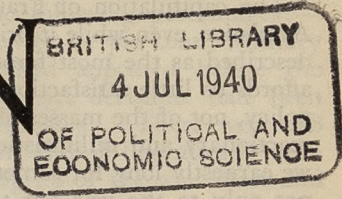


# The CHRISTIAN PACIFIST

THREEPENCE



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*The Christian Pacifist* is the organ of the Fellowship of Reconciliation, and of the Christian Pacifist Crusade (Congregational) the Methodist Peace Fellowship, the Unitarian and Free Christian Peace Fellowship, the Baptist Pacifist Fellowship, the (English) Presbyterian Peace Fellowship, the Church of Scotland Peace Society, the Scottish Congregational Ministers' Peace Society, and the Anglican Pacifist Fellowship. It is published by the Fellowship of Reconciliation, 17 Red Lion Square, London, W.C.1

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## THE CURRENT OF AFFAIRS

### Pacifism is not Defeatism

If anyone is opposed to "Hitlerism" it is the pacifist. Amongst those who are out to stop aggression, the pacifist is foremost. He has his own methods of overcoming evil, methods which he believes are deeply founded in the Christian faith. But as he has taken his stand on conscience and cannot be untrue to what he conceives to be his duty alike to Christ and to the Community, neither can he attempt to hinder those who, as conscientiously as he, have had resort to other means of defence. If there is a "pacifism" which consists of spreading disaffection—we disown it, as we have ourselves taken up a position from which we cannot recede. It could give us no satisfaction to see others acting contrary to their convictions from considerations of mere expediency or from motives of fear or selfishness. The love of peace is not the love of ease or safety or the dislike of suffering and sacrifice. While, therefore, we stand where we stood, for we believe we were set there by God, it is not in accordance with our beliefs to oppose or deride those, even if they were formerly of

our own number, who in these grave days of national danger, interpret their duty and their faith in a way that is different from ours.

### Witnesses not Obstructionists

While, therefore, the dire events of recent days have not changed our convictions, but rather confirmed them, in the present situation of national emergency it is not our policy to set up, or advise the setting up, of a declared opposition to the Government. Strange as this may seem to those who have never been able to understand Christian Pacifism, it will meet with ready agreement on the part of those who know on what grounds they stand. We are witnesses not obstructionists. We have always had much more in common with the soldier than with the fifth columnist. We will not withhold from our country in this hour of her need that most precious gift that any man can make—our testimony to the truth as we see it. But we have no wish to embarrass others in their devotion to that which they believe to be the right.



### Vain to Prophecy

The capitulation of France and the signing of the Armistice, even while it brings an end to what has been described as the most ferocious fighting in all history, affords us little satisfaction. It would appear to be the policy, not of the masses of the people, but of the most reactionary and militaristic parties in France. While we earnestly long for something that would put an end not only to the war but to War, the Armistice now agreed upon is not likely to contribute to that result. It is no use talking of negotiations now; the opportunity for that has gone, as opportunities do go, and as we feared it would were it not seized in time. In the midst of such uncertainties and the partial knowledge of the facts, which seems hitherto to have been shared by the Government, it would be vain to prophesy. Probably the fear of actual invasion of this country is much exaggerated. Whether Britain will prove able to accomplish alone what she has not been able to do with the help of allies must depend very largely on the fate of the French fleet. Russia could not now be expected to make any move for love of the British Empire, but her own fears may cause her to take precautions which will be to the advantage of Britain, and the war is quite as likely to turn east as west.

### Is Famine Our Ally?

It is not a pleasant thought that our chief hope of victory is the prospect of famine in Europe. No militarist could glory in a victory won by the starvation of children. Mr. H. N. Brailsford has had the courage to advocate the lifting of the blockade as far as it is applied to foodstuffs, in order to apply it more strictly to materials of war. It might be thought absurd to attempt to conduct a war on humanitarian principles, but the arguments for the partial lifting of the blockade are: 1. That the food blockade imposes suffering not on the German army, but on civilians not only in Germany but now in France, Belgium, Holland and other lands. It is therefore a weapon which hurts friends more than foe. 2. That the only blockade that really has military value is that of essential war material. We might add that it would be worth a great deal to those who are fighting to make future wars impossible, to be able to avoid the terrible bitterness which starvation must bring to Europe, and which would make the very worst foundation for a new international order.

### What Can Pacifists Do?

Many anxious enquiries are being made as to what kind of services to the community are open to those who cannot conscientiously participate in war work. This desire for service must not be discouraged by the trite observation that in a nation organised for totalitarian war there is no sort of activity that is not laid under tribute to the war effort. There is an appeal to consistency which is of very low moral value. In so far as war is able to make use of works of mercy, it is war and not the merciful that is inconsistent. In the maintenance of a calm and cheerful confidence in the Will

of God; in the comfort of sufferers and the heartening of the depressed; in the care of the victims of war; in hospitality to the homeless and support for the persecuted, there is abundance of service to be rendered such as no Christian can willingly withhold. If some feel it right to engage in organisations which are part of the defence measures, let their own conscience be their guide. Better do a little more than is strictly consistent with doctrinaire pacifism for the sake of love to our neighbours, than fail to help those who are in need for the sake of a mere consistency.

### The Church Assemblies

Pronouncements on the war situation made by the Annual Assemblies of the Churches reflect both the hardening of heart due to the recent phases of the war as well as the determination to cling to the conviction that in war there is something incongruous with the Christian faith. The Church of Scotland, in repudiating the pacifist belief, did no more than state explicitly what everyone knew to be the fact, and it was freely said, though not recorded, that the Church respects the conscientious objector and has at least tolerance for the pacifist in his fellowship and ministry. The United Free Church of Scotland was again able to adopt what was understood to be a pacifist resolution, though it was moderately phrased. The Congregational declaration that "while recognising that there are those amongst us who feel that nothing can justify the resort to force, the Assembly is convinced that the entrance of our own country into this conflict had become inevitable," provoked an excellent statement made on behalf of the Peace Crusade. The Presbyterian Church of England maintained "(a) that since our aims is reconciliation, we seek neither the destruction nor humiliation of any nation; (b) that the peace that follows this war shall be the concern of all, neutrals as well as belligerents; (c) that peace must be based on justice and make available for the well-being of all peoples the abundance which mankind is now able to produce. The Assembly calls upon its faithful people to be insistent in prayer and effort and ready for sacrifice that Christian principles may prevail and that no opportunity be lost to hasten the day when the nations now at war may unite their efforts to create a new order in Europe inspired by respect for justice, mercy and faith. The Assembly records its sincere appreciation of the recognition on the part of the State of the rights of conscience and feels the necessity of continued vigilance that this liberty be not impaired or lost in the increasing stress of war."

### The Aftermath

In one of her recent letters to Peace-Lovers, Vera Brittain writes:—

You and I, members of a reviled minority, can no longer look for guidance to these faint-hearted shepherds. From their dishonesty we must turn to our own God, the Gentle Shepherd of the Gospels. In His name, we can dare to be honest with ourselves. Let us admit, if we feel we must, that the last hopes of behaviour

worthy of the human race have temporarily vanished; that we must attack as we have been attacked, and destroy as we are being destroyed. But let us not defile the ultimate integrity of our souls by calling such actions Christian. It is of desperate importance for the world's future—our children's future—that we keep, above all else, that determined integrity. Some of us will survive even this most fearful of all wars, and live on through its aftermath. That aftermath may well see the most staggering outburst of recriminations which mankind has witnessed, followed in ALL countries by the revulsion of humanity's shamed and repentant spirit against the violent cruelties inflicted by men upon one another at the command of governments. People will then recall that peace-lovers advocated, not the weakly provocative foreign policies, combined with ill-preparedness, which have brought us where we are, but the combination of disarmament with a strongly constructive and generous international policy which even at a late hour could have saved the situation. And it will be to the now discredited minorities who worked for twenty years to prevent this war, and prophesied exactly what its nature would be if it came, that our shocked and awakened fellow-men will turn. For that moment we must be prepared, ready to rise with courage and charity above the spirit of recrimination, and to try by increasing our numbers and redoubling our efforts to atone for our past impotence to save civilisation. The old civilisation which we tried to save will have gone. It will be from our conception of human brotherhood—cherished by the servants of God in all the centuries that have gone by since Buddha gave up his throne for it, and Christ, dying, proclaimed it from the Cross—that the men and women of to-morrow will strive, more humbly than in the past, to build another. That is why, in the swiftly descending night of this terrible age, our watchword must never be "Resign yourself," but "Overcome"!

### Non-Violence in India

The declaration of the Congress in India to abandon their principles of non-violence in order to support Britain's war effort has been taken contrary to the advice of Mr. Gandhi, to whom this change of policy must be a matter of profound grief. This demonstration of support for the war has been hailed with an approval which we find it impossible to share. While acknowledging the sporting attitude of the Indian people in loyally refusing to take advantage of the British Government's present embarrassments, we fear that if violence is recognised in India as the approved method in international disputes it may be difficult to show why it should not be the right method in civil disputes. Mr. Gandhi has declared that his method of non-violence is able to withstand the most terrible aggressor: It might even have fallen to his lot to be the last line of the Empire's defence against Nazism.

### Conscientious Objectors

At a recent meeting of the Central Board for Conscientious Objectors, the Chairman reported that there

were now 38,000 registered conscientious objectors. Up to May 4th, 14,084 had appeared before local tribunals and decisions given in the following percentages:—Non-combatant Military Service, 27 per cent.; Military Service, 19 per cent.; 1,023 had appeared before the Appellate Tribunal, at which 452 decisions had been altered and 586 appeals dismissed. There were 268 awaiting summonses to court and 18 had already been arrested. With the speeding up of the war effort and the growing danger to this country, feeling against the conscientious objector has naturally hardened, and expressed itself in terms of prejudice, as shown by the number of borough councils and firms which have passed resolutions banning the employment of conscientious objectors. The Board is taking the matter up with such bodies as the N.A.L.G.O. and Teachers' Association to see whether they can afford a measure of protection to those men who are acting in conformity with the legal provision which the Government has made for them. In view of the numerous dismissals from employment and of the large number of men who are unable to obtain an exemption which satisfies their need, it becomes increasingly evident that funds for the support of unemployed conscientious objectors and their dependents will be required by the Board. Information can be obtained from and sent to the Central Board for Conscientious Objectors, 6 Endsleigh Street, London, W.C.1.

### Registration

We have been asked whether we still advise conscientious objectors to register in accordance with the provisions of the National Service (Armed Forces) Act. The answer is quite decidedly in the affirmative. In a leaflet issued last October the Fellowship of Reconciliation said plainly "As in the case of the earlier Act, we think that it is advisable to register." Experience of the working of the Act has not led us to change our minds, and though we have allowed other opinions to be voiced in discussion we adhere to our original judgment that conscientious objectors should claim the right of liberty of conscience which it is the genuine intention of the Act (whatever the effect of its administration in certain cases may be) to safeguard for them. By the way, Ministers of Religion are expected to register too, in their age groups, though as men in a reserved occupation they will not be required to appear before a Tribunal unless by their own wish. Any man who has by any chance failed to register should at once notify the Ministry of Labour of the omission.

