, have been read as certain to increase rather than to relieve the world tension, and to drive such men as aggressors are, by definition, to desperate courses. But leaving that consideration aside for the moment, the first question that pacifists must face is whether, in their heart of hearts, they too have not been tempted to join with those who feel that the rearmament of the democratic countries, talking to Hitler in the only language he understands, may well be justified if it at least compels Hitler to pause and gives the world respite in which to ensure peace. We cannot do our work now or later unless we keep clear of this temptation. Actually we know, or we ought to do so, that the other possibility—the possibility of driving dictatorship in rage to unrestrained violence—must also be faced, that the whole thing is a terrible gamble, that it is in essence wrong and quite incapable of providing any basis for peace construction or of engendering the peace spirit. We know that it is not the least part of our job quietly to maintain a witness against any resort to force, even in the sacred name of defence, and to hold a testimony for the spiritual strength of a people utterly devoted to the ways of peace.

But we are all thrown into confusion because in official statements in the press; and on the



platform the British Government suddenly announces that the situation which a day or two ago was very serious indeed—we had not been told that—has now suddenly become much better—though the evidence for this is not set out; and the Government goes on to make something very like a pointed appeal to Germany to agree this year to a limitation of armaments and to come around the table to discuss economic reconstruction. "The achievement of such an agreement in the present year, even if it were only a limited agreement in the first instance, would do much to restore general confidence and to bring back a more settled atmosphere and one more favourable to the revival of international trade." (Daily paper, March 10th.) Sir Samuel Hoare speaks quite explicitly of a possible meeting of the responsible leaders of the five chief powers to make peace.

#### Hail, Giant Despair

But the reception of this appeal is cold in Germany and in Italy, where British rearmament has already been the subject of resentful comment and has indeed been denounced as typical of democratic aggression; and comment in Russia is cynical. Now comes the break-up of Czechoslovakia under German dictation, one result of which must apparently be further deterioration in the psychology of Europe and more determination everywhere, with set teeth, to increase armed strength. Optimism thus seems short-lived.

We are Christian pacifists not simply for the satisfaction of holding grimly on to a principle through thick and thin. We are Christian pacifists because, even in the darkest times, we are compelled from within to believe in the light, and in the one light, and because we are convinced that the way of war can lead only to disorder and that peace can come only out of the spirit of peace shown to us in the New Testament. We are bound to resist the temptation to rely on any other kind of strength than that of weakness, because we are sure that it is false and wrong. We may not be able in fact to save peace; but we can do no other than stick to our faith and warn our friends against false gods.

And in addition to deep conviction, there are rational grounds for opposing this fatal resort to armed strength, with all its waste and futility. Any attempt in the name of good to

outbid and overawe evil is inherently self-contradictory. Nor can we hope to get the last word with a bludgeon, because it miraculously engenders countless other bludgeons to continue the terrible debate. And whatever condition is produced by such means is no step on the way to peace. The bitter experience of a lifetime is hammering that lesson home in all of us. Rearmament utterly fails to deal with the root of the trouble, which is the fear and suspicion and consequent hatred found everywhere to-day, in ourselves, in some of the German people, and in many responsible for the guidance of other nations. These deadly emotions were produced by war and by a so-called peace which carried on the spirit of war; they can be resolved only by Christian means.

#### Wherein Lies Your Great Strength?

It might help us to rely on true forms of strength, if only in the maintenance of national independence, to realise (1) that it would be impossible for Germany, or any other militarism, to hold down a disarmed England and France that knew how to oppose her with a non-violent resistance of a purely moral and spiritual character; (2) that it would be impossible for Germany, or even for Japan, to dominate the world economically through lower standards of life—including education—since these are inimical to efficiency in industry and commerce; (3) that fearless appropriation of all the national resources to self-development in an economic and social sense is not only the answer direct to aggressive violence, but a real contribution to the solution of the world's practical problem. These considerations are valid not simply for one country, but for all; nor must we be deflected by the influence of propaganda or by the nationalism in the air from our hope of realising a community not confined by the boundaries now so important in men's minds. The German Government resents any attempt to appeal over their heads to the sound mind of German people, who are peace-loving, alive still to moral standards and concerned for social development in right relation with people of other lands. But it is on the basis of just such a sense of community and in co-operation with just such people that the true successor to the League of Nations will arise—a fellowship of peoples; and we must persist in seeking out in other countries, as well as in Germany, people who realise the tragedy and waste of the world's

headlong rush into armaments and who are anxious to co-operate in elaborating a peace programme for the world. Moreover, though by their own showing the Nazis and the Fascists are not the sort of people to be greatly moved by, or notably interested in, the moral, social and religious considerations that we desire to put first, yet we must not give up hope of drawing them also, otherwise than by threats, into conference. Still further, in spite of all that has happened, we must never throw away what is after all our chief weapon against them—a readiness to trust them yet once more, along with a determination ourselves to justify any confidence that may be persuaded to repose in us. To meet the fears of the world we must not only get rid of our own fears, but also rely on something more than a national argument.

#### Stout Hearts, not Stout Sticks

One further point. It is not practical at the moment to press for unilateral disarmament: we cannot, in the present emotional state of the world, command anything like a majority for

it. Yet our own hold on that leading tenet of our faith will be valuable evidence of the extent to which we are being kept free of the general fear. We are bound in something more than consistency to continue quietly to stand whenever opportunity offers for unilateral disarmament here and now. It is wrong, however dark the night, to let our fingers tighten round a stick. And if, to be quite practical, we can by our own fearlessness cause a fraction of the money and energy and spiritual reserves now being literally wasted on armaments and war training, to be devoted to economic reconstruction and genuine education, we should help this country to become so strong in a sense that the world has never understood as to cause every other country to feel compelled to follow its example. We need the help of economists and experts to put the proposal into concrete shape, but the general line of what we have in mind is clear and sound. This is the way to peace, and we can be nothing less than Christian pacifists, because the New Testament seems to us to stand for just these things.

## HOW I BECAME A PACIFIST

F. SIEGMUND SCHULTZE

I HARDLY know the answer! I have never had time to think out in order the evolution of my convictions on this matter. And there is another difficulty. "Pacifism" is one of the words which have quite a different meaning in German and in English. In Germany, before the war, a peace organisation, the *Friedensgesellschaft*, had so appropriated the word *Pazifismus* that neither the friends of peace who thought with the Quakers nor the more moderate groups could adopt the term. Even to-day it is true for the various regions where the German language prevails that the word "pacifist" is restricted to a particular group of secular friends of peace. However, I do not need to trouble further about the word as, in what follows, I am only concerned with the reality.

When I was a child, I accepted fervently the angels' Christmas message. The angels' song, however, remained something that floated over the earth while war and soldiers filled my immediate horizon. The visits of officers to our home and the marching

of soldiers through our town were great events in my boyhood. On Sundays and holidays we played at soldiers—games into which I initiated my younger brothers. The first deep grief of my childhood was when I found that, because of a physical defect, I could never become a soldier.

Later on, deeper penetration into German classical literature probably brought me nearer to thoughts of peace; but, so far as I can tell, it was the picture of Jesus, as it revealed itself to me in the Gospels and Epistles, that worked the actual change in me. At some time during my student days I realised clearly that Jesus was gracious and that the Early Christians recognised one another by their experience of the lovingkindness of God. Alongside of the sternness of the claims of Christ and the inexorableness of His demand for perfection, I became increasingly aware of the lovingkindness of God, revealed in divine grace and forgiveness, as the really creative element in the world.

From that there followed all the rest; for from the experience of divine reconciliation



followed the necessity of reconciliation with the brethren: and so, by degrees, the angels' song came down to earth.

The first experience of what it meant really to work for peace came to me when, during the exchange of visits between English and German Christians in 1908 and 1909, I had occasion to co-operate with certain leading peace-workers, and among them came into touch with English Quakers. As time went on, many of these, from George Fox and Elizabeth Fry down to Allen Baker and Henry Hodgkin, spoke to my soul in the same sense in which Jesus Himself had already taken hold of me.

The years that followed brought with them the necessity for verifying one's convictions. When I was pastor of the Friedenskirche at Sanssouci, Potsdam, I had now and again to represent the cause of peace before the great ones of this world. But of still greater help to me in attaining certainty was the response I found among the workers when I moved to East Berlin. Reconciliation within each people and between the peoples became for me the purport and the content of my life.

On the outbreak of the World War I had to choose between the general attitude to peace—which the "pacifists" of those days combined with a belief in the necessity of war—and radical pacifism as it had forced itself upon me during the preceding years. It helped me greatly that the beginning of the war coincided with the first peace conference of Christian Churches which took place at Constance in the early days of August, 1914. In those days a heavy responsibility rested on me, a responsibility which did not grow lighter during the weeks that followed. The fact that in that conference we had found ourselves in deep fellowship, though coming from different nations and churches, and that Christians within the different nations held fast to this fellowship throughout the war, was a source of strength to myself. On the third of August, 1914, we English and German friends of peace drew up together a "Call" to be sent out to the faithful in both lands. A few days after war had been declared I received the English text and sent it out in German to all German pastors. In my daily work for prisoners and for the foreigners who came to me in their distress, this unity in our peace-thinking and peace work became a deep reality.

