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CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

The Real Disaster

The increasing horror of aerial bombardment seen in the massed attacks on the cities of the Ruhr has provoked some shocked protest on the one hand and on the other a great deal of rather uneasy justification. Almost every important newspaper in Britain and America has rushed into excuses such as usually go with a guilty conscience. The Germans began it, said *The Times*. It's a necessary aid to Russia, said *The Manchester Guardian*, and the *News Chronicle*. "If German civilians keep out of the target areas," said *The Yorkshire Post*, "they will be safe." "The Ruhr is an industrial, not a residential area," insisted *The Scotsman* drawing a curious class distinction, as though there could be no moral objection to the bombing of workers. "An indispensable condition of a really permanent peace," argued *The Daily Telegraph*. "It makes for German revolt against the Nazi party," says *The Glasgow Herald*. *The New York Herald Tribune*, admitting that its imagination is numbed (most imaginations need an anaesthetic these days) pleads that the Nazis have left us no weapons save their own. It is interesting to notice that all these comments assume that the evil lies

mainly in the endurance of suffering. A less sentimental judgment would observe that the worst disaster is sustained not by those whose property and lives are destroyed but by those who inflict the destruction upon them. To endure suffering may be noble and possibly redemptive. To inflict it is brutal and brutalising.

War the Taskmaster

Horrible as this sort of warfare is the pacifist is not inclined to single it out alone for condemnation or to denounce it as though it were exceptional in its wickedness. The bombing of cities is only one spectacular instance of the nature of total war. If we put ourselves in the place of those who believe that support of the war is laid upon them as a Christian duty we shall find ourselves compelled to engage in just such atrocities as these. Once you have begun a war you cannot stop short of this. To say piously that you are going to have no reprisals is nonsense, for war consists in reprisals, and is the action of those who believe in hitting back. The fact is that good people entrust their cause to war as to a faithful if rather rough servant, but before they have gone far they must realise that so

far from war serving them, they are obsequiously serving war, a master which lays upon them a harsher and harsher bondage which they dare not resist. As the war goes on it is making more and more terrible demands upon its supporters. They may squirm under the tyranny of war, they may grumble and protest, but they dare not desist from slavish obedience to anything, however ghastly, which war may exact of them. Pacifists have often been challenged, quite fairly, to face up to the consequences of their pacifism. A like obligation must be laid on those who believe it right to take up arms either personally or by proxy.

Growing Sense of Guilt

Ingenious arguments have been used to show that after all there is no difference between the pacifist and the non-pacifist inasmuch as all alike make their contribution to total war, the former pretending that they do not, the latter knowing that they do. So Mr. Christopher Dawson in an article contributed to *The Friend* would have us believe that pacifism, while useful as a dope to conscience, does not alter the complicity of pacifists in the war effort. This seems to contradict the argument, used by such a tolerant critic of pacifism as Archbishop Temple, that those who refuse to support the war effort in this country are thereby supporting the war effort of the Nazis. We can now leave this somewhat far-fetched indictment to be answered by Mr. Dawson who considers that the only choice to be made is between combatant and non-combatant service. What contribution to the war effort is made by the conscientious objectors in prison, Mr. Dawson does not say. It is curious how eager the Christian supporter of war is to prove that the pacifist is no better than himself. The pacifist, of course, should be the last to make any claim to moral superiority, but the "I'm no worse than you" argument usually arises

from an uncomfortable feeling of guilt. If that feeling is growing pacifists must not be slow to confess their share, as members of a corrupt society, of responsibility for the evils which give rise to war. It is one thing, however, to acknowledge our complicity in these evils and quite another to make that complicity the excuse for going as far as we can in a direction that we see to be wrong. The pacifist may not yet have gone far in the opposite direction but he is going as far as he can.

India

The Press continues to give us short sentences from the lips of Mr. Gandhi and Pandit Nehru. These extracts are so wrenched out of their context as to be misleading. The situation as between Britain and India appears to change but basically it remains the same; from the Government viewpoint dictated as usual mainly by the City and imperial interests with their fixed determination to hold on to power in all essentials; from the Congress viewpoint the claim of complete independence which would nevertheless enable them to employ as many Britons, civil and military, as were willing to serve. They hold with Bernard Shaw's Joan of Arc that the British are good folk in their own country, but if they try to hold other people's country they are working against God, and however many forts they build the land under them is not theirs, for God did not give it to them.¹ Mr. Gandhi has definitely stated that he does not make the struggle for Indian freedom his prime aim. His aim is to serve God and it is because he believes the freedom of India to be God's will that he works for it.

¹ "During the House of Commons debate on February 27th, 1933, on Japanese aggression in Manchuria, Mr. Amery remarked, "Our whole policy in India, our whole policy in Egypt stand condemned if we condemn Japan."

The Truth in Love

Mr. Gandhi, the least sentimental of men, still refuses to waste time on hints. He asks one for what he thinks one can give and if it is granted offers no thanks nor congratulations. He still criticises friend and foe alike, without blame, quite objectively. Witness his analysis of his friend Maude Royden's recent article in the *Saturday Evening Post*. He declares in forthright manner why she was wrong to give up her pacifism. In the same way he declares that Mr. Rajogopalachari, the Premier of Madras, one of his closest friends and most loyal followers, is in error in yielding to the Moslem League their claim for Pakistan (the division of India into two countries by forming a separate block of Moslem-dominated States in the North). Rajaji (the shortened version of this statesman's name) has often opposed Mr. Gandhi, but the brilliant intellectual Rajaji would always follow his leader loyally, Indian fashion, until now. Pandit Nehru, Rajaji, and Mr. Gandhi have worked as a triumvirate for many years, each laying emphasis on a special phase of Indian life but in completely mutual respect and admiration. The present division must mean an agony to them. Let us enter imaginatively into their struggle and uphold by constant prayer whatever plans Mr. Gandhi makes for the defence of India by means of non-violence.

Common Ownership

A Conference of clergy and ministers met at Leicester on Whit-Monday and Tuesday, as a result of a letter published in the press under the signatures of Sir Richard Acland and Mr. Kenneth Ingram, who, at the Malvern Conference in 1941, had opened a discussion which led to the adoption of certain resolutions. The Leicester Conference decided to form a body to be known as the Council of Clergy and Ministers for Common Ownership. It was decided that the

following should be the defined aim of the Council:—

"We believe that the private ownership of the great productive resources of the community is contrary to divine justice and inevitably involves man in a self-centred way of life. We believe that the common ownership of these resources, with due regard for the freedom of the individual, more nearly expresses the will of God for man's life on earth as revealed by Jesus Christ. We pledge ourselves as an essential part of our Christian duty to work for this end."

A provisional committee was elected. Clergymen and ministers who are in sympathy with these aims and wish to join the Council should write to the Secretary, 22 St. Barnabas Street, London, S.W.1, enclosing 2/6 subscription.

Hating Evil

The controversy over the teaching of hate and the moral necessity of hating evil reminds a correspondent that in a recent *Christian News Letter* (Supplement) a writer with first-hand information tells much of the brave stand for freedom made by the members of Christian bodies in Nazi-controlled Holland and also describes frankly the temptations to which Church members are being exposed. Thus, he writes, "there is grave danger lest there should arise, by sheer reaction to foreign domination, a (Dutch) nationalism, which meets National Socialism on its own level, by national idolatry and by hatred of the foreigner"; this may, for example, be expressed in an "unhealthy interest in the singing of Psalms directed against the enemies of Israel". Many find it necessary to confess that they have "given way to their natural inclination to foster enmity, instead of witnessing simply and faithfully to Christ." Many pastors accordingly "concentrate in their preaching on the immense difference between hatred of evil and hatred of persons who are misled by that evil." "The leaders of the Church have again and again uttered warnings against national

idolatry and the growing hold of hatred on the hearts of the people". They emphasise that the Church's struggle must be "not against flesh and blood, but against the rulers of the darkness of this world".

