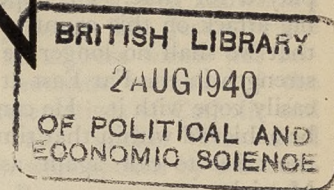


The CHRISTIAN PACIFIST

THREEPENCE



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Last Line of Defence

The high tone of Lord Halifax's broadcast speech on July 22nd was a welcome relief from the bombast of which the war has produced far too much in all countries. The issue which is joined between all that Germany on the one hand and all that Britain on the other stands for was fairly and soberly if somewhat ideally stated. It is the supreme moment in which in the impending battle the forces of authority clash with the forces of freedom. One may even agree with Lord Halifax and say that we are witnessing in our day the clash of Christianity with anti-Christ. Indeed we could agree entirely with Lord Halifax except for the conviction that this tremendous issue is one which war is quite incompetent to decide. It might appear from Lord Halifax's words that in the event of disaster to our armed forces the cause of liberty and Christ would be defeated. That we cannot believe. This cause will never be defeated. Has not the cause of God triumphed again and again in and through material defeat? The

Prime Minister has declared that the nation will fight in every street and lane and hillside. But the pacifist will never abandon his cause to such uncertain warfare. He will contend for freedom, every man in his own heart, and after all military resources are exhausted he will still be found fighting—though the weapons of his warfare are not carnal—defying oppression and refusing to surrender. Pacifism may yet become the last line of defence against the enemy.

The Burma Road

Meanwhile, the other war in the Far East is almost forgotten except when tension between Britain or the U.S.A. and Japan forces itself into the news. It would be strange for pacifists to deplore the stoppage of traffic in munitions, but the agreement to close the route to China through Burma is another sad instance of the kind of capitulation which is forced upon those who trust in arms. From the Government's point of view it is difficult to see what alternative could have been

taken. If Japan sent her ships to Burma we should be forced to weaken our home fleet in order to fight her or suffer a still more severe loss of prestige. Under the circumstances Mr. Churchill has, as he frankly admitted, played for time. He hopes that in three months the big attack on this country will have been beaten off so that we shall no longer be forced to keep our fighting strength in the Far East at such a level that Japan can easily cope with it. He can hardly hope that peace will be achieved within that time. He is merely persuading the crisis to call again as Mr. Chamberlain did at Munich.

Since Austerlitz

The sense of fellowship created by a common danger which we share with the whole community in face of the peril of the present hour was well expressed at the opening of the Methodist Conference at Sheffield by the President, the Rev. Dr. Henry Bett. "We cannot forget," he said, "the state of the world around us today, and we ought not to forget it if we could. More than a century and a quarter has passed since this Conference assembled in such a time of danger and distress, alike for this nation and for the world. There has been nothing like the present situation since the years following Austerlitz, when this land was in deadly peril of invasion, and when all Europe lay prone at the feet of a French dictator. Our hearts beat in unison as we think of our beloved country, and of the world's hope of liberty which England so largely represents. We all hate tyranny and cruelty; we are all enlisted on the side of humanity and freedom; we all long to see justice enthroned in the world; we all detest a despotism that has made so much of Europe into a wilderness and a shambles.

Conviction We Cannot Escape

"Some of us believe that the power of darkness in the world can only be beaten down with the sword, and many of the young men of our Church are now soldiers, most of them loathing a summons and a task which they nevertheless feel is not to be escaped or denied. But some of us do not believe—we almost wish we could in days like these—but we cannot believe that war is any real or lasting remedy for what is wrong with the world. We cannot think that the cause of right and of civilisation will ever be finally saved by warfare, because we are sure that war itself is a wrong and a barbarity. That conviction we cannot escape or deny. I want to make here a most earnest appeal for peace within the Church, whatever strife there may be in the world outside. Surely, as followers of Christ, we can respect each others' sincere convictions?"

Deputation to the Archbishops

The Anglican Pacifist Fellowship has issued an agreed report of the interview which was given in June by the Archbishops of Canterbury and York to a deputation which had as its spokesmen Archdeacon Hartill, the Rev. R. H. LeMessurier, and the Rev. Dr. Charles Raven,

representing 2,571 communicant members of the Church of England, including 371 priests. This is a valuable record of a welcome advance towards a better understanding between pacifist and non-pacifist Christians. The Archbishops are reported to have said: "We have never ceased to recognise the sincerity of pacifists, nor have we retracted our declaration as to their right to hold and expound their views within the Church of England. Pacifist priests should certainly be allowed to exercise their ministry; on the other hand, they must show consideration for the feelings of their congregations and remember that these have no chance of reply to utterances from the pulpit. Pacifism is a genuine vocation for some; the point of disagreement is that pacifists claim that pacifism must be the normal practice in the Christian Church. It would be useful for the clergy in general if the pacifist point of view put by the deputation received wider consideration." The report, which is published with the assent of the Archbishops may be obtained from the Rev. C. Paul Gliddon, 17 Red Lion Square, London, W.C.1, 3d. post free.

War as a Sport

The B.B.C. has given us so much excellent service, especially in its religious broadcasts, and has so difficult a task to suit the tastes and yet endeavour to meet the needs of so vast and mixed an audience that we are reluctant to criticise its programmes, though so much of them must make but small appeal to thoughtful people. We earnestly hope, however, that the practice of describing air battles as though they were a first-rate show of high entertainment value will not be continued. We have always respected the view, though we do not share it, that war is a terrible necessity, involving the taking of life as a solemn and painful duty. We have no respect for the view of aerial warfare, which sees in it an exciting sport for the amusement of a primitive taste not far removed from that which enjoyed gladiatorial combats.

Appreciation of Nature

The fierce exigencies of war, while distorting our social activities more than ever, are also doing something to expose the distortions of the years of peace. Agriculture, long the step-child of British politics, is again held in honour, and the agriculturist is getting a measure of security that he has not known since the last war. Is it too much to hope that this may be the beginning of a conversion of the social consciousness to a proper appreciation of the relation of society to the natural order? May we dare to expect the abandonment of the reckless exploitation of virgin lands, which has already become a menace, and a truly religious appreciation of Nature as God's gift, which, in his dependence upon it, man must learn to understand and reverence?

Doing Without Money

Another significant sign is a leaflet privately published* in which the author proposes during war-time the total

*"What is hanging us up?" by Raymond Gauntlett.

suspension of money payments and the extension of the use of the ration book so that every citizen would draw his rations from the shops as the soldier does from the cookhouse door. No soldier, he points out, need worry about paying for his food; he knows that he will get a fair share of what is available, and this makes him extremely mobile. The writer's aim is to mobilise our whole man power and get everyone promptly out of useless jobs and into war work. We need not endorse either his aim or his method in order to rejoice that events are opening the eyes of some to the perversion of our social life by a money system that fails to reflect physical facts and is liable arbitrarily to obstruct any enterprise, desirable or otherwise. We need not, like this writer, abandon money altogether in order to agree that, if physical resources and human skill are present, it is absurd to be held up by the plea "Where is the money to come from?"

Church Unity in Germany

The International Christian Press and Information Service reports that the religious press in Germany has spoken, on several occasions, of tentative rapprochements between Catholics and Protestants. At Cassel, Potsdam, Berlin and elsewhere, discussion groups have been formed in order that they may come to know each other better. Moreover, joint services have been organised such as that which took place on May 8th in the Dominican Church of St. Paul's. On the subject of this oecumenical meeting the Catholic weekly, *Der Neue Wille*, of May 26th, writes as follows:—

"Catholics and Protestants filled the choir stalls before the high altar. The organ was played by a Protestant pastor who is also a composer and whose "missa crucis" (Words from the Cross) was recently performed in the Catholic Church of St. Hedwig's, Berlin. Hymns were sung, of which several were

composed by Protestants and one was even a hymn of Luther. Catholic priests then read passages from the Bible in a translation reminiscent of that of Luther. The Dominican Prior read Chapter 17 of St. John's Gospel. A Catholic priest, well known as a writer, read some of his poems. The Jesuit Prince George of Saxony, gave an address which was followed by one from an eminent member of the Protestant Church. Representatives of Catholic and Protestant organisations also spoke. The final prayer and the benediction were spoken by a Protestant pastor. The Lord's Prayer was said aloud by all, as was the Doxology, though it is not the custom to do so in the Catholic Church."

These efforts at rapprochement between Catholics and Protestants have aroused certain criticisms in the German Protestant press.

Clergy and Registration

Owing to an unfortunate error which we very much regret, a statement issued with great assurance but without knowledge by an official of the Ministry of Labour was allowed to appear uncorrected in our July issue. Speaking of registration, we said that ministers of religion were expected to register in their age groups. That statement is, of course, quite incorrect, as all ministers of religion are explicitly excluded from the provisions of the Armed Forces Act.

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

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

ANALYSIS OF DECISIONS OF LOCAL TRIBUNALS FOR REGISTRATION OF CONSCIENTIOUS OBJECTORS UP TO 1st JUNE, 1940

Tribunal	Number given		Number given		Number given		Number given		Total
	A.	%	B.	%	C.	%	D.	%	
London	39	1	803	29	1,271	46	679	24	2,792
South-Eastern (Eastern cases)	142		638		208		159		1,147
South-Eastern (London cases)	51	12	183	53	82	19	87	16	403
Southern	28	6	165	34	153	32	134	28	480
East Anglia	232	25	354	37	286	30	72	8	944
Midlands	50	2	1,456	67	268	13	397	18	2,171
South-Western	415	30	642	46	236	17	88	7	1,381
North-Eastern	49	4	362	31	470	40	302	25	1,183
North-Western	214	13	546	32	488	29	446	26	1,694
Cumberland & Westmorland (N.W. cases)	8		33		52		25		118
Cumberland & Westmorland (C. & W. cases)	9	7	35	30	45	43	20	20	109
Northumberland & Durham	54	11	233	47	119	24	92	18	498
North Wales	68	8	604	69	131	15	66	8	869
South Wales	86	7	514	42	404	33	216	18	1,220
South-East Scotland	65	13	177	35	175	34	89	18	506
South-West Scotland	228	25	159	17	126	14	403	44	916
North Scotland	2	5	7	18	16	41	14	36	39
North-East Scotland	11	9	59	45	41	31	20	15	131
Totals	1,751	11	6,970	42	4,571	27	3,309	20	16,601

A—Unconditional Exemption.
B—Conditional Exemption.

