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The
**CHRISTIAN
PACIFIST**

MARCH, 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

A Negotiated Peace

The immediate outcome of the meeting in Amsterdam on January 6th between leading Christians from this country and from Scandinavia has now been made public in a letter and statement (reprinted on another page of this issue) sent to *The Times* by the Archbishop of York, on which the article by the Rev. Henry Carter entitled “A Negotiated Peace” in *The Friend* of February 16th is an illuminating comment. The churches in the neutral countries are naturally very deeply concerned alike on national and on Christian grounds for the restoration of peace before the devastating floods of war break loose to submerge in ruin not only the present belligerent States, but possibly the whole of Europe. This agreed statement carries, of course, no official authority but it will appeal to the common sense and Christian faith of very many people in all countries. It is indeed a bold declaration that it would be right to enter into negotiation, on two conditions, neither of which should prove impossible to secure.

Not Impossible

There is no reason to believe that Germany would not agree to negotiate on the basis of an independent Czechoslovakia and Poland, though not, of course, within the same frontiers as imposed by the last Peace, provided economic concessions were offered by Britain, concessions not so much to Germany as to justice. When we consider the terrible alternative of continuing the war until both sides are exhausted and one

humiliated, that is to say until the situation has so deteriorated that the making of real and lasting peace will be an impossibility, surely we shall find in this statement sufficient ground, both political and moral, on which to demand negotiation now. If the churches in all countries could be moved to press upon the belligerent powers the wisdom and justice of immediate negotiation, it is not impossible that peace might be achieved. Can any other venture be so worthy of effort at the present time?

Strong Opposition

It was perhaps necessary for officialdom to insist that “the whole British people is united in determination to pursue the war until the objects for which our nation entered it are secured.” That might seem to mean that the whole nation, with Mr. Oliver Stanley, has “only one war aim, to win the war.” But probably all that the Archbishop meant was that the statement did not have its source in any kind of war weariness. That the whole nation wants the war to drag out until free negotiation is rendered impossible would be an exaggeration. Even of the four persons included in the Archbishop’s “we,” one, at least, would not have agreed with that opinion. Mr. Carter writes to say that while his suggestions for the re-wording of the statement received great consideration he had no opportunity of seeing the covering letter until it was published. We certainly must not allow disagreement with the covering letter to modify our support for the Statement itself, the value of which may be indicated by

the strong opposition which it is receiving behind the scenes from those who have no aim but victory. There must be, on the other hand, a large and distinguished body of opinion in favour of stopping the folly, not to say the sin, of war at the earliest possible moment. If the peace forces could only mobilise that opinion, the future stability and liberty of Europe and the peace of generations to come might be secured.

German Peace Terms

The statement drawn up by the Bishop of Oslo's meeting would, of course, be of little interest unless there existed reason to believe that the conditions which it lays down as a prerequisite for negotiation could be made acceptable to both belligerent parties. If the peace terms which appeared on February 6th in the Norwegian newspaper *Tidens Tegu* really reflect the opinion of the German Government, as they are alleged to do, then there is clearly a sufficient basis for negotiation. According to this plan only the Sudeten regions of Czechoslovakia would remain German, Poland would cede to Germany no more than the territory which was German before the Versailles Treaty, while a plebiscite under international control would decide the destiny of Austria. It is not suggested that a conference on this basis would have no difficulties, but it is reasonable to suppose that it would make a better job of the future of Europe than the continuance of the war.

What Germany Demands

While any peace conference must, in the name of justice, demand concessions from Germany, it will in the same name demand concessions from the Allies. If these concessions were made there would be little difficulty in securing concessions from Germany. An important article contributed to the *Borsen Zeitung* by Dr. Megerle, the "mouthpiece" of the German Foreign Office, declares what Germany would require from Britain in return for abandoning her attempt at economic self-sufficiency. "In the first place," asks this article, "is Britain ready to establish free trade and an economic balance in the world; to give up her policy of blocking up the greatest, richest and most thinly populated areas on earth? In the second place, if Germany, Italy and other nations which have either been disinherited or arrived too late on the scene in the economic sense, abandon their autarchic system, is Britain on her side prepared to surrender the domination of the seas, the control of the trade routes, the naval bases, and military strong points, and at the same time give up her claim to maintain the greatest navy in the world?"

Is it more than Justice?

"If Britain is sincere in her desire for a better world," continues Dr. Megerle, "let her fulfil these conditions, guarantee the freedom of the seas, abandon economic warfare, give up her claim to rule the seas from Gibraltar, Malta, Singapore, and other strong points, and thus make her contribution to the new economic equilibrium." These are large demands, and it may be thought that they are not likely to be conceded by the present generation of British Statesmen, but are they really greater than would be made by justice? Have they not indeed already been made years ago by all sections of the peace movement and all liberally minded people in this country. If the war were to be continued to prevent the necessity for concessions such as these to be made, surely it would be hard to maintain popular support for it.

Labour's Peace Aims

The Statement of Peace Aims issued last month by the National Executive of the Labour Party appears to be a document of composite authorship. "Victory," it declares, "is our immediate task," but in the next sentence "before the peoples are still further estranged by hatred and suffering a lasting and just peace may be brought nearer by stating clearly now what our immediate war purpose is, and what should be the principles and methods of the final settlement. It is difficult to see how victory and the avoidance of further estrangement by hatred and suffering are both to be secured at once, but at any rate we may be thankful for an attempt to state the objects for which the war is being fought. The oftener and more seriously this is done the plainer it must become that they are objects which war, if it is capable of achieving them at all, can only do so temporarily, leaving the real settlement of an aggravated problem to the next generation. The statement rightly observes as a preliminary to peace the need for restitution on the part of Germany, but is not so emphatic as one might expect a socialist document to be about the need for restitution on the part of Britain, which, though it may not need to repent of the same sins, has the same need for repentance. We should have expected the Labour Party to have taken the opportunity of denouncing more emphatically the whole financial economic and industrial system which, as Mr. Middleton Murry has been saying, *needs* war to keep it going, and which must be abandoned for a saner way of life if real peace is to be made secure. There is much in the statement, however, that should make for a better public

opinion and which ought to have the widest publicity both at home and abroad.

The Tribunals

Mr. McGovern's persistent questions in the House of Commons have elicited the information that up to January 27th the Glasgow tribunal had heard 465 cases, in 98 of which the applicant had been put on the Conscientious Objectors Register unconditionally, and 109 on condition of civilian work being undertaken. 91 were ordered non-combatant service and 167 were removed from the register. But if Mr. McGovern does not think much of the Tribunal in Glasgow we commend his attention to Leeds where the Chairman is reported to have called one applicant a "traitor to the country's interest." "We hold you," said Judge Stewart, "in complete contempt." This fine spirit of impartiality will be an encouragement to the further 5,114 men who registered as conscientious objectors on February 17th. The provisional figures were for England, 4,179 C.O.s out of 218,207; Scotland 523 out of 26,335; Wales 412 out of 13,260. The percentage of conscientious objectors is not so far rising with the age of the conscripts as was expected, the number this time being 1.98 per cent. of the total.

Mr. Lansbury's New Book

This Way to Peace contains no surprises for those who know what Mr. Lansbury stands for, but it ought to be read, the book itself and not reviews of it, by many who know George Lansbury by name and by caricature, but know little or nothing of what he has done and what he would like to do. Especially should this book be seen by those who regard him as a political Pickwick. All the realism in the politics of the last few years has been on the part of George Lansbury and not of those who with power in their hands, but no policy in their heads allowed the nation to drift into war. As Mr. Percy Bartlett has said in *The Friend*, "The problem before those who realise their debt to G.L. for his leadership in the peace movement is to find another of his standing and capacity to grasp the torch that he at eighty-one stands ready to hand on . . . This war can only stop short of utter tragedy as somebody or some group is able not only to table a series of peace aims attractive to all the peoples concerned, but also by personal suasion and sheer force of character and insight to induce the leaders to talk."

PEACE BY NEGOTIATION

The following letter appeared in *The Times* of 8th February.

Sir,

It seems desirable to make public in this country, as it will be made public elsewhere, that by the invitation of the Primate of Norway, four members of different Christian denominations in England met certain leading members of the Scandinavian Churches, with a view to making clear to them the spirit and purpose of Christian opinion in our country at this time. The four persons in question were the Rev. W. Paton (Presbyterian), the Rev. Henry Carter (Methodist), and the Bishop of Chichester with myself (Anglican).

We made it clear that we had not been appointed by our respective denominations and had no authority to speak for anyone but ourselves; we also made it clear that the whole British people, though free from anything like war-fever, is united in determination to pursue the war until the objects for which our nation entered it are secured. At the end of our

conversation an agreed note of what we had said was drawn up, and is appended to this letter.

Yours faithfully,

Bishopthorpe, York, WILLIAM EBOR.
Feb. 6th.

STATEMENT

The Bishop of Oslo lately invited four Christian citizens of Great Britain who hold positions of influence in their several denominations to meet him and the Archbishop of Upsala with other Church leaders from Scandinavia. The British Christians spoke for themselves alone and not for any Church or other organisation; but they believed that they represented a large body of opinion among Christians in their country. The following is an account of the views which they expressed:—

They fully and cordially recognise as fellow-members in the *Una Sancta* all those in Germany who believe with them in the Lord Jesus Christ and seek to obey His will.

They try to lead their fellow Christians in prayer such that German Christians could join in it from their hearts.

They know that the peoples and Governments of Great Britain and of France have no desire for the destruction of Germany, but aim at a peace resting on the reconciliation of nations.

They regard as vital to the establishment of true peace a spirit of trustworthiness and of mutual trust among the nations.

They believe that it would be right to enter into negotiation if the following points were secured:—

(a) That the Czech and Slovak and the Polish peoples be recognised as independent and sovereign—and that practical guarantees for this be forthcoming; the nature of such guarantees cannot be defined in advance, because they may greatly depend upon the conditions existing at the time.

(b) That the definitive peace be negotiated in a congress including at least the European nations, the Czechs, Slovaks and Poles being full partners in the congress.

They are agreed that all have share in the sin of the world which now expresses itself in this war; also that errors made by their country and its Allies in 1919 and the following years have contributed to the evil state of Europe, though in saying this they also affirm that their Government and that of France entered into the present war in obedience to a moral obligation by which they regard themselves as still bound.

They look forward with passionate longing to the time when they and their German friends may be united in bringing to bear upon the world the spirit of Christian love and fellowship so that they may create a new order in Europe inspired by respect for justice, mercy and truth.

They are persuaded that as a part of this hope a prominent place must be given to economic justice and to the enterprise of making available for the well-being of all peoples the wealth which science now enables mankind to produce in so great abundance.

They recognise an obligation upon all Christians in prayer and study to seek the will of God in relation to the facts of this time and to urge upon their fellow-citizens in their own countries the duty of readiness for sacrifice for the good of the whole fellowship of nations.

