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# The CHRISTIAN PACIFIST

MAY, 1940

*The Christian Pacifist* is the organ of the Fellowship of Reconciliation, and of the Christian Pacifist Crusade (Congregational) the Methodist Peace Fellowship, the Unitarian and Free Christian Peace Fellowship, the Baptist Pacifist Fellowship, the (English) Presbyterian Peace Fellowship, the Church of Scotland Peace Society, the Scottish Congregational Ministers' Peace Society, and the Anglican Pacifist Fellowship.

## THE CURRENT OF AFFAIRS

### The Tragedy of Norway

The seizure of Denmark by Germany and the extension of the war to Norway has put an end for the time being to all hopes of an early peace by negotiation. The war consists no longer of a stalemate on the Western Front and the dull and dubious prospect of reducing Germany to submission by prolonged and sordid blockade has been relieved by the exciting news of naval victories and the clash of armed forces on a new front in Norway. While the war interest is thus inflamed, the probable extension of hostilities to the Balkans, uncertainty as to the intentions of Italy, renewed fear of invasion of the Netherlands all combine to make talk of negotiation appear as the phantasy of amiable well-wishers. Nevertheless, a sober and objective study of the situation fails to discover any sign that the real peace of Europe can be advanced by an intensification of military effort. So far, we have heard only the thrilling half of the story of the naval battles and aerial exploits on the Norwegian coast, and it has served to dull the conscience to the tragedy by which the territory of a peace-loving nation which had no quarrel with its neighbours has been turned into a battlefield for foreign belligerents who prefer not to fight on their own ground. Every day of war, no matter with what heroism it is fought on the part of the men engaged in it, can only tend to worsen the situation and to aggravate the problems which were already difficult enough of solution.

### Peace Is Our Sole Aim

For Christian people who believe, as so many very sincerely do, that war is sometimes a terrible necessity, the sole aim of war must nevertheless be the ultimate establishment of a righteous and enduring peace. We may well invite our non-pacifist friends in the churches to pause and consider how far the spreading of the war can contribute to this result. If our aim is to build a new Europe, is it unreasonable to ask whether that object can be obtained by first killing off the men who will be most urgently required for the job, and at the same time destroying the only foundations upon which real peace can be built—goodwill, the self-respect of nations, and the contentment of peoples with just settlements? As the Secretary of the National Peace Council has said: "It is true that the already formidable difficulties of negotiating a settlement of the war have been greatly intensified; it is true indeed that naked power and brutal aggression have seemed to win yet more victories. But it is no less true that by these same tokens the fundamental case of the Peace Movement is itself vindicated—that, without a radical re-ordering of human relations within and between States so as to provide a true freedom and an equal security for all peoples, no enduring peace is possible."

### The Guarantee of Free Assent

Believing that the time to urge the question, Will war bring peace? has by no means passed,

a committee of the Society of Friends, with the Council of Christian Pacifist Groups, has issued an appeal, part of which we are permitted to quote: "The Allies are naturally insisting that they must have guarantees that treaties will be kept and aggression cease, and that humanity will be freed from the haunting fear of war. The crushing defeat and disarmament of Germany in 1918, the penal clauses of the Versailles Treaty and their consequences to-day assure us that such guarantees are vain. There are no real guarantees save that the peace be one to which free assent is given, that it meet as far as may be the real needs of men and nations, and that together the States of the world enter upon progressive and rapid disarmament, coupled with co-operation for the economic well-being of all. We believe that the Christian way of life, and indeed the deep conviction of many beyond the borders of the Christian community, demand that we set our minds, not on a military knock-out blow, but on the search for peace even now, before the horrors of war descend still more darkly upon the world, and men are driven to more and more terrible expedients. Let the Allies declare their willingness to discuss the way of settlement with enemies and neutrals alike. Should not our country be prepared to make generous political and economic concessions and forgo privileges in the interests of human freedom, justice and peace? For us, at least, this is the only course consistent with the spirit of the Master Whom we seek to follow."

#### The Responsibility of the Church

It is, we believe, the responsibility of the Christian Churches here and abroad to give a lead to world opinion in asking that the Allies should at once make known their readiness to enter into negotiations with a view to a just and lasting peace, and to indicate that they would do so on such preliminary terms (*alternatively* understandings) as neutrals might be willing to sponsor. We are well aware of the obstacles to any kind of peace approach. The lists of peace points on which so many minds agree in other countries as well as here are necessarily vague and full of half-hidden difficulties. Moreover, the Allied Governments have reason to ask what reliance can be placed on the signatures to a peace treaty; while the Germans on their side, mindful of the history of European relations since Versailles, are entitled to ask counter questions. But experience has amply shown that peace treaties based on defeat of the enemy, on guilt and reparations clauses, and on so-called

guarantees are delusions; and the fundamental difficulties of international rivalry, mistrust and fear are irresolvable except in the power and by the standards that we call moral and spiritual. It is for these reasons that we believe that the Christian Churches must declare themselves, and must challenge the fatal policies to which Governments are committing their peoples.

#### An Expert's Opinion

Lest this should seem to be the mere wishful thinking of the amiable but unpractical pacifist, let us quote one who, in spite of recent attempts on the part of those whom he disagrees to disparage his authority, remains one of the foremost experts on military science in the whole world. Captain B. H. Liddell Hart, interviewed by the *Methodist Recorder* (a paper in which we have hitherto detected no pacifist bias), makes the following plain statement: "As to peace, we must always remember that a long war tends to a bad peace. Britain has only won two wars decisively in a thousand years—against Napoleon and the Kaiser—and, certainly, in the last case the 'fight to a finish' had bitter fruits. You may call me a defeatist, as some do, but I still insist that victory has less to offer than an indecisive war which ends with an agreed peace. The idea of complete and overwhelming victory is the greatest folly on earth; such victories only lead to bankruptcy, moral as well as economic. The frequent assertion that we must first 'win the war' before considering the peace is most fallacious. The object of war is to obtain a better peace, even if only from your own point of view. Hence it is essential to conduct war with constant regard to the peace you desire. As I emphasised in *The Defence of Britain*, if you concentrate exclusively on victory, with no thought of the after-effects, you may be too exhausted to profit by the peace, while it is almost certain that the peace will be a bad one, containing the germs of another war. This is a lesson supported by abundance of experience. The dictators have been short-sighted as well as callous in the way they have pursued their aims, but at least they have a calculating desire to avoid a ruinous war. The leaders of the democracies, however, having long sought to avoid the least risk of war, are now showing a reckless disregard of all consequences. It is to be hoped that they are wiser than their words." There are other passages which support our contention even more forcibly, but space will not permit us to quote more. The whole article, which appears in the issue of April 18th, should be carefully read.

#### Charlie Andrews

Tributes paid to Charles F. Andrews, at the memorial service at St. Martin-in-the-Fields on April 12th and at the meeting held later the same day at Friends' House, London, dwelt first and foremost on his saintly unselfishness and loveliness. He became friends with half the world, and certainly with the whole of India and much of Africa, because he was always ready really to serve the humblest person in need. A homeless man who was continually on the move from one part of the world to another, from famine to earthquake, from scene of oppression to seat of government, he was at once at home at every hearth and in every heart. Emphasis was laid, too, on the fact that his life was explained and made possible by his devotion to Jesus Christ. Yet he could enter into the deepest understanding of men of other faiths and become the close friend in particular of Tagore and Gandhi, both of whom have seen reason to criticise other Christians. The weight of his influence in India in keeping that great country's struggle for freedom pacifist in method must remain incalculable, but it was undoubtedly very great.

#### More Conscientious Objectors

The recent resolution passed by Congress in India begun thus: "This Congress, having considered the grave and critical situation resulting from the war in Europe and British policy in regard to it, approves of and endorses the resolutions passed and the action taken on the war situation by the A.I.C.C. and the Working Committee. The Congress considers the declaration by the British Government of India as a belligerent country, without any reference to the people of India, and the exploitation of India's resources in this war, as an affront to them, which no self-respecting and freedom-loving people can accept or tolerate. The recent pronouncements made on behalf of the British Government in regard to India demonstrate that Great Britain is carrying on the war fundamentally for imperialist ends and for the preservation and strengthening of her Empire, which is based on the exploitation of the people of India, as well as of other Asiatic and African countries. Under these circumstances, it is clear that the Congress cannot in any way, directly or indirectly, be party to the war, which means continuance and perpetuation of this exploitation. The Congress therefore strongly disapproves of Indian troops being made to fight for Great Britain and of the drain from India of men and material for the

purpose of the war. Neither the recruiting nor the money raised in India can be considered to be voluntary contributions from India. Congressmen, and those under the Congress influence, cannot help in the prosecution of the war with men, money or material."

#### Plea by Church Leaders

Important facts relating to the increasingly serious position of refugees in this country since the war and to the added difficulties of the organisations working on their behalf, are revealed in a recent Refugee pamphlet published by The Christian Council for Refugees from Germany and Central Europe, Bloomsbury House, Bloomsbury Street, London, W.C.1, from whom it may be obtained free. The Foreword, contributed by the official leaders of the Churches, states: "Apart from their uncertainty about the fate of their families and relatives still in Germany, they themselves have had to face increasing misunderstanding and suspicion on the part of many of our countrymen. The Christian Council for Refugees from Germany and Central Europe, which represents every section of the Christian Community in this country, and which works also in close association with the Jewish refugee organisations, has issued this statement entitled 'The Present Position of the Refugees' in the confident hope that once the facts are known, the continued sympathy and support of all Christians for the Council's work will be assured."

#### Another Germany

This pamphlet gives interesting figures. In September, 1939, the total number of refugees from Germany and Central Europe in this country was about 82,250, of whom 74,000 came from Germany and Austria, and the remainder from Czechoslovakia. As a result of the work of the Aliens Tribunals, 50,000 aliens were registered as "refugees from Nazi oppression," of whom 40,000 were exempted from restrictions applicable to enemy aliens. Of all the aliens appearing before the Tribunals only 500 were interned, the majority of whom were not refugees. Attention is also drawn to the mental, moral and spiritual strain to which the refugees are subjected, and to the contribution which they are capable of making to the cultural, social, educational and economic life of the country. "The refugees," the pamphlet states, "are a perpetual reminder of that other Germany, now suppressed and inarticulate, which it is hoped may one day come into its own again."

## I WILL BUILD AGAIN

HUGH JOSEPH SCHONFIELD

**B**ROODING upon the problems of the world to-day, it is easy to give way to despair; for what has man not tried in his earnest efforts to rear up a stable and permanent international structure? Always the result has been failure in greater or lesser degree. The more imposing the edifice, the more fearful has been its fall.

Yes, there are constructive policies that have not been tried, sounder, it is said, bolder, more ambitious, and we are invited to test them as the sole alternative to perishing miserably. But how, living amidst the disintegrating fragments of past schemes, shall we place any credence in them? Will not they also come toppling down in ghastly confusion? If we are honest with ourselves we shall admit that neither Metropolis nor Cosmopolis, nor other high-sounding name for the architecture of a new order, carries with it any real and abiding conviction. We see too clearly that each of these projects assumes that the weight of its towering superstructure can be carried on the flimsiest of supporting columns. Where, we ask, are the pillars of love, goodwill and self-sacrifice to bear this mass? And there is no answer.

