



CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Injustice of War

Part of the case against war has always been its excessive injustice. The impulse to take up arms usually has its source in a natural horror of some reported outrage against common decency and the accepted order of society. The outrage sometimes requires touching up by propaganda, but often it has a basis in fact—the invasion of Belgium—or Poland; attack on Pearl Harbour; persecution of the Jews. Ignoring more insidious if less obvious immoralities the public mind fastens upon some dramatic act of villainy to which its reaction becomes the expression of high moral sentiment. The thought that such wickedness should exist in the world is intolerable even to a public opinion that has complacently endured much less tolerable evils for decades. Perhaps it is just the half awakened moral sense of the terrible wrongs of world society that finds emotional, if not very rational, relief in the violent assertions of war. Whatever may be said of the war method the war aim is a highly righteous, even if self-righteous, desire to punish the criminal and bring the evildoer to justice. But this, it has often been observed, is just what war always

fails to do. After the war of 1914–1918 in which millions of innocent youth suffered horribly, the man who at that time was selected as the arch-criminal so far from bearing any penalty withdrew in safety to a country seat where he enjoyed a long, peaceful and pious retirement, and during the years in which ex-service men in every land were enduring the privations of prolonged unemployment he remained surrounded by every comfort and security.

No Mass Reprisals

Perhaps it is the realisation of this absurdity in war that has revived the cry which was heard so loudly in 1919 of retribution for the guilty. This time the handing over of the culprits is to be made a condition of armistice. An attempt is thereby to be made to render war less glaringly unjust in the incidence of the suffering it inflicts. Those who defend or advocate this endeavour to punish the guilty do so by contrasting it with the senseless demand for wholesale vengeance upon the defeated nations. They fear that at the end of the war there may be such an outburst of long suppressed rage and hatred that Europe will fall a victim to mob violence. The

demand for retribution is the official substitute for the popular cry for vengeance. As President Roosevelt has said, "We have made it entirely clear that the United Nations seek no mass reprisals against the populations of Germany or Italy or Japan, but the ring-leaders and their brutal henchmen must be named and apprehended and tried in accordance with the judicial processes of criminal law".

Dangers of Retribution

We welcome the first part of this statement, which comes as a timely contradiction to much wild and mischievous talk which has not escaped the notice of German propaganda. We may acknowledge the moral superiority of "judicial processes" over "mass reprisals" without blinding ourselves to the grave dangers of putting into operation any kind of retribution. Governments must not assume that in this respect the peoples they govern are ethically more primitive than they are themselves. Governments which have been advised by Lord Vansittart can hardly boast of being more advanced than public opinion in general. But whatever view Governments may take, the Church must continue to bear witness to a more excellent way, more excellent not in the sense of being too good to use, but in that of being more practically successful in dealing with difficult situations. To talk of bringing the criminal to justice sounds very right and proper, but it is a very difficult thing to do, even after you have decided who the criminal is and what form justice will take. These difficulties are plainly set forth in an article by Robert Donington in the July-August number of *Peace Aims*, the Bulletin of the National Peace Council. An appeal to Christian faith on the same subject is found in the article by Stephen Hobhouse in *The Hibbert Journal* for July, now reprinted as a pamphlet by the Fellowship of Reconciliation.

Vicarious Suffering

The impracticability of retribution notwithstanding the natural inclination to exercise it, has been illustrated in the shackling of prisoners of war. Granted that the order to put British prisoners in fetters was cruel and contrary to international agreement, the decision to impose on German prisoners in this country the same suffering did nothing to punish the culprit who gave the order. It punished instead thousands of men who had no responsibility for the crime whatever, and had the immediate effect of increasing the number of British prisoners so suffering by some thousands. Even so, the thousands of men handcuffed in custody did not suffer alone. Their loved ones at home, and indeed the relatives of all prisoners, for none knew whether their boy might be among the shackled men or not, were tortured in sympathy. Yet all this widespread and unnecessary suffering still left the guilty parties entirely unpunished.

Armistice, 1942

The Council of Christian Pacifist Groups are holding their traditional armistice meeting, "Christ and Peace," at Kingsway Hall on Saturday, November 7th. The meeting will begin at 2.30. Prof. C. E. Raven will be Chairman this year, and other speakers are to be Lady Parmoor, Doris Nicholls, the Rev. Henry Carter, Dr. Donald Soper (and Dr. J. Rieger, Pastor of the German Lutheran Church in Whitechapel). The greater number of places at the meeting will be free: but tickets for a quite limited number of reserved seats are being issued at 1/- each, and can be obtained on application to the Council of C.P.G., Drayton House, Gordon Street, London, W.C.1.

"Competition in Barbarity"

No wonder that telegrams urging the immediate unchaining of the manacled German prisoners were sent to the Government by Prisoners

of War Relatives Associations all over the country. "The German breach of the convention," said one such message, "is no justification for similar action by us. No one can foresee the end of such reprisals." Another statement declared, "Stark realism tells us that we can never beat the enemy in this competition in barbarity. It is not our nature. From the purely material point of view we can gain nothing and lose much." It is precisely the application of this principle for which we have been pleading all along. Perhaps its application is wider than has yet been recognised.

Can God Use Defeat?

A declaration recently sent to the Press by 93 leaders of the Protestant Churches of America begins by asserting that "This war must be won by the United Nations". There is no doubt about the will of God here, and apparently no room for the prophetic belief that the defeat of His own people might be part of God's purpose. The Declaration contains a frank admission of national guilt though not of equal guilt with that of the nations whose aggression began the war, renounces hatred and vengeance, claims union "with our foes by a common humanity and common need of divine grace". Then comes this passage:

"We abhor war. But in the outcome of this war ethical issues are at stake to which no Christian can remain indifferent. Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our Government.

This statement, signed by so many distinguished leaders of Christian thought, must command our respect and is worthy of careful study. Yet

it seems to leave out of consideration the possibility that there are other and better ways of dealing with evil than that of war. The belief that seems to us fundamental to our Christian faith is to all appearance ignored. If the way of Jesus Christ, the way of the Suffering Servant of God, the way of the martyrs and missionaries of the Church is the only way of redemption, if in fact the Christ of the gospels is the only and adequate Saviour, what is said in this declaration seems to be entirely irrelevant for the Christian.

The Law of Christian Life

Another and rather different American view is found in an article by John C. Bennett in the second issue of the new periodical *Christendom*, from which the following extracts written by one who does not take our view are worth noting. "On the one hand the Church must do many things which will have as their result the strengthening of the nation for the war effort. . . . On the other hand it must do many things that will keep the nation under criticism, which will correct tendencies toward hatred and madness, which will call attention to the demands of the peace that is to follow the war. . . . No events can repeal the law of Christian life that we are to think first of our own sins and not of the sins of our enemies. . . . The unity of the human race under God is essential to the Christian faith. Racial doctrines which involve the indictment of whole peoples are lies, and if they control our minds when this war is over, it matters not what armies are defeated, the spirit of Hitler will be the victor. . . . There are many Christians in the countries against which we are fighting who are loyal to Christ and the universal Church. We cannot expect them to see the political situation as we see it, but within the limits of their possible knowledge

and action they are making a stand for Christian integrity that is more costly than any that we have known or are likely to know. . . . It may seem that in total war there is no place for moral discrimination. It is true that the inevitable cruelties of war are such that it is difficult to draw a line between what is permissible and what is intolerable to the conscience. But it is of great importance that we draw the line somewhere.