C—Non-Combatant Military Service.
D—Full Military Service.

NOR IN WASHINGTON

PERCY W. BARTLETT

MR. CHURCHILL has declared that he will seek no terms and tolerate no parley. He has spoken of the war as continuing through the winter and summer of 1941 and on into 1942, then to take a different and non-defensive form. Some will wonder whether this statement means in fact that the relative lull in the fighting since the collapse of France has brought secret suggestions of negotiations in the west—which must be emphatically repudiated. Certainly it is reported that Great Britain is herself trying to bring the war in China to an end, perhaps in order to free her hands for the major struggle; but numbers here outside the peace movement as well as inside would insist that no opportunity of general armistice should be allowed to slip.

Whether reasonable negotiations are possible at the moment or not, we must set against the asseverations that war with Germany is to be continued for months and years the warning that the whole of Europe may soon be laid low by famine and all that famine involves in epidemic disease. Recently we were in the throes of a hard and destructive winter. In the spring the men had been withdrawn from the fields into the armies. The prospects for the harvest are everywhere said to be poor. War has destroyed both stocks and productive capacity, and also trade connections. It has, moreover, created millions of homeless, workless and disorganised refugees. The voice of a Herbert Hoover is scarcely needed to warn us of what is in store. Nor can Great Britain hope to escape, for even if home production and overseas trade assure her of a minimum of food, disease will respect no frontier. We remember the influenza of the last war.

But if we appeal to the United States as the only quarter from which foodstuffs, shipping, organisation and finance are obtainable in quantity adequate to the need, we shall be quickly told that the British blockade is not only a factor in producing the famine but also an insuperable obstacle to its relief. The British Government is in fact facing a dilemma: either it must surrender a weapon indispensable, in its opinion, to successful war against Hitler, or else it must starve friend as well as enemy on the Continent of Europe. But if the United States were willing to enter into negotiations with Europe for the relief of famine, she would surely be bound to go further. She could only offer food under guarantees—chief of them being that she should herself actually dispense the food—that the relief would reach the civilian population in need and not go to feed the Nazi army. In point of fact she could only offer and administer relief in peace or armistice conditions. That is to say, she can only save Europe from final devastation if the belligerents are willing to enter at once into peace negotiations. Peace negotiations are apparently impossible except as a result of an interven-

tion from Washington. On the other hand, if the risk of famine is real and is realised, Washington, as the only hope of relief, is in a very strong position—or would be if the presidential election were out of the way.

But the United States understands as well as does this country the danger of too easy negotiations leading to a mere armistice. She understands increasingly the difficulty of trusting the Nazi régime. A threat to withhold indispensable relief would hardly have the desired effect on the sort of men now in charge in Berlin, since they are prepared apparently to stake everything. We come back, then, once more to the inescapable conclusion that there is no salvation for Europe, economic or political, except in virtue of a vision and a leadership deeply spiritual in character, capable of holding up tides of evil. The question of the moment is whether in face of continuing war and threatened famine the government and people of the United States can offer that sort of lead.

The temptation to thrust the responsibility for saving the world on to the United States must, however, be resisted. That responsibility belongs to the Christian Church, and to the parts of it most deeply involved in this conflict, rather than, say, to the Vatican, which with all its knowledge and diplomatic skill and Christian courage has shown itself impotent here as in Spain. Much of the rest of the Church also has argued that since Nazism is clearly an enemy of Christianity, the Christian must support the British Commonwealth in fighting Germany. But there still remain some Christians who are convinced that the means by which Nazism, or any form of *étatisme* or tyranny, is to be met, is something utterly different in character from war and something much more effective.

The collapse of France and the threat of invasion here compelled us to look the possibility of defeat in the face. We saw that Christianity might come into its own if, in all the suffering involved, it were confronted with the task of maintaining its witness unarmed against the power of an alien, totalitarian and pagan government, and of rearing a new generation of children free from bitterness and hatred and rich in love and service, as the only means of keeping the spirit of the New Testament alive. But that mood has tended to pass; and while we are not ready to shoulder the heavier tasks that would lie upon the Church if this country were faced with all the temptations involved in victory, we are compelled to think of what a long-continued war must mean. The thought is intolerable to the Christian mind. It comes to this, that since blockade is a contributory factor to famine, that at least is wrong: and we must find the means of saying so not so much by way of appeal to Washington as by way of testimony to Whitehall. There is only one way out of the Government's and the world's dilemma.

PACIFISM AND SOCIAL OBLIGATION

GEORGE GORDON CAMERON

THE most prominent aspect of Pacifism at the moment is inevitably its negative attitude towards war. This is an uncomfortable fact. It is not easy to give an adequate exposition of the positive affirmation from which that attitude springs while men's minds are filled with what they regard as the primary obligation of all right-thinking citizens—the successful prosecution of the war for the single end of winning it.

There is a deeper discomfort, however, which many pacifists are discovering in these days, when respected thinkers are energetically marshalling impressive arguments for the justice and moral necessity of war. We may feel that no challenge can undermine the moral position of the Christian when he says, of any enterprise he is invited to support, "Because this is a sin, I will take no part in it." But, unless we are clear in our own minds as to the nature of the sin, and in particular as to the scope of its personal and social reference, we may find ourselves open to attack from ground apparently higher than our own. Arguments which invoke the moral cogency of our obligations to society, and set the negatives of individualistic ethics over against the positive moral implications of the ideal of community, may cast a shadow, tinged with the gravest suspicions of insincerity, upon our bravest pronouncements.

The assault comes in the form of a double accusation of inconsistency and of parasitism. "You are taking an absolutist stand," says his critic. "To be consistent in this you must disavow the natural relationships and responsibilities of ordinary life, for if you are involved in them you are implicated in all the relative and compromising forces of human society. You cannot contract out of these relationships, except by renouncing life itself. Merely by continuing to live you are compromising the absolutism you profess. Even though you reduce that compromise to a minimum by a perverse denial of natural family obligations, and try to live as an individual and not a member of society, you are still a parasite upon this sinful world. For, while refusing to play any part in maintaining the social structure, you still need, and accept, the nurture it supplies."

Christ's Suspected Christianity

"The Christian," writes Dr. Reinhold Niebuhr, "who lives in and benefits from a society in which coercive economic and political relationships are taken for granted, all of which are contrary to the love absolutism of the gospels, cannot arbitrarily introduce the uncompromising ethic of the Gospel into one particular issue."

This at first sight appears to be a devastating criticism. The cogency of the argument, however, becomes seriously suspect when we pause to enquire what it actually says, assumes, and implies.

What it says is that we cannot be truly Christian in an un-Christian society. What it assumes is that, in the conflict between things-that-ought-to-be and things-that-are, the honest man's duty is to give prior consideration to the latter; he is to maintain his witness to what ought to be merely as a secondary duty, conditioned by his primary obligation as a member of the society that is. What it implies is that, if society is to become more Christian, that can be achieved only by means of less than Christian action on the part of its members, or, alternatively, in spite of their Christianity.

Indeed the argument has further and even more disquieting implications. It can be maintained only at the cost of certain assumptions concerning the person and work of Jesus Christ which few Christians would be prepared to accept. Either our Lord was not Himself a true Christian, or else He achieved a loyalty to the absolutist ethic of the Kingdom He proclaimed only by virtue of standing entirely outside of the order of human society and of the historical process. Either He was as susceptible as we are to the condemnation of this argument, or else He was immune to it by being immune to all human limitations, God but not man, freed from the taint of compromise in an imperfect society because free from the circumscriptions and obligations of human life.

We may not pretend to be capable of His perfect obedience to the Divine Will, but we do believe that we are called to follow in His steps; and what, above all, makes that a possibility for us is that we know Him not only as our Saviour but as our Example. His teaching loses all its meaning for our life if His life in the flesh is not a practical illustration of its meaning. Our discipleship is a delusion if, hearing His words, we cannot do them.

For those Christians, therefore, whose sense of social obligation derives directly from their personal allegiance to a God Who not only justifies the sinner but redeems him, the assault misses its mark. If our absolute renunciation of war, as individuals, springs from a positive Christian commitment, then, deeply conscious of imperfection though we still are, we cannot accept any qualification, in the name of apparent social expediency, of the Christian repudiation of sin.

Evil Acts do not Pave the Road to Heaven

We believe that when any kind of individual action stands under a moral prohibition, it is the very foundation of Christian morality to assert that that prohibition is final. It could never be true to say, for example, that while adultery is sinful, a Christian might be so circumstanced that he had no course open to him other than to commit adultery.

Nor can any consideration of consequence be held to justify a compromise. For one thing, none of us is omniscient, to guarantee that the consequence desired would in fact be attained. For another, the motive which demands obedience to moral law as the will of God cannot be over-ruled by any other motive, however good, which demands a modification of that obedience. That a good "end-aimed-at" cannot justify a bad "means-deliberately-employed-to-reach-it" is as evident a deliverance of the moral insight and experience of men as the complementary truth that the nature of the means adopted will condition, if not determine, the nature of the end achieved.

Many, however, as Christian as we, do not consider that the use of force which the war-method employs stands upon any final moral prohibition. To them it is not wrong. It is unpleasant, unwelcome, even abhorrent, and if at all possible to be avoided. But it is not sin to kill a fellow-man or a fellow-member of the Church of Jesus Christ when that killing is done in war.

It is difficult to accept this conclusion, or to follow the reasoning which supports it, but one must conclude that it rests upon the contention that war, unlike say, fratricide, is a corporate act for which the responsibility must rest not upon the individuals who commit it, but upon the society of which they are organic parts. "We are part and parcel of the human situation"—so the argument runs—"and are therefore bound to maintain the structure of society. It may not be perfect, but it is better than none. You would not be if it were not. You may desire to improve it. Very good. But you must remain within it; you must still maintain it, while you are trying to change it. In sharing its benefits, and acknowledging its function within the Divine purpose, you are, nevertheless, compromising with the perfectionist ideals which it transgresses. Your justification for this is the authority of the whole idea of society. You are therefore bound, in honour, as in logic, to accept and share in the corporate sanction of social order—war—upon which the structure of society and its defence ultimately rests."

We can acknowledge the truth behind this argument. Certain admittedly imperfect courses of action, authorised by society, may be impossible to contract out of, and may even be relatively justified because they are directed towards upholding social order and maintaining common justice.