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

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## OUR WEAKNESS

PERCY W. BARTLETT

IN more optimistic days we could quite gaily apply to ourselves Paul's words about God's choosing the weak things of the world to confound the mighty. Under the present clouds it is difficult not to feel that in his wisdom, God will look for more reliable instruments, if he has not already given up the whole job as hopeless. Weakness such as ours induces both bitterness and blindness to the quality of God's strength.

But the fact that the letters and memoranda of the New Testament were written under what we call totalitarian conditions, with savage persecution and the complete destruction of cities as background, and little beside apocalyptic hope to lighten the future, argues that New Testament principles ought to be significant for just such a time as this. Yet I need something more than the generalities of preaching to convince me that these principles do actually apply in detail to me, when, for example, very practical questions about staying or fleeing have to be faced. Nor can I ignore the fact that my own strongest efforts have completely failed. The task of overcoming the mighty, clearly impossible by means of might, remains unaccomplished in the face of all my prophesying. Devout men doubt God, asking how these things can be permitted. And we wonder what Paul could possibly have meant.

Others have failed, too. A Christian but non-pacifist friend has pointed out that there is no hope of considerable help from any Christian group in Germany: under the lash there, and perhaps also under the burden of their own pessimistic theology, they are weak almost to the point of paralysis; and some are quite apathetic. Nor have the more heroic appeals of Pope and President produced any apparent result. We feel doubly weak, because so lonely, and not easily able to regard ourselves as the surviving representatives of the spirit of the Gospel.

### We do not Really Glory in the Cross

In such conditions it is not strange if, while of course holding on to our testimony with doctrinaire fanaticism, we find ourselves following the war news with increasing anxiety, and with a gnawing feeling underneath that, if a victory on the part of the Allies will not immediately solve the problem, a Nazi victory will postpone the solution for many a long day. Perhaps that points to the real inwardness of our weakness. We do not in practice, but only in dogmatic form, believe that the religio-political execution of Jesus Christ, the scattering of the ridiculously tiny and ill-qualified band of disciples (followed by and involved in the destruction of Jerusalem under the smashing blows of Roman militarism) were really victory; nor do we believe that anything of the kind now could lead to the re-birth of the Church and bring nearer the Kingdom of God.

Common sense is against it. We predicted years ago that another world war must bring chaos. And faith, in such circumstances, must again take refuge in apocalyptic.

The bereft and impoverished survivors of military catastrophe are therefore likely to find themselves relying in the struggle for existence on little more than their own cunning, unless some lone witness to moral and spiritual values, some remnant of belief in things greater than physical existence and the satisfaction of appetite, some courage and patience to live by these things, can be discovered among men almost dehumanised by war. Even if war exhausts itself before devastation is complete, the problem of a renewal of spiritual vision and leadership may well appear more baffling than the problem of economic reconstruction, though the second cannot be solved without the first. The question of the hour therefore, as also the question of the ages, is what response the Church can make, in the power of the Spirit, to man's utter need; and have we any part to play. In detail we may well ask how our friends in the Confessional Church will be enabled to rise again from beneath a Nazi victory, and similarly, just what would be required of Christians here if this country were defeated in war—or victorious. The answer as to what we shall do then necessarily depends, in part, on what our thoughts and our faith are now.

### The Warrior Can Teach the Peacemaker

We are in some sense the Church. If only we can somehow free ourselves of the fears and anxieties connected with the desire for survival for ourselves, our families and our immediate belongings and interests, we may see that military, political or even economic considerations are irrelevant to the values which we weak things of the world are called to stand for and even to create. We expect soldiers to be prepared to surrender themselves body and soul to the demands of war; but frankly we have not discovered how to enlist equal devotion or equal vision in the cause of peace, which is ultimately the cause of all those best things which cannot be defended by war; and notwithstanding the long list of saints and martyrs it is doubtful how far the Christian has been ready and able actually to give himself to his faith, and thus to put to shame the things that are strong only in their reliance on false ideals and shameful motivations. This is no day for a religion of mere comfort and consolation, for faith in fantasy, for wishful thinking, but rather for such a self-giving faith as will itself produce trust among the brethren, service of the neighbour, forgiveness of the enemy, and will build up a set of relationships and a kind of common life utterly different from what has been produced by the higgling of the market, the propaganda of patriotism and the compulsions of brute force.

But we have a long way to go; for the world after the war may easily be one in which war itself, in spite of all its courage, has reinforced, as nothing else could, the instinct to save oneself at all costs; and we may have to wait through two or three generations for the slow working of maternal and paternal love to plant again in the children the sense that all mankind is one family. And the state may steal the children as well as the Church. By what power then can Christianity win? Does the phrase "conquering in the might of meekness" stand for anything real? Is the key to the problem found in the relation of weakness to meekness? Our

own service will in any case be slow because there is such a difference in character between our feeling of weakness in hopelessness and the weakness of him who relied on the love of a group of men who simply did not understand, and who himself fell under the burden of a cross.

Perhaps the easiest point at which to begin the exercise of a new strength will be in helping panic-stricken neighbours—if in self-forgetfulness and the sight of others' need we can keep our heads—just when our experience comes nearest to that of the daughters of Jerusalem.

## THE COMMON MAN

*The Cross as the Revelation of Human Value*

JOHN MURPHY

THE discovery of the value of the common man might, if one spoke of it in human terms, be regarded as one of the supreme discoveries of the genius of Jesus of Nazareth, or as one of the highest revelations to him of his Heavenly Father's nature and will. The zest with which he pursues this idea of the value of every man to God, the delight with which he works upon the worth of common life and of ordinary men and women in his parables and other teaching, and the satisfaction he manifestly finds in putting it into practical effect by awakening the sense of it in unexpected places and souls, was one of the richest treasures of his thought and of his active life. This conception of human value is expressed in three several ways; (1) in his teaching; (2) in his personal approach to individual men and women; and (3) in the bearing of its truth upon his own choice of the conduct of his life, which was in essence that of not being served but serving men, even to the extent of dying for them on the cross.

### The Carpenter Who Was God

Our Lord's adoption in the synagogue of Nazareth of the words of Isaiah to describe his consciousness of his own prophetic task—"The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor"—covered much more fully his conscious aim than has often been realised. It seems to have been a deep need of the time. The separation of the ordinary Israelite, of what we should call the poorer and working classes, from the leisured and religious classes such as the Scribes and Pharisees, appears to have been almost as great as the chasm which divides the high caste Brahmans in India from the low castes and "untouchables." The word "sinners" had acquired a peculiar and indeed technical sense as applicable to those for whom the righteousness of the Law was impossible of attainment, because it involved a

righteousness of ritual purity and of exact obedience to the ritual as well as the moral law. The ordinary worker such as the fisherman must inevitably be unclean in this sense, because, for instance, he must often do such things as eating with ritually unwashed hands. The taxgatherers, again, as servants of the alien government, were untouchables. These two classes are joined together in the "publicans and sinners"; and Jesus excited amazed comment by being the friend of both. The poetic beauty which is thrown round the every-day occupations of men and women in the fields, in the home, the workshop, the business office, is an assurance of the Divine interest in the workers and their work, who are linked together with him and with God in the wonderful fellowship of service, when he says: "My Father worketh hitherto, and I work." Upon almost all the rest of his teaching there is thrown the illumination of this aim to make the ordinary man realise his individual value to God and to himself. It was designed to assure him that as he was a sinner, he could be forgiven, if he was like the lost sheep, the lost coin, the lost son, he could be found again, and the angels would rejoice; if he was poor, yet he could possess the Kingdom of Heaven; if he was pure in heart he *could* see God; if he was hungry for an inward righteousness, he would be filled with righteousness: if (to use the Fourth Gospel parable) these common folk felt like huddled and deserted sheep, the prey of wolves, with a life that was no life, Jesus said that he was come that they might have life to the full, life that was self-respecting, conscious of its human dignity, and thrilled with possibilities for heart and mind and soul.

### Humanity Revalued

(2) In his personal approach to men, women and little children there is evident in Jesus this eager revaluation of human life and appreciation of human personality. His placing the little child in the midst



of life ; His clear-sighted and reverent attitude to women ; His treatment of them as equals ; His perception like a poet's of the beauty of their work in ordinary homes, how hesitant has been the world's recognition of the truth of it all ! His approach to the outcasts of Jewish society like Zaccheus and the other taxgatherers such as Matthew and his friends was a striking departure ; His offer to be the guest in the publican's home, if it bowed Zaccheus to the dust in repentance, raised him to the dignity of a noble manhood. It is the same appreciation of human values which characterises his attitude to the foreigner. There was real daring in his teaching about the Samaritans whom the Jews hated, and in his dealing with them. His conversation with the Samaritan woman was at once a pointed recognition of her womanly equality, an endeavour to save her soul by awakening repentance, and at the same time a breaking down of the middle wall of partition of the hostility and contempt between the Jew and the neighbour-foreigner.

#### Man's Attempted Escape

The pressure of the demand for a fuller and richer life on the part of the common man in all the civilised nations is perhaps the greatest single cause of war. The world has grown so small and its interconnections are so close and sensitive that mankind may be said almost to possess a common consciousness. It is at any rate true that the nations which are called civilised because they share in modern science and art, communicate to each other their medical and other knowledge, study at each other's universities, have the same machinery and industrialism and a vast interchange of trade and commerce, have such a common consciousness covering a large part of their life. It is therefore striking, though quite natural, to find within that common consciousness, powerful though hidden like the silent earthquake of the pushing shoots of spring, the thrust of the ideal of a rich individuality, a full human dignity in the ordinary man in all these nations against the economic and social conditions which limit, thwart and degrade it. It is even more remarkable to think that in a large degree these very close inter-relations, with their apparently inevitable clash of interests, are the result of the spread of Christian culture ; and not only so but that it is by the very proclamation of the Gospel and the leavening of the world-consciousness by our Lord's ideal for everyman, that there has emerged as the possession of the ordinary man in Germany, Italy, China and India, as well as in France, Russia, America and Britain, this intensified self-consciousness, resentful of the humiliations of poverty, unemployment and a low-grade existence, with its increasingly conscious claim to a full and rich life, not merely physical but cultural, moral and spiritual. It is important to our chief problem of peace and war to note that it is this dynamic, this explosive energy which, misunderstood indeed and misdirected, has been beneath and behind the nationalism of Germany, Italy, Russia and Japan, seeking (it must be granted) a

better life for their peoples through the self-assertion and expansion of the nation, but putting their faith mainly in the resort to war.