Church Assemblies

Again this year pacifist witness has been made often amidst unabated hostility in the various denominational Assemblies of the Church. In most cases there has been a desire not to divide the Church on this issue but rather to seek co-operation between pacifist and non-pacifist in the preservation of Christian values in spite of war and in proclaiming principles of post-war reconstruction. Some of the resulting declarations are feeble enough from the point of view of independent thought and confessional faith, but they might have been much worse but for the influence of the pacifist groups.

The following is part of the text of the Resolution adopted by the Baptist Assembly.

The members of the Assembly of the Baptist Union of Great Britain and Ireland . . . while anxious to do nothing to embarrass the Government in such critical days, are bound to express their concern in regard to certain matters of national importance.

Though they appreciate the great difficulties involved, they request the Government not only to make preparations for feeding the countries occupied by our enemies as soon as fighting ceases, but to give sympathetic consideration to any practicable suggestion for sending to them foodstuffs even during hostilities to relieve hunger and prevent disease.

Air Warfare

They urge that, as far as possible, air attacks should be confined to objects of military importance and that no encouragement should be given to demands for indiscriminate bombing which arise from a spirit of retaliation and vengeance.

The Limitation of Freedom

Though they realise that while under conditions of war some restrictions, which would be indefensible in time of peace, on individual liberty are necessary and inevitable, they strongly desire that the special powers given to the Government under wartime legislation to curtail the freedom of the Press and to hold persons under arrest without trial or charge, should only be used with the greatest care and in cases in which the usual processes of law would be fraught with danger to the State, and further that the responsibility for exercising them should be vested not in an individual but in a judicial body.

Gas Warfare

The Committee of the National Peace Council at its meeting on May 14th addressed a letter to the Prime Minister urging that the assurance he gave in his broadcast speech of May 11th of the British Government's intention to honour its pledge not to initiate the use of gas warfare should be reinforced by a solemn, joint affirmation of their pledges in this matter under the Geneva Convention of 1925 by the United Nations as a whole. The Committee felt that such a declaration accompanied—as the Committee urged—by an appeal to the German Government to make a similar affirmation, would serve to erect an additional barrier against recourse to what the *Manchester Guardian* has called "the universal savagery" of gas warfare.

Training for Service

A vacation school for post-war workers, especially those associated with Dr. Charles Raven's training scheme, will be held at the Quaker International Centre, 37, Gordon Square, London, W.C.1, from the 14th to the 26th of September next. Dr. Raven and Pastor Franz Hildebrandt will be the leaders, and the following courses of lectures will be

SPIRITUAL DISCIPLINE

ALAN BALDING

The Rev. Alan Balding, M.A., is one of the Ministers of Trinity Congregational Church, Poplar, and Chairman of the Executive Committee of the Fellowship of Reconciliation. The following article contains the substance of an address given at the Annual Meeting of the London Union of the F.o.R.

There is but one way of beginning to consider the subject of spiritual discipline: it is that we should see ourselves as we are. We are quite obviously a minority out of step with society. We find it, and should find it, uncomfortable to be exceptional. We are made for society, nor should we be happy to be, except in extreme necessity, out of step with our fellows. The normal healthy person delights to be popular, and needs to be understood. But not only are we a minority out of step with Society, we are also a minority even within the Christian church. In the very hour of worship, when we are engaged in our highest activity, we are conscious sometimes of our loneliness, so that even worship is unsatisfying.

What, then, shall we do? Shall we stay at home and there quietly cultivate our own spiritual life in private? That were a perilous thing indeed, and however carefully we pursued that road soon or late we should be apt to find it but the blindest of blind alleys. Or shall we in our despondency and despair join the Society of Friends, where we may be sure of a congenial atmosphere? If it be in despondency and despair that we take so grave a step, then I fear that we are doomed to disappointment even so. For to take that way merely as a way of escape would be to find ourselves frustrated, robbed of the things that we had thought to find.

There is again the tension which is inherent in all our witness and more critically inherent in our witness in time of war. It is our deep conviction that God has disclosed to us the one method of his working in the world, that we have glimpsed the

eternal purpose, the eternal way. We are convinced that it is right; we are sure that this is truth. And yet our witness is spoiled by the faintest hint of superiority. And somehow or other it is more critically difficult in time of war, when there has to be a ringing certainty in our message and at the very same time an unflinching humility in the messenger.

Again many of us find ourselves these days precluded from following our vocation. It would not be so painful if our work were merely work, if it were merely a means of getting a livelihood, but where by good fortune we have been able to engage in something which is in truth a vocation, there is bitterness indeed to find those gifts that God has entrusted to us wasting on our hands and life passing so quickly. Yes, and all of us find ourselves with our enthusiasms thwarted, for we share, and ought to share, the passion which sends other men to war. If we do not share it, there is something grievously defective in us. We share their detestation of nazism in whatever form and in whatever land it raises its ugly head. And so we are precluded from following our vocation, from finding the outlets so natural to others for our enthusiasms and emotions.

Let me turn for a moment to matters more intimately personal. Many of you may find yourselves unable to marry, for there are no family allowances for C.O.s, or, being married, to give yourselves to the care of a family. Be very patient with each other and God bless you. Just because we find ourselves cut off from society we need constantly to be vigilant lest we should find,

almost unconsciously, an unhealthy compensation in a clinging dependence upon each other and especially upon those of the opposite sex. I must confess to being rather tired of hearing that word "community", it is used so very often and so often so shallowly. A community cannot possibly be made out of eccentrics and introverts, and let us be honest enough to admit that we are all in danger of becoming those rather ugly things. The very freedom with which we use each other's christian name, a rather lovely Quaker custom, but lacking for many of us a Quaker background and safeguards, involves all sorts of subtle perils. I imagine that many of us, particularly here in London, found ourselves quite usefully occupied during the blitz and now we are merely waiting. During the blitz we had opportunity of showing pacifism in action, but the need has passed, never we hope to recur. I can imagine that the same sort of reaction may very well have set in with some of our friends who have borne the heavier part of our witness and have gone to prison for their faith. I can well believe that while they were in prison, despite the discomfort and the hardship of it, they were sustained by the consciousness that they suffered for a cause and even those who bore the heavier part of their burden, their loved ones who were left at home, may have found themselves sustained through that ordeal by the consciousness that they were filling up "that which is behind of the sufferings of Christ", and I think they may find it difficult to adjust themselves again to the commonplace of life by which we are all so much more searchingly tested. In an emergency we can run and not be weary. It is so very much more difficult to walk and not faint.

Yet again we find ourselves frustrated, in that we are unable, as I imagine most of us are, to justify our faith *now*. We have no answer to give to the man who persistently

asks "Well, what would you do now, what would you do now?" And yet we are unable to abandon our faith and there is pain in a faith by which we are rigidly held and which we are quite unable to justify at the moment. Our pacifism is, at least for some of us these days, a burden of which we would be very thankfully rid. For no-one in Nineveh would listen to us if we went there to preach the word of God's judgment. Oh, for some Tarshish to which we might flee where the voice of God could not follow us!

