

The
**CHRISTIAN
 PACIFIST**

THREEPENCE

BRITISH LIBRARY
 8 MAR 1946
 OF POLITICAL AND
 ECONOMIC SCIENCE

THE CURRENT OF AFFAIRS

A Shock to UNO

UNO has survived the first meetings of its assembly, but not without sustaining a shock the effects of which remain to be seen. It will be the part of faith to believe that the good influences, which were at work to avert disaster and make for reconciliation, will in future be even more active to create understanding and goodwill. But while we may be thankful that the situation was saved by a real piece of reconciliation it would be quite untrue to suppose that the dispute between Britain and Russia was of the nature of a friendly if hard-hitting scrap, ending with hand-shakes and smiles in the English manner. Russian suspicions, however ill-founded, are not so easily removed, and it is essential for the health of UNO that the Western Powers should be able to convince Russia of their good faith and peaceable intentions towards all that is most precious to Russian ideals. To reproach Mr. Vyshinsky and the Soviet Delegation for the apparent flippancy with which they pressed a complaint that was generally felt to be groundless, and even threatened to use the great Powers' right of

veto, is as useless as it is just. Russia must learn to treat not Britain but UNO with more serious respect, but we do not usually respect those most who scold us most. To pile blame, even on those who deserve it, usually has the effect of estranging them, to the danger both of themselves and of the community. Russia can only be won to a more serious regard for UNO as she is brought to a better understanding of Western ways and policies.

The Security Council

Possibly the public is no longer following the detail of UNO proceedings with the interest of the first few days; but if the success of this new experiment does indeed offer the world its last chance of escape from self-destruction, the general trend of events ought to be carefully watched and understood, especially by peace-makers. Westminster has indeed become a debating-ground for world affairs, both relatively small disputes and their wider implications; and some, but not all, of its diplomacy has become open. But it is the Security Council rather than the General Assembly that has become

the real arena, where discussions—or wrangles—take place between the Big Powers, with the small countries lined up as supporting choruses. The Council dare not, for fear of smashing the whole machine, proceed to a division on a major issue: anything difficult is to be relegated to the secret diplomacy of the corridors—which is not necessarily wrong—or left to the Foreign Offices and Embassies of the parties concerned—which is not so good. The general effect seems to be to bring up more and more minor issues until, with the complaints of Syria and Lebanon emerging, the whole of the East is seizing the opportunity to press against western imperialism.

Russian Suspicions

On the other hand Russia, as is shown by its combativeness, is being confirmed in the suspicion that it also is opposed by the whole of the West. It is evident that the three Great Powers, separately or together, can discipline—or stir up—the small countries at their pleasure. But the question whether they can keep the peace among themselves and what degree of unanimity is really possible under the veto plan, is still open. No doubt the Pacific is a possible war area; but so also is the Russian frontier in the West and South; and we are not sure that New York is the centre of the world for peace and war. But when the United Nations moves to its new home, further discussions may make still more evident the fact that wars, whether of armies or of propaganda amongst great powers, cannot in an atomic age be prevented by diplomatic and political discussion alone. The experience of the past few weeks shows that we have still to look for more subtle and more far-reaching peace-making influences.

France

Whatever may have been the secret reasons for General de Gaulle's

sudden resignation there is no doubt that the new Government in France has a hard task before it. France deserves and needs the sympathy and friendship which has been evinced for her by the Assembly of UNO. There is a natural tendency for those who are anxious for the future of Europe to blame France for the apparently unsurmountable difficulties in the way of any unified policy for Germany. French fears of renewed German aggression, if not shared by the best opinion in this country are, just for that reason, a real and serious factor which we should be at pains to appreciate. They are largely based on apprehension regarding the intentions of the other occupying Powers. Britain, being in occupation of the Ruhr and Rhineland, is regarded by France as being in a key position, and there exists a suspicion that British policy, tending to strengthen German industrial power, will counter French claims unreasonably.

No Concession to Wrong

On the other hand a large section of French socialists would oppose proposals for the annexation of German territory, and would only support limited policies of economic control. It must be remembered too that France did not sign the Potsdam agreement, and is now advocating a separate policy at least partly for that reason. If the economic parts of the Potsdam agreement could be revised, and French signature to them secured, a new situation might be created. No good can come of merely making concessions to Separatist French demands. Further political disruption of Germany would be disastrous and would be the end of all hope of European reconstruction. There is something to be said for the internationalisation not of the Ruhr only but of the whole of the industrial Rhineland including parts of the surrounding countries, which would have to relinquish their

national sovereignty to a European Board on which the U.S.S.R. must have a place.

Food Shortage

Politicians and others who have expressed pained astonishment at the recent warnings of world food shortage must be among the most innocent members of the community. The simple expectation of returning to peacetime plenty as soon as the war is over finds no encouragement in history and no fulfilment in experience. It ought to be common knowledge by now that war goes before a famine. After six years during which so many millions of men and women have been taken out of productive employment, it is only surprising that the shortage is not a great deal more serious. The comparatively ample supplies that are still obtainable in many countries shows with how little labour the world can now be fed. Let us hope that the present period of austerity will teach us two lessons. (1) Though a large part of the population in this and other lands has been led to associate war with abundance, high apparent wages only conceal the real poverty that war inevitably imposes, though in varying degree, upon the people of both victor and vanquished nations. (2) The world shortage must be shared as equitably as possible by the whole family of nations. If one nation succeeds whether by good fortune or superior cunning in doing itself well while others famish, it will thereby cover itself with shame. It should be remembered that, grave as the prolonged deficiencies in food values are, they are not yet so severe as those which were forced on millions of our people during the long years of unemployment.

National Peace Rally

Pacifists from all over England are booking their seats for the big National Rally and Public Meeting

to be held at Westminster Central Hall on Saturday, March 16th. There are to be two sessions, at 2.30 and 6.15 p.m., and speakers will include Dr. Donald Soper (who will be in the chair), James Hudson, M.P., Reginald Reynolds, Dr. Alex. Wood, Professor Norman Whitney (Professor of English at Syracuse University, U.S.A.), Bertha Bracey, A. Tegla Davies of the F.A.U., Professor Charles Raven, and Dr. Hugenholz (a Dutch Pacifist who spent the war years in occupied Holland). The Rally, under the title "No Atomic War", is being organised by the Fellowship of Reconciliation, Peace Pledge Union, Pacifist Council of the Christian Church and Friends' Peace Committee. All further details may be obtained from the last named.

There are now 211,000 German Prisoners of War in our midst, of whom 101,700 are working on farms, building sites, etc. Here is a magnificent opportunity for re-education and reconciliation of which people of good will in all parts of the country would gladly take advantage, but any effective action is barred by the non-fraternisation Order. Will all readers of the *Christian Pacifist*, who have any influence with the War Office, do all they can to get this Order rescinded?

We thank all readers who have kindly sent us their back numbers of *The Christian Pacifist* and beg them to accept this grateful acknowledgment as it has not been possible to write to each personally.

Contributors and correspondents are requested to address their communications to The Editor, 38 Gordon Square, London, W.C.1, and to enclose return postage if a reply is required. Signed articles appearing in these pages must not be understood to express editorial opinion or necessarily to represent the policy of the publishers.

THE LIGHT OF THE WORLD

Sermon preached in Great St. Mary's Church on Sunday, January 20, 1946, by the Rev. C. E. Raven, D.D., Master of Christ's College, Regius Professor of Divinity.

Overwhelmed as we all must be by the tragic paradox of our state, the paradox typified by the fact that the greatest scientific achievement of mankind was announced to the world by the leaders of the two great Christian democracies in terms of the annihilation of a great city, and driven as many of us have been by pain and bereavements to the edge of despair, we dare not repeat at second hand the easy confessions and assertions of happier times. We cannot announce the dawn while we are "walking on still in darkness". We will not, God helping us, cry peace where there is no peace. We must not exploit the fears and perplexities of this world in order to commend escape and reward in another. We can only hold on to the fact that the light never shone more brightly than when thick darkness covered the earth and Christ cried from His cross, "My God, my God, why hast thou forsaken me".