We can afford to take no more leaps in the dark. We cannot allow ourselves to be deluded into imagining that the first conditions of security can be so recklessly disregarded. Better to give up striving than to live in a fool's paradise that seems to satisfy so many of our reputed wise men.

### The Neglected Plan of God

When we have turned away in discerning rejection from the clamour of scheme hucksters, we may be prepared to give heed to the Plan of God lying neglected—like the book of the Law in the temple in King Josiah's time—in the foundations beneath the crumbling heaps of our spiritual and cultural sanctuary. Reading the message with awe and repentance, we also may cry: "Go ye, enquire of the Lord for me, and for the people, and for all Israel, concerning the words of the book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book to do according unto all that which is written concerning us."

Our situation will immediately appear in a new light, a prophetic light, and we shall see dis-

tinctly why all our contrivances have come to nothing, and why we have arrived at our present predicament. Revelation will show us where we have erred, and how we must set about constructing a society "builded compactly together," a holy society, a City of God that will endure. And with revelation will come courage and vision, for now we are inspired by the Architect of the Universe, and nothing is overlooked in His design.

Once we have recovered the Plan of God there is nothing to hinder us from going forward with the work. We must begin first to clear away the rubbish down to the foundations. Let us spare no tears or sentiment for the accumulations of time-honoured traditions, or seek to preserve the vestiges of what we have become accustomed to regard as our precious inheritance. Our business is not to salvage civilisation, but to get down to bedrock and start again. We shall frequently be surprised and regretful at what we have to discard, but often glad to find stones left whole that can be used again.

### The Earth's Most Ancient Enmity

If these things are in the nature of a parable, they will soon be interpreted realistically enough.

Already it is possible to clarify some of the issues. How is it to be supposed that the contemporary jealousies between nations are capable of being banished so long as the oldest international enmity in the world continues? How can there be the remotest prospect of peace on earth until envy and hatred between Jew and Gentile has ceased? These questions are fundamental. Revelation discovers for us that the Jews and the Christians are called to be the fellow-builders of the Kingdom of God. The destiny of the one is bound up with the other. Together they represent the olive tree of Israel (Rom. xii). United they constitute a "kingdom of priests and a holy nation." They are the nation which God has ordained as the mediator and arbitrator among the nations, the supra-territorial, disinterested and impartial authority for which all sincere political theorists have been questing in vain. He has planned that like should be served by like, a God-instructed nation to serve the nations. No Hague Court, League or Federalism, or Commission of Neutrals can do perfect justice as the holy people can do it.

This truth carries with it a heavy responsi-

bility on which Christians are now called to meditate and pray. The Jews will have to return to their messianic mission through a spiritual revival; but they at least are known as an international people, representative of every country and class, and yet distinct. But Christians, though they believe in a Church universal and are in a sense a world community, have not for centuries considered themselves as members of a nation. Revelation, however, plainly states that they are a nation, an integral part of the people of Israel. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light: which in time past were not a people, but are now the people of God" (1 Peter ii., 9-10). The teaching of St. Paul is the same. "Wherefore remember, that ye being in time past Gentiles . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel . . . but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, Who hath made both (Jew and non-Jew) one, and hath broken down the middle wall of partition between us" (Eph. ii., 11-13). The promise was made to Abraham that in his seed should all the nations of the earth be blessed, and St. Paul tells the former Gentiles: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii., 29).

### I Will Build Again the Tabernacle of David

The Plan of God is that a holy nation consisting of the Jews with the "called out" from among the Gentiles "shall judge among the nations, and shall rebuke many peoples: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii., 4). There will be no peace in the world until that nation is functioning as a nation. This is the only practical solution to our international problems, and this is the message we are called upon to proclaim to-day.

The time is coming when Jews and Christians will be required to surrender their present nationality and legally to take upon themselves nationality in the name of Israel, the name of divine service for all mankind. There will then be no question of divided loyalty.

It was in the light of this knowledge that the President of the first Christian National Council could say: "To this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof; and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world" (Acts xv., 15-17).

## M. ROMAIN ROLLAND AND THE WAR

RONALD A. WILSON

**M.** ROMAIN ROLLAND'S first manifesto at the outbreak of war was addressed to M. Daladier and to France generally. The second was a personal declaration to me. But let us first go back several years.

It was in 1933 that, on the recommendation of a German friend, I read for the first time the ten volumes of *Jean-Christophe*, Romain Rolland's brilliant novel about a German musician from his birth to his death. The predominant theme of the work is Franco-German friendship. Indeed the two main characters, Jean-Christophe and Olivier, symbolise the two great nations, while their deep affection for each other represents the union between the two countries which Rolland so fervently desired.

Heart-sore and disillusioned, Rolland withdrew to Switzerland on the outbreak of the Great War, but from there he wrote article after article condemning the iniquity of the struggle. His collection of essays *Les Précurseurs*, and especially *Au-dessus de la Mêlée*, are typical works written to expose warfare in all its criminal wickedness.

It was the Rolland of *Jean-Christophe* and of the *Vies des Hommes Illustres* (lives of Beethoven, Michael Angelo and Tolstoy) who inspired me to devote four years to an intensive study of the man and his work. It was through him that I became imbued with the Tolstoyan doctrine of the universal brotherhood of men, through him and the friend of his youth, the

noble idealist, Malwida von Meysenbug, that I realised even more fully that there are no intellectual barriers between nations. In Paris I was aflame with enthusiasm for Rolland, I wrote to him and finally visited him in October, 1936, at Villeneuve, Switzerland, where he received me with characteristic charm and understanding. I was at last at the Villa Olga, overlooking the lovely lake of Geneva, whither Mahatma Gandhi, some years previously, had likewise made a pilgrimage.

#### "The Complete Pacifist"

My book on Rolland, "The Pre-War Biographies of Romain Rolland" (recently published by the Oxford University Press) is essentially a literary study, but it was impossible to deal with a writer such as Rolland without devoting considerable attention to the political aspect of his work. To me, Romain Rolland had always represented the complete pacifist. *Jean-Christophe*, the *Life of Tolstoy*, *Au-dessus de la Mêlée*, *Clerambault* and *Mahatma-Gandhi* considerably strengthened this impression. Great, then, was my personal shock when I read of the letter which Romain Rolland had sent to M. Daladier on September 3rd, 1939, expressing his approval of France's decision to take up arms. As if awakened from a dream, I wrote to M. Rolland, declaring, somewhat naïvely, that I could not believe that the author of *Jean-Christophe* could give his sanction to any form of warfare. On November 24th, Rolland sent me an eloquent and moving letter along with a copy of his declaration to M. Daladier. While admiring the noble sentiments expressed in both, I could not fully approve of either, as my reply will make clear. Unfortunately M. Rolland does not wish me to publish his recent letters to me. The essential part of his letter dated 24th November was a detailed development of his concise manifesto to M. Daladier, in which he condemned Nazi barbarism and called on France to fight for all that is dear to the Republic. He quotes Goethe's remark concerning the French frontier: "Here begins the land of liberty."

On receiving M. Rolland's letter, I must confess that my feelings were mixed. Simultaneously I experienced sympathy, admiration, bewilderment, resentment and disappointment. My reply will show most effectively my reaction: "Monsieur et cher Maître,

"... I know that you have always been a noble

and sincere champion of liberty in all its manifestations. I know, likewise, that during the Spanish War you never ceased to defend the rights of those oppressed beneath the Fascist yoke. Consequently I should be very much surprised if, at the moment, you were not making every effort to defend the liberty of those people in Germany who are crushed by the vile Hitlerian despotism which annihilates all that is fine and noble in thought and action. *But*, can a brutal war ever solve the problem? Is it not even somewhat paradoxical to speak of freeing those innocent Germans who suffer and die under the present régime—*by obliterating them?*

#### The Guilt of a World

"Theoretically, the motives behind this war are just, i.e., if, in reality, it is a war against Nazi despotism, and not, as certain people claim, a fight between Anglo-French capitalism and German capitalism—but can one cure evil by evil? Behind the noble principles of liberty and democracy, war lurks none the less horrible and ignoble. Can one, in truth, champion liberty and democracy at the point of the bayonet? Do those who speak of principles see, in their mind's eye, the battlefields streaming with innocent blood, strewn with the bodies of blossoming manhood—youths who dreamed, who sang, who hoped... Unless one is inhuman enough to accept *that* as the price of the conquest (doubtful, at that) of liberty, then it must be acknowledged that war, in its every shape and form, and for no matter what cause, is an ignoble crime against humanity.

"I believe that the problem may be summed up in the following manner: concerning war, one can never reconcile theory and practice, that is to say, principles (if any), with the destruction of nations. Finally, I am of the opinion that if, in 1939, nations are incapable of settling international disputes without having recourse to the barbarous methods of modern warfare, then it were better that our little planet—relatively unimportant in the scheme of things—come to a speedy end..."

While I deplore the change in Monsieur Rolland's attitude to war, and confess that I am considerably disillusioned in this new development, I must make it clear that I do not reproach him with insincerity. I know the man and his work too well for that. In fact, as early as 1919—and this is a point which I had overlooked—Rolland declared, in a most interesting corres-

pondence with Bernard Shaw, that he would not remain "*Au-dessus de la Mêlée*" (beyond the conflict) in the case of a war which he considered just; and, for his own personal reasons (which I cannot accept), he considers the present war to be justified. He repeated this claim recently in reply to my letter given above. For my own part, nothing he says can convince me. One

must, however, be tolerant if one expects tolerance, and, despite my bitter regret, my bewilderment, and my disillusionment, I must still pay tribute to the man who meant not a little to me in my spiritual formation, and whose pacifist and humanitarian principles were largely responsible for my devoting several years to a study of his life and work.

## THE TRIBUNAL AN IMPROBABLE MORALITY

ROY WALKER

### I.

MR. WARGRAVE felt glad that it was over. He was always glad when it was over, and the sigh of relief he uttered as he put on his overcoat was a ritual sigh, the sigh of a man who has finished doing something unpleasant, something which, thought Mr. Wargrave, he only does from a strong sense of duty.

He walked slowly down the gloomy corridor (why are suburban town-halls so dimly lit? he wondered) and his mind was occupied with customary thoughts. It was a thoroughly distasteful business, he told himself again, he did not like being on the Tribunal. In all his years' experience on the Bench he had never had to put up with so much nonsense as he heard in one day at these sittings. Those pathetic attempts at philosophy, those irritating platitudes about what Christ would or would not have done. Mr. Wargrave wondered how the wretched lads had the temerity to brazen out their poor wisps of argument in the face of the calm authority of their elders.

Here his thoughts took a new turn. Tony had argued with him, too. Well, things had turned out better there than he had dared to hope. For despite his brilliance at the University, Tony was irresponsible. When one was known to take a strong line about motoring offences, it was hard to have a son who was continually being fined for speeding and driving to the public danger; once, indeed, he had barely escaped a charge of manslaughter. But the war had changed all that. Tony had joined, of course, before it

started, and now he looked like getting a commission.

