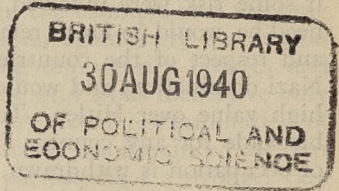


# The CHRISTIAN PACIFIST

THREEPENCE



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

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## THE CURRENT OF AFFAIRS

### Napoleon Over Again

The threat of invasion has somewhat receded, and even the terrors of aerial bombardment have turned out to be much less devastating than was feared. Mr. Churchill, who, like so many popular preachers, does remarkably express the feeling of the country as a whole, so that the public listening to him really listens to itself and applauds accordingly, spoke on the 20th August with a confidence that had regained its footing. Though it may well be felt that it is a confidence misplaced in our own fighting ability, and not in any perception of the purposes of God, we can hope that a calmer nation may now take thought of the ends for which it is fighting and the means by which these ends are likely to be achieved. It looks as though Hitler would pursue the strategy of Napoleon in an attempt to consolidate his European conquests in isolation from Britain, while attacks and the menace of attacks upon this country would be continued as far as may be

necessary to keep British forces at home. Meantime the main theatre of war will be, as we ventured to forecast two months ago, in the East. It will be remembered that the Napoleonic policy came to grief when Russia turned against it. It is proverbial that history repeats itself.

### The Blockade

We deeply share the regret expressed by the Prime Minister that "many proposals founded on the highest motives that food should be allowed to pass the blockade" for the relief of European populations must be rejected. Of the military value of the blockade we are, of course, quite incompetent to speak, though we notice that expert opinion upon it does not appear to be unanimous. Much may be said, however, for the moral value of lifting or modifying the blockade in so far as it is applied to food, and not to materials essential to the manufacture of munitions. There is the highest

authority for the belief that if thine enemy hunger, the right thing to do is to feed him. But the proposals to which Mr. Churchill referred were not for feeding enemies, but friends who have had the misfortune to fall into enemy hands. Surely if the U.S.A. undertook the distribution of foodstuffs (as was done in Belgium during the last war), it could be done without risk of merely feeding the Nazi army. Such a concession, even if some risk were involved, as we do not believe there need be, would go far to retain for Britain the sympathy and respect of the countries which have fallen under Nazi domination, and would be a moral victory of very high value over Hitler. To say that we shall lift the blockade for any country from which the Nazi army of occupation is withdrawn, is to ask Hitler to take, on humanitarian grounds, a military risk which we are not prepared on the same grounds to take ourselves. That is a compliment to Hitler. When excuse is made for the retention of the blockade on the ground that the Nazis have declared that they possess ample reserves of food and can feed their captive nations, that is to place a new and unusual confidence in Nazi veracity.

#### A New World Order

The National Peace Council has issued a manifesto appealing for a declaration "in the name of the Governments of the British Commonwealth, indicating as precisely as possible the practical contributions which they would be willing to make to the realisation of a new social and international order, as the basis of a genuine and enduring peace." The manifesto, which is issued by the Executive Committee of the Council, expresses the view that "present circumstances strongly reinforce the case for the making of such a declaration. A new and more bitter stage of the struggle has begun; famine threatens large areas of Europe and beyond, and promises destitution and despair to peoples who have had no part in the conflict or were formerly our allies. A declaration in the name of the Governments of the British Commonwealth, indicating a new determination to realise a just social order in their own territories and to contribute fully to the achievement of an equitable international system, would not only help to establish our solidarity with the peoples everywhere whose common interest lies in freedom and prosperity, but might open the way to an honourable escape from the incalculable hazards of a prolonged war." The statement proceeds to stress the essential relation between social justice at home and a desirable international order, and says: "Nothing is more likely to commend the conception of democratic freedom, which we profess to serve and which we offer to the peoples of Europe and the wider world, than the demonstration of that freedom as a reality, not merely in Great Britain and the British Dominions, but also in the 'dependent' areas which Britain and the Dominions control." It is urged that the drawing-up of proposals should be undertaken immediately, and should not be postponed until the end of the war. "The fulfilment of

the proposals," it says, "may well be imperilled by an extended war, which exhausts and embitters belligerents and neutrals alike; and not the least of the merits of a declaration of constructive policy as is here proposed, is that it may contribute to the shortening of the war and, therefore, to the more speedy and more certain realisation of the new and desirable order to which we aspire."

#### Denmark

In publishing a translation of a paper issued by the War Resisters' International in Denmark, Mr. H. Runham Brown writes: "'Aldrig mere Krig' is the Danish Section of the International. It is not only, in proportion to the small population of Denmark, the largest section—it is the most highly developed in the technique of war resistance. It has earned the respect of a nation. The day came when our comrades and the whole nation were to be put to the test. Denmark was invaded. The Danish army was ordered not to fight. The uninvited and unwelcome guest found a people inspired by a new courage—the courage which looks reality in the face and takes its decision with a quiet determination, which has patience and the quality of being able to hold out and is not broken. The technique of resistance, held as a theory by 'Aldrig mere Krig,' has become the practical policy of a nation. Our Danish comrades continue to publish their paper in an invaded country."

#### The Uninvited Guest

The paper includes an article by Judge H. Richter, which contains this passage: "If an uninvited guest enters your home, receive him and look after him; mere politeness demands this. If his views are different from yours, listen to him and speak with him, but do not alter your own views if they are right. If he comes to you singing, and you are in sorrow, ask him to cease his song; for he is to understand that the home is yours and not his. If he asks if he may help you, say thank you, if you need help. And you should teach your children and your household to respect the requirements of hospitality, but to understand at the same time that hospitality and friendship are not the same. And the food you place before him shall be the same as you eat yourself. You ask if you are to give him wine. Yes, if you drink wine yourself. If you do not, it would be inappropriate to offer it to him and for him to drink it. And when you go to bed at night, fold your hands and pray God to look after your friends, your guest and yourself."

#### I Have Changed My Mind

The Ministry of Information has circulated a leaflet entitled "It's Different Now" which bears photographs of A. A. Milne, Dr. Maude Royden, Professor C. E. M. Joad and Bertrand Russell, with a quotation from a recent article by each of these writers in which the

pacifist belief is repudiated. We admire people who can honestly change their minds; and who, in recognition of truth hitherto hidden from them, are not ashamed to confess that they have been in the wrong, even if that confession should renounce the greater part of their whole life's work. We are not, indeed, very much impressed by the reasons, all curiously similar, which these four eminent persons give for their change of convictions. All seem to be saying that pacifism has become too difficult. None of them speaks with the fervour which might be expected from those who have undergone a genuine conversion. But that is only an impression from a leaflet which can hardly be said to do them justice—as far as the photographs are concerned, at any rate. We have learned to respect conscience in whatever direction it may lead, and we salute these and all other former pacifists as fellow pilgrims, though henceforward travelling by a different road. Everyone will sympathise with them in the misfortune of having to abandon a somewhat hazardous position for a safe one, and to forsake a belief for which they might have suffered persecution for one which is so immensely popular.

#### Sending Children Abroad

Much may be said both for and against the sending of children abroad for safety during the war. If physical safety only were involved it might be calculated that the perils of staying at home are no greater than those of crossing the seas, but the real purpose of this secondary sort of evacuation is to take children out of the war atmosphere. Whether a prolonged visit to Canada or Australia would achieve that end is a little doubtful, but we are glad to see so widespread an acknowledgment that the atmosphere of war is bad for children. The motives underlying the sending of children away are probably not those which are most dominant in pacifist circles, but we understand that if any of our readers wished to send their children abroad, friends on the other side of the Atlantic would gladly arrange for their reception and hospitality, provided facilities were offered for transport. As a matter of fact, the London Committee for the Evacuation of Children would be prepared to deal with groups put forward by such a body as the Fellowship of Reconciliation and to arrange for shipping reservations. The cost of the passage, about £25 plus visa (£1 5s. 4d.) and passport, would have to be borne at this end. We understand there would be no other charge. We should be glad to know what our readers think about it, and would welcome enquiries.

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#### "F.o.R. News"

We have received a copy of the fourth number of "F.o.R. News," the organ of the East London (North) Council of the Fellowship of Reconciliation. It consists of eight pages of cyclostyled articles and reports, and presents a very attractive appearance. In a short leading article Dr. C. J. Cadoux, of Oxford, writes:—

"When others ask me whether, in view of Hitler and his deeds, I can possibly have anything to say for my pacifism, I find myself falling back on three main defences: (1) The impossibility of reconciling the methods of even defensive warfare with anything that can be described as Christian behaviour; (2) the apparent certainty that war, however seemingly justifiable, will generate the seeds of future and bloodier war; and (3) the Christian's possession, in the example and teaching of Jesus, of a different weapon against evil—a weapon which, while not preventing temporarily failures and martyrdoms, is surely potent, and looks ineffective only because so few will use it. A recent re-examination of the whole field of the controversy has convinced me that on these three grounds we pacifists have a stronger case than those who disagree with us.

"For the same reason, and also because the times call for special service from us all, pacifists should go as far as they honestly and possibly can in sympathising and co-operating with their fellow-citizens and their Government on all issues and in all activities wherein their consciences do not disagree. So doing, we render help where help is urgently needed, and we build a bridge of sympathy between ourselves and others across which, in future days, the pacifist arguments may possibly march to triumph."

#### "The Peacemaker"

An Australian Venture in Reconstruction, published monthly in Melbourne and edited by Frank W. Coaldrake, "believes that now is *not* the time to seek converts to Pacifism, but . . . that every citizen should be confronted fairly, unequivocally and unaggressively with the alternatives of war and pacifism." The June issue contains a leading article by Professor G. H. C. Macgregor, together with much interesting information about the peace movement in Australia.

#### "Peace News"

Reduced in size though not in quality, is now edited by Mr. John Middleton Murry. Two months ago, when the wholesale newsagents discontinued handling this weekly, thousands of regular readers were lost. Readers who used to buy *Peace News* from their newsagent, and are now no longer able to get it because of the wholesalers' ban on the paper, can, however, still obtain it regularly by writing to the publishing office, 3 Blackstock Road, London, N.4.

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 necessarily to express editorial opinion, or to represent the policy of the publishers.

