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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. It is published by the Fellowship of Reconciliation, 17 Red Lion Square, London, W.C.1

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THE CURRENT OF AFFAIRS

Statement of War Aims

The Amendment to the Address moved by Mr. McGovern in the House of Commons on December 5th may have had more effect upon the Government than appeared for it is expected that an official statement of the objects for which Britain is fighting will be made shortly. Whether such an announcement is really desirable is felt doubtful by some of the most stalwart supporters of peace, and it was perhaps that doubt as well as Party discipline which prevented so many members voting for the Amendment. It is feared that a statement of war aims made by the Prime Minister at present might commit the country to the achievement of war objectives so remote as to postpone peace indefinitely, and so conservative as to damp enthusiasm. At the same time it is most reasonable that not only our own people but the whole world should know what in the opinion of the British Government are the essential objects to be gained by the war, and on what terms they would make peace. It is possible to take the view that British prospects are so poor that it is no use for her to talk of peace terms which she will never be in a position to offer, but that is not a view encouraged by the Government or widespread in the country. Unless we expect a peace in which we are able to have no say at all, what should hinder our disclosure of the conditions upon which we would consent to peace, unless we are ashamed of them?

A British Peace Offensive

We frequently hear rumoured peace proposals on the part of Germany spoken of as a "peace offensive," a phrase which seems to imply that proposals of peace, far from being to the disadvantage of the nation that makes them, have the very opposite effect. Why then should not Britain have a "peace offensive"? If it is right to broadcast to Germany and to the world the facts of the war situation as they are known in this country surely it would be of value to let the whole world including Germany know what British aims are. It is not impossible that if these aims are eminently wise and just the peoples of the belligerent countries, if not their governments, would see the folly of fighting any longer for what could be attained by negotiation.

This was done by War

A paper by the Rev. W. W. Simpson on the internment problem and some of the implications has been issued by the Christian Council for Refugees. "Much has been said and written," it begins, "in criticism of the Government's internment policy. This is important not only because it has brought to light the unhappy story of confusion and mismanagement which followed upon what has since been acknowledged as 'panic legislation,' but also because it affords some assurance that even in this increasingly restricted democracy of ours public opinion can still make its influence felt. We may derive

some measure of satisfaction from the second of these considerations. There is certainly none to be derived from the first."

The Internment Camps

We are glad to hear that there is good reason to hope that further categories of internees eligible for release may be added from time to time to those already published. Meanwhile welfare work is proceeding apace both in the men's and in the women's camps. In this connection the voluntary refugee organisations, through a Central Department for the Welfare of Interned Refugees, are working in close co-operation with the Government authorities responsible for the camps. Perhaps the two greatest needs at the present time are for the introduction of a parole system and the provision of occupation. The first of these would do something to mitigate the unfortunate psychological effects of confinement within the barbed-wire pallisades and exposure to the public gaze to which the internees in most of the island camps are subjected, and would also help to establish a better understanding between the internees and the local community. Secondly, the provision of useful occupation would do much to counteract the disastrous effects of enforced idleness and help the internees to feel that even under the conditions of internment they could be of some service to the community. With a determination and courage which are the admiration of all who have met them, some of the internees have set about the organisation of their own community life and have started camp universities for internees of all ages, technical schools for the younger fellows, and various kinds of cultural activities and social services.

Conscription in U.S.A.

The final text of the Burke-Wadsworth Bill concerning compulsory military training as adopted by the United States Senate decides that duly ordained ministers, students of recognised divinity schools and conscientious objectors, provided they can prove that their objections are based on bona fide religious scruples, will be exempt from military service—but not registration. The Bill provides that conscientious objectors be listed on a register of conscientious objectors at the time of their classification and that all names so registered be immediately referred to the Department of Justice for inquiry and hearing. Following such hearing, "if the objections are found to be sustained," the Department may "recommend" that the objector be assigned to non-combatant service as defined by the President, or, if opposed to such service, assigned to "work of national importance under civil direction." In the event of an appeal from the decision of the Department of Justice the Bill provides that the matter be referred to an "appropriate appeal board."

Friends Service Council

There were seven Quaker international centres on the Continent before the war, Copenhagen, Paris, Berlin, Vienna, Amsterdam, Barcelona and Geneva. To-day, with the exception of Barcelona, all these are still open. British workers withdrew from five of them but the

centres remain open with either local personnel alone in charge, or collaborating with members of the American Friends Service Committee. In Berlin Friends are working for prisoners of war in Germany. Polish relief work has been the only form of large-scale relief work actually begun in the name of British Friends since the outbreak of war, though that in Spain was continued for some time as well as work among German refugees in France, Denmark, Holland and England. The Polish relief was carried on, in co-operation with the Polish Relief Fund, among as many as 60,000 Polish refugees in Hungary and 40,000 in Rumania. Numbers gradually decreased until, when the workers gradually withdrew after eight months of service there were only some 11,000 remaining in the two countries.

Please Renew Your Subscription

A year ago the method of collecting payment for THE CHRISTIAN PACIFIST was changed, all subscribers being asked to send their subscriptions for the year at the beginning of January. While many readers have done so, we regret to say that some 2,500 of our 1940 subscribers have so far not renewed their subscriptions for 1941. We trust that all who read this page and who have not renewed their subscriptions will promptly do so and thus save the labour and expense of a reminder letter. Our circulation throughout this year has been well over 10,000 copies monthly, and we hope that it will not fall below that figure in 1941. The subscription is four shillings per annum post free.

We very much regret that owing to delays occasioned by air raids and air-raid warnings our printers have found it impossible to produce the December and January issues of THE CHRISTIAN PACIFIST to time. Subscribers who at any time have difficulty in obtaining the magazine are requested to let us know.

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

Signed articles appearing in these pages must not be understood to express editorial opinion or to represent the policy of the publishers.

THE CHRISTIAN PACIFIST

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KINDLY USE BLOCK LETTERS

TOWARDS A CHRISTIAN BRITAIN

DURING the spring a group of Christian people came together under the impulse of a conviction that in these days of war a primary Christian obligation is the maintenance and manifestation of Christian fellowship across all divisions. This group was drawn from many different denominations and was deliberately formed so as to contain some who adopt and some who reject the pacifist interpretation of Christianity. It has now drawn up a statement of "convictions concerning what is most vitally important for these times in the Christian faith and life." This statement, it is hoped, will give stimulus and direction both to existing local groups which already have their points of contact with the general effort of the Churches "Towards a Christian Britain," and to new groups which have no such contact. The latter are invited to get into touch with the Rev. A. C. Craig, D.D., in view of his office as Secretary of the Commission of the Churches for International Friendship and Social Responsibility, at his temporary address: 21, Meadow Way Green, Letchworth, Herts.

The Statement is as follows:

"Out of the suffering and perplexity of this time arises a longing for a new world. It we are to hope with confidence and work with perseverance for a world-order which satisfies the longing of mankind, we must be sure of our starting-point. This can be no other than God made known in Christ.

"Multitudes are now feeling after this. Sometimes in isolation, sometimes in groups, they are trying to learn their own share in the great enterprise. But they can become fully effective only if they are conscious of fellowship with one another in a common obedience to God. To aid that sense of fellowship this statement of fundamental convictions has been prepared.

"God reigns: God loves: God acts: that is the fundamental truth. From heaven He reigns—creator and upholder of the world, the Father and Friend of man. On the Cross He makes known His love—drawing all men to Himself by that love triumphant over pain and forgiving the sin which wounds Him. In the hearts of His people He acts—extending His rule by the energy of His love constraining them. In these very days He is working mightily alike in countries commonly called Christian and in lands where the gospel is still being newly preached; and He calls our country to take its share in the fulfilment of His great purpose of uniting all men in the fellowship of His family.

"We recognise in the troubles and anxieties of this time a just doom—the consequences, according to God's laws, of our neglect of His call and defiance of His will. Especially do we confess our acquiescence as a nation in the continuance of social injustice and national jealousies—we pledge ourselves and call our fellows to national and individual repentance.

"We acknowledge Christ as Lord of all life to whom

alone our absolute allegiance is due, and as Saviour from the sin which brings these present evils on the world. Jesus has taken upon Himself the burden of the world's sin, accepting the worst of human suffering and in His divine love sharing our sorrows; only in presence of His Cross dare we affirm the reality and majesty of God. He, in whom we are reconciled to God, calls us to love one another and to have part in the fellowship of His sufferings for the redemption of the world.

"We declare that through our allegiance to Jesus Christ we are united with all others who acknowledge Him in a fellowship which is unbroken by any earthly divisions and persists even beneath the wraths of war. In this unity in Christ we have both the hope of peace in this world and the foretaste of eternal life in fellowship with God and with all His children.

"Accordingly:

"(1) We pledge ourselves and call our fellow-citizens to constant prayer after the pattern which Christ gave us, and to an ordering of life corresponding to the Lord's Prayer, wherein God's glory is put first, where personal desires are simplified, where we forgive and are forgiven.

"(2) We dedicate ourselves, and call our fellow-citizens to dedicate themselves, in loyalty to Christ to strive for social and international justice and fellowship.

"(3) We call all Christian people to act upon the full measure of the unity which they have found in Christ, joining together across denominational barriers in worship, in study, and in service, and showing to the world the fellowship which Christ alone creates."

The statement is signed by the Archbishop of York, the Chairman of the group, and also by the Rev. M. E. Aubrey, General Secretary of the Baptist Union; Professor John Baillie, Professor of Divinity, Edinburgh University; Canon F. R. Barry, Sub-Dean of Westminster; the Rev. Sidney M. Berry, Secretary of the Congregational Union; the Rev. Harry Carter, General Secretary, Social Welfare Department, Methodist Church; the Bishop of Chichester; the Rev. A. C. Craig; Robert Davis, Society of Friends; the Rev. William T. Elmslie, General Secretary, Presbyterian Church of England; the Rev. H. H. Farmer, Professor of Systematic Theology, Westminster College, Cambridge; the Rev. James Fraser, former Moderator of the Presbyterian Church of England; the Rev. W. D. L. Greer, General Secretary of the Student Christian Movement; the Rev. G. E. Hickman Johnson, Methodist Church; the Rev. G. H. C. Macgregor, Professor of Biblical Criticism, Glasgow University; the Rev. William Paton, Secretary of the International Missionary Council; The Rev. E. Benson Perkins, Methodist Church; Professor Charles E. Raven, Master of Christ's College, Cambridge; the Rev. Leyton Richards, Carr's Lane Congregational Church, Birmingham; and by the Secretary of the group, Percy W. Bartlett.