King and Country

In his recently published book of reminiscences entitled *In the Meantime*, recently published by Constable, Mr. Howard Spring makes it quite clear that he is not a pacifist. But he does champion the conscientious objector in a chapter (pages 139-149), which contains this passage: "We shall have to reach a new conception of what service to King and country means. The Oxford Union resolution, which was largely the eager talk of boys, attracted much attention; but up and down the country, hidden in back ways and alleys, were many who had nothing to say about it, but who were resolved that their service should express itself in other ways than by the bearing of arms. Whether this resolve was right or wrong it is not my present purpose to inquire; but it is my present purpose to assert that what we are fighting for has little meaning if a man is not at liberty to hold by his opinions with no interference from the rest of us. This is the view of British law. In March, 1941, Mr. Churchill said: 'The rights which have been granted in this war and the last to conscientious objectors are well known and are a definite part of British policy. Anything in the nature of persecution, victimisation or man-hunting is odious to the British people.'"

Victimised Daily

"This, unhappily, is not true," continues Mr. Spring. "It states an aspiration rather than a fact. To too many people it is the conscientious objector, not his persecution, that is odious. The conscientious objector is being victimised daily under our very noses, not only by individuals but by representative bodies of the most august nature." Then after giving an instance of this persecution, Mr. Spring adds: "And of what nature are these men who thus are denied in practice protection which the law accords in theory? Well, like any other class, they are mixed, good and bad, honest men and downright shirkers, or something of both. But that among them, as freely as among others, qualities of nobility may be found is a matter of daily evidence."

Women and Killing

Major-General Jean Knox, Director of the British A.T.S., speaking at London, Ontario, said: "I don't believe women can take life as men can. Women give life. They are not designed to take life, even in total war."—*Report in "Daily Herald"*.

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THE PACIFIST MINISTER

HARRY EMERSON FOSDICK

Here we reprint, by kind permission, part of an article which appears in the August issue of "Fellowship", the Journal of the Fellowship of Reconciliation in the U.S.A.

Many urgently important and thoroughly Christian services can be rendered by both pacifist and non-pacifist ministers alike, and all the more because we are pacifists, we should rejoice whenever we find common ground with our non-pacifist brethren. Nevertheless, as pacifist ministers we do hold distinctive convictions, and many teasing problems concern our endeavours wisely and effectively to translate them into action, especially in wartime.

Obviously our pacifist position is easy to misrepresent, is almost always burlesqued by its opponents, and even when presented at its best, requires for its understanding and appreciation more depth of insight and breadth of perspective than is commonly available. We need not be surprised that pacifists constitute a small minority. The degree of trust in the efficacy of spiritual forces for which we ask calls for a quality and quantity of faith that mankind at large is a long way from possessing.

Here we are, then, in a warring world where at this present time it is utterly unrealistic to expect our national policy as a whole to be pacifist. No nation, as such, can be *that*, when the overwhelming majority of its citizens are non-pacifist. As Dr. Cadoux, the eminent English leader of our movement, puts it: "Seeing that the State can normally act according to that ethic only which is shared by the majority of the citizens, and which is therefore certain to be below the moral level of the best of them, it cannot, in the present state of Christianity in any civilised country, be itself pacifist. The right course for the State, in view of the convictions of the majority of

its citizens, may therefore sometimes be war".* That is to say, the withstanding of aggressive evil is an obligation which pacifists and non-pacifists alike recognise, and in the present state of ethical conviction in all our civilised nations, where the overwhelming majority do not even begin to comprehend what pacifism is all about, a situation may arise—as, for example, at Pearl Harbour—where the nation will inevitably go to war as the only means of resistance that it understands and that the world at large uses.

This is the realistic background against which the difficulties of the pacifist minister stand out. He must recognise that full Christian pacifism is not at this present time within reach of his country as a whole, that it is not among the government's immediate practical alternatives, in view of the ethical convictions of the majority. Nevertheless, he is all the more and not the less constrained to stand for and bear witness to a way of life and a means of combating evil utterly different from the violence his nation uses, practically unavoidable and relatively justifiable though it be. Here, so it seems to me, lies the hub of the pacifist's problem, and from this situation we pacifist ministers in particular ought to draw a large store of understanding sympathy with people, just as conscientious as ourselves, who cannot see by what right we deliberately separate ourselves, as we do, from a share in the nation's violence.

To be sure, all civilised men now honour those who in days when

* C. J. Cadoux: *Christian Pacifism Re-examined.*

human sacrifice, slavery, dueling, judicial torture, witch-burning and such social evils, were rampant, stood out against them, refused to share in them, and appealed from them to a future day when they would be abolished by the common consent of intelligent and conscientious men. Totalitarian war, however, in a unique way, is an all-inclusive social act, and the Christian pacifist, refusing to support war in the face of an overwhelming majority who see no other way of withstanding aggressive evil except by war, may well be surprised that there is as much toleration of him as there is. Even the *New York Times*, while revealing profound misunderstanding of the difference between "non-resistance" and "non-violent resistance", showed some grasp of what we are ultimately driving at, when it said editorially: "If all Americans believed, as Lew Ayres does, the 'creed of non-resistance to evil', the Nazis could do whatever they wished in this country. If all humanity believed the same creed there would be no Nazis and no war." To which we reply: How, then, is that most desirable goal to be reached unless somebody starts?

The same realistic background, therefore, which gives setting to our special difficulties as pacifists, also helps to make clear our distinctive functions. The overcoming and displacing of violence by good will cannot now be any national government's policy, to the exclusion of war. For one reason, there are too few people who believe deeply in goodwill as the only ultimate means of human conquest, the one way to the final type of conquering—namely, the transformation of enmity into friendship. Nobody would claim that fighting does this. Everybody knows that the war process inevitably leaves behind it a wild chaos of bitterness, vindictiveness, and hate. Non-pacifists and pacifists alike are saying that after this war a gigantic task of amelioration awaits us, feeding the

hungry, rebuilding the devastated countries, opening economic doors of hope to stricken peoples, and through organised goodwill trying to undo the appalling evils of military conquest by another kind of conquest altogether—namely, winning enemies to be friends, turning wartime belligerents into peacetime co-operators.

Even such post-war "pacifism" which now seems obvious, once would have seemed incredible. We believe in the extension of this method of conquest until it becomes the settled policy of nations because it represents the settled faith of their citizens. We are not, therefore, individualists, pursuing a negative course and trying merely to save our own souls. We are social revolutionists, convinced that a new era lies ahead, in which war will be recognised for what it is—an outmoded anachronism, an insane stupidity, the barbaric breeder of all the other worst ills that humanity suffers. We are sure that at the very heart of this new era's possibility lies the conviction that the only worthwhile conquests are those of intelligent, constructive good will, turning enemies into friends. We are under no illusions about the difficulties involved in the revolutionary substitution of this faith and its accompanying methods for the agelong habits of violence. We regard it as the supreme task, costly, laborious, and long-drawn-out, which confronts the coming generations. And for ourselves, without doubting the equal conscientiousness of our non-pacifist brethren, we feel a constraining vocation, which we cannot deny, to begin *now* living on the principles of that new era, and illustrating them as best we know how in our lives.

Our special function, therefore, in wartime and peacetime alike, is to carry on the ministry of reconciliation. To be sure, this involves things we will *not* do—bless war, for example, or deliberately support its violence—but this negative position

however stoutly held, does not by itself make any man a true pacifist. The criterion of full pacifism is positive: the constructive exhibition of the power of intelligent good will in personal and social relationships. In this regard the Quakers, believing that one example is worth innumerable arguments, have blazed the true trail. Small in numbers though they have been, they have exhibited again and again, with an impressiveness that the most hard-headed must acknowledge, the effectiveness of constructive, intelligent, sacrificial goodwill. Too many pacifists deserve the English taunt that they are "pseudo-Quakers". They have picked up, that is, the negative accents of pacifism, and roundly assert what they will not do in a war-crisis, but the heart of the matter—the positive, constructive exhibition of effective goodwill, which alone can persuade men of the power of non-violent processes—they do not possess.

With this positive criterion in mind we pacifist ministers should face our problems, and in the light of it some of our obligations seem clear.