"The light of the world"—fore-runners, contemporaries, followers through near two thousand years have affirmed it. And to-day, although in the West and among the white races assaults from without and betrayals from within have shaken our confidence in its truth, a multitude of all nations and languages, an exceeding great multitude has arisen to put our infidelity to shame. In due time they will disclose to us how our racial pride and racial limitations have dimmed and distorted the light: in due time—and perhaps the time is at hand. But meanwhile and at this season it is for us who profess and call ourselves Christians to face the affirmation and to examine it. In this preliminary sermon it will be enough to consider (and necessarily with too

much brevity) what the affirmation involves.

It is neither accident nor homiletic tradition which divides our consideration into three heads: for those heads correspond exactly to the three modes or persons of the Divine Being which Christian experience was led to acknowledge.

I. First, then, and most obviously, Christ is the light of the world because He illuminates its nature and discloses its meaning. He does this not only because His teaching has in it a beauty, a truth, a goodness that satisfies and exalts; or because His words are the world's greatest poetry and His deeds the world's greatest tragedy; or because He more than all others makes God real and near and worshipful to us; or because His revelation initiates us into a new experience of the supernatural, gives us a foretaste of heaven, fills and thrills us with its wonder and its joy. All this is true—or at least we have known moods in which we could acknowledge it. It is true, but it is only part of the truth. For if this were all, then He might well be what so much traditional devotion in fact makes of Him, no more than the god of a mystery religion, Himself a more majestic Orpheus, His cult a more poignant and sublime Mithraism. And it is the defect of a mystery religion that it sets the supernatural over against the natural and magnifies its own special sanctities by profaning all else. To it the world—this world of nature and history—is merely the theatre and stage in which the drama of man's fall and redemption is enacted. And on those terms the Incarnation becomes a theophany, and Christianity is in the last resort a self-centred quest for our own satisfaction

and fulfilment. With this interpretation it is clear that Christ is not the light of the world, but only a light for some people to lead them out of the world.

Such a criticism goes deep—precisely because the error to which it draws attention is, in fact, frequent, long-standing and deep-seated. Ever since the fourth century when the Church began to adopt the double policy of accommodating itself to the world by becoming an ecclesiastical empire and of encouraging escape from the world by segregating the "religious" into monasteries, the real manhood of Christ, His self-identification with us in our sin and pain, His "losing of His life" for our sakes, have been too often ignored. We can see the process at work in the Christological controversies which tore Christendom asunder and opened the way for Islam. Its result has been the increase of a contrast between natural and supernatural, the secular and the sacred, the world and the church—a contrast which shows itself in the failure of medieval catholicism to hold the new vitality and knowledge of the renaissance, and in the failure of the reformed churches to hold the scientific movement of the seventeenth century. Before we blame Descartes or Newton or the modern mechanism and agnosticism of science we must realise and confess how largely their estrangement is due to the failure of Christians to maintain Christ's claim to be the Light of the World, the Way, the Truth and the Life.

The extent and consequences of that failure have now become so manifest that Christians of all the churches have been aroused into acknowledgment of their need if not of their guilt, and to impressively genuine efforts at recovery. It is one of the real assets of our time that in all the great traditions of Christendom there has been a restatement aimed at presenting to the modern

world the universality of Christ. The Holy Orthodox church with its splendid inheritance from Origen and the Alexandrians has found its essential spirit finely expressed in the writings of Dr. Berdyaev and, as in private duty bound I must add, of Mme. de Beausobre. The Roman Catholic doctors of the thirteenth and later centuries are presented in the Neo-Scholasticism of which M. Maritain and Doctor Gilson are perhaps the most familiar if not the most profound exponents. Lutheranism has its interpreter in the Confessional church in Germany and the great scholars of Scandinavia. Calvin has arisen again in the prophetic and searching utterances of Dr. Barth. And it is permissible to add that our own British churches, with their characteristic power to combine worship with social concern, and scholarship with evangelism, have found in leaders like Dr. Temple and thinkers like Dr. John Oman their worthy representatives. At a time when the claim of Christ is being so vigorously and so variously presented, there is little excuse for despair.

Yet if that claim is taken seriously, it is obviously not enough to present it in a superficially modernised version of a third or thirteenth or sixteenth or nineteenth century philosophy. If we believe in an Incarnation, if God and man are One in Christ, then physics and metaphysics, nature and supernature belong together, and mistakes in one will involve defects in the other. Bad science will vitiate theology, as it did in the Middle ages; and bad theology will vitiate science, as it is doing to-day. Christians have for so long assumed that the discoveries and the consequent world-view of scientists and even of historians "had nothing to do with God" and have for so long refused to remove the errors and anachronisms from their traditions that the effort now demanded of us will involve long, sincere and very radical research. We

have for so many centuries regarded Christ as the light of the church, that it is not easy to admit, and still less to maintain, that He is the light of the world, this world of light-years and atomic energy.

II. Nor is illumination the sole or principal significance of the phrase. Light heals and vivifies. Christ not only shows us the nature and meaning of God's world: He purifies and transforms and redeems it. Christianity is not only educative and enlightening; it is revolutionary and converting. It can at once show us what we ought to think and do and be, and also "give us grace and power faithfully to fulfil the same".

It is a mistake, a very common mistake to-day, to set these two aspects of Christ's work in contrast, to exaggerate the difference between Greek and Jew, or even between Incarnation and Atonement, and to insist either that enlightenment is mere humanism or that redemption is mere magic. In fact, of course, the easy generalisations which look so nice in coloured chalks on a blackboard are superficial and misleading. It is as absurd to say that Origen, or for that matter the Arians, had no interest in conversions as it would be to say that St. Paul had no interest in teaching or in argument. There are differences of hue both racial and individual as we mirror and reflect the many-coloured radiance of Christ. The light is one and the same.

Yet as we examine the claim of Christ the study of His work and influence is an important, perhaps the most important, side of our task. The cry of the disciple is perhaps *Christus Victor* even before it can be *Christus Lux*. It was what Christ did, the triumph that He won upon Calvary, that convinced the disciples of His lordship, confirmed their former insights and aspirations, and sent them out to proclaim Him to the world.

And it is in the resulting definitions

of His achievement that we can find what is perhaps the most striking confirmation of His universality. The Atonement, as we call it, has, perhaps to our benefit, not been given credal and uniform expression. From age to age the metaphors applied to it have changed. Sacrifice, redemption, satisfaction, substitution are the four most familiar. And each one of them represents the deepest half-conscious and unspoken need of the age which adopted it. Sacrifice, taking to itself the oldest human ritual and expressing the truth that life maintains itself upon lives laid down—the truth of Passover and of Eucharist—is, indeed, universal in its appropriateness; but, as the history of religion shows, it is vital when men live hard and hungry, and loses its full effect when they are comfortable and well-fed. Redemption—anyone who realises the fate of slaves in the Roman *ergastula* will see how for the earliest Christian congregations the ransom-price was the obvious analogy. Anselm's choice of satisfaction, artificial as we may think it, discloses the passionate desire for security and social order when the dark ages were blundering up into feudalism. For the Reformers raising their protest on behalf of the individual soul and calling men to a lonely adventure it was the fact that "Christ has done this for me" which at once challenged them to accept responsibility and assured them that He had discharged their debt. Each of the four speaks to the condition of the time. Each is evidence that when men try to explain the splendour of Christ they can find no other imagery than that of their own most deep-felt experience. Here is (I think) proof that Christ does in sober fact meet the world's need; and is thereby acknowledged to be its light.

Yet here as before there is an obvious warning, an obvious call to immediate effort. The four metaphors that we have been considering

spring out of conditions that have long since passed away. They are not the native product of our present climate and environment. They do not, in fact, express, as they once did, a vital and universal need. Life freedom, security, support—these are, indeed, always precious: but an age which in the main does not feel starvation or slavery, violence or solitude in its own skin cannot find in analogies drawn from them so vivid a meaning as was formerly the case. We are living, here also, on the capital provided by past ages; and it is insufficient. Surely out of the terrific tensions of the past half-century, surely in the present unequalled crisis there must be awaiting our discovery an imagery which shall reveal adequately and afresh the full measure of Christ's victory! Surely we should be able to tell in the tongue of our own day His noble acts!