TO MAKE READY A PEOPLE

HUGH JOSEPH SCHONFIELD

AS I sit down to write this article the thought that is uppermost in my mind is what impact it can have on the minds of you who will read it. I am accustomed to writing; but in these days I have little pleasure in this form of expression, feeling how inadequate it is to convey a sense of urgency, to impart a quality of responsiveness, to present reality so that its outlines are not blurred but stand out sharp and clear.

I cannot borrow the imagery of prophets and the pregnant words of holy men, for this generation has lost touch with such language. To use it is but to make a mockery of it, which God forbid.

Neither can I be content with idle discussion, the raising of nice points which trip from a ready tongue, and set these on paper. I see the overwhelming need for the exercise of another power capable of penetrating into the soul and setting the whole being aflame, and I can only pray that when I write that power will somehow seep through the interstices of the woven thoughts.

On every side I perceive evidences that the catastrophe that has overtaken us is of an uncomprehended magnitude, and there are few that glimpse more than a small part of it. The little ideas that compose our estimate of what is and what should be, that control our passions and give direction to our limited initiative, they are playthings, no more, of a bitter hour. Some facet of the whole has exercised upon us an hypnotic glitter, perverting our judgment, and investing with a false value the gew-gaws of our unsubtle fancy. We take avid possession of them, and they of us, and it appears as if the issues of eternity hang upon our chosen catchphrases. The room that should be available for the compressed and compacted revelation of the All-Knowing is already littered and cluttered up with our favourite propaganda, so that Truth can find no entry into the congested compartments of our unfruitful souls.

And We are to Rule the World for God!

The Time has found us rebellious and insubordinate, we who talk of Order and condemn the anarchy which is in the world, we who by every token are unfitted and unqualified to replace with good the evil things which we would remove. I see no hope in us, the professed peacemakers, the professed Christians.

We rush at policies as if they could save us, and only succeed in adding our quota to the burden of the unforgiving years with their tale of misapplied effort and wasted energy. If the mastery of ideas and the eagerness with which we seek to lard them thickly upon the surface of an unredeemed society could have produced a well-favoured system, then doubtless others would have accomplished that in which they and we have so signally failed. I see no hope in us because the nature of our activities bears too striking a resemblance to the shifts and deceits which are characteristic of the

witch-doctors and medicine-men of our supposedly enlightened era.

It is not yet too late to awaken to a conviction of our true function and purpose, to abandon the shadow for the substance, to put away shams and shibboleths. But what an upsurging from the depths it will require of that consciousness which belongs to our divinity!

Every sense needs to be quickened and enlarged, super-charged—if you will—from the ultimate source of all Power. Our seeing, and hearing, our sense of smell and taste and touch, must be spiritualised. Only then shall we begin to know that we are doing and can do the will of God. Is not this simple? Is not this easy? Is not this what we have preached about? Is not this the content of our faith? Why then, when it comes to practical politics, do we proceed as if no such extension of our capacity were available?

The Pity of It

Here are we, with faculties of matchless and exquisite texture at command, and choose to employ those which have been sullied and impoverished.

If the pattern of what is holy, just and good cannot be portrayed by us, by whom shall it be portrayed? Is not this our calling and election? Otherwise let us hasten to drop the use of a name which we dishonour, and surrender a title which we discredit; for Christian Pacifism signifies a kind of peacemaking for which we are unprepared, and in which we do not really believe.

It will perhaps be objected that this is being altogether too serious. So I was told at a Christian Conference on Peace issues which I addressed not long ago. The gentleman concerned was profoundly distressed, and his protest voiced itself in ejaculations on the line "decent fellows—play the game—service of Christ—gay adventure." He was not a pacifist.

Now the joys of the Christian life and service are both undeniable and precious, but my conviction is that they are present in greater measure with those who are not afraid to take Christianity seriously. As for the adventure, I misdoubt it. The knight errant is not a genuine Christian figure: he is the highest and most romantic achievement of western paganism. There is nothing akin to the solemn and majestic purposefulness of the Divine economy in this—to borrow from Stephen Leacock—leaping upon a horse and riding off furiously in all directions.

It is this pagan tradition that is responsible very largely for our disquieting lack of objectivity, for our incoherence and vagueness amounting almost to vacuity. I would call you back to the Jewish ideal and the Jewish goal as taught and demonstrated by Jesus of Nazareth.

In that I am a Jew, who follows this Way not because I was born to it but because it overtook me and won me, there are some things which I can say which arise out of

the otherness of my background and perspective. I can say that I set little store by doctrines or denominational distinctions, which from the outset appeared to me a frustration of that mighty intention which called the Church into being and charged it with so clear-cut a mission. I can say that there is no warrant in the Scriptures for much Christian theology, while essential matters explicitly set forth in the Word of God find no place whatever in modern Christian belief and instruction. I can say that the prevailing Christian position is a denial and contradiction of what is meant by the word Christian—that is Messianic.

A Third People of God

But if I say such things, proving them by argument and endeavouring to restore what has been lost, how will it profit? Unless there is first of all a willingness to unlearn for the sake of God and Man, I know that the Church that now is will pass away. Necessity will create a third People of God to establish His kingdom on earth. The choice to change or perish will not be held out for ever.

Let me try to be more concrete, though this is difficult when one is writing of the vocation of Christianity, which no Christian is ever taught. But it may suffice if I can stimulate a desire and thirst for knowledge which will not be assuaged until the purpose of God in Christ and the Church stands again revealed in its clear intention. When this intention has been grasped in its essentials the policy of Christian Pacifism will no longer be indefinite, no longer associated with protest or polemic, but be so filled with the urgency of creation

that it will transcend its self-imposed limitations and all limitations that may be imposed upon it in its passion to reach the destined goal.

Our task is that of redeeming the nations, as the holy nation of God. Re-read the life of Christ with all its throbbing care for the human soul, mark anew its selflessness, its assurance and confident direction, its abnegation and its majesty, and begin to believe that that life translated into national terms is the intended life of the Church. He is our king. Let that monarchy be more than a figure of speech, more than a moral rulership: let it be a factual sovereignty over a recognisable nation, a nation of holy and self-denying service in the world of nations. Every day that this nation remains unconstituted the coming again of Christ as king is postponed. His open justification on earth is held back by our tacit denial of its accomplishment. And in the meantime all mankind suffers through our refusal to assume our proper status.

So long as the Church remains a fellowship of the adherents of a religion and rejects its nationality, so long will there be neither peace or justice. And when I use these words nation and state I use them as literally as the Apostle Paul in his *Epistle to the Ephesians* and the Apostle Peter in his *First General Epistle*.

Let us cease to talk of Christianity or Pacifism until we are ready to take the only step which will ensure both. And if we will not, then again the words of Jesus will come true: "Therefore the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

PLAN FOR A NEW WORLD

MAGDA YOORS-PETERS

AFTER the storm had broken loose over our heads in Belgium and we had hurried along the bombed roads, facing death a thousand times, I met some who asked me: "Vous êtes toujours pacifiste?"—I was suddenly invaded by an immense feeling of guilt. I realised that I had never been a true pacifist and I felt ashamed of having been a dreamer of pacifist dreams only, one who had mistaken her own desires for the future for reality. I felt that I had never been the fighter who sees things as they are in the world and who with his fellow-workers has known how to adapt his work to reality so that plans might have been realised. At the moment when I was asked if I was still a pacifist, I vowed with all my heart that, if God gave me life and strength, from now on I would strive to become a pacifist.

Did those who had put to me the question really think that I had lost faith in pacifism? Did they believe that for me violence had become *the* way to settle disputes? Did they believe that I was ready, with my love of life, to join in the hellish madness of

destroying life and beauty and all that through the centuries has been built up with patience and love? Many a man of peace has been so thoroughly upset by what is happening to the world since September, 1939, that he does not know any more where he stands.

When one suffers from shock it takes some time to recover, and I can understand that a number of us who had for long been absent from the world of practical realities and immersed in the world of our heart's desire, had a great shock when we found that we had been outflanked by men of war who were not, like us, lacking in a sense of reality. To those friends who still suffer from that shock I send my sympathy and understanding, adding to it the wish that they may soon recover their balance after having made with me their *mea culpa* for what, through our lack of understanding of human affairs, we have allowed to come over the world.

In our widely-scattered groups we pacifists lived in the best of harmony with one another, and because of this all seemed to some to be well. A spirit of co-opera-

tion and understanding united us. We really are that world-wide family we sometimes said we were, sharing each others' joys and sorrows, and each helping the other in his need. In these terrible times I have had the privilege of experiencing that I do indeed belong in this Fellowship to a world-wide family.

We are the children of God to whom Christ has given His Peace which no bombs can destroy. He has given it to us, not that we might enjoy it in comfort just for our own use, but that we might find in it the inspiration and the strength to work hard and make it bear fruit for the whole world.

Many of us thought that if we could only convert people one by one to our views we might in the end get the whole world converted. This sounds ideal; it is in theory quite possible and, if the members of our world-wide family had each a thousand years to live and preserved our inspiration and urge to convert, certainly a great part of the work would be done, but only if nothing unexpected—like wars—interfered with our work in the meantime. But we do not live for a thousand years and we have to learn to be practical. It is not enough to work for peace, one must work *in the right way*; and as long as we do not have developed in us a sense of reality and as long as we have not left the world of imagination in which some of us have lived since the last war, we will go on messing about like amateurs where we should be specialists.

Active anti-pacifists take into account the reality of the world we live in when they set to work; in practical things they have a superiority over us which no one could deny.

To interpret Isaiah's words about beating our swords into ploughshares in a way that suits our sweet longing for peace is of no use. Swords will never be turned into ploughs until the people of peace fight hard and work hard and work in practical ways to bring this state of things into being. It will not come about of itself. Just as it is of little avail to pray: "Thy Kingdom come," and not help to make it come. We must become earnest workers in a world in which there is no longer any room for amateurs. The times are hard and terrible and life to-day has no patience with dreamers, and if we want the world to live in Peace we will have to organise it for Peace.