## THE MILITANT CHURCH

CHARLES E. RAVEN

*This article and one to follow were originally contributed to the discussions of a group of leaders of the principal Churches in this country (except the Roman Catholic) called, in the first instance, by Embassies of Reconciliation, to face the world situation as it concerns the Christian Church.*

I.—In considering our present need and opportunity, we must avoid the danger of sensational or purely *ad hoc* decisions not less than that of producing merely academic abstractions. To do so—and in so doing to be true both to our past as Christians living in Britain and to our present as living under judgment and called to act—it is well to begin with an attempt to read the signs of the times. The following summary is not (I hope) either fanciful or fantastic.

The events of the past twenty years reveal two definite and, for us at least, very significant religious moments.

The decade 1920-30 was dominated by the thought of the Kingdom of God, universal in scope as embracing all mankind and controlling all aspects of life; revolutionary in character as judging, transforming and inspiring a new order in individual and social, economic and political, not less than in religious life; demanding a dedication of the whole personality for service to Christ. The activities of C.O.P.E.C., the L.N.U., the International Missionary Council, of Stockholm, Lausanne and Jerusalem, were its typical expression. If it failed, it was not in its claim for the reality and universality of the Kingdom, but in its inability to estimate the need for adequate and total response on the part of the Church. It failed because it lacked a theological basis, a passionate Gospel, a creative unity: it failed because it gave rise to a sense of conflict between the individual and the social gospel, was unable to move the Churches to re-union, was inclined to identify a Christian civilisation (which meant a piecemeal improvement of the existing order) with the Kingdom of Heaven: it failed because it underestimated the power of sin, the greatness and cost of its task, the necessity of radical conversion.

### The Revelation of a Gigantic Opposition

The decade 1930-40 saw a needed reaction. Opposition on a gigantic scale was revealed. New and avowedly anti-Christian ideologies displayed the demonic power of evil. The world set itself to a race of armaments, and disclosed the futility of much that passed for Christianity. Social evils at home, economic selfishness abroad, a general breakdown of the projects on which Christians had relied, disclosed to us an apocalyptic vision of judgment. Theology centred upon the transcendence of God, the contrast between God and the world, the immensity of evil, the certainty of crisis. Events underlined the sense of doom. We became conscious that we were living in a day of thick darkness, a day of eschatological realities. There was profound value in Dr. Barth's message of denunciation and the

defeat of all earthly hopes. Its weakness was its tendency to obscure the vision of the Kingdom, and to produce not courage but defeatism, not faith but perplexity and despair.

These two periods correspond to the two great phases of Christ's ministry—to Galilee and the Journey to Jerusalem—to Mark i-ix, and ix-xiv.

We stand in 1940 at the moment of Gethsemane; and before us is Calvary. Christ had to face it alone: they all forsook Him and fled.

Our task is to decide whether we—and the Church—are going to deny Him: the issue is no less than this.

II.—If we look at our immediate past, it must not be for the sake of recrimination—of arguing which of us is the greater, or of staking our claims to thrones and crowns. We have all failed in personal loyalty and corporate unity, in ἀγάπη and κοινωνία. We have not been reborn into Christ, we have not convinced the world of His lordship, we have not even healed the disputes and divisions of our denominations.

It is easy (and we must be frank about it) for the pacifist to say to his brothers: "You ought to have been the concrete challenge of evil in the fact of war: you denounced it as evil, but did evil that good might come: your condemnation is just." It is easy for the non-pacifist to reply: "You confused Mars with Mammon, a sin with sin: you thought to evade the Cross by subservience to evil: you became negative and escapist instead of positive and redemptive: you, too, have betrayed the Christ." Both charges may well be true. If one group has prayed "Let this cup pass from me," the other has prayed for ten legions of angels: and both prayers—the prayer for escape and the prayer for a material victory—are equally selfish. Christ prayed "Not My will but Thine be done."

### The Agony of God's Judgment

Our respective failures indicate the lines of right action. We must not be Utopian, crying for peace where there is no peace, and shirking the agony of God's judgment by retreat into a realm of self-engrossed otherworldliness. We must not be Nationalist, identifying British victory with God's cause and treating God as a sixth column in our equipment for war. Each of these is a subtle egoism, self-righteous and double-minded. St. Peter when he said: "Though I should die with Thee yet will I not deny Thee," is a warning to the pacifist; when he took the sword and then ran away, he is a warning to non-pacifist. Our need lies deeper than the issue that divides us and it is common to us all.

III.—Christ stood alone: can we stand to-day with Him? If so, it must not be for fear or shame, for pride

or reward. We can only stand with Him if love of Him constrains us—if His love meets its response and "we can no other." Whatever we may be led to do or suffer, unity with Him and in Him comes first.

This should be a first discovery. We are seeking to share what the disciples gained at Easter—seeking to be wholly released from self in the joy and certainty of His presence. We need conversion. Are we too old and set and conventionalised to experience it?

Then there should be acknowledgment—the effort to work out the consequences of the discovery in terms of our relationship between ourselves and towards others—in terms of His words from the Cross, forgiveness and forgivingness towards all men, glad response to loyalty and service even in the most unlikely quarters, real unity in the kinship of the family between all who are in Christ.

### Three Concrete Tasks

Here are three concrete tasks.

The first is to discipline ourselves in a true appreciation of all other persons—in "loving our neighbour," in forgiving as we hope to be forgiven. This involves the problem of speaking the truth in love, or of love and justice—as well as the problems created by sex, class and race, by comfort, power and popularity. It involves

seeing all the world "in Christ"—"not to judge the world, but to save the world."

The second is the expression of this forgiveness in service. Love must express itself in action. "To-day with Me in paradise" surely means "united with Me in the discharge of God's will"—it is not passive, but vital and effective. This involves setting out to discover immediate lines of action calculated not only or consciously to discharge our own duty, but solely to witness by deeds to the life of Christ in us. It means facing the problems of guidance, of spontaneity and regimentation, of individuality and co-operation. It will demand great trust and generosity; for each of us has his own load to bear. It will demand great wisdom and forethought; for we must bear one another's burdens.

The third is the achievement and maintenance of unity—a unity of the Spirit expressing itself in a re-union of the Body. Pentecost was possible because the disciples had been forgiven and commissioned; they were released from self by the power of the one loyalty, and integrated by activity in the world-wide and whole-time service. They became of one heart and of one soul, and had all things in common.

If we set ourselves to these tasks, we may be found faithful in the day when we can only cry: "Eloi, Eloi, lama sabachthani."

*During the next few months we hope to publish a series of articles which will deal with the writings of some of the more formidable opponents or critics of Christian Pacifist theology. The following article is the first in the series.*

## GOD'S JUDGMENT ON EUROPE

ERIC HAYMAN

IN these tragic days Christian unity is of paramount importance. There is no desire merely to preserve appearances within the Church. The urge for unity is a sure sense that the ultimate Christian confession is challenged by a deeply united paganism, not only in Europe, but in all the world. In that paganism our own beloved country is involved. With the tiny minority of Christ's disciples in any land, and under any conditions, we must be at one as never before. We may not be able to discern even the immediate future of the pacifist movement within the Churches of our own country, which so largely support the national war effort. But if anything lies within our power to preserve the unity of the faith, no cost could be held too great.

A threat to such unity does not arise only from the non-pacifist majority in the Churches. The threat may lie in our own fellowship, and from us the situation calls for the deepest charity and humility. Our ultimate loyalty itself must have this setting, for it is a loyalty to God and to His Christ—never to our own opinions. In such a setting we may welcome such books as that

by Fr. Alec Vidler, which bears the title of this article. It is written in no hurried emotion, having been pondered during the strain of 1938, and now appearing with a note of prophetic conviction. He writes as a Christian who does not temper his faith under the stress of nationalism, nor surrender the least part of it to methods of untruth. Some among us will find the thought of this book familiar and welcome, though their conclusions would not meet with the author's full consent. Others will be driven by their enthusiasm for the pacifist cause to repudiate his standpoint. These last can probably not read the book without indignation. Yet we may all read it carefully, and to our great profit. This is a small price to pay for the discipline of charity.

### The Battle of the Utopias

Fr. Vidler begins with a now familiar analysis of the trends in modern Europe consequent on the partial breakdown of that liberal optimism whose exaggeration in modern Germany has ended in such tragedy. Various Utopias are passed in review. Fascism is seen shrewdly

as a "competitive reaction" to Communism, differing mainly in its acceptance of dictatorship as an end, rather than merely a means. But to all the forms alike Christianity brings a decisive criticism. (It may be noted that from the full pacifist position Dr. Farmer and Dr. Dodd have brought a not dissimilar judgment to bear.) This criticism here appears in theological form, for the present developments in Europe are seen not as political revolution but as pagan reaction. Its tendencies are to sin—not to mistaken opinions—and at their root is the cardinal sin of spiritual pride. "If it is manifest in the egotism of individuals, it is still more manifest in the demonic forces that come into play when men are proudly organised in society without submission to the over-ruling judgment of God." When this same sin leads men to assume an inevitable law of progress to perfection, they forget the essential nature of God's Kingdom. That Kingdom was asserted and realised in Jesus. No God other than the Father of our Lord Jesus Christ can receive the true worship of the human spirit, but the final victory over sin and death to which that true worship leads, is still out of man's temporal reach. It belongs to the world of the Resurrection. God is as ever at work in history. As ever His followers are urged both by their own true nature, and by His commandments and example in Jesus, to strive for the embodying of His rule on earth. The Church must witness and display the life of the Divine Community. But both individual and Church alike must know that there is a fulness beyond their truest apprehension in the life of time. They must accept, and never seek to evade, the constant tension between what we now are and the purpose of God prepared for us in His eternity.

#### The Divine Community

The Kingdom is thus beyond our grasp in its very nature, but our nature also, with the cumulative effect of its weakness, not only destroys the perfection of our communion with God: it allows us to assert our self-will, and thus to make possible conflicting groups of self-will. In these groups all strife arises, be it social, economic or international strife. Fr. Vidler believes that in this social sin the perfect life of the Divine Community must come under that very judgment of law through which God has prepared men for the freedom of the Spirit. There is no doubt that the Resurrection and Ascension of Jesus mark the eternal vindication of God's purpose, and guarantee its realisation by those for whom it is given. The facts which so vindicate are the sheer realities of history, and "henceforth for those who have eyes to see and ears to hear there can be no mistake about the goal of history . . . Both the judgment of God and His ultimate mercy . . . have become ever-present realities." The "new thing" has appeared, and the Divine Community created by the new life in Christ is a community which exists now within history.