Yes, we need to take ourselves in hand. First, of course, the circumstances of our own time themselves constitute a quite searching spiritual discipline. Merely to be alive these days and to remain a pacifist is to be subject to a stringent discipline of the soul. The best that most of us can do, I imagine, is but to hold on quietly, to hold on doggedly with a loyalty which sometimes we are hard put to it to justify, acknowledging quite frankly that we have no political answer to give, recognising quite frankly that the time for argument is not yet returned, giving ourselves to live as costingly as any, lest it should ever be said, with even the merest show of justice, that pacifists are avoiding the burden of life. We should possess a deep but not an irritating serenity, not that placid benevolence which assumes that if only everyone were like us everything would be perfectly lovely—certainly not that easy-going tolerance which suggests that there are no moral issues at stake in the war, for that is merest blindness. Moral issues of terrific dimensions are at stake. And this, too, is a part of our duty as christian pacifists in time of war: to compromise as much as possible. To do everything we possibly can because the thing that you can do and the thing that you can be is no compromise. I am tired of pedantic little pacifists, asking curiously how little they can give, asking always only whether this or that

meets their conscience. It is ours to give as much as we are able to give. There is no compromise in giving that which you may freely give. There is compromise with your witness in withholding that which you might have given. We are glad to be in these days of trial citizens of heaven, living here and now the life to which the world is being called. Hence the days in which we live are in themselves a strenuous enough spiritual discipline.

There is no merit in discipline in itself. A man does not need to make himself gratuitously uncomfortable. There is no virtue in that at all. Professor A. H. Taylor, writing on *The faith of a moralist*, said: "If I certainly cannot make sure of pleasing God by doing what I like, it is also hopeless to propose to please him by making it a rule to do what I loathe". Though we have not always remembered it, discipline is but a means to an end. And what is the end of discipline? This surely, and this alone, to be a disciple, to be an agent of God's purpose in the world, and the necessity for spiritual discipline arises simply from this, that to be a christian is at once the most natural and the most unnatural thing in the world. It is the most natural and the most unnatural thing in the world that Jesus calls his disciples to do, which is to take up their cross and follow him. And so discipline is of the essence of discipleship and there is no learning without cost.

But what sort shall the cost be? I speak as a convinced free churchman. I see a certain real value in the observance of Lent and of fast days, in attendance at early morning communion. In prayer and bible study most of us are too easy with ourselves. And yet in the last resort discipline does not consist in these things. Spiritual discipline consists in an ordering of one's whole life in grace. It is the hallmark of a Christian to be considerate of other people. We are called to discipline in our daily

living, for pacifism begins, not in a denial but in a dedication. We are those who say "No" only because we have known ourselves compelled to say more inclusively than before "Yes".

All life is divisible without remainder into loyalties and the biggest business of our life is to order our loyalties, to arrange them in the one appropriate hierarchy, that God should be all in all. You and I are called to exercise this discipline in all our daily life, that we should take ourselves seriously but not—heaven forbid it—too seriously. We should take ourselves seriously in that we take seriously the will of God, that the whole passion of our life is centred on the doing of His will, that our one conception of life is that we are here to give service, service to God which will find constant new expression in the service of our fellows, and so we shall live always by the highest standards of personal behaviour. The more I have thought of it the more I have found myself driven to this working definition, that he is a disciplined soul whose reactions are unvaryingly gracious. He is disciplined in spirit who responds graciously to the most widely different conditions; and that does not mean a weak and easy-going amiability. "Gentle Jesus meek and mild" is a very imperfect representation of the Man who knew how to denounce those who obstructed the way of little children. But when we are called upon to pass stern judgment, then must it always be a judgment in humility and not vengeance, a judgment which we are able to pass on another only because we have first passed it on ourselves. Even our judgments should be influenced by grace.

As we are called to discipline in our daily living, so we are called to discipline in the matter of sheer hard thinking. The world might have looked very different from the world that we have if, even for only a generation or two past, Christians

had taken more seriously the call to love God with their minds. At least we are being called now to discipline our minds to do some hard thinking, to be working out as clearly as we are able the sort of new world order towards which we would work, and which we believe to be at least more nearly in harmony with the purpose of God. I am sure it is part of the duty of every christian pacifist to do at least a little hard reading and hard thinking.

We are called to discipline in worship. We are called to worship God in solitude and in fellowship. In solitude, may I invite you to resume a habit which possibly you have let slip, the habit of reading your Bible? Not indiscriminately, not unintelligently, but reading it with the widest background of knowledge that you can bring and reading it first and last as a very simple christian who wants to know what God was thought to have said and maybe in fact did say, to an earlier generation, who wants to know in particular what new thing He is still trying to say through the word; and through Him who is the Word. I would recall you, as I would recall myself, to the habit of private prayer. Our life is so crowded that it is difficult to find time for it, but it is of the very essence of our life that we should. It is the indispensable condition of our spiritual vitality. Oh, but there is no privacy in your home! You could never get a quiet corner! And after all Jesus spoke about closing the door and communion in secret. Yes, but as a matter of fact very few of the houses with which Jesus was familiar had any such inner room, where literally and in fact a door could be shut, excluding the world. Most of the houses consisted of a single room shared by the whole family and the livestock. So when Jesus talks about withdrawing he is speaking to people who are as crowded as the most crowded of us, and inviting us, though there is a babble of conversation and the wireless in the same

room, though we are strap-hanging in the tube, inviting us to withdraw even in that place, to hold communion with God.

We are called to worship in solitude and to worship at its richest and fullest in fellowship with one another. Make no mistake about it, you cannot come to public worship if you are not yourself prepared. You have not known the raptures and satisfyingness of worship, unless you have formed and kept the habit of worship with your fellows. Do you find yourselves lonely when you go to church? Do you find even the prayers sometimes jar? Do you find the sermon remote, or even contrary to what you feel to be of the very essence of the Gospel? And so do you want to stay away, or run away? I wonder what Jesus found in the worship of the Synagogue? I should not have thought there could be much in it for him. But as his custom was, he went. And when you go to Communion, if that be your custom, you will remember that the last supper was a feast of preparation for a cross. When you pray you will remember His prayer in Gethsemane for worship is never to be dissociated from your work nor discipline from discipleship, "Father, if thou be willing, remove this cup from me. Nevertheless not my will but thine be done". His last word to his disciples, as it was in the Garden, before he commended them to his Father in prayer, is still "In the world ye shall have tribulation, but be of good cheer I have overcome the world".

THE CURRENT OF AFFAIRS—

Continued from page 124.

delivered:—A Ministry of Reconciliation and the Church in Britain and the Una Sancta, Dr. Charles E. Raven, D.D.; Christianity and International Relations, Dr. G. Leibholz; Christianity and the Nazi "Weltanschauung," Dr. C. Schweitzer; The Situation of the Church on the Continent, Pastor Franz Hildebrandt, Ph.D.

OPUS DEI

The article in our June issue by Mark Shirley produced, as we expected, considerable discussion. We select below part of the correspondence received. The first letter is from Kenneth Robinson, of Liverpool; the second from Wallace Hancock, of London; and the third from R. W. Huzzard, of Hull.

I

Christians believe that all begins and ends in God. Worship is the centre from which every human activity should radiate and this is true whether the form of christianity be Catholic or Protestant, Free Church or Quaker. So Mark Shirley is right in placing worship in the centre and right in urging its corporate character and formative social influence. Also he does well to urge the importance of theology and the necessity of sound doctrine.

All this is common ground and I go all the way with him. But it is misleading to single out, as examples of failure, politics and the social gospel. This is not truly realistic for we are all responsible for the sin which has brought the war upon us and not least the churches. A particular political policy may fail but politics are a permanent part of human life. We might as well talk of abolishing food because we do not live by bread alone. When Harriet Martineau announced that she had decided to accept the Universe, Thomas Carlyle remarked "You'd better". Indeed, we have no escape from accepting politics.

Mark Shirley's article is addressed to Christian Pacifists. Surely he realises that we have never supposed that the world could be saved apart from God nor have we been advocates of a class war. Our danger lies in another direction. Mark Shirley and his friends are at heart perfectionists. They see in the political and economic world around them failure and

disaster of every kind and they flee to the church as to an ark of safety because they find there something that is real and satisfying and eternal. They conclude that economic justice and political revolution and social betterment are not their direct job. If these can be achieved, at all, they will follow as a by-product of an esoteric worship by which alone God's glory can be exalted and His will done.