#### The Reconciliation of the Peoples

This claim of the common man in the nations for the realisation of his human value and human dignity, might be a point of departure for reconciliation among the peoples of the world, with, as its accompanying inspiration, a new proclamation of the Gospel of reconciliation. Might not this common interest induce a common sympathy ? If the ordinary men and women in the nations of Europe have their faces towards the same better country of a simple, unworried, dignified human life, why should they not travel together ? Why need they stop to tear each other to pieces on the way ? The civilised peoples, it might be said, have their common possessions of knowledge, art, music, healing, scholarship, literature, science, more and more shared with pleasure and gratitude to each other ; why should they not agree to share in like manner the world's material resources for the life of man and the opportunities of work for his hand and brain ?

Such questions bring us face to face with the organisation of the whole world as a community ; and we may see once more in opposition to each other two actual methods of world-organisation. The work, trade and resources of the world have been in the past in effect divided among the great imperialist Powers, and directed and utilised by the ruling classes in each of the countries, with a view mainly to increasing their own wealth and prestige. I shall not spend time in pointing out the defects of this first system, or recalling how difficult it has been for Christian men to operate it without being ashamed often of its effect upon the weak and helpless uncivilised peoples. One may concentrate the judgment upon it in the fact that the competition between the nations and their leaders in work, commerce and colonial enterprise, was frequently a ruthless warfare in time of peace, of which the inevitable logic ever and again seemed to be actual war.

#### The Death of Industrialism

It is generally agreed that this system, with its principle of (so-called) enlightened self-interest, is breaking up as did the old Roman world-empire ; these world-wars are the last struggles of the principle in its death-throes, while the dictatorships are the last reincarnation of a desperate individualism. Some light is thrown upon Hitler and Stalin, alike upon the sources of their power over their peoples and their fundamental weaknesses, by considering two influences upon them, one of which is good in essence, and the other bad. The one influence which enables Hitler to command an almost blind idolatry, is the fact that he has been—as the psychologists say—a “projection of the wished-for personality of the millions of ordinary Germans,” so that he embodies the life lifted out of the uncertainties

and humiliations of the ordinary struggle, which we have seen to be the dream of the common man in all the civilised nations, while at the same time he appears to them as the man who has raised them again from a beaten, humiliated and outcast condition as the pariahs of Europe to the position of a proud and great people. Stalin, similarly, has succeeded in the wake of Lenin in meeting the same urge in the peasant proletariat of Russia ; and both Lenin and he have enjoyed the unbounded loyalty of the common man and woman, who possess, as Russians never before did in history, life not burdened with anxiety, the means of useful labour chiefly through the nationalisation of land, and the satisfaction of having part in a vast common enterprise. The other influence upon the dictators has been the memory of old tyrannies, imperial Czarisms, nationalist traditions and tribal tendencies, bringing with them the prestige of war and the illusion of power through conquest. The *apparent* success of these for Hitler and Stalin will be shattered like a potter's vessel upon iron upon that other principle of the sense of personal right and human dignity and value, which has been forged for good in the self-consciousness of the common man in all the modern nations, whether conquered or conquerors.

#### The Pattern of the World Community

(3) The other system of world-organisation is the organisation of the community of mankind as a whole on the principle of the greatness which is in service to God and the human brotherhood. The pattern of

that world-community is clearly given in the first creation by Jesus of that community of common men under his leadership which we know as the Kingdom of God. I need not remind you how in thus beginning his ideal community Jesus put aside from his temptation onwards a conception of the Kingdom which was little more than the dream of a tribal nationalism, painted in the colours of the Golden Age of David's reign, whose glory of war and conquest and domination over other peoples, with a possible world dominion, would shed its radiance upon the individual Israelite, and be splendour enough for the Jewish patriot. The Fourth Gospel expresses the mind of Jesus truly, and his choice of a different conception of the Kingdom, when it records his saying : “If my kingdom were of this world then would my servants fight ; but now is my kingdom not of this world.” It is the conception which is seen dawning upon the greater prophets as the glory of a tribal nationalism faded into insignificance, the conception of a human royalty in love of men, in supreme service, in redemptive suffering and sacrifice ; and along with this a community of souls whose glory was in their individual value to God, and in their likeness to the Divine King. This is the ideal for all communities, for all nations and commonwealths, and for humanity as a whole, in which there is no invasion or injury of one life by another, but in which each individual is given the value he has for God, and has full opportunity to attain that richness and abundance of life through service to others which are the splendour of the human spirit, and the glory of the Divine likeness of the Man of Nazareth who was the Son of God.

## THE FOUNDATIONS OF COURAGE

B. C. PLOWRIGHT

THE major differences between men arise at the point of their ideals ; at the level of their needs they are one. This is particularly the case to-day with the developments of the international situation that we all have to face. No man can escape the deep and basic need for courage. There the pacifist and militarist are one and we are down at the simple human level.

We can define courage as the pitting of a man—body, soul and spirit—against a hostile environment, and in every act of courage the whole man finds expression. Strictly speaking, there is no such thing as merely physical courage ; there is always in such valour an element of the spiritual. Whilst that is true, however, it remains the fact that different situations demand different qualities in courage. The swift and sudden crisis, arising quickly and as quickly spent, can be met with a courage that is largely instinctive. Not so, however, with the courage that has to face a protracted long-drawn-out struggle with one's environment, and stand hammering over a period of months—perhaps

years. This kind of courage, demanding long-distance endurance with no light clearly discernible at the end, makes a call on intellectual and spiritual qualities which the momentary crisis does not. Instinct can never stand the slow, wearing-down process of environment ; for that, spirit alone is adequate. It is this kind of courage—the courage of the tunnel, we may call it—which is being demanded of us now, and it taxes all our spiritual reserves to the utmost.

Yet, if the road is a long one and the demand upon us both stern and inflexible, we ought to remember that we can call Christian experience to witness that it is not beyond the reach—or beyond the attainment—of the Christian. After 27 years of Christian living, during hardly a moment of which he was free from the threat of the assassin's knife, of mob violence of peril by land and sea, and with still nine years more of it to run, St. Paul could bid the Corinthian Christians to quit themselves like men and be strong ! He, at all events, had found the secret of courage on a long, dark and lonely way.



### The Beatitudes as a Battle Cry

And this courage is the lynch-pin of all character, but especially of Christian character. It is possible, for instance, to read the Beatitudes in terms of the weakness of the human soul, and they have often been so read. A man can be poor in spirit because he has no legitimate self-respect to be proud; he can be meek because he is utterly deficient in the robust qualities of manhood and is without the energy to resist an affront; he can be a peacemaker because he is afraid of violence and its results upon himself. But all such reading of the Beatitudes forgets one thing—that the One who uttered them was Himself the supreme illustration and embodiment of courage, who dared to pit himself and his convictions about truth against a hostile religious and political world. The poverty of spirit, for which He asked, was not the mean thing that we have described above, but the poverty of spirit that had the courage to strip oneself of all one's defences and immunities conferred by money, prestige, and so on, and to step down naked from His sphere of security into the arena of common, human struggles, failures and sufferings. So it is with the rest of the Beatitudes, with meekness and with the making of peace. Their background is the background of a great spiritual valour. It is this courage to which we are being summoned by the events of to-day, and we need it not only for ourselves, but we need it for the sake of others. If we cannot find this courage, we shall either be left to the dogged courage of instinct, in which the finest qualities of the human soul perish, or to the spurious courage of hate, in which all true insight and clear vision is lost.

### The Spiritual Poison of Fear

How then can we come by such spiritual valour? For come by it we must. To fail here is to be a kind of secret spiritual wireless unconsciously broadcasting the despair that is the nursing mother of defeat. First of all, upon all of us, there rests the responsibility of facing our fears and giving them a definite name. The spiritual poison of fear, which transforms it into a soul-destroying anxiety, is—not wholly indeed, but for vastly the greater part of it—its vagueness, its anonymity. Such fears have for us all the bewilderment of being lost in an impalpable spiritual fog. The moment we face our fears, make them concrete to our minds, and give them a precise name, they lose the greater part of their power over us. The first begetting of courage, therefore, lies in the honest and frank determination to be utterly clear with ourselves as to what it is we are afraid of.

### God in Every Human Situation

So far, we have spoken of conditions with which every ordinary man can comply, but these by themselves, though necessary and indispensable, are not enough, and it is at this point that the specifically Christian convictions begin to come into play. We shall not keep our courage unless we hold fast to the central idea of Christ's thought about the Kingdom—that God is a

part of every human situation, and that real as are the tragedies and brutalities of these times, and actual as are the very materialistic embodiments in tanks and guns, there is one thing more real—God and God's purpose, will and love. It is only that sense of the reality of God as a part of our present situation that can deliver us from the awful temptation to succumb to the all too popular creed that the last word is with things.

Lastly, this God, who is part of this situation, is not an impersonal spiritual force, a great IT, but He is my Father and my Friend. That is why—probably for most of us—the mystery of courage will be solved in the secret places of a man's communion with God. The heart of prayer is not a petition or any request that we make of a spiritual power. The centre and soul of it is the felt friendship of God with him who prays. "It is not so easy to ruin him with whom the pressure of Christ's hand lingers in the palm" wrote the author of John Inglesant; and it is easy to see why. No two human beings can have converse with each other in speech but a kind of transfusion of personality takes place. The one infects the other with his gaiety or his gloom, with goodness or evil. And if such transfusion of personality takes place when two ordinary human beings are concerned, dare we not—must we not—believe that when one of the parties to such a trans-action of communion is God, our human personalities can be touched to infinitely finer issues of courage, faith and hope?

### FORESTRY AND LAND UNITS (continued from page 178)

(3.) There are two points which we should especially be careful to keep in mind at this present time. First let each day's work be a full honest day's work, rendered in the spirit of service to God and the community. Let no one amongst us be open to a just charge of doing less than his duty. Second, as everyman is our neighbour let us lend a hand cheerfully whenever we can, to anyone we can, whether sympathiser or critic.

Let Leaders keep me regularly informed as to happenings in their Units. This is a fellowship, and in whatever ways are practical we will think and act as such. There are now fifteen Christian Pacifist Forestry Units and one Farm Unit. All told, 101 men are at work in these.

Men who lose employment because of the existing tension shall, whenever possible, be given an opportunity of joining a new Forestry Unit, or to fill a vacancy in an existing Unit.

(4.) Two or three Units have discovered other Christian Pacifists engaged in Forestry work close at hand—men who share our Christian faith. Some of these men have expressed the wish to join as full members of the Unit, and accordingly they have received Application Forms. Leaders should advise me of any others who thus wish to unite with us.

(5.) A final word. I propose that at the beginning of each day we remember the whole Fellowship of the Units in a moment's prayer. I suggest 7 a.m., or as near as possible to that hour. Is that a suitable time? Say if you agree.

Fraternally yours,  
HENRY CARTER.