A system has to be invented by which in a world-wide unions of nations an outbreak of war would be made impossible. Helping to plan, study and bring about this new world system is now the duty of each positive lover of peace.

We never learn better than from the errors others have committed, so let us consider why the League of Nations failed.

After the war of 1914-18 a great effort was made to inaugurate the reign of international law in place of the law of the jungle. The League of Nations was founded and the peoples hoped that now all would be well, believing that the League would be able to prevent aggression in any part of the world. But it proved to be but a beautiful machine that could not function

because based on a wrong principle, that of the national sovereignty of its members. How can an organisation exist if its members have the right to disregard the rules that do not suit them, if they disobey decisions, or ignore them? The States represented at Geneva had only their own interests at heart and so were unable to live up to the idea of world-interests as supreme.

If the League had been an assembly of superhuman beings or of saints, it would have worked, but the representatives were human beings with the weaknesses, fears, egoism and passions of human beings. So let us see to it that when the world sets up a new system it shall be one so well thought out and so perfect that, even in the hands of mere human beings, it cannot bring about catastrophe.

A few months before the outbreak of war I studied quite a number of plans for a new world sent to me by Belgian, Dutch, French, Spanish, American and British friends, but in all I found the same lack of a sense of world-unity and the same desire for a practical union of all free peoples. In April, 1938, I read: "Union Now," by Clarence Streit, an American journalist, who for several years watched the League at work in Geneva. It is the most interesting book I have read on organising the world for peace. I do not myself think that things would be as easy to accomplish as he does. One has only to remember the strength of the vested interests to be uprooted, but his book is certainly a great inspiration to-day. The two movements, "World Union" and "Federal Union," which fused last year, obviously found their inspiration here. They take as model the organisation of the U.S.A., which was itself based on the federation of the Swiss Cantons. They aim at a United States of the World, with a world-parliament, world-government and a world head of the State. The nations now existing would not disappear, but continue to exist, but their national sovereignty would no longer be absolute and national interests would no longer prevail. Each nation would have to delegate part of its power to the World Parliament to which the supreme interests of mankind would be entrusted. The various States would be united in a Federal Union similar to that of the U.S.A. The whole plan is worked out in detail and a solution is provided for every difficulty. It is well worth studying.

We have learnt afresh from the events of the past year that the Treaty of Versailles, dictated by hatred instead of justice, was utterly wrong. If we want to create a new world in which war is to be a crime of the past, we dare not reconstruct Europe as the Great Powers reconstructed it in 1918. The new world system must be one that will give peace to the world and the new world order must bring justice.

If we really believe in peaceful and constructive solutions, it is high time now to prepare by study and planning, for if, when the time comes for re-building, we have no plans to propose, that work will fall into other hands.

Some pacifists seem unable to find their place in the great tragedy of these days and appear to believe that

only when it is over will their time for action come. But no one can detach himself from the community to which he belongs. He who would earn the right to re-build must share in the present suffering. Many of our friends are undertaking relief work of various kinds. They are to be found where the danger is greatest, bearing burdens and rescuing lives. It is impossible for a human being worthy of the name not to take some part. Let it be ours as peace-lovers to learn through contact with the destitute, the homeless, the refugees, lessons for the future when a new and more human world-order will have to be built up.

Yet, if it be true on the one hand that we must study now to build up a world-system in which war would become impossible, we dare not on the other hand give up our "detail work," endeavouring to convert individuals. This alone cannot save the world, but it is a part of the work that cannot be neglected. It should rather be increased. Nor should we stop praying for peace. Only, for heaven's sake, let it not be a prayer from the lips only. Prayer is a mighty weapon for him who knows how to use it. Let it be behind all our actions; let it precede them and be in them. Let prayer become the "secret weapon" of the Christian Pacifist.

THE RELEVANCE OF AN IMPOSSIBLE IDEAL

(Continued)

G. H. C. MACGREGOR

This is the fourth in a series of articles in which Professor Macgregor deals with the views of Dr. Reinhold Niebuhr.

IN my last article I discussed Niebuhr's views concerning the essential sinfulness of human nature, and I suggested that he had so stressed one aspect of the truth as actually to distort the genuine teaching of the New Testament. The second foundation of his case is that Jesus' ethic, framed as it is in view of a wholly transcendent and future Kingdom of God, was never intended, possibly even by our Lord Himself, to be applicable to the imperfect world in which we live.

Evading the Relevance of the Absolute Ethic

Now there are many ways of evading the relevance of Jesus' demands, so that they may not challenge traditional dogma or conflict with the dictates of prudence and expediency. There is the "eschatological" argument, according to which Jesus' teaching is merely an "interim-ethic" intended to bridge the brief gap between Jesus' own day and the breaking-in of the quickly expected transcendent Kingdom. But Jesus makes His characteristic demands, not in view of an immediate end of the present age, but on the ground that such a way of life is alone consistent with His own conception of God's nature; and Jesus' view of God is surely, if anything is, a permanent and unchangeable element in His teaching. This indeed Niebuhr admits: "The note of apocalyptic urgency is significantly lacking in many of the passages in which the religio-ethical rigour is most uncompromising. The motive advanced for fulfilling the absolute demands is simply that of obedience to God or emulation of His nature, and there is no suggestion that the world should be held in contempt because it will soon pass away." And again, "The justification for these demands is put in purely religious . . . terms. We are to forgive because God forgives; we are to love our enemies . . . because God is impartial in His love" (*An Interpretation of Christian Ethics*, 66, 56).

Again there is the "sacred-secular" argument, by

which occasionally Niebuhr seems to be attracted. Jesus, it runs, intended His rule of life to be practised only within the community of His own disciples, and never contemplated that it should be applied even by Christians in their contacts with the outside world. But the good Jew always insisted that his religion was co-extensive with the whole of his life; and it is inconceivable that Jesus should formulate an ethic for a "religious" community without intending that its imperative should extend into every practical relationship of life. If Niebuhr and his Barthian mentors really believed this, then as Raven well puts it, "logically they ought to advocate a total withdrawal from the world of government or of production; for if that world is necessarily outside the order of grace, the Christian can only live in it by accepting a dual allegiance. Actually they seem more willing to denounce all that has been done to christianise the social order, and unable to supply any sort of guidance as to Christian conduct in relation to it" (*op. cit.* 222).

Jesus and the "Relativities of Politics"

More integral to Niebuhr's case is the argument that Jesus was not to the slightest degree "involved in the relativities of politics," and therefore His teaching has no immediate bearing upon the practical problems with which a Christian society is confronted to-day. This, I believe, is a complete misreading of the historical situation pictured in the Gospels. Jesus' words, even though their immediate reference is to the individual disciple, cannot be isolated from the actual social and political circumstances in which they were spoken. All His teaching must be read in the light of His claim to be Messiah; and to His fellow countrymen the most striking thing about His Messiahship must have been His refusal to deal with the political situation as Messiah was expected to deal with it, by waging the Messianic war. He cannot have bidden men to "love their

enemies" without being compelled by his questioners to relate such teaching to the actual political situation in an "occupied territory." As C. H. Dodd has vividly put it: "We should observe that the situation into which Jesus Christ came was genuinely typical. The forces with which He came into contact were such as are permanent factors in history: government (in Pilate and the Sanhedrin), institutional religion (in the Pharisees), nationalism (in the Zealots), social unrest (in the poor and dispossessed of Galilee). That is to say, they are the stuff of our own historical situation" (*The Christian News-Letter*, The Supplement No. 31, for May 29th, 1940). It is really incredible that Jesus, as claimant to the Messiahship, could have ignored political problems, and the question of war in particular, as completely as some Christians like to believe, or could have failed to apply to them His own characteristic ethical principles. Indeed, as C. J. Cadoux has remarked, "The politics of Jesus were no mere incident or accident of His ministry; they were interwoven with the most central things in His Gospel" (*Congregational Quarterly*, Jan., 1936).

Jesus' Teaching on the Kingdom of God

But Niebuhr's argument appears to leave quite out of account what are in fact the most essential and characteristic features of Jesus' teaching about the Kingdom of God. For Niebuhr Jesus' "counsels of perfection" have no immediate relevance to "political relativities," because the Kingdom of God to which they are related is, even in the thought of Jesus Himself, wholly transcendent and wholly future. Now Niebuhr is stating a profound truth when he insists that the fruitfulness of all ethical teaching depends on its ability to maintain "a tension between the historical and the transcendent," the contrast between the imperfect present and the consummation which is God's perfect will. The function of the eschatological element in Jesus' teaching is precisely to maintain this tension. As Rudolph Otto puts it, all genuine eschatology includes two things: "There is the idea of the wondrous new creation . . . In this idea lies the contrast between that which is yonder and that which is here. There is also the idea of its real coming, in which lies the contrast between the Future and the Present" (*The Kingdom of God and the Son of Man*, p. 53). But the power of Jesus' teaching lies precisely at the point where it passes beyond conventional Jewish eschatology. In particular two characteristic features must be underlined. Both are thoroughly paradoxical, not to say irrational. But, as Otto says, it is "the irrationality of the genuine and typically eschatological attitude"; and it is this very irrationality which maintains the tension with which Niebuhr rightly is so concerned.