For it must be remembered (and we in this place need the reminder) that theology, if it is to be a worthy interpretation of religion, is produced not in the cloister or the study, but in the market-place and the mission-field, in places where the service of a dedicated life in the environment of the world's need compels, supplies and tests the formulation of the message. We as dons can criticise and comment and classify: for creative advance there is need of a deeper and a more searching experience than we can easily attain. "Whoso doeth the will shall learn of the doctrine" no doubt leaves room, a humble room for us. The light of the world will be seen most plainly in the dark places of the earth.

III. And there it will disclose its third significance. Light illuminates and heals: it also draws to itself and unites. Ever since mankind learnt the Promethean gift of fire, the hearth, the sacred flame, has been a symbol and instrument of community. When the work of Christ

found its first fulfilment in the fellowship of Pentecost there was foreshadowed and enabled the coming upon earth of the family of God. "Those who walk in the light, have fellowship one with another," so runs the testimony; and it is true.

For the power of Christ to transform and integrate the individual disciple, as he learns to say "I live: yet not I: Christ lives in me", is true also of the group. In Christ folk found not only a satisfying loyalty for themselves, but a new relationship with their fellows. God's love, the untranslatable *Agapé* which Christ revealed and bestowed, drew them into an organic and incorporating unity. A society transcending in the degree of its solidarity and energy anything that the world had yet seen had come into being. Greek and Jew, bond and free, male and female, found their unity in it. Mankind became—perhaps for the first time—fully conscious that it was "one family".

The barriers were broken down; and that, as is evident, not only between the races, classes and sexes, of human kind, but between sacred and profane, the natural and the supernatural. This is the plain teaching of the New Testament, that "nothing is common or unclean" since God in Christ has cleansed it; that "all things were made by Him" and "all things work together for good to them that love Him"; and that it is "the purpose of God to consummate all things in Christ" who thus gives meaning, direction, unity to all that is. *Christus Consummator* fulfils the achievement of *Christus Victor* and *Christus Lux*.

It is unnecessary to emphasise the importance of this third aspect of Christ for our own day. For it is widely recognised among Christians that at an early stage in Christian history the vital energy of the Pentecostal community waxed faint and the Church's faith in the Holy Spirit lost its reality and scope and power.

Certainly we in this place have been warned for nearly a century of the grave defects in the Christian doctrine and experience of the Spirit; and we have seen how with the increase of knowledge and of resources human thought and society has tended to disintegrate under the pull of sectional and disparate interests. It is towards the unifying power of Christ, to Christ as the reconciler and consummator, that we in our necessity would first appeal.

It is with the practical application of what we have been considering that I will conclude. If, as we would claim Christ can give to us the faith in God, the power over evil, and the true community that we so desperately need, it is perhaps wise that in presenting His claim we should begin with the last of these. For as a multitude of experiments in our own land, as the efforts of the United Nations in the larger world, and as the whole movement of thought and life must surely warn us, mankind must attain a new measure and quality of community or perish. How far the Church, as we know it, can commend the fact of Pentecost,

is tragically uncertain: the acid test of its ability to do so is whether men can say of it without irony, "See how these Christians love one another!" But in any case the doctrine of the Holy Spirit, the development of fellowship, the attempt to attain an integrated concept and experience as individuals and for mankind would seem to be the starting-point for us—a starting-point to which a University, if it is to deserve the name, is already and thereby committed.

That the quest for community inevitably leads on to the need for conversion, and this again involves the practice of the presence of God, is, I believe, demonstrable. These two, the belief in God as Father and Christ as Redeemer, have been more familiar in Christendom. We in our fellowship are trying to prepare the way for a fuller recognition of the reality, the scope and power, of the Holy Spirit by showing how "at sundry times and in divers manners" Christ, who is our light, illuminates by His Spirit the seemingly autonomous departments of our being and reveals them to be one.

FORGOTTEN GERMANY

CORDER CATCHPOOL

This is the second and concluding part of the article which was begun in our February issue.

CIVIC AND CULTURAL PROGRESS

Throughout German history there have been strong progressive movements, and the German people in the course of centuries have over and over again come near to winning the prize of ordered liberty. The internationalism of the Hanseatic League, that early movement for what we call to-day the functional approach to European unity, was developing quietly for several hundred years from the thirteenth century on-

wards. The monuments to that peaceful evolution, lovely old cities like Bremen, Hamburg, Luebeck and Danzig, with their far-flung outposts from London in the west to Novgorod and Krakow in the East, have largely disappeared in the ruin of the second world-war. The beginnings of civic life, with its Councils of Burghers, of which these cities were the outward sign, perished largely because in an age of increasing militarised nationalisms they were

too peace-loving adequately to organise armed resistance; and the League came finally to an end in the great tragedy of the Thirty Years' War. Thus progress along the route from feudalism to democracy, as experienced in our own English development, was thwarted and delayed in Germany for centuries by the wars of foreign adventurers upon her soil.

About the same period, a religious movement spread throughout Europe, led by a succession of outstanding personalities, mainly German—the mystics. These spiritual reformers sowed the seed from which sprang the Reformation, of which they were the fore-runners in Germany as they were of the Quaker awakening in England. Of this great succession the latest prophet, in our own generation, is the German-Alsatian Albert Schweitzer.

After the Thirty Years' War, Germany became the cultural centre of Europe, the land of poets, philosophers and musicians; the land of Handel, Bach, Mozart, Beethoven, Brahms, Mendelssohn and Wagner; of Leibniz and Kant, Fichte, Schleiermacher, Hegel, and Schopenhauer; of Lessing, Herder, Goethe, Schiller, Wieland, Hoelderlin, Rilke, Hauptmann, Ritschl, Harnack; of great liberal internationalists like the Humboldts, and in another category Pestalozzi; not to mention the German names connected with outstanding achievements in science and medicine. This rich cultural heritage was, before the recent war, being recalled to the German mind with gallant defiance of Nazism by Pastor Wilhelm Mensching of the German F.O.R. in a series of booklets entitled *Aus Deutschem Erbgut*. Kant published the principle of duty for duty's sake, not in pursuit of happiness or lesser personal inclinations; the Categorical Imperative, so to act that you never use humanity as a means, but only as an end in itself. War was to Kant the greatest

hindrance to moral progress, and this gave rise to his work *Zum Ewigen Frieden* (Perpetual Peace), which denounced secret diplomacy and hatred of the enemy; claimed the right of the *people* to decide issues of peace or war; opposed thanks to God for victory; and proposed a Day of Repentance for acts which deny God as Father of all men. Kant's League of Nations idea was supported by a succession of leading personalities in Germany from his time onwards.

It is not, however, merely the number of great leaders in the realm of culture and civilisation that makes Germany of the 18th and 19th centuries impressive. Even more it is the general *Wohlerzogenheit* of the people in all social ranks.

THE YEAR OF REVOLUTIONS.

With the *Befreiungskrieg*, the idealistic movement which in 1813 finally threw off the yoke of Napoleon's domination, Germany set out again on the road to national unity and liberation. A generation later, in 1848, the "Year of Revolutions", her people came near to the establishment of a peaceful, liberal democracy. Amongst the representatives chosen by the free, equal and universal suffrage of the entire German nation who gathered that year from all over Germany and Austria in the Paulus Church at Frankfurt, were many whose recorded words breathe the new spirit of the times. One Carl Vogt declared, "I believe the goal of our policy to be the establishment of a disarmed peace in Europe. The time has come for the two great nations which constitute the heart of Europe, the French and the Germans, to march onward in alliance towards freedom"; and Arnold Ruge, "Inasmuch as armed peace has imposed an intolerable burden upon Europe, and is endangering liberty, I propose that the German nation take the initia-

tive in the great idea of general disarmament". Another "near miss" for a democratic German State occurred in 1888, when the Emperor Frederick III ascended the throne, a man of deep liberal discernment and determination, who boldly proclaimed, with Bismarck still Chancellor, "I stand firmly by the opinion that Germany could make moral conquests and become united, free and powerful, without blood and iron, with the sole help of her own good right". A lover of England, with an English Consort, he died after only three months' reign, and the fair hopes of forward-looking German people again suffered disappointment.