The work of organisation is done by a small staff of voluntary workers. But in these days printing, postage, telephone and travelling charges are heavy items, and *we need money help*. Ability to aid other C.O.s to find employment depends largely on a steady flow of gifts to meet the necessary working expenses. Can you help? Please address contributions to "Christian Pacifist Forestry Units" Office, Kingsway Hall, Kingsway, London, W.C.2.

## FORESTRY AND LAND UNITS

### The Record of Six Months' Work

HENRY CARTER

I told in the March issue of this journal the story of the first experiment in the formation of Christian Pacifist Forestry and Land Units. A small Land Unit was formed in January at King's Lynn. The first experimental Forestry Unit began work in the Hempstead Forest, mid-Kent, in the same month. So many enquiries have reached me about the progress of the movement that it will be useful to describe the position at the end of the first six months of pioneer work. Enquiries have come, generally speaking, from three points of active interest: from conscientious objectors directed by Tribunals to find work in forestry or agriculture; from other conscientious objectors who have not yet appeared before Tribunals, but have lost their employment because of the growing hostility to C.O.'s; and from people interested in community life and work, for its own sake, as an expression in modern times of early Christian communalism.

The aim from the beginning has been to enable religiously-minded conscientious objectors to find employment in agreement with their desire to serve human welfare, if possible in creative ways, and as far as possible by organising their life and work on a community basis.

### Six Months' Progress

It is good to report that at the end of the first six months' work there are 22 Forestry Units in being and one small Land Unit. All told, work has been found in this way for 161 men. All the men based their objection to military training and service on religious grounds. The majority are fulfilling the Tribunal's direction indicated above, but I have found places for a few men who, though they have yet to appear before Tribunals, have already lost their means of livelihood because of hostility on the part of employers or fellow employees.

The Forestry Units are in the English counties of Cheshire, Durham, Hants, Kent, Northants, Northumberland, Sussex, Yorks. and Wilts.; in Wales there are Units in Caermarthen and Glamorgan; in Scotland in Perthshire, Kirkcudbright, Invernesshire and others in formation. Wales and Scotland are separately organised for obvious reasons. My friends, George Davies and Richard Bishop, oversee Forestry Unit work in Wales. The Rev. Lewis Maclachlan is in charge of the Scottish enterprise.

As the movement originated within the Methodist Peace Fellowship a considerable proportion of the men are Methodists. But the desire of the Christian Pacifist organisations in other Churches to share in the enterprise was met, at an early date, by the formation of the inter-denominational Christian Pacifist Forestry and Land Unit Committee. Representatives of the Anglican, Presbyterian, Congregational, Baptist and Methodist

fellowships are represented on the Committee. Nearly two-thirds of the men in the Units are from other denominations than the Methodist.

### Forestry Work

Questions often asked concern the actual nature of the forestry work in which the men are engaged, and what qualifications are necessary. There is a clear division of work between afforestation and timber supply. All our men are engaged in afforestation, which is defined by the Forestry Commission in these terms:—

"The work requires men who are physically fit for fairly hard work in open-air conditions. 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."

It is also possible that here and there men will be asked to cut and peel pit-props for use in collieries, as Scandinavian supplies have now almost ceased. Our men are not engaged, nor are they to be engaged, in any branch of forestry work which is directly contributing to military preparations.

A man needs a reasonably good physique, for the work is usually arduous. There have been a few cases of physical inability "to stand up" to afforestation in all weathers. A man with an average constitution should succeed, but experience shows that it is not work for one who is physically frail.

Afforestation work is at the lowest point of employment in the summer months, becoming brisker at the approach of autumn. This explains why at mid-summer there is a waiting list of suitable men for whom work in forestry cannot, at the moment, be secured.

The men are the employees of the Forestry Commission. The wages are the same as those appointed for agricultural labour—at present 42/- per week, with a lower scale for men under twenty-one years of age.

### Two Difficulties

The main difficulties are two. There is the question of housing accommodation. Forestry work is usually remote from towns and often from villages. Any neighbouring village is almost certain to be occupied with evacuees or refugees. A good deal of enterprise has been necessary to secure accommodation. Units live in Y.H.A. hostels, in cottage lodgings, tents, caravans, log huts. In two instances it has been necessary to rent and furnish cottages.



The housing difficulty has usually been overcome, but difficulties multiply as hostility to conscientious objectors intensifies. Again and again men have been dismissed from their cottage lodgings through ill-will. There have been a few instances of 'horse-play'—not too serious—but the most recent happening came near to tragedy. The men of a southern Unit, who camp in a field, were twice raided at night by half-intoxicated men from a neighbouring encampment. Their tent was thrown down, clothing and other personal belongings damaged or destroyed, money taken and the camp equipment wrecked. The men trudged some miles in night attire through pelting rain to a Friends' Camp, where they met with characteristic kindness. Listening to the story told by the leader of the Unit a few hours later, I was deeply moved by the spirit of Christian non-resistance to evil, the absence of personal resentment, goodwill toward the raiders and the sense of a deepened spiritual fellowship and experience. The incident was the first dramatic test of Christian pacifism, and it was met with complete fidelity to principle.

The incident showed the importance of leadership in each Unit. One man is chosen as leader at the time a Unit is constituted, and there is reason to be thankful for the services which these men are rendering in day-by-day responsibilities, as well as in moments of definite testing of principle.

Now that the work is becoming established, I am trying to meet the very welcome request from some of the Units that a method should be devised for group discussion of social principles and problems, with a view to informed Christian citizenship activities after the war.

It is understood that the Government have in preparation a scheme for employment of conscientious objectors in farm work and in land drainage, but the proposals are not yet available.

The spirit of the Units is, perhaps, best illustrated by the appended letter which I sent to each Unit member in May.

Correspondence with regard to Units' work in England should be addressed to Rev. Henry Carter, First Floor, Kingsway Hall, London, W.C.2.; in Wales, to Mr. Richard Bishop, 161, Lake Road, Cardiff; in Scotland, to Mr. William Coutts, 20, Cardowan Road, Stepps, Glasgow.

Dear Unit Member,

In these grave days I am moved to send a message of greeting and counsel to all the members of our Christian Pacifist Forestry and Land Units. I should like each Unit to meet to consider what follows, and should be glad to hear afterwards from the Unit Leader or from any member.

(1.) We are at one in the acceptance of wholehearted love of God and love of neighbour as a Christian man's way of living. This was the two-fold commandment which Christ gave. Let us hold steadfastly to it whatever difficulties or provocations are before us. Love is of God and He will help us to live the way of love as we ask from Him the help we need. Let nothing move us from this faith.

(2.) Some Units are meeting much opposition. Men have been dismissed or are under notice because of strong local feeling against C.O's. How ought we to meet this situation? The answer is: as followers of Christ. He bore illwill without resentment; He taught forgiveness of enemies.

(continued on page 176)

## COMMUNITY FACES THE CRISIS

Extract from a letter: "*I feel that community in these times may involve me in a certain withdrawal from responsibility. In my suburban district I am able to render some service in dealing with air-raid casualties and, as a Christian, I cannot stand on one side . . . in common with the rest of the community at large, I have failed and must be prepared to alleviate suffering as far as I am able. . . .*"

Here, as in all such questing, community consciousness comes face to face with tragic realities that are upon us. And its response is no unworthy one. For the authentic spirit of community never has been, nor can be, confined within itself: always it must be going out to meet the needs and sufferings of its world in a living ministry of compassion and reconciliation; always it will be flexible to the times if its witness is to survive them.

To-day the time for pointing warnings is past and the time for pointing morals is not yet . . . suffering has its own ministry that carries deeper conviction than any words of ours. When the tide of distress and disillusion has receded, it will be well if the fellowship of Christian community remains as a beacon of comfort, of life and of hope amidst the wreckage. Meanwhile its message lies in service rather than precept—and few labours of love cannot be better performed in the pattern of a community team than in isolation. If our first duty is to "those of the household of faith," our final duty is to all men.

But that is not quite the end of the matter. There are those who have seen in these little experiments of communal living and sharing and serving a making straight of the paths for the coming Kingdom of God when the distresses of nations have been accomplished. And for all who seek their mission in these wider terms, the fulfilment of the witness of "total community," here and now, must remain the greatest service that can be offered to our day and generation, and the most demanding. Many will be called to the tasks of the present: a few to the still greater responsibilities of the future. In time of crisis the cry of us all must be "Lord, what wilt thou have me to do?" And the answer will not be the same answer for us all.

*Contemporary community activities are described in "Community in Britain 1940" (post free 2/4). Correspondence and enquiries should be sent—if possible with reply postage—to hon. sec., Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey. A new issue of the Community "Broadsheet" is in preparation.*

## THE FELLOWSHIP OF PRAYER

### OUR FATHER . . .

Yea, Lord, Thou reignest be the earth never so unquiet: Thou sittest between the Cherubim, be the people never so impatient: Thou art from everlasting to everlasting: the same yesterday, to-day and forever. Thy kingdom is for ever.

We, the frail children of the passing day come into Thy presence in penitence and hope.

We confess to Thee that the whole world lies broken; because Thy children will not listen: and even when they hear they will not obey. And we are Thy children.

O Lord God, the misery of men! the countless trudging refugees: the multitudes bereaved: the myriad homes in agony of suspense: the wounded and the dying in every land: nations imprisoned in their homes: rulers imprisoned in their pride. O God, the misery of men because Thy children will not listen: O God, the misery of men:

*Lord, have mercy upon us—*

*Christ, have mercy upon us—*

*Lord, have mercy upon us.*

O Lord God, the splendour of men! the zest to give their all: to scorn the way of comfort: to work beyond their strength: to turn aside from safety to help an unknown child: utterly to obey to the point of death in an orgy of destruction—O Lord God, the latent splendour of men called forth and spilt because Thy children when they heard the words of Love did not obey:

*Lord, have mercy upon us—*

*Christ, have mercy upon us—*

*Lord, have mercy upon us.*

We come in penitence: forgive us once more. For the sake of Jesus Christ blot out our sins. Speak the word of forgiveness to all penitent souls; make them calm.

And we come in Hope. Thou didst not come, Lord Jesus Christ, to condemn the world, but that the world through Thee might be saved. Help us to see Thee as a Saviour again not just of sick folk but of strong folk gone wrong: not just of our homes but of whole nations: not just of those who have been brought up to know Thee but of every living soul. Thou who didst calm the storm: Thou who didst feed the multitude: Take Thy power once more and reign: show us new ways of understanding: show us how to share Thy bread: control for us the use of all Thy gifts: all Thy people are bankrupt and bereft. Come, Lord Jesus, quickly come. Amen.

### THANKSGIVING

Almighty God, the Father of all mercies, we come into Thy presence to thank Thee for all Thy goodness to us.

We thank Thee that Thou hast set us in a nation so free: we thank Thee for those unnumbered souls who in times past have given us the privileges we inherit: those who first brought the Faith to this land: especially Thy Servant Columba whom this day we commemorate: all who have created our liberties and all who have defended them.