Every act and decision, whether individual or corporate, partakes of two levels. The new order has transformed the old, but it has not yet destroyed it. One

reflects here that St. Paul lived more acutely and visibly under the old order than do most of us to-day, and he was brought more dramatically into the new order. He speaks of that law of the spirit of life in Christ which has set him free from the law of sin and death. And yet his own experience is the clearest evidence not only of tension but of release—not only of struggle but of victory. Fr. Vidler seems close to this experience when he writes: "It is when we see our life in this world as fateful decision between good and evil, for God or against Him, that we are most truly and also most painfully alive. The grace of God quickens this sensitiveness to the issues of life—it illuminates every parting of the ways and gives a sharper edge to every choice we have to make. By giving us the knowledge that we are in the hands of the God who not only judges but forgives, it supplies the courage to choose aright without fear or anxiety."

#### Darkness Encloses an Enlightened World

From this standpoint Fr. Vidler turns to the present world situation. "The Christian Faith has never before had to make impact upon conditions like these." He doubts whether Christianity itself is capable of recovering its old mastery of society in the setting of the "inhuman, absolute collective," and sees truly the centre of all our modern sickness in the de-personalisation of human relations. As he presents the phases of that mastery, and of its steady breakdown, he wonders with Niebuhr whether there is not a danger of the Church herself claiming a wrong absolutism, and hints for the first time his dominant theme—the possibility of another "dark age" until the Church shall have seen afresh the new lines of her expression in the modern world. After the passing of the mediæval integrated society, and the phases of Lutheran and Calvinistic doctrines of Church and State, he agrees with Don Luigi Sturzo that the Church fell within the orbit of the state as one of many spheres of activity, "which might exist so long as they did not conflict with the ends, activity and responsibility of the public power."

This is not only the climax of the assertion of pagan power. It is an apostasy within the Church which has suffered the steady dilution of its faith into the barren liberalism of the nineteenth century. "The German Christians (i.e., the Nazi Church Party properly so-called) were Christians whose theology had been so emptied of its traditional content by liberalism that it could without any sense of embarrassment accommodate the pagan ideology of Nazism. Its God is not judge, but German." We speak lightly of the "present crisis" as though it were merely an anxious period of disturbance in human affairs. This book sees it as *krisis*—a judgment. There is no need for thought of a mechanical and sudden intervention of an external God. The judgment of God is in history, in the very sequence of rebellion against Him which humanity has built up. The present judgment "is the culmination of a trial which has lasted for centuries . . . European man has

been proudly emancipating himself from the rule of God." The judgment is in history—a judgment upon the apostasy of Christendom itself.

#### Deluded Crusaders

It follows at once that such judgment is not voiced by one nation upon another. The British people "are drifting into a similar condition without being aware of it . . . indeed while fortifying ourselves with the idea that we are fighting to the death for the preservation of a Christian society. This is a dangerous delusion." Those who share it are warned that many believe that "when we have won a victory of power we may try to use it for moral purposes . . . but there are very few signs of such a determination." It may be that in this country we shall find ourselves fighting rather for our own existence as a secularist, totalitarian state. Fr. Vidler echoes the doubt of many Christians as to whether this would be worth doing. This leads him to a searching examination of power. Many speak confidently of a "planned freedom." Can this be achieved without power of a kind which corrupts the best? In view of certain recent hints in the *Christian News-letter*, it may be urgently necessary for Christians to witness that no regimentation of freedom in the interests of a "total democracy" can ever express the reality of Christian fellowship. The methods of democracy can never be used to compel its exercise in any ways which will secure such a level of life.

What then can the Church do at this moment? Christianity is never pessimistic, for God reigns. But that eternal fact does not free us from the judgment of history. Men seek from the Church to-day the action of prophets—not that of statesmen. Whatever her situation, this beloved community must still proclaim the Eternal Word of God within the field of time, and must receive men and women into the fellowship which that living Word creates. Fr. Vidler discusses in terms now familiar the notion that Christians may accept the way of war as the lesser of two evils, but he points out that this involves the acceptance and endorsement at face value of the claims of one warring party, and clearly does not himself entertain it on these grounds. Against this he sets a sympathetic but rather immature version of the full pacifist position, which still seems to him "Tolstoyan." His book would have had even greater value if he had taken opportunity to master the range and seriousness of that position as it has been stated by writers of his own knowledge and standing. None the less, he frankly admits its right to be seen as a fully Christian position. For himself, one imagines, he might even accept it if he saw no other alternative but the acceptance of war. And one cannot but see that, despite skilful argument, there is really no alternative in the situation that he pictures. He is sure that there is no way back to a Christian order "through a frantic and demonic struggle for power." The thought of the *bellum justum* is for him a logical and religious impossibility. Yet "Christians cannot and ought not to detach them-

selves from the fate of the nation of which by God's ordinance they are members." He concludes that there is no fixed obligation inherent in Christianity—some will fight and others be "non-combatant." There is a strange confusion here, but one concludes from the general context that in the latter phrase he implies the full pacifist position, which he certainly nowhere condemns.

#### A Star in the Eastern Sky

But beneath this conflict of present duty there is for him the prior bond of unity in allegiance to the Gospel. The Church rests upon God's self-revelation—not upon our interpretations of it. "The Church of God is not a sect of people who hold the same views: it is the Body of Christ." The strained question of a pacifist schism is thus for him settled. The underlying unity of the Gospel must not be so violated. "We cannot get away from the existing Churches. If they are sinking ships, we must go down with them." He is concerned, as all Christians must surely be, for the witness and situation of the Church as she faces a pagan world. He questions again the very possibility of a mass-impact upon collective society, though advising provocative living rather than provocative talking for such an attempt. His true conclusion is that we are entering indeed upon a new dark age. The Church may be compelled, or she may choose, to develop the life of the small fellowship group—the living and holy experiment in which the new order may be embodied, perfected and demonstrated. Such groups may be forced underground, and may have to work out in the catacombs of a totalitarian and secularist regime the calling to which they can never be deaf. For the possibility that in such a vocation the world might be redeemed, Fr. Vidler looks wistfully rather than with settled conviction. He looks also to the uninfected Church of the Far East to restore to the world the glory of Christian living. For our part, we must humbly tell him of our conviction that by the grace of God our lives must strain towards their eternal loyalty, and not suffer themselves to be dragged down willingly by their temporal bonds. Much of our needed new relatedness we have not seen clearly. We are not under-rating either the evil which confronts the world, our own share in it, or our weakness in facing it. The martyrdom of the Church may be far more terrible than anything she has faced. It will be grave enough in "victory," to say nothing of "defeat." But no human wisdom can alter the fact that she stands at the point of choice, and must either set her face to Jerusalem or deny her Risen Lord.

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## AN ABSOLUTE PACIFIST?

*The Dilemma of Conflicting Ideals*

DAVID MACE

AN unusual case of conscientious objection to war recently came before one of the Tribunals. It raised an issue of such vital importance that it may almost be regarded as a test case.

The young man in question had sent in a very carefully prepared statement, basing his position on his Christian principles. He brought with him six convincing letters, including one from his minister, testifying to the sincerity of his pacifist convictions. He explained that he had been accepted for the ministry of his Church, and proposed to proceed to college if the decision of the Tribunal proved favourable.

It sounded such an impressive case that I expected that a few perfunctory questions would be asked, and that he would be granted exemption from military service on condition that he went ahead with his plans to enter the ministry. I had heard similar cases treated in this way before.

However, the members of the Tribunal seemed resolved to sift the evidence with meticulous care. He was submitted to a barrage of questions about his refusal as a Christian to participate in war. He dealt with them all admirably, refusing to be moved from the solid ground of spiritual principle on which he had taken his stand. He emerged from this cross-examination completely triumphant, and a murmur of approbation ran through the court.

Then his questioners, leaving the issue of military service, turned their attention to the question of what civil duties his conscience would permit in time of war. He could not, he said, undertake any kind of A.R.P. or similar work; nor would he be prepared to grow food, because that would be helping to sustain the war effort. He would not even give assistance to a wounded soldier, because to do so would only be "patching him up" to go back and fight. The Tribunal tried to show him that refusal to grow food or to relieve suffering seemed hardly in keeping with Christian principles; but he remained adamant.

### A Pacifist Fanaticism?

After three-quarters of an hour of cross-questioning, the Tribunal prepared its judgment. The Chairman announced to a hushed court that they had come to the conclusion that this young man's religion had become such an obsession that they found in him evidence of a complete absence of conscience, and that his name would therefore be removed from the Register of Conscientious Objectors.

I confess I felt a little stunned at first by the severity of the judgment. Yet the more I reflect upon it, the more convinced I become that it was a justifiable decision on the part of the Tribunal. Here was a young man who claimed to be a follower of Christ, and a prospective minister of the Church, and who asserted

that on principle he would neither feed the hungry nor succour the wounded. Is it any wonder that an impartial body of men, knowing those great ideals of mercy and compassion for which Christianity has always stood in the world, were driven to the conclusion that too much religion had made him mad?

Of course, I do not believe that the lad was either mad or without a conscience. I doubt whether in actual life he *would* refuse to perform acts of mercy, even toward soldiers. He was suffering from fanaticism, which is a distressing disease peculiar to idealists. It is a state of mind which takes one great truth and emphasises it out of all proportion to other truths which are equally worthy of adherence.

This fanatical type of pacifism seems to be only too widespread; and I believe it is doing a great deal of harm. I have heard young men follow a moving testimony describing their Christian experience with the most extraordinary statements. They have asserted that they would refuse to pick up wounded soldiers on the battlefield, or even wounded civilians in an air-raid; that they would not help to provide food for the community, or undertake any work which might release someone else to do national service. All this is based on the conviction that their renunciation of war must be so complete that they may do nothing whatsoever which might in the remotest way be said to contribute to its prosecution.

### In It But Not Of It

If this be absolute pacifism, I fail to see that it can ever exist except as an abstract idea. Whether we like it or not, we are all involved in the war. By doing our daily work we maintain the internal economy of the nation's life, apart from which the war could not go on. By exercising Christian ministries of comfort and reassurance we help to maintain morale, an essential requirement of the "home front." By paying taxes, directly or indirectly, we help to finance the war effort. We sustain our bodily life by eating food which is brought to us by the mercantile marine under the navy's protection. We are so inextricably bound up with the life of the community that we cannot escape some measure of participation in an activity which affects the entire corporate life. Even if we were to retire to some remote holding and live on what we grew there, cutting ourselves off from all contact with the rest of the nation, we would have to pay money for the piece of land, and so add some quota to this country's resources. Or if we already possessed the land, it would be liable to the usual taxation. One is driven reluctantly to the conclusion that the only way to reach this scrupulous absolutism would be to commit suicide or to leave the country altogether.