This conception springs from a limited and inadequate view of worship. By a false antithesis the true and heartfelt devotion for which Mark Shirley pleads is set in opposition to discovering and doing God's will in our concrete social situation. Now the Gospel teaches that man cannot save himself and that his nature suffers from the taint of original sin. This knowledge frees us from false dreams and illusions that by better social arrangement we can regenerate mankind. Our fatal error will be to conclude that because man is fallen and invents new sins with every situation, only individual souls banded together in the social fellowship of the church can be saved, and we leave the world to perish convinced that the social salvation of mankind is impossible.

But if we believe in original sin, we believe no less in redemption and redemption is not limited to certain individuals but extends to the whole creation—the complete social life of mankind. It is true we have no promise that the Kingdom of God in its full perfection can be set up on

earth but we are assured that we can be citizens of it here and now and it must be our endeavour so to act in all our social relationships as leaven and as salt permeating and preserving. We must insist again upon the vital truth that Christianity consists in a tension between the inner life of devotion and the outer life of thought and action.

Because the worship of the church in prayer and sacrament is real and comes near to satisfying the hunger of our souls, we are in danger of supposing that all our problems will find here inevitably an automatic solution. This is false and we can see its falsity in Our Lord's own experience. He spends a night in prayer and then returns to teach and to declare social and economic truth to His disciples and to His enemies and all this is part of His communion with God. Our discipleship is no less demanding in its concrete task of interpretation and action. Because we cherish no illusion of facile achievement, we are the more called to an unremitting labour to bring in that Kingdom.

A worship of saying and singing of prayer and sacrament must have as its complement clear thoughts and valiant deeds in the world around.

The final judgment of this partial and inadequate statement of the Opus Dei is that it cuts the nerve of social action by belittling its value and setting it apart from worship. It creates a world which is like that false picture of heaven as endless psalm singing which bores and exasperates. This is eastern mysticism and not Christian truth.

Mark Shirley's article is opportune. It is important that opposing points of view be declared and differences not glossed over in the interests of a false unanimity. This letter welcomes Mark Shirley's central thesis but no less opposes his deductions. It affirms that the Fellowship is, above all, a Christian body and that by virtue of that fact it is committed to a social policy.

II

I am sorry that Mark Shirley feels that little can be done about the Social Problem until Christians recapture the "regular recitation of the Holy Office with the Eucharist at its centre," plus "the classic doctrine of the Church of the great medieval theologians". But even when we have followed that pathway which will be somewhat difficult for our Free Church friends we shall apparently be unable to get very far towards creating a new social order because of the doctrine of original sin.

Of course, those who hold the contrary opinion would suggest that we have too long been surfeited with ritual, dogma and theology, and that it would be an advantage if we paid less regard to the teachings of the Church (which has through the ages a very blemished record) and more to the practice of the very simple teachings of Jesus. What purpose is there in *believing* that "Thine is the Kingdom and the Power and the Glory", when the practice of the modern church is that that Kingdom and Power is subject to the defeat of the Axis powers, if necessary by mass murders of God's children? Moreover, it will be urged that the Church has been too obsessed by the archaic doctrine of original sin and has disregarded the fact of man's original virtue.

The failure of the Churches Social Gospel is probably due to two factors at least. Firstly, because the middle and upper classes who comprise the main strength of the Church are in quite a comfortable position in the present economic system, and secondly, because any social crusade will become paralysed if Christians feel that no movement to improve man's earthly lot will be of much avail until he is "saved". Obviously any economic system will work well when all men and women become good Christians. Until then, however, and "while human nature remains what it is" (the secular

mode of expressing 'original sin') there is no reason why the poor and the sick and the widows and the orphans, should not, as a Christian duty, be protected from the depredations of the worst of the 'original sinners'.

The social gospel, however, has nothing in common with the class-war propaganda nor does it wish Dives and Lazarus to change places.

III

Mark Shirley, in his article "Opus Dei", is hardly correct in attributing the failure of left-wing movements to the policy of class warfare, in fact the reverse would be nearer the truth.

The class struggle is not a tactic invented by socialists, as some seem to believe, but is ever present in any capitalist state, whatever its state of evolution, whether democratic or

Fascist. Where the vast proportion of the population depend for their livelihood upon a small minority, which is on the decline, and who own the means of production a class struggle is present all the time. To keep profits at a maximum means in most cases the keeping down of wage rates and if Trade Unions were not able to bargain on behalf of their members (as in the early days of the Industrial Revolution or in many parts of the Colonial Empire to-day) the class struggle is waged ruthlessly by the privileged classes, not by the workers. This does not mean that class warfare is the only means of bringing about a change in the system and very few left wingers advocate it seriously. Whenever it has broken out as in Russia and Spain, it has invariably been the ruling classes that have first resorted to violence.

NOT MEN BUT BEASTS

PAUL GLIDDON

Sir James Marchant wrote thus in the *Daily Telegraph* of May 30th: "Hate in war is entirely superfluous. The duty of our soldiers is to aim calmly and accurately and to kill as many German soldiers as they can. A surgeon, under the civil law, cuts open a body to save the patient; a British soldier, under military law, cuts down a German soldier to save our nation. Both acts as acts are amoral. Hitler and his murder-gangs are foul cancers to be deliberately, as a health measure, cut out of the body of humanity, without hatred or remorse. Soldiers need only be required to strike with all their might and to leave the rest to God."

It would certainly add to the excitement of the profession if surgeons were able to act with the

altruistic freedom which Sir James Marchant imagines to be theirs. But, under civil law, no surgeon may operate without first of all obtaining the patient's consent, or the consent of the next of kin if the patient's condition makes it impossible for him to reach a rational decision. The wisest surgeon can be debarred from performing the most skilful and beneficial operation by the veriest blockhead, and the civil law will support the blockhead against the surgeon. A surgeon may be convinced that an ulcer should be removed, but the civil law safeguards a man's right to keep his own ulcer, as it does his overcoat. A pickpocket may lift a purse, but a plastic surgeon may not lift a face without the patient's consent, however much society

might benefit by beholding beauty restored. Sir James's parallel would be more accurate if it were certain the German soldiers had, in all cases, consented to their own slaughtering. Of course it may be objected that the Germans are incapable of knowing what is good for them and that we therefore have to decide; but that means we must be their next of kin, and to be the next of kin of a cancer is surely hardly what we claim. If the writer argues that, in his view, humanity is the body and "Hitler and his murder gangs" are the cancer, then the only body competent to instruct our nation to operate is humanity itself and, although we may say that we are fighting in the interests of humanity, civil law would require that we should only operate on the instructions of humanity and it would be difficult to prove such instructions had ever been issued.

But Sir James would probably argue that there is no more need to obtain the consent of the Germans for this fatal operation than there is to get the consent of a cancer growth to its own removal. But this raises considerable difficulties, for a cancer is always the same and does not suddenly become a cancer when war is declared or some corresponding event occurs. If German blood itself is a disease, then the discredited theory of the complete difference of Nordic from other blood is given an unexpected patronage by those who proclaim the difference but call it a disease. If German soldiers ought to be killed because they are not men but microbes, then the taking of German prisoners instead of the killing of them, may be an act of respect for Geneva Conventions but is an act of treachery against the moral health of humanity.

It is a poor compliment to a surgeon to be told that to save the life of a patient through an operation is an amoral act, an act without

moral significance. If that is so then the rest of the hospital system is likewise amoral, the painful and delicate dressings, the tireless nursing, the after-care—all acts without moral significance. Queer this idea that it is neither virtuous nor sinful to take away a man's life, but quite definitely unvirtuous to take away his wife, though why the chastity of the wife of a disease should be respected it is not easy to understand.