If already in this "Call" the conviction had

been expressed that every Christian who heard the voice of God in his own conscience must follow it in all questions concerning war, yet it meant a further confirmation of this conviction when English conscientious objectors came together in the Fellowship of Reconciliation and assured us Germans of their fellowship. At the close of the war I was invited to a conference with Allen Baker in Sweden. Although I had a permit from the Government, I was hindered from travelling thither by interference from the military authorities, who insisted on calling me up in spite of my unfitness for military service. I then became finally clear that I must, once and for all, refuse military service. Even if this decision did not add greatly to my previous attitude, it bound me still closer to the Fellowship of Reconciliation. It also became clear to me that all such experiences and decisions must grow out of personal living if they are to operate further. They cannot be spread by propaganda but can only be passed on from one soul to another. To make peace is something altogether *living*. It is not the theory of so-called pacifists, whether those before or those after the war, but the living service of peace-makers that is the truly creative element.

After the war many theoretical pacifists who saw in the overthrow of German militarism the only gain from the war and the only goal of peace, found it difficult to understand that, in spite of my opposition to militarism, I threw myself with all my strength into working for the revision of the Peace Treaties and for the promotion of a generous attitude in the victors. To-day, this is better understood. If only the nations had found their way at that time to decide together the things which belonged to their peace we would not have to fight to-day against a militarism which seizes for itself what was not granted to goodwill.

We Germans who tried to win peace through the common work of Christian people in the different nations are to-day the victims of the lack of readiness for radical peace work which, in the years behind us, has wrecked understanding, disarmament and reconstruction. We are going through the dark valley of lost opportunities, but just as little as in the darkness of the World War can we fail to-day to believe in what determined us to become workers for peace—the lovingkindness of God, manifested to us in Jesus Christ.

## INTERNATIONAL NEWS

### Japan

Letters from Japan say that there are "tons of dynamite" in the situation existing between Japan and the Soviet Union with regard to fishing rights. The Japanese Government insists that fisheries in northern waters, now within the territory of the Soviet Union, are recognised by Article 11 of the Portsmouth Treaty, concluded as a result of the Russo-Japanese War (1905) and are now the property of Japan. The present U.S.S.R. Government contends that these fishing rights now revert to itself since the termination some time ago of the Karakhan-Yoshizawa Treaty. Observers fear that this may easily be made the cause of real trouble.

A Religious Controls Bill will be introduced in the sessions of the present Imperial Diet. No one as yet understands just what the effects of the Bill will be upon Christianity, if it is passed. The other day Premier Hiranuma explained that the main purposes of the Bill are "to stimulate the national spirit and to unify the various regulations affecting religious organisations."

The facts about the re-establishment of the traffic in narcotics in the areas in North China occupied by the Japanese Army have come into Japan. Many Japanese, ardent nationalists and believers in this as a "holy war," have nevertheless been deeply stirred by the news.

Japanese who are now in favour of the war are chiefly those that have no connection with it. Homes from which soldiers have gone become centres of peace work, since the relatives long for peace. The military are looking about in some desperation for new slogans with which to whip up more popular enthusiasm. While the people seem to think that the war is over and that "long-term reconstruction" alone remains to be fulfilled, the factories are set up for a production period of ten years' duration. More and more stories are leaking into Japan that the Chinese people in the occupied areas are unwilling to co-operate with the provisional governments set up in Nanking and Peiping. Christian evangelistic work is said to be easier because of the reaction against the military régime.

### China

Our friends Herbert Hodgkin, Harry T. Silcock and Walter Voigt, have arrived in

Shanghai, where they hope to establish a Quaker Centre; but they have hardly had time to get settled in yet. The first news, deeply pathetic in itself, is that they are at once overwhelmed by appeals for help from Jewish exiles from Germany who have sought refuge in far war-ridden China.

### India

Muriel Lester has just returned from a two months' journey round India, beginning with three weeks in Madras while the International Missionary Conference was in session at Tambaram, ten miles out of the city. She had many opportunities of meeting her friends from Japan and China and introducing them to Congress people. When the Conference was over she took twelve delegates up to Wardha, where they studied the new education scheme approved by Government in the various Congress Provinces, and then on to Segao, where they had long talks with Mr. Gandhi.

In a first conversation on reaching home, she spoke most about the North-West Frontier and of the new possibilities in understanding and development there arising from real contact, at last, between the responsible people, British and Indian. It is slowly being realised that the traditional military method might be improved upon. But everything is so much in the hands of the Government that real progress must still wait apparently on the will of Whitehall. Mr. Gandhi, Muriel Lester felt, got something like a new lease of life out of his visit to the North-West Frontier last autumn. And he is to go again soon. If we could get rid of the suspicion that his friend, Khan Abdul Ghaffar Khan, exists only to stir up trouble, and could let him and his brother, the Prime Minister of the Province, Dr. Khan Sahib, exert their inimitable influence, a far-reaching plan might emerge for peaceable existence on those barren hills.

### Austria

A letter from Vienna: "Your friendly words have given me great consolation and real encouragement at a difficult time. It is a comfort to know that living hearts and spirits far away are constantly thinking of us. Therein lies the great reality, the only one, this community



of living hearts and spirits, this growing, imperishable fellowship in the eternal Christ. Everything else—what our good friends the realists regard as Reality—is only a lie, a devilish illusion, a terrible nightmare. But we shall awaken again. For myself personally, things are not bad, and I am very glad to be able to give a little help to less fortunate friends. And let me assure you that I am doing my best to remain faithful to the Great Reality, difficult as that often is."

#### The Pope

George Lansbury wrote on March 4th to thank the new Pope for the broadcast appeal to the nations for peace which was one of the Pope's first public acts. After pointing out that all the rulers of Europe recognise the madness of armaments and the reasonableness of the method of conference, the letter continued: "Consequently I am constrained to appeal to Your Holiness, as in August 1935 I appealed to your universally revered predecessor, that you will without delay call upon the religious leaders of the world, including the leaders of Judaism, immediately to meet you in conference to discuss in what way pressure may be brought upon the statesmen of the world to cease this insane march to destruction: in fact, how they may unite to preserve Christendom and civilisation, and not how they may destroy it. I am confident that if Your Holiness could call such a conference at Easter to assemble in Jerusalem, and from the Mount of Olives could on behalf of the conference send out such a call in the name of our Heavenly Father and His Blessed Son, the call would be responded to."

#### Palestine

At the last moment it seems possible that some kind of agreement may be snatched from the Palestine Conference, the break-up of which could be no surprise to those who knew the situation. The fresh hopes of partial agreement are significantly attributed by the press to the fact that "it is realised in high quarters that the goodwill of the Arab states is at this critical juncture of cardinal importance. . . For this reason particular anxiety has been shown in the last few days to ensure a spirit of accommodation." Observers in Palestine speak of the extreme youth of the troops employed in the military occupation, many of them being boys of little more than sixteen. It is reported that civil and military officials alike are sick of the policy of reprisals and suppression. Descrip-

tions which have reached us of the methods by which Arab youths are detected and convicted of guilt are certainly not those which we like to associate with British Government.

#### Chairman of British F.o.R.

Professor Charles E. Raven is to be very warmly congratulated on his election to the Mastership of Christ's College, Cambridge. The Fellowship of Reconciliation is indeed fortunate in numbering among its leaders a theologian and Christian thinker of first rank and influence in Church and University, to whom such a post comes as of right. Just as the announcement was made, Charles Raven left for America to give a course of lectures at a University in Ohio, and then to fulfil a series of speaking engagements, including addresses at the Universities of Yale and Chicago and at the Union Theological Seminary, arranged for him by Nevin Sayre, the Chairman of the International and American Fellowships.

### COMMUNITY NOTES

At Elmsett, ten people are wrestling with the raw pioneer work of a pacifist community. "They have converted the barn" (writes a friend) "into living quarters and are well to date in the land work . . . it is hard going, but they are trying to keep the true balance between their own problems and outside connections." A postcard from the spot says simply and briefly: "Things going well here; having great days."

Extract from another postcard—this time from a small homecrofting group at Cardiff breaking in an acre or two for refugees and unemployed: "Six of us were up on the plot to-day . . . the work is really in hand now . . . someone ought to tell young people that there is more real fun in this constructive work than in sports."

It is this realisation of fellowship in work as in worship that is the special contribution of Community to our time. Wherever a few people get together to share any little common task in love, a well-spring of new and living experience is tapped. It has been always so. And with Community the runnels are broadened for these streams of friendship and sharing so that the small tasks and the little groups grow and gather strength . . . until presently the whole of life is overflowed and all our deserts begin to blossom. But by all means let us begin at the beginning and where we are.

## ANGLICAN PACIFIST FELLOWSHIP BULLETIN

(Being one of a series of Bulletins concerned with the pacifist witness of various Christian bodies)

#### THE ANGLICAN PACIFIST FELLOWSHIP.

Three or four years ago the Rev. Gilbert Shaw and the Rev. Gofton-Salmond got into touch with a small number of Anglican clergy in the hope of forming a Pacifist group, and similar efforts were made even earlier by Canon Morris—primarily for the clergy of the Diocese of Birmingham. It was not, however, until Dick Sheppard, rather later, threw his support into this move that conferences of any considerable size were gathered, though very useful work was done in the way of preparation and clear theological statement.

Then, at the beginning of 1937, Dick Sheppard called together, one Saturday afternoon, about 100 pacifist priests, and this meeting was followed by a big demonstration at the Central Hall, which concluded with a torchlight procession to Lambeth Palace, in which almost 1,000 people took part. In the middle of 1937, a meeting was held in the King's Weigh House Church, under the chairmanship of Canon Morris, when the A.P.F. was officially formed, and the Rev. R. H. Le Messurier became its first Secretary. The work our Secretary has put in since that time has been so far beyond what his strength and other duties warranted, that it has led to a quite serious breakdown in his health, involving his abandonment of work, at least for the time being.