Statement in *The Times*, 12th February, 1940.

A COMMON CHRISTIAN FRONT

Yugoslav and Norwegian Bishops' Appeal

Bishop Irenäus, of Novi Sad, of the Yugoslav Orthodox Church, and Bishop Berggrav, of

Oslo, Primate of Norway, representing the Eastern Orthodox Church and the Protestant Church respectively, who recently met for consultation as to inter-Church co-operation in time of war, have agreed to make the following statement:—

Never has it been so urgent as in the disintegrated world of to-day to have all Churches united in work for peace and in witness to the bearing of the principles of the Gospel on public life. The Oecumenical Movement of the last 25 years has proved how far-reaching are the convictions shared by all Christians, and has laid this fact down in important declarations, especially at the World Conference of Churches in 1937. More than ever peace has reigned among the different Churches. This peace has not been based on the abandonment by any Churches of their particular character. It has come because, in making closer contact with one another, the Churches have realised how overwhelming is the fact that they have the one Saviour and Lord, and also the fact that His Love and Law have a bearing on every aspect of human life.

In this work of understanding the Roman Catholic Church has until now not directly participated. In the Encyclical *Summi Pontificatus*, and more especially in his speech on Christmas Eve, 1939, His Holiness the Pope expressed in a most impressive and convincing way convictions similar in principle to those enunciated in the above-mentioned documents. We call attention to the fact that after these statements there is with regard to the basic principles for peaceful co-operation among the nations now one common Christian front in the world to-day.

The observation of this fact lays a redoubled responsibility on the Christian Churches which unitedly stand for effective liberty of conscience and freedom of worship to urge their statesmen to consider and to make known as soon as possible their aims concerning peace and international order based on the principles of equal justice to all nations and brotherly co-operation in the Spirit of Christ. Without the vision supplied by such a constructive statement of peace aims at this very time, the destructive powers will increasingly tend to drag mankind down to a brutal level of thought, feeling and action.

A CHRISTIAN PEACE

G. H. C. MACGREGOR

WHAT can Christian pacifists *do* in the present situation? We have failed to prevent the catastrophe of which we warned our generation and against which we have worked and prayed. Now our first duty is to prepare the minds of our people for a truly Christian peace. Lord Halifax has warned us that "no paper plan can endure that does not freely spring from the will of the peoples." It is our task so to educate that will that the peace which springs from it will be in line with the mind of Christ. Without seeking to elaborate the details of such a peace, we can at least lay down certain basic Christian principles and on this foundation outline the framework of a Christian peace. Here, then, are our foundation principles:

1. REPENTANCE: as the symbol of the right spirit in peace-making.

As Christians, we confess our failure to order our own lives in accordance with the demands of the Gospel and to commend the way of Christ to our fellow-countrymen. As citizens, we must acknowledge that, however just our cause may be, and however obvious the immediate instigator of war, our country is not free of responsibility for the situation out of which war sprang. At Versailles, having won the war, we lost the peace. Even after the Armistice, we had continued to blockade the German people. Instead of striving for reconciliation, we aggravated the humiliation of defeat by an enforced confession of sole "war-guilt." We laid upon our former enemies a senseless load of reparations which beggared them, and almost beggared ourselves. By postponing for years their admission to the League of Nations, we excluded them from a fellowship in which victors and vanquished could, from the first, have forgotten enmity in a common effort to build a new world. While totally disarming Germany, we failed to implement our pledge to disarm upon the same scale. While professing that we desired no territorial gains, we vastly enlarged our own Empire. The system which to-day we are fighting is the child of our own sins and mistakes in peace-making twenty years ago. Only by repenting of the sins of yesterday shall we be saved from the same errors to-morrow.

2. EQUALITY: as the guarantee of honesty of purpose.

Whatever be the case with regard to armistice terms, the peace itself must not be dictated by the victors to the vanquished, but freely negotiated between equals.

As the neutral States are interested no less than the combatants in a new world order, their representatives should be present on equal terms, with power to put forward their own proposals and to act as arbitrators, and with the expectation that they will contribute to the guaranteeing of the settlement.

States which have suffered from aggression must be reinstated in their rights as free peoples. This need not mean that, e.g., Poland must recover her exact pre-war frontiers, nor even that Austria, Czechoslovakia, Albania, Abyssinia must be reconstituted as fully independent sovereign States: it does mean that all these peoples, equally with British, French and Germans, must have freedom of choice in matters concerning their domestic government, on condition of readiness to play their parts in such a larger federal system as is outlined below. Frontiers must be delimited on the principle of self-determination of peoples and not on "strategic" grounds.

The security which the Allies claim for themselves must be guaranteed from the outset to Germany, provided that she is willing to accept the rights and obligations of partnership in the community of nations. There must be no attempt to force upon any people a confession of sole war-guilt, unilateral disarmament, or any position of inferiority among the nations.

3. SACRIFICE: as the pledge that the old order is at an end.

"Appeasement" too often meant the sacrifice of weaker nations: peace will demand from the Great Powers sacrifices commensurate with their territorial and economic predominance.

There must be general recognition that imperialism—so far as that implies the claim to racial superiority, the suppression of the political and economic freedom of subject peoples, the exploitation of the resources of colonial territories for the primary benefit of the imperialist State—has been a primary cause of war and

must be renounced in the interests of the new world order.

Great Britain and France, in particular, must be ready to abandon all the privileges of ownership and monopoly in their dependent empires. Obviously, all exclusive or preferential trade pacts, such as the Ottawa Agreements, which render the Empire a closed economic system, must come under review.

Subject to the setting up of a super-national authority, the right to national armaments, beyond those needed for purely internal police requirements, must be surrendered. There should be a stand-still in armaments under agreed supervision as a preliminary to universal disarmament, and prohibition of private trade in arms, and the abolition of compulsory military service. There must be no demand by the Allies, on the plea, e.g., of "Empire commitments," for the retainment of a degree of military strength greater than Germany's. Parity in disarmament must be accepted as reasonable by both sides. Such disarmament would imply the placing of all strategic points, such as Gibraltar, Suez, Aden, Singapore, under international control.

Finally, there must be a renunciation, at least in certain vital respects, of absolute and independent national sovereignty. No longer must each State claim the right under international law to pursue its own interests, even by armed force, irrespective of the common interest, and to be sole judge of the righteousness of its own cause. National autonomy must be reconciled with common responsibility and the acceptance of the supreme rule of a super-national authority. Permanent peace demands not so much the destruction of Nazism as the renunciation of the whole conception of absolute State sovereignty, of which Nazi doctrine is the extreme application. We must be ready to accept the full consequences of applying such renunciation to our own Empire.

4. SERVICE AND CO-OPERATION: as the seal upon the new order.

An honest attempt must be made to organise the resources of the world for the common benefit of all its peoples and the raising of the general standard of living. This will mean first the provision of mutual assistance in reconstruction and for the transition from war-preparation to a peaceful economy. Such problems can be faced only with pooled resources of capital and

labour and an international control of the necessary supplies.

Peace terms must include measures for economic co-operation such as have already been outlined in the Van Zeeland Report. These will involve the lowering of tariffs, the regulation of currency arrangements, the removal of economic barriers, so that every nation may have equal opportunities for trade and free and equal access to the world's resources of foodstuffs and raw materials.

For Britain and France in particular this will demand a reform of the whole system of colonial administration, the abandonment of single-nation control over colonial territories and their exploitation for private profit, and a willingness to co-operate with other nations in the development of these areas in the interests, firstly, of the natives themselves, and, secondly, of the world as a whole.

Similarly, no single nation should claim the sole right of tutelage over subject peoples. In the case of India, the only adequate solution is to grant a full measure of self-government and the right of the Indian people to determine for themselves their future relationship both to Britain and to other peoples.

All dependent territories not yet ripe for self-government should be put under some form of international control. In the case, e.g., of Africa, the only possible answer to the demands of the "have-nots" for colonial opportunities is for each of the "haves" to throw its possessions into a common pool, and to seek in co-operation to work out a solution of the entire African problem. The present Mandate Commission might perhaps be developed into an International Colonial Service, which would act as trustee for the inhabitants, guard against all discriminative privileges, both political and economic, and foster native institutions of self-government with a view to the ultimate ending of tutelage and the granting to the African peoples of full equality in a world federation.

It becomes increasingly clear that only through some form of Federation can all such efforts at international co-operation find their expression, whether it be along the lines of "Federal Union" or under the auspices of a re-formed League of Nations. The present League failed because it was a League, not of peoples pledged to obey a central authority, but of Governments each of which reserved its own full sovereign rights. Our new objective will

be a union of free peoples, subject, in matters which touch their common interest, to a Central Federal Government. This Government will be elected by the peoples themselves and responsible to them, and to it each several State Government will owe allegiance, even when this may seem to conflict with a narrower patriotism. To such a Central Government will be transferred the sole control over those matters from which war is most apt to spring—external relations between component States, the whole business of defence, the management of trade, currency and colonial administration. Only within such a general settlement can some of the most baffling problems—disarmament, the colonial question, the destiny of the unwilling minorities at present within the Third Reich—find their solution.

5. RECONCILIATION: as the promise of an enduring peace.

Just as the first condition of a Christian peace is repentance, so the only sure guarantee of its permanence is reconciliation. The only way to

get rid of an enemy is to change him to a friend. And here, surely, is the peculiar task of Christians, to whom has been given the "ministry of Reconciliation." In the words of the Basis of the Fellowship of Reconciliation: "In order to establish a world-order based on love, it is incumbent upon those who believe in this principle to accept it fully, both for themselves and in their relation to others, and to take the risks involved in doing so in a world which does not as yet accept it . . . All that the 'ministry of reconciliation' demands they do not see yet, but they believe they must endeavour to apply unflinchingly Christ's revolutionary principle of Love, however unpracticable it may appear under present conditions. They therefore feel the need of uniting in a spiritual fellowship with those in all lands who hold that as followers of Christ they are committed to this endeavour after a way of life inspired throughout by Love, and that they are called to a common quest after an order of society in accordance with the mind of Christ."

OVERCOME EVIL WITH GOOD

A Policy of Real Appeasement

STEWART MECHIE.

IT is fundamental with pacifists that good alone can overcome evil; and we are prompt to apply that truth to the evil of the Nazi régime, even when it finds expression in the horrors of the concentration camp. But, if good is to overcome evil, it must be a good that is relevant to the situation. It does not follow, for instance, that the good which will overcome Nazi evil is the good of mere benevolent passivity, a good which our critics reject as sentimental and non-realistic. On the contrary, the good with which we desire to overcome Nazi evil must rest on a more realistic analysis of the situation than the militarist one.

