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The CHRISTIAN PACIFIST

FEBRUARY, 1940

The Christian Pacifist is the organ of the Fellowship of Reconciliation, and of the Christian Pacifist Crusade (Congregational) the Methodist Peace Fellowship, the Unitarian and Free Christian Peace Fellowship, the Baptist Pacifist Fellowship, the (English) Presbyterian Peace Fellowship, the Church of Scotland Peace Society, the Scottish Congregational Ministers, Peace Society, and the Anglican Pacifist Fellowship.

THE CURRENT OF AFFAIRS

If Thine Enemy Hunger

At Convocation of Canterbury, the Bishop of Birmingham and the Archdeacon of Stoke-on-Trent introduced resolutions urging Christians to work and pray for peace and asking for relaxation of the blockade to allow the free importation of foodstuffs into Germany in accordance with the precept: "If thine enemy hunger, feed him." This resolution was withdrawn after discussion, Dr. Barnes being satisfied that the House was divided by practical considerations rather than by moral fundamentals. The Bishop of Chichester moved a resolution welcoming the initiative of the Scandinavian Churches and praying that a new spiritual life might be awakened throughout the universal Church, enabling its members to play their part in making a new world order based on Christian principles. The resolution went on to express the hope that every effort would be made by statesmen in neutral and belligerent countries to negotiate a just peace at the earliest opportunity, and to declare that the dismemberment of Germany must be no part of the war aims of this country, but to express the earnest desire "that life and independence be secured for the German nation on the sole condition that the German nation respects the right of other nations both great and small, strong and weak, to a similar life and independence."

The Right of Independence

Ever since 1930, the Indian National Congress has observed January 26th as Independence Day. At the recent meeting of the Working Committee, a revised form of the Pledge was issued and circulated throughout the country. It begins as follows: "We believe that it is the inalienable right of the Indian people to have freedom and enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunity for growth. We believe also that, if any government deprives the people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses and has ruined India economically, politically, culturally and spiritually. We believe, therefore, that India must sever the British connection and obtain 'Purna Swaraj' and attain independence. We recognise that the most effective way of gaining our freedom is not through violence. India has gained strength and self-reliance and marched a long way towards 'Swaraj' following peaceful and legitimate methods, and it is by adhering to these methods that our country will attain independence. We pledge ourselves anew to the independence of India and solemnly resolve to carry out the non-violent struggle for

freedom till 'Purna Swaraj' is attained. We believe that non-violent action, in general, and preparations for non-violent direct action, in particular, require the successful working of the constructive programme of khadi, communal harmony and removal of untouchability. We shall seek every opportunity of spreading goodwill among our fellow-men without distinction of caste or creed."

Does God Need Victory?

While we are still spared the full blast of war on the Western Front, hope persists that some way may be found towards the cessation of hostilities without the terrible sacrifice of life and embittering of feelings which a great attack, combined with unrestricted aerial warfare, must entail. It cannot be said, however, that such hopes have received much encouragement from recent utterances of Government spokesmen. The one war aim in view is still victory. Even the Archbishop of York in his broadcast appeal for "steadfastness," while wisely looking ahead to probable terms of a peace, declared victory to be the first essential step towards it. One is inclined to say that God has so often revealed His power through defeat that a military victory would not appear to be indispensable where He is concerned. It would be a strange commentary on the Gospel that regarded military victory as necessary for the advancement of God's purposes, particularly in relation to the overcoming of evil.

A Limited Defeat

But apart from that theological difficulty, is there not another very practical political problem involved? What can victory for the Allies mean but defeat and humiliation for Germany, and is it not out of Germany's former humiliation that tolerance of her present régime has arisen? In any case, how can there be a freely-negotiated peace after one of the principal parties to it has been reduced to submission? It is true that neutrals (if there are any left) can be brought in to the peace conference, but while that might be a guarantee that the peace would be a model of what everybody else considered just, it can be no guarantee that the defeated party would be of the same mind, and continue to be for the next generation. Recent speeches have suggested that the war must go on, not until Germany is reduced to impotence, but until she has suffered some serious disappointment in war as a means of obtaining her own way. Disappointments in war unfortunately have usually the effect of making belligerents fight all the more desper-

ately, and the dogs of war once let loose have never come to heel with any remarkable docility.

Pacifists Want to Defeat Nazism

In so far as the object of the Allies is to defeat the kind of policy which, while not unknown elsewhere, has become associated chiefly with the present German Government, it is one which all pacifists can heartily support. No body of people has protested more earnestly against oppression, violence, threats, duplicity and arrogant imperialism, wherever it has appeared, or sought more actively to remedy the dire consequences of these pernicious evils than those who believe that loyalty to Christ commits them to a way of life which admits of no participation in any act of war, however good the cause. If at last the Governments of France and Britain are determined to put an end to the evils which are popularly known in this country as "Nazism," they are espousing a cause which pacifists had already taken up. It is only when it is proposed to defeat this confidence in war by confidence in war, and these threats of war by threats of war that the pacifist has misgivings. The Government in Germany certainly has pursued policies which are inimical to Christianity, and though it is by no means the first Government in history to do so, and though we have often and recently had occasion to accuse our own Government of pursuing policies which were unchristian, the Nazi Government may be regarded as providing a striking modern instance of what may fairly be called "Anti-Christ." It may scarcely be assumed, however, that anybody who engages this anti-Christ in combat is necessarily Christ. The method of war belongs too plainly (as the soldiers if not the Churchmen testify) to the sub-Christian forces of the world. To commit the cause of Christ to the keeping of paganism until anti-Christ has been defeated and it is safe to resume our Christianity, is as sad a lack of judgment as it is a pathetic lack of faith.

The Alternative to War

To say this, however, is to expose ourselves to the question, "But what would you do?" Some of the following pages, in a suggested alternative to war, offer an answer to that question. Even if we were unable to answer it we should still feel entitled to say, "Whatever else I would do, I would not choose a way which is not only clumsy and futile and cruel, incalculable in its consequences and unjust in its judgments, but morally base. It is nonsense to say, "Force in

itself is a-moral; all depends on the motive with which you use it." The burning of a heretic is now seen by every conscience worth speaking of to be a loathsome sin, though it has been done with the best of motives. Nothing can make the immoralities which are involved in war moral. Even if we saw no other way, we might well say, "Not that way." If we believe that we are serving the cause of God, surely God will show us a way of His own choosing, and it cannot be boasted that the nations or even the Churches have been very diligently looking for a way that would be more righteous than war. Even now, confronted as we are by a monstrous evil, have we so little faith in the forces of good, none of which have been tried to any extent, that we must fall back on what is odious to all right-minded people? Could not we bombard the enemy, at the same time adopting economic policies to suit, with goodwill, patient understanding, generosity, truth, forgiveness, and friendship, and all on the same liberal scale on which our war preparations have been made? Suppose we had resort to repentance for our salvation instead of digging ourselves into our national complacency. What if we set out on a world campaign of fair play for all races, and liberty for all peoples, justice for every worker, beginning in the British Empire? Would not such spiritual power for good be put into operation that the very strongholds of evil would be shaken? Only we should have to pour out our forces of healing, organising the whole nation to the adventure, as lavishly as we are at present pouring out our wealth in destruction. Indeed, it would cost us something; but so does war. It would involve our best manhood perhaps in hazard and suffering; so does war. It would impose upon us for a time perhaps some loss of national prestige, perhaps some fall in the standard of living; and so may war. But until we have made the attempt, shall we say there is no other way?

War is Defeatism

In any case, resort to war is in itself a policy of defeatism. We could easily beat our opponents in politics by having recourse to violence, but that would be to give our cause away in advance. Is not our fundamental complaint against Herr Hitler that he is too bad a loser to risk a free vote? If you are standing in an election for all that is dearest to you, and your opponent for all that seems to you to be wrong—as might well be—would you, if you had the opportunity with no risk of detection, eliminate

your antagonist by his death? Would not you say, "No, we shall contend with the truth, we shall oppose to each other all the moral force of which we are respectively capable, my right against his wrong, my sense against his nonsense, my good humour against his bad temper, my good deeds against his ill deeds, my guilelessness against his cunning." To attempt to strengthen your cause by a *tour-de-force* would be to confess its weakness. And if the other side began it? If your opponent resorted to deceit and calumny and violence, would you feel justified then in using the same methods for his undoing?

The Impotence of Grace

When, therefore, the Archbishop of Canterbury in the Upper House of Convocation declares that "it is right to do our utmost to remove from the world's life an intolerable wrong in the only way in which it can be removed," we most heartily agree with the first part of his statement, but can only gaze in consternation at the second. "The only way"! Has the grace of God in His Church come to that degree of impotence? O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! And so we hand over the business of removing intolerable wrongs to the sergeant-majors and their like.

Is Pacifism Eclipsed?

The growing conviction that there must be some other way is revealed in the surprising increase in the number of those who are turning to examine the pacifist alternative to war. In a review of the work of the Fellowship of Reconciliation for the year 1939, the General Secretary reports that while membership in January of that year stood at 7,908, it is now well over 11,000, not counting over 1,000 others who are registered as sympathisers, and another 1,000 who subscribe to the magazine but are not members. During the same period the regional plan of organisation has been proceeded with, and there remains only one area, the East Midlands, in which there is now no whole-time Secretary. The new department which has been set up at the office to advise conscientious objectors has already dealt with 800 cases.

Nobel Peace Prize

Mr. George Lansbury has been nominated by a considerable group of members of both Houses of Parliament for the award of the Nobel Peace Prize. It is hoped that the nomination will be seconded by influential men and women in all countries who know Mr. Lansbury's work, and

that Peace and other Societies will send supporting resolutions as soon as possible to the Nobel Committee of the Norwegian Parliament at Oslo. The award of the prize to the most prominent Christian pacifist would certainly be not only a valuable recognition of his own indefatigable service, but would also give marked encouragement to the peace movement itself.

An Important Pamphlet

Embassies of Reconciliation are shortly publishing, at 6d., a pamphlet by Miss Olive Wyon entitled: "The Church and World Peace. Principles which should govern a righteous

peace settlement." The pamphlet gathers up the valuable material included in the Report of the World Conference of the Churches held at Oxford in 1937, and some other oecumenical documents, especially the report of the group of experts meeting at Geneva last summer (now published as a pamphlet entitled: "The Churches and the International Situation.") It will be valuable as material in the hands of those who can persuade the Churches of both belligerent and neutral countries of their duty and responsibility for peace-making even in war time. It is expected that the Bishop of Chichester will contribute an introduction.

OUR ALTERNATIVE TO WAR

PERCY HARTILL.

FOR the last few years pacifists have urged that Britain should take the initiative in some step at cost to ourselves to remedy Germany's economic grievances and to discuss frankly her other problems: but we were told that the spirit of Germany made the time unripe. We urged that the policy of rearmament must inevitably lead to war: but we were told that a strong Britain could secure the peace of the world. The event has proved who was right. We recall this in no spirit of "I told you so": but we may reasonably ask thoughtful people to consider whether those who mistakenly believed that war preparation could secure peace may not be equally mistaken now in this belief that military victory can achieve a just settlement. Does not the fact that the old order has once more failed so signally lead us to believe that its foundations were rotten?