Mr. Wargrave was relieved to find a taxi standing by the kerb; travelling in the black-out was difficult. Sitting back in the corner of the cab, he yawned luxuriously and regarded with some satisfaction the mental images of Tony, in uniform, and Thomas Albert Spratt. Thomas Albert Spratt had appeared before the Tribunal that afternoon claiming absolute exemption on the ground that the spirit of Karl Marx told him this was an Imperialist war and that he should not fight in it.

"But how do you *know* it was Karl Marx?" Wargrave had said. "As Shakespeare so aptly put it:

'The spirit that I have seen may be the devil,  
And the devil hath power to assume a  
pleasing shape.'

You should," he added, with an anticipatory smile to his colleagues, "have grounds more relative than this." The Trade Union man had not seen the joke, but that was only to be expected. The spirit of Karl Marx had also told Thomas Albert Spratt that Shakespeare was a traitor to the proletariat.

The Tribunal was divided. Was this a political objection, and therefore not valid, since the voice was the voice of Karl Marx? Or was it religious, and possibly valid, because the voice was a spirit voice? Mr. Wargrave felt that his recommendation of work on the land had been broad-minded to a fault.

The taxi stopped and he got out. But as he put his hand into his pocket, the taxi glided

away. Mr. Wargrave was surprised. He stood on the kerb with his hand still in his pocket, staring with raised eyebrows into the darkness. In his experience this was not how taxi-cabs behaved.

After a moment it occurred to Mr. Wargrave that no one could see that his eyebrows were raised, there was no witness to be disconcerted by his judicial incredulity. He turned to his front door. Finding the keyhole took some time. Had the wretched taxi-man made a mistake? In this intense darkness one might be anywhere; nothing looked the same. But no, the key fitted. Mr. Wargrave walked in and to his very great amazement found himself in the court-room he had left twenty minutes before.

## II.

Mr. Wargrave sank into the nearest chair. As he sat down four other men emerged quietly from the shadows and took their seats on either side of him. Mr. Wargrave surveyed them in astonishment. They were kindly, elderly men, but perhaps a little preoccupied in manner, as though they were all worried about something. Mr. Wargrave pulled himself together and prepared to ask a question. But what question? He could only think of, "Gentlemen, will you kindly tell me where I am and what I am doing here?" and this seemed absurd. Before he could make up his mind what to do, the man on his left rose and began to read from a sheaf of papers.

He said that an amazing outbreak of destructiveness threatened civilisation. Those of them whose lives had been spent in education and art, in dealing with the problems of housing, unemployment and nutrition, in scientific research, saw their work in imminent danger of destruction. Their community believed that a man's duty was to volunteer his constructive abilities in whatever way seemed to him to utilise those talents to the fullest extent; he should also control, for the common good, any discreditable impulses which led him to kill, to destroy, or to cause pain and suffering. They were here to ask those who believed in killing and destruction to satisfy the Tribunal that they had a conscientious objection to keeping the peace.

At this Mr. Wargrave, who had found himself in complete accord with the first part of the speech, got up indignantly. But the speaker paused, shook him warmly by the hand and

thanked him for so kindly helping them. Mr. Wargrave, he told the Court—if indeed there was anyone in the Court; it was impossible to be sure, the gloom was impenetrable—Mr. Wargrave was experienced in this kind of examination. They would now consider the case of Charles Anthony Wargrave. "Tony!" said Mr. Wargrave in amazement; then, glancing at the paper which had been thrust into his hand, he added almost automatically, "I will read your statement."

The ensuing quarter of an hour was an ordeal for Mr. Wargrave. Some of the questions were unfair, of course. A man on the right kept asking Tony if he had a conscientious objection to allowing people in other countries to remain alive, why he wanted to blow them up if he believed they'd no power to choose their own Government. But the man who had spoken first was worst of all. He wanted to know how you blockaded an idea? Could you be sure of dropping a bomb on a political system?

Mr. Wargrave intervened more than once, but could not avoid asking his usual questions. Before he quite realised what he was saying he asked Tony what he had done to spread his opinions? Tony remembered the motoring offences and went red. Finally he replied that he'd only recently begun to interest himself in politics, although he had stood up for Collective Security at his college debating society.

"You see," said the man on the left, addressing Mr. Wargrave, "he's done nothing to persuade other people to kill ordinary folk. I say he hasn't really a conscientious objection to keeping the peace." "He volunteered for the Army," Mr. Wargrave protested, "they're going to give him a commission." "He enlisted," interposed the man on the right, "during the propaganda campaign 'A Strong Man Armed keepeth the Status Quo in Peace.' I suggest that's not evidence enough for us to exempt him from civilised behaviour." "But the lad is only twenty-two, what can you expect?" All five were speaking at once. "Not really a conscientious objection to civilised behaviour, only a political . . ." "Why should we exempt . . .?" "Twenty-two," shouted Mr. Wargrave, "I tell you the boy's only twenty-two!"

## III.

"Well, make up yer mind, guv'nor," said the taxi-driver over his shoulder, "it was an 'undred and eight Brompton Road when you got in."

# WILL PACIFISM DISRUPT THE CHURCH?

T. R. KING

THE impressive growth of Christian pacifist conviction during the last few years impels us to speculate concerning the future. Over 80 per cent. of the students in the Free Church theological colleges in England are said to be pacifists, and the majority of the 2,500 pacifist clergy and ministers probably under forty. There is good reason to expect an increase rather than a diminution of these numbers. On the face of it the future is assured. This, however, is not so. Lay pacifist membership is disturbingly small, and we cannot but wonder whether these men will receive the support of their congregations.

The pulpit should always be a few years in advance of the pew. On that point I suppose we would all agree. But pacifism is an exceptionally difficult issue, and the decisive change in the Church's attitude to war may consequently come only through much travail. It is very unlikely that the youngsters need only await the inheriting of dead men's shoes. If they are wise they will begin planning and praying right now.

Many things might happen to snatch those shoes away, and my view is that we young ministers should take nothing for granted. We live in a fast-moving world. To-morrow we may find ourselves embarrassed with patronage—or popular fury! No one knows.

We have a big part to play in the life of the Church in the days ahead. Ours is a ministry of reconciliation, not one of unobtrusive sight-seeing. An "Agreement to Differ" would be a betrayal, and nothing less. We are called by Christ to prosecute this issue until He gives us the decisive victory: *war must be abolished*.

### The Old Order Changeth

Those shoes may be worn out before we come to possess them. It is seriously questioned whether the present ecclesiastical organisation can survive. Paid ministry imposes a financial strain which is bound to increase, especially in churches where the congregations disapprove of pacifist advocacy from the pulpit. Nothing can be gained from a diplomatic truce. Christ's Church must be won for the whole Gospel. The acceptance of the pacifist way alone can save it from spiritual decline. Nationalist Christianity cannot possibly survive the test of these world-shaking events.

Some say that we pacifists should not take the offensive, for if we do we will disrupt the Church. Organised Christianity should be left unchallenged, for if it is irrelevant it will decay and cease to cumber the ground. Opposition would only give it a new lease of life.

This attitude arises, surely, from a mental confusion as to the nature of the Christian pacifist message. The Gospel of Christ is not a Non-Intervention Policy. It involves intervention to the *n*th degree. The words, "While we were yet sinners, Christ died for us," should be a sufficient reminder that the Gospel is missionary or it is nothing.

Missionary ardour is not the same thing as proselytising zeal. Through the blessing of the Holy Spirit the Church has undergone many changes, and there is reason to hope that goodwill and commonsense will prevail once more. At the present time feeling is by no means as hostile as many of us expected it would be. We have been treated with a consideration and a respect that has surprised us. Pacifists continue to occupy a prominent place in the life of the Churches. The religious journals, in the main, are still open to them, and the secular press is not entirely closed. Pacifists are listened to with interest. They often speak to large audiences. They are even allowed to use the radio. Congregations have not appreciably decreased when compared with those of our non-pacifist brethren. *We may yet win through.*

True Christian pacifists are not unconscious of their shortcomings, and the very nature of the method they advocate should make them less belligerent than many reformers of past days. Their way of reconciliation should bring its reward.

### Not Without its Anguish

Admittedly, we younger men make mistakes. But these are more the result of our inexperience than due to our pacifist outlook. We should have made mistakes anyway during our first years in the ministry. Vindictive persons, and those dead to spiritual adventure, misinterpret the reason for our errors and our ill-success. This darker side is rarely absent, and occasionally does result in enforced resignation. Yet even in these circumstances it is nearly always possible to find some more congenial sphere of service.

Our leaders, the men over forty, have won through. They will be honoured whatever happens. It is inconceivable that the Churches would ever try to shoulder them out of office. The younger men have yet to prove themselves. They start their ministries under exceptionally unfavourable conditions. Is it possible for them to make a vigorous pacifist witness and at the same time to maintain the unity of the Christian organisations under their care?

My own experience would lead me to say "yes." Difficulties there are without doubt, but I am convinced that an unashamed testimony to the distinctively Christian method of dealing with war is by no means unpopular. Folk are not eager to declare themselves pacifists. They fail nearly always to see how pacifism is a *practical policy*. But they do feel the force of our case, and they are, I believe, in the main, glad to hear "the Minister" or "the Vicar" standing firm for Christ's own Gospel. Only the minority enjoy pro-war sermons.

#### Giving Place to New

Of course we say stupid things. We are often unaware of certain factors in the life of the church or parish to which we have been called. We forget our own Gospel. We frequently lack a sound theological basis for our faith. We fail to say what we mean, and we are over-sensitive to criticism. But there is no solid reason why we should not win through.

## PENN'S PACIFIST LIFE AND EXPERIENCE

1644—1718

ALBERT I. SEAGER.

THE life of William Penn, Quaker son of Admiral Sir William Penn, and pacifist founder of Pennsylvania, has both a topical and heartening interest to those of us attempting to pursue a way of life similar to his own.

The times were little different from our own. Two years before his birth, Cromwell had started the Civil War (1642). It lasted four years, and like all wars, it left the land in a state of turmoil, with poverty and beggary, disease and crime flourishing on all sides.

Upon his election as Protector, Cromwell soon turned his emancipating zeal to imperialist ends. He lashed Ireland with the fury of his sword, and by siege laid that country

The Fellowship of Reconciliation has frequently been asked to form itself into a new Church, and it has consistently refused. I hope it will continue to refuse. The diversity of its membership is one of its chief attractions. The world needs fellowship even more than it needs tidiness. So long as the Church with which we are connected contains a goodly proportion of genuine Christian believers our place is there, with Christ, in the midst of them. If our Church rejects us, let us rejoice that we have been accounted worthy to suffer for the Name, and never rest until we have been reconciled once more. Better ostracism, perhaps, than that all men should speak well of us.

In the Baptist church of which I am the minister, the majority of active workers are pacifists, and more than two-thirds of our young men are taking the C.O. position. But I can say, with deep thankfulness to God, that so far, at any rate, the pacifist issue has not spoiled the excellent spirit that exists. C.O.s and non-C.O.s are all good chums together. There is an underlying sadness. They know that war is wrong, and those who accept conscription have done so with heavy hearts. This is, I believe, typical of the Christian youth of our Churches. If disruption comes, it will not be their fault. They know that war is wrong, and they are looking to Christ for the way out. We believe that in Him alone is the Gospel of Peace. *How shall they hear without a preacher?*

under famine and misery. This accomplished, he turned to colonial adventures and swept the country into war with the Spanish West Indies. With his death, and the subsequent Restoration, England went to war with Holland.