It ought to be put on record that during the life of the Anglican Pacifist Fellowship its Secretary has addressed a large number of meetings and Conferences, and that two or three considerable public meetings have been organised, while upwards to a dozen local groups have been formed or are in process of formation. The

actual membership of the Fellowship at the middle of March was 1,076, including 196 priests.

The proposal is now being considered for the development of the Fellowship on Diocesan or inter-Diocesan lines, with the appointment in each case of the appropriate Secretary. The Fellowship is most anxious to obtain the names of clergy who are willing to address meetings on the subject of Christian pacifism and equally anxious to obtain invitations for such speakers to address such meetings; much more, it is felt, could be done than has yet been attempted in laying the matter before Rural Deaneries and Ministers' Fraternal.

It need hardly be said that the influence of the Fellowship witness would be greatly increased if only our numbers were much larger; would, therefore, all Communicant members of the Church of England who are Pacifists please be good enough to get into touch with the Secretary?

There is no fixed fee of membership for the Anglican Pacifist Fellowship. The Declaration with which members are asked to agree reads as follows:—

We, communicant members of the Church of England, believe that our membership involves the complete repudiation of modern war. We pledge ourselves to take no part in war, but to work positively for the construction of Christian peace in the world.

The Secretary pro tem. is the Rev. C. Paul Gliddon, but, through the courtesy of the Rev. R. H. Le Messurier, we are still able to use as our official address: Holy Cross Vicarage, 47, Argyle Square, London, W.C.1.

### PACIFISM AND DISESTABLISHMENT

MAUDE ROYDEN

WHEN it comes to speaking with an undivided voice, the position of the Church of England as an official body is always difficult. This is partly because the Church is inevitably to some extent Erastian and subject to the State to which it owes its privileged position; partly to the fact that it has never evolved an organ by which it can speak. Like the British Constitution, it is governed by so much traditional and unwritten law that it is almost always possible for those whom other Christians are apt to call "undecided" and Church of England people "statesmen" to avoid facing any issue at all.

A number of "High" Anglicans hold that the Church can never again speak with absolute authority until she is not only inwardly but outwardly united. Only a world-wide or oecumenical council can do this and, since the Reformation, the Church of England is not in

a position to call such a council. This may seem a preposterous way in which to avoid making any pronouncements at all, but those who seek reform within the Church will know only too well, as I do, that it is offered in perfectly good faith by a number of devout Anglicans.

#### The Voice of the Church

Even if we discard this objection, it still remains true that the Church has no organ through which to speak. Convocation consists of two bodies, the York Province and the Canterbury Province, and lay men and women are not represented. The Church Assembly, which was created by the Enabling Act of some years ago, is only a consultative body. So far as Parliament is concerned it is subordinate to that Assembly and, so far as the faithful are concerned, its decisions are not strengthened but actually vitiated by the fact that the laity in this case are represented. At the Church Assembly there is a House of Bishops, a House of Clergy and a House of Laity, but to "High Church" people the laity are not entitled to speak with authority, and Convocation—or rather the two Convocations—are more authori-



rative precisely because they are composed only of clergy.

Then there are various congresses, the most important of which, of course, is the Lambeth Conference, which meets every ten years and is attended by episcopalians from overseas; but neither do these speak with any other authority than that derived from their personal influence and the fact that those who attend them hold high office in the Church.

It is therefore easy to avoid and difficult to secure any definite pronouncement on any definite point. But there is a further difficulty for Anglicans when the question to be decided is that of pacifism.

#### The Thirty-Nine Articles

In the final paragraph of Article xxxvii. it is clearly stated:—"It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons and serve in the wars."

This seems decisive. It is, however, open to question how far the Thirty-nine Articles are binding on Anglican people, whether priests or laymen. No one, I imagine, will claim that they are divinely inspired; nor are they put forward by any oecumenical council. Nor are they part of the Prayer Book of the Church of England, although they are always bound up in the same volume. I remember that when, as a member of the Church Assembly, I took part in the discussion on the revision of the Prayer Book, requests were sometimes made for a revision of the Thirty-nine Articles, and the Archbishop of Canterbury (Dr. Randall Davidson) was instantly on his feet pointing out that the Thirty-nine Articles were not part of the Prayer Book and therefore did not come within our terms of reference. However, here they are and, for the present, here they stand.

It seems clear to me that Anglican pacifists, at least if they are in orders, will have to get that Article revised if they are to go much further. It is true that even priests are no longer obliged to accept every word of the Thirty-nine Articles, but only their general sense; but it is difficult to see in *what* sense, however general, this particular paragraph can be assented to by those who think that war is always wrong.

I suppose that, in a sense, everyone thinks that war is always wrong. It was, I think, at the first C.O.P.E.C. that Dr. Temple, now Archbishop of York, took the chair at a meeting at which it was unanimously decided that all war was contrary to the mind of Christ. By what

means people holding this opinion are able to support or sanction war I do not understand. I know their defence; it is that though war is always evil (and therefore always against the mind of Christ) it is sometimes the lesser of two evils. This seems to me quite a good defence for people who are not Christians, but how can Christians reconcile it with our Lord's words, "Be ye perfect even as your Father which is in heaven is perfect," and with His acts which, we are taught to believe and do believe with all our hearts, were always perfect? Like every other human being, I suppose, I continually compromise, and even more continually long to compromise; but I find it simply impossible to justify my action or reconcile it with the teaching of my Lord. Wriggle as I may, I still hear the challenge of Jesus Christ to perfection, not in an isolated text which may have been misunderstood or mistranslated, but in every moment and every action of His life.

#### This Means Disestablishment

I believe moreover that in order to secure the revision of any Article of the Thirty-nine, we must first desire and demand disestablishment. It is inconceivable that a State which rests on armies and navies should ever allow a State Church to affirm that war is in all circumstances wrong.

This disestablishment should be our aim for wider reasons than the actual point in question, but these wider reasons are also part of the true pacifist creed. We should not desire to hold a position of privilege whether the privileges are social or financial. This goes very deep into the heart of pacifism. I suppose most pacifists would agree that it is useless for Great Britain to go on asking for peace and saying that all that she wants is to be left in peace, and that nations who have any other wish are aggressors; the question is whether we are prepared to accept the conditions of peace, which include equality among the nations great and small. Anglican pacifists should therefore begin at home and not only accept but desire and demand the abolition of privilege for their own Church.

#### We Must Be Free

I know all the advantages of having a great historic Christian communion allied with a great historic State. My own very lively sense of the beauty of order, rite and ceremony, with all the crystallised history that these things con-

tain and convey, teaches me to rejoice that every great State occasion should be recognised as also a religious occasion. This need not cease to be the case if the Churches—all of them now free—should be asked to unite in making them so. On the other hand, perhaps it is time that these things of beauty and of fragrant memory should cease. We should deny ourselves any expression, however beautiful, of a truth which has ceased to be (if it ever was) a truth. There is no truly Christian State in the world yet, and therefore the union of Church and State is not a beautiful truth or even a lovely ideal; it is a lie. If, on mature consideration, we come to the conclusion that this is true, we should not even wish the ceremonies of the State to be the ceremonies of the Church.

Finally, let us Anglicans remember that pacifism is still less strong in our own Church than that of the Free Churches. I remember hearing Lord Cecil say many years ago that while he was sure of a warm welcome in almost any Free Church in which he was invited to speak, he was conscious of a distinct chill when he went to an Anglican one! It is the business of Anglicans to see that this is no longer true. The Anglican Pacifist Fellowship at present contains 196 priests and 880 lay men and women. It is not enough.

## A GREAT OPPORTUNITY

(1) MARY GAMBLE

IN a book recently published M. Jacques Maritain calls on the Christian nations to prove themselves really Christian and so pay back a debt which can never be satisfied by money alone—a moral debt which we owe to Czechoslovakia—the Price of our Peace. Contending that the most definite reaction to the events of last September has been religious, he suggests that the debt can only be paid by a sincere demonstration that out of the sacrifice of that nation shall arise a new Christian world order. This, I believe, is the tremendous challenge which faces the Church to-day.

It happened that during the crisis days of last September I travelled to speak at meetings in many different parts of the country. Everywhere, on the trains, in restaurants, on the station platforms, were people anxious to talk and exchange their views. All the normal reserve was broken down by the tension of the moment. The man usually so reluctant to talk of his innermost beliefs before a stranger, seemed driven by some compulsion to declare his faith.

Over and over again I was struck by this simple faith of men and women—a faith based upon a conviction of the goodness of God. A ceaseless stream of prayer went up from our Churches. Some may have been driven to their knees through fear, but I am convinced that for the vast majority it was the instinctive expression of their faith. Surely the great hope of Christian pacifism lies in this simple faith that war could never be, which found almost universal expression during the crisis. Thousands of these men and women are members of the Anglican Church. Let us cease recriminations over the disappointing attitude of our leaders (how often I have been guilty of that!) and bend all our efforts to gather up and increase the Christian pacifist opinion among the rank and file of church people. "What is the Church doing about it?" That is the question asked again and again at our pacifist meetings. Those who make no claim to orthodox Christianity have a definite pacifist standard to which they feel the Church at least should attain. That very question seems to foreshadow the possibility of a new pacifist inspiration within the Church based upon the expectation that those who strive to follow Christ must obey His Law of Love.

It has been wisely written, "No peace lies in the future which is not hidden in this present little instant." Hidden in the heart of our religion lies the peace of God. A peace based on sacrifice which draws its very life blood from Him who died on Calvary Hill. Through sacrifice and love we can help to bring that peace to the perplexed world of to-day. A great opportunity, an opportunity enhanced by the fear and tension of the times, lies before our Church. Let us determine not to neglect it, whatever the cost may be.