In the first hours of the war our leaders told us that Germany's fundamental error was her acceptance of the theory that "Right is might." We remember hearing the same thing in almost identical words in 1914. What does this mean, reduced to concrete fact? Germany desired to change her frontiers with Poland (which many British statesmen have declared to be indefensible): she was unable to achieve this aim by peaceful methods; she therefore achieved them by the use of violence—accepting "might" as the last word. This is an entirely just criticism of Germany. But are we in better case? We desired to protect Poland from aggression (though, incidentally, we allowed her to retain the fruits of three acts of aggression in the last twenty years): we were unable to achieve this

aim by peaceful methods; we therefore declared war on Germany with the intention of achieving them by the use of violence—accepting "might" as the last word.

In the Same Condemnation

I suggest then, that Christian pacifists should rejoice that our religious and political leaders are so clear in their condemnation of the doctrine that "Might is right" and that this judgment is endorsed by our people. But we must go on to show them that this involves a judgment on the policy not of Germany alone but of all the Great Powers, including Britain.

What, then, is our alternative? Have we some other way of achieving political aims? The New Testament suggests that there is one. It bids us feed our enemy when he is hungry, not starve him by a blockade: it tells us to repay his curses with blessings, and to do good to him even while he is doing wrong, after the example of God Whose sun shines alike on the evil and the good. When Saul's friends threw stones at Stephen, neither he nor his friends threw stones back: but the Martyr prayed, "Lord, lay not this sin to their charge"—and the man who "breathed forth threatenings and slaughter" became Christ's greatest missionary. If the Christians of this land could but refrain from throwing stones back at Adolf Hitler and pray instead for his conversion, we might be ourselves converted—and we might even enable the Führer himself to be converted into an Apostle of the Lord. That is our alternative—risky, maybe; yet so is war. But is not such a risk worth taking when it is the Crucified One Who calls "Follow Me"?

LOVE THAT PERSISTS

P. D. ROBINS.

"WHAT can we do?" On every side one hears this question being asked by those who, having rejected war in the name of Christ, yet find themselves caught up in a world of strife. Surrounded on all sides by preparations for conflict—seeing the young people whom we love following the same path that we once trod only to find bitterness, futility and waste at the end of it, we long to discover some active expression of our love for all mankind which shall enable us to bear witness to the faith that is in us, and to our determination to live in brotherhood with all men.

Yet urgent though this question is, I believe that there is another which is even more vital, and which we are perhaps less willing to face—the question "What can we be?" For I am convinced that, if pacifism is to gain ground at this time, when the whole tide of world thought seems to be set against it, it will not be by propaganda, but by its capacity to produce lives that are so manifestly different in quality, loftier in motive, and higher in ideal, and so clearly greater in their achievements that men will recognise that here indeed is the way of life.

It is with this thought in mind that I want to suggest to you some of the things which I believe men should find in us at this time. I believe that those among whom we live ought in these days of disaster to find in us a faith which fails not—an unshakable conviction that behind everything the God who is Father of us all is relentlessly pursuing His purpose of love and must end in triumph. If the Church of Christ is going to save the world, by calling men from insane rivalries, narrow and limited loyalties and bitter hatreds, into the way of co-operation, understanding, fellowship and love, the world will have to see in us that we are recklessly committed to this way of life and are prepared to give all for it. It is in vain that we proclaim a gospel of universal brotherhood unless we are prepared to stake all upon it. Nor must our faith be shaken by the present calamity. Finding ourselves in a hell of man's own making, our faith in the Kingdom of Heaven must never falter for one moment.

"Efficient Murderer or Constructive Saint?"

I believe secondly that men should find in us a hope that is deathless. Despair is our greatest enemy at this time—it is making us hesitant

and fearful, where we ought to be far-seeing and courageous. Yet I doubt very much whether there is anywhere a more profoundly pessimistic body of people than in the Church of Christ—because, realising the horror and evil of the world's ways and weapons, we do not yet dare to commit ourselves wholly to the way of Christ. Thus we stand between two courses, with neither the ruthlessness to be efficient murderers, nor the recklessness to be constructive saints. We find hope neither in man or God—not in man, because we see his ways are evil—not in God, because we dare not trust Him.

God forbid that I should suggest to you that there is hope where it does not exist. I do not think that any man has the right to suggest at a time like this that the fearless following of Christ would save the world in a way that was without cost, free from suffering, and immediately successful. To do so would be to offer men Christianity without the Cross, and such Christ never did. I believe we have to face the fact that a reckless following of Christ would probably be immediately disastrous—but I know, alike through my faith in God and by my experience of men—that it must prove ultimately triumphant.

The third and greatest thing that men should find in us is a love that persists. Now is the time when the sincerity of our professions is being tested—we have spoken of a love as wide as humanity born of our love for the God who is Father of all men—but now it will be seen in us whether, in a world of inflamed passions and deepening misunderstanding, of broken relationships and bitter conflict, our professed love for all mankind is going to remain constant to challenge the whole world—or whether under the pressure of outward circumstances it will disappear as though it had never been.

Love to Order

One is often met with the objection "But I can't just love to order." But that is precisely what you can do—you are wrong when you think of love as being simply the tender emotion. Love as Christ described it, and as He laid it upon His followers as the badge of discipleship, is an attitude of sustained understanding, goodwill, mercy, and compassion toward our fellow-men, which seeks only to serve, to strengthen and succour. It is an act of willed humility and

accepted sacrifice, which sees the needs even of those who are the least attractive and longs to help, which seeks to bring the best out of others by giving the best to them, and which having been accepted and entered upon as an act of will in response to the love of God, grows into a lovely and natural thing as all things planted by God do.

Such love must be found persistent in us. It must first persist without limit of range or circle. The love which stops short of embracing the whole of humanity has nothing in common with the love that Christ taught as being the way of life for His followers. The love that can be stopped by hatred, or turned back by misunderstanding, has no claim to be a following of Him who remained steadfast in His love even for those who hung Him on His Cross, and who pleaded for their forgiveness.

Love as Christ taught and revealed it persists in the face of hatred and remains unchanged in the face of cruelty, loss and death. Such is the love that men should find in us at this hour when everything else seems unreliable and passing. There is a verse, which I have always loved, which has come to mean more than ever to me lately:—

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in."

The Tireless Feet of Love

It is inevitable that in these days of conflict we shall find ourselves shut out of the circle of

CONSCIENCE UNDEFINED

EXPERIENCE at the tribunals set up under the Armed Forces Act has led to enquiry for a definition of "conscience." Solicitors who have been consulted say that apparently there has never been any statutory definition of the terms "conscience," "conscientious objector" or "conscientious objection." No definition was included in the Education Acts, the Vaccination Acts, the statutes dealing with the taking of oaths, or the Military Service Acts. No definition appears in any of four law lexicons.

A Member of Parliament has searched a series of dictionaries in the library of the House of Commons and furnishes the following results:

Derivation from the Latin: "con," with or within; "scio," I know; i.e., a knowing within oneself.

their love by millions of our fellow-men. To men whose circle of love is as wide as Germany we appear as the hated enemy; to others of our own nation we appear as despised pacifists. God grant us grace to draw the wider circle of our love to include all the children of God, and to take them all in.

But if our love is to persist without limit of range—it must no less persist without limit of cost. The love that has a point at which it stops and beyond which it will not go—the love that says "I will go thus far but not further" can never save the world. Only the love that is prepared to pour itself out in sacrifice and to give all that it has—and, when it has nothing more to give, to surrender life itself, will be big enough, strong enough, and far-reaching enough, to redeem humanity. Love cannot stop short of the Cross.

We must love like this because it is the only way in which evil can be overcome. This is the teaching of Christ and the experience of men. Only love crucified can make men realise the utter loathsomeness of sin and its cost to God and to others. Only love giving without counting the cost can make men understand the meanness and the littleness of selfishness. Only refusing to cease from loving can shame men out of hatred. Love going even to the Cross is God's way of getting things done.

Such love which persists is the power that in the end shall break tyranny, set free the captives, banish war, and bring God's Kingdom here on earth—it is the love that never faileth—the love of Christ Himself.

Self-knowledge or judgment of right or wrong.

The power or faculty by which we judge the rightness or wrongness of our own actions.

The particular action of our consciousness whereby we are able to judge the moral character of what we feel, say or do.

The internal conviction of right or wrong.

The internal recognition or acknowledgment of the moral quality of action or intended action.

The sense of right or wrong as regards things for which we ourselves are responsible.

The focal point of the moral nature of man.

It is the natural power, quality or faculty born within us from which judgment of right or wrong doth proceed.

*A CHRISTIAN'S APOLOGY FOR WAR

LEYTON RICHARDS

THE author of this pamphlet was one of the founder-members of the F.o.R. in 1914; and he tells us here why he holds things true which were false then, and false which were then true. It makes sad reading for those of us who still hold to the faith which once he shared with us; but the truth is more important than our own feelings, and I therefore turned to the pamphlet with a lively interest, despite my initial regret that it should have come from the pen of a one-time pacifist.

The change in the author's position is not confined to the realm of ethics, although the pamphlet sets out to answer the question, "May a Christian ever, with a good conscience, take part in war?" Behind ethics is theology, and it is with the author's theological pre-suppositions that Christian pacifists will find themselves in fundamental disagreement. For Mr. Martin asserts without qualification that "War is . . . the epitome of all that Christ is not," and yet somehow he persuades himself that it may be a Christian duty to engage in or to endorse this anti-Christian epitome. The attempt to square the circle is child's play compared with the task of showing how "Anti-Christ" (Mr. Martin's own word for war) can be Christian, but the reader who is curious to know how it can be done will find that it turns upon two assumptions which no Christian pacifist will accept.

Sentimentality

The first of these is a refusal to accept Jesus as in any sense a norm for Christian conduct. "The will of Christ is final," says the author. Ah, but what is His will? Texts will not help you, nor Gospel incidents, nor the Christian command to "love one another." This last is binding, of course; but, says the author, "we must beware of sentimentality parading as love"; and presumably it is mere "sentimentality" to object in Christ's name to disembowelling a brother-man with a bayonet or blasting him to bits with high explosive; it is "sentimentality" when the pacifist turns to the Man of Nazareth in recoil from the vice and the falsehood, the lying propaganda and the deliberately fostered

* "The Christian as Soldier." By Hugh Martin. (S.C.M. Press. 24 pp. 4d.)

hate, the fears and the enmities, which are partly the parent of war and partly its progeny!

Such a position seems to me to proceed from an utter confusion of moral values. Does Mr. Martin really expect us to believe that the meaning of the Gospel is so obscure that we cannot tell whether or not it endorses lying and large-scale massacre and the subordination of all civilised values to the imperious necessity of military victory (which in any case is an increasingly dubious outcome of modern war)? It is surely a very naïve faith which expects physical violence to achieve moral ends; and it is to be noted that—like all apologists for war—Mr. Martin assumes that his side will win. But suppose it does not? What then comes of his confidence in this age-long illusion?