Suppose that Hitler and a million Nazis were miraculously to die to-morrow, and that a government acceptable to the Allies were to emerge in Germany. That government would be faced with the necessity aptly expressed in Hitler's words, "Germany must export or die." That fact in itself is enough to expose the futility of this war. After Allied victory this problem that has been evident since the last war, and particularly since the world economic crisis of

1931, would still be there awaiting solution, and there is no reason to think that the downfall of the Nazi régime would contribute to its solution. This is a point that pacifists must emphasise, for it exposes in a fashion not too difficult for ordinary folks the uselessness of all the sacrifices that are being exacted from the belligerent peoples.

All in the Same Boat

But it does more; it suggests the form of good that is chiefly relevant to the situation. Let us remember that every country in the world, certainly every industrialised country, is in the same position as Germany. Statements by leaders of many countries over a period of years bear witness to the same necessity. Ask any politician of any party in Britain where he sees hope for the prosperity of the masses, and he will reply, "We must maintain and increase our foreign trade." Even U.S.A., which is a creditor country and, physically speaking, almost capable of being self-supporting, seems to be under the same compulsion continually to increase export

over import in order to keep a measure of prosperity within her borders. Witness the statement of Mr. William Hoover, Secretary of Commerce of the United States, quoted in "New Republic," December 29th, 1920:—"I believe that we have to-day an equipment and a skill in production that yield us a surplus of commodities for export beyond any compensation we can usefully take by way of imported commodities . . ."

Surely it is clear that there has been for years an urgent war for foreign markets in progress, and that the present war, as its unexpected course so far helps to confirm, is only an extension of that economic struggle. The present writer awoke to the existence of that economic war in 1931 and predicted that the military one would follow, though it was impossible then to detail the countries that would be in opposition. Surely, also, it is clear that the task of statesmanship all these years, and the task of statesmanship now, is to enquire, "What is that perversion of the internal economy of every country which makes foreign trade to be not an exchange of real surplus production in order to diversify consumption, but a life or death struggle to dispose overseas of production that is in many cases greatly needed at home, and to refuse to receive as much as possible in return lest home employment be endangered?"

The Economic Threat to Federal Union

Incidentally, the situation described above is relevant to the advocacy of Federal Union. If every industrial country must export or die—and export in this context means export with the minimum of import to counterbalance—then it matters not whether states are fully sovereign or members of a federal system. The strains and stresses of this economic war will prove disruptive. It will not be long before the federal police force is called out, and perhaps the said force will be disrupted, too, and we shall have an old-style war!

Where, then, is a policy of good toward Germany relevant to the case? Let the Allied Governments in the face of the whole world approach Germany with this proposal. "You say you must export or die, and that you need certain raw materials that a colonial empire might supply. Give us, then, a detailed list of what you need to import and what you wish to export. Our resources are practically unlimited. We shall supply you with the imports asked and shall receive the exports you offer." There is nothing physically impossible in that. Tech-

nically, it is a policy capable of speedy application. It is, moreover, a policy of good that would soon dispel the fear and suspicion in German hearts, and even Hitler might lose his persecution complex. There is only one difficulty. Would the Allied Governments be willing? The answer is in the negative, and the reason is clear. On present financial principles this would be a disastrous policy for sections of our people. Suppose, to take an unlikely but clear example, Germany proposed to export to us so many million tons of coal per year. The receipt of such coal, on present financial principles, would mean a slump in the British coal trade, pits idle, men unemployed, and so on. Yet there is no good reason why it should be so. If Germany cares to supply part of our coal requirements, all that need happen is that our miners should have an easier time. There is no reason in physical fact why they or anyone else should be worse off. What we need, to get clear of this and many other difficulties, is simply a money system that reflects physical facts instead of distorting them. I refuse to believe that it passes the wit of man to devise such a system; indeed, I believe the principles of it are known. At any rate, there can be no doubt but that this is a policy of good relevant to the situation. If our Government were prepared to give orders to its financiers and bankers instead of tamely submitting to the present "canons of sound finance," a policy of good like this could be presented to Germany at once. It is for pacifists, above all others, to press for such a policy.

WRITERS IN THIS NUMBER

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A SOCRATIC FRAGMENT

ARTHUR E. MEIKLE.

A PACIFIST and an Average Intelligent Citizen debate.

C.—There are a number of things I admire about your attitude. It is full of noble idealism; but it is not practical. It is not consistent. You do not believe in force, yet you believe in moral suasion. And is not that a form of force?

P.—One moment. Have I ever said I did not believe in force?

C.—Of course. It is the foundation of your position.

P.—That merits examination. But I demand a definition of terms to start with. That is the first essential of a profitable discussion.

C.—Now you want to quibble, to evade the issue. You oppose force—now you are going to say you only oppose *some* force. Is that honest? Where are you going to draw the line? You will not accept a general principle but you would claim the right to say when your conscience will allow you to use force and when it will not.

P.—No, I am not quibbling. On the other hand, I want to clear the ground for a frontal attack. And, if you will see that I do not digress, I trust that we shall arrive at a general principle by which I shall be quite prepared to stand, and one that will satisfy you at the same time of its consistency.

C.—Well, what term needs definition?

P.—You used the word "force." "Force" has at least twenty different definitions in my dictionary. You yourself used it with two different meanings when accusing me of inconsistency. Now, what do you mean by "force"?

C.—Well, I suppose when you say you do not believe in force you mean physical force; but I was pointing out that physical force and moral suasion are both forms of force.

P.—My friend, it certainly will be difficult to come quickly to any conclusion if you insist on introducing so many arguments at once. Now, first of all, let me repeat, it was you, and not I, who said I did not believe in force. Let us deal with that statement first, and take your own definition. You say I do not believe in physical force?

C.—Is not that your attitude?

P.—I do not see how it could be. See, I lift up this rather heavy chair. Am I not using physical force?

C.—Now that is a quibble if ever there was one. If you are going to be so meticulous about definitions, I would call that power, not force.

P.—I see. When does power become force? For I see that you regard the one as an advanced degree of the other.

C.—Yes. You are using force when you use your physical power to overcome physical resistance.

P.—I fear you have forgotten the thing called gravity. Do we not speak of the Force of Gravity?

C.—Yes.

P.—Would it not be offering resistance when I lifted that chair?

C.—In a way, I suppose it would. But—

P.—But that does not really deal with what you meant?

C.—No.

P.—Then we require to define more closely still. What about the expression "believe in"?

C.—Well, I suppose it can have two meanings. You can believe in the existence of a thing, or you can believe in the efficacy of a thing.

P.—Now we are getting on. "Do you believe in fairies?" represents one meaning, and "Do you believe in the Government's policy?" the other?

C.—Exactly.

P.—And the first is irrelevant, so you mean the second?

C.—That is correct.

P.—Well, the question then is, Do I believe in the efficacy of physical force?

C.—Yes, answer that.

P.—Of course I do. Remember, I succeeded in lifting the chair. And I do not see how I could have done that otherwise than by physical force.

C.—So you believe in the efficacy of physical force, and still you refuse to take part in war, which is physical force applied in international politics?

P.—Now you have introduced a new factor, and an important one—the application of physical force. But we are not ready to deal

with that yet. I believe in the efficacy of physical force when it is resisting a physical force; in that case the stronger physical force will prevail. But when you talk of war you are not dealing simply with physical force. To what is your army opposed in war?

C.—Now, I wonder what you want me to say to that? There are at least two answers, depending on the way you look at it. I'll say this one just now—another army.

P.—That is the correct answer. And you call an army physical force?

C.—Certainly.

P.—I prefer to call it military force. But whatever we call it, I agree that the stronger force will defeat the weaker—that is, the stronger army will overcome the weaker.

C.—Just a minute — that does not follow. The Ruritanian army, say, might have 500,000 men, with mechanised equipment, supplies, and all the rest of it, and yet be defeated by 100,000 men less well equipped but better led, perhaps with better consolidated morale.

P.—Quite so. But I think all these factors are part of the strength of a belligerent power. They are not all very obviously "physical force," and that is why I preferred to say "military force," and include all these. Then we can say that the nation which is strongest from a military point of view—not merely in man-power—will invariably win.

C.—Agreed. But you were not in favour of rearmament, I remember.

P.—I am still of the same mind. I fancy the reason is contained in the answer you have still to give to my question about what your army is opposing.

C.—My other answer was not so literal—intolerance, aggression, injustice, and such things.

P.—I thought so. And that answer leads us back to a point you raised earlier—the application of physical force. I have been saying all along that when two forces come into conflict the stronger will win.

C.—Well, if you oppose British rearmament, the forces of right will, on your own showing, fall to the forces of evil.

P.—That is the point where you forsake the logical route. If I oppose British rearmament I certainly allow our military force to diminish. But I do not associate the British army with the forces of right. Such forces surely, are not physical?

C.—Well, no. Strictly, they are immaterial; but the British army stands for and defends them, and so I do connect it with these forces.

P.—Whether that association is justified or not—that is to say, whether or not the British army stands for the right immaterial forces—you agree that these forces can be called spiritual?

C.—Yes.

P.—So that what you really are up against is not the military force of your opponent but the ideology he proclaims?

C.—Yes, I oppose his evil influence, perhaps his military force too—that is, he may be bullying my country with his army.

P.—Now examine that again, and define "force" once more. Is that expression "military force" the same one that we were discussing earlier? Are not you opposing his desire for military domination? Is not that an example of his evil influence?

C.—Yes, I suppose so.

P.—It is a spiritual force?

C.—Yes, I would say so.

P.—And you propose to fight that spiritual force with a military force, which is largely physical?

C.—How else can I fight it?

P.—Ah, that is the point. Just as the strong physical force can be overcome by a stronger physical force, so a strong spiritual force, Evil, can be overcome by a stronger spiritual force, Good.

C.—That sounds rather abstract. If a ruler is behaving in an intolerable manner, what can you do about it except overthrow him?

P.—My dear fellow, your last words are off the rails again. Overthrowing him is using physical force to overcome a spiritual force—you have doubled back again. Now, what would I do? I would preach and practise good. Good is that which makes for life, prosperity, continuance; evil that which makes for destruction. The very continuance of the world is proof that good is more potent than evil.

C.—Hm. The world continues; but it does not seem to be making a great deal of headway, and prosperity seems still to be round the corner, never here.

P.—True; but that only means that good is slowly but surely overcoming evil. I do not pretend that good will win all at once. It has a strong opponent, but, though the fight is long and progress slow, the ultimate victory is sure.

C.—But to get back to practical affairs. Suppose your evil man uses physical force to impose his will on others. Do you not then employ your stronger physical force to allow your good influence to operate?

P.—Certainly not. That is the doctrine that has subjected us to war for centuries, and the method has never proved itself. We should have seen through it by this time, but we have not.

C.—Can you tell me the fallacy?