I

We will do our best to keep the fellowship of our own congregations unimpaired. The ministry of reconciliation begins at home. If we cannot prove the power of good will to mitigate honest disagreement and preserve brotherhood in our churches, how can we expect mankind at large to forego reliance on forcible, intolerant, pugnacious methods?

II

We will intensify and extend every humanitarian service we have it in our power to render. To the militarist, going all out for the war, the pacifist inevitably presents a spectacle of irresponsible aloofness, and if the pacifist be only a "pseudo-Quaker", he deserves the charge. A calamitous generation like this, calling for

processes, presents us with the challenge to match the self-denials of war, so far as we are able, with the self-denials of goodwill. Wherever we can find opportunity to help people, at home or abroad, we will best commend our whole philosophy of life by constructive ministry. Especially in these times the churches under our charge ought to outdo themselves in social service, and one of their first concerns should be any ministry they can render to the good of the men in uniform.

III

We will do our best to keep our churches Christian, despite the passions roused by war. Many of our non-pacifist brethren support the proposition that the church of Jesus Christ is not at war; that she is a super-national institution, universal, catholic, ecumenical; that, as such, she has special functions in wartime, far removed from fanning the flames of hatred or turning her services of worship into forums on the prosecution of the battle; that she must not surrender her vision of her Lord, standing above the conflict and passing judgment on all the combatants, nor leave her gospel of the one God to whom all souls belong to echo nationalistic war cries. This powerful sense of the church's universal nature and distinctive message and mission is one of the most encouraging elements in the present situation, and it belongs to the very essence of Christian pacifism to support it.

IV

We will be concerned to maintain and strengthen the pacifist fellowship. We are a small minority group taking a radical, uncompromising stand for a principle of social action to which, we are convinced, the future belongs. All major social reforms have had just such a prelude in an uncompromising minority.

incredible faith and of an unrealistic way of life. In one case after another, however, from witch-burning to slavery and beyond, the "abolitionists", despite their frequent unwisdom, their disagreeable extravagances, and their crack-brained hangers-on, have turned out to be truer in their ethical insight and in their forecasting of the future than their defamers, and, at last, the hard-headed politicians have put into state law and national policy what the defamed minority had stood for.

Our pacifism is a special vocation. We do not expect, especially in wartime, that a majority will feel its call. Our proselytising, so far as it exists, we would wish to be by contagion,

not by campaigning. But those who do accept this special vocation should be made aware of one another; their growing fellowship—for it is growing—should become increasingly close and coherent; the international ties that bind us to like-minded people in other lands should be strengthened; our joint ministries, not only to our own members who suffer for conscience sake, but to all in need whom we can reach, should be enlarged; and by interchange of opinion, honest self-criticism, and mutual support we ought to make our company as potent a force for the cause of peace as we can make it. To this end I suppose that no agency exists more valuable than the Fellowship of Reconciliation.

PACIFIST OR PEACEMAKER

PAUL GLIDDON

"Who put the fist into pacifist?" was a well-known gibe of the last war, showing that even then the pugnacity of the pacifist had been noted by our opponents with a surprised delight. Probably pacifists are not really more bellicose than ordinary belligerents, but it is usually pleasurable to find joints in your opponent's armour, especially when he goes in for wearing none. Yet many of those who dismiss pacifists as bad tempered and cranky do rather forget that strange looks and strange behaviour can be found among the members of the Primrose League as well as the Peace Pledge Union, while it is not only "queer fish" who sometimes wear queer hats.

Our Uncertain Witness

It is not surprising that pacifists should pay the penalty demanded of minority movements. Easy going people have usually more charm than those who hold strong opinions and the type of person likely to maintain

a firm stand on such an unpopular issue as pacifism is more probably found among those who are themselves less generally popular. Moreover isolation tends to encourage a certain awkwardness and the defence of lonely intellectual outposts may develop unsettled and unsettling nervousness similar to that observed among soldiers guarding positions particularly open to unexpected attack. After all, even martyrs probably look their best in stained glass windows, for evidence is not lacking that some of those whose pictures ornament our churches were, in their home life, considerably less attractive.

But, while it is perfectly understandable that the pacifist should frequently fail to be a child of peace, this failure is not the less lamentable. As a pacifist he renounces the carnal weapons of the world's warfare, but, as a rather tired person, he can so seldom control the bitter thought nor the biting word, still

less, as a rather timid Christian, bring himself to put on the whole armour of God. He stands between two lives, one dead, the other powerless to be born; he knows that great events are happening about him but he cannot use the weapons of the world nor yet the weapons of the world to come. He has closed the road to war but he cannot find the way to peace; nor is there need for the scorn of others to assure him of his own uselessness.

But the pacifist who canvasses a peace that he has never found is little more than a spiritual charlatan, hawking claims in an undiscovered El Dorado. All our propaganda is so much sounding brass and tinkling cymbal unless we have become ourselves heirs of peace, men and women who, in the midst of war, live already in a warless world. In theory the pacifist is a maker of peace, someone who creates peace where before war had the mastery. He is more than a war destroyer, he is a peace-maker; where he is it is useless to sow tares or dragon's teeth—or it should be useless—for he is so cunningly made that only what is necessary for the bread of life can find any nourishment through him.

Now it is perfectly obvious that those who lead the life of peace-makers by no means necessarily subscribe to pacifist doctrines, just as not all those who are pacifists have learnt the craft of peace-making. But it is equally clear that it is upon the peace-maker and not the doctrinaire pacifist that beatitude is bestowed, and that hope for the future lies not in a fellowship of pacifists, but in the fellowship of the peace-makers. The organisation of such a body would be difficult, if not impossible, for many of its members are on active service in many lands, while others are found among those who are in prison for conscience sake. This is the Fellowship which alone will save the world from war, the mystical Body of the Prince of Peace.

The Secret Society of Peace

Many pacifists have long suspected that the barrier between pacifists and non-pacifists corresponded to no division that had any final reality, that the dotted line on which they signed their membership forms symbolised no line really drawn between themselves and some of those who refused to join any pacifist society and who even regarded pacifism as mistaken and dangerous. They have come to see that the really devilish thing about war is that it is the brutal expression on the physical plane of a wrong attitude towards sinful man, yet that the wrong attitude can easily exist among those who do not allow it such warlike expression, while the right is often found among those undertaking active and dangerous war service. Thus there are pacifists who breathe the spirit of war while they do the works of peace, and there are other men and women in the thick of the fight who, by their attitude to their friends and even to their enemies, are sucking the poison from the very wounds they inflict. True Peacemakers may be dressed as service men or as convicted conscientious objectors, but, to whatever organisation they belong, they are saboteurs secretly serving the cause of the exiled Prince of Peace. Of those men and women of the warlike mind it need only be said that war need not fear to die while they yet live and, long after its black spirit has been driven out of the forces, it need not altogether despair of finding refuge in some pacifist too long practised in the souring art of opposition.

Thus it comes about that so many of these delicate debates as to what work helps the war effort and what does not are hardly even of secondary importance. What alone can undermine the evil spirit of war is the Holy Spirit of God and we are given to understand that the fruits of that Spirit are love, joy, peace, long-suffering, kindness, goodness, faith-

the Revised Version margin has it, self-control. These are the laws of the Kingdom of Peace and against such there is no other law. Pacifists though we may call ourselves we are adding to the total evil of war when we neglect these humble virtues or confine the exercise of them to those who share our views; while, on the other side, however enthusiastically we may believe ourselves to be supporting war, we are striking it a mortal blow if, when the harvest of war is reaped, we are gathering the fruits of the Spirit.