(2) PERCY HARTILL

IT is quite a mistake to suppose that the Church of England is a negligible factor in national life to-day. The very attacks which are sometimes made on her are evidence that she cannot be ignored: and the eagerness with which workers for various causes grasp at the support of a Bishop (or even an Archdeacon!) shows how much the Church's opinion is valued. But in the minds of thoughtful men and women the Church seems to hold an unsatisfactory position because it has compromised itself about war. Many of these people are not themselves pacifists. Often they would like to be; they can see that our ideals are right, but they fear they are not practicable. Yet they are quite clear that the Church ought to



be pacifist, for they see the utter incompatibility between the war method and the principles of our Lord. When they see that Christians are not pacifists, they think that after all we cannot really believe in our own message; Christianity, it seems, is not a gospel for the world of hard realities.

It is just for these reasons that Anglican pacifists have such a tremendous opportunity if they will come out fearlessly into the open. Not only may we win converts for pacifism: we can also do much to convince our fellow-countrymen of the value of Christianity itself. It does not matter that we are few: so were the pioneers of the Evangelical Revival, of the Oxford Movement, of the campaign against slavery. If we can but show the same enthusiasm, the same utter conviction which they manifested, others will rally to the cause. Meanwhile, will every pacifist in the Church of England join the Anglican Pacifist Fellowship and try to bring in his friends? If we do this, we need not despair of a speedy victory for our cause.

## THE ANGLO-CATHOLIC STANDPOINT

DOUGLAS LOCKHART

THE Anglo-Catholic who is a pacifist bases his convictions on those grounds of our Lord's example and teaching which are common to all Christian pacifists. But there are in addition two or three distinctive considerations which appeal to him strongly.

The first is historical. The leaders of the Oxford Movement last century appealed to the witness of the Early Church and the Fathers as warrant for those doctrines and practices, neglected in the Anglican Church for some time previously, which they had begun to reintroduce and teach. That witness therefore must carry considerable weight with the modern Anglo-Catholic and he must inevitably be impressed when he finds that the Church of the first three centuries was a definitely pacifist Church, and that the writings of the Fathers of that period abound in pacifist teaching of the most downright sort.

Moreover, he naturally reveres the lives of the saints. But quite a number of the saints enrolled on the Kalendar of the Church are there because they were pacifists. That is to say, they were soldiers in the Roman army who became Christians and were then martyred for refusing to serve any longer. So famous a saint as Bishop

Martin of Tours, commonly regarded as a "soldier saint," was actually a pacifist. It is true that he was a soldier, but when his first battle came along he refused to fight on Christian grounds, though he offered to go unarmed in front of the Roman advance.

The Anglo-Catholic certainly does not disallow the possibility of development in the Church's teaching and practice. But he cannot help recognising that the development by which a wholly pacifist Church came by degrees to sanction war for its members was one brought about by the pressure of the State and not by the guidance of the Holy Spirit.

Other powerful considerations for the Anglo-Catholic are afforded by the implications of the Sacraments of Baptism and Holy Communion. He believes that a person at baptism is reborn into the Family of God and becomes a member of Christ's Mystical Body, the Church. He believes that his loyalty to this Family, his devotion to the Body of which he is a living part, must take precedence of all other allegiances. A corollary of this is that every other baptised person, whatever his denominational attachment, nationality, class, or colour, is his brother in Christ. War thus becomes fratricidal strife of the worst kind. To fight against a brother by baptism becomes even more hideously unnatural than to fight against a blood-brother.

Finally, he believes that the Sacrament of Holy Communion is a sacrament of love and unity. Each time that he makes his communion, he is entering into the closest union with the King of Love. But by the same act he is entering into the closest fellowship with his fellow-communicants. And "fellow-communicants" means not only those kneeling before the same altar, but every other communicant in the world. For all altars are as one, and the same Lord is received by all. If we are pledged in love to Him, we are with equal solemnity pledged in love to one another and any act of hatred between us ought to be unthinkable.

We Christians are called to love the whole human race. But these ties of baptism and Holy Communion are special ties. The link that binds me to a baptised German ought to be closer than that which unites me to an unbaptised blood-relative. My fellowship with German communicants ought to transcend my fellowship with non-communicants, however unquestioned may be their claims to British nationality.

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## THE FELLOWSHIP OF PRAYER

*A Meditation for Good Friday*

THE men who crucified Christ were quite ordinary people guilty of quite ordinary sins. Pray that by the grace of God we may be kept from repeating their sins in our own day, thereby crucifying the Son of God afresh, and putting Him to open shame.

Let us remember Annas and his partners in the Temple market, who crucified Jesus because he interfered with money-making, and let us pray for grace to resist every temptation to seek gain at the expense of honesty and brotherhood.

*Let this mind be in us which was also in Christ Jesus.*

Let us remember Caiaphas and his fellow politicians who crucified Jesus in the name of national necessity, and let us pray that in our politics our first loyalty may be not to party or to State, but to the Kingdom of God and its righteousness.

*Let this mind be in us which was also in Christ Jesus.*

Let us remember the Pharisees, the good people of their day, who crucified Jesus because he disturbed their self-complacency, broke with their traditions, preached new and uncomfortable truths, and let us pray that no prejudice may blind our eyes to the promised leading of the Holy Spirit to new and fuller light, and no self-satisfaction close our ears to the call of Christ which is ever upward.

*Let this mind be in us which was also in Christ Jesus.*

Let us remember Pilate who crucified Jesus, whom he knew and declared to be innocent, because he dared not risk the Emperor's displeasure with its consequences for his own career, and let us pray that when confronted with the choice between loyalty to conscience and our worldly interests we may not lose our soul to gain the world.

*Let this mind be in us which was also in Christ Jesus.*

Let us remember Judas, who betrayed his Lord for tangible but trifling gain because he could not trust the way of Jesus, and let us pray that no mistaken zeal or lack of faith may lead us into acts which would deliver Christ into the hands of his opponents.

*Let this mind be in us which was also in Christ Jesus.*

Let us remember the multitude who chose Barabbas rather than Jesus because Jesus would not take the sword, but would overcome evil only with good, and let us pray that we too may have courage to put our faith in the power of goodwill and the victory of love.

*Let this mind be in us which was also in Christ Jesus.*

Let us remember our Lord Jesus Who when He was reviled reviled not again, Who when He suffered threatened not but committed His cause to Him that judgeth righteously, Who on the cross prayed, Father, forgive them, for they know not what they do, and in humble penitence let us adore the love that passeth knowledge.

*Let this mind be in us which was also in Christ Jesus.*

Let us remember that before the Cross was raised on Calvary the Cross was in the heart of God, and though the Cross of wood no longer stands the Cross abides in the heart of God as long as there remains one sinful soul for whom to suffer; let us pray that we may know Christ and the power of His resurrection and the fellowship of His sufferings, sharing in the experience of His death, if by any means we might attain unto the resurrection of the dead.

*Let this mind be in us which was also in Christ Jesus.*



## COUNTRY LETTER

ONE of the most valuable bits of National Service that we can do at this very moment is what I shall call collective witnessing. This is how it is done. A group is formed, preferably of friends who can and do meet frequently so that they can work easily together without extravagance of time and energy. This group—or if you dislike the word call it a “collection” which suggests curio, or a “team” which suggests horse power. Why not mechanise it like the modern army and call it a “cylinder” or even a “turbine”? “Cell” is a good word, though perhaps you will feel that it has been captured for political activity. I should like to call it a “lamp,” though if each member were a “candle” the total candle-power might not seem very great. “Lamp” would be a good scriptural name for a congregation of the Church, about half the members forming the shade.

Well, the “lamp” meets and studies. No, I feared you wouldn't like that word either, but we are not thinking of exams. Unless you like to be the examiner and say the lamp examines the situation in the light of its faith. People will insist on studying these two things apart, but, of course, either is meaningless without the other. It is no use trying to make sense of life if you leave out the purpose for which the whole thing was created. And it is equally futile to pore learnedly over Christian doctrine if you have no intention or means of bringing it to bear on what is going on in the world. Many people who take upon themselves to expound Christian doctrine are living in primitive ignorance of what is going on in life; just as many who know only too much about the ways of the world, know nothing about Christian doctrine. We must keep these two together and examine them in relation to each other. If we don't we might just as well study medicine without reference to the human body.

Having studied or examined or surveyed the facts in the light of the faith, and the faith in the shadow of the facts, the “lamp” prays. It may kneel before crucifixes or it may sit in silence, or invent some technique of its own; but it must pray. There is no substitute. Even when we don't pray, such is the abundant mercy of God, we may still be used, but we

shall be used as a craftsman might reluctantly employ a blunted tool or an artist a piece of coal in default of any other material. It doesn't matter so much how you pray, or even whether you call it prayer or not. Each “lamp” will find a way or a variety of ways best suited to itself. But some kind of prayer is essential.

The next step is to make a statement of faith, in relation of course to the facts, and to the immediate facts. That is difficult, as any really exhilarating game is. But as co-operative creative work it is a real joy.

Then you take the statement out to the public—your own public—what the New Testament calls the “multitude.” There are many ways of doing so, and they are all worth trying. You can publish your statement in speech at the street corners. You can put it as a letter in the local newspapers. You can print it as a leaflet for distribution. The Herne Hill Group of the F.o.R. have recently done that and taken it round house to house all over their district. How many will ever be read? You'd be surprised. There's always a lot of good seed wasted, as our Lord said, in any attempt to produce a harvest. But attractive printing can save much and probably one member of the lamp at least can draw an original and striking design or sketch. *The Green Leaf*, well printed on a leafy coloured sheet, is an occasional paper printed by a small group at Riverside, Parkgate, Cheshire. It is sent by post to a large circle of correspondents, a very good idea, but one that increases expenses.