THE LEAGUE OF NATIONS

When the League of Nations, dreamed of by Kant and actually proposed by Ruge at Frankfurt, at last became practical politics through President Wilson's advocacy of the idea in 1918, Germany in the midst of World War I was the first Government to accept. In 1917 Erzberger, leader of the Centre Party, wrote a book in support of the idea, and before the war's end, a League of Nations Union had been founded by such leading people as Dr. Walther Simons, later Foreign Secretary, Chief Judge of the Supreme Court, and interim President of the Weimar Republic. He and other prominent personalities connected with the Liga für Völkerbund (the German L.N.U.) were from 1919 onwards good friends of the Quakers in Berlin, who met for worship in the fine Liga premises at the Brandenburger Tor, and numbered several members of the Liga staff in their religious community. Germany was not admitted to membership of the League of Nations till 1926, and then only after an unedifying squabble about her seat on the Council.

There was one more near miss for a Better Germany as late as the eve of the first World War, in that

remarkable uprising of youth known as the Wandervögel Movement, developing into the Freideutsche-Jugend, a cultural and spiritual revival and revolt against the materialism of the previous half-century. However uncertain in its positive aims, it was an emphatic protest against the militaristic trend and rigidity in the Prussian tradition; but the slaughter of the Great War exhausted this new hope of an awakening. Such failures, though it is the fashion to count them proofs of an inherently weak or evil mentality, have in them elements of triumph, and promise ultimate victory of the good, if it is helped and trusted.

OPPOSING NAZISM

In November, 1932, with Hitler on the brink of power, the opposition to National Socialism secured 53 per cent. of the votes in the last entirely free General Election, counting as neutral the German National Party who at that time had not yet made common cause with the Nazis. Social Democrats and Communists held between them 221 seats, against the Nazis' 196. Eighty per cent. of the electorate voted. An average of 78 per cent. went to the polls over the whole series of general elections during the Weimar period, a remarkable testimony to the German people's desire, in spite of growing disillusionment and difficulty, to make democracy work—though figures are not needed to prove that to anyone who watched them going quietly and with serious purpose to the polls. At the next election, on March 5th, 1933, after a whirlwind campaign and tornado of Nazi propaganda, the Social Democrats, with *Vorwaerts* forbidden, carried 120 seats—only one less than before. The Nazis, with Hitler already in the saddle, polled only 44 per cent. of the total votes, and together with the German-Nationals secured a bare majority of 51.7 per cent. The first

Nazi Reichstag sitting followed on March 23rd. The Communists, who held 81 seats, were excluded from participation in the Session, and their paper *Rote Fahne* was suppressed. The Terror had begun. Nevertheless, 94 Social-Democrats had the courage to vote openly against Hitler's demand for absolute power (*Ermächtigungsgesetz*), a solid phalanx of every single one of them who was present. Of the Party's, 120 members, 10 had been arrested, 10 more had only escaped the Gestapo by flight across the frontier. The remaining 6 had been prevented through one cause or another from attending the sitting. Otto Wels, their leader, who a few years before had written to Ramsay Macdonald, the British Labour Premier, "Time presses, and unless there soon comes a change in the policy of the victorious Powers, we cannot longer hold out against the attacks from right and left", quoted words spoken at the opening of the first Weimar Reichstag in 1919, "We are defenceless, but not dishonoured" (*wehrlos ist nicht ehrlos*). "We hail the oppressed and persecuted," he concluded, "they have the courage of their convictions, and their unbroken faith gives promise of a bright future". Social Democracy went down in Germany partly at least because it hesitated to meet violence with violence; but it went down struggling bravely to the last in other ways. I remember the glorious pageant of massed red banners in the Lustgarten at the May-Day Labour Demonstrations of 1932; and that gallant and impressive organisation of peaceful resistance to fascism—the *Iron Front*. In the *Iron Book*, opponents of the Nazis openly signed their names, though not without trepidation as to what consequences for them might ensue; the *Triple Arrow* symbol of democracy chalked everywhere on walls, worn everywhere in buttonholes; and its balled-fist greeting held up under the

very noses of the Brownshirts. Karl Mierendorf, the young organising genius of the *Iron Front*, was after years in Concentration camp, finally killed in the Allies' bombing of Leipzig. When in the summer of that year von Papen evicted the Prussian Government by force, the Socialists responded with a striking confession of respect for law and order by demanding that the issue be submitted to the Supreme Court of the Reich at Leipzig. The Staatsgerichtshof duly pronounced in their favour, but the judgment was ignored; totalitarianism had begun, and the Government of Prussia, red to the last, had ended. The Social-Democrats were not prepared to unloose civil war.

THE OTHER GERMANY

When I think of this "Other Germany", however, I think not so much of the distant or nearer past, of political struggles, or even of the Arts; not of people in high places or movements that have made their mark on history. I think of the masses of the German Folk whom I have seen about their everyday occasions, amongst whom we ourselves have lived; of our char-lady, a lady in the best and truest sense, a real friend of the family; or of the local station-porter with whom our acquaintance began by his whispering that he was a member of the Confessional Church; of a working woman friend who, early after the outbreak of war in 1914 had led a procession of several hundred mothers to demonstrate for peace on the steps of the Reichstag; of the thronged audience, Easter after Easter, right down to 1939, gathered in the Garnisonkirche, listening with rapt attention to Bach's *Matthäus-Passion*, and of the plaque on the wall reminding Berliners how Napoleon, in one of France's aggressions upon Germany, had stabled his cavalry in that famous Church; I remember a proletarian club with all

its members unemployed on a pitiful, utterly inadequate dole, living throughout the winter in wooden shacks on their allotments because they could no longer pay the rent of the modern flats their Party had built when in power, yet all of them tidily dressed, come to hear a talk on the Quaker Faith. They were Communists, and a gramophone closed the proceedings with the *Internationale*, whilst we all stood in reverent silence! I recall the involuntary exclamation of joy from a party of young people with whom I was starting for a country ramble on a breezy April afternoon, when we suddenly caught sight of a great Black, Red and Gold banner fluttering in the spring sunshine from a tall factory flag-post. It was the flag of their Republic, the Schwarz-Rot-Gold symbol of the abortive democratic revolution of 1848, chosen again in 1919 for the colours of Weimar. I think of the quality of life with and for the workers, which I have been greatly privileged to share at the Social Settlement in East Berlin with Siegmund Schulze and his devoted band of helpers. We cannot generalise from isolated individual experiences, but experiences like these were, I believe, widely typical. Such Germans need no re-education. I have always regarded them with deep esteem as amongst the best-educated democratic proletariats of the world.

THE NAZI TERROR

I have said nothing about the Nazi Terror. You can read of it in a spate of books and papers, or listen daily to the broadcast reports of the Nuremberg Trials, or visit in Piccadilly one of the series of public Exhibitions on "The Nazi Crime", with a huge swastika sign, painfully reminiscent of the Third Reich, to mark the entrance. The scenes in Belsen and Buchenwald can be witnessed on cinema screens, and in various other ways, all over England

and the world. I have written, by request, not of Nazidom, already in the blaze of world publicity, but of *forgotten* Germany. Amidst the flood of anti-German literature demanded by Publishers and readily provided by the often destitute victims of Nazi sadism who have suffered so terribly, there is a book, also written in exile by a refugee from Nazi Terror, which does not deal with politics or persecution, and where the few fleeting references to Hitler or his Reich are untinged with any trace of bitterness. It depicts the happy, interesting everyday life of a Jewish family in the Germany of which I have sketched a few brief almost forgotten traits. *Almost Forgotten Germany* is, indeed, the title of that book, from which I have borrowed my own. I suffered only a little myself under the Third Reich, though much in the sufferings of many a friend—so it is easy for me to write of the Germany I loved. Yet I wish there were more of that Author's spirit in the world. *I Loved Germany* happens to be the title of another book, written in 1940 by Sir Evelyn Wrench, who worked so generously through his *All Peoples Association* for Anglo-German understanding. "Why does he say *loved*, in the past tense?" innocently asked my daughter, who has lived amongst the Germany people, and loves them. Sir Evelyn himself explains. "If when peace comes, Germany's great gifts are consecrated to the service of Europe, the past can be redeemed, and it will be possible to say once again "I love Germany"; but that time is not yet".