It appears to be accepted as sound strategy that a nation should be fully prepared for war even in time of peace, that to refuse to devise in advance weapons of war is to invite defeat. But this country, looking

COUNCIL OF CHRISTIANS AND JEWS

The following statement is issued by the Archbishop of Canterbury, the Moderator of the General Assembly of the Church of Scotland, the Moderator of the Free Church Federal Council, and the Chief Rabbi of the United Hebrew Congregations of the British Empire:—

The present German Government has consistently attempted to undermine and destroy those traditional religious and spiritual values of mankind in which it recognises its most dangerous enemies. The course of the war has seen a steady intensification of these attempts, and German conquests have enormously extended the area in which these policies can be ruthlessly applied.

In the forefront of their efforts to create division within every community the Nazis have always placed anti-semitism, which is repugnant to the moral principles common to Christianity and Judaism alike. We cannot afford to ignore the effects of the steady propagation of this evil throughout the world. It is not only a menace to the unity of every community in which it takes root, but it is the very negation of those values on which alone we believe that a new and better world can be established.

In these circumstances we are agreed that it would be for the general benefit to form in this country a Council of Christians and Jews, which might draw to itself the support in this matter

it contrived to win a war and then to lose a peace, may well learn that the converse is no less true. Not only must war be prepared for in time of peace, but peace must be prepared for in time of war, else will disaster follow. To-day is the time to make effective the peace that to-morrow brings and the only way by which this can be done lies in accepting now the rights and duties of the citizens of a world in which war exists no longer. Somewhere in the midst of war bases must be immediately established for the setting up of the Kingdom of Peace; indeed the divine strategy of our Leader appears to be the establishment of such centres wherever He can find unbroken friendship and the kindly heart.

of all men and women of goodwill. Such a Council has now been formed and, as its joint Presidents, we have been gratified by the influential and whole-hearted response which has been immediately forthcoming.

The aims of the Council are:—

- (a) To check and combat religious and racial intolerance.
- (b) To promote mutual understanding and goodwill between Christians and Jews in all sections of the community, especially in connection with problems arising from conditions created by the war.
- (c) To promote fellowship between Christian and Jewish youth organisations in educational and cultural activities.
- (d) To foster co-operation of Christians and Jews in study and service directed to post-war reconstruction.

Further details will be announced in due course, and in the meantime enquiries should be addressed to the Hon. Secretaries, The Council of Christians and Jews, 21, Bloomsbury Street, London, W.C.1.

His Eminence Cardinal Hinsley, Archbishop of Westminster, endorses the condemnation of anti-semitism and has, since the composition of this Statement, joined the Council as a Joint President as a mark of his strong protest against all persecution of the Jewish People.

THE CHURCH SPEAKS

We hear so much about the failure of the Church to attract the people that not only pessimists might have doubted the wisdom of trying to fill the Albert Hall for a specifically Church meeting, albeit one addressed by both Archbishops and the Lord Privy Seal. Such fears were groundless; for with no public advertisement, the organisers found themselves faced with the task of allocating 6,000 seats among 20,000 applicants from 600 parishes. Those who believe that the Established Church is tied to the established order must have had an even greater surprise. Here were the responsible leaders of that Church, speaking not in a moment of unbuttoned confidence, but soberly and advisedly upon a great occasion, condemning much in that established order with the full weight of their authority. Not once nor twice, the Archbishop of Canterbury spoke with frankness and vigour of the evils of the present system. Talking of the "two nations" within our society, he spoke of the need for real leisure—though "the only difference between leisure and unemployment is whether you have money to spend". "The profit motive," he said, "can have its right place: but that is not the first place"; and went on:—"If we want the public interest put first, we must so organise our life that those who are chosen for their concern with and qualification to judge the public interest, are in positions of control". "I am persuaded," he said later, "that we need to find ways of asserting the rights of the public over the interests of private owners" (of land) . . . "We should greatly welcome the Uthwatt Report . . . but we shall have to watch and take care that its principles are not whittled away in concessions to

vested interests." He was equally outspoken on the subject of money. "With the amalgamation of the banks we have now reached a situation in which what is a universal necessity—namely money, or the credit which does duty for money—is become in effect a monopoly. Now it is surely a primary political principle that, when something which is universally necessary becomes a monopoly, that monopoly should be taken under public control."

The Archbishop of York, speaking on Housing and Planning, was equally frank. "We must have a Central Planning Authority with comprehensive powers . . . able to over-rule private interests which attempt to obstruct schemes required for the good of the community." He was followed by Miss Knight-Bruce speaking on Education, and by Sir Stafford Cripps, who drew a clear distinction between two differing conceptions of the functions of the Church—that which regarded the Church as the channel by which we can attain personal salvation; and that which saw the Church as "the pioneer of social salvation, more concerned with creating the greatest sum of human good and happiness here and now, than with encouraging individual merit as a means to personal salvation hereafter." His own preference was clear; indeed, excellent as much of his speech was, there were parts of it to which the *caveat* towards the close of the Archbishop of Canterbury's speech was not irrelevant. "There is a danger here," said His Grace, "the danger that we may try to use God as a means to our end; and that is poison."

It is not easy to give sufficient thanks to the organisers of this meeting, and it is cheering to learn that another is shortly to take place in Birmingham.

WARTIME THEOLOGY

CHARLES E. RAVEN

It is often remarked that, in contrast to the period 1914-18 the present war has so far produced no new movements and no new prophets in the churches. By 1917 Dick Sheppard, Geoffrey Studdert-Kennedy, Tom Pym, Geoffrey Gordon and many others in the Chaplains' Department, and Dr. Temple, W. R. Maltby, Herbert Gray, George Davies, T. R. Glover (to name only a few) at home had gained a hearing and were speaking to our condition. New movements in theology, in evangelism, in reform of church machinery and in interdenominational activities were arising. There was clear ground for hope. Why is it that nothing of the kind seems to be happening to-day?

An examination of two books, whose authors have come into prominence since the war, is very significant, and may help to explain the situation. The Rev. D. R. Davies, author of Dr. Temple's Lent Book for 1942, restates with passion the Calvinist doctrine of the total depravity of man. He is not always logical or consistent in his denunciations; for example, when he insists that Utopias can never be obtained by unredeemed man after having declared equally vigorously a few pages earlier that even the redeemed cannot expect to see any great improvement; or when after upbraiding Lord Vansittart for calling Germans "butcher-birds" he applies the same unpleasant title to them himself. But in the main he presents us with the rendering of Christianity generally adopted in Germany twenty years ago. And he only gets really violent when attacking those who might dare to suggest that progress is not wholly an illusion. With them he frankly loses his control.

Set alongside his book, Mr. C. S.

Lewis' Broadcast Talks, very much more attractive in quality, written with charm and knowledge as well as the "bluntness" acknowledged on the wrapper. Mr. Lewis is not a Calvinist but a Mediæval, with a frankly, even crudely, anthropomorphic concept of God and the devil and a generally Miltonic cosmology. He does not (I think) insist upon total depravity: he can speak without contempt of other religions, and does not identify humanism, as Mr. Davies does, with anti-Christ. But he too loses his temper at a significant point. Jesus is "either God or a bad man": those who refuse that theologically dangerous alternative Mr. Lewis dismisses with vituperation.

The point of both writers is that salvation is wholly from without; that humanity is lost, helpless, corrupt; that on this earth nothing much can be expected. It is very noticeable that neither of them appears to have ever heard of the doctrine of the Holy Spirit, that neither of them has any contact with the thought of St. John's prologue; and that neither makes any reference to love or fellowship.

These brief comments will suffice to indicate the lesson which stands out from their work. They are both attempting at one and the same time to proclaim the Gospel and to vindicate war. They know (I think) that war is monstrously evil; they know that the Churches have declared it to be so; they know the condemnation on those who do evil that good may come. Consequently they must belittle the worth of God's creation; belittle His Immanence and His power to save; belittle the manhood of Christ and represent Christianity in terms of baptism, faith and the Eucharist to the ignoring of the gift of the Holy Spirit or the new commandment.