The “lamp” might be a Christian congregation, as is the Congregational Church at Chertsey, which has issued cyclostyled statements on several questions. Or it might be a minister's Fraternal, not necessarily so ambitious as that which is doing such valiant work at Coventry, or it might consist of the members of the staff of a school, as at the King Edward's Grammar School in Birmingham, where a rather expert group has produced *A Suggested Agenda for a World Conference* in the form of Notes for Speakers. It runs to fourteen cyclostyled pages, and will be sent to anyone who sends 9d. to cover typing expenses to Miss Rachel M. Goodrich, 9, Selborne Road, Birmingham, 20.

## THE POLITICS OF CALVARY

PAUL GLIDDEN

CHRISTIANITY being regarded by so many as a fairy tale, we had better begin with the accustomed formula and say, “Once upon a time there was a god.” Now the queer thing about this God was that, while His worshippers called Him a consuming fire, His own ideas of fire and even of godship were so very unusual that they would have been severely frowned upon by any other gods—had any happened to exist—on the ground that they were letting down the lofty dignity of heaven. This outlook of His was long retained, so that the writer of the last book of the Bible, having screwed us up to expect the revelation of Someone so fearful that he describes Him as the lion of the tribe of Judah, tells us that what he actually beheld was a Lamb, as it had been slain from the foundations of the world.

This God of Christianity had, we are told, created the world, had found it very good, and had peopled it with beings made in His own image and therefore enjoying the freedom of thought and of will without which they could certainly not claim to be made after that particular pattern. But the trouble about freedom of will is that, while deity is impossible without it, devilry is possible with it, and even an angel is only an automaton unless he is free to be a fallen angel. Thus it came about that man, made for God, made by God, made less than God, but with a capacity for sharing in His eternal glory, decided to do nothing so seemingly dull, struck out instead in ways of his own, lost his way onward and lost even the way back, and went on wandering in darkness, mustering still with a glorious impertinence the courage to whistle as he went.

## Is There Any Sorrow Like My Sorrow?

Now man might get some kick out of all this, partly because he felt defiant and partly because he had no idea of the danger lying immediately ahead, but in it all God could find no pleasure and laughter was stilled in the streets of heaven. It must be very difficult both to be God and to be love; as God, you must want to force people to do the sensible and the saving thing; as love, you can only use those tools that are proper to the hands of love, and they are so very few and delicate.

The failure of man lay in his rebellious will, and the obvious thing to do was to break that

will. But then God had made that will and it was the thing in man that, in its freedom, was most like to Himself; therefore, both as artist and as Father, He was ready to be broken in His body rather than smash through all wills that refused a free surrender.

Theologians speak about all this as the Incarnation, and some of them explain to us that there was a self-emptying of God which alone made possible the amazing life of Jesus the Christ. There may be something in this idea provided we keep a firm hold on another enormous truth, namely, that being a god is like being a gentleman—once a god always a god—and that what we therefore see in Jesus is not a special phase of God, not God in a mood, but God in Himself. God did not go native when He lived among men, for what's bred in the heavens comes out on the earth, and to watch Jesus summing people up is to know all we need about the Judgment Day; to see His compassion for the weak and broken folk is to realise how God feels towards such people; to see Jesus treating sin is to witness at work the expert of the universe, behind whom lies the experience of the ages and the wisdom of divinity.

## Christ Makes His Rivals Antiquated

The Bible talks about the Word becoming flesh; whatever we may make of that phrase it is certain that, for Christians, this Word must be allowed to have the last word; not only shall we never improve on Christ's methods, but all others are so much quackery when we understand His own. In medicine, the old methods are not only discouraged but condemned when some new and better treatment has been demonstrated as beyond all question superior; in midwifery, we have made unlawful the technique of Sarah Gamp and have expelled her in obedience to the dictates of new knowledge; and in great humanitarian movements, like the emancipation of slaves, we do not say that there is a case for the keeping of a few odd slaves here and there, we say the whole thing outrages the conscience of mankind and must immediately cease. Therefore, when an expert like God gives us a demonstration of His methods of dealing with sin, we ought not to comment in the manner of a person giving a vote of thanks, “We have seen a most interesting experiment which has really given us something



to think about," we ought to declare that all other methods are henceforward dead, decaying and breeding disease.

Now what was this expert craftsmanship with which Jesus tried to break the power of the sin of the world, a departure in technique so significant that its employment won for Him the title of Saviour of the World, a world which includes nations as well as individuals? It was the meeting of hatred with love, counter-attacking sin with goodness, paying the debts of hell in the currency of heaven. By them of old time — and these numbered among them writers of Old Testament books—it had been thought that righteousness could best be established by making transgressors experience in themselves the loss they had inflicted on others, an eye must be taken for an eye, a tooth for a tooth, a life for a life. But Jesus wanted to change the wills of men and make them, not just afraid to harm others, but not want, at the cost of the happiness of other men, to win something for themselves. To make them act rightly simply because they were afraid to act wrongly, was to appeal to the element of fear in man, and fear was something at enmity with God, something that would be cast out by perfect love. Jesus asked men to pray to be delivered from evil because He knew that, if surrounded by evil they tended to absorb the evil atmosphere and to become evil themselves; He knew also that ordinary sinful men, surrounded by an atmosphere of goodness, tended themselves to become good. Therefore, the strategy of Jesus was to launch the unlimited love of the very heart of God against the wild rebellion of a blind and maddened world. Such was the rashness of God, the strange politics of Calvary, something that might well be to the Jews a stumbling-block, to the Greeks foolishness, but which would come to be understood not only as the wisdom of God, but the only wisdom that was not madness; not only the power of God, but the only power that is not bogus.

#### Despised and Rejected

When we ask ourselves what the method of dealing with wrongdoers known as war has to owe to this rival method of Jesus Christ, the answer must be that war anticipated Calvary by many thousands of years and that its morality and methods were largely unaffected by the Gospel of Christ. Proud pagan Mars has ever ignored the Galilean Upstart, confident

that, when things came to a crisis, most of those who trusted spiritual weapons in peaceful times would think it wise to ally the spirit with cold steel and make their terms with violence. But, if this way of war is not the way of Christ, if the solution it applies to problems arising from human sin is not the one He offers, then the Christian has no alternative but to say that to disregard the solution proffered by no less an authority than God is an insult to the Godhead, piling blasphemy on insanity.

At any other time it might be difficult to persuade men and women to see in Jesus and His Cross the only effective way of dealing with the wrongdoer; it all seems so unlike our common way of grappling with sin. Yet in these days when war seems able only to increase the empire of evil and, even when used to some high purpose, drags down the purpose till all its glory goes, there are not wanting desperate men who, feeling Barabbas has betrayed them, are considering the claims of Him who was crucified in his stead. War has over-reached itself and exposed its own rottenness; it is breaking up the world and, amidst the wrecks of time, there towers the Cross of Christ. In that great adventure of a divine Lover Who with parched lips prayed for those who pierced Him, there stands revealed a new sort of power, a new sort of glory, a new sort of Empire.

### THE DAY OF OPPORTUNITY

DENIS FLETCHER

AS a parish priest, now becoming rather senior in service in my diocese, I move about a good deal amongst my fellow clergy. And it is abundantly evident that there is a stirring of conscience amongst them all concerning this question of peace, and the Church's duty in giving its witness about peace. None deny the supreme importance of the subject, none deny that men's minds are being exercised about it as about nothing else in these days. Few parish priests but would admit that they find a general longing on the part of their people that the Church should take the lead in clarifying men's minds on this subject. Our people want to know the mind of Christ on this perplexing problem, and they look to us for guidance.

Was there ever a time when the Church of England had a greater opportunity? Some of us feel that our Church leaders are either dis-

treasingly dumb on this vital issue, or else are distressingly subservient to the Government. But leaders will move if the pressure of public opinion behind them is irresistibly strong. This is surely where a body such as the Anglican Pacifist Fellowship can help. If they can collect in their ranks a sufficiently large body of men and women prepared to witness wholeheartedly to the pacifist position, our leaders would be almost bound to respond. Some of those leaders, I believe, are desperately anxious for pressure from the rank and file of church people.

Ought not Anglican clergy who have themselves reached, after long heart-searching, the complete pacifist position, to be urging their congregations, and all others whom they can influence, to *think out* afresh the teaching of Christ and the whole witness of the New Testament on this subject? Many good Christian folk are all unconsciously running away from thought and from the stirrings of conscience concerning peace and war. Let us bid them go back afresh with open minds to the Gospel story, and ask themselves whether Christ could possibly countenance war, even a so-called war of defence; and whether they do not feel that Dick Sheppard was right when he said, "I just cannot give up the attitude (of complete pacifism) that I have adopted. It is implicit in my whole idea of a gospel of love and the teaching of Christ. I should be denying my Lord if I did so."

The saying that the Church of England is a "bridge Church" may be somewhat glib, but at least she does stand in a central position, of some authority, between the Roman Church and the Protestant Churches. Is there not a call to action here? I saw in a corner of *The Times* a day or two ago that our greatest Christian pacifist, George Lansbury, had already written to the new Pope, urging him to call a conference on Peace. Can we follow that up? Here is the new Pope, clearly and desperately eager to help the cause of peace; here are Anglican pacifists ready to urge their Church leaders to work for the same great cause. This is no time to consider the niceties of denominational differences. Civilisation will crash in ruins if something is not done quickly. Cannot we urge that the Pope, the Archbishop of Canterbury, and other leaders of Christendom should meet? Is such a meeting impossible? One thing is very certain. If a gathering of the heads of Christendom is impossible, it is an appalling reflection on our common Christianity.