Amid all this conflagration George Fox and his Quaker followers had been carrying on their missionary activities, teaching men to "live in that virtue which takes away the occasion for all wars." As a result many Quakers were imprisoned, hundreds of them dying in verminous dungeons which had never seen light of day.

It was at the age of thirteen that William Penn was first introduced to the Quaker movement. It made little impression upon him. He probably forgot all about it when he became a

scholar at Chigwell Grammar School. Then followed a year or two at Oxford University where he associated with the nonconformists and consorted with others, who refused to recognise the Established Church. For this he was heavily fined and was forbidden to attend meetings of a nonconformist character. Shortly afterwards he went to Lincoln's Inn to study law. Then he went to Paris and entered a Theological College, where he came under the influence of Moïse Amyraut who taught: "There is so great an antipathy between war and Christianity, that without certain just and necessary causes they would be absolutely incompatible."

#### Father Against Son

Such an attitude did not satisfy William Penn's decisive mind. One day, however, he attended another Quaker meeting, in Ireland. Rising from his seat, the preacher declared: "There is a faith that overcometh the world, and there is a faith that is overcome by the world." Here was the basic approach of Quakerism to the whole question of war. This was what William Penn was seeking. He attended meeting after meeting, which inevitably caused the enmity of Penn's father, to whom pacifism was a shocking heresy.

Soon the young convert was in trouble with the authorities for attending a Quaker meeting. He was imprisoned, though released shortly afterwards through the influence of Admiral Penn. It was not long before he found himself in jail again, and during his internment he wrote, "No Crown, no Cross." His father again acted for him, but when, sometime afterwards, he was again arrested his father bade him "collect your clothes, and be gone!"

As each term of imprisonment followed in succession, the most elementary privileges were refused him. His hair was shorn off and it was with bitter irony that he remarked, "This is the worst argument in all the world!"

Everywhere the avalanche of persecution swept down upon the Quakers. Soldiers and sailors who had come to accept pacifism through the "inner voice of conscience," refused to fight, preferring to give up their lives in the midst of fire rather than kill fellow human beings. Many more sought release from military service, only to suffer imprisonment for their impudence. Every means of coercion was applied, and Penn, with a legal education behind him, soon realized that they were all suffering for more than Quaker pacifism. They

were martyrs for the Rights of Man, and when he came to know that the Bishop of London was determined to keep him in prison till he recanted, he replied through his father: "You may tell him that my prison shall be my grave before I will budge one jot; for I owe my conscience to no mortal man!"

So the sad story of oppression went on with the Quakers availing themselves of every opportunity of doing service for those afflicted by the inhumanity of man.

#### The Holy Experiment

A glorious opportunity came, when, upon his father's death, Charles II. granted William Penn a Royal Charter to colonise an area of land in the American Hemisphere, now known as Pennsylvania. Immediately Penn framed the Constitution so that no man would have the "power of doing mischief nor the will of one man hinder the good of the whole country." He called it the "Holy Experiment." Love was to be the guiding motive and her citizens were to be gathered from refugee Quakers and other oppressed minorities throughout the world. Instead of following precedent, Penn invited the original Indian holders to negotiate a settlement, and staggered the world by the success which attended it.

This was the first time in the history of the world that a colonial venture had thus been conducted, and this itself justified Penn in his faith. "The people who come to me," he said, "are just plain and honest people, who neither make war upon others nor fear war from others, because they will be just."

For seventy years Pennsylvania was ruled and defended according to the Sermon on the Mount, and with bounding optimism Penn conjured up visions of a Europe governed by similar tenets, and expressed them in his "Essay Toward the Present and Future Peace of Europe."

Three hundred years have passed, and Pennsylvania has long since been incorporated in the United States. Yet even now when our hopes seem to be in ruin, we may derive strength from Penn's life, hope from his endeavours, and inspiration from his messages of consolation, which reach a sublime level when he bids his afflicted friends: "O great is God's work on earth! Be universal in your spirits, and keep out of all narrowness. Look to God's great and glorious Kingdom and its prosperity"—it shall yet be realised.

## THE FELLOWSHIP OF PRAYER

### A MEDITATION UPON PENTECOST

In these days of anxiety, when we do not know what a day may bring forth (but God knows), let us recall the promises of Christ.

*It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive the power of the Holy Spirit coming upon you.*

*But the Paraclete, which is the Holy Spirit, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

*But when the Paraclete is come, Whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness . . .*

*When He, the Spirit of Truth, is come, He will guide you into all truth.*

#### Let us pray

All Holy God, Whose gracious will it is that we should be true witnesses for Christ, take from us in Thy mercy all hasty self-assurance; save us from testifying only to our own opinions or from expressing only our own feelings; but let us wait so humbly upon Thee, so earnest in our study of Thy word, and so intent upon the imitation of our Master, that, calmly listening to Thy voice within, we may be able to declare that which Thou hast to say to us and to our people; and grant that in our daily walk and conversation we may show forth His character, than Whom there is no other Saviour.

O God, Whose commandments are not grievous and Who dost manifest Thyself to those that love Thee, give us the will to know Thy will, lest we should make our sinful ignorance of Thy bidding excuse for disobedience; give us grace so to seek the promised guidance of Thy Holy Spirit that we shall be by Him led into all truth, and that all things whatsoever our Lord hath said to His disciples may be brought to our remembrance; and this we ask in His name Who said, If any man will do . . . he shall know.

O God, Whose Spirit maketh intercession for us, we know not how to pray as we ought. We cry for safety; but do Thou give us rather Thy salvation. We seek for rest; but do Thou give

us joy of labour. We are impatient to arrive; but let us rejoice in the way of our pilgrimage. We desire to be successful; do Thou make us blessed. We are ambitious to be great; do Thou make us good servants. We crave to be honoured; but do Thou make us loyal. Enable us to say in all things, "Not my will but Thine be done," with Jesus Christ, our Lord.

O God, the Holy Spirit, our Helper, Whom the world cannot receive because it seeth Thee not, neither knoweth Thee; dwell with us, we beseech Thee, and reside in us, so that our secret thoughts shall be Thy whispers to us, and our spoken words shall utter neither our private judgment, nor the judgment of the world, but speak Thy judgment, Who art eternal truth.

O God Creator, Who hast made material things from spiritual and Who hast caused the unseen and eternal to take shape in that which is tangible and transient, move upon the troubled face of this humanity, as in the beginning Thou didst move upon the waters, and bring again, we pray Thee, out of confusion order, and out of darkness light, and remake man again to bear Thy likeness, which we have seen in Jesus Christ our Lord. Amen.

O Living Spirit of God, the Spirit of Truth and Love, Who art like the wind that bloweth where it listeth and none can tell whence it has come or whither it will go, move in the hearts of men and stir within them to revolt from sin. Carry the seeds of Thy word broadcast throughout the earth, and let it fall on fertile ground. Let all who call upon Thee be united in a fellowship of prayer which shall permit no strife or rupture. Let youth in every land join youth in kinship of the soul and in rebellion against ancient wrongs. By those who have the daring courage of great love break Thou the tyranny of war, and set the suffering peoples free from all its cruelty. Sweep away all false teaching and all enslaving superstition. Release the news of Calvary among the nations. Add to the learning of mankind a knowledge of true blessedness: Pervade the homes and schools, the courts and councils, the churches and the markets of all lands; and let us look up, and lift up our heads, for our redemption draweth nigh, through Jesus Christ our Lord. Amen.

## "I COME TO YOU"

ERIC HAYMAN

IT is a strange mark of our human weakness that so often we long piteously for a strength that is at our hand, and pray for some new manifestation of what is visible before our eyes. As our world darkens around us, one and another with whom we had shared our fellowship finds its darkness too unnerving to be endured. For some there seems a refuge in a distant future, a hope that is in some way sure for them, but which has little ground in anything they see. The world as it is offers them little security enough. There is no visible reason why the sins of Europe should not work out in the consequences that they invite. There is no evidence that a victory of one side in the present war could bring any light into the darkness. Yet somehow, they say, in God's good time release will come. Others, with a somewhat similar twist in their thinking, wait in impotence while they long for a new outpouring of God's Spirit, a kind of recharging of the batteries of the soul, whose wearied and failing output would then—for a time—have a sense of power and renewal.

Yet this reliance on a future release from an age of darkness, or on some dynamic resurgence of spiritual power to quicken dying resources, seems strangely to overlook the reality of our lives. Such reliance savours of escape, and in seeking thus for escape men do not seem to know that they are only trying to escape from God into a safety of their own imagining. It is therefore well to recall how very different life becomes if we can only be aware of God. The best way to such awareness is always by turning to the Lord of Life, and learning from Him a little more of what living means.

We begin, as did His first fellowship of disciples, with a human life. We may be led, as they were, to find in it a glory which betrayed its real source, but there was no mistaking its humanity. We in our human lives (quite apart from our ethical achievement or failure) are set in certain inescapable limits. We are bound by Time and Space, bound to imperfect perception of Truth—to relative judgments of Truth, and by no human skill can we escape from these fetters of Time. He was of a humanity like to ours, and as it is for us, so of necessity it was for Him.

Yet at once there is a shattering difference. Eternity was always present with Him. Eternity

is not a ceaseless dragging out of our Time process. It is a new order of being, a new quality of life. Our Time continues—Eternity is. It is always. It is the permanent enfolding of our life. His humanity was unlike ours in this one incredible quality of spirit, that He was always sure of God. As He walked in the paths of earth, he saw unveiled before Him the familiar paths of Heaven. He spoke as His native tongue the language of Heaven through the words of human speech.

As He lived in the little company of His disciples He sought to give them His own certainty of God. It was not enough that they should have faith in Him. They must have His faith. As the end draws near, He leads them slowly but surely to the point of vision from which they can realise that He and the Father are one. How long He has known it we cannot guess. *How* he was "begotten of the Father before all worlds" is a mystery into which we cannot look. None the less, "The Word was with God, and the Word was God. And the Word became flesh and dwelt among us." "That which we have seen with our eyes and our hands have handled declare we unto you." They could not understand it at the time, but very simply He opened to them the home in which He was living. He called it His Father's house, but it was also His own. He had rights in it, and knew its secrets. The final dedication on which He was entering would prepare in that house a place for them, and He would come and receive them unto Himself, that where He was, there they too should be. The certainty in which He lived should be theirs. The peace which came from that certainty He gave to them, because it was His to give. In order to show them its special character, He gave it in the setting of pain and suffering and loss. For He knew that these things would come to them, and would but enrich and ensure that kind of peace.

As He thus wove inextricably the Father with Himself, the Father's life with His own, so He began to show them likewise that Time and Eternity were inseparable for those who lived as He was living. As He faced the greatest struggle of His arduous life—as He came calmly forward into the very midst of those who were going to end that life, he knew that victory was already accomplished. The world was already overcome, and He told them so. Having thus



woven into one pattern the past and present of their human experience, He completes the perfectness by weaving in the future also. As they face their future, the Father will seem to take from them the strength they have known in Himself, but will give them another share in the Divine strength to be with them for ever. As Jesus speaks to them of the Comforter, Who will continually recall to their experience all that He has been to them, He passes almost casually into saying that the Spirit Who shall come is Himself. Even more than this—"I do not leave you Fatherless, I come to you."