What is it War Alone Can Save?

But this broad generalisation must not be applied to specific cases without examination. And three important caveats emerge to guide such examination.

The first is pragmatic, and to that extent secondary, but it is entirely relevant to any course for which the justification of social necessity is sought.

Before accepting any such course the Christian must be convinced that it is truly indispensable for the preservation of *society* in the widest sense, as distinct from society in the form it happens to take at the moment. He must also be convinced that it will not, in the

interests perhaps of a subsidiary order of society such as that of the nation or the class, disrupt the organism and destroy the order of society in the inclusive sense.

Any voluntary or deliberate tampering with the absolutist ethic of the Gospel may certainly merit condemnation under both these heads. As we have said, an appeal to probable consequence is the flimsiest basis on which to rest any argument for or against compromise. Yet the Christian is plainly entitled, in the light of history and of reason, to assert that war is not necessary for the preservation of society, but that rather, by ruling out methods more constructive and reconciling, it effects a weakening of order, and an aggravation of aggression, injustice, and social collapse. Such certainly might well be the opinion to-day in Latvia, Esthonia, Finland, Denmark, Norway, Holland, Belgium, Luxembourg, France and Roumania. The structure of society, the preservation of order, the defence of righteousness, and the restraint of aggression—these do not depend upon war as an ultimate sanction, but upon the true practice of peace, above all, by those who are the "privileged."

The second caveat concerns the relation between corporate and private responsibility.

Co-operative Guilt With Limited Liability

Some moral compromises are genuinely corporate in their setting. Individual responsibility for them is very remote, because it is shared by so many millions. The Christian is deeply conscious of his share in the imperfections of that order of society which, while it does integrate its members into some kind of organic unity, yet tolerates and sustains many evil things. But it is a facile reasoning which fails to distinguish that responsibility from his personal responsibility in regards to every individual action of his own in which, by his direct volition, he may sustain and add to such evils. His material nurture within an economic order which deprives his fellow-citizens of the right to earn their bread, and which suffers the presence of slums, poverty and infant-mortality, does involve him in what Dean Inge has called "a system of co-operative guilt with limited liability." That inevitable compromise can be relatively justified only if he is acknowledging his real liability by striving as a Christian citizen to create a better and more Christian order. But such a contingent justification of compromise expressly excludes every individual action of his own in which he directly and avoidably participates in some evil enterprise. To be sure, he cannot have a comfortable conscience about the wrongs in which he has a fraction of a share of blame. But he cannot have anything but a *bad* conscience about wrongs to which he adds the weight of his own personality by definite consent and positive action.

Whatever values he recognises as absolute, he must maintain as binding upon him in all his individual actions. They may be compromised in acts to which he necessarily or involuntarily contributes as a member of society. But if the integrity of society depends in any way upon the integrity of soul of its members, then,

even on the ground of his duty to society, it is his right and obligation to maintain, as superior even to the dictates of the state, the verdict of his conscience and the absolute claim of personal faithfulness to right. He legitimately contends that his absolutist witness is not "arbitrarily introducing the uncompromising ethic of the Gospel into one particular issue," but affirming the right of Christian conscience in regard to every issue where individual action can assert the more excellent way, independent of collective action.

The third caveat is: Does the Christian owe an absolute loyalty to society, so that, to maintain its structure, he must be prepared to compromise with any other loyalty? If so, what is the justification for arbitrarily introducing this absolutist ethic into a particular relationship which itself is admittedly full of compromise?

Is it to Society Absolute Loyalty is Due?

Conscience for the Christian has surely a supra-social reference. He owes an absolute loyalty to none but God, and to maintain the structure of His Church is an obligation far more real than that to maintain any other structure. War, involving as it does a diabolical rupture of the Church, and calling upon men for whom Christ

has died to break His Body yet again, is a sin far more heinous than any weakening of the social structure which might conceivably result from a refusal to uphold it by war.

The defeatism of many contemporary social realists concerning progress in social values and international structures is a superficial pessimism if it ignores the real tragedy—a Church, ideally One Body across all boundaries of class, colour and culture, but actually broken, divided, and self-contradictory. If it accepts and encourages that tragedy, it is under a yet graver condemnation.

In the end we come back to a basic question. What is peace? What are honour, justice, righteousness and freedom? The answer is, "Nothing, apart from men and women in whom these ideals are incarnate and through whom they operate." Abstract ideals become real only as men and women treat them as absolute and try to live by them. Peace, if it is not merely the absence of war, is an ideal relationship between men, as individuals and communities. Such an ideal, being particular and inclusive alike, cannot be conceived apart from the idea of God, the Father. But equally clearly it cannot begin to be realised among men without some, who in the power of God, are beginning to practise it.

ANTI-CIVILISATION

JOHN MACWILLIAM

WE are often told that the present war is a battle not between material but between spiritual forces. "It is a conflict between two distinct types of civilisation, between two ideals of human life. The present hour is as critical as when the Greeks met and defeated the invading multitudes of Persia, or as when Charles Martel in France rolled back the Moslem onslaught on Europe. On the one hand you have a genuine culture based on freedom of inquiry and of expression in science, politics, philosophy and religion. On the other hand you have autocracy based on suppression of free speech and inquiry and a general slavishness of mind, morals and education."

Other Wars for Civilisation

We dissent from this false spiritualisation of the present struggle. The war is not a war between two "civilisations," but a war that falls inside the materialistic "civilisation" of Europe. The contest between Greeks and Persians was not a contest between two "civilisations." It is true that the Greeks for a couple of centuries reached a peak of all-round culture which far exceeded that of the Persians. But, none the less, the civilisation of Greeks and Persians was common to both. The Greeks originally entered Greece as plundering and murdering clans. They borrowed many of the elements

of their culture from Crete, Egypt, Phenicia and Asia Minor. They were of the same Aryan stock as the Persians. Greek traders, literary men and artists, visited the courts of Persian Kings and satraps. Greek politicians of various shades of opinion sought their alliance. Greek city-states and Persian subjects lived side by side in Asia Minor, their manners, morals and religions commingled. It is true that the Persian god Mithras, who in later days obtained so great a vogue in the Mediterranean civilisation, never got much of a footing in Greece proper, which reveals the latent antagonism of Greek against Persian, descending from the days of Thermopylae and Marathon. But when Alexander the Great, after his marvellous victories over the Orient, founded a new Empire, it and its successors exhibited many of the features of the Persian Empire he had overthrown. The Greek kings found nothing alien to them in oriental pomp and luxury, in dictatorial methods and aggressive wars. The early Greeks had bemeaned the Persians by calling them "barbaroi," but the atrocities practised by "aristocrats" and "democrats" on each other in the Greek city-states showed that "barbarity" was not a trait confined to Persians. As time went on, the distinction between Greek and "barbarian" gradually disappeared.

The following description taken from the Greek historian, Thucydides (fifth century before Christ)

quoted from G. Lowes Dickinson's "The Greek View of Life,"* shows how "civilised" the Greeks really were.

The Seal of Good Faith was Fellowship in Crime

"Not long afterwards the whole Hellenic world was in commotion; in every city the chiefs of the democracy and of the oligarchy were struggling, the one to bring in the Athenians, the others the Lacedaemonians. Now in time of peace men would have had no excuse for introducing either and no desire to do so, but when they were at war, and both sides could obtain allies to the hurt of their enemies and to the advantage of themselves, the dissatisfied party were only too ready to invoke foreign aid, and revolution brought upon the cities of Hellas many terrible calamities, such as have been and always will be while human nature remains the same . . . In peace and prosperity both states and individuals are actuated by higher motives, because they do not fall under the dominion of imperious necessities; but war, which takes away the comfortable provision of daily life, is a hard master, and tends to assimilate men's characters to their conditions.

"When troubles had once begun in the cities, those who followed carried the revolutionary spirit further and further, and determined to outdo the report of all who had preceded them by the ingenuity of their enterprises and the atrocity of their revenges. The meaning of words had no longer the same relation to things, but was changed by them as they thought proper. Reckless daring was held to be loyal courage; prudent delay was the excuse of a coward; moderation was the disguise of unmanly weakness; to know everything was to do nothing. Frantic energy was the true quality of a man. A conspirator who wanted to be safe was to be a recreant in disguise. The lover of violence was always trusted and his opponent suspected. He who succeeded in a plot was deemed knowing, but a still greater master in craft was he who detected one. On the other hand he who plotted from the first to have nothing to do with plots was a breaker-up of parties and a poltroon who was afraid of the enemy. In a word, he who could outstrip another in a bad action was applauded, and so was he who encouraged to evil one who had no idea of it. . . The seal of good faith was not divine law, but fellowship in crime. If an enemy when he was in the ascendant offered fair words, the opposite party received them not in a generous spirit but with a jealous watchfulness of his actions. Revenge was dearer than self-preservation. Any agreements sworn to by either party, when they could do nothing else, were binding as long as both were powerless. But he who on a favourable opportunity first took courage and struck at his enemy when he saw him off his guard, had a greater pleasure in a perfidious than he would have had in an open act of revenge; he congratulated himself that he had taken the safer course, and also that he had over-reached the enemy and gained the prize of superior ability. In general the dishonest more easily gained credit for

cleverness than the simple for goodness; for men take a pride in the one but are ashamed of the other.

Thucydides' Indictment

"The cause of all these evils was the love of power originating in avarice and ambition, and the party spirit which is engendered by them when men are fairly embarked on the contest. For the leaders on either side used specious names, the one party professing to uphold the constitutional equality of the many, the other the wisdom of an aristocracy, while they made the public interest, to which in name they were devoted, in reality their prize. . . Neither party observed any definite limits of justice or public expediency, both alike making the caprice of the moment their law. . .

"Thus revolution gave birth to every form of wickedness in Hellas. The simplicity which is so large an element in a noble nature was laughed to scorn and disappeared. An attitude of perfidious antagonism everywhere prevailed; for there was no word binding enough, nor oath terrible enough to reconcile enemies. Each man was strong only in the conviction that nothing was secure; he must look to his own safety and could not afford to trust others.

"Inferior intellects generally succeeded best. For aware of their own deficiencies, and fearing the capacity of their opponents, for whom they were no match in powers of speech, and whose subtle wits were likely to anticipate them in contriving evil, they struck boldly and at once. But the cleverer sort, presuming in their arrogance that they would be aware in time, and disdain to act when they could think, were taken off their guard and easily destroyed."