But my concern about this attempt at an absolute renunciation of war is quite irrespective of the practical difficulties which bar the way to its achievement. The far more serious issue is that it involves a fanatical adherence to one great Christian principle at the unwarrantable sacrifice of another equally great.

As a Christian pacifist, I hold that the renunciation of violence is a Christian principle to which I must strive to give my allegiance. But it is not the *only* Christian principle to which I am committed, and I must temper my observance of it with my loyalty to other Christian standards.

### An Indiscriminate Compassion

Now one of the most obvious things about Jesus was His compassion, which flowed out with lavish spontaneity towards all who suffered or were in need. When He fed a hungry multitude He did not lay down any conditions as to what they should do in the strength of the bread He gave them. When He healed the sick He did not stipulate that it was on condition that they did not use their new-found health to perform anti-social acts. At the Last Supper, when He took the bread and wine to His disciples, the son of perdition had his portion with the rest. I can find no evidence that in His compassion He exercised any more discrimination than does His Father when He bestows His rain and sunshine alike on the just and the unjust.

This indiscriminating compassion has always marked out the Christian disciple as it did his Lord. No Christian doctor, surely, would refuse to operate on a sick man because the patient was a criminal and might go from the hospital and resume his evil life. Nor, surely, would a missionary withhold food from a starving barbarian who had opposed the preaching of the Gospel.

### The Necessity of Compromise

It is important, therefore, that the Christian pacifist should realise that he is a Christian as well as a pacifist,

and that his Christian witness requires that he shall not fail in the ministry of compassion.

In the present situation this can only be done by compromise. And compromise, alas, is a word abhorrent to the fanatic. It suggests watering down the truth, and departure from the straight and narrow way. Worst of all, to the pacifist it savours of the very thing against which his pacifism is a protest; for his objection to war is that it is a compromise made with evil in the hope that thereby good may be achieved.

Be that as it may, an honest facing of the facts holds out no other possibility of loyalty to both ideals. We belong to a community which is at war. We are part of that community, bound up with its corporate life far more intimately and intricately than we are at first willing to recognise. How shall we define our place in the nation in time of war?

What most of us have had to do is to recognise that war divides the nation very roughly into two groups. One group actively prosecutes the war by the production and use of its weapons and instruments. Conscience forbids us to take any share in this activity, though we do not cut ourselves off from fellowship with those who feel otherwise. Meanwhile another group is engaged in the maintenance of services which minister to the welfare of the people alike in peace or war, and in those special redemptive activities made necessary by the greatly increased suffering and hardship which war inevitably brings in its train. To such ministries we feel we can and must give ourselves, for the obligations of fellowship and the claims of compassion require it. We may not inflict suffering, but as far as in us lies we must seek to prevent and relieve it.

Of course, the line which divides those two groups is incapable of precise definition. Each Christian pacifist must draw it where his own individual conscience dictates. But my contention is that it cannot be drawn for the Christian at that point at which, for the sake of making our renunciation of war "absolute," we are ready also to renounce the ministry of compassion. "This ought ye to do, but not to leave the other undone."

## CONFERENCE AT CAMBRIDGE

THAT the Annual Conference of the Fellowship of Reconciliation should have been held at all while the country is threatened by imminent invasion, is a triumph for the resolute faith of its General Secretary. Even an attenuated Conference would have been matter for thanksgiving at such a time. If the continuity of Summer Conferences had been maintained this year by a small gathering met to receive a report of curtailed activity and reduced membership, it could reasonably have been asserted that there was no serious ground for disappointment. What actually happened was that a larger number of people than usual met at Cambridge from the 2nd to the 8th of August for one of the most successful and encouraging conferences the

Fellowship has ever held, to hear a story of continued development and expansion throughout the past year. This remarkable conference must be acknowledged as a tribute to the liberty of speech and conscience still enjoyed in this country. The news of it, were it able to penetrate abroad, would do much, perhaps to surprise, certainly to cheer, many who look to Britain as the home of Freedom.

Curiously enough, this was not a conference about Pacifism, a subject which was scarcely mentioned, by name at least, from beginning to end. The theme of the Conference was the Christian Faith and how that Faith must find expression in the social order. The programme was cleverly designed to carry the thought of

the Conference forward by daily stages, the mornings being occupied by a series of lectures by Dr. Charles Raven on the fundamentals of the Christian religion, the evenings by two series on the practice of that religion in social life, the first by Eric Hayman, the second by the Rev. Henry Carter. An abler team of speakers for this purpose could hardly have been found, and the Fellowship may congratulate itself that it was found right at the heart of its own membership.

Most readers of this Journal, knowing Professor Raven as a speaker and writer, will be able readily to imagine the masterly manner in which the morning lectures led their audience day after day into new exploration of the Gospel. First-rate scholarship was brought, by sheer earnestness and lucidity of thought, within reach of the ordinary understanding. Dr. Raven seems to weigh each word as he stands gazing out on the horizon, or walks to and fro with such peripatetic freedom that one would scarcely be surprised to see him walk out of the room altogether without observing that he had mislaid his audience. Sentence follows sentence so carefully packed with significance that the mind follows breathless in the attempt to keep up with what is really a very deliberate oratory. These lectures, we were glad to hear, are to appear in book form. The hour and a half of patient and brilliant seminar which followed the lecture daily is beyond recording, except in the grateful recollection of those who were present.

Eric Hayman, with fine mystical insight, gave the Conference glimpses of some of the profounder aspects of fellowship in the life of the community. His Saturday evening lecture will be remembered as one of the high levels of the Conference. It would not have been wise to attempt to add anything to such a carefully prepared programme, but had it been possible to put in an extra session it might well have been for the consideration of experiments in community and the expression of the Gospel in social relations.

The Rev. Henry Carter, lecturing on the after-war situation, followed in most helpful sequence. Intensely practical, methodical, invigorating, Mr. Carter never fails to impart some of his own energy to his hearers. He goes out to make highways in the wilderness with a cheerful relish for the immensity of the task. To listen to him is to be made to face the worst, and yet with an ordered and quiet mind and a great Christian hope.

One of the most encouraging features of the Conference was Mr. Artingstall's report on the past year, which filled all who heard it with a sense both of solemn thanksgiving and high responsibility.

The family prayers, the rare spirit of fellowship accentuated by the gravity of the times, the social hours, the informal talks and discussions, the hospitable amenities of Homerton, the beauty of Cambridge in a week of ideal weather, the announcements, even the grim nocturnal conflict with and ultimate triumph over the "black-out," were all factors contributing to a most memorable conference.

## PARABLE OF A PILOT

LISTENERS to the week-end "postscripts" on the national wave-length will recall the story of the air pilot on leave. War had taken him from commercial activities in the city—and he did not (he said) intend to go back to them. Not simply that their routine would seem tame and intolerable after a life of action and hazard, but that their tacit assumptions of competition for private advantage had been revealed as a plain and ugly denial of everything by which men live whose life depends (as the life of a pilot must) on working co-operation with their fellows. Granted that, in the context of war, this is no more than half a realisation, it is none the less one that will be coming to many thoughtful young men under the open sky in the intervals of daily tasks and hazards. Nor are such thoughts confined by national boundaries: they are the prerogative of the free spirit of man everywhere.

Indeed it was so, back in 1919, when the young men (as Lawrence of Arabia has noted) came home to find the new world they had striven for taken out of their hands and re-fashioned in the likeness of the old. We have lived through twenty searching years since then, and maybe our convictions have grown deeper roots. Whether or not the same things are to happen all over again—how far we are to go back to the old ways of life albeit in a different guise—may well depend on the lead that Christians are prepared to give *now*. In this, as pacifists, we have a special responsibility. If we are not to lie open to the indictment of sheltering our conscience behind the combatants, then the onus is on us to take positive action towards a new way of life in which all may live more abundantly.

That effort will presently call for the co-operation of all men of goodwill: the rift between pacifist and combatant will no longer divide. "More power to your arm," said a friend lately home from the Dunkirk beaches; "you pacifists are building a bridge under fire, and I want to know that your job of work is carrying on . . ." Out of such mutual understanding much may grow if we are really trying to build. The multiplying of groups in which co-operative living, common ownership, collective working and pooling of incomes are being tried out as a practical experiment suggests that bit by bit, here and there, the task is going forward . . . slowly. Yet surely this is not the responsibility of isolated groups alone, but rather a challenge to the concerted effort of the peace movement—and, above all, the Christian peace movement—and *not* simply as a side-show or an emergency measure, but as a central affirmation in its witness of reconciliation and social righteousness. A world waits for this whose values are confused and whose institutions are already in the melting-pot.

(Community correspondence to Hon. Sec., Community Service Committee, "Chancton," Dartnell Park, West Byfleet, Surrey.)

## FOR THIS CAUSE

TO many hundreds of simple Christian souls the rescue of so many of our men from Dunkirk must have seemed a direct answer to prayer. That this is true also of others not so simple is shown by the fact that the idea is officially sponsored by Cardinal Hinsley; and indeed the Gospels themselves give us good reason for supposing that the effects of prayer are not confined to the merely spiritual. "Whosoever shall say unto this mountain . . . and shall not doubt" seems to point to a very material result indeed; and we wrong very many of our fellow-Christians if we fail to realise that their faith is of this high order.

But even so; if Cardinal Hinsley and his humbler followers are right, is that the end of the story? Is our task now to pray with increased faith, not perhaps for victory, but at least that this cup may pass from us; or have we to go further?

Christ's power of prayer was obviously not less than that of His followers; yet it seems clear from the Gospels that not only in the Garden of Gethsemane did He deliberately limit its use. He might have called on His Father for twelve legions of angels, but He would not; and the writer of the Fourth Gospel (who surely more than anyone had entered into the mind of his Master) makes it abundantly plain that this renunciation was deliberate. "What shall I say?—Father, save Me from this hour? But for this cause came I unto this hour."