But most of all we praise Thee for Jesus Christ: by Whose death our nation was set free: of Whose Spirit all inspiration to pure and lovely deeds is born: and in Whose way alone can we shape the future for our children's children.

Grant, merciful Lord, that they Thy people may stand firm in the Faith of Christ: and, in thanksgiving for all our mercies past and present, highly resolve to serve Him to the end, through that same Jesus Christ Our Lord.

Part of a service conducted by the Rev. Dr. George F. Macleod broadcast on Sunday morning, 2nd June, and printed here by kind permission.

## THE TASK OF THE CHURCH

MOIRA NEILL

(Continued from last month)

THE expression, "The task of the Church is to be the Church" has been much quoted since it was used at the Oxford Conference in 1937. In the present war situation there are three main areas in which the Church appears to be failing in this task.

In the theological realm there is profound confusion. We all know that Nazi tyranny is one of the most terrible phenomena of modern civilisation, and that if it is allowed to spread there is little hope for the future of the world. But does that give us the right to equate

the action of the British Government in declaring war with the will of God, or to pray in specific terms for the victory of the Allied cause because it is a just and righteous one? The fact that an Allied victory may be preferable to a Nazi one does not *ipso facto* make our cause either just or righteous. As members of an unredeemed community, we are compelled to choose a particular line of action according to our consciences, yet in making our choice we should surely be so well aware of both our individual and our corporate sin that we dare not equate



it with the holy will of God. We *can*, commending ourselves and our nation to the mercy and forgiveness of God, pray that His will may be done in this situation—and in such a prayer all true Christians, whether German or British, pacifist or non-pacifist, can join. If it is right for the Christian Church in England to talk in terms of a dedicated nation doing the holy will of God in a just and righteous cause, then it is equally right for the Christian Church in Germany, working on the basis of the facts they are allowed to know, to do the same thing. To say that we know the true facts while they do not is no way out of an impossible theological deadlock. On these terms victory for either side means a breakdown of faith in God for thousands of people.

### Prophetic Judgment

The confusion in the theological realm is closely linked with a confusion in regard to the prophetic function of the Church and its duty in making moral judgments. It is still true that the real prophets are so far in advance of the Church of their day as to be unrepresentative of it. One does not expect prophecy, in the sense in which one finds it in Amos or Jeremiah, from the official leaders of the Church. Yet whatever the organisation of the State, the Church has always some prophetic judgments to make upon it. Otherwise the State would be the Kingdom of God. It is difficult to find in the statements made by Christian leaders, any condemnation of the part the State has played in producing such a situation as this beyond the general admission that the Treaty of Versailles was a mistake.

If the Church is truly proclaiming the Word of God, then it is the Word itself which chooses what shall or shall not be judged. For the Church to judge the spiritual aims of the war and pronounce them good without any equally close examination of the political and economic motives is both a limitation of the judgment of God and of the possibilities of a just and lasting peace. Are we, as a nation, likely to come to the Peace Conference in the spirit of humility and the desire to see justice done, whatever the cost to ourselves, if the Church's call to repentance remains as vague as it is at present? Unless the Church is prepared to play her part in proclaiming the Word of God in this realm, she can have no formative influence in the policy of the State. If the State says we are fighting for the right of countries to defend their own existence, then it is for the Church to remind her of her own Imperialism and to demand that she examine her policy in relation to India and the Colonies in this light. If the State says we are fighting for the suppression of tyranny and the maintenance of true freedom, then it is for the Church to show forth the nature of freedom and to rebuke the State when she abuses her own authority or submits to the tyranny of vested interest. We are not likely to get the Government to be really concerned with a just Peace Treaty unless it is also concerned with justice at home and in the Empire. Jeremiah cried of Jerusalem,

"Take away her defences, for they are not the Lord's," and the Church must be prepared to say the same thing of Britain if the State shows no real concern with justice.

### The Pacifist Case

The third realm in which there is confusion in the Church's thinking is that which concerns the tension between pacifists and non-pacifists. A real advance has been made by Church leaders since the last war in insisting on the right of pacifists to follow their conscience and to remain as fully participating members of any Church of a nation at war. Strenuous efforts are being made by men who are not themselves pacifists to see that conscientious objection is not penalised. In view of this, any lack of charity on the part of pacifists themselves would be deplorable.

Apart from this welcome advance it is still evident that the real nature of the tension is missed on both sides. The non-pacifists are quite convinced that the pacifists are unrealistic and escapist, and the pacifists are equally convinced that the non-pacifists are inhuman and unchristian. As far as Church opinion is concerned, however, it is the non-pacifist viewpoint which is "official." Men like the Bishop of Birmingham, Canon Raven, Henry Carter, Donald Soper, Archdeacon Hartill, have a tremendous influence in their own immediate neighbourhood, but except through definitely pacifist channels they are given little opportunity of stating their position either to the nation or to their fellow-churchmen. They are expected to be content with a charity that grants them the right to exist as "symbolic representatives of a higher order not yet attainable" (a description given by Dr. Oldham in his broadcast, "The Church in War Time"), but which expects from them no realistic contribution to the problems of a nation at war. Charity of this kind, while it is an advance on the narrowness which characterised the attitude of so many Christians to Conscientious Objectors in the last war, is no more ultimately constructive than is the charity which, in the social sphere, is content to give to the poor without any real attempt to understand their position.

### Criticism Sometimes Invited

It is true that a great deal of the pacifism in the country is of the kind which justifies the charge of unrealism. The pacifist who thinks that by refusing to kill he escapes responsibility for the destruction brought about by war; the pacifist who believes that unilateral disarmament or a World Economic Conference would bring about an immediate solution of the war situation; the pacifist who, in the Munich Crisis, supported appeasement as the only alternative to war, and who talks to-day about "handing colonies back to Hitler," is fair game for the attack of the progressive non-pacifist, who may respect him for the lengths he is prepared to go in maintaining his position, but has no

opinion of his intellectual judgment. There are, however, pacifists who have faced frankly the implications of their religious convictions, not merely as an absolute demand upon them but also in its relation to the political realities of the situation and to their membership in society here and now. Their position might be summed up as follows:—

"It is agreed that war is wrong and unchristian. We are, however, now in a situation in which the Allied Governments have stated that there was no alternative for them but to go to war against Hitler and all that his régime stands for, and accordingly a war for the defence of freedom and democracy has been declared. As Christian pacifists, our interpretation of the Christian faith means that we cannot, in any circumstances, sanction war or willingly participate in war. This position is for us primarily neither a humanitarian principle nor a political expedient, but a command of God to us as individuals, and, as such, an absolute "Here stand I. I can do no other." We must, however, examine its full implications for society before we can claim it to be more than a purely individual position. As soon as we do this we recognise that we are involved in compromise. The mere refusal to kill in no way absolves us either from a responsibility for the sin and the suffering of the nation as a whole nor from participation in the war machine in so far as we are members of a nation at war. We believe, however, that while compromise is an inevitable feature of any human situation, we are given a choice between a minimum and a maximum compromise. Given the fact that war is unchristian, we hold the pacifist position to be the minimum compromise and therefore the most constructive position we can take as Christians. If the State has either been driven or brought itself into a position in which war is its only course, it does not follow that we must therefore identify ourselves with the cause of the State. Even if there were such a thing as a purely defensive war (as it seems to be in China, for example), we should still believe that our best service to the State was to build a community of people who abandon from the start any possibility of achieving their ends by force of arms. In the present situation, we believe that the declaration of war was the inevitable result of a policy of which we have never approved, and that therefore the obligation upon us to work otherwise than in the war machine is all the heavier. To the question, 'What would you have done instead—either at Munich or over Poland?' we have no answer for we should never have been in control in a situation which posed such impossible alternatives. The fact that the Government may have had no alternative and may have chosen the lesser of two evils by no means commits us to the consequences of their choice. For those who work in the same situation but on different premises there are always possibilities of relevant and immediate action along other lines. To those who accuse us of spiritual neutrality, we would say that we are

no less firm than any non-pacifist in our stand against the tyranny embodied by the Nazi régime—but if sane international relationships are once again established in Europe and all over the world, it will not be because of the war but in spite of it. Our task as Christians is not to spend our time within the war machine in a vain effort to prevent it from defeating its own ends, but to concentrate upon the strengthening of those forces in the country which do not rely, in the last resort, upon violence. We necessarily see our task in terms of a change in the economic order, for we know that our pacifism would be irrelevant to the present situation if it were not implemented in this realm. To refuse to kill human beings by arms but to acquiesce in a system which kills them just as surely, soul and body, in other ways is a compromise we cannot make. War, too, will go on so long as governments are driven by the vested interests of finance capital. A World Economic Conference dominated by the imperialist and capitalist powers (and we do not preclude the possibility of Russia being in the former category) would solve few problems on a lasting basis. Our energies must therefore be directed towards the true socialist revolution which we are convinced must be brought about by non-violent means if it is to be enduring. We are often accused of escaping, through our pacifism, the sacrifices which our fellow citizens are making in the fighting forces and in civil defence. Our answer is that we cannot make the same sacrifices, for we do not worship at the same altar. There are the sacrifices of those who are losing their jobs because of their pacifism, and those who are facing the ordeal of the Tribunals—but there is a further sacrifice we believe we are called upon to make as pacifists and socialists. This we see as an attempt to live justly in terms of the society we envisage. It involves accepting for use no more than one individual's share of the national income, and voluntarily foregoing privileges which cannot be shared by the community as a whole.\*

Place this statement of the Christian pacifist position beside the summary of the Christian non-pacifist given last month, and you have two statements which should be judged on equal terms not only in their religious but in their social and political implications. Both are judgments made by sinful men. Both involve compromise. Both involve a particular interpretation of the significance of events. There is no more reason that the latter should be dismissed as irrelevant because it is in terms of a "higher order not yet attainable" than that the former should be dubbed brutal and inhuman because it admits the use of force.

\*A fuller exposition of this interpretation of the Christian pacifist position is given in *Pacifism, Revolution and Community*, by Alexander Miller, and *Income and Community* (Notes for Discussion), both published by a group of pacifist socialists and obtainable from F.o.R. 3d. each.



## THE MOBILISATION OF GOD

PAUL GLIDDON

IT was unfortunate that the Day of Prayer occurred just at a time when a renewed attempt was being made to bring to the furtherance of victory all the available national resources. What seemed present in the minds of many of our leaders, and was actually expressed by some of them, was the idea that every resource the nation possessed, both material and spiritual, must be mobilised for the one purpose of winning the war, and that it would be little less than folly for us to appeal for men, munitions and money, to see that the farmer and collier and mechanic were all being effectively employed, if, meanwhile, we left neglected the unsearchable riches of God.