The general indictment drawn up by Thucydides is amply illustrated by the events of his day and of our own day.

The applicability of this judgment on Greek History to the events of yesterday is so obvious that one could almost believe the writer had witnessed the sabotaging of the League of Nations, the lightning strokes of Hitler and Goring and the supine hesitations of Allied politicians. The present war has far more analogies with the Peloponnesian war than with the Graeco-Persian wars. It is in fact a civil war. Germans and British belong to closely allied racial stocks, speak similar languages and for many centuries have had a brisk interchange of ideas in religion, philosophy, science and politics.

Myth and Counter-Myth

We have seen recent attempts to show that the Nazi brand of culture with its taste for despotism and contempt for liberty originated in St. Petersburg with Peter the Great and in Berlin with Frederick "the great" and his forefathers. It is held that Italy, France, South Germany and Britain, under the influence of Christianity and the Roman Law, recognised a code of international conduct which Russia and the North Germans always repudiated. We regard this theory as akin to the "myth" of a pure Nordic race and of its

divine mission to give "kulture" to Europe. The atrocities connected with the bloody persecution of religion in the Low Countries and with the Thirty Years' War originated not in St. Petersburg or Berlin, but in Madrid and Vienna. The despotism of Frederick the Great was preceded by the despotism of Louis XIV. and succeeded by that of Napoleon. Did these despotisms belong to different types of civilisation?

Similarly we must not forget the common nature of the Christian and Moslem civilisations. In religion both derive from Judaism.

For a long period the intellectual and artistic and scientific attainments of the Moors in Southern Spain went far beyond those of Christian Spain, and the violent extirpation by the Christians of the Moslem culture was an irreparable loss to that country. In the middle ages, Moslem civilisation was brilliant. Arab scientists and philosophers wielded a great influence. Arabian philosophers helped to bring to the knowledge of mediaeval Europe the works of Aristotle. The Arabic words "algebra" and "alchemy" remind us of our debt to Arab mathematicians and chemists.

The nearest prototype to modern Nazi Germany was ancient Sparta, which stood for a life barren of all culture of the mind or of the artistic feelings and concentrated every effort on bodily force, power of endurance and military practice. Athens on the other hand stood, as the Scandinavian countries and in a less degree France and Britain do, for free institutions and a varied culture of the arts and sciences. The legacy of Athens to the modern world is great and enduring; that of Sparta quite insignificant. Sparta defeated Athens in the Peloponnesian war. With Sparta's victory began her ruin. The greed of gold and lust for power which had been previously repressed grew and grew with every fresh opportunity for its expansion. Their moral vigour was sapped whilst their physical stamina was destroyed by continual blood-letting. The military Spartans continually dwindled in numbers and in a few generations disappeared from history—a conspicuous example of the truth that militarism is a tree that bears no fruit.

The Maginot Folly

The war is not a conflict between two civilisations, but between two forms of anti-civilisation. Two forms of evil are destroying themselves. Aggression can be overcome not by force, but by reason and generosity. The Belgians equipped at big expense an army of half a million to resist aggression. This army surrendered en bloc. It was utterly useless in defending the country. Expenditure upon it was thrown away. Would it not have been better and more courageous if they had never armed at all and if they had put their superfluous wealth into the improvement of their culture, trade and education?

For the sake of maintaining the bad provisions of the Treaty of Versailles (which Germany and Russia are now tearing to pieces) and in evasion of the best provisions of that same Treaty the French have spent dur-

ing the last two decades incredible sums on armaments—of which folly the Maginot Line was the biggest and costliest monument. Recent observers returned from France have reported that one could wander for miles in the country districts without seeing a new house, that the working classes were taxed 30 per cent. of their wages, that the peasantry lived in dirt and ignorance without hygiene or sanitation, without provision for the isolation of fever patients. Middle-class houses occupied by 30 or 40 people were without a single bathroom or even a basin in which one could take a sponge-down. Now France had been up till the most recent times, the wealthiest country on the continent. The people were shrewd, thrifty and saving. Their financiers were able to place huge investments abroad. In spite of the loss of the enormous sums foolishly lent to the defunct Czarist Government of Russia, France still remained a very wealthy country. Where has the money gone? In armaments. With what result? The Germans are now in possession of the country.

Except Ye Repent

Major-General Temperley, military attaché to the British delegation to the Disarmament Conference, a most temperate writer, says in his interesting book, "The Whispering Gallery of Europe," that in the years preceding and succeeding the Disarmament Conference, the French were continually offered by the Germans and rejected terms which they would have been very glad to accept half a year later. Would not the French have been wiser if they had at the very start discarded the idea of resisting aggression by force? Without even being generous, had they been merely reasonable, had they even agreed to disarmament on any terms, would they not be infinitely better off than they are to-day?

It is not permissible for us to pass judgment on the French, as if we were not ourselves implicated in the same judgment. We are all more or less responsible for each others' follies and sins, and, as Christ said, "Except ye repent, ye shall all likewise perish." But the moral emptiness and political blindness of the French leaders are so glaring in the sight of every unprejudiced observer that he cannot avoid seeing in the present calamities of the French people the inevitable retribution for the past. Nature, if not God, "requires that which is past."

WRITERS IN THIS NUMBER

PERCY W. BARTLETT is a Secretary of the International Fellowship of Reconciliation.

The REV. GEORGE GORDON CAMERON, M.A., S.T.M., is Minister of Kent Road St. Vincent Church, Glasgow.

The REV. JOHN MACWILLIAM, B.D., B.Litt., is a Minister of the Church of Scotland.

ARTHUR E. MEIKLE, M.A., is a teacher in Glasgow.

MISS LILLIAN STEVENSON is the author of "Towards a Christian International," and a leader of the International F.O.R.

*Page 82ff.

COMMUNITY AND SURVIVAL

IN a time of changes and uncertainties nothing is less certain or more mutable than the future of experiments towards Community. Amidst the convulsions of a world at war they might so easily disappear right out of the visible scheme of things. But that would not be the end of Community.

Material security has never been a preoccupation with those committed to community life and service. It follows that the form and pattern of the community group is a matter of very secondary importance. It is the spirit that gives life and what matters always is the vitality that provides the inspiration of these experiments. The forms may fluctuate and change and submerge but, so long as the spirit lives, they will always reappear in other patterns and in a new context.

Because of this it is necessary that community groups should realise their essential fellowship. Only in so far as we are all welded into conscious unity of spirit can we discover our collective strength of purpose. Only in so far as our vision transcends the idea of group survival and comprehends the wider function of community shall we be ready to witness to the truth as we know it in whatever sort of world awaits the coming days.

At least we may be sure that it will not be the world we have grown up into and, in the emerging shape of the future, the witness of community may well have its appointed part. If that is so, it is now—and not “after the war”—that we must prepare, with a conscious sense of dedication alike for the disciplines of endurance or for the no lesser disciplines of achievement.

To this end it is first of all needful that the community groups should *meet*—at any rate in the person of their representative members—and that they should come together with a sense of their corporate responsibility to one another and to the future.

This and other immediate considerations find place in the second issue of the “Community Broadsheet.” This little publication has grown of necessity in size and content since its earlier issue. As a medium of current information it carries the story “Community in Britain” (1940) right on to the time of going to press, midway through July.

The July “Broadsheet” (fourpence; postage extra one penny) and “Community in Britain” (two shillings and fourpence, post paid) are obtainable through the F.o.R. Bookroom or direct from Hon. Sec., Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey.

ISOLATION AND INTERCESSION

LILIAN STEVENSON

WE were talking over the desirability of a “prayer book”—something with a page for each day of the month—similar to the prayer-manuals of missionary societies—where, in rotation, the needs of the work in its varied aspects and the needs of each country might be brought corporately before God by the members, and our fellow-workers remembered by name with their varying personalities and tasks. This, it was said, would help to keep our intercession living and we all warmly agreed.

But, said one: Could such a plan be carried out at present with paper shortage and other difficulties? And how, said another, could we keep it up to date when the situation changes from day to day, when it is unwise to mention the names of those who may already be exposed to persecution and when from many countries we are entirely cut off? Take our friends on the Continent. From Germany, Austria, Czechoslovakia, Norway, Denmark, Holland, Belgium, France—silence! From Finland, a trickle of news; communication with Sweden possible *via* Siberia and U.S.A.; with Switzerland by telegram only. By the time this is in print—who knows? That is how it feels at our end; but can we picture what it means within those lands? If we have been more or less aware of the situation, have we known it as fact rather than experienced it in feeling? Should it not drive us back with renewed energy, devotion, faith, hope and love on prayer—the one channel that remains always open?

A Secret Unity

Here are a few commonplace suggestions to make intercession more real. Recall your meeting with some of our Continental fellow-workers at a conference; their courage, their hope for the future of the work in their land; or turn up the mention of some country, now closed to us, in your copy of the history of the International F.o.R., or in the report of some similar international peace work. Then, recall what you have read—perhaps in to-day’s news—of the present situation in that country and, putting the two together, try to feel with our friends their disappointed hopes, their sense of helplessness, their isolation.

Many of us may belong already to some prayer circle which, weekly or monthly, goes round the world in its outlook. Perhaps the subject for the day is India or Japan. Link on, to remembrance of the missionaries and their work, prayer for the situation between Congress and the British Government; pray for the Viceroy, for Mr. Gandhi and for all who have leadership. Pray for our members in Japan; we still hear from Japanese friends. Or our prayers on a certain day are for social need. Some of our friends here are immersed in “war-work” of a social kind—welfare work for the forces; or helping in the various agencies caring for the evacuated and so on. Let us remember these, but also bring our prayer to bear on the needs of work that has had to

FELLOWSHIP OF PRAYER

A CONFESSION

O God, Who hast made us and not we ourselves, take us, we pray Thee, into Thy skilled hands, and perfect by Thy grace the work Thou hast begun in us. Take us with all our sins and melt our hearts to penitence by Thy forgiveness. Take Thou our fears and angers, our hatred and contempt, and by Thy providence transmute them into love for Thee and for our neighbours. Take Thou the base in us and make it noble. Receive our wills to be conformed to Thine. Possess our weakness by Thy strength. Let us be moved by nothing so much as by Thy spirit, and guard for us the imagination of our hearts. Turn all our futile striving into acceptance of Thy purpose, until we live, yet not we but Christ in us, our Lord and Saviour.