He has sent us into the world as He Himself was sent; but we are feeble folk, and the height of our effort is reached if we can follow our cry that the cup may pass with a wavering "Nevertheless . . ." And our Father, remembering that we are but dust, lets the cup pass, or holds it to our lips, and waits.

It may not be altogether fantastic to look forward to a time when some nation, or the Church within that nation, conscious as we are not of the full power of prayer for deliverance, may yet put it by; and prefer instead to let the weight of the world's ill-will break upon their heads and be spent, that God may be glorified. It would not matter much what happened to that nation or that Church as a result, for there would be loosed upon the world such a flood of redemptive power as would set the very stones praising God.

ETHEL COMBER.

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We are mindful of those who suffer and of those who stand on the threshold of great sacrifice, but we remember that the Lord God Omnipotent reigneth. Why should we shrink or be afraid? "We are always safe while we are either doing or suffering the will of Him that orders all things well . . ."

In that faith let us pray without ceasing. Let supplication be made for distressed people everywhere, and let us pray for our enemies, that they may turn their hearts towards God even as we, in this hour, turn to Him. Let us seek a vision of that new world which God Himself would have us build.

—Methodist Conference Pastoral Address.

## FELLOWSHIP OF PRAYER

O Lord God, Thou knowest the thoughts and intents of my heart. I desire to live at peace with all my neighbours. I desire the enjoyment of their goodwill and understanding; to have them speak well of me in honour and respect, so that my witness to the truth may be received among them, and my willing service be not scorned.

*Nevertheless not my will, but Thine, be done.*

O God, save all that is good in our present civilisation, so that the rights and liberties that have been won at so great cost may be preserved. Let there be peaceful change and steady progress, but in the breaking down of what is worthless, spare what is worthy.

*Nevertheless not my will, but Thine, be done.*

O Father of our Lord and Saviour, Jesus Christ, prosper His Church in every land throughout the earth. Multiply those who profess faith in Him. Unite the family of Thy people in one household of faith, and give them power to rule the world in righteousness and peace.

*Nevertheless not my will, but Thine, be done.*

Merciful Lord, Who knowest all my weakness, save me from persecution. Let me open my mouth to speak boldly as I ought to speak, without danger of oppression. Safeguard my liberty of speech and conscience.

*Nevertheless not my will, but Thine, be done.*

Give me, O God, the joy of those who seek to do Thy will. Let me never be dismayed or downcast, but enjoy daily the clear guidance of Thy Spirit. Let me not feel myself forsaken, but let Thy presence be about me always.

*Nevertheless not my will, but Thine, be done.*

Heavenly Father, in Whom all those who truly love each other are united, spare me the pain of separation from my loved ones. Let me not cease to see their faces and to hear their voices, and to know the touch of their hands.

*Nevertheless not my will, but Thine, be done.*

O Thou Who hearest prayer, and hast caused natural things to obey spiritual powers, protect the lives of those who are dear to me. Defend them from all danger; minister to their needs; rejoice their hearts and bring them home in health and honour.

*Nevertheless not my will, but Thine, be done.*

O God, Who makest wars to cease, arrest the strife of men and still their clamour, so that Thy word may be heard and Thy will known. Let us have done with bloodshed and starvation and the mad rivalry in violence, and even to-day restore the earth to peace.

*Nevertheless not my will, but Thine, be done.*

## INTERNATIONAL NEWS

PERCY W. BARTLETT

A number of Fellowship members in this country may be glad to use the following series of Scripture readings as a basis for their own meditation and prayer during the next few weeks, in the knowledge that these same passages have recently served to hold together in a "bond of prayer" and in common fellowship quite a number of our friends on the Continent to whom other links are denied.

Jeremiah xvii, 5-14; ix, 23-24. Luke ix, 44-62.  
 Luke xii, 35-48. Micah vii, 2-9.  
 Psalm lxii.

Those of us who tend to feed our spirits chiefly on pamphlets may well be called back to the foundation writings of our faith.

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A supplementary issue of the I.F.o.R. News Letter contains quite a story, in the form of telegrams and letters from "our own correspondents," of recent happenings to some of our best known friends on the Continent and elsewhere. A most welcome piece of news, given "without circumstantial," as one telegram writer put it, is that Henri Roser, Philippe Vernier and Pierre Vernier are free and with their families in unoccupied France. It seems almost miraculous, whatever the actual agency, that men so recently sentenced to rather formidable terms of imprisonment should so soon be able to continue their Christian witness outside the prison walls. They will be sad indeed to feel that their release is in any way connected with the collapse of France; but the concentration of so much of the strength of the French F.o.R. in the Protestant area of the South of France should mean much in the future life of the Reformed Church.

Unfortunately there is no news yet of Dr. Willi Solzbacher. Magda Yoors Peter's is in this country. She is, by the way, an attractive speaker.

The United States is facing the danger of conscription. The I.F.o.R. News Letter contains in full a statement on the question read by Nevin Sayre before a committee of the U.S. Senate.

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The American F.o.R. is holding its 25th annual conference at Lake Chautauqua, New York State, from the 6th to the 8th September. The general theme is "Peace Training," and the slogan "Pray, Think, Play Together." The speakers include Muriel Lester, A. J. Muste, Anne Seesholtz, Harold E. Fey and John Nevin Sayre.

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It will be remembered that Harold Fey, the Secretary of the American F.o.R., resigned his post during the winter to take up editorial work on the *Christian Century*. The American Fellowship has just been able to persuade A. J. Muste, long one of its leading members, to relinquish his important pastorate at the Labour

Temple, New York, and to fill the vacancy. It is an appointment to the spiritual leadership of our movement, for which we may be very thankful. Nevin Sayre will, of course, be A. J. Muste's closest colleague, and will retain chief responsibility for the editorship of *Fellowship* as well as the chairmanship of the I.F.o.R.

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In a written statement A. J. Muste refers first to the present crisis in the world, and the Church, and then says: "Equally grave and urgent is the crisis for the religious pacifist forces to-day, those who have no faith in the method of war, who believe in the way of love and non-violence. One of the chief agencies through which these forces work is the Fellowship of Reconciliation. The Fellowship also is summoned by God and the need of this hour to accept unlimited responsibility and to put forth a total effort. In particular, we owe it to the young men and women who have been influenced by us to take a pacifist position to see to it that the staff of the Fellowship should be completely manned in this emergency, when they and their families are being confronted with the most fateful decisions. They must be assured by deed as well as word that the more experienced members of the F.o.R. are utterly serious and are holding nothing back." He continues: "I think of the Fellowship as an arm of the Church, in essence if not in outward form, as an 'order' of people committed to the way of love revealed in Jesus. It is largely because the Fellowship must seek to help the Church to-day in the greatest crisis it has faced in centuries, to meet the challenge of totalitarian war, that the summons to join the Fellowship staff is so imperative for me."

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Certain missionaries to Japan who had returned to the United States are now being invited by Japanese pastors in the Disciples' Church to return to Japan to take counsel with them in these years of crisis. One of them is Joseph B. Hunter, a man "who embodies the spirit of the Fellowship completely."

Theodore Walser has been invited by the China Council, a Presbyterian missionary body, to go to China for conference with missionaries and Chinese to discuss problems which have become ever more complicated since the beginning of the war. He may be able to find opportunities to mediate and act as interpreter between the two great peoples who are now at war.

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A letter in French from the South of France tells us that Herbert Jehle and other refugees from Brussels are now in a camp there, and "are turning their hopes towards the U.S.A. or some other overseas country." The letter goes on: "Far more than ever before our friends of the Fellowship of Reconciliation feel themselves united, and the bonds between friends in the scientific world have also become a reality which makes me happy in these sad times."

Many enquiries are being received for Philippe Vernier's book of meditations entitled "Avec le Maître." The book was published in Brussels, and only a very small supply was delivered in this country before communications were cut by the German invasion. It is impossible, unfortunately, to get further copies until after the war. In the meantime, however, the question of publishing an English translation in London is being looked at carefully, and a further announcement may be made.

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The Swedish Fellowship held their annual conference on August 10th. The following telegram of greeting was sent from the I.F.o.R. Office in London:—

"Warm remembrances and good wishes to all present your conference. Read Philippians one verse three following. Henri Philippe Pierre free."

## THE CHURCH MILITANT

PAUL GLIDDON

THE first thing to remember about the Reformation," wrote G. K. Chesterton, "is that it never happened." Chesterton would not have denied that something happened in the sixteenth century to the Church Catholic: what he denied was the right of this happening to be called a reformation. Looking upon the fields of their labours, neither those who successfully fought for the counter-reformation nor the reformers themselves could be flattered by the harvest now being yielded. We need not doubt the sincerity of either side in that sad dispute; but, looking upon Europe to-day, we cannot but question the long wisdom of their spiritual husbandry.

The fact is, as was suggested in an article last month, there does not exist on earth any visible society that just ordinary men and women can recognise at a glance as being the Church Catholic, the Society of Jesus, the Body of Christ. This does not mean that reasonable and excellent claims to be that august society are not actually made, and may not even be made correctly; it does mean that the evidence is not such that it convinces the uninformed outsider, who, of course, may be really incapable of seeing the light. Man made in the image of God, marred though that image may have become in man, does at rare intervals reflect the likeness of the Father, and common men can feel that God must indeed be good if He is anything like that. But with what we call the Church, His Body, it is so different. The Church may be custodian of mysteries and experiences which bring us into the presence of God; she may be loved by a large company of holy men and women; yet nowhere does she seem to be able to convince the outsider that she is really the faithful society of the followers of Jesus of Nazareth; that to listen to her is to hear the living voice of her beloved Lord. It may be pleaded on her behalf that the Church shares the experience of Jesus

The following reply was received:—

"Warmest thanks. First Corinthians Epistle eight five following." \* \* \*

Stop Press News tells that Kees and Beatrice Boeke and family are still at Bilthoven and safe and well. Up to the beginning of June, at any rate, their work was continuing. They write: "We do not know what the future may hold, but are thankful to take one day at a time. Our thoughts go out very specially to our friends in all lands; and the ties that bind us seem closer than ever." J. H. Spengelink is also well. There is good news, too, of Emil Fabre.

"Total War or Total Pacifism?" is the title of a new pamphlet published by the American Fellowship of Reconciliation and written by their new Secretary, A. J. Muste. The price is 3d.