The fact is that Sir James Marchant has, in his attempt to stamp out Nazism, assiduously removed the main hindrance to its progress. The moment you admit the possibility of writing down any man as an animal, much less as a disease, you not only do something forbidden by civil law but you admit the possibility of the sort of argument whereby the Germans have justified their treatment of the Jews. All sorts of difficult and repulsive people are described by others as no better than beasts or as plagues. Communists have been so described and so have capitalists, Roman Catholics, suffragists, salvationists, prohibitionists, protectionists and protestants, niggers and half-castes. But the moment the possibility of such a diagnosis is admitted, the question as to who shall be so excommunicated from the human family is of secondary importance, for an unpardonable outrage on humanity as such has already been committed. The law does not allow any re-classification of the human race; the killing of an unregenerate blackguard is a crime punishable by death, but nobody can be hanged for the killing of a dog, however loved the dog may be or however broken-hearted its owner.

"To leave the rest with God" is advice sufficiently pious, but it is a rather perilous process. Cain may bear the brand of one who has slain his brother, but men may not slaughter him on that account nor treat him as a plague to be stamped

out, and Peter may deny his Lord at the scoffing of a servant maid and yet remain a rock fit for the founding of a Church. To angels in the high courts of heaven the human race must seem a somewhat loathsome little lot of crawling oddities, not souls to be saved but pests to be destroyed. With what a dumb amazement they must watch the curious value with which these creatures are regarded by Him who sits upon the throne. If the

image of God can be destroyed by some of His fallen children, then the lonely hope of humanity is gone and there is no heavenly Father for really sinful men. Perhaps God in His charity will disregard the plea that some men are not really men at all but no better than a foul disease, feeling that if He started judging men by their own worth and not by His own love there would be few that could be saved.

A DEFEATED RESOLUTION

Speaking in support of a resolution "... to issue an immediate call to the warring nations of the world to bring this war to an end; believing that the time has come when further killing and maiming and reducing to death by starvation, besides the destruction of so much that is most precious in all the nations, must be superseded by a combined effort to plan the full development of the world's productive resources for the common good of the people of the world..." The Rev. Percy S. Carden, Methodist Minister at Crook, Co. Durham, said:

The Methodist Church has more than once put on record its belief that all war is contrary to the spirit and teaching of Jesus Christ. In the days when it recorded such a belief we did not know how hideous and soul-destroying war could become. But now we do know. In recent days we have seen Bath and York and Exeter and Norwich blasted by blind hate; their citizens killed and maimed, and their precious monuments reduced to rubble. And that is simply the latest chapter.

These raids, we are told, were carried out as reprisals. The Prime Minister referred, in his last "Post-script" to what we had done at Lubeck and Rostock. At the end of April we "plastered" Rostock causing 4,000 reported deaths and tens of thousands of homeless. What was once a city was left a heap of smouldering ruins.

Nor is our bombing confined, as some would have us think, to military objectives.

The Times put it like this: speaking of Lubeck: "That the devastation was confined to industrial

targets it would be idle to pretend, for the photographs show street after street to have been gutted".

Speaking of Rostock the *Daily Herald* said: "At 2 a.m. yesterday, Rostock, city of 116,000 people was a thriving seaport on the Baltic. At 3 a.m. it was a heap of blazing ruins... Rostock had been Lubecked".

On the Sunday following, one of the most widely read papers urged that this work be intensified. "That is the way to set about the vital ports and cities of Germany. Blast and bomb, attack and attack, until there is nothing left where once men worked and lived. Do the job thoroughly. No sentimentality, no half-measures".

War does seem to be out of harmony with One Who said: "A new commandment I give unto you..." And you cannot trim or play with the word "commandment". You either accept it or you refuse it. And if we refuse it, do we not betray and crucify the Christ again: the Christ Who gave it and sealed it by His blood.

Pity the Sufferers

I have read somewhere an exhortation: "If thine enemy hunger, feed him: if he thirst, give him drink". But alas! we dare not even feed our friends, lest the enemy steal his food.

In Greece 9,000 people are dying daily of starvation. In Belgium the food situation is alarming. Half the children of the towns go to school without breakfast. Cats are sold in the Black Market for 100 francs and upwards. And conditions are similar in Czechoslovakia, France, Luxembourg, the Netherlands, Norway and Serbia. The suffering amongst little children is indescribable, and, says one whose word can be trusted (Dr. Oldham), "We have to face the possibility that if these conditions continue and grow more severe, Europe itself, the home of our Western culture, may fall into irretrievable ruin". We dare not close our eyes to these things and declare them too terrible to think about.

And those who inflict suffering

Think of the effect of bombing upon the boys who have to do it. I have met them and I know. They are our boys—as fine and chivalrous and true and kindly as healthy boys have ever been—and we compel them to do the things I have described. For

the sake of the souls of these boys—and countless thousands like them in all lands—let the Church say: "Stop!" A dictated peace, after victory, means a repetition of these horrors in intensified degree when the vanquished have regained their strength. The cost of such a victory in human suffering and moral and spiritual deterioration is incalculable. The world awaits the peace-maker. Now is the time to prove that the Christian Faith is bigger than so-called Patriotism and Nationality. It is the only truly international thing left. The churches stand to-day at the cross-roads. Progress in any other way than the way of the Cross is chimerical.

If the church committed itself to such an attitude as is implicit in this resolution the response might stagger the world—and save it too.

* * *

No: the resolution was not carried. But the moving of such a resolution at such a time certainly impressed the Synod. There was no acrimonious discussion. A small number voted in favour: many were non-committal: the majority were against. But there was a sequel in the Ministerial Session the next day, which showed clearly that the moving of the resolution had been worth while.

INTERNATIONAL NEWS

PERCY W. BARTLETT

The Continent

The following extracts from the latest letter from Dr. Siegmund-Schultze, received a few days ago, are of particular interest:—

"... We are now doing what we can in this country for helping the French and Greek children and others... We have satisfactory news about Natanael and the Swedish friends. Olden was released in January. Berggarav and some

other friends are in great danger. Rahamägi and 29 other Esthonian Protestant pastors are still at an unknown place in the eastern parts of Russia. Could nothing be done for those and the Latvian exiles? Buskes is still in prison, Hugenholtz free, Nannie (Groundhout) also, but not writing or prevented from writing. I have good news from some friends in the Balkans, except from Greece, where the starvation is attaining now even the rich....

From Petzen and all other places assurances of health and loyalty. But the hopelessness increases everywhere with our friends, especially in such countries as Finland, where the necessity of fighting is felt very strongly even by former pacifists. Also in this country peace work has come to a very low point: meetings which can be called together of course only by subjects of this country are seldom possible." The letter ends with the following words: "The radio is now a help for realising the possibilities of daily intercourse in spite of space and time and hate. I feel as before: nothing can be between us, nothing prevents the full fellowship in the Prince of Peace and all issues of this world enlightened by Him."

After many months in which correspondence with Sweden has not been possible, we have been the more happy to receive word again from Dr. Natanael Beskow. In a letter to Lilian Stevenson dated May 17th, he writes: "As you may understand, we here are deeply moved by what is going on in Norway. We feel that the brave men there are showing us the way we would have to go if the same disaster should come over us. If we also would have their courage—that is the question. The future of Finland is also very gravely in our thoughts. It is difficult to see how the end can be good for Finland under any condition."

Lilian Stevenson recently received a Red Cross message from Madame Roser, which we are permitted to quote: "Pensions à vous avec la plus profonde affection, Sommes à peu près bien tous, Henri, Philippe et Pierre avec leurs familles. Tendrement, votre Claire." A Red Cross message has also been received from Ellen Petersen, in Denmark.