A PRAYER FOR COURAGE

Eternal Father, Who lovest us with everlasting love and from Whose hand no one can pluck Thy children, grant us the heavenly grace of courage that in this time of trial and peril in which we know not what a day may bring, we may possess that inward peace which is Thy presence. Give us the perfect love that casteth out all fear, and show us that while all things are not done Thy permission, and no temptation take us save such as we can bear, through Christ Who strengtheneth us.

FOR LOVED ONES

All-knowing and all-loving God, Who hast made our friendships to be the habitation of Thy spirit and our love for one another to reveal and prove Thy love for all, receive our earnest prayers for those who are dear to us; especially we seek Thy help for those whom now we name before Thee . . . ; unite us with them in the fellowship of those who trust in Thee; bind us together with them by our common faith and expectation of Thy providence, and let our intercession for them so prevail, that even now their hearts may be uplifted in Thy presence rejoicing in the hope that maketh not ashamed; give them grace to triumph over tribulation, and to prevail against all evil, and make them more than conquerors through Him that loved us.

FOR VICTIMS OF WAR

O God of mercy, of Whom we have received the promise that Thou wilt be a refuge for the oppressed in time of trouble, stir up our souls in sympathy for those who are the victims of war; let not the loving-kindness of Thy care for us dull our compassion for the multitudes who suffer; send speedy succour to the fugitives, the homeless and the destitute; gather up in the tenderness of Thy comfort the wounded and the sick, the dying and the bereaved; protect the little children from injury to body and to mind, and do Thou Who art able to match the weakness of the flesh with spiritual power, defend by Thine unseen aid all who are made the prey of loss and sorrow, pain and persecution. Let that same Spirit which was upon our Lord in Nazareth proclaim deliverance to the captives, heal the broken-hearted, and set at liberty them that are bruised. Give light to them that sit in darkness and in the shadow of death, and guide our feet into the way of peace.

cease, or is in danger of ceasing, through preoccupation with the war—the needs of the adolescent, missing both longer continued education and boys’ and girls’ clubs; the need for nursery schools.

Most of us have some personal link with refugees and aliens. Let us, who count them among our friends, use it to quicken our sympathy with the countless stream of refugees in all lands who are *without* friends and without hope, to many of whom to die—even by their own hand—seems better than to live under the conditions they have to face.

Finally, let us steadily fix our hope on God, praying that we and all for whom we pray, having accepted our burden, may know that God is ready daily to bear that burden. “We are in God’s hands,” wrote one of our friends abroad, passing through difficult hours, recently; a conventional remark enough with some people; but he added: “What more can we wish?”

INTERNATIONAL NEWS

Friends on the Continent

Though posts are closed, some telegraphs are open, and little bits of news are now creeping through. A telegram from Switzerland tells us that Dutch and Belgian friends are safe and well. Belated and round-about news from a well-remembered friend in Breslau says that he is better again after some ill-health. He sends a message that “each one of us has a place in his thoughts.” Another well-known interpreter friend was last heard of during the heavy bombardment of Antwerp; with bombs falling all round, he was calmly engaged in writing a full report of the proceedings for a London newspaper. There is still no news from France; but recently we telegraphed to assure them of our constant remembrance of them all in our prayers. We understand that our friends in Bohemia are still able to carry on their work amongst refugee children, as well as their devotional meetings. It is remarkable that their special educational methods can still be followed undisturbed.

Far East

After a longish interval a letter has come from a friend in Tokio. He writes: “Here in Japan and in China things go on much as before. The Chungking régime in China seems to be becoming more and more militarised and is girding up its loins for a death struggle with the other faction (whether it be called the “New Government” of Wang Chin Wei or not, it is powered by the Japanese Army). Here in Japan people still go on talking about the “Holy War” and the “New Order.” Both countries are being gradually weakened. The moral disintegration is great. The curse of war is upon us, and the results are being revealed. Oh, that men would turn to God!

“The F.o.R. has been conducting study groups in both countries—four in China and two in Japan. The results have been exchanged, fellowship created and the two groups brought closer together.”

SOCRATIC FRAGMENT No. 2

ARTHUR E. MEIKLE

Speakers are a Citizen who wants to know, and a number of people who are sure they can tell him: a Pacifist, a Moralist, an Economist, a Historian.

C.—I am in difficulty over a lot of things. What are we fighting? What are we fighting for? What caused this war? Why did we go in? What is behind it all? Is there any great undercurrent I know nothing about? Or can you point to any one mistake that has precipitated it? Whose fault is it? Could anybody have prevented it? Did anybody really want it? Must this kind of thing go on happening periodically?

P.—Rather a tall order to answer all those at once, I am afraid. But we may find that the answer to one leads on to another. I expect most people think it is fairly easy to determine the cause of a war.

H.—All you have to do is to recall the history you learned at school.

E.—All about the invasions of the Romans? Or Henry VIII?

H.—Well, I was assuming you had heard something a little more modern. Take the wars of the Eighteenth Century. At once you see that each war is the result of a complicated series of causes. The whole background of any war is so complex that it is hopeless to expect ever to get rid of war. You would have to deal with so many things at once; you would continually find yourself up against something rooted away back 50 years; that root in turn would be the result of an event of a century before; and so on back to Adam. Or beyond.

M.—A pessimistic view.

C.—I don't know anything about the Eighteenth Century.

H.—Well, in 1713 the Treaty of Utrecht was signed. Spain acquired a monopoly of American trade except for a small concession to Britain. A British captain exceeded his rights, according to the Spanish account. Result, the War of Jenkins' Ear. Then, Charles VI of Austria persuaded his more dangerous neighbours to sign the Pragmatic Sanction to protect the rights of Austria after his death. Bavaria, not a signatory, invaded Austria as soon as Charles was out of the way. Prussia stepped in for a share, Spain helped, we were still angry with Spain, and so we were in it too. The Treaty of Aix-la-Chapelle left Prussia with the land she had stolen, the other nations were jealous, and as soon as they were ready they tried to put things right. This war ended in the Peace of Paris, with Prussia better off than ever, and France exhausted. The American Colonists no longer needed British protection with France helpless, and the War of American Independence began. They came out on top, surprisingly; the people of France were encouraged, and they revolted. That French Revolution developed into the Napoleonic Wars, taking us to 1815. There is your century.

P.—An exhaustive lecture!

E.—But not entirely convincing, I am afraid. I admit it is true enough as far as it goes, but it is superficial. You have omitted the most important aspect of all. The cause of all modern war is economic. To take the wars you have dealt with. You did say the War of Jenkins' Ear arose from a trading dispute. But it was still the need to get Spain's trade into our own hands that brought us into the War of the Austrian Succession. One of the most important arenas of the Seven Years' War was India, which came to us as a result, and the war there began between two trading companies—ours and France's.

H.—Before you go any further—you were accusing me of not giving a sufficiently complete account. I suppose I deserved that in a way, because I was not going into everything. I said the background was always complex, but to expound the whole background of all those wars would take a book; so I picked out the salient points. But now you are simplifying even further. You are claiming that all wars have one common cause—economics?

E.—Well, I grant that other causes may contribute, but the root cause is economic.

P.—I think really the only difference between your views is a question of emphasis. You both agree that it is not right to confine the responsibility for war to any one cause, but you do think you can select one cause as having more weight than the others: in one case, political; in the other, economic.

M.—I cannot agree with either of these views at all. It does not matter whether the immediate cause of a war is political or economic, or even religious, as in the case of earlier wars; the point is that war is always due to sin.

P.—So you blame people rather than abstract forces?

M.—Yes. People sin under the strain of abstract forces, but they have the power to master them if they will.

C.—I would rather have some of these ideas illustrated in really modern times.

P.—Such as the Great War.

H.—Obviously the major cause was the imperialistic ambition of Germany.

E.—And you will recall that imperialism is merely a stage of capitalism, so again the cause is economic.

M.—Whether it is political or economic, it was sin on the part of the Kaiser.

C.—I was hoping to have some light thrown on these matters.

P.—Well, I think we have made some progress. It is agreed that no matter how dissimilar two wars may appear, they have something in common among their various causes.

MR. GANDHI'S APPEAL

SOME newspapers recently quoted a Reuter message from New Delhi summarising an appeal by Mr. Gandhi to every Briton to accept the method of non-violence instead of the method of war.

The following fuller text of the appeal was subsequently received:

"In 1896 I addressed an appeal to every Briton in South Africa on behalf of my countrymen who had gone there as labourers, traders and assistants. It had its effect. However important it was from my point of view, the cause I pleaded then is insignificant compared with the cause which prompts this appeal. . . *

"Your statesmen have declared that this is a war on behalf of democracy. There are many other reasons given in justification. You know them all by heart. I suggest at the end of the war—whichever way it ends—there will be no democracy left to represent democracy.

"This war descended upon mankind as a curse and a warning.

"It is a curse in as much as it is brutalising man on a scale hitherto unknown. All distinctions between combatants and non-combatants have been abolished. None, nothing is to be spared. Lying has been reduced to an art. Britain was to defend small nationalities. One by one they have vanished at least for the time being.

"It also is a warning. It is a warning that if nobody reads the writing on the wall man will be reduced to the state of the beast whom he is shaming by his manners.

"I read the writing when hostilities broke out. But I had not the courage to say the word. God has given me the courage to say it before it is too late.

"I appeal for the cessation of hostilities, not because you are too exhausted to fight, but because war is bad in essence. You want to kill Nazism. You will never kill it by its indifferent adoption. . . *

"You will have to be more ruthless than the Nazis. No cause, however just, can warrant indiscriminate slaughter going on minute by minute. I suggest that the cause that demands the inhumanities that are being perpetrated to-day cannot be called just. . . *

"This process and method which I have called non-violent non-co-operation is not without considerable success in its use in India. Your representatives in India may deny the claim. If they do I shall feel sorry for them. They may tell you that our non-co-operation was not wholly non-violent, that it is born of hatred. If they give that testimony I will not deny it.

"Had it been wholly non-violent, if all non-co-operators had been filled with goodwill to you, I would make bold to say that you who are India's masters would have become her pupils, and, with much greater skill than

M.—You have omitted a very important consideration. War, I insist, is the outcome of sin. Now, in the War of the Austrian Succession, Bavaria clearly sinned in invading Austria, and when our Government took up the cudgels for the defenceless Maria Theresa, they were fighting for a righteous cause. Again, in 1914 we were right to oppose aggression and vaulting ambition, which were two of the Kaiser's sins.