Incidentally, it is not quite fair to equate pacifism with non-resistance. Mr. Martin has been long enough in the pacifist ranks to know that pacifism refuses to resist evil with its own weapons only because Christ calls us to meet evil with its opposite. This is not a rule of thumb, of course; but it does give us a spiritual criterion which excludes war from the armoury of a Christian man. It is a question of "method," says Mr. Martin; but the reader of the pamphlet will look in vain for an examination of the diabolical methods of war in the light of the Christian revelation. He will only be told that if the "aim" is just, the Christian may use the devil's weapons with a clear conscience. It is not very convincing to those who try to take Jesus Christ seriously.

The New Testament and the Army Manual

Or consider the following sentences:—"Of course, force can provide no ultimate solution. But that does not mean it has no value. It can often provide the conditions in which alone a solution can be found. It can restrain and protect; it can bring the criminal before a tribunal of justice, and it can see that its decision is enforced." Is this really what war does or is intended to do? Is it just police action designed to bring a criminal to justice? Do the police, in the execution of their duty, seek to bring a whole community to its knees by systematic starvation and destruction, and then impose their

will by superior force? This is only one of the many fallacies with which the pamphlet abounds; and if "force provides the condition in which alone a solution (of the problem of aggressive evil) can be found," why did Jesus not resist Rome by force of arms or support the Zealots in so doing? Mr. Martin dismisses the way of the Cross as irrelevant to our present situation. But in that case, why bother about the Gospel at all? On Mr. Martin's thesis, the New Testament might as well be put in cold storage "for the duration"; for the Army Manual can give us all the light and leading we need.

It is quite impossible within the limits of this review to deal with every one of the disputable points which the author raises, for they occur in every other line of the pamphlet. But I confess I find it surprising that Mr. Martin should so far forget his past as to raise point after point which, in his pacifist days, he knew to be entirely erroneous.

The second main assumption upon which the anti-pacifist case is based can be indicated by the following quotation: "At every step in social progress we are confronted by the necessity of compromise . . . and we are all involved *up to the hilt* (my italics) in the sin of the world; we cannot withdraw in self-righteous isolation . . . and those who stand aside lest they commit sin are, in Reinhold Niebuhr's phrase, parasites upon the sins of others . . . they are, in fact, seeking an impossible perfectionism; for it is not given to any man in this dreadful hour to do the ideally Christian thing." So what? Mr. Martin's conclusion is that there is no moral difference between war and pacifism. He simply draws the sting of any ethical challenge which the Gospel of Jesus may lay upon us. War is not Christian, but neither is pacifism; therefore go to war, if not with a light heart, at least with an unburdened conscience. As to the gibe that pacifists are "parasites upon the sins of others," it is merely smart without the merit of being truthful. Because the pacifist refuses to meet evil with evil, he is said to be a party to "the enslavement of whole nations, the torture of individuals, the suppression of freedom of thought and life, the prostitution of learning to the service of national aggrandisement," and a good deal else. But by the same process of reasoning, Jesus was responsible for the destruction of Jerusalem. Would Mr. Martin stand to the logic of his position in that respect, and if not, why not?

Is the Pacifist a Parasite?

The fact is that the effort to impale the pacifist upon the horns of a dilemma, a choice between two evils (of which by a flagrant *non sequitur* war is deemed to be the lesser), rests upon a fundamental ambiguity in the use of the word "compromise." The man who goes to war, admitting with Mr. Martin that it is "an epitome of all that Christ is not," is guilty of deliberate compromise with Christian standards; but there is all the moral difference in the world between that kind of compromise and the involuntary "compromise" (if such it can be called) of the pacifist in his dependence upon a war-time economy. In any moral sense he is not compromising at all, so far as his pacifism is concerned. Mr. Martin's failure to make a distinction here cuts the nerve of all honest striving. Moreover, it does despite to religion, too; for it completely ignores the fact of the Divine grace in assisting sinful human nature, and it reduces the ethical aspect of the Gospel to sheer nonsense. It is one thing to say that whatever we do is sinful (which is the position of the pamphlet), and quite another to say that we are sinners, whatever we do. To confuse the two is intellectual muddlement, and if it is taken seriously it issues in moral muddlement also. It simply is not true to say that the pacifist, *qua* pacifist, is "a parasite upon the sins of others"; he does not ask to be "defended" by army and navy; it is war and not pacifism which deprives the populace of food and other necessities. Then why should the pacifist be accused of "parasitism" because he consumes goods which would be freely at the disposal of all were it not for the moral imbecility of war which Mr. Martin is so anxious to justify?

War as the Protector

The careful reader of the pamphlet will note a number of other instances where the author's usual intellectual acumen deserts him in his zeal for "Anti-Christ." He is dealing with the duty of the Christian, and he talks of what the (sub-Christian) "nation" ought to do; he refers to a "criminal nation" and ignores the plain fact that every nation is a complex of criminal and non-criminal elements, and that the latter far outnumber the former. In his view—and in defiance of facts like Versailles—all the right is on one side and all the wrong on the other; he says we must think of what would happen if pacifists had their way, but he blandly assumes

(despite historic experience) that war will abolish "the law of the jungle," as if war itself were not the very essence of the jungle. He "has no desire to see the gangster inherit the earth"; but his only resort is to endorse the methods of gangsterdom. It was a wiser and better Teacher than Mr. Martin who warned us against the fallacy of supposing that "Satan can cast out Satan." But having dethroned Christ in his opening paragraph, the wisdom of the Gospel is, of course, mere foolishness to our author. Police and army are hopelessly confused in Mr. Martin's thinking, and he actually describes the purpose of war as "the protection of the victim (of aggression)" and the "taking of the aggressor before a court of law." Could anything be more remote from actual fact? Poland was "protected" on Mr. Martin's lines; but as someone remarked the other day, "Would you rather be a Pole who was protected or a Czech who was left without protection?" Warsaw is in ruins, while Prague still stands; and the Pole is dead, while the Czech is alive! And does Mr. Martin imagine that, if the allies win, Hitler will be haled before "a court of law"? It is largely because he dwells in this realm of fancy, that his case is so unreal.

Christ in Exile

So one could go on, almost indefinitely. I venture to predict that the author of this pamphlet will some day wish that he had never written it. It is so easy to talk about the legitimacy of war; but it comes better from those who are liable to military service than from those who are beyond military age. War to-day means conscription, and that means the compulsory sacrifice of youth for the sins of the older generation; it is the advocate of war, therefore, and not the pacifist who is "parasitical," for he urges others to die that he may live. The pacifist is at least free from that guilt, whatever his other offences may be.

Nevertheless, this is a useful pamphlet. But its use lies elsewhere than the author imagines. For it is a striking illustration of the fact that once Christian people remove Christ and His Gospel from the central position in determining Christian duty, they collapse inevitably on to the moral level of the sub-Christian world about them. And unwittingly, maybe, but none the less truly, they fall into the blasphemy of identifying the way of Christ with what the author himself declares to be "Anti-Christ."

AT THE TRIAL OF HENRI ROSER

AT the outset the President of the Tribunal, Colonel Herbillon, questioned Henri Roser about his life, including his studies and his previous service in the army, and then in a kindly way invited him to speak. When Henri Roser hesitated, the President said encouragingly: "Reply quite simply; do not fear a trap." Henri Roser explained his position clearly and, in response to further questions, went on to speak of Gandhi and the way of non-violent resistance. At the request of Maître Le Troquer, Claire Roser was given the opportunity of speaking. She told of her husband's convictions and of his resolve, dating from before the time of their engagement, never again to bear arms. She testified to his consistency throughout their married life and described their work among the poor people at Aubervilliers. She said, in reply to a question, that Henri Roser did not propagate anti-militarist ideas among these people, but spoke simply of the Gospel.

The Prosecutor declared that this so-called pastor had been turned out of the Church, made out that the office of the I.F.o.R. was in Vienna

instead of London, and gave a misleading account of Henri Roser's arrest and disobedience. Allowed a further opportunity of speaking, and, in what Claire Roser describes as a wonderful moment, Henri explained his position in the Church under a "délégation pastorale," and showed that he was duly authorised by the Protestant Church to undertake his work at Aubervilliers. This speech evidently made a considerable impression. The President thereupon put the question to him: "Then you are not willing either to bear arms, to pick up the wounded or to nurse them, or to work in the bakery, or to make shells?" The reply was simply: "No, Mr. President."

Maître Le Troquer, while making it clear that he was entirely opposed to his client's position, succeeded wonderfully in showing the depth of conviction which had brought a man of honour to face this charge. He referred to innumerable letters testifying that his client had not carried out propaganda, but that he was always ready to help those in need. He refuted the speech for the Prosecution, and went on to object to the duplication of the charge.

AN IDYLL OF SUOMI

CHARLES E. RAVEN (Continued from our January Issue)

SO began a friendship, of which (I think) we were both immediately aware. The inspection of the collection was its proof and sacrament. Every page was to be examined with ritual solemnity: every rarity must be noted: appropriate, if linguistically restricted, comparisons between the flora of Finlandia and what I fear we called Englandia must be discussed. There was neither haste nor impatience. We were both entirely absorbed—he in the satisfaction of finding a fellow enthusiast and the fun of circumventing the cause of Babel—I in the interest of seeing unfamiliar species, in the revival of days when my own chief pleasure was this same showing of my treasures, and in admiration for the competence and the ingenuity of my colleague.

He must have been admirably taught. On my last day in Helsingfors I got an introduction to a member of the Botanical Institute of the University, was shown their great series of Finnish plants with its specimens of each species from the several provinces of the country, and discovered how keenly their teachers had developed the study of nature in the school. But no teacher save his Maker had given this lad his power of observation, of discrimination and of memory. For three years he had been collecting, and in them he had found, pressed and mounted some four hundred different species—no bad achievement in view of the total number of Finnish plants and of the difficulty of identifying sedges and grasses or even Composites and Umbelliferae. One plant was wrongly named—*Triglochin maritimum* appearing as *Plantago maritima*: one, the Sanicle, was offered to me for identification: there may have been a few others unknown or misplaced: but on the whole sheet after sheet was correct—names, localities, dates and other particulars duly entered upon it.

The list was to my surprise not very unlike my own. Southern Finland was the only area represented, and its flora is very close to that of Northern Britain. But there were enough specimens not found with us or not known to me to promise me a busy time. If I was to see and paint as many as possible we must waste no moment of the visit. Three novelties were in fact waiting to be depicted within an hour of my arrival.

The National Rite of the Bath

My initiation into the family circle was to be completed that afternoon by partaking in the national rite of the bath. Of the antiquity and origin of this distinctive ordinance let ethnologists debate. The Open-air Museum of Fölisön island off Helsingfors, where ancient houses, farm-buildings, boats and a church have been gathered and exhibited, shows the bath-house in its primitive form; and Kivi's novel, *The Seven Brothers*, describes its use. It has been the common possession of the Finns for centuries, and though in modern times the structure of the furnace has been improved, its arrangement and ritual remain unchanged. Over a great stove is a pile of round and blackened stones, ice-worn pebbles of granite. Upon these, when they are sufficiently heated, pailfuls of water are thrown, so that the chamber becomes full of steam. In it is a tier of shelves, the uppermost wide enough for a man to lie upon and close under the roof. The bathers strip to the skin before entering and are provided with bunches of leafy birch-twigs softened by moisture and heat. They climb on to the top shelf, lie down, raise the legs until the feet touch the ceiling, and wait for the bath-master to throw water upon the stones. Waves of hot vapour rise and beat upon the bathers: sweat streams from every pore; they beat their bodies with the whisks of birch to keep the circulation active; more water is poured until the heat seems almost to stop the breath. You then climb down to a lower and less torrid zone; wash in a tub of warm water and finally douch yourself all over with cold. A plunge in the lake, or, in winter, apparently a roll in the snow, completes the rite.