As for me, I have not stopped loving the German people, whether for duration of the war, or for a period of probation. If our love were in any small measure like that of Christ, we should for that reason love them, even were they the chief of sinners. That kind of love can never cease.

KERK EN VREDE

J. B. TH. HUGENHOLTZ

We salute Kerk en Vrede and all our friends in Holland who have lived through so hard and dangerous a time and now emerge stronger than ever in the cause of peace.

Now that war is over and international connections are being re-established, our friends abroad will be interested to hear how we fared here in Holland during the occupation.

We are happy to state that all the members of the board of "Kerk en Vrede" (Church and Peace) came through the war unscathed. Two spent a long time in prison and concentration camp in Holland and Germany, while another was held as a hostage.

In March, 1942, our society was suspended, our bureau plundered and our money confiscated. But this was of no importance. We knew that no persecution could ever take away our faith and conviction. In these years we were sorely tried and purified, and many a one experienced God's presence as never before.

All the same the war did not take us by surprise. For years our society has warned against international armament and a totalitarian nationalism as incompatible with the Gospel of Jesus Christ.

In this war too it was our duty to testify against the sin of war. Although we could not publish our periodical, many of us preached against war and Nazism. Besides this, help was given to those who were persecuted and much work was done to help our country.

The Churches united in a "Convent" (Council), Roman-Catholic and Protestant, protested in many ways against the unjust measures taken by the occupying Power: such as the cruel deportation of the Jews and labourers to Germany and Poland, the nazification of our educational system and cultural life.

In the meantime the members of

the Council met fairly regularly in order to consider the situation and several messages were put into circulation. In many places twenty or even more members met secretly to keep the work going.

It will be understood that in these days of persecution we felt strongly united with our countrymen. To adopt a really Christian attitude against the oppressor was therefore no easy matter. Now the war had unleashed its fury, and wholesale murder was inevitable, we had to put our pacifist conviction to the test.

The liberation filled us with great joy, but at the same time we were convinced that a liberation obtained by the slaughter of our fellow-men and the annihilation of hundreds of thousands of guiltless civilians, women and children, never could have God's blessing.

Hiroshima and Nagasaki were the manifestation of the most hellish kind of warfare, and the total destruction of those two cities is an event which casts its looming shadows ahead into an uncertain future. If humanity does not find a way to use atomic power only for peaceful purposes a still greater catastrophe lies immediately ahead.

In May, 1945, we published a brochure entitled *Pro Rege*, written by Prof. Heering. In this brochure he indicates the causes which led to the War and the demoralisation which makes us, as well as the Churches, guilty before God. What we need in this world is justice in social and international relations. Our times call for solidarity. No doubt the Christian must also seek solitude in order to meet God. As Wilfred Monod has

said, next to "les solidaires" have always stood "les solitaires", those who were misunderstood and shared a part of Christ's life. But Christ has also said: "One is your Master, even Christ; and all ye are brethren". It is the duty of the Christian and the Churches to lend a helping hand in order to bring the nations together in a real society of nations. God's honour and the kingdom of Christ are at stake. *Pro Rege!*

A new monthly was also announced in this brochure, *Militia Christi*, which next to the Christian-pacifist attitude gives attention to social

problems. In December, 1945, the first number appeared and contains several leading articles confirming the incompatibility of Gospel and war. The editors of *Militia Christi* (the former board of "Kerk en Vrede") are planning to call together their readers to discuss the formation of a new organisation.

Meantime we wish to keep in contact with our friends abroad. In the struggle for social justice and international order we hope to work successfully with the pacifists in other Churches and the friends of the F.O.R. in every country, as well as in Germany.

CONCERNING THE FELLOWSHIP

HAMPDEN HORNE

Reports continue to come in from all parts of the country concerning the activity of our members. Naturally and rightly that activity has been mainly in the field of Relief Work, the initiating or organising of collections of clothing and money for the help of people on the Continent. These efforts have ranged between the determined work of a group numbering six or seven people in a small country town and that of one of our large groups in a big town which resulted in the despatch of a hundred sacks of clothing and £300.

Most groups realise very clearly that, while this work is essential in the present circumstances, peace will not spring out of the giving of clothes and money to help the peoples of Europe. Radical changes, spiritually, economic and political, are needed for the creation of circumstances out of which peace may grow. Therefore many groups are pressing on vigorously with the seeking of opportunities for speaking about these changes. In a few towns the F.O.R. and the Society of Friends have been able jointly to arrange public meetings on this subject of "Christian

Peace-making". In many other places the members of the groups have been able to visit other local organisations to speak on various aspects of the same subject. Perhaps the most noteworthy of these efforts is that of a pacifist group in an exceedingly difficult town. The town is residential and "retired"; the average attendance at the group is about six; yet that group already has six definite speaking engagements.

The Easter Conference which had been planned for Totton has been cancelled and therefore there are no F.O.R. conferences being held this Easter. There are two other dates to be remembered however. The annual meeting of the F.O.R. Council will be held at Friends' House, Euston Road, on Saturday, June 1st. Every branch secretary has received full information about the Council and I hope that we shall have a very full attendance this year. The Summer Conference will be held at Bryanston School, Dorset, from August 3rd to 9th and you should make an early application if you are intending to come.

INTERNATIONAL NEWS

Nevin Sayre's Visit

The Chairman of the International Fellowship, the Rev. J. Nevin Sayre, reached England from New York by air on January 18th. He expects to remain on this side of the Atlantic until the middle of April, and to meet all the principal national leaders and groups of the Fellowship around the Continent. After a bare fortnight spent in England, during which plans for the Council meeting at Stockholm, March 23rd to 29th, were worked out in detail, Nevin Sayre travelled by air to Switzerland, and from there expects to go to Czechoslovakia and France. There is also a possibility of permission being given for him to go to the British Zone of Germany. Further plans include the Low Countries and Scandinavia.

Muriel Lester's Travels

Muriel Lester, whose travels on behalf of the International Fellowship have had to be confined to Great Britain since her repatriation from America in 1941, is planning a full programme of journeys abroad during the coming year, and has indeed already completed her first tour on the Continent. She left for France and Switzerland on January 11th, returned to England for a few days at the beginning of February, and departed again for Holland and Belgium on Feb. 12th. Henri Roser had arranged for her a tour in a district which had been a centre of the resistance movement, and here, staying almost every night in a different home, usually with the village pastor, she found how important it was to be ready to listen as well as to speak. Understanding of what the people of an occupied country have passed through, "the constant tension, the struggle to preserve some inner sense of freedom,

the continual wariness", she realised is essential to any constructive contribution to the problem of co-operation and peace.

In Paris, Miss Lester was able to have conversation with André Philippe, Chairman of the committee drafting the new French Constitution, who is now Finance Minister under the new Government. She visited Le Chambon, where André Trocmé and his helper, Edouard Theis, have built up a unique community with an international outlook—"a college, a church, and a community centre all in one"—around the Protestant church of which André Trocmé is pastor.

In Switzerland, Muriel Lester addressed meetings in Berne and Basel, Lausanne and Geneva. She speaks with deep joy of the meeting with F. Siegmund-Schultze after years of separation, and of the precious time she was able to spend with him and with Nevin Sayre, who arrived in Switzerland a day or two before she was due to leave.

Muriel Lester's further plans include visits to Denmark and Sweden in March, where she will take part in the Council Meeting at Stockholm; and her hope then is to pay an extended visit to India and China during the second half of this year.

Norway

Many of us will have felt a new accession of hope on hearing of the selection of Mr. Trygve Lie as first Secretary-General of the United Nations. In an organisation where the "Great Powers" have such a preponderating influence, it is to some extent reassuring that a representative of a country with no colonial possessions and no imperialist pretensions should be chosen for the highest official position. Another piece of news which will be of even

greater interest to the Fellowship is that Mr. Lie's successor as Norwegian Foreign Minister is Halvard Lange, who was years ago Assistant Secretary of the International Fellowship of Reconciliation when the office was in Vienna.