P.—Quite simply. We want to establish justice in the world, to set up the rule of right. Our instrument is warfare. But war plays such psychological havoc with the contesting powers that their hold upon spiritual values will inevitably be seriously relaxed by the time they are ready to sign their peace treaty. Therefore, even in the case where the more upright nation has the stronger army, its moral efficacy is bound to be much less than it would have been without a war. Further, war is bound to leave resentment in the heart of the vanquished, and that will cry out for redress in later years. After a war the combatants cannot attain the state of mind necessary to compose and appreciate a fair and constructive peace. In short, they are bound to be in an evil frame of mind, and a lasting peace must be founded on good.

C.—Do you think war is sure to produce an evil state of mind even in a good man, like our Prime Minister?

P.—Even in better men.

C.—Then you are saying now that physical force can overcome spiritual force.

P.—Not quite that. A little exaggeration can have a big effect on a proposition. I say that physical force can influence spiritual force. But situations arise in which you must decide what kind of force is to be used. For example, you might have a machine which needs an engine to drive it. You consider the conditions and decide whether you will use electro-motive force or steam. Now for your evil ruler and his Army. He is trying to use two forces at once—his military force and his unrighteous spiritual force. I shall not oppose the one but I shall oppose the other.

C.—That means you will try to oppose his intentions without fighting his army?

P.—That is so. By fighting I would diminish my moral force, and so incapacitate myself for my main task.

C.—But what are you going to do with the army that has invaded your country and ruined life for all your fellow countrymen, yourself included?

P.—When that happens I shall know what to do. The circumstances will tell me. But to use physical force against them as we have seen must be wrong.

C.—It would be more convincing if you could give me a definite course of action.

P.—I appreciate that. But I am afraid *all* circumstances of the situation would have to be considered. It would be helpful to deal with some hypothetical cases, but to construct complete situations would take too long for just now.

C.—Possibly. Then what is the consistent general principle you promised to enunciate?

P.—We have worked that out already between us. It is simply this, that I do emphatically believe in force. I believe that all action depends on it. Therefore I shall develop and employ all the force I can. But the word "force" means many things; and I must examine the object I have in view to find what kind of force is appropriate. But when wars are fought there are important spiritual issues at stake, and in such circumstances I must take care not to impair my moral force, which when sound is the strongest of all forces. So this conclusion is inevitable—when enough men have enough moral force, it will be strong enough to banish war for ever.

C.—I am afraid I cannot see that happening yet. Where are men to get such moral force?

P.—In Christ.

PAMPHLETS RECEIVED

"Prussian Influence in Germany," by T. H. Minshall, D.S.O., M.I.E.E. Published by Friends of Europe, St. Stephen's House, S.W.1. Price 3d.

"Christendom on Trial," by Dorothy F. Buxton. Published by Friends of Europe, St. Stephen's House, S.W.1. Price 6d.

"Pacifism, Revolution and Community," by Alexander Miller. Published by A Group of Pacifist Socialists.

"The Christian and the Jewish Problem," by W. W. Simpson, M.A. Published by The Epworth Press. Price 4d.

"What Can We Do Now?" by W. H. Elliott, Pat McCormick, Sidney M. Berry, M. E. Aubrey. Published by Longmans, Green & Co. Ltd. Price 6d.

THE FELLOWSHIP OF PRAYER

A MEDITATION ON THE CROSS

And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

Praise be to Thee, O God, that we have been arrested on our way, and a cross laid upon us, although we did not know it was the cross of Christ, nor perceived that our sufferings could be so borne as to be part of His. Forgive, O God, our resentment and self-pity, by which blinded to the honour that was put upon us we complained against our lot. But now we rejoice in our sorrows; we are proud of our humiliation; we gladly bear affliction; for thereby we are admitted to the fellowship of His sufferings, Who suffered the just for the unjust, that He might bring us unto Thee.

And there followed Him a great company of people, and of women, who also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

Save us, O God, from sorrow for our Saviour, lest as He passes on His way to Calvary we should mourn for Him as for one whose cause is lost, or one who need be pitied. Let us weep rather for the world, and for the nations and the Church, for the disasters that have come upon us because we could not change our ways; we weep for ourselves and our own people, for the doom that befalls us because we do not discern the things that belong unto our peace. But for Christ crushed beneath His cross we lift up our voices in praise and glory as He passes on His way to victory over all the powers of evil.

And there were also two others, malefactors, led with Him to be put to death.

O God of love, by Whose will all men suffer, and we indeed justly, for we receive the due reward of our deeds, and the natural consequences of our folly; give us part we pray Thee in the sufferings of our Lord Jesus, so that as we are permitted to share with Him this earthly life and our humanity, and have worn the same flesh and been subject to the same temptations, we may henceforth so live that we shall suffer only for the sake of righteousness, bearing upon ourselves the wounds inflicted by a world which still crucifies love, and consecrating all our sufferings to Him have part in His redemptive purpose.

Now when the Centurion, and they that were with him watching Jesus, saw . . . those things that were done, they feared greatly, saying, Truly this was the Son of God.

Eternal Father, from Whom cometh all power in heaven and on earth, grant us the gift of faith that as we look at Jesus on the cross we may have grace to recognise Him as Thy very Son; enable us to see in Him the image of the invisible God; and as we thus behold the Lamb that taketh away the sin of the world, show us the Lamb slain from its foundation; the cross in time on Calvary, and that other cross eternal in Thy heart; so that as we cast away all other remedies for sin (which are no remedies) except Thy love in Christ, Thy strength may be made perfect in our weakness, and Thy working work within us mightily.

And all the people that came together to that sight, beholding the things which were done, smote their breasts . . . and all his acquaintance and the women that followed Him from Galilee, stood afar off, beholding these things.

O God, Who wert in Christ reconciling the world unto Thyself, we gaze in wonder on Him crucified, and though we cannot fully comprehend the mystery of that love which overcomes all sin we pray that as we set our eyes steadfastly upon Him, we may both understand His way more perfectly, and be ourselves conformed to His likeness, Who is the only Saviour.

Amen.

RISEN WITH HIM

ETHEL COMBER

WITHOUT doubt it was a sound instinct which led the Church to adopt the great natural festivals and incorporate them into her own specifically Christian feasts. The winter festival of the home, of the warm fireside and the full larder, makes us realise more vividly the humility of Him Who had not where to lay His head; while the great spring feast of the rising sap, the return of life to a dead earth, is surely the fit setting in which to celebrate the Resurrection of that One over Whom death had no dominion.

But there is a reverse side to the medal. In times of tragedy and disaster, either communal or individual, these natural festivals, appealing to natural instincts, become shrunken and meaningless; and even the Christian is in danger at such times of feeling that the feast has lost its savour. "It doesn't seem like Christmas this year": is there one of us who has not heard that said, and even felt tempted to agree with it? And we must have been fortunate indeed if our hearts have never echoed the poet's words—

"For what can spring renew
More fiercely for us than the need of you?"

At such times we are driven back upon our faith. The natural festival has failed us: what has the Christian feast to say?—not in its theological or historical aspects, but as a personal message for us to-day. What is Easter to mean in our own lives?

"If ye then be risen with Christ," says St. Paul: and he goes on to speak of the Risen Life, not as something to which one day the Christian may attain, but as something which is to be practised here and now, which is entailed upon us by reason of Christ's Incarnation and Resurrection. What then does it involve?

The Way of Escape

It involves inescapably some sort of crucifixion. It is only through the grave and gate of death that we may attain to our glorious resurrection—not the death of the body, maybe, but a "naughting" of self so searching and painful that it may fitly be called by that name. We are timid and frightened people, afraid of what it will cost us, hoping to reach the Garden of Resurrection by a by-pass which

shall avoid Gethsemane and Calvary. And for that reason we see its bright beauty in glimpses only, instead of enjoying freely the loveliness of which we are the rightful heirs.

But if we had the eyes to see, and the courage to give with both hands all that we have and are—then we should be done with fear once and for all, for ourselves and for those we love. Death would indeed have no more dominion over us, for we should have passed beyond it. Not that we should expect for ourselves or our loved ones a protection which is not accorded to the ten thousand who fall at our right hand. Some of us who remember the last war recall only too poignantly friends whose faith was as the faith of a little child—who did expect just such protection for those whom they loved: we recall too their utter dismay and bewilderment when, despite their prayers, the beloved one fell—

"And lo! spike-helmeted and grim,
Goliath straddled over him."

But God saved His own not from tribulation but in it and through it. The arrow and the pestilence may strike them down: they are nevertheless safe from disaster, and all shall yet be for the glory of God.

The question is often asked us as pacifists—"Would you have us as a nation stand aside and see, not ourselves, but Poland (or Finland or Czechoslovakia) suffer?" Despite all that can be said about pacifism not being a negative standing-aside, the question remains, at any given moment, a hard one; and for us, unrisen as we are, it is a real dilemma. It will only resolve itself when, as utterly surrendered people who have passed beyond death, we can watch our comrades suffer with hearts which ache indeed but do not flinch.

The Resurrection of the Children of God

It is not that this resurrection life is a mere state of passive non-attachment—a condition of lessened sensitivity and blunted perceptions. Nothing could be farther from the truth. It is, it must be, a state of thrilling joy. Being freed from our bondage to time, we shall have no need to grab any more either at things or people, and both will be touched with the

glory of eternity. We shall see people, not as related to ourselves but in their native loveliness, true sons and daughters of God.

For either this risen life is life in the family or it is nothing. Isolation is not resurrection but hell; and as we come nearer to our Father, we shall realise more keenly our blood-relationship to His children. This heightened sensitiveness is bound to have its darker side. In a world shot through and through with sin and pain, that seems inevitable; and we must expect to feel the impact of that sin and sorrow with greater sharpness as we become more

fully aware of our one-ness in the family. But even this may be seen to be constructive—a part of the sufferings of Christ.

For (let us not forget it) it is by virtue of His Passion and Resurrection alone that this resurrection life is available for us, and that we are empowered to attain it. Of ourselves we can do nothing: the power and the glory are His. But if we surrender ourselves completely to Him, keeping back nothing, without pride as without fear—then surely He will lead us through the dark valley to that risen life for which we long.

THE HOUR COMETH AND NOW IS

PAUL GLIDDON

THE Christian Gospel is not only a statement, it is a message, it is tidings, it is news; not only good, but news. All news consists of statements, but statements become news when the time element is an important factor. "Queen Anne is dead" is a statement, but it is no longer regarded as news; yet there was a time when it was news, when towns and villages stirred with a strange emotion at the tidings, "The Queen is dead; long live the King."

He Who came in the fulness of time came because His hour had come, because the time was fulfilled. On the stroke of the hour His hand was on the door; had He come earlier He would have been too early, had He been later He would have left the world awaiting Him longer than was demanded. He did not come as the dew which begins to fall at some unnoticed moment and in like manner ceases; when we see lightning, instantaneous and terrific, we can say to one another, "So is the coming of the Son of Man."