For an Englishman, accustomed to regard his bath as a private affair and to shrink from undressing in company, the Finnish bath sounds something of an ordeal. He does not easily connect sociability with nakedness; indeed he regards the human form divine as only decent when concealed. He is in this matter a puritan if not a prude. For myself my physique is definitely C3; my body serves its purpose but can give no aesthetic satisfaction to its owner or to anyone else. I can only reflect that it would be still uglier if it were fat instead of lean.

Into the ethics of Nudism this is not the place

to enter. I might appreciate the cult if I did not so cordially distrust its exponents. I can only confess that I should have escaped the Finnish bath if there had been any reasonable excuse. To do so would have been a tragic mistake. When once any flush of shyness had passed, the experience was wholly delightful. We were as unselfconscious as children, full of the humour of a novel adventure and yet aware that we were neophytes assisting at a sacred mystery. A naked and perspiring professor being first parboiled and then drenched with a bucketful of cold water by a similarly naked bishop—the memory of it washes out all the pomposities of our Conference and creates a spiritual kinship that years of talk could hardly achieve. If only I believed in hell, I should be sure that this same Lazarus would minister to my torments. Here was a veritable catharsis, a baptism of friendship.

A Day in the Forest

So next day to the forest. Over the lake where a family of Great Crested Grebes and, I think, a couple of Red-necks kept us at a safe distance, through lowland fields bordered with Water Hemlock and Melancholy Thistle, past a small farm on a bluff above a stream, and so into the wild. The hill was a long ridge of gneiss, falling steeply to another lake and enclosing what we should call a tarn. The lower slopes were thickly covered with pine and spruce, birch and alder, with a thick undergrowth of raspberry and red currant, bilberry and ling. *Campanula persicifolia*, common along with its cousins *patula*, *rotundifolia* and a magnificent form of *glomerata*, sprays of *Daphne Mezereum* laden with scarlet berries. Meadow-sweet and Golden Rod broke through the ferns and brambles. *Linnaea borealis* crept among the mosses. Seed-heads of one or other of the *Pyrolas*, rose amid patches of Cow-wheat and wild strawberries. Higher up the bare granite became more evident; firs were the only trees, and the plants were restricted to those of a definitely northern type. We found a fine patch of *Ledum palustre* above the tarn, specimens of *Lychnis viscaria*, one still in flower, of *Maianthemum bifolium* and *Trientalis europaea*. The summit was a long succession of rounded hummocks of rock, cushioned with deep grey-green lichen. Between the boulders was a dense growth of *Vaccinium uliginosum* and occasional Spotted Orchids. Upon them *Silene rupestris* was almost the only plant, except a few flowering shoots of *Vaccinium vitis-idaea*.

For some hours we tramped the hills. It was a grey day and the distant view was seldom clearly seen. One could get little idea of the lie of the land, but much of its detailed character. We feasted off a basket of bilberries bought from a lad who was gathering them with his grandmother; explored the shore of the tarn where I found *Peucedanum palustre*, new to my young colleague but familiar to me from days with the swallowtails at Wicken; descended steeply in Indian file to the second lake; and finally followed a long and muddy ride back to the farm and so to our boat. My host setting a merciful pace and keeping a sense of direction which I was constantly losing; the two boys skirmishing to and fro and with eyes for birds and insects as well as flowers; myself snatching a few minutes rest to draw a novelty before its leaves wilted or to colour a blossom that might fade before it could be put into water; and around us the granite and the lichen and the pines and the soft sweet silence: it was an unforgettable experience.

A Great Family Gathering

When we got home it was to find a great family gathering beginning to assemble. It was our hostess' name-day, and the festival of her patron-saint, Margaret, an occasion honoured as regularly as a birth-day by all good Finns. While the relatives were arriving, I realised how generous had been the hospitality which could welcome a stranger at such a time. Tact and botanical ardour suggested that he make himself scarce.

Samuel, unfatigued by his exploration of the hill, had made a pact to show me one or two of his choicest rarities; they grew, so far as I could discover, some three kilometres away. Now was our opportunity. We set off, saw a quite new bit of country, found our plants, improved our means of communication, and cemented our mutual esteem. Just so, six years earlier, my son and I had explored the coast of western Cork on the day when we found *Helianthemum guttatum* on Three Castles Head. Is there anything more fascinating in the world than a youngster's unspoiled enthusiasm for the wild life of the earth? So long as we can keep our power to share his keenness the gates of Eden are still open to us.

After such admission to fellowship the name-day party was an appropriate climax. As a sort of brevet uncle I could manage to feel at home—could at least hope that my presence would not be wholly an intrusion. It was in fact one

of the simplest and happiest of evenings, full of the little intimate jests of kinsfolk, of good racy talk, traceable in outline though unintelligible in detail, and of that underlying *gravitas* which the Finns have in common with the northern Scots. How some thirty people were all seated and fed and served will always remain a miracle. The house had four rooms available, opening out of one another, but none of them large. We sat down by companies, a well-selected group in each apartment. The food, abundant and admirably cooked, was laid out upon a table between the doors. There seemed an unlimited supply of plates and cutlery. The Finnish maids, one of them a superb blond Amazon, six foot tall and muscled like an athlete, must have performed wonders of washing up. But there was no sign of flurry or of any hitch in the arrangements. It was like a vast and leisurely picnic.

All Peoples and Languages

We were a cosmopolitan gathering. One sister had married a Swede, a charming man who spoke excellent English and had a large young family. Another's husband was French. A German girl; a Norwegian engineer; a Finnish dean; and one or two unidentified Swedish-speaking visitors completed the party. German, which I can manage to follow but cannot speak, was the highest common factor of our intercourse: the dean and I tried conclusions in Latin but without much satisfaction; it is not a tongue adapted for contemporary small talk: my hosts kept me in touch with the proceedings by frequent and condensed reports. No ordinary Englishman could help feeling ashamed of his education in such company; but it was difficult to be self-conscious with people so welcoming and sympathetic. When at last, after immense bowls of strawberries and cream, we rose and in the pleasant Finnish fashion shook hands with the lady of the house and offered our thanks for her entertainment of us, the gratitude was wholly genuine—and extended to far more than the food.

For me the day could not end when midnight brought the festivities to a close. My room, which I shared with a substantial organ on which one of the relatives had been playing Mozart, was full of the spoils of our expeditions. I was to leave next morning. To get the plants painted would mean long and steady labour. Fortunately the nights even in July are hardly ever dark and it would be bright enough to see colour clearly by four. They were all drawn

before I went to sleep: they were painted—enough to be easily finished afterwards—before we breakfasted. Our collection has never had so many good additions in a single day.

Of Such is the Kingdom

Leaving was a sorry business. I could only beg that, as soon as he was old enough to travel, Samuel should learn English with us on a long summer visit and that his parents would regard our house as theirs if ever they could find reason to come to England. But when, just as my baggage was being put into the car, the boys brought me the two plants that we had hoped and failed to find—two plants on pages torn out of their herbarium—and insisted that I must pack them up as a parting gift, the sweet sorrow almost unmanned me. Knowing to the full a collector's passion no present to me could have been more precious or more costly. We shook hands; and I managed to murmur "*pignora amicitiae*"; Finland could give me no more abiding memory.

There is the contrast that will live with me from my visit to Suomi. On the one side, the great world of Church and State, of solemn debate and formal procedure, of receptions and orations and occasions and the negotiation of terms of alliance: a council chamber full of anxious delegates bargaining over their faith. On the other, the small world of trust and intimacy, of common interests and unquestioning generousities, where the reckoning of claims and counter-claims is unknown and one lives simply and spontaneously without mask or muzzle: Samuel and his home and his gift of flowers. "Of such is the Kingdom of Heaven" was said not of an ecclesiastic but of a child—and said by One who knew.

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THE TESTING

KENNETH RAWLINGS.

"JESUS saith unto Philip, Whence shall we buy bread that these may eat? And this He said to prove him . . ."

When we look out upon the tragedy and agony of the world to-day, we are oppressed by an overwhelming sense of impotence. Like straws whirling round in the eddies of a flooded river we seem to be caught in the vortex of the world's life and we feel that nothing we can do or say can in the smallest degree influence the destiny of mankind, or of our nation, or even of our own individual lives. Yet it is through this sense of our helplessness that we are tested. "Whence shall we buy bread that these may eat?" There is the great need—the apparently insoluble problem. What are we going to do about it? By our answer to that question our worth to God and to our fellow-men is put to the proof.

We may try to evade the challenge by taking refuge in selfish individualism. We may say, why should I fret myself in vain? I live in a mad world and no efforts of mine can make it less mad. My voice will be drowned in the general pandemonium. Let me then retire into the shelter of my own personal life and not heed the hideous clamour outside. Since I can do nothing to save the world, let me at least try to save my own soul.

Again, we may attempt to shift the burden of our responsibility towards mankind by identifying ourselves with the activities, opinions and moral standards of the majority of those among whom we live. We shall feel the impact of the world's problems less painfully if we can persuade ourselves that the voice of the multitude is the voice of God, that truth is what most people believe and that righteousness and established custom are practically synonymous.

Vox Populi Vox Dei

It may be doubted whether even deliberate wickedness has done more harm in the world than this uncritical acceptance of traditional standards of belief and conduct. Many of the worst evils that have devastated human life have been tolerated, and often approved, by Christian people for no better reason than that they had become woven into the traditional fabric of society. How else can we explain

acquiescence in torture, slavery and religious persecution by men whose personal integrity and piety cannot be questioned? The first burning of a heretic must surely have horrified every Christian mind. But, by the end of the Middle Ages, a Christian who denounced the rack or the stake would no doubt have been regarded as eccentric. The authority of Church and State alike sanctioned the infliction of bodily torture for the defence of truth and righteousness, and it would have been considered arrogant and impious for individual Christians to set up their novel opinions against the common judgment of Christendom. So for centuries the shrieks of tortured men and women rose to the ears of God, and the professed disciples of Jesus sang praises to Him for the destruction of the enemies of truth. There seems to be no limit to the iniquity of which devout Christians may be capable when they are prepared to accept blindly the moral and religious standards of their age.

This, then, is the perplexity in which many Christians find themselves in time of war. They cannot hold themselves aloof from the world in its agony and need, but neither can they join in the common effort to overcome evil in the world by violence and bloodshed. Therefore they lay themselves open to the charge of being mere sentimentalists, bewailing ills they make no attempt to remedy, condemning the policy of their nation, but unable to propose a practicable alternative.