## CORRESPONDENCE

### PACIFIST METHODIST MINISTERS IN SCOTLAND

ON Wednesday, September 28th, 1938, faced with the likelihood of an outbreak of war within a very few days, the M.P.F. ministers in Scotland met in Edinburgh for prayer and consultation. After a full and frank exchange of views, a common policy was agreed upon which might be roughly summarised under the following heads:—

(1) All M.P.F. ministers would take the first opportunity of reaffirming to their congregations their own previously declared attitude on this issue.

(2) At the same time, they would draw the attention of the congregation to the Conference Declaration which, when considering the possibility of war and the cleavage of Christian opinion on the subject, had declared that the Methodist Church would "uphold liberty of conscience and offer unceasing ministries to all her sons and daughters, in whichever direction loyalty to inward conviction might carry them." The M.P.F. ministers, while continuing to hold their own personal views unchanged, would offer such unceasing ministries to all those committed to their charge so long as permitted to do so.

(3) M.P.F. members should go with the Government as far as ever possible, and any break which had to occur should be delayed until inevitable.

(4) With regard to registration, a definite line of action could not be laid down because of ignorance of the exact terms of any such registration. It was agreed, however, that any registration which merely gave information to the authorities should be complied with. But where registration might lead to a course of action inconsistent with the M.P.F. Covenant, the words "so far as conscience permits" should be clearly added.

(5) In case correspondence should become difficult, a contact man was appointed in Edinburgh and in Glasgow with whom other members could get in touch, and a definite date was agreed upon when the ministers would come together again without any further summons, should war come.



Such decision baldly stated may not suggest that much was achieved. It must be remembered, however, that a policy can only be worked out in detail so far as knowledge of actual conditions is available. But every minister present would testify that the very fact of coming together had brought to each and all a great reinforcement of courage, and no little peace of mind, not least in the removal of that sense of isolation which would be one of the hardest trials of the pacifist in time of war. It was our unanimous conviction that every effort must be made at M.P.F. headquarters to maintain contact with all ministerial members should any crisis recur. The ministers can then be depended upon to keep contact with the lay members in their districts.

We suggest most earnestly that in the interests of individual members, and of the effective pacifist witness as a whole, such meetings as we had in Edinburgh should be held locally throughout the Fellowship.

ERIC BAKER.

#### GOOD FOR EVIL

... The Bible teaches that the selfish man is the enslaved man—and the paradox that “the man who does me an injury does me a benefit” is true in that, if I do him no evil in reply, I am strengthened in self-control, whereas, if I go further and deliberately return good for evil, I secure the predominance of the better faculties of my nature over the passions. Whenever the passions are allowed full sway—as in war—humanity is degraded, but to return good for evil is *the* ideal for humanity, which must be made real if peace is ever to become a fact. “All things are very good” when our eyes are opened to the true light in which to regard them. When I am self-controlled I am free, and nothing can cause me unhappiness. I can bear the onslaught of whatever may befall. As St. Paul says, “None of these things move me”—but it would be wrong to think he intended us to be indifferent to whatever happens. It may surely be taken as an axiom—“Unless we control ourselves we shall be controlled by something or by someone”—which is the antithesis of freedom. It must appear that along these lines lies the only way to “Peace at Heart,” which must then disclose itself by “Peace on Earth.”

HOWARD SMITH.

“Holme Garth,” Triangle, near Halifax.

#### PACIFISTS AND WAR PREPARATIONS

... I would plead with all Christian pacifists not to be misled by the use of the word “service” ... the emphasis is as much on the “National” as on the “Service” ...

If we consider the problem in all its implications we cannot, I think, escape the following conclusions:—

(1) The basis of National Service is fear and distrust of our fellowmen in other lands. This in itself should make it abhorrent to all Christian pacifists.

(2) “Purely passive defence” is not a reality. We must either accept the standards of the non-pacifists (“the only defence is attack”) or else abandon altogether the idea of defence, being content to follow the Master “Who ... committed Himself to Him that judgeth righteously.”

(3) To prepare ourselves now to render service in time of war is definitely not to be about our Father’s business. If we should ever find ourselves involved in hostilities we know that we shall be guided to do God’s work just as much as in times of peace; until then, why should we spend time and energy in preparing for an evil whose prevention we claim to be the main task of our lives?

... The only real service which Christians can give to a distracted world to-day is to hold up before it the figure of the crucified Christ, by whose standard all actions and motives must be tested. This is our supreme task, and we dare not let ourselves be diverted from it.

MARCELLE SUGDEN.

40, Nimrod Road, London, S.W.16.

#### WEDNESDAY MORNINGS AT ST. PAUL’S CATHEDRAL

Although Dick Sheppard died alone, it does so happen that we all know what was chiefly occupying his mind on the last day of his life. Middleton Murry has told us, in his Preface to “The Pledge of Peace”: “I know that the decision of the Dean and Chapter of St. Paul’s to allow him to hold a weekly communion service for Christian Pacifists in the crypt was to him one of his true achievements, to be welcomed with a Nunc Dimittis servuum tuum: ‘Lord, now lettest thou thy servant depart in peace!’”

## THE FRIENDLY BOOK

“CHRISTIANITY AND ECONOMICS,” by Lord Stamp (published by Macmillans. 5s.)

Any book by Lord Stamp is interesting and in many ways illuminating, for here is an acknowledged economist who is also a great Christian worker definitely interested in and attached to a Christian Church. Nevertheless, to the present reviewer this book suffers under two serious defects which between them make it a poor guide to the relationship between Christianity and Economics.

The first defect is to suppose, as Lord Stamp seems to do, that those who find in Christ both the inspiration and the way to a better economic system are claiming “to derive direct guidance in economic affairs from the letter of Scripture.” They do nothing of the sort. On the contrary they believe that it is the letter that killeth and only the spirit that giveth life. If the spirit of Christ expressed in His teaching, His example, and His Cross condemns a system, then it is condemned, and it is the duty of Christians to find a system in consonance with that spirit at any cost. There are no economic laws above the spirit of Christ. As Gilbert Chesterton said long ago: “If soap-boiling is bad for brotherhood, it is soap-boiling that must go, not brotherhood.”

The other, and even greater defect is to say, as Lord Stamp does—indeed this is the pre-supposition that runs all through the book—that “Christ’s teaching had primarily a spiritual and not an economic bearing. Its economics, so far as they went, were directed to the conditions of His own time, which were quite different from those of to-day. This alone makes it difficult to transfer it literally to the world to-day.” No one proposes to transfer it literally, but, apart from that, is it true to say that Christ’s teaching had primarily a spiritual and not an economic bearing? Here is an example of that dualism which MacMurray, in his latest book, “The Clue to History,” finds is the greatest enemy in the way of making a Christian world, and which he exposes as being utterly untrue to the single-mindedness and wholeness of Christ. Of course, the Gospel is spiritual, but, of course, also, it is secular. Of

Since he died, a number of us have regularly availed ourselves of the generous permission of the Dean and Chapter to hold in the Crypt of St. Paul’s on Wednesday mornings at 7.45 that service which Dick planned but in which, alas! he never actually took part.

For many months the number of those attending the service was very well maintained, but it has been slipping back rather lately, perhaps owing to the winter mornings, perhaps to widespread sickness, but perhaps because human memories are rather short and we live in such a busy world that the really important things have no time to be remembered.

Still, it would be sad for the Peace Movement, owing what it does to Dick Sheppard and not unwilling sometimes to avail itself of his popularity, if it failed to fulfil what, in a very real sense, was his last Will and Testament. Plenty of things we attempt, as we say “in the spirit of Dick Sheppard,” without any certainty as to whether they would exactly receive his approval or not. Here is one thing which, on the last day of his earthly life, he did attempt to do, believing that a spiritual basis for the pacifist movement was the only basis that would remain unbroken, and therefore we ought not lightly to see what he longed for fall away from lack of our support.

Even those who cannot be at St. Paul’s on Wednesday mornings at a quarter to eight might, in their thoughts and prayers, remember those who gather in the Cathedral Crypt.

PAUL GLIDDEN.

#### LESLIE ARTINGSTALL AND SOCIAL CREDIT

It is very disheartening to read in such a valuable publication as this, in a review of Leslie Artingstall’s book, what is nothing less than a gibe at Social Crediters. To say as though it were something immoral that they desire to make the best of both systems is to my mind evidence of a pathological state of feeling, due probably to having overlooked the fact through half a lifetime that the children of Light need not be less practical and shrewd than others. If the writer of this book does not desire to scrap the present system by violent revolution, he will have to apply his mind to discovering what are the flaws in the system, and to do the thing that needs doing and not something else. If reformers do not trouble to understand each other’s suggestions and waste energy attacking them, it does not help us forward.

16, Tavistock Road, Croydon. D.O.H.



course the Gospel is for the individual, but no less is it for society. You cannot divide the spiritual and the secular. The spiritual nature of man is not divorced from his physical nature. Man is a whole, and God's purpose for the individual is for the whole man, and that means for the man in society, and not in isolation. You cannot apply the spirit of Christ to the one without also applying it to the other. If one part is stunted, or depressed, you cannot expect the other part to grow properly. If a man is deprived of necessities or opportunities on the physical plane, how can he even begin to be spiritual?

It is this dualism of which Lord Stamp's book is an example which is the great enemy to establishing what was the objective of Jesus, namely, the Kingdom. The whole idea of the Kingdom is as much social as individual. The Kingdom of God is within you: that is the rule of God in the heart of the individual; but equally the Kingdom of God is amongst you—the rule of God in society. These are not separable—they are one, and make that Kingdom; and, if that is true, then we must work towards a Christian economic at no matter what cost to existing systems. L.R.