The idea of the Kingdom of Heaven was not one that began in the mind of Jesus. Men had thought of it centuries back. Whole generations of men had arisen and passed on, thinking of it, hoping for it, greeting it from afar but never entering into it. Jesus seized upon a dream and called men to awaken because the night was past and the dream was breaking into day. His kingdom was the kingdom of the prophets, but it was a kingdom that was now at hand, that had come nigh beyond the shadow of a doubt, that was in their midst. When Jesus was born in Bethlehem in the days of Herod the King, the earth had reached her zero hour.

The Time is at Hand

This fact comes out with special clearness in the story told of His visit to the synagogue of Nazareth, where He had been brought up. He read from the familiar words of Isaiah, from a book that they had in the synagogue, which had been in their possession and within their knowledge for centuries past, and His reading of it raised no storm of protest, it fastened upon Him the eyes of all those present, expectant and even thrilled. But the comment He made was different from that any other rabbi had ever made. "This day," He said, "hath this Scripture been fulfilled in your ears." That marked the breaking-point; Scriptures hitherto revered had been lifted out of the area of things to be contemplated into the sphere of things upon which action was to be taken, and it was not long before His hearers hurried Him to the brow of the hill upon which their city was built and would have hurled Him headlong. The church bell safely summons us to church, not to action; the sanctus bell is there to offer its tribute to the thrice holy name of God, it must never sound the alarm.

The Sermon on the Mount is held to be a monument of Christian morality and it is therefore contemplated and admired, like other monuments. Yet it is not a monument, it is the marching orders of the Christian soldier and there is no suggestion anywhere of a time lag between the word given and the order obeyed. So far from that being the case, there is a very serious warning against hearing the words and doing them not, for Jesus does not regard Himself as a counsellor but as a commander. "Good

master, what shall I do to inherit eternal life?" someone once asked Him, and the answer was "Go." He said to another, "Follow Me," while a third who asked for a few hours' leave was refused. Jesus did not say that no man was fit for the Kingdom of God, He said that a man who had put his hand to the plough, who had come to that decisive moment, and who then looked back, was unfit. For such a one zero hour had come and he had ignored the order.

When Shall These Things Be?

It is precisely this decision as to when action is to be taken that is the prerogative of the highest in command. The instruction of a soldier is in the hands of men of no great rank, for such may be regarded as perfectly able to train men in how to advance, how to fire, how to retreat. But when to advance, when to fire, when to retreat, are matters with which only the chief authority is concerned; the "how" of things is comparatively straightforward, it is the "when" that raises issues of most critical importance. It is perhaps not without significance that the one matter upon which Jesus declared himself in ignorance concerned not method or manner but time. "Of that hour knoweth no man, neither the Son, but the Father only."

It is not therefore surprising that on questions of personal, social or national conduct there are many who, in deep sincerity, accept the teaching and leadership of Jesus Christ, who are entirely convinced as to how a Christian man ought to act, but who are disagreed as to the precise time when he should act in that wholly Christian way. Thus again on the "how" we are not divided; it is on the issue of the "when" that we are perplexed and confused. Ideally, we all know what the Lord requires of us, but some of us think he requires it now and some of us not yet. And so pacifist confronts non-pacifist, amazed that his fellow-Christian cannot hear the clear word of command, while the non-pacifist watches the pacifist in equal perplexity, puzzled that he should think that the whole Christian ethic was intended to be put into effect here and now, regardless of consequence. And the tragedy of it all lies in that, for all the pacifist's deep conviction that the hour has come and now is, Christ calls in vain to all but a handful of His followers: not even among pacifists is there a general break-away from the safe and familiar road of kindly, common life; we get no further than a wistful, half-promise to Him Whom we call Master. "Lord, I will follow Thee, but suffer me first to go."

COMMUNITY NOTES

Conferences, if they are to be living and fruitful, must grow out of a deep sense of need. With such conviction, friends in the north have been working for some time past towards a gathering to consider community. The project, temporarily held up by the war, has been stimulated by members of the Manchester and Salford F.o.R. branch and a call to action has been sounded by its secretary Alfred Stone. A two-session conference at Manchester is announced for Saturday, March 9, in Peter Street Y.M.C.A. The announcement expresses hope that such unity of purpose will become apparent that active plans can be discussed during the evening session. Those who have attended the conferences at Bow in recent years will recognise familiar friends amongst the Manchester speakers.

The outbreak of Community experiment in all directions and, in special, during the past six months has underlined the need for some real effort to relate all these isolated ventures to the larger conception of community as a collective witness. Many requests have been received for some simple form of news-sheet to keep the layman aware of the groups and the groups aware of one another, and to assist practical as well as spiritual co-operation between all. It is hoped that an informal, occasional and unpretentious broadsheet will be possible and the Community Service Committee has the first issue in preparation. Further issues will be sent out as news and need dictate—and as funds are provided. These last will rely on the support of friends who (after reading the first issue) are prepared to pay a modest subscription towards the printing costs. Those who have not already asked for a copy are invited to do so now: it will be posted on publication.

The necessity for introducing eleventh-hour additions to the new "Community in Britain"—since community refuses to stand still until we get into print—delayed publication longer than was expected. To those friends who have been awaiting their copy with some eagerness we offer apologies and with them the comforting reflection that their patience will have made possible a "bigger and better" book (and for the same price too!).

Correspondence and enquiries please to Hon. Sec., "Chancton," Dartnell Park, West Byfleet, Surrey. The 1940 "Community in Britain" may be ordered either direct or through the F.o.R. Bookroom (2/3 post free).

THE PILGRIM PLAYERS

E. MARTIN BROWNE.

WHEN war was declared, all theatres were closed for a week. On beginning after this shock to provide for war-time play-goers, most managers turned straight to the easy way of light entertainment. In their struggle against black-out and evacuation, this was understandable. But it means that the art of the theatre suffers immediately in this war the same debasement of standards as in the last. Meanwhile, by no means all the public wants this kind of fare, and many are starved of entertainment with some food-value for mind and heart as well as for laughter-muscles.

The black-out has created another need. Very few people will brave the hazards of dark nights to go into the nearest town for entertainment: and if they want to do so, the last bus often does not allow of it. And of the village-dwellers in time of war, many have come from big towns where they could get any kind of show by going round the corner. So the starvation is increased.

This situation seemed to offer a very big chance not only to preserve our dramatic heritage but to bring it nearer to the people. The Religious Drama Society contained two of us who wanted to form groups of players to take plays with a Christian content especially to those who could not get them in war time, and its Executive backed us up. So the Pilgrim Players of Canterbury and Oxford were started.

Plays in the Mediaeval Manner

The plays are presented in what might be called the mediaeval manner, without scenery or special lighting, depending only on acting and costume to make the audience imagine themselves in Palestine, Persia or Yorkshire, and taking the audience into their confidence. A proscenium is seldom used: often there is not even a platform. Thus, the whole show, actors and all, packs into two small cars, or, if petrol won't run to that, one and a railway carriage.

Plays need to be chosen carefully. The Canterbury company of seven (now increased to eight) began with "Tobias and the Angel," for which the author, James Bridie, wrote some beautiful speeches, using the angel as *compère*. This appealed to every kind of audience from elementary school to theological college and from small village to large town, and is still going strong. The next offering was a composite bill from the

mediaeval mysteries entitled "The Merry Play of Christmas." (At Oxford, a play in Bible words and a new one-act play by Charles Williams called "The House by the Stable" were done for Christmastide.) Now "David," by D. H. Lawrence, is in rehearsal, and a Passion Play will follow, then a new play by Morna Stuart called "England's Green."

The response has been nothing short of thrilling. The majority of our audiences have never had anything approaching a good professional standard of acting in their own halls, and find the shows intensely exciting in their sheer entertainment value. This is obvious from the kind of attention which they give. That actors should be willing to come and give them their talents for a few pence under primitive conditions excites them, too, and their kindness to us is unending. Most of the shows have been worked up by the clergy, who have endeared themselves to us in the process.

A Co-operative Theatrical Company

The company is run on a co-operative basis, with the tiny capital of £60 given to it at the beginning. It has so far worked on a salary of 30/- a week, paying 21/- for board and lodging like the evacuated teachers. It is not an entirely pacifist company, though a number of pacifists have thought it a good form of service at this time, and it has its headquarters at Kent College by the kindness of Mr. H. J. Prickett, Chairman of the local F.o.R. Its purpose is expressed in the introduction given before "Tobias and the Angel":

"We players are come to take you into a far country long ago. As we pretend that we are there, so we pray that you will imagine us to be so: for we have nothing, except ourselves and the clothes we stand up in, to convince you. We are pilgrims, seeking to give pleasure to you, our fellow-pilgrims in this time of trouble, and remembering with you the Goal of our pilgrimage."

Whether the country and the time are far or near, the air breathed in such plays as ours, all of which have something to show of the nature of God, is healthy and invigorating; and it is a joy to be allowed to open windows to it for those stifling in the foetid atmosphere of war.

THEY SAY—

SEAWARD BEDDOW

This is the first appearance of a new feature in which the Rev. Seaward Beddow, of Leicester, will collect and comment upon quotations from the public press which are of special interest to pacifists.

Peace

"The object of war is not victory but peace."
The Tablet.

"Holy"

"The Christian dare not falter in his conviction that this war is a war against anti-Christ. The war is either a holy war or is an indefensible war."

Church Times.

"Justifiable"

"The attacks on British trawlers, brutal as they are in incident, are a natural enough attempt to cut off British food supplies, and can be defended as justifiable reprisals for the British blockade."

Church Times.

Evil Uses of Great Discoveries

Dr. Barnes, Bishop of Birmingham, at Birmingham annual dinner of the Society of Chemical Industry, said:

"You, the chemists of the world, have discovered Pandora's box. It is full of treasures. No dictator's influence has ever spread as rapidly as rayon, and rayon is soon to be made obsolete by a new product of chemical research. Chemists belong to that group of scientific men who ought to be the pioneers of the Golden Age, who would, in fact, bring in that age but for human wickedness and folly.

"But great discoveries are bent to evil uses. Genius demanding our homage is frustrated. When will men turn to sanity and peace? I do not know. But hopefully—and in the old fable hope alone remained in Pandora's box,—hopefully we must look through the mists to a brighter future."

"Cassandra" ("Daily Mirror")

Mirrors a Meeting

"I should like to arrange a meeting between the Bishop of Grantham and the Rev. B. C. Hopson, of Hadley Wood. From their utterances they should get on like a house on fire—in fact like half a city on fire.

The Bishop is violently anti-pacifist if one can judge by his latest remarks on the subject, which are really quite staggering coming from a devout follower of the Prince of Peace:—

"It is my firm belief, based on good evidence, that these people—pacifists is the name they go by—are more responsible than anybody else for the fact that we are once again involved in war."