Unsealing the Fountain of Divine Omnipotence

Here is the supreme test of the reality of their faith. "Whence shall we buy bread that these may eat?" said Jesus to Philip, "and this He said to prove him." We are not told whether Philip stood the test successfully, but at any rate he and his fellow disciple, Andrew, supplied all that their Master needed for the succour of the hungry multitude. They did not disclaim responsibility. They did not declare the problem insoluble and therefore not worth discussing. They faced the situation, considered it, made calculations about it—"let us see, how far would two hundred pennyworth of bread go?" They enquired into their own resources, and thought it worth while to mention that there was a lad there

with five barley loaves and a few small fishes. Beyond that they could not go, for the faith that is undaunted by obvious impossibilities had yet to be born in human hearts on the Day of Pentecost. But what is to be said of us if we do not believe that Christ's power is equal to any situation, however desperate? And why do we call Him the Saviour of the world if He cannot meet the world's present need? The real test of our Christianity and of our pacifism is whether our sense of that need and of our own helplessness drives us to despair, or to that faithful co-operation with Christ which, useless in itself, nevertheless creates the conditions in which the power of God can be manifested among men.

As pacifists we are repeatedly told that we have "no constructive proposals." If that were

THEN, NOW AND TO-MORROW

THE life of faith is life on the march: history, whatever the proverb may say, never quite repeats itself. The faith of the peacemakers faces a challenge more naked than that of 25 years ago. But it may be also that we are seeing more clearly what is required of us. "Show me your works and I will show you your faith" has, for our generation, the ring of an ultimatum. Before we can do much to serve the wider peace of the world, we have to resolve the conflict in ourselves, our lives and our everyday relationships. The price of that peace-making may indeed involve for us the sacrifice of those household gods which are not uprooted without blood.

Conviction of this quality has been driving many men and women into the wilderness, and their going out is perhaps one of the most hopeful signs of a new day. In all the darkness of the hour and the denial of the way of Christ among men and nations, this brightness across the horizon is growing and spreading . . . "not through eastern windows only . . . but westward, too, the sky is bright."

Those with eyes for the significance of such signs will be eager to compare the growth of "Community consciousness as revealed in the new "Community in Britain."* Much that was of lasting value from the original book has been retained, but much also has been added, and the additions are notable. The opening pages

* "Community in Britain," new and revised edition, 2/- (postage 3d.), may be ordered through the F.o.R. book room or hon. sec., Community Service Committee, 'Chancton,' Dartnell Park, West Byfleet, Surrey.

true we should indeed fail both as servants of Christ and as citizens of the world. But it need not be true. The only truly constructive proposals are those that bring into action the creative power of God. Like Philip and Andrew we can bring the little we have—our prayers, our peace pledge, our despised and unheeded witness, the scanty provision which by its very inadequacy testifies to our faith in the Divine resources. Then we must wait for the miracle that will surely come. It may not come in our time, and whenever it comes it will be through Christ's power, not ours. But we shall have contributed the one thing God Himself cannot do without—the human faith which unseals the fountain of Divine omnipotence.

are strengthened by the records of some half-dozen groups which have achieved the stature of full community since the first publication was printed. The cry of the refugees, as yet unheard two years ago, finds echo and answer here in the story of international community at such centres as Langham and Carclen. A classified survey, revised to the close of the year, adds interesting details to the history of community activities from all quarters and brings them as nearly as possible to date. Most interesting of all to many readers will be the bird's-eye view of new projects that have been taking shape as a positive reaction to crisis and largely in the cause of the "new dispossessed"—the conscience victim.

There are glimpses of the relationship of Community to the wider aspects of life—to education, to the arts, to architecture and to the soil itself. And all this is brought into its true perspective against a broad panorama of international community: an appendix that gives ten sketches of life and work abroad and that links up the chain of communal life and thought right across the world.

Finally, it may seem not without point that this latest chronicle of Community, appearing as it does in the context of conflict, should provide an unbroken fellowship of witness that includes Anglicans, Free Churchmen, Scottish Churchmen, Friends, Hutterians, Jewish Christians and Roman Catholics. That is Christian Community in action, and the divisions of class and race and creed do not prevail against it.

TRIBUNALS AND THE NEXT STAGE

HUBERT W. PEET

RECOGNITION has rightly been given of the way in which a number of the C.O. tribunals have tried to carry out their difficult—we should say, impossible—task of testing the genuineness of applicants, and probably a majority of these applicants for exemption have been satisfied, or at any rate are willing to accept what has been accorded to them.

But I feel strongly that there is a real danger that the sympathetic non-pacifist public, especially in the churches, which has heard mainly of understanding treatment on the part of tribunals, will now dismiss the whole matter of the C.O. from their minds in the belief that there will be no repetition of what happened in the last war.

This public is unaware of the cases of obviously genuine claims being brushed aside altogether, or of some lesser exemption being granted than the applicant can conscientiously accept, nor is there general recognition of the great variation between tribunal and tribunal in the type of exemption given. The variations are shown in the official returns printed in Hansard of November 30th, 1939. They were referred to in my article in "The Friend" of December 15th (p. 1007) and by Mr. Rhys Davies, M.P., in an important letter on the whole subject in the "Manchester Guardian" of December 21st.

There seems to be little evidence that the Appeal Tribunal really understands why men who are willing to undertake work under civilian authority are not willing to accept non-combatant work. Nor would it appear from the chairman's remarks in the case of F. H. Maw (see p. 1044 of "The Friend," December 29th, 1939) that they either understand the case for unconditional exemption or that they intend to grant it except in rare instances.

The Obscure Future

What is going to happen now that the cases of appellants have been disposed of? It is not yet clear as to what will happen to men placed on the C.O. register who do not carry out the conditions, either because alternative work cannot be obtained, or because they refuse to accept these conditions. Apparently they will be called again before the local tribunal, but what will follow this appearance and whether this body will in certain cases remove their names from the C.O. register, no one yet knows.

Of immediate importance, however, is the position of men who have either been refused exemption altogether or have been given non-combatant work which they cannot accept. In each case these men are now on the military register and will presumably be called up. Then is likely to follow the old round, as in the last war, of arrest as absentees, disobedience to military orders, detention, court-martial, prison.

It will be necessary to keep a close eye on what is happening. Twenty-five years ago there were many men undergoing arrest at about the same time and news was continually being received concerning the position. This time the arrests are likely to be spread over a longer period and it may not be easy to hear of the sentences and treatment awarded to C.O.s, especially as only a small proportion of them belong to any organised body which can keep trace of them.

The Danger of Repeated Short Sentences

Also, although both the Conscription Acts contain clauses to prevent "cat-and-mouse" treatment (Military Training Act, Section 14, and National Service (Armed Forces) Act, Section 13), the appeal is only in cases when the man's sentence is of three months and over. The friends of C.O.s in military hands will need to keep well informed as to punishment awarded, for it will seem that the C.O. will have no means of appeal if the military authorities make a practice of giving repeated short sentences.

Lastly, essential as it is that the case of the C.O. should be kept well before the public, the plea must not be merely for modification of treatment or special or "nicer" treatment. The C.O. has gone—or should have gone—before the tribunal as a law-abiding citizen wishing to make his testimony to a way of life. Parliament has provided this opportunity and has made it legal for the man to receive certain types of exemption in accordance with his conviction. It is the right of his fellow-citizens and perhaps particularly those who believe in the sanctity of law though they may not believe in pacifist views, to see that the law made is properly carried out, not merely according to the letter but according to the clear intention of Parliament.

I hope, therefore, steps will be taken at once to see that the present position and likely developments are made as clear as possible to as many as possible, especially to the churches.

THE FELLOWSHIP OF PRAYER

PART OF THE ORDER OF SERVICE PREPARED BY MURIEL AND DORIS LESTER FOR THE WOMEN'S WORLD DAY OF PRAYER, FEBRUARY 4TH, 1940.

"In quietness and confidence shall be your strength."—*Isaiah 30; 15.*

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."—*Psalms 37; 5.*

"Rest in the Lord and wait patiently for Him."—*Psalms 37; 7.*

"He giveth power to the faint; and to them that have no might He increaseth strength."—*Isaiah 40; 29.*

PRAYER:

O God and Father of us all, breathe upon us Thy calm. Help us to stand awhile in the shelter of Thy shadowing wings, and be still; to look out upon life with new vision, that we may understand; to wait for revelation of Thy Will that shall make us calm and strong.

"Be still and know that I am God."

Let us, in silence, rejoice in the fact of God's Presence.

"Thus saith the Lord, the Holy One of Israel . . . Ask of Me things to come, concerning My sons, and concerning the works of My Hands command ye Me."

SILENT PRAYER.

In quietness and in confidence let us consider the special dangers and pains, disabilities and cruelties, that millions all over the world are suffering from in these unsettled days, dangers that threaten ourselves as well as our friends.

Let us pray for the millions who are suffering at this present time—prisoners and captives, refugees and exiles, and all others who are in danger, necessity and tribulation.

"O God, Who hast given the earth for the habitation of men, send into our hearts, we pray Thee, the spirit of unity, peace and concord, so that, in spite of all difficulties, we and all men may learn the art of living together in harmony as Thy children, through Jesus Christ our Lord."
Amen.

"The kingdoms of this world are become the kingdoms of our Lord, and He shall reign for ever and ever."—*Rev. 11; 15.*

"God hath made of one blood all nations under heaven."—*Acts 17; 26.*

"Jesus said, 'Other sheep have I which are not of the fold. Them also I must bring, and they shall hear My Voice; and there shall be one flock, one Shepherd.'"—*John 10; 16.*

INTERCESSORY PRAYER:

O Lord God, Who dost see deep into the hearts of Thy faithful people meeting to-day in prayer around the world, we pray Thee to pierce through the fogs of disillusion, doubt and hesitancy that have held Christian people as prisoners for so long. Let Thy Spirit awaken the Church of Christ to face her proper task, and show the world the things on which peace depends—truth, equity and love, without which peace cannot be attained. Stimulate our imagination, purify our hearts, discipline our minds and bodies, that in company with countless worthier members of the world-wide Christian fellowship we may build a new world order based on Christ; for "He is our peace, Who hath made all of us one and hath broken down the barriers that hold us apart."—*Amen.*

"Only as Christ abides in the men and women of the world can His Kingdom be established here. Christ has no body on earth now but yours, no hands but yours, no feet but yours; yours are the eyes with which He is to look out compassion to the world. Yours are the feet with which He is to go about doing good, and yours are the hands with which He is to bless us now." (St. Teresa.)

In silence let us accept this responsibility and consecrate ourselves anew.

"Speak, Lord, for Thy servant heareth. Grant us ears to hear, eyes to see, wills to obey, hearts to love; then declare what Thou wilt, command what Thou wilt, demand what Thou wilt. We are Thine, waiting to be used in Thy service.—*Amen.*

BENEDICTION.

My peace I leave with you.

My peace I give unto you.

Not as the world giveth, give I unto you.

Let not your heart be troubled,

Neither let it be afraid;

For, lo, I am with you always.

So be it, Lord Jesus.—*Amen.*

John 14; 27.