### The Jealousy of God

But the quite fatal fallacy in such reasoning lies not in man's unwillingness to co-operate with God, but in God's obstinate unreadiness to co-operate with man. A nation seeking the help of God is prepared to find for Him a place, even an honoured place, in its councils, but the trouble about God is that He has made it clear that He will not come in on such a basis, for the Lord our God is a jealous God, and, while willing to take His place as tyrant or dictator, He spurns the office of co-director. This "awkwardness" of God, which leads Him to refuse a place in a coalition, springs from His very nature. As the author and giver of life, as that which is perfect goodness, beauty, truth and wisdom, God has nothing to learn from man and, therefore, an effort in which God were just a partner would either have to be less effective than something done by God alone, or would have to be identical with something done by God alone. We are thus in an impasse; we cannot well get on without God, yet we cannot accept the condition under which He will alone come to our help; for, if we accept the dictatorship of God, we shall have to abandon our claim to self-government, to become, in effect, not a democracy, but a theocracy, with all the grave risks such a revolution would involve.

It is quite certain that neither this country nor any other country is yet ready to abdicate its sovereign rights in favour of God. It is quite certain that God is not prepared to negotiate on a fifty-fifty basis, or on any other basis of man's devising; He will be absolute in government or absent from government. Yet it is quite certain that the nation that does finally decide to make the great adventure of passing control over into the hands of God will be the nation that first taps the springs of an eternal endurance.

### The Sorrows of the Saints

Another unfortunate feature of the National Day of Prayer was that, in the minds of ordinary people, it put God to the test of delivering victory, it exposed Him to the ordeal of trial by combat. It may be many years

before we recover from the grave spiritual disservice which was done to Christ's Holy Church in an attempt to gain momentary success in an hour of crisis, for the idea that the righteous are necessarily the favoured of God is one that is so easily accepted and can only be abandoned without doing damage to religion itself if the greatest care is exercised. The Old Testament tells how the test of prosperity was outgrown by some of the ancient saints, and Calvary shows us the sort of glory that at least One Righteous Man experienced; so that the Church has always warned the Faithful against counting on any crown not made with thorns. But the effect of the Day of Prayer was to link the kind of help God was ready to give with the kind of help the nation wanted God to give, so that belief in the power of God was coupled with success in war. If we win, then God is proved most helpful; if we fail to win, then God is revealed as valueless. Naturally this is not the view that any responsible Christian would accept, but it is, alas, the view that will be accepted through the actions of responsible Christians by many perplexed and simple souls for whom Christ also died.

The fact, of course, is that spiritual power can win its victories only within its own proper sphere, and judged by its conception of the things wherein victory consists. He through whom all things were made was killed by a few nails in hands and feet, and the Lord and Giver of Life died rather more quickly than either of His fellow victims. If iron made into nails can kill God-made man, iron made into shells and tanks can kill man serving God, for the servant is not greater than his lord. Faith may "believe yet know not how" when it seems to see God revealed under the forms of bread and wine; but the new sacrament of a God revealed, not in the simple things of common life, but in complex tools of cruel death, is a sacrament the Christian may surely reject, not discerning the Lord's body. God is in truth, as the Prayer Book says, the only giver of victory who can save by many or by few, but His generalship leads to strange experiences, for, in the calendar of heaven, they observe Good Friday as a triumph for the Son of Man.

### Glory in the Gallows of God

If Calvary is the norm of Christian victory, then the Christian can be unshaken, even at the thought of national defeat. This is important, for, whatever be the final result of the war, millions of Christians will be on a losing side and will have either to regard themselves as conquered, or seek for victory in a different plane of values. The Christian Church has a message for the vanquished as well as for the victorious, and her message is that this war of nations is not the real warfare and that there is another warfare against every evil thing which can be fought, not by might, nor by power, but by something called "His Spirit," the Spirit of the Lord of Hosts.

## THEY SAY—

SEAWARD BEDDOW

### That Poster

"The trial of the P.P.U. officials for displaying a pacifist poster ended, as the saying goes, creditably for everyone. . . . The dialogue between the magistrate and the pacifists confirmed a long-established view of mine that in total war pacifism can at best be no more than an effort to hold oneself aloof as far as possible from the savagery of the world around one in the hope that there will some day be an opportunity for an opposite philosophy."

—*A London Diary. New Statesman and Nation.*

### A Methodist Chaplain Looks at the Troops

"These men are bigger than we know. You know them as ordinary fellows, who swear a bit and drink a bit and seem to have no thought of real things, and then the revelation comes, and you see brave, unselfish men, ready for any service and any sacrifice."

—*Methodist Recorder.*

### The Loud Speakers

"We live in an age of loud speakers and loose thinkers."

—*Dr. James Moffatt in The Baptist Times.*

### Parsons are now Suspect

A letter in last week's *Picture Post* puts this point with a touch of welcome humour.

"May I make a plea for sanity in this problem of paratroops and parashots? Even since the Germans were reported to have dropped paratroops disguised as clergymen on Holland, respect for the cloth has in some parts of the countryside given way to odium and suspicion. Parsons are eyed narrowly in lanes and stalked over fields by sportsmen with rook rifles.

A rural incumbent of my acquaintance, who is in the habit of cycling round his parish, feels that he is nearer to martyrdom than any Christian since the days of Nero.—and this in a district where he is known. Imagination shrinks from the probable fate of a visiting bishop. Rustic intuition would at least diagnose his hat as a portable wireless transmitter and blow his head off.

I suspect the sowing of this suspicion is a shrewd blow in the Nazi war against religion."

### Not Exactly a Parachutist

We are all on the look out now. You never know! But it may become a mania. Here is a cautionary tale from the *London Diary* of the *New Statesman and Nation*.

"A suspicious-looking individual with a bundle and a protruding stick, assumed apparently to be part of a lethal weapon, was found seemingly changing his boots on a railway line. The villagers wasted no

time. They rang up Scotland Yard, saying that this was really a serious case, that the man spoke with a German accent, was apparently armed and no doubt a parachutist. Investigation proved that he was a tramp from Scotland, taking off his boots, as tramps will, to rest his tired feet in hot weather."

### Dismissing the C.O.s

"It is worth while recalling the liberal spirit in which Mr. Chamberlain, as Prime Minister, referred to the clauses providing for conscientious objection when introducing the Military Service Bill a year ago. 'We all recognise,' he said, 'that there are perfectly genuine and very deep-seated scruples on the subject of military service, and even if we do not agree with those scruples, at any rate we can respect them if they are honestly held.'

"The House of Commons cheered the statement, and made no demur about granting exemption to conscientious objectors who could satisfy the tribunals of their sincerity. The wholly creditable tolerance ought not to be abandoned under the stress of war. Local authorities who are dismissing on the ground of conscientious objection men who have been working satisfactorily for them for years are not acting in the interests of efficiency or following the wise lead given by the Government. *The Spectator.* (7-6-40.)

We have been stricken and perplexed because all efforts to avert this catastrophe were fruitless, because attempts at mediation have so far failed, and because at this moment it is apparently futile to press for armistice and a negotiated peace. Violence has been let loose on the world. It seems as if nothing can stay the tide of evil.

Whatever the responsibilities of governments and leaders, we ordinary folk are guilty too; for, in spite of our concern for peace, we were unable to make clear, or even to see for ourselves, how deep-seated was the world's disease or to understand how drastic a remedy was required. We ought to have brought the light of the Gospel of Christ to bear more clearly on power politics and the struggle of self interest, to have exposed the wrong and to have helped in showing a better way. In our weakness and helplessness we are humbled before God.

But even now we look up with fresh confidence; for we know that the purposes of the love of God will yet work themselves out, although the folly and sin of men oppose them. We have been strengthened by repeated evidence that God can reveal Himself with power through the worst disasters and in our utter failure. Sure that God's love is over all, we as disciples of Christ must still proclaim it in the midst of turmoil and fear.



CORRESPONDENCE

My father—95 years old—has been able to escape Hitler's bombs and machine-guns along the roads west to St. Quentin, and after three days of sufferings is arrived at La Rochelle, where a brother of mine is living.

Henriette, Helen and Irene escaped the same way, and arrived yesterday in Le Chambon, where we have found for them lodging and food. She (Henriette) has lost everything except life—not a book, not a paper, no clothing except what she is wearing. No hate, no anger against the killers, nevertheless.

She is accompanied with seven of the members of the church in Quaregnon—Belgians.

Henriette has very little money. She begins this morning to teach in our college, but will not be able to earn her living that way. I am writing to Nevin also.

Philippe is all right in a clean place, and suffers to be in security while others are dying. His position, as mine, is still the same. To tame a wild beast no chains are enough. The might of the spirit alone, as in the early Church, will be able to check such barbarity.

ANDRE.

CONSCIENCE

The excellent article in your current issue with regard to the definition of conscience did not go far enough.

For example, many conscientious objectors have been asked, "How can you have a conscientious objection to agricultural work; how is the production of food in any way connected with the war machine?" In many cases the chairman of the tribunal starts by giving the definition of conscience as a faculty which enables one to distinguish between right and wrong, and then goes on to question the applicant on the assumption that his definition is correct. Thus he is able to trap the applicant into doing war work that "he cannot possibly have any conscientious objection to."

To my mind one's conscience also gives one the power to distinguish between a good and a better. For example, to grow food is excellent in itself; but there is still a better way which takes rather a longer view than the present struggle, and argues that humanity will be served best in the long run by having nothing to do even with the growing of food in a war-time emergency. The Scriptures give many examples of the choice between a good and a better. Peter would not have his Master go up to Jerusalem. This was a good move on Peter's part; he wanted to save Christ from the death he was walking in to. Christ, however, knew a better way,—the Way of the Cross, and he walked unflinchingly towards it. In the same way the followers of Paul tried to dissuade him from going to Jerusalem, but their efforts were in vain. Paul, surely, had not to decide between a bad and a good but between a good and a better, and I feel that many C.O.'s find themselves in a similar position, but unable to get away from the chairman's definition of conscience.

Yours faithfully, H. D. GREENWOOD.

FRIENDLY BOOK

THE LIGHT OF CHRIST IN A PAGAN WORLD. John A. Hughes. George Allen & Unwin. 2/6.

If the writer of the Swarthmore Lecture did not prepare this work in a great hurry, then he certainly clearly discerned months ago certain features of the world situation which have only lately become generally clear. He sees the period of "disillusionment, bewilderment, despair" preparing a way in Germany for either a "passive nihilism" or for some cult accepted with a religious fervour.

What finally triumphed was neither indifference nor the Cross but the Swastika. "As a symbol of the Sun the Swastika should move from left to right to represent its ongoing. But the Nazi Swastika has its arms set the other way; it moves backwards." To combat this force John Hughes feels that there is required, not a religious atheism, the worship of some semi-vacuum or some neutral "It": not an enlightened paganism and the rule of "gentlemen who mean well"; what is wanted is the realisation of God's presence in love and judgment as something that belongs to this present hour, to this Day of the Son of Man. C.P.G.