THE DYNAMICS OF SUFFERING

R. F. WRIGHT

If you do not retaliate against the evil-doer, do you not indirectly encourage him in his wickedness and endanger those who look to you for protection? For centuries, even the Christian Church has assumed that there was only one answer to the question and that in the affirmative; and so, war found a complete justification in both camps of belligerents! But to-day, there is a larger number of people than ever before who doubt that conclusion and turn afresh to the Sermon on the Mount with its "dynamic of suffering". Did defeat ever *seem* more complete than on that first Good Friday! Yet within a few centuries the proud eagle of mighty Rome bowed to the symbol of righteous suffering—the Cross. Who shall calculate the power of the Cross in the lives of men since that day? Savages have been turned to saints.

Few will deny that no Christian ever influenced more people for good than the Apostle Paul; yet he started his career as a persecutor of those who called themselves Christians. He was willing to use violence against even women because of their faith. Then he completely changed and gave up all to tramp through Asia into Europe to preach the Gospel of the Christ whom he once despised. What was the very beginning of this change? It was the patient suffering of the first Christian martyr—Stephen.

When Paul, standing on the steps of the Roman Castle made his defence, after he had been beaten by the crowd for his faith, he confessed that "when the blood of the martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him" (Acts xxii, 20). Paul had been conquered not by force of arms but by patient goodness and

suffering. "The face of Stephen which he had seen bathed as with a light from heaven until it had been dimmed in blood, must have haunted him then as we know it did for long years afterwards." History has proved that the blood of the martyrs is the seed of the Church.

A short time ago there was a very interesting article in the *Christian Pacifist* on the abolition of the Gladiatorial shows where men were butchered to make a Roman holiday. In the year 404 A.D. Telemachus, an African monk, leaped into the arena at Rome and denounced the atrocity. The enraged spectators stoned him to death but never again was human blood thus shed for the entertainment of men. Lecky speaks of it as the greatest single moral reform in history and ascribes it to the Christian Church. Instances, less dramatic but just as real could be told by the Society of Friends.

There is a good illustration in the history of Foreign Missions. From one of the wilder islands of the Melanesian Mission a boy was brought to Norfolk Island. He was very rebellious and difficult to control. One day when he had refused to obey an order, Mr. (afterwards Bishop) John Selwyn spoke to him seriously. The boy flew into a passion and struck him on the face. Mr. Selwyn said nothing, but turned and walked away. The boy was punished; but he proved quite unsatisfactory, and finally went back to his own island and relapsed into heathenism. Many years afterwards, the Missionary who worked in the island was sent for to visit a sick man who was very anxious to see him. He went and found this very person in a dying condition and begging to be baptised. When asked how he wished to be named, he replied: "Call me

when I struck him he taught me what Jesus Christ was like".

One day the Christian nations may learn the meaning of those words: "Be not overcome of evil; but overcome evil with good"; and then wars will cease.

CORRESPONDENCE

Friday Communion Services

Ellis Roberts in his life of Dick Sheppard says that his "final joy" was the permission given by the Chapter of St. Paul's Cathedral for the holding of a Celebration of the Holy Communion for his pacifist friends. After that Chapter meeting, held on the last day of his life, Dick rang me up to ask whether I would be associated with him in these services and, on his death, the Chapter generously allowed me to go forward with his plan.

Although circumstances have made it necessary to change both the place and the time of these weekly Celebrations, they have been continued throughout the five years that have passed since Dick Sheppard died, and they are now, through the courtesy of the Vicar of St. Martin-in-the-Fields, being held in the Crypt of the Church that is so intimately associated with his name. We hope that many will join with us at 7.30 on Friday mornings and that those who cannot be present in person will, at that time, keep in mind the work for peace. After the service those who are free to do so go across to a neighbouring Lyons for breakfast together; both in Church and at the following breakfast we are joined by some of the workers from the Hungerford Club and the Crypt at St. Martin's.

C. PAUL GLIDDON.

The Cause of War

It is heartening to see an article in the *Christian Pacifist* which puts its finger on the real cause of war. Stuart Mechie very rightly says "provided they all have a money system which allows them to dispense with a war-generating export market scramble". That is the real root of the matter. The cause of war is FINANCIAL. It is not economic, not Capitalism, not Armaments, not this, that or the other of the numerous bogies with which pacifist and other literature abounds. All the discussions of these serve but to obscure the true position.

S. E. NEAL.

249, Cottingham Road,
Hull.

INTERNATIONAL NEWS

PERCY W. BARTLETT

United States

The latest letter received from the New York office, dated September 11th, says: "We are in the throes of preparing for our Annual Conference, which begins this evening, but which will be set up in four divisions—East, West, South and Far West. Theodore Walser and wife, and Ralph and Louisa Galt, arrived in New York on August 25th, coming from the Orient on the s.s. *Gripsholm*. They are all well. Ted Walser was in prison from December 9th to June 17th, but seems to have suffered not too badly".

Replies have been coming in well, we understand, to the letter sent to 3,000 pacifist ministers last June and signed by George Buttrick, Harry Emerson Fosdick, Allan Knight Chalmers, J. Nevin Sayre and others. The letter carried a message of fellowship and unshaken faith in the way of Christian love, and invited recipients to testify that they too had not changed their convictions under the pressure of war. All the replies are

only three ministers have written that they have changed their position.

Young conscientious objectors who have refused to register for military service have recently been receiving very heavy sentences, some as much as five years. At the same time it is reported that many of the older men guilty of the same offence are having their cases dropped. The Government seems to be anxious to get the men out of prison and into Civilian Public Service Camps as quickly as possible; and an increasingly liberal attitude towards various forms of "detached service" for conscientious objectors is reported.

Canada

We are glad to have news that the Rev. Lavell Smith, one of the principal F.O.R. workers in Canada, who recently had to leave his church in Quebec owing to local opposition, has now received another church at Toronto.

Several hundred young men, known as the Corps of Canadian Fire Fighters, have recently arrived in Britain, among whom are a number of conscientious objectors. We have been very glad to be in touch with C.O.'s, and hope they will make contact with the F.O.R. groups in the various towns to which they are posted.

Australia

The Pacifist Councils of New South Wales and Victoria, representing the various peace organisations in those States, have appointed a travelling secretary for three months, Miss Joan Chadwick, to assist co-operation across the Australian Continent.

India

Writing of the deterioration in the situation in India, Donald Groom, of the Friends Mission, says (July 31st):

England, and we English in India, have a big task before us along the line of understanding. I have been specially amazed at the misunderstanding that has been shown in the British press, as well as the bad feeling expressed. . . . The Christians of Britain should be having something to say at this time, and I hope it may influence the Government attitude. If it does come to a struggle, then no doubt we, each individual F.O.R. member in this country, will be called upon to act up to the highest we know of the Spirit of Christ".

European Continent

The Continental edition of the *News Letter*, dated August, 1942, was received a few weeks ago. From its 25 pages of news the following items are of special interest:

"Poland is still suffering terribly, particularly the Jewish population herded together there. We hear only rarely through messengers of the friends of the Fellowship. The same can be said of the Baltic countries. Of those who were sympathetic to us, some moved into Germany at the beginning of the war, some were taken away to Siberia and Turkestan. Correspondence is impossible with those who have remained, but occasionally a personal message comes through. The ladies who carry on the work in Reval and Tartu are alive and try to work quietly on. In Finland the friends of the Fellowship are still faithful, but have become comparatively inactive.

"Paris friends are meeting fairly regularly again. The former office secretary of the Fellowship is working in a prison office.

"In Norway, the ministers and teachers who belong to the Fellowship suffer from the same restrictions as most others; but we have not heard that any special misfortune has befallen them."