INTERNATIONAL NEWS

The Primates of the Churches of Norway, Sweden and Denmark, associated with a representative of the Finnish Church, addressed a letter to Christians in belligerent countries just before Christmas on the subject of the war. Beginning with a reference to common suffering, the letter referred to the responsibilities of Christian fellowship, spoke of prayer for enemies and of the need for restraints upon hate and brutality. The letter went on to speak of service in creating understanding between Christians of different countries, and of the overwhelming task of working for a constructive peace.

Since that message was issued, Bishop Berggrav, the Primate of Norway, has paid an important visit to this country seeing numerous influential people, and has taken the initiative in an effort to get Christian leaders of various countries together; and Henry Carter was one of the group of English Church leaders to go to Holland in January under the auspices of the World Council of the Churches in furtherance of the same concern. All of a piece with these efforts is the plan growing out of a conference at Jordans to appeal to the Churches first in Great Britain and later, perhaps, elsewhere, to realise what a challenge to their whole being the present situation constitutes. While we continue to work for the drawing together of the belligerents and the neutrals and the common study of the elements of a true and lasting peace, founded as it must be on New Testament principles, we must appeal to many, whether they are 100 per cent. pacifists or not, who could stir the Church as a whole to the new spiritual effort required to bring peace to our time.

Henri Roser

There is no further news of Philippe Vernier and his brother, who are imprisoned in Marseilles. Henri Roser was tried by court-martial in Paris on the 19th December and found guilty of insubordination and disobedience. He was sentenced to four years' imprisonment, the maximum penalty being five years. He remains at the Prison of La Santé, Paris, where he is employed on clerical work. Apparently he is permitted to receive letters, but is unable to reply. Friends here will certainly wish to keep him constantly in mind and to give him all possible support in the testimony he is making. An account of the trial is given in the I.F.o.R. News Letter for January.

The work in France is being maintained under difficulties by Hélène Schott under the guidance of André Trocmé, who is for the present able to continue his church work. Hélène Schott is seeing the Chairman of the Executive also. Further, there are plans for an English visitor to make a tour in France next month to encourage the various groups.

The Far East

It will be remembered that Nevin Sayre felt compelled on the outbreak of war to cancel his arrangements, already far advanced, for a visit to China and Japan. But the case for such a journey has by no means been lost sight of. With the support of the I.F.o.R., our American friends are now arranging to send another leading member with long experience of the Far East to see what can be done. We have key friends in both Japan and Shanghai; and their situation is not easy. Let us think in particular of Gilbert Bowles, Theodore Walser, Luther Tucker, Harry Silcock, Herbert Hodgkin, P. C. Hsu and Liao Hung Ying in our times of intercession for I.F.o.R. workers.

Scandinavia

Events in Finland and their reverberations in this neighbourhood have raised the question whether it will be possible to hold the I.F.o.R. Summer School and Council meeting in Sweden this year. If anything could be done to strengthen the faithful work done by our Swedish friends by paying them a visit, that would be a strong argument in favour of the original plan. But we shall have to be guided by them and by the possibilities of travel. Further information will be given as soon as possible in this column.

Further news just received from Copenhagen shows that, in spite of the difficulties and uncertainties, our friends there are pressing ahead with the plans for their Scandinavian Conference. The period chosen is from Saturday evening, the 3rd February, to Tuesday morning, the 6th. The subjects to be considered are: "The Principles of Christian Pacifism," "The Christian in Totalitarian War," and "How to Prepare the Coming Peace." Members are expected from a number of countries outside Denmark, and friends of the movement who cannot be present, especially those who enjoyed the School at Fano, will doubtless wish to keep this conference on their minds.

CORRESPONDENCE

CRIMINAL JUSTICE.

A year ago Parliament accepted the view of the Home Office and the public that the time had come to overhaul the legislative framework of criminal justice. It has now reluctantly abandoned Sir Samuel Hoare's Bill in deference to the view of the Home Office that the officials are too busy to shepherd such a complicated measure through the House of Lords.

Meantime, let us remember that criminal justice is what Parliament, the judges, the magistrates, the officials and the public, including the criminals, make it, and that without the help of Parliament much can be done to secure the maximum reform by administration and voluntary effort. The courts are not bound to do all the wrong the law allows; for apart from the death penalty for murder, that same law gives to English judges and magistrates almost unlimited powers of mercy. Probation, with its infinite elasticity, Probation Hostels, the Child Guidance Clinics, the Institute for the Scientific Treatment of Delinquency, experiments like Q Camps, all offer opportunities of dealing constructively with law-breakers. There is no need to continue the evil practice of sending young people to prison.

Governors of back-of-beyond prisons have often envied the "show prisons" of Wormwood Scrubs and Wakefield their chance of initiating reforms. Prison disturbances consequent on evacuation may lead us to ask what can be done to extend such things as prison visiting and teaching and earnings schemes in the provincial prisons where London men on transfer have found a lowering of standards and a loss of legitimate activity and opportunity for responsibility. The Prison Commissioners started the first prison camp at Wakefield without the help of Parliament. The earnings schemes, which have improved discipline and increased the quantity and quality of prison work, started as a small experiment financed by funds raised by the Howard League.

The problem of the law-breaker is an acute form of the problem of securing justice and harmony between human beings in a community whose life is marred by friction and injustice. No one will deny its supreme significance.

CICELY M. CRAVEN,
Hon. Secretary,
Howard League for Penal Reform.

WOMEN'S WORLD DAY OF PRAYER.

May I call your attention to the observance of the Women's World Day of Prayer on the first Friday in Lent—February 9th?

This movement has grown rapidly, for it is interdenominational, and has therefore a strong appeal. The imagination is caught by the idea of using the same basic order of service. Each country or language group uses its own appropriate translation.

My committee has issued an abridged form of the world service, which was set by Muriel and Doris Lester, for use in 1940, as it seemed wise to leave leaders as much scope as possible in our rapidly changing times. The world theme is "In quietness and confidence shall be your strength," which of itself is helpful. The formation of interdenominational committees and the financial support it gives to the spreading of Christian literature in the world, is one of the fine results of this movement.

I will gladly send particulars to any who care to write to me.

(MRS.) ANNIE R. HATLEY.

4, Bouverie Street, London, E.C.4.

AN INTERNATIONAL SCHOOL.

The outbreak of the war has faced many people right from the beginning with the problem of post-war Europe. One hopeful thing is that not only ideas are being discussed, but what counts more, practical steps towards international understanding have been taken. Among these steps, those on the field of education seem to be important and full of promise, as the next generation will have to carry out what the treaty-makers do after hostilities are finished. An international school, built up in this country, could make a contribution towards solving the problem of giving an international community the right conditions for its success. There is a group of teachers, in my own knowledge, who have worked along these lines for years, and now they have made contacts with other people in this country who have the same ideas. They are attempting the practical fulfilment of the tasks arising from the principle not to handle conflicts by force, nor by chance, sympathy, or sentiment, but by good will strengthened by sound principles on a moral basis. The scheme is still in the stage of preparation. But just for this reason I would invite all those who are interested in this project for the establishment of such an international school or schools in this country

to communicate with me. I shall be glad to furnish more details about the plan. A week-end conference may be arranged at some convenient time, where the idea of an international school will be discussed. It seems to me that here is an opportunity which should be grasped, to co-operate with an educational work of great significance.

DOUGLAS J. J. OWEN.

651, Didsbury Road,
Heaton Mersey, Manchester.

PRESS CORRESPONDENCE.

... I have learned that editors are much more ready to be friendly than some people suppose. At one time, if my letters suffered deletion, postponement, or non-publication, I was all too ready to suspect some malign conspiracy with armament firms to suppress public opinion. I have gradually found that the fault might be in the

letter itself. Inordinate length, choice of an awkward day, even sheer unoriginality of subject matter, can operate quite as potently as imagined sinister causes. Editors are human, and entitled to courtesy: if they see that their correspondent acts on these two principles, they are usually prepared to print an opinion that will interest other readers.

Secondly, I have learned to respect honest opposition. It is surprising how often the anti-pacifist letter reveals some common ground. I deplore the zealot who, though he avoids actual abuse of his opponent, indulges in such frosty phrases as: "Perhaps it has not dawned on..." "Permit me to tell Mr. So-and-So that..." Sarcasm and pedantry win no one. Should we ourselves have been so won?

J. S. WANE.

14, Lansdown Place, Cheltenham.

THE FRIENDLY BOOK

PENGUIN SPECIALS. Obtainable from F.O.R. Office. Price 6d.

There are three Penguin Specials amongst the new issues which ought to receive attention

The first is "Europe Since Versailles" by Low, the famous cartoonist of the *Star* and *Standard* evening papers. There are some things which ought to be laughed out of court, and perhaps that is the only way of dealing with them, so far as the public mind is concerned. Where there is genius behind the laughter—as is undoubtedly the case with this little book of cartoons—then it well deserves our attention. The book contains 200 of Low's most famous drawings, arranged in historical order and thus giving a bird's-eye view of the history of Europe since Versailles.

The second is a new book by H. G. Wells called "In Search of Hot Water." In one or two of his recent books Mr. Wells has found the hot water of which he is evidently in search, and, having lately visited India, Burma and the Dutch East Indies, he has collected articles and addresses made by him in these various places. One could wish that the literary style of Mr. Wells were other than it is, but the liveliness of his mind and the interest of the particular places and problems with which he deals makes this book more than worth while.

The third book is much the most important of the three, namely, "The Case for Federal Union," by W. B. Curry. Federal Union is on the map, and pacifists and non-pacifists alike are being greatly attracted to it as one of the ways in which eventually world civilisation must travel. This little book sets out with very great clarity the case for Federal Union, and the only criticism that one would make is that the steps to be taken towards it are nothing like so clear as the great use that can be made of it when those preliminary steps have been taken.

What are the preliminary steps? What prospect, for instance, is there that the British Government will even look at the idea of giving up national sovereignty? Do our present arrangements with France lead one to hope that France and Britain could at least adopt the Federal Union plan? How is Federal Union to be safeguarded from setting up just another system of collective security? Where does the Christian ethic come in to this proposal? All these and many other questions need answers. One would like to see Mr. Curry—with his great powers of analysis—tackle such questions in another book. In the meantime, without any qualification, we recommend this book to the notice of all our readers.

L.A.

“THE GOSPEL AND THE CHURCH”—A DESCRIPTION

LESLIE ARTINGSTALL

THIS book* is the Merrick Lectures delivered in Ohio Wesleyan University, Delaware, U.S.A., in March, 1939, and it is a study of Distortion and its Remedy. Is mankind, Dr. Raven asks, to sit helpless while the resources of the good life, resources now almost limitless, are perverted to our destruction? Or is there a means, any means, of rallying the energies of the race, of reinforcing man's control of his environment and destiny, of releasing a higher potency of effective emotion, thought and action? Many people are in despair, and the despair is greater because there is little evidence that the Church is capable of being the means. This, the writer of the book thinks, is the crux of the dilemma. “That a notable revolution, transforming individual lives and changing the course of history, took place in the early years of the Christian movement is plain fact. That similar effects do not to-day accompany the ministries of the Churches is equally evident. Why is it that the Churches lack power? . . . How can the Churches recapture the secret which once was theirs?” These are the two all-important questions to which the author provides an answer.