H.—An awkward point about the Bavarian invasion of Austria though is the fact that the Elector really thought his claim to the throne, being through the male line, was stronger than Maria's. So both his cause and Austria's seemed righteous, although they were in opposition.

E.—And in the case of the Great War, France and Britain had balked every previous effort of Germany to acquire foreign footholds. And as far back as 1904 Lord Fisher had expanded the British Navy and expressed his wish to launch a surprise attack on the German fleet in the North Sea.

C.—So that even if we agree that war is the result of sin, we have still to determine who is the sinner?

P.—I think the answer is quite plain now. War is due to sin—the sin of a large number of people, politicians, big business men, and very ordinary individuals—who in democracies at least are responsible for appointing the politicians. And all these people are under the pressure of forces they do not recognise—the big movements of history, which include economics.

C.—So we cannot say that any one thing or person is responsible for the present war, and we must take it that there are undercurrents of which we are ignorant?

H.—I think that is true. The undercurrents will become visible through time, but for the present we cannot hope to discover them. That is one of the tragedies of history.

M.—And though no one person can shoulder the whole blame, there is a certain amount of personal guilt, and some bear more than others. But I suppose we cannot judge.

C.—But some of my questions are still unanswered. Some people bear guilt. In that case, they could have prevented the war.

H.—No. Wars will always come sooner or later. Some people might have postponed it, but they evidently preferred that it should come now.

P.—And there I think they were mistaken. If war was inevitable, I could excuse people for choosing the time and allowing it to proceed. But wars will cease.

E.—When our capitalist system is abolished.

M.—When men cease to sin.

H.—When the whole course of history is diverted to a new channel.

P.—When men really practise what a sufficient number of them claim to practise now.

C.—That is?

P.—Christianity.

we, have perfected this matchless weapon and met the menace of the German and Italian friends with it.

"Indeed the history of Europe during the past few months would then have been written differently. Europe would have been spared seas of innocent blood, the rape of so many small nations and an orgy of hatred.

"This is no appeal made by a man who does not know his business. I have been practising, with scientific precision, non-violence and its possibilities for an unbroken period of over fifty years. I have applied it in every walk of life—domestic, institutional, economic and political. I know no single case in which it has failed. Where it seemed sometimes to have failed I have ascribed it to my imperfections.

"I claim no perfection for myself. But I do claim to be a friend of the British people. At one time I used to be also the lover of your empire. I thought it was doing good to India. When I saw that in the nature of things it could do no good I used and am still using the non-violent method to fight imperialism. Whatever is the ultimate fate of my country, my love for you remains and will remain undiminished.

"My non-violence demands universal love and you are no small part of it. It is that love which prompted my appeal to you. May God give power to every word of mine. In His name I began to write this and in His name I close it. May your statesmen have wisdom and courage to respond to my appeal."

(Reuter, 6.7.40)

(Where asterisks (*) appear it is assumed that the following should be fitted in.)

The summarised appeal published in *The Times* of July 4th read as follows:

"Mr. Gandhi (says Reuter) has addressed an appeal 'to every Briton, wherever he may be,' urging non-violence instead of war for the adjustment of relations between nations.

'I do not want Britain to be defeated, nor do I want her to be victorious in the trial of brute strength,' Mr. Gandhi continues. 'British muscular bravery is an established fact.' To win the war, Britain must adopt with greater thoroughness the same work of destruction as the Germans, 'which would be an undignified competition.'

Asking Great Britain to fight with non-violent arms, Mr. Gandhi says: 'Let Hitler and Mussolini take possession of your beautiful island, your homes, and allow yourselves to be slaughtered, but refuse to owe allegiance to them.' Non-violence he declares has achieved considerable success in India and England with much greater skill could make perfect this matchless weapon.

'I have been a lifelong and wholly disinterested friend of the British people,' Mr. Gandhi concludes. 'Whatever happens my love for Britain will not diminish. This appeal is prompted by that love.'

Reuter also reported that Mr. Gandhi had informed the Viceroy that his services are at the disposal of His Majesty's Government should they consider them of any practical use in advancing the object of his appeal.

CHRISTIAN LITERATURE IN GERMANY

WE know that, until April last at least, the monthly magazine of the little German Quaker community has been allowed to circulate freely and regularly in the Reich. Some of its articles have had an openly pacifist note, and they included a translation of the lovely *Meditation on Peace* by Evelyn Underhill, published in this journal in 1939 and now available as a leaflet. According to information received through refugee pastors, the all-pervading Nazi censorship had not up to 1939 sought to interfere with the production of good theological and religious books, provided there were no obvious references to contemporary politics, and there has been a big demand for such literature. Noteworthy evidence of this is now in this country in the form of a finely produced large octavo volume, published last autumn in Munich, being the first German book ever printed (since the 18th century) of or on the great English mystic William Law. Its author, Konrad Minkner, a pupil of the Lutheran professor Friedrich Heiler, of Marburg, author of a great Book on *Prayer*, is actually the first writer to examine critically and with generous praise the studies in Law's teachings contained in Stephen Hobhouse's 1938 edition of *Law*; and Minkner's study of the nature of mystical experience as revealed in Law's works and in relation to the great English and Continental mystics of the 14th and later centuries is a valuable and original piece of research, such as has not been attempted in Law's own country. Moreover, it is done in the spirit of a seeker after God in Christ Jesus. How astonishing and how auspicious for the future of Supernational and Super-denominational Christianity in Germany is the fact that we should be given such a book in the form of a German war-time publication!

PRAYERS IN WAR-TIME

All who conduct public worship or lead services of intercession will find a helpful book, which we have pleasure in recommending in *Prayers of World Fellowship*, published by Messrs. James Clarke & Co., at 2s. 6d. It contains several complete orders of service and a number of prayers which have appeared from time to time in these pages. It is particularly suited for use in time of war.

THEY SAY—

SEAWARD BEDDOW

Beware of Prayer-Cards

A new danger has been announced. The Ministry of Information states: "It has come to the knowledge of the Ministry that valuable information has been inadvertently conveyed to the enemy, not only in parish magazines, but in prayer-lists." It seems that some incautious clergy have issued prayer-cards divulging the army units to which men and women belong, and the location of the units, and even their possible future movements. They did not remember the injunction to be "wise as serpents"!

The Parson's Collar. Changing in the Taxi!

Some claim the collar to be an advantage, some say it is not. The debate still rages. The following story proves—well, what does it prove? I leave it to the reader. At least it has entertainment value and that is something to be thankful for in these gloomy days. "The dean of a very junior ecclesiastical foundation in the North of England believes that he can more readily make contact with his fellow-men when dressed as a layman. In accordance with this belief he was proceeding the other day, attired in a light grey suit and a collar and tie, to fulfil a preaching engagement in the cathedral town of another diocese. But while driving from the station he thought it might be wise to don a clerical collar which he had brought with him. The manoeuvre caught the eye of the taxi-driver, who suspecting Fifth Column activity, drove his fare to the police station, where he had some difficulty in establishing his identity."—*Truth*.

Flags on the Pulpit

Making reference to a sermon lately preached in the famous Westminster Chapel, London, the *Christian World* reports that "A large Union Jack and the Stars and Stripes in front of the pulpit struck a colourful note."

A Soldier's Confession

"I used to go to church when I was a child and was taught to pray. Later, as I grew up, I got away from it. I thought I had outgrown it. I merely attended the festivals of the Church, and that was where it began and ended. But now responsibility has been thrust upon me and we are at war; and somehow I find myself having a sneaking longing to pray. But what a white-livered sneak I should be if I turned to the Almighty now, when I've just ignored Him all these years!"

Baptist Times.

Another View of Prayer in Wartime

"We are not disposed to depreciate the vital necessity of public and common prayer, but we do say that, unless

the effect is to make the ploughman pray at his furrow and the munition-worker pray at his lathe and the soldier pray at his gun, the whole movement to prayer has been misconceived."—*Church Times*.

The One Supra-National Body

Cannot the Church speak to-day? She is the one supra-national body in the world which can rise above the narrow bonds of nationalism. There must be a better and quicker way to peace than the smashing of Germany. Only the Church of Christ can find it and proclaim it. . . . Surely it might be within the bounds of possibility for the Pope and the Archbishop of Canterbury and the representatives of other great bodies of Christians in America and in this country to consult together, and to find "the more excellent way." There is nothing so vitally urgent as this.

From a letter signed Denis Fletcher, Swinton Vicarage, Manchester, in The Guardian.

The B.B.C. Displeases

After praising the B.B.C. for rendering certain great services to the country, the *Church Times* sadly shakes its head as follows:—"In other ways, the B.B.C. is doing much harm. Its perpetual news bulletins, largely repetitions, pander to a nervous craving on the part of people without sufficient self-control to wait a few hours for information; and it allows its comedians to demoralise taste by making silly jokes. We quite realise that the B.B.C. finds it difficult to get comedians who are funny. But we regret that it seems to find that object less unattainable when the subject is vulgar."

The Church and the Nazis in France

"Numerous reports suggest that the Nazi occupation of France is being conducted with deliberate gestures of apparent sympathy towards the Church which show the usual Nazi cunning. If it is true, for instance, that the monks of the Grande Chartreuse have been brought back to their monastery, which has been closed to them since its confiscation under the anti-clerical laws, the object is clearly to revive memories of anti-Catholic persecution under the Republic and to suggest that the Church will gain new freedom under Nazi domination. . . . Other similar gestures have been Hitler's reported visit to the Basilica of Montmartre and to the cathedral at Strasbourg."—*The Universe*.

War-Time Evacuation of the People. A Hard Question

"By the frantic and unreasoning quest of 'safety first' we are presenting German propagandists with ammunition that they will welcome."—*The Guardian*.

A SABOTAGED CHURCH

PAUL GLIDDON

HERR HITLER, like so many pacifists, is a teetotaler; like a number he is a non-smoker and a vegetarian; in addition to this he is said to be fond of animals, to be devoted to children, and to be a genuine lover of many of the arts. Against his private life even an enthusiastic scandal has discovered nothing to report; he has opposed a loosening of public morals and he has been himself an example of that puritanical conduct and indifference to personal comfort which he has advocated in others. One can imagine with what pride his Sunday school teachers—if he had any—looked upon their Adolf and how gratified they were at the steady development of his personal character, even though they may have felt that some of his public policies were a little out of the ordinary.