(a). The Kingdom Transcendent, yet on Earth

Firstly, the Kingdom though transcendent is yet to be manifested in this world. We are bidden by Jesus to pray "Thy Kingdom come; Thy will be done *in earth*, as it is in heaven." Earth no less than heaven is the sphere of God's Kingdom, where His will can and shall

be done. That is to say, although this world is a fallen world, it is still God's world, and "His Kingdom ruleth over all." In Christ it is God's will to redeem a sinful world order, and not to abolish this world by the coming of His "reign," as was the dream of the apocalyptists. The obedient servants of His Kingdom must therefore be in the world, where alone the process of redemption may be carried on. When we pray "Thy Kingdom come in earth," we are not merely hoping that some day and somewhere God's Kingdom will become a reality; we are not regretfully postponing the Reign of God either to heaven or to Utopia. We are accepting it here and now; and the obligation laid upon us by that acceptance is binding here and now, even though we know that it cannot be completely fulfilled by men living in this world. Hence the "tension" of which we have spoken. And, as C. H. Dodd puts it, "in experiencing this tension we become 'fellow workers with God'; for the impact of the order of the Kingdom of God upon the secular order takes place in us and through us" (*The Bases of Christian Pacifism*, p. 13) and again, "If our belief in the Kingdom of God is to be a living faith, and our prayer for it a prayer that expresses an urgent need, then the Kingdom of God must be a reality accessible to us now, within history" (*Christian News-Letter*, Supplement 31). As according to Niebuhr the whole of Jesus' ethic is conceived with direct reference to the Kingdom, to deny this is to reduce His teaching to so much apocalyptic day-dreaming. As G. J. Heering has pungently put it, "There is no more effective way of disabling the Gospel than first to relegate the fulfilment of Christ's commands to the Kingdom of God, and then to read His saying, My Kingdom is not of this world, as if He had said, My Kingdom is not for this world." (*The Fall of Christianity*, p. 34).

(b). The Kingdom Future, yet Present in Christ

Secondly, though the Kingdom in its full consummation is still future, in numerous passages Jesus proclaims that with Himself that Kingdom, the hope of many generations, has at last come. "Many prophets and righteous men desired to see the things which ye see, and saw them not" (Matt. xiii. 17). The Kingdom is not merely imminent; it is here. From this point of view Dodd has described the life and teaching of Jesus as "realised eschatology," that is to say, as the "impact upon this world of the powers of the world to come in a series of events, unprecedented and unrepeatable, now in actual process"; and he adds, "Whatever we make of them, the sayings which declare the Kingdom of God to have come are explicit and unequivocal. They are moreover the most characteristic and distinctive of the Gospel sayings on the subject. They have no parallel in Jewish teaching or prayers of the period. If therefore we are seeking the *differentia* of the teaching of Jesus upon the Kingdom of God, it is here that it must be found." (*The Parables of the Kingdom*, 51, 49).

Particularly characteristic is the idea that it is in Jesus' own person that the Kingdom has come, and that it manifests itself in a *divine power* to transform the world

—a power which is already in operation. All the best recent work on the New Testament finds here the really characteristic feature of Jesus' teaching on the Kingdom. Particularly significant is the work of Rudolph Otto, all the more so because in certain respects his theological outlook is similar to Niebuhr's own. Jesus, as he says, "ranged far beyond (the Jewish apocalyptists) by an idea which was entirely unique and peculiar to Him, that the Kingdom—supramundane, future, and belonging to a new era—penetrated from the future into the present, from its place in the beyond into this order, and was operative redemptively as a divine dynamis, as an inbreaking realm of salvation." And again, "What distinguished Jesus' own eschatology from previous forms was . . . that He already lived in the miracle of the new age, which was active even in the present; that with clear vision He saw this as something already developing and growing around Himself; that He knew Himself to be supported by powers which . . . were already penetrating the world, and supported and filled by these powers He worked and preached" (*op. cit.* 72, 155).

The Kingdom Operative as Redeeming Power

Lack of space forbids lengthy illustrations of this too-often neglected aspect of Jesus' teaching. Suffice it to say that it is the main point of nearly all the Parables of the Kingdom in Mark iv. As B. W. Bacon has written, these parables "have a common object, to confirm the glad tidings of the coming kingdom as a power of God already at work . . . The chief lesson is the present, inward working of God's Spirit, unseen by dull or hostile eyes, a kingdom of God which is already in the midst, silent, omnipotent, overtaking unawares those whose spiritual eyes are closed" (*The Story of Jesus and the Beginnings of the Church*, p. 212.)

Some of Jesus' greatest sayings point the same lesson—in His own person the Kingdom of God is breaking through upon earth. When the seventy "returned with joy" Jesus cries out in triumph "I beheld Satan fallen as lightning from heaven" (Luke x. 18). His wonderful works are the guarantee of the coming of the Kingdom: "If I by the Spirit of God am casting out devils, then has the Kingdom of God actually come upon you" (Matt. xii. 28). That is to say, "His person and work were part of a comprehensive event, which broke in with Him and which He called the coming and actual arrival of the Kingdom of God" (Otto, *op. cit.* 104). And it is above all as saving power that Jesus thinks of the Kingdom as manifesting itself: "From the days of John until now the Kingdom of Heaven is exercising its force" (*biazetai*, which almost certainly should be taken as an intensive middle. Matt. xi. 12). To sum up in Otto's own words: "The kingdom comes in and with Him . . . in order that it may now become real 'in earth as it is in heaven'. And it comes chiefly . . . as redeeming power, to set free a world lying in the clutches of Satan, threatened by the devil and by demons, tormented, possessed, demon-ridden; and to capture the

spoil from the strong one" (*op. cit.* 105). What a Gospel for to-day, if only we would take God at His word!

The Whole New Testament in Harmony with Jesus

Nor is this point of view confined to the sayings of Jesus in the Synoptic Gospels. St. John rightly interprets it both when he regularly pictures Jesus' mighty works as "signs" of the coming of "eternal life" to men, and when he transmutes the eschatology of the earlier Gospels into the doctrine of an already present and abiding "Comforter." Paul too does full justice to Jesus' proclamation of a present Kingdom when he teaches that, though the consummation of eternal life is still a future promise, the "earnest" of this inheritance is already a present possession (Eph. i. 14; 2 Cor. i. 22; v. 5); for an "earnest" is a sample of goods which guarantees the main consignment to be of the same kind and quality. Finally the Writer to the Hebrews clinches the matter when he tells us that in Christ we have already "tasted . . . the powers of the world to come" (Heb. vi. 5).

The Inference for the Church To-day

To grasp this essential element in New Testament teaching does not indeed make any less agonizing the conflict of loyalties and choices in which the Christian is involved when he seeks to obey the laws of the Kingdom amidst the moral anarchy of a world at war. But it does sting him into consciousness of the obligation under which he stands. If Jesus really believed and taught that with His coming there had broken through from the transcendent Kingdom a new divine power for the redemption and transformation of the present world, then it will not do for Christians to argue that for Jesus Himself the Kingdom was wholly other-worldly, and that therefore the ethic framed with a view to that Kingdom may be safely and honourably discounted in a world in which that Kingdom is still a future dream. Whatever be the conclusions of a prudential morality, that is clearly to evade both the intention of Jesus' teaching and the interpretation placed upon it by all the New Testament writers. Above all, it is to shut our eyes to the one adequate source of power for the world's salvation. If we have rightly interpreted the New Testament, then, as Dodd reminds us, "We are wrong in confining (the New Testament promises) to purely spiritual experience. They declare that as *any situation* is brought within the context of sacred history, with its creative centre in the Gospel facts, it is exposed not only to the judgment of God, but also to possibilities of transformation and renewal which we can neither define nor limit, because they lie within the immeasurable power of the mercy of God. It is to this transformation of an actual situation that the prayer of the Church refers: 'Thy Kingdom come'" (*History and the Gospel*, p. 176).

To some of us the most tragic factor in the present catastrophe has been the Church's failure to use the power which, in Jesus Christ, God has placed in her hands, and which through the Church's obedience might have been released for the world's redemption.

We Christian Pacifists have often been warned by our "realist" friends that we cannot bring in the Kingdom of God by acting as if it were already here. Yet this is, I believe, precisely what Jesus *did* teach: if only men were prepared to take God at His word, and to order their lives here and now by the laws of a transcendent Kingdom, then the power of God would answer the cry of faith, and the Kingdom would break in upon them

PACIFISTS DO NOT STAND ASIDE

A recent conference of the London Union of the Fellowship of Reconciliation discussed the following questions:

- (1) Is the pacifist trying to be a perfectionist in a world where compromise is inevitable?
- (2) Is God using the present situation to work out His purposes, and, if so, is the pacifist, by standing aside from the conflict, hindering God's purposes?

A letter from Carl Heath was read, part of which follows:

When I am told that the pacifist is trying to be a "perfectionist" I am anxious to know what perfectionism amounts to. The Christian clearly has a goal that Christ set for him:—"Be ye perfect." He has therefore to try to bear himself as a light in the world—a candle of the Lord. This goal, and this effort after a way of life, have no limited reference to peace between the nations, as such, but they include it. In this, as in everything else, the Christian aim is to be "even as your Father in Heaven." Compromise is not to be seen as an evil in itself. It is evil only in so far as it frustrates a needed and essential witness. Since we are right in the life of the Community, and an inextricable part of it, we cannot realistically, stand aside from the conflict (which is this present war), and free ourselves from relative compromise. We are all bound up in the bundle of a social life that is saturated with social sin. Every cup of tea we drink, or piece of bread we eat compromises us, in that it is taxed for the anti-pacifist purpose of war. Every bank account, every postage stamp, every garment we wear, tells the same tale.

As I see it, the Pacifist is not concerned with *compromise* as a segregated doctrine or activity—but with *witness*. And at each point with the question whether effective witness may not demand: *No compromise here*.

From my standpoint we are not to surrender the dominating pursuit of the perfect, neither are we to become social impossibilities. We are to prepare ourselves for creative witness before Caesar and the world, as and when the moments come, and the calls of God speak with no uncertain sound. We must face all suffering that ensues. I do not think Jesus wanted to

anew and "take them unawares." If Jesus were no more than a great teacher of ethics—possibly the world's greatest—then Niebuhr's case is unanswerable. But if He is indeed the Son of God? If the Church is His Body, and we "members in particular"? If in His Word we have a unique revelation of God's will? If by His Spirit we are empowered for obedience?

(To be concluded)

pay taxes for Roman military imperialism and its endless wars. But He did not go to His Cross on *that* issue. And in a world of community realisation—still more for those of who feel bound together in the Body of Christ and His sufferings for men, this is not a place of vast herds of goats, with a nice little flock of white sheep herded apart—standing aside from the goatish conflict!

May I venture to object mildly to what seems to be implied in the words:—"standing aside from the conflict"? Something similar came up in a recent P.P.U. document, which spoke of the pacifist as "feeling more and more isolated from Society." But we cannot stand aside from a conflict and a sin for which we share the guilt. We are right in the community of life, nor can we be outside spectators.