THEY SAY

SEAWARD BEDDOW

A Bishop says "Revolution"

"The Bishop of Bradford (Dr. A. W. Blunt) has put forward four points of "revolution". He told the Socialist Union of Leeds University, "What I am propounding is a revolution. Whether it will come in a swoop, as in Russia, or piecemeal, I do not know.

"I can see four things: (1) The restriction of dividends; (2) the establishment of industrial councils; (3) the reform of the system of land tenure; (4) nationalisation of all our great industrial resources. It seems to me that all four are absolutely necessary if we are going to abolish undeserved poverty. I do not believe that anything is more likely to carry through a revolution of this sort more completely and successfully than a real revival of religion."

—*Manchester Guardian.*

The Gospel and the Pub.

The Vicar of Evesham reports the *Daily Mirror* holds services in the local pub and blesses the beer drinkers. After the services, the

Vicar disrobes and has a drink with the landlord. Interviewed, the Vicar said: "I find I get a most reverent congregation in pubs. There is something very honest about people who can put down their pots and leave their darts and billiards to join in a service." Landlord and barmaids joined in the hymns and prayers, and once the collection contained a £1 note.

From a Tribunal

"Speaking at Gloucester Rotary Club, Professor G. C. Field, M.A., D.Litt., a member of the South-Western Local Tribunal, said that most of the C.O.s would certainly go to prison, if not face worse punishment, rather than fight; and putting men in prison was an uneconomic use of man power. It was equally useless to put them against a wall, as some would wish. . . . The vast majority are perfectly honest people.—From "C.B.C.O. Bulletin," October.

THE FELLOWSHIP OF PRAYER

The Lord reigneth, let the earth rejoice! But there is a sphere wherein by His own will He does not reign except by consent of His creatures. Because it is God that reigns man has freedom to refuse His reign. For God is love, and love does not impose its will. For God is truth, and truth does not force itself upon us. God was in Christ, reconciling the world unto Himself. And Christ is all humility and gentleness and grace. Behold He stands at the door and knocks. Behold His arms outstretched upon the Cross. Hear the note of His entreaty, Lovest thou me?

This is not to say that there is any part of life to which He could not enter as by right. All things were created by Him and for Him. He was in the world and the world

was made by Him—yet the world knew Him not. He came unto His own and His own received Him not. It is because He is omnipotent that He can be despised and rejected; for the only omnipotence is love.

Therefore we will open our minds to Him of whose glory the whole earth is full. Let that mind be in us which was also in Christ.

The costly forgiveness of God in Christ is able to meet the need of the whole world. In Him we have redemption through His blood, even the forgiveness of sins. But the forgiveness of God operates through that of man. If we forgive not men their trespasses, neither will our Father forgive our trespasses. Whose soever sins we remit, they are remitted; and whose soever we retain, they are retained.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Armistice-tide. It is difficult to put any content into this term, alas, but all the same, the Council of Christian Pacifist Groups is holding a series of devotional meetings on November 7th, full particulars of which will be found in the advertisement columns.

Christmas. The Paper Control has allowed the issue of Christmas Cards under certain limitations, and our printer has been able, therefore, to produce a card for us again. It will be 2d., including the envelope, and postage will be paid on orders of three or more. It is in the form of a simple double card with the F.O.R. badge on one page and the following quotation on the main greeting page, under the heading "The Meaning of Christmas". "For the first time in history there appeared on earth One who absolutely trusted the Unseen, who had utter confidence that Love was at the heart of all things, utter confidence also in the Absolute Power of that Absolute Love, and in the liberty of that Love to help Him." There are a few copies of last year's Christmas Card, without the badge, available at the same price.

Regional Organisation. Quite considerable changes have been made or are to be made in our Regional Organisation. Commencing in the north, we very much regret that Lewis Maclachlan is leaving Scotland, having accepted a call to the Presbyterian Church at Kentish Town, London. He will, however, retain his Editorship of *The Christian Pacifist*. Max Walker resigned his secretaryship of the North-Eastern area, and finding himself unable to accept the Eastern area owing to family arrangements, is seeking another post in connection with

community service. In the North-Eastern area, Leslie Kirkley, of Manchester, has been appointed Secretary. He has had considerable experience of organising in the Manchester district, and also considerable experience of the workings of Tribunals, and we feel he will be a valuable addition to our strength in the North East. In the Eastern Counties, where there has never been a full-time secretary, and where there has been no secretary at all since Richard Wood went into the Congregational ministry, an excellent appointment has been made in the person of the Rev. Martin Tupper, who comes to the Fellowship from Berkshire, where he was Vicar of Eaton Hastings, near Faringdon. He also has had considerable experience of our various activities and is going to make a lot of difference, we feel sure, to the work in the Eastern Counties. In the South West, we have not been able to make a full-time appointment since Miss Ethel Comber left, but we have had a splendid offer of part-time voluntary service from the Rev. Wyons Mauleverer of Salisbury, and he is going to look after the two Counties of Wilts and Dorset for the time being. Then in South Wales, we have lost our Secretary in the person of Miss Olive Bickley. She undertook to be a pioneer, so far as F.O.R. organising work was concerned, in the Principality—and although suffering from the disability of not being able to speak Welsh, had done a most valuable piece of work in the South Wales area. It is hoped that we shall find a successor to her very soon. All these changes certainly bring to one's mind the way in which the work of the Fellowship goes on though personnel may vary.

INTERNATIONAL F.O.R.

As a result of the school for post-war reconstruction workers held in London in September under the leadership of Dr. Charles Raven and Pastor Franz Hildebrandt, plans are being made for the extension of the work. The school itself was very successful, an opportunity not only to hear lectures by an international team of lecturers able to speak of the history, culture and spirit of the peoples we desire most to help, but also for keen and concerned young people to grow together into a team. Some of those attending were students of theology and economics, others had had experience of social work. Quite a number were members of the F.O.R.; but others were not pacifists; though the Christian basis of service was common to all.

The I.F.O.R. will of course maintain its interest in this work and will issue the monthly bulletin proposed for the purpose of keeping the school members in touch and of drawing in others anxious to participate in the service. Moreover, in continuation, a series of fortnightly lectures on German literature and history is to be given at Friends House. The first series is to be given by Dr. Olga Pilpel of Vienna, beginning on Wednesday, October 28th. But in order to bring in the non-pacifists also and to extend this work further, under the title Christian International Service, a joint committee is to be set up. And efforts will be made to establish language circles in a number of provincial centres. It is proposed to hold a further school next summer.

Though of course it is impossible to foresee the exact form that the future service will take, and certainly impossible to promise jobs, we hope that those interested in training will communicate with the I.F.O.R. at Drayton House, Gordon Street, London, W.C.1. They will at any rate be interested to see the proposed bulletin and to follow the courses probably to be suggested therein.

CHURCH OF SCOTLAND PEACE SOCIETY

The whole Society has been drawn very near to its President, the Rev. David C. Mitchell, in deep sympathy with him on the death on October 1st of his son James, a student for the ministry of the Church of Scotland, in a climbing accident on the Cairngorms. This tragic loss, which the whole Society and the whole Church shares with Mr. and Mrs. Mitchell, is relieved only by thanksgiving for a life of unusual charm and adventurous spirit.

Glasgow on September 24th, Mr. MacLachlan announced his intention of accepting a call from the Presbyterian Church at Kentish Town in London and his consequent resignation as Secretary for Scotland of the F.O.R. and as one of the secretaries of the Society. This news was received with expressions of regret, but the executive was assured of the formation of plans for the carrying on of the work of the Society without loss of efficiency. Mr. MacLachlan will be the fourth pacifist minister in succession of a congregation which has the rare distinction of being entirely pacifist and offers exceptional opportunities of social work.