China

We have received through Nevin Sayre a letter written by our two American F.o.R. friends, Ralph and

Louise Galt, now somewhere in Japanese occupied China. They are being well treated, apparently, have a considerable measure of freedom, and seem to be in good spirits. "We have so wished every day that we could let you know what kindly and considerate treatment we have had... From the very first day all the officers who have dealt with us have assured us that, while the international situation required them to deprive us of certain liberties, they wanted that we should not lack in personal comfort in any way... At first we could go out on the compound for exercise within prescribed hours, later without restriction of hours. Some of us play tennis nearly every day... In all respects our Christians and the staff of leaders have been treated with courtesy and consideration. Our preaching staff are assured full liberty to go on with their usual work, in so far as they can find support for it..."

We are very glad to be able to feel, as we may judge by reports coming in from the United States, that Japanese resident in the States are also receiving humane treatment. More than 100,000 Japanese (of whom 70,000 are American citizens) are being moved into the interior for the duration of the war, and of course such a large-scale migration must mean hardship and sorrow for many; but the movement seems to be carried out without unnecessary rigour. The American Friends Service Committee has opened a number of temporary hostels through which the evacuees pass prior to their transportation into large-scale reception centres.

"The Council of Christian Pacifist Groups gratefully acknowledges an anonymous gift of £10 for the assistance of pacifist Christians in need, especially non-registrants. This amount and any other similar gifts entrusted to the Council will be carefully administered."

CORRESPONDENCE

Dr. Oldham's Defence of Bombing.

May I through your pages challenge Dr. Oldham to answer two vital points?

First: War does not "restrain" the wicked men who cause it. The people who armed Hitler (in England as well as in Germany) are among those with good protection, and even with profits assured (see Fenner Brockway's recent revelations). War kills and maims, or starves, first the weak and innocent.

Secondly: Dr. Oldham shuts his eyes to the things which are the inevitable concomitants of war: lying (see Vera Brittain's letter on "Atrocity stories"), boastfulness (Duff Cooper's broadcast), drunkenness and lust—and so on. Military leaders know quite well that war inevitably includes these evils. Only the "Christian" Churches shut their eyes and refuse to believe it.

(Dr.) FRANK E. MORETON.

Billingshurst, Sussex.

Dr. Oldham's Defence

The argument unfolded in the *Christian News-Letter* 133 becomes increasingly involved as it proceeds. It reaches its apotheosis in the final paragraph:

"If we resist the danger of being swept away by blind passion and insist as responsible moral persons on knowing what we are doing this possibility remains open that the truth which can save us—and the world with us and in part through us—may break in upon us. We may be led through our experiences to discover the need of a genuine change of mind. We may find that the only way to get things right is by a real repentance—repentance not only for our share in a state of things that compels us in the defence of our ragged justice to commit wrongs against the innocent, but for a false way of thinking which has infected and perverted our whole way of life. The door will then be open for new ideas to take possession of us and recreate our society." (The italics are my own.)

I have a deep respect for the wisdom of the *Christian News-Letter* and I understand something of the idealism of sacrifice possible to the non-pacifist who is also a Christian. But into what labyrinth of theology does such a conclusion as this lead us?

It is one thing surely to go out and kill your man without hate in the conviction that you are called as the happy warrior to be a defender of the faith. But what unhappy dualism is implied by this clear seeing knowledge of sin coupled with the conviction that we must go through with it in order to find repentance?

But admitting our individual and collective sin are we then to seek a change of heart, not merely by accepting suffering but by inflicting it in peculiarly inhuman ways?

LESLIE STUBBINGS.

Chancton,
Dartnell Park,
West Byfleet, Surrey.

Practical Christianity

With reference to the paragraph under this heading in "They Say" in our May issue, Major A. H. Stuart-Menteth, 19, Palace Gate, W.8, writes:

"Of course, if the originating impulse which brought about this increased output was one solely for man killing purposes you are right to sound a note of warning. But if this new spirit is spreading amongst all industries we have a factor which is going to do more to reinstate a true spirit of team work and fellowship amongst workers than anything else, and, may well be the key for which economists, at any rate are seeking.

"Surely this is hardly irreconcilable with peace making which I have always understood to be the chief mission of Christ as well as of The Fellowship of Reconciliation."

INVASION

I was very glad to read your extract from Mr. Gandhi's *Harijan*. Do you think it best to leave British pacifists (who are a very "mixed lot", even the Christian section of us!) to do their own thinking *entirely* on the meeting of invasion in *this* country?

Invasion is a possibility and is therefore a vital question. I wonder if we could agree even thus far?—

1. To cooperate with the authorities as far as possible in saving life, preventing panic and maintaining essential social services.

2. To refuse to cooperate with the authorities in helping them to meet the enemy with violence.

3. To refuse to cooperate in any way with the invaders, but not to show them either fear or hatred.

DONALD S. RACTLIFFE.

16, Seymour Road,
Bishopston, Bristol 7.

PACIFIST EX-COMBATANTS

Perhaps many others feel as I do, that as ex-combatants of previous wars we ought to be making a specially impressive witness for the cause of Pacifism. Can't we ex-soldier Pacifists of 1914-1918 get together and do something to influence our nation, and perhaps the whole world, in these terrible times?

W. J. BEST.

Charlton Horethorne,
Sherborne, Dorset.

FOOD RELIEF

Those of your readers who are anxious to assist the cause of Controlled Food Relief to the starving populations of German-occupied Europe may be interested in the Declarations issued by the People's Common Law Parliament. These forms for collecting signatures may be obtained from this address.

JOAN WILLSON.

5, Endsleigh Place,
London, W.C.1.

THEY SAY

SEAWARD BEDDOW

Business is Business!

I read that the famous Czech armaments concern, the Skoda Works, still pays dividends to British investors. The *Manchester Guardian* reports the following comment by Mr. Fenner Brockway: "It is a scandal that British investors should still be taking their profits on capital used to make guns and tanks to blast Russian and British soldiers to death".

The Cream of the Earth!

"I am not at all sure that we are not the greatest people there has ever been on earth."—*Mr. Duff Cooper*.

"Thank God it is Over!"

"I believe it is to the benefit of this country that the industrial age is over. Thank God it is over. It is a miserable state for a nation to be in. We set out at the beginning of the nineteenth century basing our whole practice upon the theory that to become great as a nation is to become richer and richer, without any further idea beyond a great empire. The state of the world shows us what is the inevitable end of a civilisation built on that basis."—*Austin Hopkinson, M.P., in House of Commons*.

A Tender Heart!

"We cannot bear to see even a single drop of Indian blood being shed."—*Togo (Japanese Foreign Minister)*.

Safe Towns

"A cynical person has just remarked in my hearing that if it is the Nazi policy to bomb our most beautiful towns then certain towns (which shall be nameless) may be considered highly safe areas for the present."—*The Bulletin*.

One of the Awkward Bits

"There is one text we could delete, for the time being, from the Bible—'Love your enemies'."—

Commander Campbell of the B.B.C. Brains Trust in a speech reported by the "Sunday Dispatch".

THE FELLOWSHIP OF PRAYER

The following Litany, which we have slightly adapted, is circulated by the International Christian Press of Geneva. Where we have left a blank the original contains the word "non-Catholic". For our own use we may wish to substitute "non-pacifist" or "pacifist" or even "Catholic". The I.C.P.I.S. also quotes this extract from a Roman Catholic call to prayer:

"The union of all Christians is prefigured in the movement of hearts turning toward the same Lord Jesus; how can it but be fulfilled one day in the perfect peace of Unity? This cannot be a cheap unity based on a minimum of common faith. It must be the Unity for which Christ prayed and eternally continues to pray; for any other unity would be a betrayal of the Truth, which all Christians reject with horror."