"HOW CHRIST MET AGGRESSION," by John S. Hoyland (published by The Peace Book Company. Price 3s. 6d.).

At the outset the author points out that Jesus Christ spent His life in a war-situation. Referring to the fact that Josephus, the contemporary historian of the last century of Jewish independent national life, records that during that century revolts and insurrections were almost continuous—especially in Galilee—he states that one of the most serious of these occurred when Jesus was a small child, perhaps two years old—i.e., at the most impressionable stage of His psychological development. "Some, at least, of the men, crucified outside Nazareth must have been the friends and relatives of Jesus' own family" . . . "Deep in the child-psychology of Jesus there was implanted by these experiences a knowledge of what War meant: and of what the Cross meant." Jesus, then, grew up in an atmosphere of aggression. How did He meet it? "In the titanic experience which we call the Temptation in the Wilderness, Jesus came to the unalterable decision that, God being what He is, the wrongs of humanity must be righted, and the reign of God's will in human affairs made effective, by

methods in line with that will, i.e., by methods not of bribery, intimidation and force, but of freedom and goodwill." In attempting to understand the policy of Jesus, the author says, we must first recognise a two-fold principle. In the first place, that His policy was founded on the conviction that God is like the father of the Prodigal Son. In the second place, that His policy daringly planned for the meeting of human needs and the solving of human problems (including those of war and imperialism) by the practical attempt to follow the way of freedom and goodwill. "The followers of Jesus gained the knowledge that God is Himself risking everything. He is committed to what is often an enterprise so desperate that it costs all that even He has to give. It is the enterprise of creating a world where rational beings, working together under conditions of freedom and goodwill, shall some day build a universal community in accordance with the plans of a God who is like the father of the Prodigal Son. In confessing Christ, they had, at least, in theory, acknowledged their conviction that God works by free persuasion and by goodwill; and that He values these lines of policy so highly that He will die a hideous death rather than depart from them."

The point is brought out very clearly that God, in committing Himself always to use the methods of freedom and love, does not stop men making a War, if they want to do so, even though it will cost millions of innocent lives; but, if War happened, it would be "because peace-lovers, Christ-lovers, were too slack and too cowardly to rouse a public opinion which should have made the criminal folly of the statesmen impossible."

In a lovely chapter called "The Forgotten Sacrament," we see Jesus showing us how evil can only be cast out by good, and how "good" involves humble, serving friendship.

We are warned that the method of Jesus is a slow one, and may not seem sure. "The one who wields this weapon of friendship has to be beyond those ancient deceivers, failure and success. He is secure only in the knowledge that he is working with God, in God's way." . . . "It may fail again and again. Those who practise it may have to go to the Cross; but it is the method of Christ, and in the end it cannot be defeated, if only men and women are forthcoming to apply it."

This book, it may be rightly claimed, is revealing, inspiring, challenging. C.O.N.

"THE CLUE TO HISTORY." By John Macmurray (S.C.M. Press, 8s. 6d.).

As with everything Professor Macmurray writes, this book acts as an intellectual stimulant. The reader may agree or disagree with the author's thesis, but he cannot fail to be interested. Does History mean anything? Has it a goal that can be defined?

It is the virtue of Professor Macmurray's book that he holds fast to Tennyson's earlier confidence and gives definition to the unnamed purpose which the Victorian poet failed to specify. This historical purpose is identified with the "intention" of Jesus, and that "intention" is summed up in the word "community," or more precisely "a community of free and equal persons." According to Professor Macmurray this is the "Clue to History": movements and processes which ratify the "intention" of Jesus prevail (despite temporary setbacks or even seeming defeat), and those which contradict his "intention" have in them the seeds of their own undoing and are in the end "self-frustrating." And the reason for this lies in the fact that the "intention" of Jesus was the "intention" of God. The word "incarnation" is not used, but the idea is implicit throughout the book. No summary of Professor Macmurray's thesis can do it justice, for it is bound to omit many important elements; but the above may be taken as an indication of what is central to the author's thinking in this connection. Then follows an examination in the light of this thesis of (successively) the Roman Empire, Mediaeval Christendom and the Modern World; and the conclusion is stated by saying that "the will to power is self-frustrating: it is the meek who will inherit the earth."

The author's designation of the Divine purpose solely in terms of "community" will not satisfy the devout Christian who has found much else in his faith: nor will many readers be persuaded that one single factor can rightly be regarded as the "Clue to History." Human life and experience are too complex to allow of such over-simplification. Karl Marx fell into the same error when he found the all-sufficient interpretation of History in the Hegelian dialectic. Moreover, the Christian nurtured in an evangelical tradition will miss the New Testament insistence upon the twin facts of human sin and divine grace, without

which no view of History is adequate. Nevertheless, Professor Macmurray's thesis throws a searching light upon the centuries, and whatever its limitations it should come as a mighty re-enforcement of the faith which looks for the final triumph of the Kingdom of God on earth. For such re-enforcement in these days of disillusion and depression, no Christian reader can fail to be grateful. L.A.

"HISTORY AND THE GOSPELS." (C. H. Dodd, 7s. 6d.).

Dr. Dodd passes in review the meaning of history and the extent to which Christianity is an historical religion. The temptation to separate Christianity and history is one which is constantly arising, and the reminder that Christianity is an historical religion is always necessary. The book goes on to estimate the extent to which historicity may be ascribed to the Gospels. Finally, in an important chapter, Dr. Dodd gives his reasons for considering that the Kingdom has come and that it is constantly available, cutting across a history of ever-deepening crisis. Ministers who feel themselves called to adopt the pacifist position would do well to study the last chapter closely. It will save them from many pitfalls and it will likewise afford to them good grounds for refusing to acquiesce in a this-worldly ethic which refuses to recognise a specifically Christian attitude towards history, both of the past and of the present. F.H.A.M.

"LOVE: THE ONE SOLUTION," by A. Herbert Gray, D.D. (Rich & Cowan. pp. 237. 3s. 6d.).

This is a great book in the sense that it is a great comfort and help to read it. It is number 19 in "The Needs of To-Day" series, an entirely beautiful, practical, and salutary piece of work. Its subject is pacifism, not so much in international relations, though there is a chapter under that heading, as in personal and domestic life, and it is treated with Dr. Gray's well-known frankness and insight. Many of the most difficult objections to pacifism are answered with a sound knowledge not only of Christian theology, but of human nature. All who are pacifists in principle but find it hard to live up to it in practice should read this book. The argument throughout is simple but profound.



## CONCERNING THE FELLOWSHIP

### F.O.R. COUNCIL MEETING.

The first meeting of the Council under the new Constitution was held at King's Weigh House, Thomas Street, Oxford Street, London, W.1, on Saturday, 25th February, 1939, from 11 a.m. to 6.30 p.m., one hundred and sixty people being present, widely representative of the F.o.R. Branches all over the country. Canon Raven, who took the chair for the major part of the proceedings, opened the Council with a period of devotions and an address. (A report of the address will be found elsewhere in this issue.) The business included the election of the General Committee after a postal ballot had been taken of the members of the Council. The following were elected:—

BARKER, Rev. R. J.	Ludlow.
BROWN, Miss BEATRICE	London.
BUCKLEY, J. J.	Rhondda.
COLTMAN, Rev. CONSTANCE	Wolverton.
DAVIES, G. LL.	Somerset.
DAVIES, Rev. D. MYRDDIN	Cardiff.
FLETCHER, Canon D.	Manchester.
HAYMAN, ERIC	Chalfont-St.-Peter.
HODGKIN, Mrs. E. JOY	London.
LAWSON, BERNARD	London.
LE MESSURIER, Rev. R. H.	London.
MACLACHLAN, Rev. LEWIS	Newcastle.
PRICKETT, H. J.	Canterbury.
RAWLINGS, Rev. KENNETH	Lewes.
ROBINS, Rev. P. D.	Leeds.
ROBINSON, KENNETH	Liverpool.

STEVENSON, Rev. J. W.	Lanarkshire.
STEYNOR, Miss DORIS	London.
TAVISTOCK, THE MARQUIS OF	Lindfield.
YATES, E. LEIGHTON	Sheffield.

The Secretary reported a large increase in the membership, amounting to 55 per cent. in the period since the last meeting of the General Council, viz., 1st August, 1937, and the number of Branches and Groups had increased from 124 to 230.

The Treasurer reported that the large increase of work which had taken place, involving the appointment of several more Regional Secretaries, had been met by the increased giving of members. He expressed the view that the Fellowship should be deeply thankful for this evidence of growth and generous support. A report was given on the International Fellowship and its growth during the last year. An advance had been made on the international side by the appointment of four Secretaries, who were to spend a great part of their time in travelling all over the Continent and the Far East. In addition to the business, and the various reports, some interesting questions were raised in the course of the day, the most important of which, perhaps, was that of National Service. Deep appreciation was expressed to the Society of Friends for the admirable statement which they had drawn up and circulated, and the Council enthusiastically resolved that a statement similar in spirit should be drawn up by the General Committee, and circulated to all Branches. The proceedings closed on a high note of renewed consecration to the objects of the Fellowship.

We give below a summary of the audited accounts of the Fellowship of Reconciliation, as adopted by the Council at its meeting on 25th February. Detailed copies have been sent to all members of the Council and to branch secretaries, and will gladly be sent also to those who apply.