A Distorted Gospel

The Churches lack power because there has been distortion of the Gospel. The first kind of distortion was in relation to nature. If this is God's world, there is nothing inherently common and unclean. God Himself pronounced the created world Good, and the whole evolutionary process (however defined) has made it better. This view does not deny the transcendence of God, but also it does not leave out the immanence of God. This view does not deny that man is a sinner, but also it does not believe that human nature is wholly depraved. “If nature be totally depraved, then God is either not God or not love.” This view of God's world the author traces to the Bible, through the growing revelation of the Old Testament to the fulness of time when Jesus revealed God fully, and also through the Epistles. Any other view is distortion. Other views grew and prevailed and “acquired a permanence which we have hardly yet begun to outgrow.” That it—“this

*“The Gospel and the Church,” by Charles E. Raven, Master of Christ's College, Cambridge. 8/6. Obtainable from F.o.R., 17, Red Lion Square, London, W.C.1, post paid 9/-.

distortion of the incarnational and sacramental view of the universe—controverts the characteristic insistence of the Old Testament, repudiates both the teaching and the true status of Jesus, exaggerates the soteriology of St. Paul, and is inconsistent with the outlook and ethos of the Apostolic Church, ought to be enough to condemn it” . . . “That its revival at the present time in Continental theology is a chief obstacle to any effective Christian witness and is largely responsible for the growing alienation of Europe from the Christian tradition, can hardly be disputed.” “While we can sympathise with those who, in time of distress and persecution, despair of the world and denounce all delight in it as pagan and compromising, we must protest that to do so is to misinterpret the Bible, invalidate the Creed, and transform Christianity from a religion of love and joy and peace into a religion of escape.”

And a Distorted History

In a similar fashion there has been a distortion of History. “From the Gnostics to Dr. Barth there has been a succession of theologies framed in terms of a divine intrusion into our alien or hostile universe; and if in their more extreme forms they have been rejected by the Church, no student of orthodoxy can doubt that both Catholic and Protestant thought have been seriously infected by the same tendency.” The very basis of the Gospel is history, not a simple point in history—the point at which Jesus entered, vastly important as that is—but the whole process of history, from which God is never absent and in and through which God is always at work. Revelation always goes on—God has never left Himself without a witness, and that surely means that in every sort of religion and in every part of history there is some degree of revelation. And is it not true to say that, when we speak of revelation, we speak of that which, from the God-side, corresponds to that which in man we speak of as spiritual discernment? God reveals as much as man can discern. It is not inconsistent with this to recognise that one race developed a greater spiritual discernment than other races, so that in the fulness of time Jesus came as a member of that race. All history, so to speak, went to make Him possible. Nothing is more important than this historical basis of the Gospel. Through

the Apostolic Age this was recognised, but from the time of Origen the sense of it was lost. History became relatively unimportant, metaphysics became supreme. “A study of the texts and content of popular preaching, of such popular literature as remains and of the religious activities of the period, show that by the fifth century almost all contact with the New Testament, or any sense of the historicity of Jesus, has disappeared.” In this distortion of history Christianity suffers a qualitative change, and at the same time there is inevitably a tendency to divorce religion from life.

These Must be Remembered

These distortions were natural, perhaps inevitable, in the growth of the Church, and to recognise them is not to condemn the past; nevertheless, they are distortions, and it is at our peril that we neglect to find a remedy. Dr. Raven points the way in two passages, the one from the point of view of theory, and the other from the point of view of practice.

“The world is not less God's world, history is not less the record of His acts, because we are learning to see the awful gravity of the issues at stake in it.

“It is to this that the theology of crisis should lead us—not to a denunciation of secular effort as irrelevant, nor to the acceptance of a godless and irredeemable State over against a pietistic and other-worldly Church, but to an insistence that no sphere of human activity is or can be purely secular and that everywhere there is need for penitence and faith, since all things, secular and sacred, work together for good to them that love God, and will work only for disaster on any other terms. Such a conviction is as far removed from a shallow and optimistic humanism as it is from a transcendentalism which negates the worth of human effort, sunders nature from grace, and must ultimately reduce faith to an irrational superstition. It is the conviction which will sooner or later enable Christendom to formulate a synthesis out of the thesis and anti-thesis of liberalism and Barthianism.”

* * *

“At a time when new types of Government have been adopted by so many of the great peoples of the world, when totalitarian organisation has transformed the life of Russia, Italy and Germany, and when the countries still holding to a nominally democratic system are manifestly threatened, the need to re-examine the status

and character of Christian organisation requires no justification. That totalitarianism is necessarily incompatible with any survival of the Church, except in the form of small and suspect cells, is a conclusion easy to argue. ‘We have no king but Caesar,’ would seem to be the necessary confession both of Communists and of Fascists; and such confession involves a crucifying of Christ. The avowed atheism of Russia, the anti-Christian training of the youth in Germany, the precariousness of the Concordat in Italy, are obvious evidences of the threat to Christendom. Under such systems it would seem only a question of time before the Church is forced to betake itself again to the catacombs. Nor in a world so shrunken can the states that still keep their traditional governments hope to remain unaffected. If in them there is at present little likelihood of an avowed dictatorship, the cry for national unity, for the mobilisation of personnel and resources, and for the concentration of power in the hands of the small group that controls finance, policy and propaganda is increasingly insistent. The Church may evade the challenge for a time, if it is ready to take its orders from the national executive. But to do so will be to preserve the semblance of its structure at the expense of successive betrayals of its mission. Sooner or later for Christian individuals, if not for Christian institutions, the choice between Christ and Caesar will become inescapable.

* * *

“There is indeed abundant evidence in the achievements of the Apostolic Age that the Gospel produced a quality of life, individual and corporate, marked by singleness of purpose and creative energy, and that this life permeated and reformed a materialistic and seemingly invincible society. Despite its distortion of the Gospel, the Church has revealed from time to time through the centuries an amazing capacity for resurrection, when men and women, often of lowly station and without resources, have rediscovered the secret of Pentecost.”

PACIFISM, REVOLUTION AND COMMUNITY. Alexander Miller. Published by a group of Pacifist Socialists. Obtainable from F.o.R. 3d.

The author of this booklet believes that the time is ripe for pacifists to implement their pledge by taking social action. I would strongly recommend this book for study by groups.

D.W.

“THINKING ALOUD IN WAR TIME”

Hodder & Stoughton, 2/6.

PAUL GLIDDON.

THE Rev. Leslie Weatherhead has just published a book which he entitles, “Thinking Aloud in War Time.” It used to be said of another famous preacher at the City Temple that there was too much thinking aloud in his sermons, and it is certainly true that the opportunity Leslie Weatherhead has given us of seeing what is going on in his mind presents us with a spectacle almost as confusing as the situation he attempts to summarise. “The inside of a man’s mind” was the scene in one of Miles Mallinson’s delightful fantasies, when the audience watched tripping in and out upon a darkened stage various odd and unrelated thoughts which had one thing alone in common that, for a brief moment, they strayed into one particular mind. The same impression is created by this new book: the ideas, some sparkling, some dull, some visionary, some not a little sentimental, come tumbling in and tumbling out, but seldom get on speaking terms one with another.

Just as Canon Raven in his book, “War and the Christian” has stated the case of those who oppose him with a skill seldom surpassed by any non-pacifist writer, so Leslie Weatherhead states at least one aspect of the pacifist case with a force that most pacifists would envy. Unfortunately for him, unlike Charles Raven, he never manages to abolish properly what he has erected with such skill, with the result that a pacifist can confidently recommend this book to non-pacifist readers, certain that they will be impressed with its case against war and quite uninfluenced by the arguments brought against pacifism itself.

More Tributes to Sincerity

Of pacifists, Leslie Weatherhead writes, “I think they have a splendid heart but that they have not thought the thing through,” a statement which hardly prepares us for some of the through thinking which follows. Thus we are reminded that “The question of war between nations does not arise in the New Testament,” but in the previous sentences we are informed that our Lord never condemned soldiers and that He told them to be content with their wages. Even if we ignore the fact that this advice to soldiers has been ascribed from St. Luke onwards to John the Baptist, one can only ascribe to war-time thinking the stressing of our Lord’s treat-

ment of soldiers as important evidence, when it is followed by the statement that the question of international war did not arise. Of course, the writer may have been thinking at this point of something he is going to tell us later, namely, that there is no doubt in his mind “that the early Christian Church acquiesced in *police* work.” What he, of course, really means was that it would have if there had been any, but there wasn’t, for there certainly existed in the world no force that performed the duties he is at pains to enumerate. His conception of Britain and France “trying to act as Europe’s policeman” is delightfully guileless; why shouldn’t Italy or Turkey join the volunteer police force, or is a policeman only a policeman when he has begun to use his truncheon? Even village policemen are usually appointed by somebody, and a self-appointed policeman would be counted as a public nuisance to be tolerated only as long as patience lasted.

War’s Care for the Widow

Another argument which must surely owe something to the author’s thinking having been done in war-time, at a moment when, as he tells us, “the world is a lunatic asylum,” is his statement that Jesus, Who believed in “the clothing of the naked and the feeding of the hungry . . . would approve of activity calculated to save the aged and defenceless from such outrages (like those) published in a Government White Paper.” The argument that compassion for “the widow and orphan” necessarily means that we must in certain circumstances support war is more startling than convincing.

This book makes sad reading, because it shows a good man with great power trying desperately to find an honoured place both for the method employed by the soldier and for that advocated by the pacifist. The hard fact is that, if the war method is right, then the pacifist is in error, and in dangerous error, too, for it is precisely on the question of methods that we are in disagreement. The pacifist does not believe that aggression must be ignored, that freedom matters little, that the bully should be encouraged. He believes that the war method is the wrong way of dealing with aggressors; that freedom is not safeguarded but is threatened by violence; that a world armed to the

teeth is the element in which the bully flourishes most. He believes in the significance of the story Leslie Weatherhead himself recounts. As, in the days of the first persecutions a Christian boy passed to martyrdom, a Roman soldier said to him, “And where is your carpenter’s Son now?” Quick as a flash came the answer, “He is making a coffin for your Emperor.” Surely only those who apprentice themselves to the Carpenter of Nazareth will ever know how to rid war of its power and seal it finally in a soon-forgotten tomb.

THINGS GRAVE AND GAY (including a Century of Postage). E. Dingwall. Published by The C. W. Daniel Company, Ltd., 40, Great Russell Street, W.C.1. Price 3s. 6d.

PEACE WORK IN THE CHURCHES

METHODIST PEACE FELLOWSHIP

Secretary: The Rev. LESLIE KEEBLE, Kingsway Hall, Kingsway, W.C.2.

The Annual Rally of the Methodist Peace Fellowship will take place on Saturday, 2nd March, at Wesley’s Chapel, City Road. A session for the discussion of “The Theology of Pacifism” will commence at 2.30 p.m., and we are glad to be able to announce that this subject will be introduced by the Rev. Canon Charles E. Raven, Regius Professor of Divinity. At 4 p.m. there will be a short break, and at 4.45 a Covenant Re-dedication Service will be held in the Chapel. Any friends who are desirous of joining the Fellowship are invited to do so at this Service, and Group Secretaries are asked to make this known. The proceedings will end at 5 p.m., and owing to present difficulties tea will *not* be provided on the premises.