No exposition dare begin to sort out the threads of this exquisite pattern. When He opened to them the knowledge of the Holy Spirit of reality, the past, the present and the future of our limited world were telescoped, as it were, into an Eternal NOW. "As it was in the begin-

ning, is now, and ever shall be"—so the formula of the Christian liturgy seeks to express what the mind can never reach. And yet in its truth is the meaning of every-day life.

For us, as we approach in a strangely expectant wonder the renewal of the feast of Pentecost, the whole of our future is unknown and dark. Our pacifist faith is tried beyond breaking point. In that setting may we say over to ourselves again the open secret of the Kingdom of God given to us?

Whatever the future may hold for God, His victory is already accomplished. Whatever the future may hold for us, God is already in that future. When it reaches us in Time, the love of Christ will be there sustaining us, the power of the Holy Spirit will be there upholding us. "The world, life, death, present and future, all is yours, and ye are Christ's and Christ is God's."

## 'TIL THE SPRING'

H. CLARENCE WHAITE

IT is enough  
That man should strive to wrest the means  
of life

From winter hard, immobile, grey.  
That, lying coatless in the deepening seam,  
With pick and hammer blows  
The miner claims the earth's stored warmth.  
Or that the seaman, numb, must go in freezing  
blast

And raging storm with wave-swept decks  
In many ships scarce sound enough for sea  
To reap the moving harvest of the deep.  
It is enough that doctors' art  
And nurses' care

Should use all science gives and more  
To tend the needs of suffering ones  
And still the anguish of the waiting kin.

In cottage, flat, or dwelling house,  
Where strives the full year round  
To make the most of frugal little,

The mother must not cease  
Lest man and child succumb.

It is enough in other climes the stranger finds  
That Adam still must delve,

The brow of yellow, white or black  
Must still be sweaty, may e'en be sweated now,  
Those who watch or work at night,  
Turning their human lives to Arctic days.

And many whom we know  
Of whom awareness of  
Kindles the light of human kindness.

But best of all the will to give,  
Wherewith we learn to see  
In white, or black, or yellow face  
A fellow member of the human race  
Fraught with the self-same struggles as our own.  
Failing so oftentimes raises selfishness and hate  
And subtle propaganda,  
And man lays waste earth's store  
On frightful means to kill his brother man,  
And God must look with wonder at the human  
race

That, being in His image, mocks His face.  
Yet man hath seen a vision  
And groping feebly yearns to build it here,  
And God still crowns his noblest labour  
With a wider glimpse of heaven.

But see the melting snow,  
Moved by warmth like the soul of man,  
Unveils a myriad nameless flower buds  
Lovely in their silent labour.

Surely 'tis enough,  
Or must again a million flower buds die  
And cotton poppies in the streets be sold again  
If there be any left to buy?

Must all the love and all the labour  
Fruitless be again?  
It is enough, all ye who teach, or preach, or lead,  
All those who work, or contemplate, or pray,  
To make of heaven here.

His grace is still sufficient for you.  
It is enough.

## THEY SAY—

SEAWARD BEDDOW

### The Proper Use of Sunday

"The Skye and Uist Presbytery of the Free Church of Scotland has sent a letter to the Secretary of Scotland protesting against Sunday cinemas, for which there is 'no demand among the armed forces of the Crown.' The Presbytery has not yet demanded, however, that the armed forces of the Crown should not fight on Sundays."

Forward.

### Just a Wonderful Game

"Winged Warfare" is a book by a famous airman of the last war, W. A. Bishop by name.

He tells of swooping down so low over the enemy that he could "make out every detail of their frightened faces." Then he says: "With hate in my heart I fired every bullet I could into the group as I swept over it." He tells also of his feelings when sending an enemy down in flames, but here he is a little nervous lest we should think him to be a blood-thirsty man. This is what he says: "While I have no desire to make myself appear a blood-thirsty person, I must say that to see an enemy going down in flames is a source of great satisfaction. You know his destruction is absolutely certain. The moment you see the fire break out you know nothing in the world can save the man, or men, in the doomed aeroplane . . . Such an incident has never failed to put me in a good humour . . . To me it was not a business or a profession, but just a wonderful game."

### "Love Your Enemies"

"It is salutary to remark that the word 'enemy' in Christ's teaching implies 'someone to be loved' . . . The Church of Christ should be the antidote to the world's bitterness, and its ministry should be that of the lighthouse built on a rock which can weather the storm and guide men to a harbour for their souls."

"Opportunity,"  
Magazine of the Young Men's Union, L.M.S.

### Prayer Postponed

The Archbishop of Canterbury proposes to appoint Sunday, September 8th, as a national day of prayer.

Writing in the Canterbury Diocesan Gazette, he says: "If at the present juncture the State was to call for a day of national prayer, its action would be misunderstood, or rather misinterpreted, by the enemy in ways which may be easily imagined."

"I propose, therefore, to consult the leaders of the various Christian communions as to the appointment of Sunday, September 8th."

### A Treat for the Boys. Whether they Want it or Not!

Says the *Sunday Pictorial*: "War Service Whittie Neeson, one of the lovelier night club and theatre show girls, who is at the Coconut Grove, is appearing in concerts for the troops. She's doing a strip-tease act. But nothing will induce her to do it in clubs or on the stage, for money. It's just a treat for the boys."

### The Night Workers

The *Daily Sketch* records sign-writing done under cover of the darkness. "Inhabitants of Penygroes, the slate quarry village near Caernarvon, found yesterday that overnight the words 'Conchies, Traitors, Cowards' had been painted in large letters on houses, shops and public buildings."

### Free Church Ministers Speak Up

The Town Council of Reading having passed harsh resolutions against conscientious objectors employed by the Council, nineteen Free Church ministers of the town signed a sharply-worded protest saying: "These resolutions are thoroughly bad and intolerant—as un-English a procedure as it is possible to imagine."

### Plain Speaking Again

Ministers and clergy, numbering eleven, have put themselves on record in the Hinckley district (Leicestershire) regarding the persecution of conscientious objectors in their neighbourhood. They declare:

"The general criticism of Germany is that her rulers forbid freedom and persecute those who claim a higher allegiance than the State. We hope that in this we are not to imitate our enemies and make it impossible for men to live in free society with their fellows, chiefly because they claim that for them to take part in war would be a violation of their deepest convictions. It does not seem reasonable to condemn coercion in Germany and, at the same time, oppose liberty of conscience in this country."

### Head-Hunting

"The Pacific peoples are asking many questions about the so-called Christian West now at war. In Papua the advent of the Church has meant the disappearance of cannibalism and head-hunting. Why, one Papuan asked, has it not the same effect in Europe?"

From an L.M.S. Pamphlet.

### The Call of the War

"As I see it, this war is a call to us all to be keener Christians. We have the only message that is not discredited."

A. M. Chirgwin, Gen. Secretary, L.M.S.

### The Opportunity of the War

In the confused deadlock of this war, I take consolation in the belief that it may give an opportunity to leaders who understand the necessity for a new social order.

London Diary, "New Statesman and Nation."

### The Best Result of the War

The best that the war can do for us is to inspire us with an irresistible desire for better things.

Lord Meston.

## WE REFUSE TO REGISTER

NORMAN E. FORWARD

**C**ERTAIN Conscientious Objectors refuse to register under the Armed Forces Act, 1939, and consequently decline to appear before a Tribunal. We adopt this attitude for five fundamental considerations.

### 1. Opposing the Act

Christian Pacifists oppose war on moral grounds. Equally, an Act framed for the purpose of war must be opposed. We seek a peace founded on love, righteousness and forgiveness, believing these to be the only permanent foundation of peace. Conscription is a hindrance to the development of that aim; it has disastrous effects on undeveloped, undecided minds. Some have not the endurance to resist the psychological pressure undergone by most objectors, others lack the intellectual expression required by Tribunals. These objectors fail to get exemption as intended by Parliament, thus showing that the Tribunal is the instrument of the National war effort. As such, we oppose it.

### 2. Acceptance Makes Conscription Easy

During the passage of the National Service Act through Parliament, the Prime Minister told the House of Commons that much time and energy was wasted in administering punishment to Conscientious Objectors for refusal to support the last war. The principal reason for the conscience clause of the Armed Forces Act is to facilitate its administration. Whilst it is in keeping with both the spirit of Christianity and pacifism to avoid truculence, it is equally necessary to avoid acquiescence with something utterly inconsistent with either. In refusing co-operation with the National war effort without directly involving others, we are thoroughly consistent with both.

### 3. Can Conscience be Judged?

How is it possible for a Tribunal to decide whether or not an applicant has a conscientious objection? An applicant may bring evidence to show that he has been linked to pacifist bodies, holds religious beliefs, works for peace, and is honest and sincere, but can a Tribunal decide that the work has been done because of a conscientious objection to war? It may have been done solely with a view to avoiding military service (an unlikely hypothesis, but as reasonable as most put forward by Tribunals). But because a man has not done peace work, has not religious beliefs and is not connected with pacifist bodies, does this mean that he lacks conscientious objec-

tions to war? It would seem so according to the Tribunals.

### 4. Should Tribunals' Decisions be Accepted?

It is the intention of many objectors to accept the decision of a Tribunal only if unconditional exemption is granted. We are unable to make the Tribunals our instrument for that purpose. If the machinery of the law is sought to this end, is it fair to refuse its findings? Certainly to go to a Tribunal gives opportunity for witness (oft-times repeated to unreceptive ears): Agreed that unfavourable decisions go against the machinery as well as the applicant; yet witness is sounder and more consistent, covering a wider field, if we decline to utilise the Tribunal for personal ends.

### 5. Aggression versus Morality

There is a variance of outlook between Tribunal and applicant which it seems impossible to reconcile. The Tribunal "sees" war and asks what the applicant proposes to do to help. The applicant, however, sees "morality" and refuses to participate in immorality. He seeks to make the Christian ethic a policy rather than adopt the ethic to his policy. It is the same incompatibility of outlook always found in the controversy between a pacifist and the man who deplores war but sees a greater evil in unchecked tyranny and aggression. There seems little useful purpose in an objector trying to justify his position before a Tribunal.

This class of objector has neither concern for the personal consequences nor the intention to avoid responsibility. We pray for recognition of and success for our adventure. Though the possibility of being overlooked is remote, we avoid it by informing the authority of our position and intention, though we refuse to do more. Our concern is the opposite of avoiding our obligations.

Those who adopt this attitude are the first to acknowledge with gratitude that the concessions granted to Conscientious Objectors are the result of magnificent courage despite severe persecution of Conscientious Objectors of the last war, and of the persistent careful vigilance of pacifist Members of Parliament whilst conscription was considered in Parliament. Nevertheless, we feel that to act otherwise would be to fail them all and to end abruptly the continuity of opposition to war, if, through connivance with conscription, it became an integral part of our national life in time of peace.