Christ, that she, too, comes unto her own and her own receives her not; but, in the hearts of those who lay no claim to be members of the Church, there is the conviction, shared by many Christian people, that this rejection is not the price the Church pays for her loyalty, but springs from the world's scorn of an unrepented betrayal. Odd and extravagant and remote though Jesus Christ may seem to common men, He is an understandable comrade when compared with the Christian who faces all the trouble, inconvenience and ridicule of proclaiming himself a follower of Jesus Christ, and then does not follow Him. We forsake a happy-go-lucky, companionable world, a lovable world breaking the violence of its own tragedy by a readiness to share in the common pain, and, having forsaken it, hearts fail at the lonely uncertainty of the track leading to the Celestial City and we perish, the world renounced and heaven unattained.

## A Twentieth Century Reformation

What then are the conditions that must be fulfilled if the Church is really to become that Christian organism, that Body, able to do battle against an organised paganism with a high confidence of victory; what are the lines of a twentieth century Reformation?

(1) This time it must be a reforming, and not a rending. And the first step in the reformation of the Christian army is, as the word might have suggested to us, to form it again. You do not reform ranks by advancing the excellence of the individual soldiers, but only by bringing the ranks themselves into a living relationship with one another and making them obedient to a common plan. It is an extraordinary thing that, at a time when economic individualism can find none so poor as to do it reverence, spiritual individualism is still strongly advocated, and our Communists are still Cobdenites where the affairs of Christ's Kingdom are

concerned. Yet, unless there can be a common plan behind the movements of the Christian forces, unless there can be something more than a guerilla warfare waged against paganism, defeat must follow. What we do not see and will not see is that the danger in which the cause of Jesus Christ is standing to-day is infinitely greater than that threatening the nation, and yet the nation, in the face of its own peril, closes its ranks and finds a resistant solidarity; the children of this world being yet once more so much wiser than the children of the light. In the last war very un-Christian things were done by all nations, but it was accepted throughout Europe that it was to Jesus Christ that loyalty was certainly due. To-day no such obligation is accepted, and the moral assumptions of ten centuries have crashed in as many years. Yet we deify our divisions and try to deal with a hurricane situation with a Christendom whose deep-seated divisions made it ineffective in withstanding even the freshening winds of a quarter of a century ago. Such is the amiable treachery which vitiates all hope of victory.

#### Must be Re-creative

(2) But not only must the Church be re-formed in the sense of being formed again: it must be re-formed by being restored and re-vitalised. It is well that pacifists who wish to separate themselves from any part of the Christian Church should remember that they are by no means the only people who are distressed over its shortcomings. Pacifists may see clearly its failure on the war issue, but there are others who feel no less acutely the shame of its compromising witness in the face of an acquisitive society. If all who are dissatisfied on various scores are to leave the Church, they will either have to form a fresh and mutually separated dissent or find in the Cave of Adullam the hollowed rock of a new Catholicism. What is surely needed is not more Christian reformers thanking God that they are not as other men are—especially as this bishop—but groups of men and women who have caught a vision of what the Christian Church might really be and of what she might accomplish, and determined to see the Church brought into conformity with that Jerusalem which is above and is free. The folly of reformation by destruction is being demonstrated in Europe to-day with ghastly effectiveness; within the Church, if not within the State, the glory of a creative reformation must be disclosed.

#### But Can We Define the Church?

(3) The mention of the word "Church" reminds us of the important fact that there is no agreement as to that in which the Church consists; as to who belong to it and who remain outside. Here we are faced with certain hard facts that seem irreconcilable. There is no definition of the Church that would both include the Society of Friends and the Salvation Army and still be satisfactory to the vast majority of Christians brought up in the Catholic tradition; but there is no definition of the Church that would exclude Quakers and Salvationists

and yet be satisfactory to most of those who stand outside the Church and to a considerable number undoubtedly within its membership. But a similar difficulty obtains when we consider not the Church, but the Deity. There is no generally accepted Christian definition of God that denies the Godhead of the Father or of the Son or of the Holy Ghost, but there is no generally accepted Christian definition of God that declares "there be three Gods, not one God." It ought not to cause us any great amazement if that which eludes definition in the Godhead may elude definition when we consider the Society of Christ. The Christian does not define God: he looks at Christ and says that there is God, and the moment he tries to define more particularly what it is that is there, he is conscious that words break up into almost meaningless fragments when levelled against the majesty of God; it is not for such purposes that words are designed. There is at least a certain similarity in the consideration of the Church; God cannot be defined because He is without parallel; there is nothing with which to compare Him, and the purpose of words is to bring to mind ideas that are similar. The Church cannot be defined because she, too, is without parallel: she is something that is there but, when we are asked whereunto we shall liken it, when we are asked to put the thing into words, we are dumb and properly dumb, for, if we could define that which is without parallel, we would be sure that it was not that which is without parallel that we were defining. But, just as we do not neglect the fact of God because we cannot define the Godhead, so we cannot neglect the fact of the Church because we cannot define the Church. What matters is the fact, not its attempted definition, and this fact is a hard fact, failure to allow for which will play havoc with all our thinking.

#### The Holy Hostelery

(4) In the consideration of the forms of Christian worship we can surely begin to demand much more than we have done for centuries past. Even were it true that the various denominations arose through an attempt to cater for various temperaments, the fact of the changing moods and needs that individuals undergo during not only a life-time, or a year, but even a single day, should still be considered. Most of us have one outlook on life at eight in the morning and quite another at eight o'clock at night; we are the Peculiar Brethren at breakfast and Catholics or Salvationists by supper time. The Church should be the home not only of all men but of the whole man, and all should be able to find at all times the answer to their needs. In that Church of to-morrow—which some of us would long to see as the Church of to-day—there will surely be room for both Quaker stillness and the stillness of the Mass, for the starkest and the stateliest worship, for the most exuberant and the most reserved. The House of God should be a hallowed hostelery, welcoming strangely assorted travellers and ministering to their varied and changing needs, for the Father has only one House—but it is many mansions.

## THEY SAY—

SEAWARD BEDDOW

#### An Archbishop Speaks Out

"When human activities are causes we must naturally face their consequences. To expect God to upset natural laws, particularly the law of causality, in order to satisfy our wishes, however important or fair they may be, is, to say the least, preposterous. But did France, to-day so grievously stricken and humiliated, not abandon the very principles of Christianity? Did she not discard Christ's teaching from the life of her individuals, her homes and her social ranks? Did the city not pretend to build itself without God? Then how can we expect from the Lord such an exceptional intervention as a miracle in our favour?"—*Mgr. Feltin, Archbishop of Bordeaux, in a declaration issued on the day of the French armistice.*

#### The Tongue of Rumour

Mr. A. E. Monks, the South Lincolnshire organiser of the National Union of Agricultural Workers, has been the victim of an annoying rumour, so I gather from *The Land Worker*, the Union's monthly journal. The tale got about that Mr. Monks had been arrested as a German spy. I quote from the paper mentioned:—

"Apparently the rumour started through someone reading that three spies had been arrested dressed as monks in Holland at the time of the German invasion. Soon the monks had become Mr. Monks, Holland had become the Holland division of Lincolnshire, and the 'arrest' had been made at Spalding. Many people even called at Mr. Monks' house to find out whether there was any truth in the rumour."

#### Who is 666?

You will know (or ought to know) that in the Book of Revelation the number of the Beast is 666. In the *Christian World* it has been worked out by an ingenious correspondent so that you and I may learn who is meant by the mysterious figures. It's easy—when you know how. Attach a number to each letter of the alphabet as follows: let A denote 100, B 101, C 102, and so on. Try it on the six letters HITLER. Add up the figures produced and lo! 666 appears. But unfortunately a confusion has arisen because another correspondent says he has reached the same sinister number by using the name of the much respected General Secretary of the Baptist Union, AUBREY.

#### "A Woman's War"

"Until every woman who volunteers is accepted as a fighter, I, and hundreds of thousands of ordinary women like me, will not believe the men are really trying. Ever since I read that Hitler bit the carpet when he got in a rage, I knew this was a Woman's War."—*Clare House in the "Daily Mirror."*

#### Anti-Italian Hooliganism

They called it "Patriotism," but it is going to be costly for ratepayers in various parts of Scotland. A pretty little bill has come in for broken windows and looted shops. Here is a paragraph from *Forward*:—

"The money involved in this deplorable outburst, on the entry of Italy into the war, can be estimated by the actions for damages raised in the Greenock Sheriff Court. These actions against Greenock and Port-Glasgow Town Councils amount in total to almost £23,000."

#### Good Metal

People are asking if the very large number of memorials to Queen Victoria in the cities and towns of Great Britain should be sold for scrap. One Town Councillor is reported as saying that if Queen Victoria were alive to-day she would probably say: "Use this metal to keep Britain safe." It is estimated that thousands of tons of good metal are available in these memorials.

#### Puss and the Gas Helmet

Because a baby in a Manchester home had no use for its gas helmet, the cat took possession, and had kittens in it.

This was stated yesterday when Mrs. Margaret Tyrer, of Hulme, a mother of seven children, was fined 10s. for not taking reasonable care of the helmet.—*Daily Herald.*

#### Patriotism

I see by the *Bolton Evening News* that an organist at a Bolton Church has refused to play Wagner's "Bridal March" at weddings because it is German music and Hitler likes Wagner. The organist explained his views to a bridal couple, and the bridegroom, a British soldier, heartily agreed, and said that he would consider it an insult to have "such stuff" played at his wedding.

#### The Oxford Group and Moral Re-armament

"What's happened to the Buchmanites nowadays?" a friend asked me. Echoes of moral re-armament float across the Atlantic through the mouth of Colonel Lindbergh; the Earl of Athlone's odd broadcast is now forgotten. But I should like to hear something from Dr. Buchman himself. He ought to tell the world whether he still "thanks God for Hitler."—*A London Diary. New Statesman and Nation.*

#### "Our Bomb"

A village by the sea had suffered from an air-raid resulting in casualties, two of them fatal. "I think what has struck me most about our bomb has been the absence of criticism of the bomber," writes E. Zangwill in the *New Statesman and Nation*. "I should have expected anger, abuse; I have heard none. More than once I have been told that the German was having trouble with his machine, for there was smoke coming from it, and so he had to drop bombs to lighten his load. One hopes that this explanation is true."