Nor can we be indifferent to the issues of this war. A "Peace Commentary" that has come to me this morning says:—"Whichever side wins the International war, the general result is likely to be the same." I hold that to be untrue, remembering for what so many of my German friends are struggling and enduring in exile and in the concentration camps.

The struggle may be confused for us by our own capitalistic imperialism. But the issue over which men are struggling by the evil and destructive methods of war is, in itself, clear enough, and of outstanding import. The Christian Pacifist can never admit the doctrine of the total State with big doses of Christian syrup. For the total State, as a functional part of the Community, has other functions, to wit the Church, the Family, the University, all of which are as essential as the State.

Our part is *in* the struggle, succouring men's spirits and bringing to them the love which is "more and more accompanied by clear knowledge and keen perception" (Weymouth Phil. i. 9, 10), that they may come to see and understand and at the end act upon the creative instead of the destructive way: "Ye are to be like Lights in the world"—*in* the world. And to do that we must stand right in with our fellows. We cannot be spiritual isolationists, "above the battle." Our witness must be right down on the battlefield, though we carry no carnal weapons, but where with our fellows we endure, making our witness so strong that at the end our creative world cannot be ignored, nor will men wish to do so.

SPADE WORK FOR A CHRISTIAN ORDER

MANY people concerned for the emergence of a Christian social order have shied away from the word Community, believing it to denote the abandonment of home and its personal idiom in favour of life in a collective unit rather like a big holiday hostel, but with fewer amenities. That over-constricted conception must widen out to face the many-sided issues of our time. Community may (and certainly does) include the all-under-one-roof ideal of living. But that form, significant though it is, seems hardly more than incidental to the wider purpose and possibilities of Community in action. Even the house-sharing group must be conditioned by a frank recognition of the problems involved and a mastering conviction that in spite of them it is better to live in that way than to continue in any more loosely-knit pattern.

But for most people in this country the home-place and its associations strike deep roots, and it is *out* of these roots that Community is likely most materially and most healthily to grow up. Action must needs begin where conviction is operative and the shared home belongs to a pretty highly-developed community-consciousness possessed by the few and not to be prematurely induced without disaster. Nor is the personal home intrinsically at odds with the communal principles of sharing, service and co-operation, provided that these are honestly interpreted. But they will have to permeate the fabric of our everyday living a good deal more thoroughly than they have been wont to do if the Christian social order is ever to be more than a polite phrase. And we shall need, once and for all, to step clear of any comfortable notion that the practice of Community is a side-issue in our serious work towards a Christian society: the aberration of earnest but peculiar people; interesting as a phenomenon, but out of practical touch with our broader concerns as Christians and pacifists. Community no doubt has its own quota of "peculiar people," and its practice makes no claims to perfection, but if indeed it is *not* the practical and positive expression of Christian values in contemporary world affairs, then there is something adrift with Community—or else with our Christian values. The two *should* mean the same thing and should march together. That consideration has a direct bearing on much that is moving at the present time and notably perhaps on the declarations of the recent Langham gathering, having as its terms of reference "that the way to the restoration of a healthy national life and a truly peace-minded society lies through the establishment of Agricultural Subsistence Committees." The conference agreed that these would include the controlled use of the machine and that "the aim must be for communities to establish themselves and cultivate the land well, forming islands of new Christian democracy."

THE FELLOWSHIP OF PRAYER

*I will hear what God the Lord will speak:
for He will speak peace unto His people.*

The greater part of prayer must consist not in what we say to God but in what God says to us. This does not mean that we shall sit waiting for ecstasies or voices or look for unusual sensations or miraculous events, but that we shall allow God to communicate with us by the simple means of admitting Him to our thoughts. The ever-present mind of God will thus silently converse with the human mind which he has created for that purpose. This converse is not of necessity in words or messages or even in ideas, but the properties and gifts of God will be imparted directly to the worshipper. Not a message about peace, but peace itself; not an exhortation to love, but love as a power; not a promise of forgiveness, but forgiveness as a redemptive and healing fact—these are communicated to those who wait upon God in faith.

The whole universe vibrates with divine activity, but it is not that sort of activity that forces itself upon our notice. God always comes in humility, for that is the part of true majesty. To be too busy or too much in haste or too occupied with our own doings, is to be unaware of God, even if our haste and busyness should be in His name and service. Only he who waits in reverence can exclaim, Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of His glory. But that unseen glory is all that is real and eternal in this noisy, changeful, self-important world. As the natural forces now known to science were always present in the earth though earlier generations had not found the secret of their existence, so the power of God is from everlasting to everlasting, but the secret of the Lord is only with them that fear Him. Let us open our minds to Him and He will come in Who is eternal and omnipotent Love.

Most holy God, Whose gracious will it is to be the guest of our unworthy souls, enter our minds and take possession of our thoughts. Set our affections upon things above where Christ sitteth on Thy right hand. Interpret to us our experience so that we can read the symbols in which Thou dost declare Thyself. Take therefore our consideration from the things which men are doing, and let it dwell upon the things which Thou art doing. Save us from selfish occupation with ourselves. Turn our attention from our needs to Thy sufficiency, and from the evils in the world to Thy redemptive power. Let us not be borne down by our own sins, but uplifted by the power of Thy forgiveness. Let us not strive in our own weakness, but receive Thy strength. Forbid that we should languish for a heaven to come, but let Thy Kingdom now invade our hearts, so that we live as those through whom Thy purposes can be fulfilled as we have learned them in Jesus Christ, our Saviour.

THE CROSS AND THE CRISIS

The focal points of Christianity are Bethlehem and Calvary; and since the human mind is inadequate to grasp the whole truth of God, there is in Christian history a constant alternative of emphasis. The centre of interest for the theologian of one generation is the Incarnation, for the next the Atonement. One time the student examines the *life* of Christ with a view to answering the question "Who is He?" At another he examines the significance of His *death* and tries to answer the question "What has He done?"

The century which ended in 1914 belonged to the former of these types. It studied with the minutest care the Gospel records of the Jesus of history; and its theologians, orthodox and unorthodox alike, were concerned with the doctrine of the Person of Christ. Furthermore they advanced beyond this to investigate the implications of their belief in the social and political and economic spheres, as witness the writings of men as varied as Maurice, Westcott, Gore, Harnack, Troeltsch, and Leo XIII.

In all this there was a minimising of the Cross. The orthodox retained it of course in their scheme of things, though with little stress laid upon it: the unorthodox frankly were content to elucidate the teaching of the Master and to underline His example and made no attempt to give any real place to the significance of His death. This ill-fitted in with the current belief in "progress" which was associated with a somewhat indiscriminating acceptance of current theories of evolution.

This belief in inevitable progress was shattered by the outbreak of war in 1914, which revealed afresh the gravity of the fact of evil in human society: and this led to a change of theological emphasis focussed on the redemptive message of the Cross. Hence came the teaching of Barth, Brunner, and Niebuhr, who also profoundly influenced many Christian thinkers in this country. It is now clear that in this age it is Calvary, rather than Bethlehem, on which our attention is primarily focussed.

Christianity the Gospel of the Cross

Here in part lies the significance of Dr. Raven's new book, which is a reprint of his addresses at the Summer Conference of the F.o.R. "Christianity," he insists, "is the Gospel of the Cross"; and in simple untechnical language he works out the implications of this fact in regard to Christ Himself, to Man, God, the Holy Spirit, and the Church. Most of this is admirably worked out, and there is little to criticise; but some readers will feel that the chapter on "The Holy Spirit," excellent though it is in itself, does much less than justice to the Divine Personality of the Paraclete.

But Dr. Raven's lectures have a profounder significance. As we have seen, the old "Christian Social Movement" was based essentially on a theology centred in the Incarnation: to the post-1914 thinkers it seemed

shallowly optimistic because of its failure to recognise the full gravity of sin. Hence there was a reactionary tendency, not unconnected with Karl Barth, to abandon the thought to leaven this world with Christianity and to make religion purely other-worldly. This reaction could not be met by a return to the "Incarnational" theology of the last century. What was, and is needed, is a new body of Christian sociological thought centred in the Cross and concerned not with the improvement but with the redemption of society—a theology which would see in the Church not merely "the extension of the Incarnation," but also "the extension of the Atonement"; and such a theology could only be valid if it were capable of application to our ordinary life. The supreme importance in practice of the Christian Pacifist movement is that it is such a practical application of the Gospel of the Cross: and Dr. Raven's book is of great value because it affords a statement of the theological basis. He rightly insists that "there is no theology of pacifism or of any other ideology" but only "Christian theology, the interpretation of God's revelation of Himself in Christ." We welcome his lectures as a valuable piece of pioneer work in a field of theology hitherto inadequately worked, and we wish them the large circulation which they deserve.

PERCY HARTILL.

THE FRIENDLY BOOK

THE PEACE OF GOD and THE HUTTERIAN BROTHERS. By Eberhard Arnold. Published at 2/- and 10d. respectively by the Plough Publishing House, (The Cotswold Bruderhof).

Those interested in Christian Community will welcome two more valuable contributions from the pen of one who devoted his life to the task to which he was certain God had called him, the re-creation of the early Christian Community life.

The first of these publications, rather stiff reading, is a masterly exposition of the meaning of the living Christ "Who wills to move men's hearts by His life-giving Spirit." A list of Biblical references and biographical notes help to make the booklet most useful to the student.

The other booklet deals with the history and growth of the Hutterian Communities, founded under the influence of Hans Hut at Austerlitz in 1528. Within forty or fifty readable pages the story of the Hutterian Church is now available for the first time in the English language in the light of certain fundamental facts. Detailed appendices are included to show the relationship of the Society of Brothers, the Cotswold and Oaksey Bruderhof, with the other Hutterian Communities in America.

M.W.