The example of Hitler does illustrate the insufficiency of that form of Christianity which used simply to aim at a personal salvation, at the regeneration of individuals, and had little hope for society as such and little belief in either the possibility, or even the desirability of its redemption. So-called organised religion was not only said to have failed as a matter of experience, but had failed because it attempted to cut across the purposes of God. Religion was concerned only with the relationship existing between the soul of man and the soul's Creator; to organise that was to introduce, not merely something irrelevant, but something utterly hostile to its very nature.

God's Lost Legion

It is this belief in the all-sufficiency of a personal righteousness which seems to call for reconsideration. To have a society of a thousand redeemed men does not seem to be identical with having a redeemed society of a thousand men; a thousand men may keep clear the thousand paths by which each man reaches up to God, yet may meet disaster on those interlacing roads of their own mutual relationships. The world has seen redeemed men and women in action; what it has seldom seen is a redeemed society acting with the assurance and attractiveness of a single saint. It is not, to recall Chesterton's phrase, the living by individuals of the Christian life which has been found difficult and has therefore not been tried; difficult it has certainly been found, but also tried by tens of thousands in countless generations and not without a splendid measure of success. What has been found difficult and has been ruled out by some forms of protestantism as not even to be tried, is the revelation of a visible, organised fellowship which way-faring men, though fools, shall not fail to recognise as the very Body of Christ. We have noted how organisations become corrupted and we have regarded organisation as of the devil and to be left to

his sure keeping, with the result that we have produced our redeemed men but have offered them no medium through which they can work save a society unredeemed and governed by laws consistent with its own damnation.

It is something less than superficial nonsense to speak of a world menaced by "Hitler and his company of wicked men." Wicked men have never been a serious menace to a live Christian Church, for they are rendered ineffective by the witness of a much smaller company of saints, even when they do not manage to cancel out one another or, by the ugliness of their sin, to neutralise its potency. What is menacing the world are vast organisations that, though often containing Christian men, yet, being organisations, are not regarded as amenable to Christian ethics and, therefore, make of their own sovereign will the only law to which obedience must be given. The obvious opposite to the sinner is the saint; the obvious force opposing an unredeemed society ought to be a redeemed society, but is, in effect if not in fact, an absentee.

The Wayward Bride of Christ

It is this spiritual battle of the gap, so swiftly becoming a battle of the bulge, that is of terrifying importance. That redeemed organisation of men just is not there to throw its weight against the proud progress of worldly power. There are good men and true in plenty, but, when they organise themselves for numberless common purposes, they may think of themselves as members of Christ, but they do not act as the Body of Christ. Christ, we are told, founded a Fellowship, a family in the seeing of which men should be able to see Himself and the Father who had sent Him. Something has gone sadly wrong with that Fellowship which was called His Bride, yet there is no reason to believe He has suffered Himself, through some strange hardness of His heart, to give to her a bill of divorcement. It is a One Holy Catholic and Apostolic Church that ought to be witnessing to the possibility of organisation expressing Christ and to be counter-attacking organised paganism, but the Church, as we see it, is uncertain of her own mission, impressed with the effectiveness of the weapons the enemy commands, anxious to acquire some for herself, distrustful of those drawn from her own ancient armoury.

In our hearts we may believe in a One Holy Catholic and Apostolic Church, but with our eyes we perceive, not unity but division, not holiness but worldliness, not a Church for all nations, but Churches for the tribe, not a Church that is Apostolic, but a Church that is apostate. Yet our eyes are not His eyes, for His eyes are still the eyes of the Bridegroom and, though His Bride may have

been unworthy of His outpoured love, that love is not conditioned or withdrawn; He is wedded to her for richer or for poorer, in sickness and in health, and even we can believe already in the resurrection of that which sometimes seems so dead and in her life in the world to come.

The Neglected Rebuilding of that New Jerusalem

It is a sad and tragic fact that this problem of building up the Christian organisation, as apart from organisations of Christians, has so far not greatly concerned the pacifist movement in this country. We have accepted the divisions of Christendom or we have ignored them; we have done little to heal them, partly because we have done little even to understand them. We have our Fellowship of Reconciliation and we try to understand the point of view of the various nations, we even look towards a federal government to which each nation shall yield its national sovereignty for the sake of a world commonwealth. Yet, in our Church life, we remain sovereign states and some with a policy that is isolationist. We scorn those who look upon division of nationality and of colour as being things unchangeable, but we regard our various Christian religious communions as being in the very nature of the divine purpose. We even talk of ourselves as various branches of the Christian Church, as if divisions were a normal and a purposed growth, instead of sundered sections, the torn limbs of a wounded Saviour. We

watch with horror as worldly power passes proudly on, and we shall continue to watch with an increasing horror until we have ceased even to feel. Nothing can arrest that progress except a wholly Christian organisation wielding an unearthly power, that imprisoned Church of God we are still unready to set free.

The fact is events have gone full circle. The Church opened her history confronted by a totalitarian state that had begun to claim divine authority. Depending only upon spiritual weapons and employing none of the wealth and armaments which were the symbol and assurance of the might of imperial Rome, the Church established her supremacy over her adversary, but, instead of despising those weapons that had demonstrated their insufficiency, in her hour of victory she spoiled her enemy of its arms and, to her great loss, brought them into her own treasury. Slowly the holy empire of the Church in its turn collapsed, collapsed as it was bound to do, being so much less than holy, and the State regained her ancient power. Now once more the Church is confronted with a State that can again lay claim to divine authority and once more will triumph, if she trusts only to those weapons whereby she won her former victory. Perhaps this time, in the mercy of God, the Church will have the wisdom to teach her enemy the use of those spiritual weapons in which alone her great strength lies and will renounce for ever those forms of cruel might which, used by her, would once more work her sad undoing.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Names and Addresses of Branch and Group Secretaries

Evacuation problems are still growing and many of our members are in parts of the country which they do not know, and have been writing to headquarters asking for the names of Branch or Group Secretaries. We are very glad to reply to these enquiries and hope that none of those who are finding themselves in strange surroundings will for long lack the help and inspiration of the fellowship of a local Group.

In order to meet this particular problem, we are preparing a complete list of Branch and Group Secretaries, and anyone sending word to headquarters shall be provided with a copy. (It would be very kind if in making this request postage could be included.)

Changes of Address

There is a reverse side to the above question, and that is that members themselves should let us know any change of address. In an organisation the size of the Fellowship, it is astonishing how many changes do occur even in normal times. To-day, these have been

doubled and trebled, with the result that unless we are notified of them, the work at headquarters is made very difficult indeed.

Groups and Ever More Groups

Our policy has always been the creation of Groups, in which the very essence of fellowship may be most clearly seen and felt. Under the present circumstances, where there is difficulty of transport, and of prospective blackout conditions, I should like to commend to Branches in general the practice that has been adopted by one or two places already of dividing into a number of small groups which can meet in various members' houses. They are, of course, all linked up with the central Branch and have regular meetings as before, but in addition, they do have their fellowship meetings month by month, or even oftener, and it is in these small Groups that the members find growing stronger than ever the sense of their oneness with each other. I shall be very glad to answer any kind of query about the setting up of such small Groups as these.

THE FRIENDLY BOOK

SOCIETY AT WAR, 1914-1916 (12/6). BRITAIN HOLDS ON, 1917 and 1918 (15/-). By Caroline E. Playne (George Allen & Unwin, Ltd.).

At a time when history is writing itself so rapidly that to keep pace with the daily changes in the face of Europe leaves one slightly giddy, it might seem useless to commend to readers any ordinary history of past times. But this is no ordinary history.

"The truth of the saying that everyone is more or less mad in war-time was very evident; and I wanted to note and record all that I could about the prevailing mental fever and alienation from standards of sanity."

The result of the author's research is a brilliant and comprehensive study of the mental disease of this nation, as manifested in different sections of society, and its development during the war years.

"Society at War" deals with the social psychology of the nation in a period of rising enthusiasm and increasing momentum of the war effort. The second book takes up the tale from the point where, the original war aims of the Allies having been achieved, they might have put away war and returned to sanity. It is chiefly concerned with the growing conflict between the desire to fight to the finish and a longing to finish the fight.

A LASTING PEACE. By Maxwell Garnett and H. F. Koeppler (George Allen & Unwin. 7/6).

Starting with the assumption of an Allied victory and the complete disappearance of the Nazis from the European stage, the writers attempt to outline the conditions for the establishment of a just and lasting peace and for the co-operation of a democratic Germany with the Allied Powers in building a new and better world.

It is an interesting commentary, from the League of Nations Union standpoint, on the present state of the world and the causes behind the chaos.

ON TWO FRONTS (Letters of a Conscientious Objector). By Corder Catchpool (George Allen & Unwin. 1/-).

Corder Catchpool served with the Friends' Ambulance Unit in France from November, 1914, until, in May, 1916, he met the challenge of conscription by returning to England to take his stand with other resisters of the Military Service Act.

How he came to be called from one opportunity of witness to another is explained in this collection of letters begun on the battlefields of France and continued, with the same single-mindedness and calm assurance of purpose, in the detention cells in England.

Its clearness and consistency of thought make it an extraordinarily helpful book. K.A.

C. F. ANDREWS. By John S. Hoyland (Allenson, 3/6).

Of this book John Hoyland himself says that it does not purport to be a "Life of C. F. Andrews." Even so one is hardly prepared to find the chapters that go

into fullest biographical detail those in which C.F.A. does not directly appear. We say "directly" advisedly, for the ventures in reconciliation there narrated are of his inspiration. Yet the book is extremely interesting and could hardly have appeared at a time more appropriate, for it not only demonstrates the folly of violence, it also exposes the hollowness of much of our non-violent propaganda. John Hoyland would appear to argue that the pen is mightier than the sword, but that the shovel is mightier than the pen, provided that shovel be wielded in the cause of humble and constructive service.

VISION, WORK, SERVICE. By Reginald W. Wilde (George Allen & Unwin, 3/6).

This book of meditation and prayer breaks away in its very covers from the dark traditions of most devotional companions. It is produced like any other literary work and can be studied in the train without risking those shocked and disapproving glances with which readers of "good" books are usually met. Here is something we can not only use ourselves, but can even dare to give to our friends without appearing to show an indecent interest in their spiritual welfare.