CHRISTIANS IN A WORLD AT WAR. Edwyn Bevan. S.C.M. pp. 188. 6s.

If you have read the first seven chapters of this book in which the author wrestles valiantly with theological problems, not without hurt to his argument, you will not be surprised by the views on Pacifism which he sets forth in the eighth. Mr. Bevan has a "very great respect for the Quaker position" though he thinks it mistaken, but "I will not attempt," he says, "to justify the view opposed to pacifism." That is, "honest pacifism," but "ordinary pacifism" he finds to be based on an "absurd optimism" which takes no account of the consequences. He very properly refutes the pacifism which is based on fundamentalism and having done so he has settled the question to his entire satisfaction. No, there is one form of pacifism for which "a better case can be made out"—"contingent pacifism." "It is conceivable that a state of the world might come when such contingent pacifism would be right, when the evils of war really would be greater than the evils of surrender." This might be called pacifism based on an absurd pessimism. The book has the merit of being simple and in group study would stimulate discussion.

THE DIVINE PLAN OF WORLD GOVERNMENT, AN INTRODUCTION TO THE DOCTRINE OF A HOLY NATION. Hugh Joseph Schonfield (Peace Book Company, 4d.).

CAN CONSCIENCE BE MEASURED? A Study of the Mind and Methods of a Good Tribunal." Reginald A. Smith (Bloomsbury Publishing Company Ltd., 1s.).

LEST WE FORGET. Quaker Memories 1914-1918. Maude Robinson. (Friends' Book Centre, 2d.).

INTERNATIONAL NEWS

The sweep southward of the German invading forces will at once raise anxieties in many minds as to the position not only of our friends in Paris and the neighbourhood, but also, in very special degree, of Henri Roser imprisoned at Rambouillet, and Philippe and Pierre Vernier imprisoned at Clairvaux. At the moment of writing there is no news at all. Let us sustain them all in our prayers.

Europe

There is no news either from many other friends in war areas from whom we long to hear, except a further letter from Elsa Olsoni, of Finland, speaking of the "tremendous job" of resettling their refugees, and a letter from Dr. Siegmund-Schultze, who reflects the sense of depression in Switzerland. He has felt called to remain there as long as possible because of the needs and anxieties of the refugees and others. Through an American friend passing through to Rome he had heard news from Lithuania and also from Germany. Marie Pleissner has been released. Erich Gramm has been very ill; and the work of the Soziale Arbeitsgemeinschaft has come to an end. Dr. Siegmund-Schultze closes with the words, "We all shall remain in God's hands. What more can we wish?"

West and East

John Nevin Sayre describes a plan for sending two young members of the American F.o.R., Ralph Galt and his wife, to China. Ralph Galt was born there and educated at Yenching University before going to Union Theological Seminary. Now the two propose to go back to Peiping and later to engage in the Rural Church Movement connected with West China Union University, as independent missionaries of reconciliation and Christian reconstruction. They hope to make some contacts in Hawaii and Japan on their way across.

Claire Roser's account of Henri Roser's life is now available as a pamphlet, obtainable, price 1d. plus postage, from 16, Victoria Street, S.W.1. The June issue of the I.F.o.R. News Letter is also available free on application to that address.

To the Editor, 'The Christian Pacifist,' 17, Red Lion Square, W.C.1.

Please send me THE CHRISTIAN PACIFIST monthly to December, 1940, (commencing with the Aug. issue) at the inclusive cost of 1/6 which I enclose herewith.

\*Name .....

\*Address.....

\*KINDLY USE BLOCK LETTERS

A LASTING PEACE

by MAXWELL GARNETT, with chapters on German co-operation by H. F. Koeppler

A book that lays stress upon Germany's part in forming and fostering a new world order, and shows how essential is Anglo-French solidarity in the interests of Germany herself. Dr. Maxwell Garnett was for eighteen years Secretary of the League of Nations Union. 7/6 net

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CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Having a free Sunday and being able to attend my own Church, I heard the following paragraphs read as introductory sentences and thought that they were so appropriate to the immediate situation that they might well be included in this page.

"We believe in Almighty God, maker of heaven and earth, the redeemer of the world, and the ruler of the destinies of mankind;

"We believe in Jesus Christ, the beloved son, revealing to us both the heart of God and the way of life for us His children;

"We believe in the Holy Spirit, able to direct our steps in righteousness and to keep our minds in the peace of God;

"We believe in the Kingdom of God that now is; in the power of God to deliver us from the dominion of unrighteousness, anxiety and death;

"We believe in the Kingdom of God that shall be; in the power and purpose of God to create a world wherein dwelleth justice, righteousness, peace and love;

"We believe in the Holy Church of Christ, living by faith in Him and called to manifest in the world, in its life, the power to save society."

The above confession of faith is not an attempt to rewrite the Basis of the Fellowship, nor is it included here as an authoritative statement on behalf of all our members. It is rather an attempt to put in a simple way the fact that, amidst all the changing circumstances of the hour, and in spite of the terror and desolation that have already fallen upon great multitudes of people, the eternal verities stand.

We conceive the Fellowship as being part of that "Holy Church of Christ" through which alone shall come salvation to the world. Its position and its work are clear. It carries on deepening its own spiritual life and permeating the Christian Church. In doing these things, it seeks every opportunity for exercising its ministry of reconciliation in service to the community—bringing relief to those who suffer, comfort to those who mourn, light to those that sit in darkness, hope to those who are in despair, and, above all, faith to those who are in doubt—faith in the God who is the father of our Lord Jesus Christ and our father.



## PEACE WORK IN THE CHURCHES

### THE ANGLICAN PACIFIST FELLOWSHIP

Secretary: PAUL GLIDDON, 17 Red Lion Square (First Floor), W.C.1.

#### Change of Address

As we have to be in frequent contact with the F.o.R. and as the A.P.F. Secretary is also on the F.o.R. staff, it has been felt best to make use of rooms temporarily vacant in the same building as the F.o.R. This move denotes no change in policy, but is only an attempt to cut out the time wastage that arose under the previous arrangement. The rooms we now use are large and light, though certainly not luxuriously furnished; one of them was probably the studio of Rosetti, Burne Jones and William Morris.

The deputation to the Archbishops of Canterbury and York took place on Tuesday, June 11th, although the acute nature of the international situation might have given the Archbishops very sufficient grounds for suggesting a postponement. Archdeacon Hartill led the deputation, the other spokesmen being Dr. Raven and the Rev. R. H. Le Messurier, who was the first Secretary of the A.P.F., and later, for some months, its Treasurer. A report of the deputation is being prepared and should be through the printers' hands before the July issue of the "Christian Pacifist" is published, but nothing can be said now on the subject, as we have agreed that the Archbishops should first have an opportunity of checking up the statement. When printed it will be sent to members for 3d., post free.

Without any breach of confidence we can at least say that the deputation was with the Archbishops for about one and a half hours and that the three speeches of our own deputation and the replies of the two Archbishops were altogether excellent both in tone and in matter. That men who were in so strong disagreement over a subject about which they felt so acutely could discuss their differences in complete charity and with an increasing respect for those with whom they disagreed was in itself an event of no small importance.

A special general meeting of all members has been called for Tuesday and Wednesday, July 2-3. It will take place in the Dick Sheppard Memorial Club, Binney Street, Oxford Street, London, beginning with tea and then a first session at 4.30 p.m. The Conference will continue throughout the evening and the following morning. Archdeacon Hartill will preside. A full programme will be sent to all who write for a copy.

The arrangements for the proposed Summer Conference in the Isle of Wight have gone forward with a full knowledge that circumstances may prevent its being held. We would like to hear from all who wish to attend our Conference, from August 17th to 24th, should it be possible to hold it in the Isle of Wight or, perhaps, elsewhere.

### METHODIST PEACE FELLOWSHIP

Secretary: The Rev. LESLIE KEEBLE,  
151a 1 Central Buildings, London, S.W.1.

The *Annual Business Meeting* of the Fellowship will be held at the Surrey Street Chapel, Sheffield (three minutes' walk from the Victoria Hall, where the Methodist Conference will be meeting), on Monday, 22nd July, at 7 p.m. The local M.P.F. Group will provide hospitality in the course of the evening. It is vitally necessary to maintain our Fellowship in these most difficult days, and we therefore hope that all our members who are attending Conference or are living in or within reach of Sheffield will make a special effort to attend.

*Formation of Birmingham Group.* A central M.P.F. Group for Birmingham has recently been formed. The Secretary, Mr. F. Standbridge, 144 White Road, Quinton, Birmingham 32, would be pleased to get into touch with any M.P.F. members in the Birmingham area who are not known to the Group and any Methodist who would wish to join. A Covenant Service was held a few weeks ago attended by 104 people, conducted by the Chairman of the district, Rev. F. H. Benson; 56 of these were new signatories of the Covenant. Unfortunately Dr. Henry Batt, the President of the branch, was unable to be present owing to other engagements.

Rev. W. C. Russell, Chairman of the branch, presided over the subsequent business meeting. There is now a representative in nearly every circuit in Birmingham, and the Group is proceeding with the formation of Circuit Groups. Rev. Henry Carter has recently paid a visit to the Groups and finds them doing very promising work.

*New Members.* At the executive meetings held on 12th April and 20th May there was reported an addition of 167 new lay members of the Fellowship, with one ministerial member, Rev. Robert Meltown

of Manchester. Two lay and one ministerial member had resigned, and three ministerial members had died, viz., Revs. Edgar J. Brailford, James Hopper and W. Francis Clulow. Several further resignations are to hand and will be reported to the next executive.

An *M.P.F. Bulletin* is being circulated with this issue of *The Christian Pacifist* to all M.P.F. members who take the magazine. It is being sent direct to all other members of M.P.F.

#### "PAX"

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

The following message to "PAX" members from Eric Gill (Chairman of "PAX") appears in the current issue of the "PAX" Bulletin: "In his excellently-documented article on *The Pope and the War* in the last number of the *Irish Ecclesiastical Quarterly*, Denis Gwynn quotes the following words: 'It is by force of reason and not force of arms that justice makes progress,' and it seems to me that we could not have a better text at the present time. . . .

"It is not our business to deny the good faith or honesty of the millions who are fighting for the Government's stated aims, however much we may suspect the existence of ulterior and unstated ones. If we claim to have good consciences we must avoid in the smallest degree imputing bad consciences to others. It is perhaps our fault that this has not always been clear. Let it be clear in future and let us avoid all self-righteousness and all appearance of it. The cause of peace outweighs everything else and that cause is harmed and not helped by impatience. Nothing is to be gained by violence, neither violence of behaviour nor violence of opinion. In the end the only propaganda which is any good is that of the good life supported by reasonable words. I hope especially that 'PAX' will do everything possible to support the object stated in paragraph (4) of the new 'PAX' statement and in daily life and intercourse to spread everywhere the truth that, just as salvation cannot come by mechanised killing, neither can it come by mechanised living, and therefore it is the main part of our work to propagate those Christian social principles which are everywhere flouted by capitalist industrialism. . . ."