The Rev. Hopson, on the other hand, has revived the plan that was cherished some time ago by the leading pacifists in the land.

He writes:—

"What do you want the Church to do? I might be asked.

"I reply that the Pope and the Cardinals, the Archbishops and Bishops of the Church of England and of the other Churches of the world, together with the leaders of the Free Churches, should issue a solemn call to all peoples to join them in a vast demonstration of protest against the foul sin and crime and insanity and stupidity of continuing the war and to show themselves as ready to sacrifice their lives to prove their sincerity.

"Why should not the greatest procession ever organised in the history of the world walk unarmed between the Maginot and Siegfried Lines and risk everything to bear witness to the vileness of war?"

If it is a choice between the Bishop's anti-pacifism or the vicar's unusual views on ending the war, give me the vicar every time. There is something extremely distasteful about the Church pouring contempt on the efforts of people who, although they may be misguided, cannot legitimately be accused of being responsible for starting this beastly crime."

"You Can't Do That There Here"

At Ely the Very Rev. L. E. Blackburne, Dean of Ely, spoke of the

"Vicious, illogical and unpatriotic creatures who feel this is the very opportunity, in the pulpit and out of it, to utter things that are subversive to the well-being of the country."

Quoting the classical reference, "Too much learning has made you mad, Professor," the Dean said: "I think we may say the same thing of some of the professors at a neighbouring University. These are not the days in which people ought to be allowed to get away with things detrimental to the wholesomeness and soundness of our country.

"I can understand a pacifist saying 'I do not believe in fighting for anything under the sun,' and going to live on some island in the South Pacific, but I cannot understand a man living in England and holding views of that kind. It is just pious, idiotic humbug."

Ought We to Pray for Victory?

"If our cause is just we ought to pray and work for victory. If it is unjust, we should not engage in it. If indeed we believe the victory of Germany would mean the destruction of liberty and the triumph of cruelty and brutality, then it is our duty to pray for victory."

The Bishop of Winchester.

Support Them

"To assist those whose convictions prevent them from taking part in war must be equally a duty for Churches with support for those who conscientiously give themselves to awful tasks."

Editorial, Congregational Quarterly.

CHRISTIAN PACIFIST FORESTRY AND LAND UNITS

HENRY CARTER

A CHRISTIAN Pacifist Forestry and Land Units Committee has just been formed to help, in particular, those conscientious objectors who are placed by Tribunals in category (b) and directed to find work in agriculture or forestry. Successful experiments made under auspices of the Methodist Peace Fellowship in finding work for Methodist conscientious objectors prepared the way. It quickly became clear that some other Christian Pacifist organisations were equally concerned to meet this need among their members. The Advisory Committee will, therefore, include representatives from the Methodist, Presbyterian, Baptist and Congregationalist Pacifist organisations; other Christian Pacifist organisations may join later. Whilst independent and self-financing, the Committee will have the practical advantage of working in touch with the Ministry of Labour. It may be useful to indicate the experiments which have led to this new Christian Pacifist enterprise.

Experiment in Farm Work

Two Methodist farmers in Norfolk agreed, as an expression of Church fellowship, to employ a few conscientious objectors in general farm work or horticulture. The men chosen were active workers in London Methodist churches; they are already active in Norfolk village Methodism, and in pacifist testimony in their new neighbourhood. Wages are as appointed by the Agricultural Wages Board for the area, 36/6 per week in Norfolk; board and lodging costs 25/- weekly.

Whilst similar openings may be found here and there in rural England, there are substantial difficulties in the way of wide extension of agricultural employment. Ordinarily, at least three months' training would be required; and thousands of Land Girls whose training period is finished are waiting for farm jobs in the spring. There is, also, definite opposition by some Branches of the Farmers' Union to engaging conscientious objectors.

Experiment in Forestry

I have discovered a far wider opportunity in forestry, if arrangements can be made for board and lodging near the work, which is usually remote from centres of population. After discussions with the chief of the Timber Control Department, and with the south-eastern office

of the Forestry Commission, the Methodist Peace Fellowship rented a disused house in a mid-Kent forest and seven conscientious objectors are now living and working there as a community. Forestry wages range from 38/- to 42/- weekly. Here is the description of the work, provided by the Forestry Commission:—

1. Work is available in the Forests controlled by H.M. Forestry Commissioners which are situated in all parts of England and Wales and Scotland, in districts which may be regarded as remote. The work requires men who are physically fit for fairly hard work in open air conditions.

2. Forestry comprises clearing felled areas, draining, fencing, planting of trees, weeding and cleaning plantations, pruning and side trimming of branches of trees, felling and cross-cutting. In some forests Nursery work will also be available, and this comprises digging, preparation of seed beds, sowing of seed, lining out seedlings, weeding and lifting young seedlings and transplants.

3. The wages and conditions of service will be, as far as is applicable, as fixed for the employment of the Agricultural Labourers by the Agricultural Wages Board, for the county in which the work is available, except in those counties where the Forestry Commission standard rate of wages is slightly higher than the Agricultural rate when the higher rate of wages will be paid. Piece-work rates will be applied wherever possible so that, with experience of the work, higher wages can be earned.

A second pacifist unit of six or seven men will shortly be at work in a Sussex forest, with a neighbouring youth hostel as their "home." I have good hope that similar units can be organised in forestry areas in other counties, though it will necessarily take time to bring the men, the work, and their lodgings into a satisfactory relation.

A Venture in Christian Fellowship

The enterprise is a venture in Christian fellowship. There is an obligation on the leadership of the Christian Pacifist Movement to stand by men who, for conscience sake, are uprooted from their normal employment. Further, there is a unique opportunity to turn the difficulty which they now confront into

a deepening fellowship, religious and civic; for, as I see it, it should be possible to associate with daily labour in farm or forest a preparation of mind and spirit for Christian communal service when at last the dark days of war are over, and

the adventures of peace-building begin in earnest. P.S. Correspondence should be addressed to the Rev. Henry Carter, "Christian Pacifist Forestry and Land Units," First Floor, Kingsway Hall, Kingsway, London, W.C.2.

INTERNATIONAL NEWS

PERCY W. BARTLETT

France

A charming letter, expressive of magnificent courage, has just come in from Henriette Vernier, wife of Philippe Vernier. She, with her two small children, is helping to maintain the work of the parish (near Mons) while her husband is in prison. As a conscientious objector in France Philippe Vernier seems to have been separated from his brother since the beginning of January and deprived of his own books, even his Bible, and to have been kept in solitary confinement for three weeks for giving a verse from the Gospels to a comrade. But wife and husband exchange letters regularly and, says she, "We are in quite good spirit." "And Philippe is right when he says, 'Above all be peaceful and smiling,' which is not difficult for me because of my deep happiness; and I would never change my life." The trial by court martial should have taken place on the 8th of February; but it was postponed on account of the illness of the advocate. Discreet letters of a personal kind (not encouraging him too much!) will probably reach Philippe Vernier if addressed to Fort St. Nicholas, Marseilles.

Henri Roser's article, "Communion," was sent to the *Atlantic Monthly*. That Magazine has awarded it a prize of \$250 for the best essay of the month submitted to their contributors' club. Copies are available in leaflet form at the office of the International Fellowship.

Ethelwyn Best left London recently for a private visit of several weeks' duration in the South of France. It is hoped that in the course of it she will be able to see a number of friends and to bring us news of them as well as to encourage them in a difficult time to continue their work and witness. Groups may wish to book her for talks on her return.

Denmark

A preliminary report has just been received of the holding of a Scandinavian F.o.R. Conference in Copenhagen from the 3rd to the 5th of February. It is a matter for warm congratulation that in such a cold season—the Belts were frozen over—as many as 95 people could come together. Only Finland, of the four Scandi-

navian countries, was not represented. Dr. Natanael Beskow and Rektor Ole Olden took leading parts in the programme.

Finland

Copies of two very interesting letters from Finland are available. They come from Elsa Olsoni, an experienced Salvation Army Officer and a pacifist, who was present at the I.F.o.R. Summer School in Denmark last June. They give a strong impression of the courage of the Finnish people and of the opportunities for service, including opportunities among Russian prisoners.

The Far East

Miss Anna Seesholtz, who will also be remembered by those present at Fanö, has been invited by the American Fellowship of Reconciliation to pay a visit to Japan and China. She left on January 22nd and expects to be back in San Francisco on May 9th. To some extent this visit replaces the tour which Nevin Sayre planned to make during the autumn, but was obliged to cancel because of the onset of the war. Miss Seesholtz has had years of experience in China, working among students with the Y.W.C.A. She is well qualified to undertake an embassy of reconciliation, and will doubtless be warmly welcomed both by Oriental and Anglo-Saxon friends in Tokio, Shanghai and elsewhere.

The United States

Full reports made by John Nevin Sayre and others to the American F.o.R. recently indicate marked activity on the other side. Here are a few staccato sentences, indicative of much detailed work in meetings, lobbying and circularising: "We co-operated actively in the fight to retain the arms embargo." "As Vice-Chairman of the Committee on Militarism in Education, I (J.N.S.) have been much concerned to secure finances for the Committees' work in the present difficult period." "Early in the fall the Council charged me with the job of organising Christian pacifism within denominational lines." "The pledge of the Episcopal Pacifist Fellowship reads as follows: 'In loyalty to the Person,

Spirit, and the teachings of Jesus Christ, my conscience commits me to his way of redemptive love and compels me to refuse to participate in or give moral support to any war." "From ten Peace Teams and the F.o.R. groups is coming a weekly amount of ten dollars towards the expenses of a Middle Atlantic F.o.R. Student Secretary." "The F.o.R. Secretary in New England has filled approximately fifty speaking engagements since the middle of November." "Southern Headquarters were moved in September from Jackson, Mississippi, to Nashville, Tennessee, and the office established in a cottage in the college community." "Muriel Lester spoke in eleven cities." "She starts back East the 30th of January for another series of engagements."

Harold Fey, Executive Secretary at the office of the American Fellowship of Reconciliation and editor of the magazine *Fellowship*, has been invited to join the staff of the *Christian Century*, one of the most influential American weeklies,

having considerable sympathy with the pacifist cause, and a paper which is read on this side. We can warmly congratulate the *Christian Century* on their new editor and offer him our very best wishes; but the loss to the American Fellowship is very serious. Harold Fey takes up his new duties on the 1st March.

Italy

A friend in Italy sends us news of the Italian pastor, Vincenzo Melodia, a member of the Fellowship who came to the Cambridge Conference, but who has since suffered a good deal of hardship and difficulty in his work. The letter says: "Melodia has gone to America, where he got a call to an Italian-speaking congregation; he hopes his daughter can follow this spring; she must wait her quota turn while he was able, as a called pastor, to go outside the quota. He was feeling reassured about his son, though still in durance vile, after a talk with the judge."