Austria

At the beginning of the winter a visit was made to Vienna by the Swiss F.O.R. office secretary, Rita Bächler, and a Swedish friend, Malla Granat, to investigate conditions there and to find out which sections of the population were most in need of help. A very interesting report was submitted, recommending special measures for certain categories of the population, particularly the old, and the children both of the Viennese population and from the refugee camps.

This investigation has resulted in plans, now well advanced, for a home for unattached children in Vienna, to be run jointly by Swiss Quakers (with the co-operation of the American Friends Service Committee) and the Swiss F.O.R. A house in the suburbs of Vienna has been found, municipal help is being given in its repair, the U.S. occupation army are to provide fuel, beds and blankets are being contributed from old German army stocks, "Don Suisse" has promised certain equipment and financial help for the first months, and Swiss Friends and F.O.R. will find the staff. About 50 children are to be selected, with the help of the Vienna welfare organisations.

It looks as though this will prove a very real and important piece of work, and we in other countries may be proud of the share that F.O.R. friends in Switzerland and Austria have had and will have in the planning and working of it.

Belgium

Philippe Vernier has written most encouragingly to Muriel Lester about the situation and prospects for our

work in Belgium and the importance of her visit. He says: "The enrolled members are only a few and seem not to be very busy, but I am sure in our Barinage here the time is coming for a very large expansion of our ideal. The people of my church are all won for our position and most of the ministers in our churches. Since the German prisoners work close to them in the coal-mines, nearly all the miners, and their families also, in spite of the official propaganda, acknowledge we are all brothers in suffering and misery, misled by our leaders and our cowardice, and nearly all of them, *each day*, take double or four times bigger lunch than necessary for themselves, in order to share with their German friends . . . I could tell you plenty of actual stories that have been lived here recently, giving an undeniable proof that the F.O.R. waters are not so 'low' in Belgium now. Recently several persons came to me asking for something to be undertaken for peace. Our most outstanding project is the organisation for next spring or summer of a Civilian Service camp in St. Ghislain".

CORRESPONDENCE

Pacifist Service

I am endeavouring to compile a record of work done on the land and for the improvement of conditions in the countryside by pacifists during the recent war. This may have been individual or collective, within or outside the trade unions.

If some of your readers have information to give (failures and faults as well as achievements) I should be glad to hear from them.

Any papers or notes indicated as returnable will be promptly dealt with and sent back.

LESLIE A. SMITH.

73, Grace Avenue,
Maidstone, Kent.

The Church in Politics

In reading Mr. Phelps' letter, I was not clear as to whether some of his statements expressed the present temporary condition of things or whether we were to take them as universal truths. Thus he states, "The organs for political action are not church organs at all". As political arrangements exist to-day, this is quite true; but the question is whether Christian bodies are called by the implications of the Gospel, and by following the Divine methods of working, so to act directly, as to bring, not just an improvement in social conditions—necessary as that is—but the very Kingdom of God on earth. If the Ministry of the Church is true to the spirit, purpose, and methods of Christ, it is equally important to have it at work in and through the State.

The reference to political Roman Catholicism and the Christian Party is rather unfortunate. The Christian Party is neither just a political party, nor is it a Roman Catholic body; right political activity is only *one* of the methods practised by the Christian Party . . .

Some observers have stated that these continental movements often showed more concern for the interest of the Roman Catholic Church as an institution, rather than for the full social implications of the Gospels. To refuse to set up and support a rightly constituted body, because an imperfectly constituted body has failed, hardly seems defensible. Would Mr. Phelps accept the present conditions of the world as finally decisive of the value of Christianity and the Christian Church? . . .

G. NORMAN ROBBINS.

"St. Kenelm's,"
Silverlands Avenue,
Oldbury, Birmingham.

arms race, and finally a state of nerves in which the initial outbreak might well be a defensive reaction on the strength of a baseless rumour of impending attack."

—Professor Bernal, F.R.S., in a lecture.

THEY SAY

SEAWARD BEDDOW

That Bomb Again!

The *Nation*, the American weekly, has given us an account of a recent discussion by eminent scientists. This was said of warfare's likely shape in future: "There is no reason why atomic bombs cannot be shipped in trunks or boxes in peacetime to key industrial and population centres and detonated at the moment desired by remote-control wireless or other means". In the opinion of this speaker (Dr. Smyth, author of the famous report) "the defence against atomic war involved a wholesale recasting of life, the dispersion now of industry and population, a vast scheme of underground burrowing, and the building of a scattered series of rocket-launching platforms to afford means of retaliation. Attack would be sudden; there would probably be the added complication of not knowing precisely which country had delivered it".

—From a leading article in *Manchester Guardian*.

Has Russia Got It?

"According to a Londonderry scientist, Dr. R. E. G. Armattoe, the Russians have already solved the secret of atomic energy . . . It is claimed that in the preliminary trial the bomb was the size of a large tennis ball, had a horizontal pulverisation range of 85 kilometres, and a vertical lift of over ten kilometres. The temperature generated was in the neighbourhood of several million degrees centigrade. Dr. Armattoe expressed the belief that the Russian bomb rendered the Anglo-American one 'almost obsolete', and said that experiments are to continue in mountainous country."

—From an Ulster Report in *Manchester Guardian*.

Nerves May Start It

"The real menace is that fear of atomic warfare should lead to a steadily increasing

(Continued in previous column)

IS THIS THE END?

WILLIAM E. WILSON.

The writer was formerly Lecturer in New Testament studies at Woodbrooke, the Quaker College at Selly Oak, Birmingham. His published works include "The Problem of the Cross", and "Atonement and Non-Resistance".

The article in your January issue under the above heading is to be deeply appreciated as a passionate call to repentance, but as suggesting that the Atomic Bomb may bring about the end of the Human Race and so be the fulfilment of the expectation of the End as set forth in the New Testament it is seriously misleading. For in the article only unlimited destruction is contemplated. In the New Testament the essential feature is always the *Parousia* of Christ, and the full salvation of His followers, and only after that in some instances is there mention of destruction. That moreover is confined to the wicked, and appears not as a natural calamity, or as the doing of man, but as a consequence of the judgment of Christ upon them. All this is most clearly stated in Paul's Thessalonian Epistles. It is by no means so clearly stated in the Gospels, where, in connection with the end, destruction of the wicked is not explicitly mentioned. Furthermore it is an error to suppose that this is the one and only teaching on the subject in the New Testament. Paul himself in three later epistles, in which his maturer thought is set forth, has an entirely different view of the end. In Rom., 8, Philip- pians 2 and Colossians 1, he teaches that the whole of mankind, all other spiritual beings, and the very world itself will be redeemed and become in very fact the Kingdom of God. Paul in his maturity was a Universalist. The destruction element has gone out of his thinking. There can be little doubt that the Fourth Gospel and the First Epistle of John hold essentially the same view.

Undoubtedly Paul Gliddon is right that the prophets foresaw

disaster and destruction as the certain doom of their nation if it rejected their call to turn to God and Live, and that gives meaning to the happenings of to-day. Exactly the same fate will befall Western Civilization, unless it becomes genuinely Christian. And we now can see that that fate may befall it within a few years, should the Atomic Bomb ever be used. But even so it is improbable that all Europeans would perish. Many country districts would remain to support a scattered remnant. It is less probable still that the destruction would cover all Asia, Africa, America and Australasia. But again the words would be fulfilled "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof". Might not genuine Christianity spring up in China, India and the Eastern Islands where the American soldiers and airmen were astonished to "find the Church there"?