INTERNATIONAL NEWS

PERCY W. BARTLETT

"Our Apostles"

Nevin Sayre, the Chairman of the International Fellowship, is probably in the best position nowadays to collect news from the various groups all over the world. A few days ago he sent over a series of short extracts from letters from those he described as "Our Apostles." Someone in France had written to him: "... The situation is a very difficult one in these days when so many problems are to be confronted, owing to the new course in our poor and beloved country. I find that my place in such days is more among our people, so overwhelmed with personal and general difficulties, questions and sorrows, and needing help and love. After deep consideration we have decided to go home, and we are going to-day. There is our very place for the testimony of that force of love we confess. It seems to me that, for our purpose itself, it is of the first necessity that help be brought to the settlement of relationships between our people and the invaders on the basis of truth, that is in terms of common life on self-dignity, and not servility, as we are concerned. I think we have now to try the reality of the power of love at the very centre and heart of the rough reality. Faith makes it a duty not to doubt of the final victory of the Kingdom of God in our poor world." A well-known interpreter wrote: "I have just succeeded in reaching my wife and four little children who had arrived last May with a group of Belgian refugees. They had been all the time without any news about what happened to me and did not even know in which prison I was when they were 'evacuated' into France. I had been interned on the day when Belgium was invaded. When I eventually was released it was already too late to leave the country. I was caught between the Allied and the German fire lines, under German bombs, the shells of British men-of-war, and the fire of French machine-guns, and found myself finally behind the German front. I spent more than three months in occupied territory." Another letter says: "The situation in Germany has not changed much since my last reports. The difficulties of our friends have not become greater. . . . — is quite well and can even write articles and pamphlets. But the situation of the Jews has become worse during the last weeks in that they have to undergo some disadvantages regarding food and heating," etc.

The Chairman

Nevin Sayre himself writes: "I greatly appreciate your letters with the news of how you are all carrying on in spite of the air warfare, etc. Our love and prayers are with you all. I was especially commissioned three days ago by a meeting of 125 Chicago pacifist clergy to convey to you, Raven, and all our friends their admiration of your stand, their prayers for and solidarity with

you. . . . I have not heard of a single case where any member of our family has been wounded or hurt. See Luke x. 19." He adds a warm testimony to the work that the new American Secretary, A. J. Muste, is doing, and the information that the American F.o.R. received over 400 members in September. He says, "We have the best staff ever."

Harold Fey, the ex-Secretary, is now doing important work on the *Christian Century*.

Nevin Sayre has been engaged for some weeks past on an extended tour in the West of the United States. He has been visiting places as far apart as Oregon and Texas.

Muriel Lester

Muriel Lester is beginning a six-months period of speaking engagements for the National Christian Mission. The Ministry of Information's special Bulletin, issued to religious leaders, dated November 14th, 1940, begins with a reference to a leaflet entitled "Speed, Speed the Foodships," issued in America by Muriel Lester. The Bulletin says: "This propaganda is calculated to make an appeal to good-hearted people with inadequate knowledge of the facts," and proceeds to reply by emphasising the importance of an Allied victory and of release from the Nazi yoke, the probable prolongation of the war if the blockade is lifted, the responsibility upon the German invaders, and the evidence of food-stocks in Europe.

The famine-blockade question is engaging the very serious attention of the International F.o.R., both in Great Britain and in America.

American Conscription

A. J. Muste, the Secretary in the U.S.A., writes (October 17th): "Yesterday was Registration Day under the Draft here. It is too early to have reports as to what happened to our people throughout the country. The fact that we have not heard, however, may be taken to mean that none of them has had untoward experiences in connection with registration and the meetings which we had scheduled throughout the country for that day. Here in New York we had a remarkable twenty-four-hour vigil in Allan Chalmers' church, the Broadway Tabernacle, which is the leading Congregational church in the city. Two hundred people participated at different times in this vigil. At 7.30 a.m. on October 16th, between 400 and 500 of us, many young men of draft age, held a religious service at Broadway Tabernacle in which Allan Chalmers and John Haynes Holmes participated and which was chaired by one of our young C.O.'s, Francis Hall. It was a most impressive meeting.

"Eight young men from Union Theological Seminary, including the President of the Student Body, and several other very outstanding students, were amongst

those who believed that they could not, in good conscience, register on the forms provided by the Government. They accordingly appeared at the registration places with a personal statement, giving information where the authorities could find them when wanted. They all received subpoenas to appear before the Federal Grand Jury to-day. We understand that the Attorney-General of the United States has issued instructions to Federal Attorneys that these young men are to be released on their own recognisance, pending trial. It remains to be seen what the outcome in these cases will be.

"There are a number of our people who believe, of course, that it was quite unwise not to register; others of us, among whom I am included, and I think probably Nevin, feel that we should have had to take the same position. Unquestionably, however, the experience has been a profoundly spiritual one for the young men who have taken this position and for those of us who have gone through it with them and who, whether or not we agree with the course they have taken, have profound affection and respect for them for standing up to their conscientious convictions."

France

A letter from unoccupied France, despatched in August but only recently received here, says: "The three friends have for the moment what they call 'une permission de détente.' About the 15th of June they were told that the 'establishment' would be closed for some time, that they should present themselves in a few weeks in the 'establishment' of the department they have chosen to stay. Philippe and Pierre came here and they are now with Henriette and the children in a farm not far from here. But perhaps they have already written to you giving you all the news. Henri went first from Paris to B. to stay with an uncle. When he realised the real situation, he went back to Paris to look for his wife. He was in Paris from July 1st to 9th, partly with his mother, having two small prayer meetings at A., going to M., where he got his bicycle. He arrived here on the 11th and is very happy to be a bit with his family. He looks older, but does not seem to have lost his strength (he has done part of the journey from Paris to B. on foot and walked also to M.). Philippe and Pierre have not changed at all, and their moral equilibrium is marvellous; no need to tell you that their spiritual strength is the same, and they are very calm as to their future. They are sure they have done the right thing."

Switzerland

The November, 1940, issue of *Fellowship* reports: "It is great good news that F. Siegmund-Schultze, Chairman of the Executive Committee of the I.F.o.R., has accepted a call to give full-time service to the European work. An intimate friend of Henry Hodgkin, a former Chaplain of the Kaiser, staunch pacifist throughout the first world war and ever since, he is superbly able to participate in the ministry of reconciliation for humanity in war-divided Europe."

Czechoslovakia

The news has just come in that Paula Moudra, the Czech authoress, who was for a number of years the chairman of the F.o.R. there, has just died at an advanced age in Prague. We hope to include a short note of her life in the next International News Letter.

Finland

A letter from a Swedish Friend describes a visit to Finland to help Olaf Rikberg in the distribution of a gift of money sent from England for relief of the war victims. The writer says that the Finns are working very courageously to rebuild both bombed houses and wounded bodies and souls, though some fear that the present time is no more than a pause between wars. She had an opportunity of meeting many different groups, from soldiers to conscientious objectors. She says that the C.O.'s are very little understood; but Olaf Rikberg, who at first joined the army but after a month found that whatever happened he could not kill, was given very fair treatment. It is explained that conscientious objectors who had reached their conviction before being called up were permitted to undertake alternative civil work, though sometimes lodged with men of criminal grade; those who only discovered their position later appear to be interned and employed in more arduous work.

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CORRESPONDENCE

A Lost Battle

With much of Paul Gliddon's article in the November issue we all should doubtless agree, but is he not in danger of stressing the "popularly understood acts" in order to get quick returns? (I am not sure that the seeds sown by the "mountains of words" may not have borne more fruit, particularly in the Churches, than he thinks.) Is it necessarily a "lost battle" because our message has been misunderstood? In one of his last broadcasts Dick Sheppard said we had got to the limit of trying to do good without being good. The secret of much of our ineffectiveness may lie there. It is most certainly true, as Paul Gliddon writes, "The word has seldom become flesh so that men might know its glory," but that does not primarily or chiefly involve leaving one's appointed ways to do active war relief, even as a member of a Pacifist Service Unit. It may rather mean for the C.O. a faithful witness even unto death, without the satisfaction to himself of translating that witness into action, and without the approval of others so easily won by accepting alternative service; and for the rest of us a re-dedication to the task of living out our message, at whatever cost, just where we find ourselves. The worst defeats in our cause have been due to our failures to live according to the law of love when dealing with our own family, our neighbours and our fellow workers, and our slowness in rendering service to those on our own doorstep. The organised efforts are all to the good, but let us never forget which is the First and Great Commandment, and that it is by prayer and worship we may learn "to be good." The common folk will then take knowledge of our message, even if they do not understand. While not decrying for a moment the splendid work the Units are doing, let us beware that, in our attempt to copy the methods of those who support the war, we do not fall into the snares of expediency. By putting second things first, we may so easily neglect our most obvious and vital duties as disciples of Jesus Christ, and forget that for us pacifists, as for others, the battle is not won by might nor by power, but by His Spirit. And—"He that believeth shall not make haste."

THEODORA ISAAC.

The Yew Trees, Bratton, Wilts.

Paul Gliddon has written an epoch-making article—or rather an article which marks a new epoch in the peace movement—for in a "Lost Pacifist Battle" he has shown unmistakably the revolutionary character of the Pacifist Service Units. They represent as big a shift in the whole orientation of pacifism as is to be found in its history. One reads paragraph after paragraph with the sense of an exciting new discovery. Here at last was the emphasis which would carry the peace movement from a movement on the defensive to a great constructive, serving, creative, uprising of the human spirit. I write as one who does not feel able to describe himself as a Christian

Pacifist but who is drawn closer to that position by this conception of "the army of the peacemakers going into action."

DAVID A. PEAT.

Clifton Farm, Halgabron, Tintagel.

Labour Pacifist Fellowship

Referring to the letter of W. C. Elliott inviting Pacifists who are members of the Labour Party to form a Labour Party Fellowship, I am a Socialist but my Pacifist views forbid me to join the Labour Party, because of Clause 4 Section 2 Paragraph (a) of the Constitution and Rules of the Party in Country Constituencies, Jan., 1930, which reads as follows:—"Each individual member must accept and conform to the Constitution, principles, programme and policy of the Labour Party."

I should be so glad to know how the Christian Pacifist can conform to the programme and policy of the Labour Party in its attitude to the present war.

ARTHUR GREDLEY.

"Clare," Stambridge Road,
Rochford, Essex.