CORRESPONDENCE

THE TREATMENT OF CRIMINALS.

"Father, forgive them; for they know not what they do." Does this supreme saying of Jesus involve more than we have seen yet?

THEY KNOW NOT WHAT THEY DO. Either Jesus in His magnanimity was asking the Father not to blame those who were blameworthy, or He actually did not regard them as responsible for their own apparent blameworthiness.

To all who believe in absolute freewill and individual responsibility, and reject deterministic doctrines, the trend of scientific discovery is disquieting.

Consider the treatment of the insane. At one time they were regarded as possessed of devils, and were violently punished. They are now known to be sick people irresponsible for their behaviour, and in many cases some physical cause for their mental symptoms has been tracked down. Jesus made friends with the violent lunatic, and the sufferer was found clothed and in his right mind. The attitude of Jesus was in line with modern scientific discovery.

Again, consider the treatment of criminals. Primitive custom is to punish the wrong-doer. Old Testament law restricted punishment to an equivalent to the wrong done. Christ, on the other hand, prescribed forgiveness of offenders.

He was the Friend of sinners, and by being their friend He cured them (as He still does) of sinning. Now, however, "sociological advances are tending towards the view that delinquency and crime are almost always just as much expressions of internal conflict in the individual as actions which are obviously insane" (Memorandum on the Avoidance of Violence in the Control of Insanity. Written by an eminent scientist and published by P.P.U.). Our present penal code is a mixture of the revenge of society on the evil-doer with attempts to reform him. The Criminal Justice Bill, now, alas! shelved on account of the war, showed the way we are going. "Throughout the Bill there is an implicit suggestion that offences against the community are less an outrage than a misfortune, which affects the offender most deeply of all." (*Daily Telegraph* editorial, 17.11.38.) The attitude of Jesus is being confirmed by science.

If Jesus did indeed regard all lunatics, sinners, perpetrators of violence, and even those who crucified Him, as being in the grip of internal and external causes for which they were not responsible, then evidently He meant precisely what He said: "Father, forgive them; for they know not what they do." The words blaze into new light. We see why God, Who is righteous, sends rain on good and evil alike, and showers His compassionate love without discrimination

on all. The trend of modern scientific knowledge appears to issue a challenge as revolutionary to the present generation as was the discovery of evolution to the theological thinking of a generation ago.

C. E. M. PUGH.

SURRENDERED CONSCIENCE

One argument against Conscription and a reason in favour of refusing to perform military service which does not seem to have been mentioned in your magazine I would like to submit.

When a person has enlisted or been conscripted for military service he has no liberty of judging the rightness or wrongness of the Government of his country in declaring war or taking military action against a country or a group of people. Great Britain is at present at war with Germany, but, if the Government of this country declared war on, say, Russia, the British soldier would be ordered to kill or help to kill Russians, whether he considered the Government's actions right or wrong.

A. J. PETTIT.

c/o 28, Melford Road,
East Ham, London, E.6.

BLOOD TRANSFUSION

Whilst this, like many other matters, is one for individual decision, there has been some diversity of opinion about it amongst members of the Bolton Branch. We shall be glad to hear of any conclusions reached by any other groups or branches who may have considered the subject.

CARLTON B. BARNES.

2, Kylemore Avenue, Bolton.

ARE PACIFISTS CRANKS?

A correspondent sends us the following letter which he has communicated to the Chairmen of Tribunals.

Dear Sir,

Press reports of some of the proceedings before the Military Service Act Tribunals seem to show that in the opinion of certain members of the Tribunals pacifism is an absurd perversion of Christianity, held only by a handful of ignorant cranks and incapable of reasonable defence. May I venture to draw your attention to the fact that among those who hold the pacifist position are many whose intellectual distinction and claim to leadership in the Churches are beyond dispute?

They include two of the Divinity Professors of Cambridge University (Canon Raven, Master of Christ's College and Chaplain to the King,

and Dr. C. Harold Dodd): the Professor of Biblical Criticism at Glasgow University (Dr. G. H. C. Macgregor): the Professor of Hebrew at Edinburgh University (Dr. Porteous): the President of Cheshunt College, Cambridge (Dr. J. S. Whale): the Bishop of Birmingham (Dr. Barnes): the Professor of Church History at Mansfield College, Oxford (Dr. C. J. Cadoux): the Professor of Systematic Theology at Westminster College, Cambridge (Dr. H. H. Farmer): the Professors of Old Testament, New Testament and Systematic Theology at the Selly Oak Colleges, Birmingham, (Rev. J. R. Coates, M.A., Dr. H. G. Wood, Dr. W. Robinson): the Professor of Astronomy and Experimental Philosophy at Cambridge University (Sir Arthur S. Eddington): the Principal of Ruskin College, Oxford (Dr. A. Barratt Brown): the Principal of Dalton Hall, Manchester (George A. Sutherland, M.A.): the Secretary of the Social Welfare Department of the Methodist Church (Rev. Henry Carter, C.B.E.): the President-Elect of the Methodist Conference (Dr. Henry Bett): the General Secretary of the Presbyterian Church of England (Rev. W. T. Elmslie, M.A.): Canon Denis Fletcher of Manchester: Archdeacon Hartill of Stoke-on-Trent: Dr. Alexander Wood (tutor of Emanuel College, Cambridge): Dr. E. L. Allen (Lecturer in Philosophy at Durham University): Dr. Maude Royden: Dr. Donald Soper: Dr. Herbert Gray: Dr. George Macleod of Iona: Dr. Albert Belden: the Rev. Leyton Richards, M.A.: Mr. J. Middleton Murry.

It is a striking fact that several of the above have been chosen as preachers and speakers on religious topics by the B.B.C. during the war as well as before it. In all, over three thousand ministers and clergy are pacifists, and not less than three-quarters of the theological students of the Free Churches. In addition to several individuals already named there is also, of course, the whole body of the Society of Friends, whose contribution to Christian scholarship, thought and practice no one will belittle.

Whether, therefore, pacifism be regarded as a right or wrong interpretation of the Christian faith, I submit that it at least deserves respectful consideration from the intellectual and theological point of view, and it might be well if those members of tribunals who have not already done so would acquaint themselves with the reasoned expositions of Christian pacifism published (among others) by Canon Raven, Dr. G. H. C. Macgregor, Dr. Herbert Farmer and Mr. Leyton Richards.

THE FRIENDLY BOOK

Gandhi's Challenge to Christianity by S. K. George. Foreword by Sir S. Radhakrishnan. (George Allen & Unwin. 3/6.)

An Indian student of theology, compelled to resign from his College in Calcutta because of his outspoken support of non-violent Indian nationalism, here presents the Mahatma Gandhi as India's answer to the challenge of Christianity (for the title of the book cannot disguise the fact that it is Christianity which presents the challenge), and as a focus for that synthesis of religions which he sees as the only practical inspiration for a new world order founded on Justice and Love. Agreeing with Karl Marx, the latest of the great Hebrew prophets, that a world standing on its head must be turned upside down, Gandhi parts company with him on applying the Christian Means Test. The result is conditioned by the means used in attaining it; justice cannot be established by injustice, nor can peace be obtained by violence, and the world can only be won by the weapons with which it is to be ruled. Reform therefore begins at home and Gandhi, the Indian, concentrates on India as his responsibility and shows but little interest in world politics. Those who are to re-mould the imperfect vessel must have their own wares flawless and their hands clean; a provoking thought at the moment for English Christians who, since this book was written, have been asked to approve and support methods of violence and hatred with the avowed object of forcing higher moral standards of conduct on other nations.

Gandhi's way is the way of the Cross, of Love triumphing through Sacrifice. Here the author, though a Protestant with doubts as to the possibility of co-operation with Catholicism, seems to come closer to the latter when he stresses the need not only of individual conversion and righteousness but also of corporate, albeit non-violent, action in building the Kingdom; and still more in his implication that the Sacrifice of the Cross is not sufficient in the sense that it relieves Christians of all further responsibilities; rather must it be renewed and perpetuated in the community of Christ's followers to the end of time, if the Revolution by Love is to be achieved and the reign of Justice maintained. To some the

author's call for mass action without authoritarianism may seem paradoxical or at least impracticable, and it may appear unlikely that his projected religious synthesis will result in more than a new sort of Lowest Common Denomination, but the interest of this volume, for a world in which reform by violence is being preached from left to right of the political scene, lies in its re-presentation from the East of the one alternative method whereby Love continues to beget Love and to transform physical passivity into spiritual activity of infinite power.

THE NECESSITY OF CHRISTIAN MODERNISM. T. Wigley. James Clarke & Co. 5/- net.

While there is much learning and much lucid exposition in this book, its importance lies not in any particular view expressed, but in the belief that truth is supreme and that it must be sought at any cost to accepted creeds or established institutions. Many will pay lip service to that idea. Mr. Wigley makes a passionate plea that we should do something about it. What can we do? We can bring this book to the notice of ministers and laymen in our churches, and we can advocate it to all group discussion circles!

In a Foreword by H. D. A. Major, Principal of Ripon Hall, Oxford, we read this sentence: "Let us try to take seriously the doctrine that the Holy Spirit is teaching something important and something new to the Church of our own generation, and let us—each in proportion to his leisure, his vocation, and his opportunities—try to discover what it is."

In a world rapidly becoming pagan before our eyes, we must present a faith based on a theology which can meet modern science and modern thought on their own grounds. This book helps mightily towards such a faith. L.A.

LOVERS OF THE HEIGHTS A. M. P. Dawson. Copies may be obtained from the author, Willowdene, London Road, Amersham, Bucks. 6d. post free.

A one-act play for six male characters. Rather on the philosophical side; not much dramatic action. Might well be acted by groups. Good pacifist propaganda. D.W.

THE FACE OF TRUTH. By Dallas Kenmare. Shakespeare Head Press. Price 3/6.

Miss Dallas Kenmare's very lovely contribution to *The Christian Pacifist*—"Winter Afternoon"—is incorporated in this new collection of her writings on poetry and religion. She shows an extremely wide knowledge of her subject and a power of restrained, balanced and reasoned criticism. Those who feel that with the moderns lies the last word would probably heartily dissent from her judgment of their poetry, but they will find it not a little difficult to overthrow the reasoning on which this judgment is based. Not alone for its choice selection of passages from those whose works she has under review, but also for her own command of the English language, this book is to be prized. C.P.G.

"Following Christ": W. R. Matthews. (Longmans. 2/6.)

The "Bishop of London's Lent Book" sets out to show what the attempt to follow Christ involves for the Christian to-day. It is sincere and invigorating, simple in expression but profound in thought. Dr. Matthews accepts so much that is basic to Christian pacifism that it seems ungracious to complain of his failure to appreciate its inevitable application. He applies his statement that fullness of life may be attained only through death to the Jewish Church of our Lord's day and the Christian Church of our own: may it not also hold good for a nation? Nevertheless, we may be grateful for a book which pacifist and non-pacifist alike will find both searching and helpful.