#### The Proper Management of Conscience

"Conscience, as almost universally presented, is supposed to make us behave ourselves; but now we are saying that we must make conscience behave itself."—*Dr. Fosdick.*



## CORRESPONDENCE

## LORD HALIFAX'S BROADCAST.

While it is true that the high tone of Lord Halifax's broadcast speech on July 22nd was a welcome relief from the war bombast we have had from both sides, it is also true that the speech was a sad example of that utter lack of imagination and capacity to get the best out of men and situations which has been one of the chief causes alike of the war and its prolongation. When, as a Christian, or even as a truly wise diplomat, you are dealing with an awkward opponent you express appreciation for anything, no matter how small, that you can find in his words or actions which might seem to indicate good sense and good feeling. Lord Halifax ignored the good in Hitler's speech and concentrated on the bad.

If a quarrel has been long in progress you avoid applying abusive epithets to your opponent. He already knows what you think of him without your telling him again that he is a wicked man or a fanatic.

If his statement contains important omissions you invite your opponent, with reasonable courtesy, to be more explicit. A mere pointing-out of the omissions by way of criticism is not enough.

That you may consider your opponent untrustworthy is a matter of comparatively small moment if he is a leader of a nation and you cannot remove him. Given the right conditions, his people may compel him to observe his pledges.

I notice, by the way, that you say that at Munich Mr. Chamberlain "invited the crisis to call again." It was not at Munich but after Munich that he invited the crisis to call again by announcing, without further provocation, the continuation of the re-armament programme and leading Hitler, whom he had given to understand that he would deal with further European problems by conference, the impression that he had been insincerely dealt with. Imagination again teaches that there are men whom you cannot offend in this way even once without endangering seriously all your future relations.

Yours very truly,

TAVISTOCK.

Cairnsmore, Newton Stewart,  
Wigtownshire.

*The following letter which has been received from the War Office by Dr. George Macleod clears up a point of controversy with the Tribunals.*

THE WAR OFFICE,  
LONDON, S.W.1.  
1st August, 1940.

110/Gen/5715 (A.G.3D).  
SIR,

## Conscientious Objectors and Attestation

1. I am commanded by the Army Council to acknow-

ledge receipt of your letter of 10th July, 1940, on the subject of Conscientious Objectors, and to state that the following is the position regarding Registered Conscientious Objectors serving in the Army.

2. These men have appeared before a Statutory Tribunal on being called up under the National Service (Armed Forces) Act, 1939. Under Section 5 (6) sub-paragraph (c) of that Act their names have been removed by the Tribunal from the Register of Conscientious Objectors, and they have been registered as persons liable under the Act to be called up for service but to be employed only in non-combatant duties. They are then called up and deemed to have been enlisted.

3. Section 5 (10) of the Act places the Army Council under a statutory obligation to make arrangements for securing that where a person registered as a person liable under this Act to be called up for service, but to be employed only in non-combatant duties, is called up under this Act for service, he shall, during the period for which he serves by virtue of being so called up, be employed only on such duties.

4. I am to add that the Army Council have formed the Non-Combatant Corps to receive the Registered Conscientious Objectors referred to in paragraph 2 of this letter. The training and duties to be performed by the personnel of this Corps have been determined by the Army Council, and are of such a nature as to ensure the fulfilment of the obligation imposed upon the Council by Section 5 (10) of the National Service (Armed Forces) Act, 1939.

5. Some of these Conscientious Objectors have been or may in future be posted to non-combatant corps such as the R.A.M.C., R.A.P.C., and A.D.C. In order that the statutory obligation imposed on the Army Council by Section 5 (10) of the National Service (Armed Forces) Act, 1939, may be fulfilled in the case of the Registered Conscientious Objectors serving in these corps, special instructions have been issued that such men are not to be issued with, or receive any training in, the use of rifles or lethal weapons of any kind.

6. In conclusion, I would inform you that when a man is sent to serve in the Army for non-combatant duties only, under the provisions of paragraph 5 (6) (c) of the National Service (Armed Forces) Act, 1939, a special slip is attached to his documents indicating that by order of a Statutory Tribunal he is to be employed on non-combatant duties only.

7. There is no objection to the publication of this letter.

I am, Sir,

Your obedient servant,

(Sgd.) GEO. LAMBERT.

The Rev. George F. Macleod,  
The Iona Community,  
Iona by Oban.

## FRANCISCAN ACTION

IN these troublous days it is common for us to feel that Christianity has reached an impasse—even that it has nothing to say to our present need. We should therefore remind ourselves that the Spirit of Christ has always a way of action and influence upon any scene of need, and that this way consists in going into the heart of the tragedy and in working, in humble, menial, unpaid ways, on behalf of those involved in the tragedy, both oppressors and oppressed. Christ came into a hostile and estranged world, and for thirty years worked with His hands on behalf of others: after that throughout His public ministry He worked exhaustingly on behalf of the hungry crowds. He bade His followers, when conscripted into forced physical labour on behalf of their totalitarian conquerors, to do it with goodwill twice over. He washed His disciples' feet, and laid upon them, with solemn emphasis, the command to perform similar menial and manual service. He declared in His last great parable that our eternal destiny depends upon the manner in which we provide, or do not provide—and "provide" will ultimately mean "produce"—the ordinary necessities of food and clothing for the sake of those who lack these things. That teaching is really the counterpart of the great sacrament of the feet-washing, and of the example set by Jesus in relation to the thousands of sufferers by whom He was thronged. The ultimate duty of the Christian is that he should work for others, in manual ways, and not for personal reward, but out of pure goodwill towards the needy. Christianity will never come to life again till we have begun to understand this primary truth anew.

The beauty, the spiritual power and the immense fruitfulness of the early Franciscan movement in the thirteenth century, were due to the fact that St. Francis had understood these things, and sent out his little groups of young people to dig in the fields of needy peasants, without pay, and to wash the sores of lepers, purely out of the love of Christ.

Since the rise of economic individualism, about the time of the Reformation, such "Franciscan" activity has become steadily more exotic in a world striving ever more feverishly after personal profit. This wholesale denial of true Christian standards has led to the present apotheosis of Satanism in many spheres.

## If I Have—Ye Ought Also

But always the remedy is at hand. We may at any moment begin to become Christian again. We shall do so not by sitting on committees to organise other people's lives and work, and not by attending meetings or conferences, but by action—action undertaken on behalf of the neediest around us, in humble, menial, manual, unpaid ways, for the love of Christ and in the love of Christ.

The Christian who is in this Franciscan spirit finds himself, let us say, under a tyrannous oppressor. He seeks out ways of manual service which may aid that oppressor, not in his oppression, but in his personal human needs (Christ said: Carry his baggage for him twice as far as he requires you to carry it). He finds

himself in the presence of a population grievously exploited, under-nourished, unemployed. He thereupon finds out ways of producing food and clothing for them, with his own hands, perhaps digging on the allotments of disabled men, or (in the case of a woman) going round with mending materials from home to home and asking to be given torn garments to patch. As he lives in this spirit, he will continually find fresh openings for such humble manual service opening up before him, till they become embarrassingly numerous. The problem of his own support will fade into the background, as it did with the early Franciscans, who accepted joyfully whatever scraps of food were offered to them after a hard day's work. God will care for him, and that without any cadging on his part. He will prove, moreover, that there is no problem of hatred or oppression that cannot be solved by this way, by quiet action of a menial sort undertaken in the love of Christ on behalf both of oppressors and oppressed. All -isms are torpedoed by this spirit: all ideologies are transcended.

At any moment, individually or (better) in groups, we may begin to be Christian again: and find that as the hard crust of words about our souls is softened and pierced by the grace of Franciscan action, the whole creation "takes on a new smell" around us, and Christ's great promise of joy, with which He concluded the sacrament of the feet-washing, is fulfilled.

J. S. HOYLAND.

Work Camp Clearing-house,  
Woodbrooke, Birmingham, 29.

## BOOK REVIEW

PRAYERS OF WORLD FELLOWSHIP. James Clarke & Co. 2/6.

At a time when the desire to pray is manifest, and when prayer is so easily degraded into a God-forgetting exposure of our own will for victory or deliverance, or into an escapism transferring us from the suffering of this world to the peace and security of heaven, nothing could be more valuable than a book such as this. In its orders of service, its occasional prayers, its meditations, it not only supplies a wealth of help for those who lead public worship or set apart regular hours for private prayer, but it provides examples, more effective than pages of description, of the spirit and quality of prayer. All of us who have tried to pray and to draw up forms of prayer know how difficult it is. Prayer is an intimacy of friendship with God in Christ: if God is God, it must needs be reverent and adoring; if God is our Father and Christ our Friend, it can never be cringing or affected. These prayers in their sincerity and insight, their dignity and rhythm, will "teach us to pray."

C.E.R.

## Assarhadon, King of Assyria

This story, written in 1903, was translated by V. Tchertkoff and published by the *Free Age Press* in the same year. It has been reprinted, somewhat condensed, in *The Adelphi* for July, 1940, and is now published by STEPHEN HOBHOUSE, FAILAND, ST. CATHARINE'S, BROXBORNE, HERTS. Price 1d.; or, *post free*, 2d., 4 copies for 3d., 13 for 9d., 50 for 2s. 6d.

## CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

### Summer Conference

ELSEWHERE in these pages an account is given of the several series of addresses which formed the main part of the programme at the Summer Conference. In this column I want to say something about the place and the personnel.

The place, Homerton College, Cambridge, proved to be one of the very best at which we have held the Summer Conference for a good many years past. There was every convenience in the way of accommodation, and the service and the food were very good indeed.

The personnel of the Conference was interesting. Both in numbers and in the representative character of it, it was well up to the standard of previous years. Including those who came from Cambridge itself, there were over 170 people, and they were from as widely separated places as Torquay and North Shields. Considering the circumstances of the time, it was very surprising that so representative a gathering was to be found at the Summer Conference.

### Membership

Some questions were asked at the Conference about the present membership of the F.O.R., and the questions were similar to those that had been asked in a good many letters received at headquarters lately. These questions may be summed up in a general question: What is happening to the membership in war-time? There have been disappointments and we have lost, during the last year, through resignation, between 200 and 250 members; no less than 130 of these since June 1st. No particular district stands out for these losses, and no particular age-group, but the great majority are men and practically all for the same reason, namely, the special character and the special nearness of the war. We have ventured to say to these friends that we have understood and sympathised with the position which they have felt bound to adopt, though we may perhaps add that it is difficult to understand completely how a conviction which is based on fundamental Christian principles can cease to be operative owing to any particular political exigencies. On the other hand, there is very great encouragement in the fact that the number of members and sympathisers has increased during the year that has elapsed since the war commenced by no less than 3,400, of whom over 3,000 are new members, and the total now is over 13,000. Again, every age-group and every part of the country is represented in this increase, which has been very largely of a spontaneous character, a fact which is all the more encouraging.