## LICENSED TO KILL

PAUL GLIDDON

**I**F the Cardinal Archbishop of Westminster, with a loaded revolver in his hand, found himself alone in a room with a sleeping Herr Hitler, what would he do? If he remembered, as he doubtless would, his own war-time speeches and the guilt attached by himself and other Christian leaders to this same slumbering Hitler; if his mind, full of Holy Writ, went back to the prophetess Deborah and the slumbering Sisera, he would surely have no difficulty in reaching a decision, and it would not be long before the revolver spoke and Hitler was for ever silenced. Yet there might be those who would adopt a somewhat critical attitude towards such an action performed by a Cardinal Archbishop, and would argue that even Hitler ought to have an opportunity for repentance or that there was something mean about shooting a sleeping man. But, it may be answered, when no reliance can be placed upon a man's word, a declaration of repentance is valueless and, if the only chance of killing Hitler before being oneself killed lay in killing him asleep, surely it would not be right to imperil the lives of millions of men and women on a punctilio of quixotic sportsmanship.

As a fact, this supposed situation would be war at its point of perfection, for it involves the certain destruction of the guilty person; in the act of execution it imperils no other life save that of the killer, who may be shot down when the killing is discovered; it expects in the one who does the killing a great devotion to duty unmixed with any hatred of the person to be slain; and it even assumes that there would be in the heart of the Cardinal Archbishop a real anxiety for the eternal welfare of a rather wayward member of Holy Church. Actually, the arguments put forward against pacifism are usually arguments in favour of this perfected type of war, this thing commonly called by the unloved title of assassination, and are not arguments in favour of war as it is commonly practised. The points made against pacifists by members of Tribunals seldom distinguish between the soldier and the assassin, and, while they are trying to plead with men to join the army, the logic of their own arguments leads not to the cumbersome methods of the soldiery but to the exquisite accuracy of the assassin.

### A Plea for the Hangman

Where the killing of the guilty person involves no sort of risk to the executioner, because it is carried out under the effective legal authority of the nation in which it takes place, we have capital punishment as it is commonly accepted. Capital punishment shares with assassination the advantage of the punishment of the guilty person only, though it lacks the glamour of assassination because the person to be killed is unable to offer resistance and is usually without the support of other revenging hands. Here again we may notice that many arguments in favour of enlistment in the army could be used with much greater force on behalf of enlistment as hangman, and yet, while the hangman is the effective agent of that appeal to violence in the absence of which, we are assured, our whole judicial system would collapse, this masked Atlas, who bears upon his shoulders the final weight of all law and order, wins for himself but little gratitude and he who is thus our salvation is counted a very outcast of the people. It is really quite amazing that judges should be treated with such worshipful respect and that gaolers and hangmen, without whom their sentences would be so much empty air, are invariably denied even a share in their glory.

Violence, as practised in national forces, involves the same risk that the assassin experiences, but is without the certainty of objective which marks both the assassin and the hangman. In these modern days it is usual that everything should be done to make the soldier forget how he slays the innocent with the guilty and to persuade him of the justice of his own cause. It is effected in order that he may fight with greater zeal and not on the assumption that he may withdraw from those wars of which he does not approve or disobey orders that seem to him harmful. The soldier's business is to obey, while final responsibility for the nature of the orders given rests with the government. But this raises an important difficulty; just as we have asked what would the Cardinal of Westminster do in the presence of a sleeping Hitler, so we may ask what would someone who wanted to fight Hitlerism do if he found that, instead of being a true-born Britisher, he was a true-born German? Ought he, in that case, to be a traitor to his fatherland; to refuse, at the commandment

of the magistrate, to wear weapons and serve in the wars; or ought he to fight with his countrymen against the supporters of those ideals in which he himself believed?

#### Murder's Transition Stage

This rather knotty problem is solved for the ordinary man by the teaching that there lies with the government of the day the authority to determine when and with whom the nation shall or shall not be at war, and it is further held that, within the period of a state of war, killing which is normally a sin becomes a laudable action. Evil men, as such, may not be attacked, but only the evil men selected by the government, and these must only be attacked at the time prescribed. No Britisher who was persuaded before September 3rd of last year that Hitler was plotting against the world in general and this country in particular would have been entitled to gather together a body of like-minded men and begin operations. Those who might attempt to do so could be taken by the Germans and put to death with the full assent of the home government. But the moment war is declared, that which is disallowed by State and Church alike becomes sanctioned, and yesterday's murders are to-day's successes.

Now for the Christian the point at issue is as to whether that which is sanctioned by the State becomes automatically sanctioned by Christ and His Church; whether, in fact, what the State binds on earth is simultaneously bound in heaven; whether what the State looses on earth is therefore loosed in heaven. Has the State been given a dispensing power, a power to modify the normal law of God; if so, when was this power given and where can the conditions under which it was bestowed be discovered? Even if it is argued, as is sometimes the case, that the Christian State cannot be expected to be amenable to the laws of Christ designed to control individual relationships, we are still faced with the question as to precisely what is the moral code which is binding upon the Christian State. It cannot be found in the New Testament, it cannot be found in the Old Testament, it cannot be found in any agreed tradition of the Christian society; where can it be found, and when does a State become a Christian State?

#### When is a State not a State?

But this raises yet another issue. If this awful dispensing power is vested in the State, how are Christians to recognise those societies of men whose decrees are acknowledged in heaven and

those others whose decrees are set aside? When, to paraphrase the old conundrum, is a State not a State? In these days when the map of the world is in so fluid a condition and one can wake up in the morning to find one is the enemy of the responsible government of one's own country, this is no academic question, and yet the amazing thing is that, while Christian teachers assure us that we may kill our fellowmen at the command of the State, they do not tell us how to recognise that authoritative body. Thus, what authority should a Christian in Abyssinia have recognised during the months following Mussolini's conquest? Should he have said "God will not regard as murder any killing I may do at the command of the *de facto* government which Great Britain does not recognise," or would he have regarded it as his Christian duty to kill those who were effectively exercising authority? It may partly be because these undetermined conditions create such problems for Christian morality that there is so great a horror of civil war, yet with the scientific subjection of distances we have all become near neighbours, and it is interesting to notice that the war which is taken as a stock example of the real benefits war can bring is the civil war waged between the North and the Southern American States during the last century.

#### If you Will the End you must Will the Means

But once the Church has allowed to the State the right to kill, it must also allow to the State the right to create the temper in which ordinary men find killing a possibility. John Citizen is not normally a killer; he has to be a very inflamed John Citizen to put aside his dreams of a desirable residence in the suburbs and a car for the wife and kids in order to turn himself into a man who can face death with a smile and inflict it with a laugh. It is against his better nature to kill the thing he loves, and, if he has got to kill, then he has got to be made to cease to love; in the name of Christ to be made to feel about his enemies as Christ cannot be brought to think about them Himself. And, if men are to do this work, then it is just cruel to deprive them of any and every means of forgetting their brother men across the fighting line and any and every way of drowning their own sorrows and distresses. The religious bodies are being called upon to protest against the display upon the stage of human bodies, but to continue to support their burning and rending and

drowning as part of the policy of war. Thus laboriously still we strain out the undesirable gnat and quietly swallow the camel.

If the Church of God is going to call men to take part in war, then she must co-operate in the creation of that mentality which makes war

possible; she cannot applaud the one and discourage the other. But, before she does that, it might be well to remember that she is charged not only to work with God in delivery from evil but also so to labour that we shall be led no longer into temptation.

## CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

### A Great Concern

One of the great concerns of the Fellowship must be, even at this early date, for the possibility of reconciling work after the war is over. It will be remembered by very many how magnificent a piece of such work was done by the Society of Friends after the Great War, and how the Fellowship also in its care for hundreds of refugee children played a not unworthy part in that work of reconciliation. Shall we be able to do anything of the kind again and are there any kinds of preparation that might be made immediately? Our Chairman at the Council meeting at the end of February suggested that those of us who are receiving an unexpected tolerance and consideration from the powers that be, should envisage volunteer service in Germany and serious preparation for it now. The preparation for such service would involve immediately the learning of German and a study of methods of Social Service, and after the war it would involve a definite offer of such service to those who will then be organising it. Already something of this kind has been undertaken by a few branches and members; our Headquarters would be very glad to compile a list of volunteers. This list would not be for publication.

### Conscientious Objectors

The numbers that have been dealt with by our new department for Conscientious Objectors are very considerable. The up-to-date total is 1,044, of whom 246 have appeared at the Tribunals, the results being as follows:—

Complete exemption	68
Conditional exemption	105
Non-combatant service	29
Removed from the register	4
Results not known	40

It has been very interesting to observe that the Christian News Letter supplement for March 27th last (a news letter which circulates amongst thousands of church members of all denominations) was written by a member of one of the Tribunals. He has one or two interesting things

to say. The whole way in which the Tribunals are acting is a great advance on what has gone before, which, he says, "fully reflects the spirit in which Great Britain is fighting the present war." "It is significant of this spirit that two young men who were joining the forces have independently expressed to me their satisfaction at the existence of the Tribunals, for this, they said (freedom of opinion), is only what we are fighting for." He discusses the position held by the various denominations, and makes a very fair statement of the general position. It all goes to show that, if the Churches had been unanimous and spoken as one voice, a very different situation would have arisen and perhaps even war would have been made impossible.

### A Central Board

In this same connection a very important step has been taken for co-ordinating the work done for C.O.'s by the setting up of the Central Board. Each Christian pacifist organisation naturally feels called to help its own C.O. members, but there are many things in which co-operative effort is required, and the Central Board is designed to provide it. The Board begins to function if and when C.O.'s are turned down by their local Tribunals and have to appear at the Appeal Tribunal, and by caring for those whose appeals are dismissed and who, therefore, have to go to prison, and for all who are in any way victimised through their conscientious objection. In every case the Board is in touch with the Fellowship of which the C.O. is a member, but it also deals with those very many who are not members of any such Fellowship. The procedure which we have commended to our Groups and Branches is not interfered with, but the Central Board is prepared to help where a Group cannot of itself provide all the help that is required. The Chairman of the Board is Fenner Brockway, an old member of the Fellowship, and both its Treasurers are members of the Fellowship, one of them being our own Treasurer. Information about its work will be very gladly sent if application is made to Headquarters.

## INTERNATIONAL NEWS

## Scandinavia

Up to the moment of writing there is no special news from our friends in Denmark, Norway and Sweden. Short letters of greeting have been addressed to them assuring them of our constant sympathy, support and prayers in these very anxious times.

## Finland

A somewhat delayed letter has just come in from one of our friends in Finland, telling of the necessary separation of the members of the group during the difficult circumstances of the war and speaking understandably of the heavy blow that peace in fact meant. The letter continues: "I think work will be still more difficult now than before. The great patriotic enthusiasm during the war and the bitter disappointment brought by the peace will make it so. Of course, I know most of our members have worked all right in social and humanitarian enterprises—with great zeal and love. But I know, too, that feelings such as national pride and bitterness against some other nations have not been avoided. The beliefs that we fought God's own fight has found entrance in many minds, formerly quite given to Christian pacifism. We need your friendship and your prayers now in quite a special way. But I'm glad to be able to tell you that many fine things can be reported from this country: I have found very little real hatred against the enemy and much pity for the ignorant and ill-used Russian soldiers, especially prisoners. Of course, now it will be less of it and more of resentment."

A letter of that kind engages our very deepest sympathy.