SOPHIA STURGE. By William Hughes (George Allen & Unwin. 5/-).

Here is the story of one of that little company of women who, born during the reign of Queen Victoria and granted the initial advantages of a good education and independent means, elected to place their lives at the free service of those who were despised and rejected among men. Social changes make it unlikely that the form in which they shaped their lives will be repeated, and this gives to this book a special significance. For many the chapter dealing with Sophia Sturge's interest in the welfare of conscientious objectors and tireless efforts on their behalf will be one they will read with deepest appreciation.

LAW AND LOVE. By T. E. Jessop (S.C.M. Press. 6/-).

Here is something really vigorous and challenging, something written by a professor of Philosophy and Psychology, yet written in a most lively and often humorous fashion, something which it is a real and an almost racy pleasure to read. Professor Jessop slashes away at many of our cherished convictions—delusions, as he would seek to show. Sometimes one has an uneasy feeling that the baby has been emptied out with the bath-water, but, when one has become so tired of the same bath-water, that is a loss not immediately noticed. To many the attack made upon the final authority of the virtue "duty" will seem most dangerous.

In such a short note it is not possible to summarise the argument of this arresting book, but this at least can be said that it must be read carefully before we go on so unquestioningly with much of our Christian ethical teaching. C.P.G.

PEACE WORK IN THE CHURCHES

REGIONAL CONFERENCE IN SHEFFIELD

A conference of delegates from the South Yorkshire and neighbouring districts was held in the Church Hall of Holy Trinity, Wicker, on Saturday, July 13th. About 50 people were present. After an opening period of devotion, taken by the Chairman, Dr. E. Leighton Yates, the Rev. Leslie Artingstall spoke of the work and witness of the F.o.R. in wartime. After tea delegates from the Bradford, Halifax, Doncaster, Gainsborough, Retford, Sheffield, and Nottingham branches gave reports of their recent activities. Max Walker, N.E. Regional Secretary, reviewed Fellowship life in his area. The Conference closed with the following solemn affirmation:—

"We, members of the F.o.R. met in Conference, affirm our adherence to the Basis of the Fellowship in loyalty to Jesus Christ, and our determination to witness to our faith in this time of war."

METHODIST PEACE FELLOWSHIP

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

KINGSWAY BRANCH RELIEF FUND

Some months ago the Kingsway Hall branch thought it right, in view of their large and vulnerable membership, to go forward with a relief fund for victimised members, although the Executive did not feel able at the time to start such a fund for the M.P.L.F. as a whole.

There has been a generous response from members, and already upwards of half a dozen have lost jobs through being pacifists. Sustained direct relief being out of the question, much thought has been given to the best manner of using and maintaining the fund.

Two plans have emerged; one is for community living by a small group, some with jobs and some without. It is anticipated that after the initial outlay from the fund, the group might be almost self-supporting, and if so, others could be formed as required. The other plan is to billet some members on others having spare accommodation, and to help with their maintenance from the fund.

It will be obvious that the calls on the fund (which is not very large) are likely to increase, whilst regular contributions may tend to decrease if we have to rely solely on our own membership. The group, therefore, asks that any who feel able and would like to support this practical step, should send a gift or, better still a regular subscription, to the treasurer, Miss Phyllis Hunter, at Kingsway Hall, London, W.C.2. All such gifts will be gratefully acknowledged.

BULLETIN. M.P.F. Bulletin No. 3 was sent out direct by post to all members at the end of June. It contained articles by Rev. Henry Carter and Dr. Donald O. Soper, together with a Budget for the upkeep of our work in 1940-1. It is hoped friends will respond promptly and generously in subscriptions and donations.

ANNUAL M.P.F. MEETING. This Meeting at Surrey Street Chapel, Sheffield, on 22nd July, is held too late to include a report in this issue of the "Christian Pacifist," but an account of the Meeting will be given in September.

BAPTIST PACIFIST FELLOWSHIP

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

Since the Annual Report was issued at the end of April we have received 48 new lay-members. We have lost by death one lay-member and by resignation nine ministers and 13 layfolk so that our membership stands now at 1,634.

We sympathise with those who have felt they have had to resign; most of them very reluctantly and only after much searching of heart: some confess to a sense of surprise. We must point out however, that almost without exception those who have resigned were members not in touch with a group of the B.P.F. or F.o.R. The pressure on the isolated pacifist is unbearable and we are not surprised that some find they must yield. May we urge on our members the vital importance of seeking 'the fellowship of kindred minds.' As Dr. John Hutton has reminded us.

"There are some places where the low view is hard to hold: it is our wisdom to frequent those places."

The circularising of the Baptist members of the F.o.R. and of the membership of the B.P.F. is now completed. Many of our members are, therefore, being asked to re-affirm their faith in Christian Pacifism at a time when the emotional shock of the collapse of France is still with them. We shall probably receive other resignations, but the Fellowship will continue to grow in numbers, and, we hope, in power.

F.o.R. IN SCOTLAND

A new Branch has been formed in Oban of which the Secretary is the Rev. W. A. Macdonald, Monzievairst. The Glasgow Branch will hold its first monthly united meeting on Friday, 6th September, at 7.30 in the Christian Institute, 70, Bothwell Street.

THE ANGLICAN PACIFIST FELLOWSHIP

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

Some fifteen thousand copies of the report of our Deputation to the Archbishops are being posted off to that number of the clergy. The dispatch of these reports is, in most cases, being undertaken by members in the various dioceses. Copies of the report can be posted to any address for 3d. post free. The report has been sanctioned by the Archbishops and, while it does not attempt to discuss the pacifist issue, it is concerned with many issues about which pacifists feel strongly and also with their own position in the English Church.

If circumstances permit we still hope to hold our Summer Conference, though not, of course, in the Isle of Wight, but at Whan Cross Retreat House, Gerrards Cross. The Conference will be for one week only—from Saturday, August 17th—Saturday, 24th—but a short retreat may be arranged before or after, if there is a wish this should be done. The minimum fee for the Conference will be £2 2s. od. A provisional programme will be forwarded to all who write for a copy.

A Pacifist Service Unit of ten of our members is being selected and trained. Our Committee has agreed that the Fellowship shall be responsible for the training of these men during a period of three months, which will probably involve a total expenditure of about £120. It is surely probable that there may be vicarages which, with their accompanying glebe, would form excellent training places for such Units. Although the Committee cannot see its way to support more than the first unit through the funds it hopes to raise, there is no reason why other units should not be launched independently.

These units are made up of men who are physically fit and who, while unable on conscience grounds to take part in war, are anxious to render trained assistance to all who are its victims. Service is on a full-time basis, the men living under conditions corresponding with those of men in the army.

"PAX"

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

"WAR, CONSCIENCE AND THE RULE OF CHRIST," is the title of the latest "PAX" pamphlet—and every reader of "The Christian Pacifist" is strongly advised to order a copy.

In this pamphlet (price 6d. postage extra—from above address) by means of a mosaic of quotations from Papal Encyclicals of the last sixty years, the author, Mr. Mark Fitzroy, seeks to make clear

1. The teaching of the Popes concerning the causes, methods and results of modern war.
2. The Papal teaching with regard to conscience, and the necessity of obedience to its judgment, and
3. The true and only effectual way of dealing with the "troubles of our time."

The following pronouncement by His Holiness Pope Pius XII—although not from an Encyclical—affords an excellent sample of the teaching collected in this pamphlet.

"The evil from which mankind is suffering to-day, is the neglect, the ignorance and even the complete denial of all moral standards and of every supernatural ideal.

"In this age of mechanisation the human person becomes merely a more perfect tool in industrial production and—how sad it is to say it—a perfected tool for mechanised warfare. And at the same time material and ready-made amusement is the only thing which stirs and sets the limits to the aspirations of the masses.

Under our very eyes human society is breaking down its constituent elements into the mass of materialistic egoism, the one pitted against the other. Shortly it will cease to be a unity. What does remain of any true human cohesion is more and more dominated by selfish interest or led hither and thither by the passions of the collectivity. . .

"To heal the wound there is only one sovereign remedy, and that is the return of the heart and mind of mankind to the knowledge and love of God, the common Father, and of Him whom God has sent to save the world, Jesus Christ."

—In an address to the international congress of Catholic Women's Leagues on 14th April, 1939.

Recommended Literature

- "C. F. ANDREWS, MINISTER OF RECONCILIATION." J. S. Hoyland (3/6)
 "ANGLICANS AND WAR." Archdeacon Hartill (2d.)
 "CHRIST'S CHOICE OF A BATTLEFIELD." Leyton Richards (2d.)
 "CHRIST AND TO-MORROW." Eric Hayman (3d.)
 "AN ELIZABETHAN PRAYER FOR OUR ENEMIES." (1d.)
 "THE JUSTICE OF THE KINGDOM." Ingli James (1d.)
 "THE LOGIC OF FAITH." Father Andrew (1d.)
 "A MEDITATION ON PEACE." Evelyn Underhill (1d.)
 "ON TWO FRONTS." Corder Catchpool (1/-)
 "PERSONALITY AND PROGRESS." Henry T. Hodgkin (1/6)
 "PRAYERS OF WORLD FELLOWSHIP." (2/6)
 "HENRI ROSER." Claire Roser (1d.)
 "THY WILL BE DONE." Donald Soper (1d.)

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To the Editor,

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 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, 19th August. Leader:—Mark Shirley.

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

SITUATIONS WANTED

Pacifist, 26, Ph.D. (organic chemistry), seeks useful post anywhere. Box C 107, F.o.R., 17, Red Lion Square, London, W.C.1.

Young lady Christian Pacifist (18½), two years' clerical experience in Civil Service (Colonial Office) some typing. General Schools Certificate and Civil Service Entrance Examination, seeks position. Write, Miss Audrey Elvin, 25, Liphook Crescent, Forest Hill, S.E.23.

WANTED

Four F.o.R. members to join in wholtime training with a newly-formed pacifist service unit. Apply to Secretary, Pacifist Service Units, 6 Endsleigh Street, London, W.C.1.

SITUATIONS VACANT

Married couple wanted—resident—help with housework, garden, and boys. Fawcett, Mark Ash, Leighton Park School, Reading.

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.

MISCELLANEOUS

Headquarters will be very glad to receive any copies of the magazine published between 1925 and 1935, which friends can conveniently spare.