### Income and Expenditure Account (Summary) for the year ended 31st January, 1939.

	£	s.	d.		£	s.	d.
To Salaries	2,292	18	10	By Subscriptions, donations, legacies, etc.	3,952	2	7
„ Office Expenses, including £417 11s. 11d. for travel	1,398	5	11	„ Donations for International F.o.R.	332	7	4
„ Free Literature	91	3	9	„ Income from investments	93	17	1
„ Grants and donations, including £605 to International F.o.R.	627	8	0	„ Magazine, balance excluding all overhead charges	183	5	1
„ Deficits on Conferences	5	12	5	„ Literature and books, balance excluding all overhead charges	100	16	0
„ Depreciation of office furniture	37	11	4				
„ Balance, being excess of income over expenditure for year to date	209	7	10				
	4,662	8	1	„ Special collections for foreign relief: Czecho-Slovakia, China, Germany, Jewish, Spain	232	7	7
„ Special collections handed over for foreign relief	232	7	7		4,662	8	1
	£4,894	15	8		£4,894	15	8

### Balance Sheet (Summary) as at 31st January, 1939.

	£	s.	d.		£	s.	d.
Sundry Creditors	37	17	6	Office furniture (less depreciation)	212	10	0
General Reserve A/c.	2,300	0	0	Investments at cost	1,841	15	6
Income and Expenditure Account, including £209 17s. 10d. excess of income over expenditure during year to date	557	17	11	Stock of books and literature for re-sale	80	0	3
				Sundry debtors and payments in advance, including income tax recoverable, £103 17s. 6d.	213	3	8
	£2,895	15	5	Cash at bank and in hand	548	6	0
					£2,895	15	5

## SPEND A HAPPY EASTER AT CANTERBURY



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### BOOKING SLIP

EASTER YOUTH CONFERENCE, 6th to 11th April, 1939

I desire to be present at the Conference, and enclose a booking fee of 2/6 in return for study book.

I intend to pay the balance of the fee ..... £1 7 6

I am unable to afford the full fee but can contribute towards my expenses £ : :

I am prepared to contribute towards the expenses of others ..... £ : :

I  desire  do not desire vegetarian food.

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Address .....

N.B. Please strike out inapplicable words.



## PEACE WORK IN THE CHURCHES

### UNITARIAN FREE CHRISTIAN PEACE FELLOWSHIP.

Hon. Sec.: Rev. Walter M. Long, 35, Oakington Manor Drive, Wembley.

The annual meeting will be held at Essex Hall, Essex Street, London, on May 5th. Business meeting 2.30 p.m., to be followed by public meeting at 3 p.m. Speaker, the Rt. Hon. Geo. Lansbury, M.P.

### PRESBYTERIAN PACIFIST GROUP.

The annual meeting will be held on Thursday, 11th May, at 2.30 p.m., during Assembly, at Newcastle. As the time between the sessions of Assembly is so short, the whole meeting will be devoted to business which, however, will be just as interesting as though addresses by celebrated speakers had been arranged. All members are invited, and it is hoped that all who are in reach of Newcastle and who can be free in the afternoon will join with members of Assembly in this meeting.

### BAPTIST PACIFIST FELLOWSHIP

Secretary: The Rev. G. Lloyd Phelps, B.D., The Milton Hall, 244, Deansgate, Manchester, 3.

Since the membership lists went out 37 new members have joined and there has been a steady stream of enquiries as a result of the paragraphs in "Peace News" and "The Baptist Times."

The denominational pacifist fellowship has a dual loyalty: first to its own denomination by converting it to pacifism; and secondly to the whole Christian Pacifist movement to strengthen it in its task of converting the whole Christian Church. In order that this dual function may be fulfilled, may we appeal to all Baptists who are members of the F.o.R. to join the Baptist Pacifist Fellowship, and then to all members of the Baptist Pacifist Fellowship to join the F.o.R.?

The Fellowship is circularising all the ministers of the denomination with the following affirmations about chaplaincies.

The Baptist Pacifist Fellowship affirms to the ministers of the denomination:—

1. That to become a Chaplain is to become part of the military machine.
2. That the services of ministers to troops should be controlled and financed by the Churches, not by the War Office.

## ANNUAL SUMMER CONFERENCE

This, as has already been announced, is to take place at the Normal College, Bangor, North Wales, from Friday, August 4th, until Friday, August 11th.

We are happy this year to have our own Chairman, Canon Raven, as one of the principal speakers, and he and Canon Fletcher will share responsibility for chairing the conference. We anticipate that the membership of the Conference will be very considerably larger than was the case last year, and in order that adequate arrangements may be made, and made in time, we are most anxious to hear immediately from those who hope to be present.

We are very fortunate in having such a lovely centre for the Conference, and it will be found that the arrangements made at the Normal College are not only adequate, but fortunately comparatively inexpensive. This

3. That to stand for the eternal values of Christianity, love and peace, and to renounce war is the Christian Minister's National Service, and that no other service is more urgent and important.

"I am doing a great work, I cannot come down."

We are taking advantage of this also to insert a copy of the Ministers' Declaration renouncing war so that every Baptist minister will receive a copy. Will members please ask their minister if he has received his copy and ask him what he has done about it?

Owing to pressure of business the treasurer has had to ask to be relieved of the routine work of sending receipts. Would members for the future please send their subscriptions direct to the Secretary at The Milton Hall, 244, Deansgate, Manchester, 3?

G. LLOYD PHELPS.

FRIENDS' PEACE COMMITTEE, Friends' House, London, N.W.1.

Secretary: Karlin Capper-Johnson.

During March the Peace Committee were fortunate in receiving a visit from Paul Harris, Assistant Secretary of the National Council for Prevention of War (Washington), and, with the help of the Northern Friends' Peace Board, were able to arrange an extensive speaking tour for him in England. Mr. Harris is particularly interested in the problem of how to make pacifist opinion effective in public affairs and it was both stimulating and helpful to hear of the experiences of American pacifists in this regard.

Peace literature for children is a growing concern of Friends. This month the Peace Committee and the Northern Friends' Peace Board have published two pamphlets suitable for juniors: "The Christ of the Andes or The Statue of the Christmas Peace," by Hetty Lee; and "The Story of Gaw Hong and the Head-Hunters of Formosa," by Sydney L. Reed. Both pamphlets are illustrated.

New books added to the Peace Committee library include: *The Economic Recovery of Germany* (from 1933 to March, 1938), by C. W. Guillebaud; *India's North-West Frontier*, by Sir William Barton; *The Social and Political Doctrines of Contemporary Europe*, by M. Oakeshott; *How Christ Met Aggression*, by John S. Hoyland; and *Christians in Action*—a record of work in war-time China, by seven missionaries.

year we are not having a fixed Conference charge, as we wish to make it possible for those who cannot meet the ordinary charges to be present and for those who feel they can pay more than the average by doing so to make possible the attendance of members less fortunately placed. What we shall therefore be doing is announcing what the attendance of members at the Conference will actually cost per head, leaving it to members either to meet the whole of that cost themselves, or just to state the sum for which they feel they could be responsible. This experiment in trying to interpret our common responsibility in economic things cannot, though it may appear quixotic, claim to be original, for something of a similar character has been previously carried out by other Conferences of Christian people, and carried out with marked success.

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EASTBOURNE. "The Links," Meads; 'bus every 10 minutes from station; near Beachy Head; few minutes from sea; Methodist Guild Guest House; fellowship and comfort; everyone welcome. Winter—£2 7s. 6d. week; Summer, £2 12s. 6d. week. Booklet from M.G. Holiday Secretary, Oxford Chambers, Leeds, 1. 'Phone Eastbourne 319.

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A CYCLING HOLIDAY, visiting community experiments, 1st to 15th July. Will those interested please communicate with Wilfrid G. Green, 7, Brockley Park, S.E.23.

LEARN GERMAN QUICKLY. The War Resisters' International highly recommend refugee friend teach German privately or classes arranged by Groups in London area. Coaching for examinations also given. Necessary to earn. Apply, War Resisters' International, 11, Abbey Road, Enfield, Middlesex.

### HOLIDAYS

FREDSHJEM Holiday Language Centre on the frontier between Denmark and Germany. Pacifist family are willing to receive paying guests. Glorious scenery, bathing and rowing, and opportunity for studying German, French, Italian, Danish and Swedish. Lodging and board and language tuition, 6½ Danish Kroner per day. For further details write to W.R.I., 11, Abbey Road, Enfield, or direct to Dr. Arnold Kalisch, Fredshjem, Roenshoved pr. Rinkeaaes, Denmark.

### CHURCH NOTICES

ST. PAUL'S CATHEDRAL. Every Wednesday at 7.45 a.m. there is held in the Crypt the Celebration of the Holy Communion for Pacifists, first planned by Dick Sheppard.

BATTERSEA FREE CHURCH HALL and Latchmere Baths, Latchmere Road, S.W.11. Sunday services, Sunday, 7 p.m. Honorary Superintendent: Norman Prichard, M.Sc.

### MEETINGS

FELLOWSHIP of Reconciliation. A Fellowship Hour for communion with God and each other is being held at 17, Red Lion Square, W.C.1., from 6 p.m. to 7 p.m., on the third Monday in each month. The next hour is on April 17th, when the leader will be Miss Lilian Stevenson.

WE COMMEND an Easter card with an artistic design of spring flowers and the greeting in German, French, Italian and English. It can be obtained at cost price (1d. each post free) from Miss J. Wright, 114, Kimberley Road, Leicester.

### OBITUARY NOTICE

HENRY EDWARD TIDMARSH, 48, Church Crescent, N.10, called to Higher Service on March 19th, 1939, aged 84.



♦ ♦

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CHRISTIAN PACIFIST**

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