I am in absolute agreement with Paul Gliddon that a great turning to God is imperatively necessary. But we must take every possible precaution to prevent the stultification of the Christian Message by the very things that are put forward as part of it. And in my view this expectation of destruction as an essential part of the Divine Triumph is one of those things which have stultified it in times past. It seems as though both the common man, the priest and the theologian had united in the work of almost consistently accepting the less charitable, less merciful and less fully satisfying ideas to be found in Scripture, or deduced from it, in place of those that magnified the Love and Power of God. They have stigmatised as heretics those who

chose in preference those that were optimistic. And according to their faith it has been unto them. Men have turned from the Gospel to something better. Why? Because it was easy to find something better than some of the things that have been presented as necessary parts of the Gospel. But all of these must be due to misunderstanding. In this case a misunderstanding by the early Church. But a misunderstanding already corrected in the pages of the New Testament. In other cases, for example, that of the doctrine of Hell, of Penal Atonement, of Original Sin (in the sense of *Guilt*, which is founded largely on Augustine's ignorance of Greek), and of total depravity, they were based upon sheer misunderstanding of the words of Scripture. Our essential message is that God is love, that man can never live as man in any way satisfactory to himself and to others until he responds to that love shewn supremely in Christ, and thereby begins to live a life of love to God and to his fellow men. That is the Gospel of Christ. It is the teaching of Paul and the teaching of John. But being merely human, Evangelist and Apostle sometimes wrote things that fell below that. We need not follow them when they do so.

WARS AND RUMOURS

AMY L. ALDIS

Will you allow me to add a few suggestions to the admirable paper by the Vicar of Osterley?

Mark gives the names of the four Apostles who questioned the Lord as He sat on the Mount of Olives after His last public address. Matthew gives three questions which they asked. In their excitement is it not likely that Peter and the sons of Zebedee spoke all together, asking what seemed to them almost the same question, while Andrew waited with bated breath to hear the

I am persuaded that God, the Father Almighty has purposed in Christ to save the World; that because salvation consists in response to His Love shewn in Christ, a response which is trust and obedience and the opening of the life of each human being to the power of the Spirit, that Salvation must come through individuals turning to God. The Kingdom of God truly established cannot be less than the loyalty of every Human Being to God. We are far from this now. We have lived through a period of the Kingdom of Hell. Other such periods may come. But God cannot be defeated. Sometime—it may be much sooner than we think—the world must begin to wake up to the fact that the only way is the way of Christ. Meantime we have the Message; we must live it in the power of God, and deliver it as the way opens. But let us beware of the constant temptation to substitute something else for it, or so to insist upon some things that may or may not be related to it that people cannot see the essential thing for its coverings. History is full of such errors. We are to bring men to Christ their teacher, and leave them there. Anything more is terribly likely to be less.

answer? Under those circumstances it would not be strange if the evangelists, who were not present, did not sort out the answers clearly; since it was not even for apostles to know the times and the seasons which the Father hath set within His own authority, Acts 1:7. Since the day of Pentecost all who surrender to the Lord Jesus are automatically on the divine telephone. Alas that we so often forget that the message descend as well as ascend; or even ring off altogether, because our ears

need practice and our hearts are dull. "There are commonly three stages in work for God," said Hudson Taylor, "first impossible, then difficult, then done." Fifty years of pacifism have convinced me that we cannot put a stop to War, not even with the Lord's help; but that He can, and will, with our help when we are ready.

Time was when the negro slave trade was reckoned the source of England's greatness. To stop it would simply be to make a rich present to our rivals and potential enemies. Unthinkable! But the Lord laid His hand on the Clapham Sect and their Dissenting helpers. Difficult! Then, done! And the rival nations somehow followed our example. Since then, our Master has been dealing with slavery itself, Black; Wage; White. In 1874, when England was being invaded by this last, and the friends of purity knew the intention of the men of science, so called, to use England as a base from which to spread their rule over all the earth, then the Lord sent that sensitive Victorian lady, Josephine Butler, to Paris, to face the monster in its den, where it had been established for a century. Through her, God saved the world from that most deadly peril. France was the country that stood in the way of the abolition of the White Slave Trade in the between-wars time. And now? In the *Manchester Guardian* of December 31st comes the wonderful news that the Municipal Council of Paris is itself abolishing the System of "Tolerated Houses", following in this the action of other French cities. "A new Puritanism is at work in France, which provides common ground for young Catholics and young Communists"; French Protestantism having always been Puritan. "The paper shortage has been used to suppress entirely the pornographic press of Paris". God does work.

Or take that sure sign of the coming day; the proclaiming of the

Good news of Jesus to every nation. There was once an Island over-run by such wild savages that their Christian neighbours for a full century thought it sheer madness to try and introduce them to the Gospel. Centuries later that Island called itself Christian, and did contain a number of real Christians. But their general attitude towards obedience to the Lord's last command was, "Sit down, young man. When the Lord chooses to convert the heathen He will do it without you or me". The Clergyman who saw the world as his parish, found so much heathenism in Christendom that, hard as he worked, he only got beyond it in the West Indies. The S.P.G. had ample work in caring for our folk overseas. So the Lord laid hold upon a working shoemaker, son of a village schoolmaster, set him studying languages and geography, gave him visions large as any seen at Tambaram, made him a nuisance to his friends, until at last he persuaded the youngest association of the humblest of the three Dissenting Denominations to believe that the Lord Jesus meant what He said. Instead of going to savages as he had expected, Carey landed in India just when our nearest neighbour was deciding that God did not exist. In due course he founded a University, and a printing press, still going strong, and translated Scripture into many tongues, and best of all converted the Churches in England to see the needs of others for the Gospel, this "consecrated cobbler setting out to convert the world"; seeming so comical that the mockers did not notice his pacifism and socialism. He was only one of many miracles ancient and modern wrought by God to spread the Gospel.

"The last enemy that shall be abolished is death." What is War but death *ad infinitum*? The Lord will work here too. It is for us to watch and pray; and obey.

BOOK REVIEWS

THE GLORIOUS LIBERTY. By The Rev. Roger Lloyd. (Longmans, Green and Co., Ltd. 2s. 6d.)

The Canon of Winchester undertook an extremely difficult task in attempting to deal with the Christian Gospel as "Good news about freedom" within the compass of 90 pages. Some aspects of freedom are dealt with so superficially as to be quite misrepresented, as for instance, when discussing slavery, he says: "To-day its disguises are economic planning and the draining of variety out of personality".

Nevertheless in spite of this inevitable sketchiness the book gives evidence of a fine insight into the needs of our generation and of the way in which those needs may be met by a fresh understanding of what freedom in Christ means. One quotation will suffice to illustrate this: "The Peace of the World is the Gift of the Spirit . . . is a truth which nearly all the instruments of mass persuasion consistently ignore. On all sides we are stridently assailed by the delusion that the peace of the world lies within the competence of human beings to assure . . . So appeals are made to our fear ("Think what rocket and flying bombs will be like in twenty years' time") and to our pride in our purely human cleverness, and we are encouraged to believe that our human resolve, our human knowledge, our human realism can in themselves be sufficient to bring to the world the things which belong to its peace. Not all our sufferings would seem to have taught us a decent humility".

CHRISTIAN MARRIAGE. By William Robinson. (James Clarke. 2/-.)

This little book fits its title. So many books have been written on this subject that it is difficult to justify the publishing of yet another. But Dr. Robinson sets all the essential practical advice within the context of Christian theology. In fifty pages he contrives to suggest the loveliness of marriage against the background of the Christian doctrines of the Incarnation and of man. His counsel is in all points wise and direct, and the appeal is to the reader as a *Christian*. The book is addressed only to young people of the more thoughtful type. We can imagine nothing more helpful than this to place in the hands of an engaged couple who have already begun to explore together that faith on which they wish to found a home.

THE CHRISTIAN SIGNIFICANCE OF KARL MARX. By Alexander Miller. (S.C.M. Press. 6/-.)