At the Executive Meeting on 9th January a further increase of 77 lay members and 16 ministerial members was reported. The lay members are spread over 18 centres, and the ministerial consist of 14 students from Handsworth College, one from Hartley Victoria College, and one from Headingley. It is noteworthy that there are now 905 Methodist ministers enrolled, and that 1,397 members take the “Christian Pacifist.”

The appeal fund for aggressive work has now reached £142 in response to the challenge to raise £150 from our generous donors, who themselves are giving £150. Our work is thereby greatly facilitated and expanded. Further donations will be gratefully received.

Forestry for C.O.’s

At the Executive Committee on the 9th instant our Chairman, the Rev. Henry Carter, announced that the Minister of Labour and National Service had finally approved the proposals drafted by the Methodist Peace Fellowship for helping C.O.s to find employment in forestry or agriculture whose conscientious objection was based on religious conviction, and who were directed by Tribunals to find employment of that nature. Mr. Carter gave particulars of the first experimental efforts by M.P.F. on these lines. Eight Methodist C.O.s have already entered employment under the plan, four in forestry, two in farm-work, and two in fruit-growing. It is hoped to

A delightful book of short stories and studies. Part I deals with the postal system and the possibilities of international co-operation. Part II is an assortment so wide in range that almost every reader will find something of particular interest. If you are a pacifist—well, “The Dorchester Peace Rally” gives a picture of some of the best-loved leaders of the Peace Movement: Dick Sheppard, George Lansbury and others. To those who love dogs, “Our Dog” will appeal; and there is the record of heroic and devoted service in “A Blazer of Trails,” dealing with the life, work and death of Emily Hobhouse. A book which would make a present acceptable to any age—from grandparents to the schoolboy stamp enthusiast. D.W.

arrange with the Forestry Commission to rent a cottage in the heart of a forest in Kent, where five or six men can live in community while working as foresters. It was unanimously agreed to invite the Christian Pacifist organisations in other churches to co-operate, if they so desired; in the event of co-operation, an *ad hoc* body would be formed to work the scheme.

ANGLICAN PACIFIST FELLOWSHIP

Secretary: The Rev. PAUL GLIDDON, c/o 47 Argyle Square, W.C.1.

At the Annual General Meeting it was decided that the governing body of the Fellowship should not always meet in London but should visit various other centres. Following this decision it has now been arranged that the committee should meet in Birmingham on Wednesday, April 3rd, and that there should be a public meeting in Smethwick on Tuesday, April 2nd, and in a central hall in Birmingham on Wednesday, April 3rd. The Rev. R. H. Le Messurier and the Rev. Martin Tupper will be two of the speakers at the Tuesday meeting, and Archdeacon Hartill and the Rev. T. B. Scrutton will be among those at the meeting on Wednesday. Archdeacon Hartill will also address the Clergy Conference on the Wednesday morning. By thus carrying the committee into the various centres and arranging for some to speak at meetings before and after the committee meeting itself, we hope to do something to stimulate interest generally and to encourage the work of branches.

Following the decision of the General Committee of the Fellowship of Reconciliation and our own committee, a letter is being sent to all Anglican members of the Fellowship of Reconciliation suggesting that they should, if communicants, also become members of the Anglican Pacifist Fellowship; and to all our own membership asking them, if they have not already done so, to join the Fellowship of Reconciliation. In this way we hope not only to establish larger co-operation at least in one section of the peace movement, but also to avoid needless overlapping and expense. Those who are known to be members of both organisations will be made acquainted with what both organisations are doing, but they will not be troubled with redundant information and appeals. So often in these movements we sometimes do not let our left hand know what our right hand is doing, but we are

inclined alternatively to let both hands do the same job, and thus waste our much-needed energy.

CONSCIENTIOUS OBJECTORS AND ABSOLUTISM

Two conferences have already been held at the Dick Sheppard Memorial Club on the question of the absolutist witness and the present war. They have been addressed by absolutists of the last war, the speakers having included one of those men who was sentenced to death in France and also men who took a prominent part in the organisation of the movement, such as Dr. Alfred Salter, M.P., and Isaac Goss.

A further conference has now been arranged for Saturday, February 3rd, at 2.45 p.m. in the Dick Sheppard Memorial Club, Binney Street, Oxford Street, W.1 (two minutes from Selfridges), to which all absolutists of the last war, and all who are taking the same position in this war, are cordially invited. Mr. A. Creech Jones, M.P., who spoke with such force on behalf of pacifists in the conscription debate, has promised to be present at the second session, which will begin at 5 p.m. That "absolutists" should really be called "unconditionalists" was strongly urged at one of the conferences.

FRIENDS' PEACE COMMITTEE

Friends' House, London, N.W.1.

Secretary: KARLIN CAPPER-JOHNSON.

The Peace Committee has just published a set of pamphlets dealing with the problems of a future international settlement along constructive lines. One of the pamphlets, "LOOKING TOWARDS PEACE," by Karlin Capper-Johnson, includes a study outline and bibliography. The others in the series are: "THE CASE FOR AN EARLY PEACE," by Charles Roden Buxton; "WHAT NEXT?" by Devere Allen; and "PEACE AIMS AND WAR METHODS," by Corder Catchpool. (Price 2d. each.) Much of the material included has been supplied by members of the "Pacifist Policy Group," which has been working since the autumn of 1938 and is now engaged in particular upon the right terms of a basis for an international settlement and possible schemes for rehabilitation after the war is over (problems of raw materials, finance, colonies, minorities). This side of the Peace Committee's work is now being extended, and an Information Secretary has been added to the staff of the office to help, among other activities, with speakers' notes and data for study groups.

Another new development since the war has been the establishment of the *Friends' Peace Service Committee* to deal with the offers of service from pacifists and to carry out schemes for putting C.O.s on the land and running camps for evacuees. An *Emergency Group* has also been set up with freedom to take any action that may rightly hasten the cessation of hostilities.

PAX

Secretary: STORMONT MURRAY, 276 Hughenden Road, High Wycombe, Bucks.

"PAX" is an undenominational association whose opposition to war is based on Christian principles as set forth by theologians of the Roman Catholic Church. This being the case, and as is only to be expected, the majority of its steadily increasing membership is coming from among Roman Catholics, and the main work of "PAX" at the present time is the assistance of Catholic C.O.s. Because of increased membership, groups are being formed in various parts of the country, and as it is the policy of "PAX" to work in co-operation with other Pacifist organisations whenever possible, the Hon. Sec. will welcome requests from branches of these other societies for information concerning the "PAX" point of view.

A very successful meeting was addressed by Dr. W. E.

Orchard and Mr. Eric Gill, the Chairman of "PAX," in London last month, and other meetings are being arranged, both in London and the Provinces. Readers will be interested to know that "PAX" is in constant communication with similar Catholic Pacifist organisations in other countries, news of which regularly appears in the "PAX" Bulletin issued monthly to members.

SECOND ANNUAL REPORT OF THE POOLE BRANCH

Secretary, A. HOWARD CHAMPION,
42, Esplanade Street, Poole.

During the past year the membership of the Branch has increased from 68 to 120. Six members (four of them clergy) left the district during the year and 58 joined, a net increase of 52.

Activities during the year have included the holding of seven public meetings, a Regional Conference and an Armistice Service, using the special order of service supplied by Headquarters, and collaboration with the Bournemouth F.o.R. in two Regional Conferences at Bournemouth.

F.o.R. IN THE NORTH-EAST

Through the kindness of the Minister, Gordon Wylie, South Parade Baptist Church, Leeds, was the venue of an inter-college Christian Pacifist conference attended by students from Headingley, the Hostel of the Resurrection, Mirfield and Rawdon. The conference was so arranged that after each speech students divided into "cells" for discussions in which those who shared a common belief could at once air their views and listen to the ideas of others, the only snag being shortage of time. The speakers included Norman Tetlaw and Alec Arnold, the F.o.R. secretaries from Headingley and Rawdon, whilst Gordon Wylie wound up the conference with a most inspiring address. It is hoped that this report will encourage a larger attendance at another conference and that in other regions students will endeavour to hold similar meetings.

New branches have been formed at Barnsley, Elland, Goole, Keighley and Sunderland, where individual members have helped to spread the spirit abroad. Perhaps there is scarcely any of our work more important just now than the fostering of group fellowship, and it is urged that all members in towns where no group exists or is near enough at hand will communicate with the regional secretary, c/o St. George's Vicarage, Leeds 2.

It is to be regretted that the C.O. Tribunals at Leeds and Newcastle do not appear to be so understanding as their contemporaries in some southern districts. Granted that the Tribunals have the humanly impossible task of assessing conscience, this is no reason for condoning their assumption that the C.O., even if sincere, is taking a wrong turning and "will grow out of it" at a later date, as if his pacifism were comparable with wanting to be an engine-driver, a phase which most of us can recall at some tender age! If only soldiers were enlisted subject to their going before a Tribunal to judge their consciences regarding their objections to peace, the public would have a better chance of observing the true value of the Military Training Act. Anyhow, by the fruits of the Tribunal sessions shall we know the strength of our witness rather than the weakness of any system of Government; though we may not seek martyrdom deliberately, it is part of our Christian heritage that we should be ready at all times to suffer for our faith regardless of consequences.

TEWKESBURY AND DISTRICT PEACE GROUP

Is making steady progress. In response to a suggestion made by the manager of the Cinema, who is also a member of the group, it is proposed to hold group meetings on Sunday afternoons. Admission to the group is conditional upon members joining either the F.o.R. or P.P.U.

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MEETINGS

FELLOWSHIP OF RECONCILIATION. A Fellowship Hour for communion with God and each other is being held at 17, Red Lion Square, W.C.1, from 6 p.m. to 7 p.m. on the third Monday in each month. The next hour is on Monday, 19th February. Leader:—The Rev. W. S. Andrews.

LEWES BRANCH meets every Sunday at 4.30 (tea provided) at St. Michael's Guild Room. Secretary, Clarence Tritton, Ringmer.

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Thursday, March 21st, to Tuesday, March 26th, 1940

Subject: The Present Situation in the Light of the Gospel

NORTH : DALTON HALL, VICTORIA PARK, MANCHESTER
Chairman : The Rev. Leslie Artingstall

SOUTH : KENT COLLEGE, CANTERBURY, KENT.
Chairman : The Rev. C. Paul Gliddon.

C O S T

In each case the expenses will be pooled, those attending being informed of the average cost per head and invited to fix their contribution above or below as they can. It is estimated that the average cost will be about £1 15s. od., in addition to the Booking Fee of 2/6. More exact figures will be given at the Conferences. It is earnestly hoped that no one will stay away on the score of expense. This sharing of expenses is one of the practical ways in which we are able to express our fellowship. IT WILL GREATLY ASSIST ARRANGEMENTS IF BOOKINGS CAN BE RECEIVED EARLY IN FEBRUARY.

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