### Autumn Programme

While Public Meetings are neither advisable nor possible, there remain the need and the opportunity for frequent Branch and Group Meetings—for members and sympathisers—private, intimate, devotional, through

which the deepening of the true life of fellowship shall be realised. In making your plans, will you remember your Regional Secretary is ready to help by a personal visit.

It has been suggested that members of the Fellowship, who are completely out of touch with any groups, might be interested to receive a periodic letter from the General Secretary. Will any such people please write to 17 Red Lion Square?

### F.O.R. IN SCOTLAND

A Conference was held in Edinburgh on Saturday, 17th August, when the Rev. Eric Baker presided and the speakers were Dr. E. L. Allen, of Newcastle, and the Rev. G. D. Ryder Smith. Dr. Allen spoke on "The Return to Christendom," and Mr. Ryder Smith on "Opportunities Present and Future."

The first meeting of the newly re-formed Glasgow Branch will be held in the Christian Institute, 70 Bothwell Street, on Friday, 6th September, at 7.30. The speaker will be Professor G. H. C. Macgregor, President of the Branch. As this will be a kind of house-warming, all members of the Church of Scotland Peace Society and of other pacifist groups are invited. The devotional meetings held by the Church of Scotland Peace Society on the first Saturday of each month will not be resumed until the 5th October, so as to encourage all members to join with the F.O.R. on the 6th.

## PEACE IN THE CHURCHES

### METHODIST PEACE FELLOWSHIP.

Co-Secretary: Rev. LESLIE KEEBLE, First Floor, Kingsway Hall, Kingsway, W.C.2.

The annual meeting of the M.P.F. was held at the Surrey Street Methodist Church, Sheffield, on July 22nd, 1940.

Rev. Henry Carter, C.B.E., presided. About 70 members were present, including many of the Sheffield Branch and a small party from Derby. Owing to the unexpected ending of Conference on the Saturday many others were absent.

The Secretary's report referred to the opening of the Kingsway office on November 3rd. The membership had shown a great advance during the year. As against 804 ministerial, 2,507 lay members, totalling 3,311 on June 30th, 1939, there were 869 ministerial, 3,897 lay members, totalling 4,766, on June 30th, 1940. These figures take account of 52 ministerial and 35 lay resignations. The "Christian Pacifist" is taken by 1,055 members.

Mr. O. R. Lewis, joint treasurer, presented the financial statement, showing a total income of £709 and an expenditure of £743, leaving a deficit of £34 at June 30th.

A special vote of thanks was accorded to Mr. and Mrs. Maurice Cole for a gift of £100. A budget for the new year was presented, and the Chairman suggested an income aim of £1,000.

Reference was made to the vast amount of help rendered, particularly by Rev. Henry Carter, to conscientious objectors during the year, and also to the formation of the Forestry and Land Units in which over 200 C.O.'s were now working.

The following officers were elected unanimously:—

Chairman: Rev. Henry Carter, C.B.E.

Deputy Chairman: Rev. G. E. Hickman Johnson.

Secretaries: Rev. Leslie Keeble, Rev. Dr. Donald O. Soper and Rev. Eric Bilton, the latter in place of Rev. Sam Rowley, who was thanked for his work.

Treasurers: Rev. E. C. Urwin, M.A., B.D., and Mr. Owen R. Lewis.

Auditor: Mr. Gerald Cooper.

The Executive Committee was re-elected with a few changes.

Rev. Henry Carter addressed the meeting and spoke of the work of the year and the prospects of the future.

Thanks were expressed to Rev. A. L. Wigley, B.A., B.D., and to the Sheffield Branch for arrangements and refreshments.

It is earnestly hoped that all members of M.P.F. will do their utmost to respond generously to the appeal for funds to carry on our work made in the recent Bulletin No. 3. L.K.

### "PAX"

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

Membership of "PAX" still increases, and since the last issue of "The Christian Pacifist" no resignations have been received.

Because of the impending famine conditions (material as well as spiritual) we are anxious to encourage Land Settlement and Working Community Schemes throughout the country. Several small groups of "PAX" members have already initiated such schemes—and other members are taking an active part in schemes such as "The Grange Centre," Wythall, Worcestershire, information concerning which can be obtained from Mr. H. Hilditch, of that address.

Although the impetus for the starting of these schemes derives mainly from a conscientious objection to the evils of our prevailing mechanised and industrialised life-mode, land community experiments will never prove successful unless those who participate embrace the new way of life as a *vocation*—a *positive* calling by God to a particular work. "It is through his fidelity to his calling that a man makes himself holy through God's grace" (Fr. Gerald Vann, O.P.), and the Christian community, which is initiated as the result of a *negative* renunciation of the world-rage of money-gambling and the resultant de-humanisation and mechanisation of man for slavery and war, must find a *positive* religious and philosophic basis. Such a basis has been briefly indicated (we suggest) by the late Professor W. R. Lethaby, as follows:—

1. A 'conscious' love of the earth and care and reverence for it.
2. A looking on man's labour as sacred (not mere 'art' so-called, but *all* labour—tilling of fields, and thatching cottages and making shirts).
3. Fellowship between men.

But of all these—and all others—the *immediate necessity* is to make *labour*, which is the true life of man, a sacred thing, honest and serious . . . Art should be looked upon not as enjoyment and luxury to the buyer, but as *life and breath to the maker*, and that idea has to be extended to cover everything of quality and goodness in things made by hands, and further to beautiful care of the tilled earth . . ."

THE "PAX" BULLETIN. Circulated to members only as a rule, we have decided to issue copies of the forthcoming issue, which contains an important supplement, "A Statement of a Catholic's Objection to Modern War," to any who apply promptly and send 4d. in stamps to the Secretary of "PAX."

If you can't now get  
**"PEACE NEWS"**  
from your newsagent, write to the publishers, (Dept. C.P.1), 3 Blackstock Rd., London, N.4, who will gladly arrange for you to receive it regularly.  
— 2d. Weekly —  
(Special terms for quantities)  
The organ of the Peace Pledge Union: edited by  
JOHN MIDDLETON MURRY

## PRESENT POSITION OF C.O.s

There are now 21 C.O.s known to the Central Board who have been arrested, having failed to obey their enlistment notice. Of these, seven have accepted service, seven are already serving sentences following court-martial.

John Mitchell had his second court-martial on July 22nd and was sentenced to 18 months' imprisonment with hard labour. He is now entitled to appeal under Section 13 to the Appellate Tribunal.

Two C.O.s have appeared before the Appellate Tribunal after being sentenced by court-martial to three months' imprisonment. They were given alternative service.

The Appellate Tribunal sat in an Advisory capacity to the War Office to consider the case of Wade, who was not entitled to apply under Section 13. The decision of non-combatant duties was not announced at the tribunal, but communicated to the War Office. Wade is understood to be dissatisfied with this decision.

There have been 90 summonses for failure to attend medical examination. The Board has knowledge of nine cases in which the men have been ordered to be detained in custody until they voluntarily submit to medical examination. The legality of this decision is being questioned and the Board is taking up the point in the proper quarter.

### COUNCILS AND C.O. EMPLOYEES

THE BOARD HAS RECORD OF:—

- 86 councils who have decided to dismiss C.O.s.
- 33 councils who have decided to suspend C.O.s for the duration.
- 13 councils who have put their employees on soldiers' pay.
- 16 councils who are not dismissing C.O.s.

The whole problem of dismissal of C.O.s is being investigated by the Board.

### ANALYSIS OF DECISIONS OF LOCAL TRIBUNALS FOR REGISTRATION OF CONSCIENTIOUS OBJECTORS UP TO 6th JULY, 1940

Tribunal	Number given		Number given		Number given		Number given		Totals
	A.	%	B.	%	C.	%	D.	%	
London .. .. .	40	1	869	25	1,586	45	1,015	29	3,510
S.E. (London cases) .. .. .	51	10	197	50	111	20	133	20	492
(Eastern cases) .. .. .	148		755		270		258		1,431
Southern .. .. .	35	4	347	37	264	28	293	31	939
East Anglia .. .. .	237	23	398	38	322	31	81	8	1,038
Midlands .. .. .	52	2	1,877	66	385	13	534	19	2,848
South-Western .. .. .	455	26	787	45	361	21	136	8	1,739
North-Eastern .. .. .	53	4	408	29	575	40	385	27	1,421
North-Western .. .. .	230	11	627	31	622	31	543	27	2,022
Cumberland & Westmorland (N.W. cases) .. .. .	9	6	36	26	79	46	43	22	167
(C. & W. cases) .. .. .	9		36		50		20		115
Northumberland & Durham .. .. .	57	11	248	46	137	25	100	18	542
North Wales .. .. .	68	7	628	67	169	17	80	9	945
South Wales .. .. .	88	7	542	42	436	34	227	17	1,293
S.E. Scotland .. .. .	66	12	190	35	187	34	101	19	544
S.W. Scotland .. .. .	242	21	211	19	142	13	527	47	1,122
North Scotland .. .. .	2	4	7	14	20	41	20	41	49
N.E. Scotland .. .. .	11	7	70	43	56	34	27	16	164
Totals .. .. .	1,853	9	8,233	41	5,772	28	4,523	22	20,381

A—Unconditional Exemption.  
B—Conditional Exemption.

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

## Literature

- "ADVENTURES IN RECONCILIATION" leaflets. (Free.)  
 "C. F. ANDREWS, MINISTER OF RECONCILIATION." J. S. Hoyland (3/6)  
 "ANGLICANS AND WAR." Archdeacon Hartill (2d.)  
 "ASSARHADON, KING OF ASSYRIA." Leo Tolstoy (1d.)  
 "CHRIST'S CHOICE OF A BATTLEFIELD." Leyton Richards (2d.)  
 "CHRIST AND TO-MORROW." Eric Hayman (3d.)  
 "THE CHURCH AND WAR." Evelyn Underhill (2d.)  
 "THE EARLY CHRISTIAN ATTITUDE TO WAR." C. J. Cadoux (5/-)  
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