## France

In the course of a recent visit to France, Ethelwyn Best was able to see a number of our friends there and to have long talks with them. She brings the answer to one question which is in many minds here. Our friends feel that for the present, at any rate, nothing should be done to press for the release of Henri Roser and Philippe and Pierre Vernier. Difficult as their lot is, they themselves are understood to share the view of other French friends that they are in their right place and rendering their best service where they are. We here shall continue to give thanks for their magnificent testimony,

and to hold them in our minds and in our prayers. Henri Roser has been transferred to Rambouillet, and the Vernier brothers have also been moved and are likely soon to go to Clairvaux. But unfortunately nobody knows for the moment where they are. Nothing has been heard since March 17th. Apparently only a few letters reach them. We hope soon to publish a statement by Claire Roser about Henri Roser's life and work.

## U.S.A.

The National Peace Conference has put forward draft recommendations to political parties embodying a peace platform of seven "planks." Though subject to some re-drafting, they may be summarised as follows: (1) Keep America out of war. (2) Continue efforts for a negotiated settlement in Europe and Asia. (3) Establish a Congressional Commission to examine military and naval figures and make sure that requirements are not over-estimated. (4) Strengthen economic and cultural ties with Latin America. (6) Participate in international co-operation on economic problems. (7) Renounce political and economic isolation and stand for erection of a world government.

The National Peace Conference has also published a revised edition of the Primer on the Trade Agreements, which gives in the form of a series of questions and answers from the American angle both information and arguments pointing to a co-operative economic policy for the world to replace the disastrous policy of self-sufficiency.

A study conference held at Philadelphia in March, under the auspices of the Federal Council of the Churches of Christ in America, recommended, among other things, "that plans be initiated by officers and staff of the Provisional Committee of the World Council of Churches looking toward the assembling of a representative gathering of Christian leaders, clerical and lay, as soon as practicable after an armistice has been declared in any of the wars now being waged. The Churches have both the right and the duty to share in the task of establishing peace. Unhindered by considerations of power politics, Church leaders will be in a position to define policies expressing the Christian principles of goodwill, reconciliation and justice."

## The Levant

Our friend, Frances Roberts, who, with her late sister Edith Roberts, has devoted herself to the cause of the Armenian refugees, draws attention to the flight of 30,000 Armenians in fear of the Turks from the Sanjak of Alexandretta (recently transferred to Turkish sovereignty, presumably as part of the price of Turkish support to the Allies). The refugees have fled mainly to Beyrout. The French Government has assigned them land and housing; but food also is necessary. The British Government has not yet recognised its share of responsibility in the matter.

## French Conscientious Objectors

Pacifism may not now be spoken of or written about in France, so that the usual F.O.R. activities are impossible. But through the faith of

members and friends and the witness of those in prison, it is now compelling attention to its message on the part of those who in peace time would not have given it a thought. All who are connected with the movement are under surveillance, which has meant for some almost complete isolation since the outbreak of war. There are fifteen known conscientious objectors in prison with sentences varying from two to five years, four have been excused military service mainly on medical grounds, and three are awaiting trial. Two who went to the front as stretcher-bearers but were given combatant duties which they refused are in prison, two are in the medical services and two in offices connected with the army. About a dozen left the country after the outbreak of war. One is awaiting arrest. There are almost certainly others of whom no details are known.

## COMMUNITY NOTES

## Manchester Speaks

"What Manchester thinks to-day, England will think to-morrow," and some of Manchester's thoughts about Community last month are worth wider consideration. The conference\* set out to consider Community in relation to the world order, to social service and to the experimental group, whether at home or overseas.

Borrowing a text from Masfield, "one thing is needful . . . everything," Margaret Corke illumined the final truth of Community as a reconciliation of apparently opposed principles: the identification of liberty and authority; the vindication of the self in the whole; the realisation of perfect freedom in service. Community was not less than the ultimate world-wide rule of righteousness expressed here and now in microcosm: an organism and not an organisation; a synthesis of contraries resolved by love; the relationship of those who, seeing the vision, have committed themselves to one another in its service and so made visible their witness to the reality of a coming new order.

Sacrifice in the "fight for freedom" provided the theme for Hilda Chapman's address on Community and Social Service. Community discovered the creative and not the destructive way of sacrifice by facing up to the problem of "the whole man." As at the later Eastertime discussions at Langham, so here, the insepar-

\*Notified in the Community "Broadsheet," March quarter.

ability of religion, politics and economics was realised. The way for young pacifists pointed to a closer personal understanding of the human problems of society and the practical means to their alleviation. That study would condition the form of their community.

Following on, Mary Osborn spoke of the need for "beginning at the beginning," interpreting the spiritual basis of Community where we are; growing up slowly into the fuller realisations of Community and its claims. Only weakness could result from any attempt to force that growth of the spirit. Identification with the dispossessed on the material as well as the spiritual plane was a first step to bringing them back into the family of life. Beginning with the opportunities for reconciliation between individuals, classes and interests, the natural development of Community might find expression in the permeation and recreating of a true village civilisation. The times were opportune . . . everywhere, under the noisy surface of affairs, one discovered the spirit of seeking and questing after the deeper truths by which alone men may live.

Dr. Falshaw concluded with a moving account of Community as a living experience in the Christian Ashrams of India. There the traditional barrier between European and Indian—symbolised by the big missionary bungalow among the native huts—has finally gone down in the communion of a united family fellowship in which Christ is "all and in all."

## THE FRIENDLY BOOK

IT BEGAN IN GALILEE. R. J. Barker. Hodder & Stoughton. 6/-.

"Rex" Barker presents a strong case for revolutionary Christianity in the light both of his personal experiences as minister in the Rhondda and of an exhaustive study of the New Testament. The book falls naturally into two parts:

1. *The New Community*. "Religion is one thing and business is another." There is a widespread view that Christianity is "impracticable" in the material sphere, a view which has indeed permeated the Church itself and resulted in a tragic disunity of the material and the spiritual, which in turn has proved fatal to the growth of the Church.

The author feels very strongly that the Church should not acquiesce in the present economic order, and he concludes that "the community-life of the kingdom is a *real* communism not only so far as our economic needs are concerned but even in things of the spirit . . . that its way of growth is pacifist not only in its repudiation of violence but also in the methods used by *redeeming love in action* . . . and finally that it is ruled and controlled by the Spirit of Christ as His body was when He lived on earth." (Italics ours.)

2. *The New Man*. In a series of chapters dwelling upon the relationship of Jesus to His contemporaries in the domestic, social, political and international spheres, the author provides an intimate and fascinating study of the Great Life.

The unjust social order in the Palestine of Jesus is used as a stern challenge to any complacency with regard to the similar state of affairs prevailing in the world to-day. The individual capitalist undertaking is supplanted now by the organised wage-slave system; the precarious hoarding of treasure "where moth and rust corrode," has become the comparative security of the modern bank or investment. Wealth was then, and is now, firstly, the root of injustice and oppression, and secondly, "disastrous to the spiritual life of the possessor." M.W.

THE GOSPEL OF THE CROSS. David C. Mitchell. James Clarke & Co. 78 pp. 2/-.

This book on the preaching and practice of the Cross goes very simply and directly to the heart

of its subject. It puts the crucifixion of Jesus in its historical setting, outside of which its significance cannot fully be understood, and it interprets this historical fact as an act of God revealing the divine character and purpose. Emphasis is laid on the Cross as "an example, that ye should follow His steps," and the view that the way of Calvary need not and cannot be taken by the disciple of Christ is shown to be unscriptural. The writer sums up the Christian ethic not in the Golden Rule but in the precept "Do to others as God in Christ has done to you." Out of this study of the Cross comes the conviction, "Pacifism was the way of Jesus. It must be our way, too." The sound scholarship that lurks in the background of this book is not paraded, and its brevity, candour and lucidity make it a very real help to a clear understanding of the meaning of the Cross. We heartily recommend it to preachers and teachers and to groups who want a text-book for corporate study.

THE EARLY CHRISTIANS. Eberhard Arnold. The Plough Publishing House. 4/6 and 3/-.

Though only a little book of a hundred and twenty pages, there is here the material of a big book, and it is well worth its price. In the preface, which gives an outline of the life of Dr. Eberhard Arnold and the starting of the Bruderhof movement, Mr. J. S. Hoyland says, "The unique value of . . . (this book) consists in the fact that the writer has used his studies in Early Christian history as the basis of a severely practical endeavour to build up, in twentieth-century Europe, a community modelled . . . upon the example here recovered and set forth." Dr. Arnold's studies are set out in the most convincing way, with a section of notes, explanations and references, at the end of the book. Only in the last section of the text does Dr. Arnold leave the objective setting forth of fact, and get on to controversial ground, where some who feel that development from the ways of primitive Christianity has sometimes been justifiable, will be unable to agree with him.

There is the following most illuminating sentence in Dr. Arnold's short introduction: "All understandings between our present-day churches, sects, movements and tendencies must begin here in relation to that first period of revelation."

THE PATH OF LIFE. Canon Peter Green. Longmans. 3/6.

The reader, if he is not a Christian Pacifist or Christian Socialist, will use this book very happily for his daily spiritual reading; and will find it full of helpful illustrations and illuminating comments on the Scriptures. But, if he has any ideas of building Jerusalem, city of peace, in Europe, he had better read it critically and not devotionally. "Blessed are they that wait for the peace of the World to Come, and live uprightly" (my own words) is the underlying tone. There is a most interesting and beautiful tribute to the best aspects of Jewish character: this at least is *peace-making*.

TROUBLESOME PEOPLE. Published by the Central Board for Conscientious Objectors.

This booklet is a reprint of the No Conscription Fellowship Souvenir which came out in 1919. All who wish to familiarise themselves with the struggle for freedom of

the conscientious objector in the last war should get hold of this booklet.

THE MORAL ISSUES OF THE WAR. By the Dean of S. Paul's. Published by Eyre and Spottiswoode. Price 1/-.

An extremely good statement of the case for those who on Christian grounds feel it necessary to support the present war. Pacifists reading this pamphlet will be wise to take special note of one of the phrases at the close. The Dean refers to the subtle temptation: "To become in ourselves the reflection of what we are fighting against, to adopt insensibly the standards of the enemy. It would be a Pyrrhic victory if we defeated Hitler only to become a people with a Hitlerism outlook. The only prophylactic against this fatal infection is that the individual who composes the nation should guard the ideals of justice, freedom and mercy in their own souls." We may well ask whether if, as the Dean says, "The primary condition of peace, without which there can be no hope at all, is that there should be enough of the spirit of Christ in those who will make the settlement to frustrate the impulses of vindictiveness and revenge," it seems either probable or possible that at the end of a great war these conditions, essential according to the Dean, if we are to avoid utter destruction, can conceivably be realised. It looks to some of us as if the very conditions which the Dean postulates as being essential if the war is not to be a waste of time, are the conditions which war itself will cancel out. C.P.G.

## PEACE WORK IN THE CHURCHES

### METHODIST PEACE FELLOWSHIP

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

*New Members*.—During the last two months 208 new lay members and two ministerial members have joined the Fellowship. The latter are Rev. Donald Robinson and Rev. W. W. Vicary; 102 of these signed the Covenant at the Annual Rally at Wesley's Chapel on 2nd March. There have been three resignations and three deaths. The total membership is now 3,660 lay members, 898 ministerial, total 4,558.