Note.—Paragraph (4) referred to above reads: "PAX holds that it is vitally necessary actively to promote the restoration of unity among Christians; unless Christians can heal their own divisions it is idle for them to preach peace to the nations."

*Important New Pamphlet* (obtainable from the Secretary, "PAX," price 6d., postage extra). A pamphlet called "War, Conscience and the Rule of Christ," which consists mainly of a mosaic of extracts from Papal Encyclicals between 1878 and 1939, and which clearly sets for the teaching upon war and peace of Popes Leo XIII, Benedict XV, Pius XI, and Pius XII, has been issued with the full authority of the "PAX" Society. Mr. Mark FitzRoy (now editor of the "PAX" Bulletin) has prepared this pamphlet, and a foreword has been provided by Eric Gill.

Any person interested in "PAX" is invited to get into touch with the appropriate secretary of the following "PAX" Groups:—

BIRMINGHAM. Wilfred G. Saunders, 396 Alcester Road South, Birmingham 14.

BRISTOL. V. C. W. Gunter, 27 Edna Avenue, Brislington, Bristol.

CROYDON. Miss Joan Ryan, 22 Regina Road, South Norwood, Surrey.

EDINBURGH. R. Patrick Torbet, c/o Pringle, Buccleuch Place, Edinburgh.

GLASGOW. Francis Reynolds, 104 Burnside Street, Glasgow.

LIVERPOOL. John Farrell, 40 Ancaster Road, Aigburth, Liverpool 17.

LONDON, S.W. Miss G. E. Mounter, 369 Wimbledon Park Road, London, S.W.19.

MANCHESTER. Miss Mary Delahunty, 2 Range Road, Whalley Range, Manchester 16.

OXFORD. Cheslyn P. M. Jones, 6 Marston Ferry Road, Oxford. Enquirers from districts not adjacent to any of these "PAX" Groups are invited to communicate with the Hon. Sec., "PAX"—address as above.

### BAPTIST PACIFIST FELLOWSHIP

Secretary: The Rev. G. LLOYD PHELPS,  
Lancashire College, Manchester 16.

The deterioration in the international situation and the consequent hardening of public opinion have slowed down the growth of our

Fellowship. Nevertheless we have gained eighteen new members in the last two months. The number of resignations has increased, and we have lost six ministers and four lay folk in the same period.

The victimisation of conscientious objectors is increasing rapidly and it is hoped that their fellows in the pacifist movement will help them as generously as they can. Especially we appeal to women, who by their sex, and ministers, who by their profession, are exempt from conscription; to men over military age and those in reserved occupations; and to conscientious objectors whose consciences have been met by the tribunals. We have been able to make our stand at a minimum of risk; others are losing their livelihoods for exactly the same cause. "Bear ye one another's burdens and so fulfil the law of Christ."

Contributions should be sent as quickly as possible to:—The Central Board for Conscientious Objectors, 6 Endsleigh Street, London, W.C.1.

### CHURCH OF SCOTLAND PEACE SOCIETY

Secretaries: The Rev. JOHN HALL and The Rev. LEWIS MACLACHLAN,  
8 Orchard Drive, Giffnock, Glasgow.

The Annual General Meeting of the Society was held at Kent Road St. Vincent Church on Saturday, 22nd June. In the absence of the Rev. Oliver Dryer, who has unfortunately been obliged on medical advice to relinquish all but essential pastoral duties, the Rev. John L. Kent presided and gave the address. A change in the constitution was sanctioned to allow the appointment of a smaller executive committee, while the present committee of 30, which has hitherto been the executive body, will become a Council meeting twice annually. A proposal to bring the Society into closer relation with the F.o.R. was adopted. Members of the Society are asked to join the F.o.R., and F.o.R. members who belong to the Church of Scotland are asked to become members of the Society. In future the F.o.R. basis will be issued along with the enrolment form of the Society.

Mrs. Dorothy Moncrieff was re-elected President of the Edinburgh Branch at its meeting at Balerno on June 7th.

Two new groups have been formed in North Glasgow. At Rock-villa Church the Secretary is Mr. James Bissell, 59 Stoneyhurst Street, Possilpark, and at Cowlares Parish Miss Newton.

### F.o.R. IN SCOTLAND

Professor Macgregor has consented to be Chairman of the recently formed Glasgow Branch, and arrangements have been made to meet regularly every third Friday evening beginning on September 20th. The place and time of meeting will be announced later. The Secretary is Mrs. L. Maclachlan, 8 Orchard Drive, Giffnock. An East Glasgow group has been formed, of which the Secretary is Mr. William Bain, 13 Dalry Street, Shettleston.

### INCREASED POSTAGE CHARGES

Although present subscribers to *The Christian Pacifist* are not being asked to meet the increased postage costs, we regret to say that a like mercy cannot be extended to new subscribers. This means that the magazine will be sent post free for the next quarter for one shilling or, until the end of the year, for 1/8. We are working towards an arrangement under which all subscriptions will lapse at the end of each year, and this is already the case with a large number, but not all. We anticipate that the annual subscription next year will be 4/- post free, though of that, in this uncertain world, there can be no certainty.

### TEMPORARY CHANGES OF ADDRESSES

Will subscribers to *The Christian Pacifist* and members of the Fellowship of Reconciliation please note that the office would rather not be informed of changes of address which are only effective for a very short period, provided an arrangement has been made for forwarding letters. Any alteration in a member's address involves corrections on some seven or eight sets of cards and, if these have to be corrected again within five or six weeks, a good deal of unnecessary labour is involved. But we are most anxious to hear of any changes of address for longer periods and, of course, of all permanent alterations.

## "CHRIST AND TOMORROW"

In this pamphlet ERIC HAYMAN writes:—

"From the Cross Christ bears the sin of the world, and defeats that sin for ever by accepting it into His love. It is for us, members of His body, to say whether we suffer with Him, or add to His pain. You cannot first resist evil by the forces of evil and then turn to redeem the world."

Just published

Price 3d.

Other recent publications include:—

CLAIRE ROSER, "Henri Roser." (1d.)

LEYTON RICHARD'S BROADCAST, "Christ's Choice of a Battlefield." (2d.)

The Rev. DONALD SOPER'S BROADCAST, "Thy Will Be Done." (1d.)

EVELYN UNDERHILL'S, "A Meditation on Peace." (1d.)

The Rev. H. INGLI JAMES', "The Justice of the Kingdom." (1d.)

The Rev. FATHER ANDREW, "The Logic of Faith." (1d.)

"An Elizabethan Prayer for our Enemies." (1d.)

Postage on all the above: 1d.

Copies of January, 1940, (Jubilee Number) and November, 1939, (Armistice Number) of "THE CHRISTIAN PACIFIST," 2d., post paid,

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F.o.R., 17 RED LION SQUARE, LONDON, W.C.1



# F.o.R. SUMMER CONFERENCE

## at HOMERTON COLLEGE, CAMBRIDGE

August 2nd—August 8th

General Title : "The Christian in War-time"

*There are to be two main sessions each day and time for discussion.*

Morning : "The Christian Basis"—a series of addresses by Dr. CHARLES E. RAVEN

Evening : "The Pacifist Witness"—a series of addresses by well-known speakers,  
including HENRY CARTER and ERIC HAYMAN

**COST.** The expenses will be pooled. It is estimated that the average cost will be about £2.17.6, in addition to the Booking Fee of 2/6. It is earnestly hoped that no one will stay away on the score of expense.

### BOOKING FORM

To be returned to F.o.R., 17, Red Lion Square, London, W.C.1.

*I intend to be present at the F.o.R. Summer Conference, 1940, and enclose booking fee of 2/6.*

Name .....  
(Please state whether Rev., Mr., Mrs. or Miss)

Address .....

Any special request concerning accommodation .....

Date of arrival..... Date of departure.....

Do you require vegetarian food?.....

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LETTERS

## Classified Advertisements

RATE : 1½d. per word. Minimum 2/-. Church Notices : 6 lines or less 3/6d. Notices of Branch Meetings 1d. per word.  
Discount : 5% for 6 insertions. 10% for 12 insertions.

### 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, 15th July. Leader :—The Rev. John Ballantyne.

LEWES BRANCH, meets monthly as announced : Lending Library twopence per month ; Sympathisers welcomed ; Secretary, George Chatfield, 10 Keere Street.

### SITUATIONS WANTED

C.O. (27), married, awaiting tribunal, desires farm work, any district. D. Gill, 2 Sandy Lane, Penketh, Warrington.

Pacifist, 21, B.Sc., chemistry, physics, experienced agricultural analyses, fertilizers, sulphuric acid, seeks useful position anywhere. Box C.96, F.o.R., 17, Red Lion Square, London, W.C.1.

Experienced lady secretary (pacifist, 23), seeks position, social work preferred. Fluent French and German, shorthand in both. Initiative, resource, accustomed travel, drive any car, go anywhere. Write Box C104, F.o.R., 17 Red Lion Square, W.C.1.

F.o.R. member (21) seeks post with young people (home or school). If domestic, cooking preferred. Box, C105, F.o.R., 17 Red Lion Square, W.C.1.

Lady (32) F.o.R. member, experienced shorthand typist 140, 65, secretarial book-keeping, desires change owing present conditions, any district—preferably Glos. or West. Miss Perry, 58, Arley Hill, Bristol.

Pacifist seeks agricultural, horticultural, or forestry work. Specified by Tribunal. College education. Age 24. Write Box C106, F.o.R., 17 Red Lion Square, W.C.1.

### HOLIDAYS

For PEACE and QUIET during these days of stress visit FAIRFIELD GUEST HOUSE, DAWLISH. Beautifully situated, own grounds of 8 acres, or CORISANDE, NEWQUAY, on the Cornish Coast. H. and C. in all bedrooms. Good catering. Well recommended. Moderate inclusive terms. Illustrated brochure No. 9 from : DOUGLAS BISHOP, "Fairfield," Dawlish, Tel. 2151.

Wensley Hall, near Matlock. A.A. appointed. Small, sunny Guest House. Good walking or motoring centre. Excursions arranged when desired. Suitable for Conferences. Car for Hire. Telephone, Darley Dale 116. Eric and Muriel Bowser.

Well-equipped Caravan (with sleeping accommodation in cottage), beautiful country near Scarborough, 25/- weekly. Mrs. Farrar, 58 Westborough, Scarborough.

### MISCELLANEOUS

Rooms wanted in a FARMHOUSE in W. Shropshire, Montgomery or E. Merionethshire by pacifist lady. Away from noise or any war-like preparations. Reply to Box Number C. 102, 17 Red Lion Square, W.C.1.