"The Call of God in Time of War": Geoffrey F. Allen.

"Praying in War Time": F. A. Cockin. (S.C.M. Press. 9d. each.)

Of these books in the Student Christian Movement's "War-Time Discussions" series, the first will prove a useful and stimulating text-book for pacifist discussion groups, which tend too much to study only those books which take the pacifist point of view. Here they will have the opportunity of meeting an author who believes that the nation and the Church are called to be the instruments of God's anger until the evil-doer shall repent. "We live in an Old Testament world . . . in the hope of New

Testament days." It is significant that the author draws most of his texts from the prophets, and his New Testament references are rather carefully selected. Indeed, to contract Luke xiv. 26, into "If a man hate not, he cannot be My disciple," seems something less than honest.

Canon Cockin's book is much more profound and much more valuable. Although the author is not a pacifist, there will be few if any Christian pacifists who will not find, both in the book itself and in the suggestions for prayer at the end of each chapter, much that is really helpful. A book to buy and study at leisure.

"The Potter's Wheel": J. O. Hannay. (Longmans. 3/6.)

In this collection of papers Canon Hannay touches on a wide variety of subjects, from Sin to Expediency, from the Song of Songs to the Consecration of Churches. (This last is one of the best.) All are freshly written, and some touch unexpected depths of thought and feeling. The book does not pretend to any great learning, but few will put it down without being refreshed by a new contact with the God Who is Beauty. E.C.

"A War-time Prayer Book," by Robert Hugh Benson. Published by Longmans, Green & Co. Ltd. Price 2/6.

A book largely used by Roman Catholics in the Great War, and now republished with a preface by Fr. Martindale. Those who shrink from prayers for victory on the grounds that they are asking God's assistance in the slaughter of their fellow-members of the Christian Church will find that there is no such delicacy of feeling in this publication, where we read "O Lord God of battles, give strength to our arms, and since we desire only Thy greater glory and the peace of Thy children, do Thou crown that strength with triumph."

"Abba," by Evelyn Underhill. Published by Longmans, Green & Co. Ltd. Price 2/6.

Evelyn Underhill retains all her former freshness and simple penetration, writing with exquisite beauty of the central things of our religion. Not just because she is a pacifist but because she is so obviously a member of Christ's Universal Church and so full of love for its Master we can commend this book to all our readers.

Two more miracles come from the Penguin Press in their special series. "The Case for Federal Union" is dealt with with extraordinary skill by W. B. Curry and an enormous amount of information is packed into his 200 pages.

In "Must the War Spread," D. N. Pritt endeavours to state the reasons for retaining peace with Russia. C.P.G.

PEACE WORK IN THE CHURCHES

CIVIL SERVICE PACIFIST FELLOWSHIP.

The Fellowship provides mutual assistance for all Civil Servants who oppose war. Membership continues to grow and now totals 600. Centres have been set up in all parts of the country with Headquarters in London. Arrangements have been made for speakers at the London meeting-room, Café Embassy (basement) 42 Theobald's Rd., W.C.1 (nearest station, Holborn Underground) each Tuesday lunch-time at 12.45 p.m. Members and friends are invited. The meeting-room is available each lunch-time and on Thursdays and Fridays, Committee members specially attend for discussion with Members. A general meeting is being arranged for early in March and details will be published in *Peace News*.

LONDON UNION OF F.O.R

On Saturday, January 27th, London Union again gave a very successful New Year Party at the City Temple Hall. Between 300 and 400 people were present and the following countries were represented, Austria, Germany, Japan, Poland, Africa, India, British Guiana and Jamaica.

Dr. Harold Moody (Founder and President of the League of Coloured Peoples), in a stirring address on "This Ideological War and the Negro," recalled that the Prime Minister had said "It is evil things we shall be fighting against," whereas both Germany and Russia were fighting for something—their ideologies. To be merely negative was not enough. One could spend the whole time fighting the evil in one's self and be no better, we had to be positive,

to be fired with an idea, if we were to accomplish anything. We do not use ideas, said the speaker, ideas use us; it is only when an idea is lived in a man's life that others can understand it. We might say that we were fighting for Democracy, the end of Tyranny, and he believed our Government were sincere when they said this was their aim. Yet the fact remained that in Jamaica and other parts of the Empire there was considerable exploitation, of which Dr. Moody gave several examples. Surely, if Britain was fighting for Freedom and Democracy, the first task should be to see that these principles were practised in our own Empire.

The beautiful recital of Dramatic and Humorous verse by Winifred Hudson, Catherine Barry and Louise Cottam moved all who heard it and the songs given by Olive Daunt (who had also led the Community Singing before the talk) and her friend were a source of great delight.

BAPTIST PACIFIST FELLOWSHIP

Secretary :

The Rev. G. Lloyd Phelps,
244, Deansgate, Manchester, 3.

There are strong possibilities of important developments in the organisation and work of our Fellowship. It has, therefore, been decided to postpone the issue of the Annual Report until after the committee meeting in Birmingham on Monday, February 26th. Meanwhile we should like to remind members that the annual subscription of one shilling became due on January 1st and should be sent to G. LLOYD PHELPS.

"PAX"

Secretary : Stormont Murray, 276, Hughenden Road,
High Wycombe, Bucks.

From the daily enquiries received from every part of the country (and the rapidly increasing membership) it becomes very evident that the Catholic Conscience is troubled and tormented on the question of the incompatibility of war-making and Christian living. "PAX" welcomes enquiries, but for those interested who do not desire to write to us, we recommend the "PAX" pamphlets :—

"And Who Wants Peace?"—by Eric Gill.

"War and the Christian Conscience"—by Nicholas Berdyaef.

"Morality and Politics"—by Luigi Sturzo.

"Bombs, Babies and Beatitudes"—by Donald Attwater.

"The Crime of Conscriptio"—by E. I. Watkin.

"Commonsense Christianity and War"—by Gerald Vann, O.P.

—Also, a reprint of an address by the Chairman of "PAX" on "Peace and Poverty," together with an article "Down with Hitlerism," by Rev. C. Paul Gliddon is available to all applicants who care to send postage to the Hon. Secretary.

"PAX" groups have been formed or are in process of formation at Bristol, Bath, Manchester, Birmingham, Oxford, North London, South London, etc., and plans are afoot for joint meetings by "PAX" and the A.P.F.

Catholic "Conscientious Objectors" were comparatively few between 1914-18, but at the present time they are to be found in every part of the country and there is an increasing recognition of the Church's teaching that a man must always follow his conscience and must never take refuge in authority on the grounds that conscience and authority are in opposition and that the latter must be followed blindly. As has been pointed out recently in "The Catholic Herald," "Those who maintain that problems of conscience concerning the Christian in his relations to the State do not exist until the Apostolic Hierarchy says they exist would seem to condemn such a man as St. Thomas More as guilty of foolish or malicious disloyalty." And the Archbishop of Cincinnati, Dr. McNicholas, O.P., has said in this connection: "Governments that have no fixed standards of morality, and consequently no moral sense, can scarcely settle the question of war on moral grounds for Christians."

METHODIST PEACE FELLOWSHIP

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

This is a last moment reminder of the Annual London Rally of the Fellowship at Wesley's Chapel, City Road, on Saturday, 2nd March, at 2.30 p.m. Canon Chas. E. Raven will speak on "The Theology of Christian Pacifism," followed by discussion. At 4.15 p.m. there will be a Covenant Re-dedication Service at which new members are invited to take the Covenant and enrol. Proceedings end about 5 p.m., and there will not be tea on the premises owing to present conditions.

New Members. At the Executive Meeting on 5th February an increase of 76 lay members (33 of these took the Covenant at the Kingsway Hall Branch on 21st January) and one ministerial (Rev. D. Albert Lewis, Newtown, Mont.), was reported. Five ministers and four laymen had resigned, and four laymen transferred to other denominations.

Forestry for C.O's. A meeting of representatives of the various denominational Pacifist Groups was held on 23rd January, at which Rev. Henry Carter reported the approval of the Ministry of Labour of the M.P.F. proposals to set up a Committee to assist registered C.O's. to find agricultural or forestry work, when so instructed by the Tribunals. An invitation was extended to the other denominational Groups to appoint representatives to such a Committee (to be called the C.O. Civilian Advisory Employment Committee). It is hoped that this Committee will be finally constituted at a Meeting on 16th February, when replies will be received from the Groups. Registered C.O's. are invited to apply to this Committee at Kingsway Hall, Kingsway, W.C.2, if they need help in finding agricultural or forestry work.

THE ANGLICAN PACIFIST FELLOWSHIP

Secretary : The Rev. C. Paul Gliddon,
c/o 47, Argyle Square, W.C.1.

During the past month the Secretary has visited the A.P.F. groups in Sheffield, Liverpool and Bradford, and has attended Clergy Conferences in Manchester and Leeds. Following the meetings at Liverpool and Sheffield arrangements were made for a deputation to the Bishops of the Diocese concerned, with a view to asking them to appeal to their brother Bishops to re-examine the possibility of a new lead being given by the Church before a threatened spring offensive brings in its train increased bitterness and makes the hope of the consideration of new proposals unlikely.

The Committee has decided to go forward with an appeal to the Archbishops in a similar sense. It believes that for the Church to identify the choosing of the lesser of two evils with the way of Christ is nothing less than disastrous, and that there must be a call to the Church to discover that other way out of our confusion which Christ can surely see but which at present remains unrevealed to His Society.

We would like to hear at once from priests who desire to attend the conference at Whann Cross, from May 27th—May 31st. At present only a few have let us have their names.

Our membership now numbers 2,264, including 360 priests, but we are still disappointed that so many Anglican pacifists have so far failed to join with us. This is a real weakness, especially when we are trying to approach those in authority.

The Rev. Fr. Andrew, S.D.C., has written for us a four-page pamphlet entitled "The Logic of Faith"; this can now be had from our office at 1d. per copy, orders of 50 for 3/6, or 100 for 6/-.

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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, 18th March. Leader :—Miss Margaret Glaisyer.

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

MIDLANDS WEEK-END SCHOOL at "The Briars", Crich. April 27-28th. Leader: Dr. Leighton Yates, of Sheffield. Cost for week-end 8/6d. Will all interested write Margretta Oliver, 15 Bar Lane, Nottingham.

SITUATIONS WANTED

Pharmacist, unqualified, 23, unemployed through objection desires situation. Anything gratefully accepted. Armstrong, School House, Broadwell, Coleford, Glos.

F.O.R. member, 23, 6 years clerical experience wages and invoicing, resigned last employment with munitions firm. Willing to go anywhere. Leslie Joyce, 116 Wayland Road, Sheffield, 11.

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