*Outstanding Subscriptions*.—As our financial year ends on June 30th, we should be glad to receive at the above address any annual subscriptions not yet paid.

*June Bulletin*.—A four-page bulletin about the recent activities of the Fellowship will be sent with the June issue of *The Christian Pacifist* to M.P.F. members who take the magazine. The bulletin will also be posted to all other M.P.F. members.

*Forestry and Land Units for C.O.s*.—This interdenominational Committee is now hard at work. Six Forestry Units in Kent and Sussex and one Land Unit in King's Lynn have been established, and 50 conscientious objectors are working in them. Group fellowship and contact with local churches are valuable results of this scheme. Rev. F. J. Pope has kindly volunteered his services in helping to organise these units from the office in Kingsway. A collection of £57 was taken to set this work on its feet at the recent M.P.F. Rally in Wesley's Chapel in response to Rev. Hy. Carter's appeal. C.O.s who have been given "Forestry or Agriculture" by the Tribunal are invited to apply to "Forestry and Land Units," Kingsway Hall, W.C.2, for assistance in finding such work.

### THE ANGLICAN PACIFIST FELLOWSHIP.

47 Argyle Square, W.C.1.

The small Central Hall was completely filled for the meeting held on Monday, April 15th, and addressed by

ex-combatant pacifists. At the last moment Archdeacon Hartill replaced the Rev. "Don" Robins as one of the speakers, and he and all other speakers were greatly appreciated.

The Rev. Jack Winslow, who was founder of the Christa Seva Sangha, and has spent over 20 years in India, during which time he was a close friend of Gandhi, has, partly in view of that special experience, been asked to open our Priests' Conference at Whan Cross Retreat and Conference House, Chalfont St. Giles, Bucks., from Monday, May 27th, to Thursday, May 30th. The other speakers include the Rev. R. H. Le Messurier, and the Rev. "Don" Robins, the Chairman being the Rev. T. B. Scrutton and the Chaplain the Rev. R. C. S. Gofton-Salmond. The inclusive charge for the Conference will be £1, or 7/- per day, but, since it is not possible for us to quote terms as low as this unless we can be sure of a complete let, we must ask those wishing to attend to pay their fees on registration.

In co-operation with the Fellowship of Reconciliation a weekly meeting is now held at St. Margaret's, Lothbury (behind the Bank of England), on Wednesdays at 5.30 p.m., while there is a weekly speakers' class on Monday evenings at the Dick Sheppard Memorial Club at 7 p.m.

Through the generosity of a friend we are in a position to send 1,000 copies of the Jubilee number of *The Christian Pacifist* to Anglican clergy who may be interested in our movement. We shall be glad to hear of all such to whom our members feel a copy could be profitably sent.

### BAPTIST PACIFIST FELLOWSHIP

Chairman: The Rev. F. C. Bryan, M.A.

Every member of the B.P.F. should by now have received a copy of the annual report. The list of members is not being printed this year. If by an oversight any member has been missed, the honorary secretary will be glad to hear from him. Baptist readers of *The Christian Pacifist* who are not members of the B.P.F. are also invited to write for a copy of the report to the honorary secretary.

## "PAX"

Chairman: Eric Gill.

Secretary: Stormont Murray,

276 Hughenden Road, High Wycombe, Bucks.

A recent address given to the "PAX" Society in London has now been independently issued under the title "*The Evolution of Peace*." It contains a foreword by Eric Gill, who indicates the value of the essay in the following terms: "As the thought of a distinguished Catholic priest and philosopher, it has very great importance at this time; for though the publisher has no pleasure in putting a discordant note into the almost unisonal war-chant of the churches, Catholic or Protestant, British or foreign, it seems to him and to many others that it is a vital necessity to show that it is still possible, and with a good conscience, to hold views at variance with those of accredited Christian bishops and clergy. . . ."

"That is one thing which is argued in this pamphlet, but there is another thing and perhaps more important because more fundamental. It is this: that Christians can never be peacemakers while they are at war among themselves—at war, not with flesh-sundering shells and bombs, familiar as we are with that crude and beastly spectacle, but with the heart-rending weapons of envy, hatred and malice, pride and intolerance, stupidity, obstinacy and ignorance. . . ."

"On one other matter the opinion of the learned author of this pamphlet is to be welcomed. We are always complaining that bishops, priests and clergy do not lead us. That is not their function. It is the laity's business 'to do the thinking even at the risk of a little heresy here and there,' then bishops and clergy and even statesmen can 'take what is best, discard what is objectionable' and legislate accordingly. The pioneering cannot be done by those who sit in the seats of judgment. . . ."

These and other matters are discussed at greater length both in the foreword and the main text of this pamphlet, copies of which can be obtained from the publisher, Stormont Murray, at the address given above (price 6d., postage extra).

"PAX" also recommends another 6d. pamphlet (available from the same address) called "*The Justice of the Present War Examined*"—"a criticism based upon traditional Catholic principles and on natural reason," by Elizabeth Anscombe and Norman Daniel. This pamphlet tries to delineate what the attitude and behaviour of the Christian should be in the present situation. It presents the results achieved in a series of open discussions held at Oxford both before and after the declaration of war. It is concerned, not with any immediate alternative programme to the policy of our present rulers, but with the principles by which their policy is to be judged, and on which alone any such programme can be based. The application of these principles is extended to a condemnation of the war, and to a consideration of the nature of social activity as it should be, but no further. That is, the concern is with long-term, not with short-term, policy.

Yet another 6d. publication which is of highest possible value for all who are conversant with or interested in the "PAX" contribution to Christian pacifism, consists of extracts from the three Papal Encyclicals, *Rerum Novarum*, *Quadragesimo Anno* and *Divini Redemptoris*, arranged according to subject matter, giving all positive statements of doctrine, and suggestions for a programme of social reform. Eric Gill has contributed a preface and is personally responsible for this most important compilation, copies of which can be obtained from the Secretary of "PAX," the title of same being "*Social Principles and Directions*."

## CHRISTIAN PACIFISM IN SCOTLAND

A branch of the Church of Scotland Peace Society has been formed at Dumfries, where the Secretary is Mr. F. Preacher, 22 King Street. Twelve ministers of various denominations met for a twenty-four hours' retreat at

Harvieston, Gorebridge, from 8th to 9th April, under the chairmanship of Mr. J. Forrester-Paton. Another retreat for a larger number of ministers and others is being held at Wemyss Bay, from 22nd to 23rd April. These meetings have proved so helpful that more are likely to be arranged. Christian pacifists in Paisley met on April 17th and decided to form a branch of the F.o.R. The Secretary is Mrs. Norah McDowall, 27 Kingsburgh Drive. The Scottish Council of C.P. Groups will meet in Edinburgh on May 15th. Of the Church of Scotland Peace Society, the Executive will meet in Edinburgh on May 7th; the usual meeting of ministers and elders on the first day of Assembly will be held on May 21st, at 3.30, in Mackies, Princes Street; the annual general meeting will be held in Glasgow at 3 p.m. on June 22nd. Christian Pacifist Forestry and Land Units has started a community at Strathyre, Perthshire, where a few men are already at work.

## EASTER CONFERENCE 1940

(Southern Area)

The Conference this year was held in a sixteenth century mansion, Creeksea Place, situate about two miles from Burnham-on-Crouch. Our thinking was centred at this Conference around the general title, "The Present Situation in the Light of the Gospel." The Rev. Tom King led a series of four talks entitled "The Individual and the State," "Force and Violence," "Love and Justice," and "Pacifism and Passivism," each of these talks being followed by lively discussions, which were continued round the fire in the evenings or rambling across the fields. The Rev. N. Hampden Horne gave a series of three talks on "The Cross"—"As Historic Fact," "As the Revelation of Man's Need" and "As the Revelation of the Nature of God." These were all of great help to us, each expressing a different aspect of our faith and its application in the world to-day.

The Conference Service on Easter Sunday afternoon, which was conducted by Mr. J. B. Skemp, was an inspiration and a symbol of our unity in Christ, and was greatly enhanced by the transformation of the oak-panelled library into a beautiful chapel. The Rev. C. Paul Gliddon spoke on "Our Opportunity" and conducted the open sessions.

The novelty of our surroundings, the fine weather, and the miracle of nature's resurrection taking place under our eyes, and the sense of unbreakable fellowship and spiritual reality, all helped to make the few days spent together a wonderful inspiration to all who were privileged to be present.

## THE NORTHERN CONFERENCE.

Manchester belied its reputation; its weather was kind to our conference, and Dalton Hall proved to be an ideal place. There were sixty-five resident members of the conference, and about a score of "out-patients," and for once the sexes were nearly balanced. The speaking was on an exceptionally high level. Dr. Murphy's lectures on the Cross were both an intellectual and spiritual tonic and revealed that combination of devotion and fine scholarship that is always so impressive. Many conference members, too, were grateful for his approachableness and enriched their lives in private conversation with him.

Discussion raged fiercely in the evening sessions. The two lectures by the Rev. Clifford Whyatt on "The Individual and the State" and "Love and Justice" gave us a combination of Christian and Marxist orthodoxy that provoked the conference to wish to discuss half-a-dozen at once, and the chairman to abandon his position though not his place. The usual unofficial discussion groups were in session between 11 p.m. and 2 a.m. on most nights, and "a good time was had by all."

Dorothy and Eric McKie proved themselves an ideal hostess and host and were largely responsible for the happy spirit of the conference.

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## MEETINGS

FELLOWSHIP OF RECONCILIATION. A Fellowship Hour for communion with God and each other is being held at 17, Red Lion Square, W.C.1, from 6 p.m. to 7 p.m. on the third Monday in each month. The next hour is on Monday, 20th May. Leader:—The Rev. C. G. Langdon.

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

## SITUATIONS WANTED

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

Male shorthand-typist, aged 24, unemployed as a result of his conscientious objection to war, seeks appointment. Good commercial experience; high speeds. Please reply to A. R. Conway, 144, Queenstown Road, S.W.8.

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Wanted: Matron for small conference and retreat house near Godalming: not a commercial enterprise but a co-operative venture of faith. Small honorarium and all expenses. Suitable vocation for person with small means. Apply to the Rev. D. A. Whitwhan, 36, Elms Avenue, N.10.

## MISCELLANEOUS

Wanted, by elderly Pacifist, one or two unfurnished rooms, with some attendance. Country preferred. Address: Miss Aldis, 67, Holt, Trowbridge, Wilts.

Peace Commentary. A weekly commentary on current events. 2/6 for six months. Specimen from Dick Sheppard Centre, 1A, Eddystone Road, London, S.E.4.

## HOLIDAYS

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Preliminary Announcement

F.o.R. SUMMER CONFERENCE  
Friday, 2nd August— Thursday, 8th August  
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COST

The expenses will be pooled, those attending being informed of the average cost per head and invited to fix their contribution above or below as they can. It is estimated that the average cost will be about £2.17.6, in addition to the Booking Fee of 2/6. More exact figures will be given at the Conference. It is earnestly hoped that no one will stay away on the score of expense. This sharing of expenses is one of the practical ways in which we are able to express our fellowship.

Single room accommodation is available to those who book early. Please use the form below.

BOOKING FORM

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

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

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