"For the lack of significance we have attached to this word from Thy divine heart: 'Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice . . .': We beseech Thee to forgive us, O Lord.

"For our unfortunate tendency to look at the mote which we see in the eye of our . . . Christian brethren, rather than at

their good faith and good will: We beseech Thee to forgive us, O Lord

"For our controversies, sometimes filled with irony, narrowness of mind, or exaggerations in relation to them; for our intransigencies and our severe judgments: We beseech Thee to forgive us, O Lord.

"For the bad examples of our conduct, which have retarded, minished, or destroyed the effect of grace in their souls: We beseech Thee to forgive us, O Lord.

"For our forgetting to make frequent, fervent, brotherly prayer for them: We beseech Thee to forgive us, O Lord.

"In spite of linguistic, racial, national frontiers: We beseech Thee to unite us, O Lord.

"In spite of our ignorances, our prejudices, our enmities: We beseech Thee to unite us, O Lord.

"O God, for Thy greater glory: Gather together the scattered Christians . . .

"O God, to confound the pride of Satan and his agents: Gather together the scattered Christians . . ."

(Note: This litany appeared in 1941 in an Italian tract with the Imprimatur of the diocese of Turin.)

COMMUNITY IN A CHANGING WORLD. (Community Service Committee, Chancton, Dartnell Park. West Byfleet, Surrey. 3s. 6d.)

This is a remarkable collection of essays in one of the most remarkable features of present-day religion. The list of contributors includes George M. Ll. Davies, George F. Macleod, J. Middleton Murry, Jack Hoyland, Mary Osborne, Fred Mitchell, Nancy Richardson, Leslie Stubbings, J. W. Scott, Max Walker and many other names well known in Christian pacifist circles. The title scarcely covers the wide interest of the book and it is to be hoped that just criticism of much that goes by the name of "community" will not prejudice the reader against the variety of religious experience and social service of which this volume is the record. Whether we like it or not and despite many ephemeral and misguided imitations of the real thing, there has appeared in the life of the Church to-day a fresh start on pilgrimage towards a more Christian

order of society. This book is the story, told by trusted leaders of the Christian peace movement of a manifold attempt to express the Christian faith not in terms of theology or ritual but in communal life and service. These pioneering ventures are certainly not the last word in Christian living, nor do they make any such claim, but they deserve and demand consideration.

In these days of high costs this book offers excellent value. Its many short contributions vary, of course, in importance, but the whole work is most informative and interesting.

CHRISTOCRACY. By J. Middleton Murry. (Dakers. 157 pp. 6s.)

This new book, in which Mr. Murry shows how, if Britain could be brought to understand her own mission, a policy and strategy would follow which are both realistically sound, in the immediate circumstances, and full of hope for the future, will be reviewed next month.

BOOK REVIEWS

HOW SHALL THE CHRISTIAN CHURCH PREPARE FOR THE NEW WORLD ORDER? By Vera Brittain. (Anglican Pacifist Fellowship. 3d.)

"Religion alone," says our foremost pacifist, "officially remains outside political control". She asks whether organised religion can make that independence a reality, and "confront the amoral and frequently immoral secular authority with a spiritual authority able to withstand the material forces at the State's disposal." Miss Brittain believes that this can be done, if the power of the separate Churches is strengthened from within. What it will involve is discussed frankly and practically in this interesting pamphlet.

E. C.

"BETWEEN GOD AND MAN." By John Hadham. (Longmans. 3/6.)

Here is the interesting writing for which we look from Mr. Hadham. He is not so colloquial as he was in his two Penguins, but he is equally clear and incisive. His theme is the bridge between God and Man and he sketches it from earliest times until the full structure rises in the Lord Jesus Christ. He pays tribute to Paul and John and their work as bridge builders. He then comes to what is his main purpose. He asserts that the work of these men is not sufficient for to-day. The Lord Jesus Christ is the bridge between God and Man, but the picture presented merely by the biblical writers does not satisfy the demands of our age. We have learned much about man and about God since their day and we ought to have a picture of our own. One cannot help feeling that when his space was limited Mr. Hadham might have shortened the earlier part of his book and given a fuller treatment to the main part, indicating more adequately what the new picture should be.

J. L. K.

A NOTE BOOK FOR THE CHILDREN'S COURT. Compiled by Margery Fry and Champion B. Russell. Howard League for Penal Reform. 24 pp. 1s.

The aim of this very readable booklet is to provide for the use of members of panels for Juvenile Courts concise information as to the chief modes of treatment available in various circumstances as well as hints on procedure. All workers among young people will find it a very helpful (all the more so because very brief) work of reference.

WOMEN'S INTERNATIONAL LEAGUE.

Annual Report. 20 pp. 3d.
Records another year of vigilance and prompt action covering the extension of

conscription to women, registration of young people, Food blockade, Coloured Peoples, and India. Resolutions passed at the Annual Meeting were concerned with Disarmament and the standard of living, Co-operation with ex-enemy countries in post-war reconstruction, Food relief in Europe, a Children's Charter, Colonial Policy, Monetary Reform, and a Declaration of the Rights of Man. Mrs. Duncan Harris is the Chairman of Executive for 1942, and the Hon. Secretary is Mrs. K. E. Innes, who also edits the monthly News Sheet.

INSANITY ABOUNDING. By Francis Weiss. Blandford Press. 121 pp. 3s. 6d.

This reply to Mr. Douglas Reed's *Insanity Fair and Disgrace Abounding* is a racy review of events from the war of 1914-18 to the present day by one who had unusual opportunities for observation. While strongly supporting the war effort, the book may be commended for its interesting glimpses into several parts of Europe and its protest against anti-semitism.

THE C.O. AND THE NATIONAL SERVICE ACTS. Published by Central Board for Conscientious Objectors. 30 pp. 6d.

This is a complete and concise guide to the law as applicable to men and women C.O.s and will be invaluable both to them and those who advise them.

PEACE AIMS PAMPHLETS.

The National Peace Council (39, Victoria Street, S.W.1) announces four new titles in its series of Peace Aims Pamphlets: *Freedom for Colonial Peoples*, by Dr. Rita Hinden, A. Creech Jones, M.P., Dr. W. Arthur Lewis and Prof. Norman Bentwich (10d. post free); *Britain and Russia: The Future*, by Prof. H. J. Laski, Prof. John Macmurray, J. Middleton Murry, Maurice Dobb, Dr. Evgheny Lampert, Prof. S. Kononov and others (1/4d., post free); *Food Relief for Occupied Europe?* by Dingle Foot, M.P., Miss Edith M. Pye and Roy Walker (10d., post free); and *India, 1939-42*: a survey of the chief landmarks in the Indian problem since the outbreak of war, prepared by Miss Agatha Harrison and Gerald Bailey (7d. per copy, post free).

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These pamphlets and a full prospectus of the Peace Aims series can be obtained from the National Peace Council, 39, Victoria Street, London, S.W.1. (after June 26th: 144, Southampton Row, W.C.1.)

[Continued on previous page.]

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Summer Efforts

The greatest of our summer efforts is, of course, the annual Summer Conference which is to be held this year at the Kingsmoor School, Glossop. This is the same place as last year. No less than 46 places were applied to without result when we heard that the headmaster of Kingsmoor was willing to accommodate us again. There is room for 100 persons only and therefore it is very necessary to book a place at once. Details will be found on the cover of the magazine.

While the Conference may be regarded as the greatest summer effort, there are many others of great value, and it is hoped that every branch will be able to continue both its regular meetings and to hold some particular meetings suitable for the time and season. In the past Garden Parties have been very successful summer events and they are to be encouraged even in these days of difficult catering arrangements. Picnic Teas where people bring their own eatables are manageable and other difficulties may be overcome with a little ingenuity.