Another Pacifist School

I am one of a small group who, encouraged by the writing of Mr. T. S. Eliot and others, intend to start a boarding school for boys. We aim, within a curriculum which is unusual but not abnormal, to teach, not so that conventional values may be accepted but so that real values may be experienced. We believe that this experience can prepare boys for understanding the meaning of Christianity in relation to all aspects of life. In this sense Christian conversion is one true end of education. In the normal subjects the Christian values can be made implicit in the teaching of a syllabus that leads to the General and Higher Schools Certificates. We attach great importance to practical craftsmanship for its value in making boys aware of their surroundings because they have partly created them as well as in giving an essential outward expression to creative desires. Present-day education places too great an emphasis on the intellectual; true education is of the whole man, body, mind and spirit.

RONALD YOUNGS.

54, Inverine Road, London, S.E.7.

The Holy Nation

With reference to your notice of "The Holy Nation and its Mission," by Hugh J. Schonfield, I wish, on behalf of the Society for the Constitution of a Holy Nation, to offer this booklet free to those readers of the "Christian Pacifist" who care to apply for a copy, address as below.

W. E. PRICE (Miss)

154, The Vale, London, N.W.11.

“HOW SHALL I HELP ENGLAND?”

PAUL GLIDDON

SOME pacifists have a queer idea that the helping of England in war time is none of their business and some non-pacifists have a no less queer idea that we should help ourselves in peace time and England in time of war. It is precisely this latter policy that cancelled out the great opportunity for world reformation which came at the close of the last war, for the devotion to country which had distinguished the years of war gave place to a time of private gain and personal pleasure-seeking, so that the harvest of new hope which had been sown by the dead for the living remained ungathered. If that concern for country which had marked those dread war years had been carried through into the time of peace, Hitler might have remained in respectable obscurity and Mussolini have been just one of a bunch of Continental socialist agitators, the very sting of whose speech was lost in the redress of the grievances they voiced. It is just farcical to explain the failure that has landed us into yet another war, by describing this war as Part 2 of the war that was thought to have closed in 1918. If the last war was only intended as a preliminary to the present then that should have been made clear in recruiting speeches and the more responsible utterances of politicians and of Church leaders. But, instead, millions of men were given to understand that, if they won a military victory, then the menace of war would be for ever removed from the world and that never again would a bully-nation hold the peoples to ransom. Either that was a promise that those who gave it were unable to implement, in which case they were in a position similar to that of a bogus business concern; or it was a promise which could have been fulfilled and was broken, in which case the commercial parallel is that of a company which would be exposed to criminal proceedings for breach of contract. The fact of the matter is that neither governments nor people, either then or now, realise that the demand the Fatherland makes upon each citizen is no lighter in time of peace than in time of war; that it is not a question of patriotism being not enough, but of patriotism being insufficient, and insufficient because it is intermittent.

What do we Mean by “England”?

If Wordsworth's lines about helping England are going to have any significance for us we must make up our minds as to what we mean by England and make up our minds as to what we mean by helping. Now England, as we understand it, is most certainly not, even in a geographical sense, just England, but at least Great Britain and probably, for most of us, the British Empire. But even if we think of England only, it is clear that we are not thinking of a tract of country however lovely, of a jewel set in a silver sea, we are thinking of people and of the traditions of a people. But here our trouble begins and we recognise a tendency to become over-romantic, we come to think of qualities, of virtues, even of failings, apart from human beings. Yet clearly

there is no such thing as courage or goodness all by itself. There are men who are good, there are men who are courageous; there is no courage and no goodness hanging an empty void. England, then, is not an idea, it is a people in exactly the same sense that the people of London, in and around which a quarter of the nation lives, is a people. England is made up of crowds of humans, some of whom live in the Doone Valley and some on Denmark Hill, but, when you have numbered all the people, you have found the living thing that makes up England. The catalogue of the counties does not give you a something that is not in the counties themselves. If you cannot love the Ealing that you have seen you will not love the England that you have not seen, for that other England is not there to be seen or to be loved.

Does Helping Only Mean Killing?

In war time it is assumed that helping one's country necessarily means fighting for one's country, or assisting those who are fighting, and fighting for this country means, of course, killing and wounding for one's country. It is pleasanter not to put it quite that way, just as it is pleasanter to speak of dropping bombs on a target area rather than upon docks and factories where men and women are at work, but the fact remains that, just as a printing machine, is designed to produce a living book, so a war machine is designed to produce a dead body. It ought not to seem incomprehensible to statesmen or to religious leaders if there should be men as well as women who confess to an earnest desire to help their country and yet, remembering what England really is, find it difficult to believe that substantial help can only be given in this way, or who even feel that they would be rendering their greatest assistance if they witnessed here and now to a quite other form of service.

The Conscientious Objector often puts himself entirely in the wrong because he has not appreciated this point. He is—or he should be—willing to help; he has—or he should have been—helping his country for years before he was called before any Tribunal. If he has not been doing so, if he has not only had his own views as to the direction in which help could be given but also acted upon those views, then he has little ground for complaint if the decision is taken out of his hands, seeing those hands have been proved untrustworthy. But, if he has been helping as far as lay within his power in the ways he thought to be right, then he has been rendering to his country the greatest of all assistance, for that nation enjoys the truest riches in which a large part of the people give much time to the common service.

Should Pacifists Help Our Soldiers?

These same Conscientious Objectors sometimes not only give the impression of not being ready to help their country but also, in a vain attempt to carry an impossible position to its logical conclusion, end by appearing quite inhuman in their attitude towards soldiers who are wounded. Again and again they are led into the position

THEY SAY

SEAWARD BEDDOW

Tattoo Them

A correspondent wrote to the *Daily Mirror* saying that he had read in that paper “that looters should be hanged.” “My suggestion,” he continued, “is that every looter should be fined heavily and a large ‘L’ tattooed on his forehead. This could only be removed by an operation, I believe, and I don't think there are many doctors who would do it. It would save the trouble and expense of hanging.”

Upon which the *Mirror* man makes his own suggestion: “Might extend the idea to a large ‘C’ for conchies—also standing for coward, of course.”

The Useful Pacifist

“Even if the pacifist is wrong, he undoubtedly stands for something that may prevent another Versailles. If that something is crushed we shall be blacking-out again in 1960.”

— N. S. Power in letter in the “*Guardian*.”

Blessing the Guns

The B.U.P. reporting from Rome: “Masses in honour of Santa Barbara, patron saint of artillerymen, were celebrated to-day throughout Italy. The guns of the warships were blessed.”

The same agency reporting from Athens: “I watched the artillerymen, most of whom had not slept for days, kneel beside their guns before zero hour and pray to Santa Barbara. Then the day-long shelling of Santi Quaranta began.”

“We Blush”

It is because every Bishop and priest knows in his heart that all our society, and especially our wars are contradictions of Christianity that clerical pronouncements are so embarrassed and so little heeded. We listen to Archbishops as we listen to politicians and agree or disagree on political grounds. When they try to relate what they say to the teaching of Christ we turn off the radio.”

— Kingsley Martin in “*New Statesman and Nation*.”

Coventry and Revenge

The *Daily Express* represented the citizens of Coventry as people eager for revenge. In reply to this, a letter signed by six residents of Coventry was published in the *New Statesman*. It ran: “This is certainly not the view of all or even the majority of the people of Coventry. The general feeling is, we think, that of horror, and a desire that no other peoples shall suffer as they have done. Our impression is that most people feel the hopelessness of bombing the working classes of Germany and very little satisfaction is attained by hearing that Hamburg is suffering in the same way as Coventry has suffered.”

of declaring that they have no enemies, that they regard all men as their brothers and are willing to treat them as such, and yet while, they would never seek to hurt a soldier of the enemy, they say they would never assist in helping or healing a soldier of their own country. The fact of the matter is that it is not the pacifist who refuses to help the wounded soldier but the Government, as custodian of the wounded, refuses to allow him to minister to the soldier until the pacifist has denied his own convictions by himself becoming a member of the Forces. For all his passion for suffering humanity, it is improbable that even Dr. Livingstone would have tended the sick in darkest Africa if he had been forbidden to do so until he first accepted the symbols of the religion they professed.

Whatever may be the immediate effect of loyalty to unpopular convictions, it is certainly true that loyalty to conviction, whether popular or unpopular, is, in the long run, a high service to one's country. Therefore the pacifist is certainly not helping his country by acting against his deepest faith, just as he is not helping by saying he believes in brotherhood and then acting as if he had no such conviction. At the same time he must be ready to go with his fellow countrymen just as far as he can, without going beyond the point where his conscience bids him halt; it is not his business simply to sermonise on the woe that has come upon them but to offer his intelligent and trained assistance wherever and whenever that is possible; for England is the English people, it is not more than that but it is not less, and such a claim is very great indeed. But, in addition to this, he must see to it that selfishness and jealousy and hate, and all the things that lead to war and keep its flames alive, find in his own heart no resting-place; that, when the sower goes forth to sow tares, there is in him nothing able to sustain such corrupting power.

The Peace That Was Lost

Remembering that the last war was lost after the victory had been won, the pacifist as citizen should train himself in understanding the general conditions of world peace. He must see the form of things to come and so cultivate his judgment that he can swiftly decide in the light of principles he has firmly grasped whether some particular basis for peace is likely to be lasting or illusory. Remembering also how large a part economic conditions play in the provocation of war, he must not only denounce a system that seems continually to work itself out in these grim slaughterings but he must prepare his alternative plan. Little wonder that many have already grown tired even of plan-making and are passing over to experiment. Such ventures in building up even now the working model of an alternative society should be applauded and encouraged, though we may plead that enthusiasm to go forward should not forbid time for an examination of the cause of past and present failures. In whatever way he may express his service to his countrymen, the pacifist can at least realise that it is not enough to renounce the devil and all his works; that it is for him to become an activist in the service of Him to Whom victory over Satan of right belongs.

CONCERNING THE FELLOWSHIP PEACE WORK IN THE CHURCHES

LESLIE ARTINGSTALL

I write these notes as the year 1940 draws to a close, and with the coming of a new year, some words of the great Apostle Paul keep ringing in my ears: "My one thought is," he says in the third chapter of his Epistle to the Philippians, "by forgetting what lies behind me and straining to what lies before me to press on to the goal for the prize of God's high call in Christ Jesus." Forgetting is not perhaps quite the word that we should use—or that we could use—about the year 1940, but I am sure that the sentiment underlying the Apostle's words is one that we ought to try to adopt. It is comparatively easy to confess our failures and the failures of the Christian Church, but it is so easy to see exactly where we have gone wrong, and exactly what are the remedies that must now be applied? In this connection, I would mention—without going into any detail at the moment—a most valuable conference that was held at the invitation of and under the inspired guidance of our Chairman, Dr. C. E. Raven, at Christ's College, Cambridge, just before Christmas. This was a conference of the Hon. Officers and Regional Officers of the Fellowship and everyone present anticipates great things to follow.