F.O.R. IN SCOTLAND

The Rev. Leslie Artingstall addressed meetings at Barrhead on October 15th, Hillhead Burgh Hall, Glasgow, on the 16th, and the Friends House, Edinburgh, on the 19th. On Saturday, the 17th, the Scottish Council met at the Peace Centre, 44, Frederick Street, Edinburgh. Mr. MacLachlan's resignation as Secretary for Scotland was reported, and the Council nominated as his successor the Rev. H. Erskine Fraser, Minister of Brigend Church, Perth. Mr. Fraser's acceptance of this nomination is made possible by the appointment of a full-time office secretary who will be resident in Glasgow. Mr. Artingstall addressed the Council on the needs and opportunities of the F.O.R. in Scotland. The meeting was followed by a Secretaries' Conference, at which most of the Branches were represented.

THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, W.C.2.

Hon. Secretary, the Rev. C. Paul Gliddon. Asst. Hon. Sec., Miss Ethel Comber.

The very good attendance at the Annual General Meeting on Oct. 3rd was both cheering to those responsible for the meeting, and a sign that the Fellowship is alive to its own responsibilities. Archdeacon Hartill was re-elected Chairman, and the Rev. C. Paul Gliddon Secretary and Treasurer, with Miss Ethel Comber as Assistant Secretary. Members of the Governing Body from London and the provinces spoke on the work and witness of the Fellowship, and an interesting discussion followed.

Attention is drawn to the letter in this issue regarding the Friday Communion Service at St. Martin-in-the-Fields.

The forthcoming Saturday afternoon Conferences are as follow: all at Friends House, Euston Road, at 2.45 p.m.:

Oct. 17th—The Rev. T. B. Scrutton on "Requirements Essential for

Nov. 21st—The Rev. R. H. LeMessurier, on "Conditions likely to confront Post-War Society".

Dec. 12th—The Rev. Dr. R. F. Wright on "The Ecclesiastical Attempts towards the Renunciation of War."

Arrangements are going forward for Miss Ethel Comber to visit three or four places in the Lake District during November. All friends will be welcome at these meetings, and particulars (when settled) will be supplied to anyone interested writing to the office.

THE COUNCIL OF CHRISTIANS AND JEWS

The Council of Christians and Jews, the formation and aims of which were announced at the beginning of this month by the five Joint-Presidents: the Archbishop of Canterbury, Cardinal Hinsley (Archbishop of Westminster), the Moderator of the General Assembly of the Church of Scotland (Dr. C. W. G. Taylor), the Moderator of the Free Church Federal Council (Dr. J. S. Whale), and the Chief Rabbi of the United Hebrew Congregations of the British Empire (Dr. J. H. Hertz), is making steady progress with its arrangements.

Full membership of the Council is limited by the terms of its Constitution to a maximum of 100, and a list of members will be published shortly.

THE HOLY NATION SOCIETY

The Second Annual Conference of the Holy Nation Society was held at the Bonnington Hotel on 5th-6th September in an atmosphere of such co-operative enthusiasm and faith that the experience will long remain in the memory of those who were present.

The private sessions dealt with "Our relations with individuals and Society" and future policy. At the public meeting, the President, Hugh J. Schonfield, spoke on "A New Nation for a New World" and coined incidentally a new word Master-Finite, to express the idea of an objective consciously desired with a measurable time limit of achievement. The apt expression may have a wider currency.

A feature of the Conference was the Youth Rally at which young members bore their testimony to the way in which the positive purpose of the Society to found a new nation of World Citizens had captured their imagination and changed their lives.

Resolutions passed by the Conference included one recommending the fullest use of the League of Nations machinery. It

in six months the sum of £500 to open a central office. Several organisations were represented by delegates.

PAX

This year's A.G.M. was symbolic of the growing size and importance of Pax. It was held, not in a private house, as has been usual, but, by kindness of the Friends, in their meeting house; and it took the form of a conference rather than of a mere business meeting. The priest author of "The Evolution of Peace" summarised the conflict throughout the history of the Church between the "Catholic Catholics" and "Moderates". The same parties are now at issue over the question of Peace, and as usual the "Catholic Catholics" proclaim that they are "The Church". If they thus see their opponents in their historic setting, Catholic Pacifists can overcome a tendency to despair or fury. This paper was followed by one from the Rev. Charles Stimson, in which he laid down a statement of Christian duty to abandon both the standards of the State, and the State itself, and indicated Communities as the land to which the children of God should turn.

Stormont Murray, the secretary, asked the meeting to agree that the time had come for PAX to sponsor one or more communities. Many members were anxious to participate, and many more to help. These communities might be in town or country, or preferable both, and should have a rule of life, a purpose outside of the particular community, and be linked to one another loosely. A committee was appointed to direct this work.

The secretary's report gave the encouraging figures of more than ninety new members and only thirteen resignations.

METHODIST PEACE FELLOWSHIP

Headquarters Office (first floor), Kingsway Hall, London, W.C.2.

There was an encouraging increase of forty-two new lay members reported at the September Executive Committee. Several of these joined by the method of keeping "Vigil" with a member of the Committee. The majority joined at Covenant Services held at Kingsway, Chichester, Bush Hill Park (London), Weston-super-Mare, King's Lynn, Tintern, and the Annual General Meeting in Manchester.

Donations and subscriptions had come in more freely since July 1st, and the present deficit was somewhat less than

BOOK REVIEWS

THE CHRIST OF THE FUTURE. By John S. Hoyland. (W. Heffer & Sons. Cambridge. 33 pp. 1s.)

Imagine a modern physician transported into the age preceding the Norman Conquest. How he yearns to save England from the horrors which he sees threatening the country. Yet no one believes him when he speaks of the future from which he has come and to which he bids them look forward and accept the standards of living which in the future have been established.

This is the illustration used in this little book to explain the early Church's belief in Christ as the Man of the Future who would come again with the Future. The full meaning of history is seen only in Christ. "Even so, come, Lord Jesus," is the ideal prayer, fixing as it does the heart's desire on Christ and concerned not with the brief present but with the long range issues of the future. The book is full of insight and, as one would expect of this author, of high devotional value.

NEW LIFE, A BOOK OF PRAYERS. By Margaret Cropper. (Longman. 107 pp. 2s. 6d.)

This pocket-sized book contains suggestions for 52 weeks of prayer and will be found useful not so much in providing forms of prayer—though there are some of these—as in giving guidance for the wise and effective use of the time set apart daily for prayer and meditation. The introduction is worth reading too.

CHRISTIANS IN THE CLASS STRUGGLE. By Gilbert Cope. (Council of Clergy and Ministers for Common Ownership. 24 pp. 6d.)

The Bishop of Bradford in a foreword to this pamphlet commends it "as a lucid and penetrating analysis of the class struggle which the system has produced." Pacifism is said to be inconsistent with socialism, which, it is asserted, requires the use of armed force. Pacifists want a better world; a better world is only possible by war; therefore pacifists want war. This is Mr. Cope's simple argument. My Kingdom is of this world, therefore my servants fight. The redeeming grace of God appears to operate neither in word nor sacrament but in high explosives. All the same the pamphlet is worth reading.

GOD'S WILL IN OUR TIME. (S.C.M. 72 pp. 9d.)

The Church of Scotland has done through an influential commission a careful piece of collective thinking on the subject that ought continually to be uppermost in the mind of every Christian, the practical interpretation of God's will in our own time. The work was undertaken in 1940. In 1941 a preliminary report and a set of questions was circu-

lated for discussion. And a fuller report was presented to the Assembly last May. A study text-book is promised. The subjects covered are the Church's own life, organisation, message and service, and its word on the family, on education and on social and industrial life as well as on the state and the problem of internal reconstruction. First place is given to the subject which is being earnestly discussed in so many Christian circles because it is fundamental: the presentation of the Christian Faith to the world today. And the report says in this connection that the central area of conflict is in the doctrine of man.