Those who have read Mr. Miller's

previous book, *Biblical Politics*, will welcome the chance of reading him again at greater length on a kindred theme. In the first three chapters of this book he sets himself to expound Marxism, and we can hardly imagine the job done better in the space. He is lucid and painstakingly fair, and it behoves all of us who write or speak about Marxism to master these chapters, especially if we are unwilling or unable to master Marx himself. He then goes on to outline three contemporary criticisms of Marxism by Max Eastman, Koestler and MacMurray. He then comes to the most difficult part of his task in the chapters on "What Christianity has to say", and "What Christians have to do". Mr. Miller is not concerned to score debating points, but to show where Christianity and Communism come into conflict in their explanations of human life and destiny. He chooses the Nicene creed as his starting point for an exposition of Christianity, supplemented by the summary of the apostles' preaching given in Professor C. H. Dodd's "The Apostolic Preaching and its Development". He shows how tempting it is, with MacMurray, to find in the Marxist dogma of the class struggle, ending in the victory of the proletariat and the establishment of the classless society, a parallel with the Christian drama of redemption. This brings Mr. Miller to a vigorous exposition of Christian eschatology which is most valuable and convincing. Nevertheless, he does full justice to the part that Marxists have played in making Christians rediscover some forgotten insights about the nature of man, sin and society. The final chapter faces the question of what Christians have to do. In it he debunks several popular Christian answers to the question and shows how at many levels there is no distinctively *Christian* contribution; the first thing Christians and non-Christians should seek is justice, and together they must find the most efficient way of achieving the particular end in view. This point is one we pacifists must take to heart. It will save us much vain searching for a distinctively *pacifist* contribution. He then goes on in his analysis to argue that the two most significant and self-conscious groups among students in Britain are the pacifists and the communists. Each of them enshrines one part of the dilemma of pity and ruthlessness, concern for the individual and concern for justice in which Christians in politics find themselves. (See Koestler's *The Yogi and the Commissar*.)

This is an exciting book to read and is important out of all proportion to its size. However, we are left wishing that it had been written forty or even twenty

years ago. Then the Christian Church might have been saved from many mistakes. As it is, we fear it is published too late.

G. LLOYD PHELPS.

TO BE REVIEWED.

PACIFISM AS AN INDIVIDUAL DUTY. By E. L. Allen, C.B.C.O. 24 pp. 6d.

This pamphlet, by the Rev. E. L. Allen, Ph.D., lecturer in theology in the University of Durham and formerly a member of the Northumberland and Durham Tribunal for C.O.s, is the first of three to be published by the Central Board for C.O.s in reply to *Pacifism and Conscientious Objection*, by Professor G. C. Field, D.Litt., published last year by the Cambridge University Press in the Current Problems Series. The other two to be published shortly, each at 6d., are *Pacifism as a Policy*, by Francis E. Pollard, M.A., J.P., and *Society and the Conscientious Objector*, by Principal G. A. Sutherland.

PERIODICALS

Regular readers of the *C.B.C.O. Bulletin* and *The C.O.'s Hansard* will wish to obtain both January issues—Nos. 71 and 18 respectively—and others will find several notable features such as the Release of Conscientious Objectors' Bill, Government Training Schemes and the Board's Training Fund, and the whole issue of Conscription. (C.B.C.O., 6, Endsleigh Street, London, N.W.1.) *The I.V.S.P. News-Letter* No. 8 is a special women's number which stresses rather emphatically that there is no special women's point of view in I.V.S.P. itself. It is a lively number. A target is set for new subscribers. (2/- per annum minimum, post free; single copies 3d. Remittances to Arthur Sibun, 11a, St. Andrews Road, London, E.13.) *Community* for January is worth reading for its editorial alone, headed "The W.S.C.F. Rebuilds". (Christian Auxiliary Movement, Annandale, North End Road, London, N.W.11.) *Europe Speaks* should also be read by those who wish detailed information about aggressive democratic forces battling for recognition in Spain, Italy and the Ruhr more especially. (Subscription rate 10/- for twenty copies, 5/- for ten, post free. Single copy, 6d. International Publishing Company, 7, Carteret Street, London, S.W.1.) *Quest* for January (29, Addiscombe Grove, East Croydon) is only a four-page leaflet. But its brief contributions display a high literary quality and fine spiritual perception.

ANGLICIAN PACIFIST FELLOWSHIP

Chairman: The Archdeacon of Stoke.
Joint Secretaries: Mrs. Gwen W. Locke and Mr. Michael B. Segal, 1, Adelaide Street, London, W.C.2.

CORRECTION: The Fellowship's Retreat at Pleshey, near Chelmsford, is to be held from the evening of Friday, May 3rd till after breakfast on Monday, May 6th, not as previously stated in these notes.

We now have obtainable from the Office a Statement on the Atomic Bomb, by the Archbishop of Canterbury, in which he says: "Another long step has been taken to the abyss, and the shame of taking it is upon us". We shall be pleased to send copies to anyone who would like them, price 2d.

We have regretfully to discontinue the Fellowship's Monthly Celebration of the Holy Communion at St. Martin's-in-the-Fields, owing to the very poor attendance.

F.o.R. SCOTTISH COUNCIL CHURCH OF SCOTLAND PEACE SOCIETY

At the monthly "fellowship" meeting of the Edinburgh Branch on January 2nd, a suggestion was thrown out by the chairman that we might be able to make some contribution towards the £100,000 fund required by C.O.B.S.R.A., for the purchase of food for the Continent. A small "Bring and Buy" Sale was proposed. Time was short, accommodation limited, the circle of potential "bringers" and "buyers" not very large—and anyway, what was there to bring and buy? The proposal took shape on Saturday, January 26th and in the result exceeded all the expectations of the faithful and confounded the fears of the faithless. Saleable goods, an amazing variety, were gifted, while many contributions in money were received.

We were glad to be able to forward close on £80 to the fund as a result of the sale. We were indebted to the P.P.U. for their enthusiastic and practical co-operation, and the function has not only helped the Relief Fund but has proved a stimulus to our local organisations.

THE CHRISTIAN PARTY

Literature Secretary: Percy Roberts, 30, Darby Road, Oldbury, Birmingham.

Speaking at Friends House, Euston, on January 29th, Wallace Hancock said the link between Christianity and politics was lacking in the major parties.

It was not good enough for Christians to say, "Politics are dirty; compromise is inevitable". Since apart from the political struggle we had no chance to permeate, an

(Continued on page 811)

Classified Advertisements

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

Advertisements should be received for insertion by the 12th of the previous month.

MEETINGS

THE MONTHLY FELLOWSHIP MEETING for Communion with God and each other will in future be held on the second Friday in each month from 6—6.45 p.m. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available. On the 8th March the meeting will be led by Percy W. Bartlett.

WILL LONDON F.o.R. MEMBERS please note that the Annual General Meeting of the London Union will be held on Saturday, 18th May at the National Society's Hall, Great Peter Street, S.W.1. Fuller particulars will be given later.

MISCELLANEOUS

JOIN? International Friendship Club, 3, Tanfield Terrace, Leeds, 2, for making interesting pen and personal friends.

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THE GARDEN OF GOD by W. MacGregor-Reid, M.A., D.Sc. A devotional book for the quiet hour. "An inspiration," says a reader. "Its message has brought me great joy and comfort." Send 2/3, Universalist Press Ltd., 14-16, Broadway Chambers, London, E.C.4.

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MISCELLANEOUS—cont.

OGMORE-BY-SEA, Glam. — Cawley, "Rockleigh," Craig yr Eos Road. Tel.: Southerdown 10. Vegetarians specially catered for.

YOUNG MAN seeks post as COOK GENERAL or BUTLER. Could live in, but would prefer to live out, if accommodation is available. Write Box 470, 38, Gordon Square, W.C.1.

YOUNG CHRISTIAN seeks Pacifist Companion to tour Britain to proclaim the pure unadulterated Gospel. Must be prepared to "rough it". Box No. 471, 38, Gordon Square, W.C.1.

EDUCATIONAL

SPEAKING AND WRITING lessons (correspondence or visit) 5s.; classes 1s. 6d. Diffident, nervous, and hesitant people specially helped, also stammerers: Dorothy Matthews, B.A., 32, Primrose Hill Road, London, N.W.3. PRImrose 5686.

SITUATIONS VACANT

APPLICATIONS are invited from men or women for pioneer social experiment with problem families. Maintenance/Pocket money. Apply P.S.U., 56, Grove Street, Liverpool 7.

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(Continued from page 810)

independent Christian witness was necessary to interpret Christian principles in politics. Hence The Christian Party who look at politics from personal dedication, seeking to serve man as an essential part of the worship of God.

The Christian Party is contesting Central Hackney in the L.C.C. Election on March 7th. Offers of help and donations should go to the London Area Secretary, 28 De Beauvoir Square, N.1.

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PACIFISM AS AN INDIVIDUAL DUTY by Rev. E. L. Allen, M.A. Ph.D. Price 6d.

Literature List on application.

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