Apart from these matters of high policy and looking back for the moment friends of the Fellowship everywhere will be interested to know that the membership during the year 1940 has increased by no less than 2,123, the membership now being 12,671, and the number of branches and groups now in existence is 401 as against 318 at the end of 1939. During the year also, the circulation of the magazine has kept steadily at the figure of 10,000, and nearly every month the total issue has been sold.

The London Union has sent the following letter to the Foreign Secretary:

"Anyone with imagination may grasp something of the magnitude of the task of conducting a major war. It may be that, with all your energy and attention concentrated upon the complexities of defeating Germany, you have little thought to spare for another aspect of the situation, namely the sufferings of men, women and children. Air attacks are inflicted upon London, Liverpool, Coventry, Birmingham, Bristol, Southampton, Plymouth, Berlin, Hamburg, Bremen, Essen, Munich and Hamm, and little homes, the total possessions of a family, the lives of some of the family, are destroyed. Men may suffer willingly for some conviction which possesses them, but here is suffering inflicted by either side upon people who merely ask in bewilderment "What is the good of it all?" Is this patient bewildered suffering to go on for months, perhaps years? What meaning can there be in the word "victory" that is worth so much human sorrow? Can this senseless destruction possibly lead to justice and understanding between the nations?"

"We are moved to ask these questions, not as amateur politicians, thinking there is an easy way out of this conflict, but as Christians, overwhelmed by the thought of the sufferings of those for whom Christ died.

"Yours faithfully,
HAMPDEN N. HORNE,
BEATRICE C. M. BROWN."

THE ANGLICAN PACIFIST FELLOWSHIP

Secretary: The Rev. Paul Gliddon
17, Red Lion Square, London, W.C.1.

A country house on the Sussex Downs has been put at the disposal of our Pacifist Service Unit and is to be used for evacuated old age pensioners. The house will take six or seven pensioners in addition to a room set aside for the person or persons who are in charge. The scheme now awaits, however, the appointment of a suitable warden. We are rather hoping that someone may volunteer for this work who does not involve the expense of a salary. Kester's Barn, Bury, near Amberley, is not only a house of great beauty but is situated in a most charming village.

The New Year will open with about 20 men working full time in connection with our Service Unit. Some of them will be at Ewell Vicarage, where Father Holland is directing the training of six men, and others on various jobs in London and elsewhere. A new and heavy responsibility is being shouldered by the Unit in taking over the staffing of the first fully-equipped air-raid shelter to be set aside for vagrants. It is expected that the shelter will ultimately be used for some 500 people of what are called the "tramp" class. For the full staffing of this shelter and for the free canteen our Unit will be responsible.

METHODIST PEACE FELLOWSHIP

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

Membership. While there have been inevitably a number of resignations during the last few months (and we realise how great is the searching of heart which many are undergoing in these days), we are able each month to record new members. At the recent Executive on December 6th, thirty-nine persons were reported as having joined in the previous weeks.

Methodist Conscientious Objectors in Prison. We wish our members to know that any Methodist C.O. who is sentenced for refusal to obey orders or to respond to a summons, and is, in consequence, sent to either a civil or a military prison, is entitled to the ministrations of a chaplain.

In the case of civil prisons, the Rev. William Upright (the Central Buildings, S.W.1) will at once arrange for a chaplain to visit any C.O. detained therein, and if anyone knows of a case where a C.O. is without such visitation, this should be reported to Mr. Upright at once. If, however, the C.O. is in a military prison and is not receiving chaplaincy visitation, the case should be reported to the above M.P.F. office, when steps will be immediately taken to secure such visitation.

Hospitality for C.O.s Coming to the Appeal Tribunal. Rev. Percy Ineson kindly offers hospitality to any Methodist C.O. who has to spend a night in London when attending the Appellate Tribunal. Apply to Mr. Ineson, c/o the M.P.F. Office as above.

PAX

Chairman: Eric Gill, T.O.S.D.
Hon. Sec.: Stormont Murray, 276, Hughenden Road, High Wycombe, Bucks.

ERIC GILL

To many of us the death of Eric Gill brought a deep sense of personal loss, for he was one of the most lovable of men. But his death is also a tragic loss to the catholic community of this country as a whole, for in these days of turmoil, when there is so much hard thinking and so much right willing to be done, we stand in great need of those qualities of wisdom, sanity, gentleness, and all-inclusive sense of God, which he possessed in so outstanding a measure.

If we pin our faith to ourselves, away from God, we are doomed to see our highest achievements turned to our own destruction, as the greatest technical inventions are turned to the service of war. The sense of God is the explanation of Gill's life and thought and art. It showed him the true stature, the true meaning, of man. As it led him to denounce the economic system which destroys humanity, so it led him to exalt the poverty which puts things in their right place. As it led him to denounce the emptiness—the idolatry—of superficial pleasure-seeking, so it led him to recognise the holiness of humanity as it ought to be, the sacredness of beauty. The instinct of self-destruction was crystallised in the theory of manicheism, the deepest of all the anti-Christian heresies because it attacked that very life which our Lord came to save; Gill's acceptance of life was necessitated, and is explained, by his acceptance of God and His Christ. Perhaps it is true to say that some of the things for which he was most criticised were the things that were most deeply Christian in him. He had too fine a mind to admit of compromise, or to be beguiled into thinking that tinkering would mend the world.

Love and worship of God, and union with Him; and then, implied therein, the dignity of the human person; the need of art, of creative work, for all; the need and value of poverty of spirit

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Shaping the World of To-morrow

The overseas work of Friends (Quakers) has not broken down with the breakdown of international life. Friends' Centres are open to-day in

FRANCE*	AFRICA
DENMARK*	CHINA
GERMANY*	INDIA
HOLLAND*	JAPAN
SWITZERLAND*	SYRIA

* British personnel withdrawn, but work continued by Local Friends in collaboration with American Friends.

and are carrying on a work of reconciliation, of religious fellowship and relief.

Christian Pacifism is best interpreted through Christian living

Friend workers have gone out, not as preachers or pastors, but as those helping to forge the links binding man to man.

The establishment of the New Society is accomplished "by a radiation of life, a spreading of a gospel. 'Christianity is not a doctrine but a communicated life.' This fortifying of the tender principle of God in all, this part of the Service work is the chiefest thing of all." (Carl Heath)

FRIENDS' WORK ABROAD SHOULD BE
THE CONCERN OF EVERY CHRISTIAN
PACIFIST TO-DAY.

Enquiries and contributions are warmly
welcomed and should be sent to

The General Secretary (Room D)
(Paul D. Sturge)

Friends Service Council
Friends House, Euston Road, London, N.W.1.

and of beauty alike; the need of fellowship in God and for God; the love of whatever is true and good and beautiful and the hatred of whatever is soulless, destructive, ugly—these are the ideals for which Gill stood and in the service of which he spent himself. His work must go on. Already during his life he prolonged his influence in the PAX Society, to which he was so devoted and of which he was the leader; and now, if the PAX Society devotes itself with renewed energy to the service of those ideals, and emulates his disinterestedness and his charity, it will be thanking God for him in the best way it can.

The above appreciatory message concerning the late chairman of Pax is one of a number to appear in the Pax Bulletin for January, which will be a special memorial number. As a result of this calamitous loss, the Pax Society has decided to identify its work even more closely with Eric Gill's thought and apostolate. The secretary of Pax will be glad to furnish a statement of the future plans of this Society—and to hear from anyone whose interest in Eric Gill's teachings is awakening.

BAPTIST PACIFIST FELLOWSHIP

Chairman: The Rev. E. K. JONES, D.D.
Hon. Secretary: The Rev. G. LLOYD PHELPS, B.D.,
21 Cambridge Drive, Denton, Manchester.

In June of last year the whole membership was circularised about the proposed closer union between the Fellowship of Reconciliation and the Baptist Pacifist Fellowship. A number of our members have not yet returned the necessary forms either to the F.o.R. or to me. We should be grateful if those defaulters would attend to this matter by the end of the month so that the Annual Report may be as complete as possible.

Our membership still shows an advance, but it is the smallest in proportion yet to be recorded. Probably that was to be expected, but we are not yet convinced that our Fellowship embraces anything like all the pacifists of our denomination. If this should catch the eye of Baptist pacifists we ask them to link up with us and strengthen our hand inside our own denomination.

At its November meeting the Council passed the following resolution:—

"The Council of the Baptist Union of Great Britain and Ireland (while appreciating the provision made to meet the convictions of conscientious objectors and also the consideration shown to them by the chairmen and members of many of the tribunals), having heard allegations made that in some instances objectors who have failed to secure exemption have been subjected to ill-treatment; welcome the official enquiry promised by His Majesty's Government, after discussion in the House of Commons; urge that it should be concluded as speedily as possible and a full report made public so that the nation may be assured that the law is being observed and the declared intention of the Government that sincere objectors should not be victimised is being carried out in the spirit and in the letter."

This enquiry has been concluded, but, at the time these notes are being written, no report of the evidence and findings has been issued. We hope that our members will continue to press that these details be published and that the War Office letter of 19/9/16 to camp commanders forbidding the brutal treatment of conscientious objectors be re-issued.

We welcome to the chair of the Fellowship for 1941 the Rev. Dr. E. K. Jones, of Wrexham. Dr. Jones has a long and distinguished record of service both to the Baptist denomination and to the Christian Pacifist movement, and we are glad to have him as our chairman.

Please note my new address.

The Milborne Port (Somerset) Branch of the F.o.R. has sustained a great loss by the passing of James Bull, who for many years occupied the position of secretary. For 48 years a Methodist local preacher, our late friend combined evangelistic fervour with a progressive outlook, being an ardent Socialist and a convinced pacifist. By his unassuming manner and transparent sincerity, James Bull won the love of his associates and the respect of his opponents.

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