Naturally we are specially interested in the sections on social and industrial life and on international reconstruction. Little is said about the problem of making peace; more of course about relief and policing. But we commend for careful discussion among Christians generally the important paragraph on "the Treatment of the Vanquished Nations". We are grateful for this helpful pamphlet.

P. W. B.

THE TRUTH ABOUT SOVIET RUSSIA. By Sidney and Beatrice Webb. Introduction by Bernard Shaw. (Longmans. 79 pp. 2/6.)

This should be a popular book. It is a good corrective to prejudice. It may have the unexpected effect of modifying the present conservative infatuation for Russia by showing how thorough and successful communism has been in that country. It is of course a very well informed piece of writing, but it could hardly be called an objective study of Russia. It is rather an impassioned if good-humoured defence of the Russian regime. The translation of the complete text of the New Constitution of 1936 adds to the high informative value of the work.

It must be frankly observed that many of the objectives to which enlightened Christian opinion is now pointing as the necessary expression in society of the Christian faith have already been achieved in Russia. If this is the result of scientific humanism it behoves the Church to cease reviling it and humbly and patiently to study not what Russia has to teach us but what God has to teach us through Russia. Perhaps it might be found that God is quietly rebuking some of those who consider themselves His most doughty champions. The Holy Spirit may be much more active in Russia than either we or the Russians would care to admit. The rejection of Pacifism as irrelevant is a challenge to pacifists to show not only that pacifism is a power but that it is a power on the right side. Bernard Shaw's introduction is an essay on the Webbs and helps to lighten the argument.

CONSCIENTIOUS OBJECTORS

At a recent meeting of the Council of Christian Pacifist Groups officers of the Central Board for Conscientious Objectors made a report on the statistics to date.

Of the 62,000 objectors in the country, 50,750 had been before tribunals, 145 of them women. Of these, 14,944 had appealed (30 per cent.) and approximately half had had the decisions varied. Between 1,500 and 1,600 had been prosecuted for refusing medical examination. There had been an administrative decision that men who had been sentenced to three months or more imprisonment for refusal of examination should not be prosecuted again for the same offence, but should be given a direction, usually to land work. Up to the present there were 19 cases of men prosecuted for refusing that direction, the sentence being usually one of three months' imprisonment.

Court martial cases totalled 303, fire-watching cases 156.

Up to August 31st, 84 women had been prosecuted, the majority being sentenced to imprisonment for periods between 14 days and six months. The average sentence was one month.

It was particularly noted that a much smaller percentage of Jehovah's Witnesses than of other objectors had their appeals allowed—19 per cent. as against 62 per cent. of the total of applicants.

Stephen Thorne pointed out that the Board was increasingly having to deal with administrative detail, recognising that the decision as to a man's service rested more upon the type of representations made and the particular officer dealing with the case, than upon the merits of the case itself. Every effort was being made by the authorities to fit men into jobs; and it was therefore much more difficult than it was in the last war to assess the weight of the objector movement. He thought the movement was not clear as to whether conscription for civil work was to be condemned or not. The tribunal system could be regarded as working fairly well, if what was required of it was a means of finding opportunities for service for those refusing to enter the Army.

The following figures of local tribunal decisions, up to July 4th, were given:—

Unconditional exemption, 2,595 (5.1 per cent.); conditional registration, 18,888 (37.2 per cent.); non-combatant service, 14,758 (29.1 per cent.); removed from objectors' register, 14,509 (28.6 per cent.). These figures were amended by the decisions of the appeal tribunals; figures of unconditional registration remained practically unchanged; those conditionally registered had been raised to about 40 per cent. and those struck off the register reduced to about 25 per cent.

A SCIENTIFIC SOCIAL ORDER

The article contributed by Dr. Cæcilia Pugh to our October issue has provoked some interesting comments from which we quote below.

For one who is a biochemist, Miss Pugh's statements are strangely sweeping and unscientific. In a short compass I cannot deal with them adequately, yet I cannot let at least some of them pass unchallenged. I therefore append brief replies to some of Miss Pugh's claims.

(1) "So far, the scientific view of the character of man is deterministic." In a recent enquiry made to 200 Fellows of the Royal Society the following question was included: "Do you consider that man is in some measure responsible for his acts of choice?" Seven replied in the negative; 173 in the affirmative; 20 either did not answer or gave inconclusive replies.

(2) "There is no evidence so far scientifically established for self-determination by any such things as human free-will." This is undoubtedly true at the biochemical level. But as a psychologist I protest against the application *en bloc* of biochemical concepts at a level of

human conduct at which they do not apply. There is plenty of psychological evidence.

(3) "The great Reformers believed in Predestination (which apparently Miss Pugh confuses with scientific determinism—a very great fallacy indeed), a belief generally held right back to the writers of the New Testament days." How can one reply to this sweeping assertion without a long treatise on the history of theological science? Miss Pugh seems strangely uninformed here.

(4) "Belief in free-will is a temporary phenomenon, a symptom of swelled-headedness..." "No one is blame-worthy." "Punishment is unfair and ridiculous." "Reward is equally unthinkable." No doubt this is all most comforting for the morally lazy. I need not bother about my sins. I shall be equally fulfilling God's purpose by disobeying His will as by obeying it. But where is the grief in the face of my heavenly Father, or the "joy in heaven

over one sinner that repenteth"—which to me are in some measure punishment and reward?

(5) Since all human character and conduct is determined, Miss Pugh's article is also in that class. So are my reactions, together with those of Hitler, capitalists, socialists and all the rest. Why then work for peace?

(6) Finally—and this is the greatest objection of all—how on earth can I love God unless I am free not to do so? My free-will is—as Miss Pugh rightly implies—a very small and precious affair. It can easily be lost. But, thank God, it can be surrendered not only to sin unto death, but also to God unto righteousness.

R. H. LE MESSURIER.

Holy Cross Vicarage,
47, Argyle Square, W.C.1.

One feels that Dr. Pugh has written her article on "A Scientific Social Order" from the one-sided viewpoint that a scientist is apt to have (no disrespect intended for an invaluable section of the community!). Her claim that "the scientific view of the character of man is deterministic" is a truism, since the scientist *must* find causal convictions if he is to remain a scientist at all. But I am more interested in her ethical conclusions than her assumption that science

will unlock the door to the Kingdom of Heaven. How, for instance, can suffering fit individuals for anything, if they cannot freely accept its discipline? Does God knock us into shape on an anvil of pain? Or what is "unconditional Love" which does not love of itself, but is the mere result of iron necessity? It is very true that there is some order in our moral life—else why moral education?—but it is equally true that we are influenced teleologically by our ideals, which is the essence of freedom (even if we rashly assume that ideals are the products of our past experience only). Dr. Pugh herself indicated a scientific ideal in her conclusion. If origins are all that count, she wasted ink: if the ideal can influence the course of events, she was inconsistent.

Kingsway Hall, A. G. ERREY.
London, W.C.2.

Does not the article "A Scientific Social Order", by Miss Cæcilia E. M. Pugh, omit all mention of the important and indeed vital truth that without the grace of penitence and sanctification the Christian cannot either be re-made in the nature of God or answer the needs of everyone?

MARGUERITE M. BRAND.
19, Station Terrace,
Lampeter, South Wales.

BOOK REVIEWS—*continued from p. 224.*

TRUTH ABOUT THE CHRISTIAN CHURCH AND WAR. By Alexander Ratcliffe. (British Protestant League. 16 pp. 4d.)

A vigorous contribution to polemical pacifism from an unexpected source.

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This is the story of Eugene Victor Debs, the United States great Socialist Anti-Militarist.

CAT AND MOUSE. Central Board for Conscientious Objectors. 24 pp. 6d.

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