In this connection I want to draw the attention of all members of London Union and those within reach, to a Garden Meeting that is to be held at the Lyndshurst Road Congregational Church, Hampstead, N.W.3, on Saturday, July 4th. Dr. C. Craig will be the speaker and a full programme will be given from 4 p.m. to 9 p.m. Admission is one shilling and tickets may be obtained from Miss Beatrice C. M. Brown, London Union of the F.O.R., 165, Grays Inn Road, W.C.1.

One other piece of work that is fittingly done in the summer is the arranging of the autumn and winter programme. If you want the help in your branch of a speaker from Headquarters, or of Regional Secre-

taries, it is advisable to make early application.

A good many testimonies have been received at the office to show that prepared programmes go to make well-attended meetings, and well-attended meetings make for deeper fellowship. Headquarters will be pleased to make suggestions for a syllabus or for individual subjects if called upon.

REPORTS PRESENTED TO THE COUNCIL ON SATURDAY, JUNE 13TH, 1942

THE GENERAL SECRETARY'S REPORT.

The last meeting of the Council was held on February 25th, 1940, more than two years ago. The period now under review comes entirely within the war period and has been subject to the difficult conditions created by the war situation. It is with very real thankfulness one can report that the progress visible before the war has been continued, though at a lesser rate as the war has gone on.

PERSONNEL

With the completion of the Regional plan, the Secretarial staff rose to the number of eleven. It has to be reported with regret that we have lost one member of the staff through death, namely, Mrs. Elsie Ghosh, and two members of the staff through resignation, the Rev. C. Paul Gliddon, who has taken up other work, and Miss Ethel Comber, who has become Honorary Secretary of the A.P.F. During the same period we have added two members to the staff in the persons of Miss Doris Steynor (now Mrs. Bernard Nicholls), who was appointed Assistant to the General Secretary while retaining her post as London Union Organiser; and the Rev. Hampden N. Horne who has been appointed to the Midland Area. Two Regional posts are vacant.

The office staff consists of ten people whose loyalty to and work on behalf of the Fellowship continue to be of a very high order. Changes have occurred owing to the Registration for Employment Order and further changes may be entailed, but arrangements have been made to carry on the work by the engagement of two part-time workers who are outside the scope of the various regulations, and one full-time worker.

PROPAGANDA

Very many difficulties have arisen owing to the war situation and chief amongst them the difficulty of holding meetings at all. Nevertheless, the great majority of branches have continued to hold regular meetings; and the Regional Secretaries, in spite of increasing difficulties, have carried on their work of visitation and organising both energetically and effectively.

Conferences within the period under review have been held as follows:—1940—Easter, at Burnham-on-Crouch, and Dalton Hall, Manchester; Summer at Cambridge. 1941—Easter at Bangor and Whalley Abbey; Summer at Glossop. 1942—Easter at Swansea and Whalley Abbey. In addition to these numerous smaller conferences of Secretaries and Officers, and various meetings of the General Committee in the form of retreats have been held.

Literature is an important part of the propaganda of the Fellowship. *The Christian Pacifist*, at the beginning of the period under review, rose to its greatest height in the matter of circulation, approaching 10,000 paid circulation. Circulation has decreased recently, and at the time of this report is approximately 8,000. Sales of general literature have largely increased during this period, principally due to books like Dr. C. E. Raven's *The Cross and the Crisis* with an edition of 5,000, Dr. G. H. C. Macgregor's *The Relevance of the Impossible*, 2,500 copies and a further edition of 1,000 copies, and the Rev. Lewis Maclachlan's *The Faith of Friendship* which has just been published. In addition to these books, new pamphlets within the period include *Christ and To-morrow*, by Eric Hayman; *The Church in the World of To-morrow*, by Ethel Comber; *Christ and Our Enemies*, by Stephen Hobhouse; *Christ's Choice of a Battlefield*, by Leyton Richards; and *The Times of Jesus Christ*, by the Rev. Alan G. Knott.

COMPARATIVE STATISTICS

	1936	1939	May 1942
Branches ...	50 approx.	350	410
Members ...	4,318	9,813	12,078
Sympathisers	482	852	748
Total ...	4,800	10,665	12,826

A careful check of membership lists resulted in 1,738 names being removed.

This report cannot be concluded without a word on behalf of the Fellowship as a whole of heartfelt appreciation for services rendered to the Fellowship so willingly, and often so sacrificially, by the Honorary

Officers and by the members of the Committees.

(Signed) LESLIE ARTINGSTALL,
General Secretary.

TREASURER'S REPORT

The following table shows the membership and gifts from the membership during the past five years.

Year ending December 31st	Income from Subscriptions covenants, etc.	Increase or decrease on previous year
1937	£ 4,088	+ £ 1,214
1938	4,378	+ 290
1939	4,922	+ 544
1940	5,993	+ 1,071
1941	5,914	- 79

From this table it will be seen that there was for several years a sharp increase in membership and in gifts. The income proves a devotion to the F.O.R. in which we can all rejoice and for which we give thanks to God, but the accounts now presented show that though the membership has increased during the year by some 800, the total of personal gifts was £79 less than in the previous year. This may be an indication that in wartime our members find their incomes adversely affected and their burdens increased. *The Christian Pacifist* and our books and pamphlets cost us a total of £1,559 and yielded a total of £2,288, showing a surplus of £729 (not profit of course) towards the expenditure on staff and office, in which this part of the work shares. The final result after using a legacy of £100, was a deficit of £792. This was smaller than anticipated and was met from the balance of £821 remaining in the Special Appeal Fund of 1939.

THE BUDGET FOR 1942

The following figures give in outline the budget for the current year as adopted by the General Committee:

INCOME.		£
Subscriptions, Donations, Covenants, etc. ...	...	5,590
Magazine ...	...	1,600
Literature ...	...	960
Expected Deficiency ...	...	994
		£9,144
EXPENDITURE.		£
Salaries ...	...	4,442
General Expenses, including Rent, Light, Stationery, Post, Grants to branches, etc. ...	...	2,702
I.F.O.R. ...	...	500
Magazine ...	...	1,000
Literature ...	...	500
		£9,144

The above shows a prospective deficiency of nearly £1,000 and already the indications are that we cannot hope for any less amount. My only plea would be that our supporters should again, this year, give in the same sacrificial spirit which has governed their past support.

(Signed) ISAAC GOSS,
Treasurer.

CHURCH OF SCOTLAND PEACE SOCIETY.

About seventy people attended the Annual General Meeting held at Kent Road St. Vincent Church, Glasgow, on Saturday, June 20th. In the absence of the President the Rev. G. Gordon Cameron took the chair and briefly addressed the meeting on the needs of the times and the resources available to meet them. The secretaries' Report showed a slight decrease in membership which now stands at 677 including 145 ministers, and considerable activity in meetings and groups especially in the larger centres. Mr. Kerr reported on a favourable financial position. Office bearers and executives were re-elected to serve for another year. Allusion was made to the action taken by the Society in support of Famine Relief in Europe. Miss Muriel Lester addressed the meeting and was heard with deep appreciation.

THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, W.C.2.

Joint Secretaries: Miss Ethel Comber and the Rev. Paul Gliddon.

We have already expressed our regret that the charge for the Cambridge Conference is as high as 13/6 a day, and explained that the only alternative to accepting this charge was to cancel our Summer Conference altogether. There are only about eight rooms still available, and we shall be glad to hear as soon as possible from those who wish to attend. The Conference takes place at Westminster College, Cambridge, begins on the evening of Friday, July 17th and ends at noon the following Friday. The speakers include Professor Grensted, the Rev. R. H. Le Messurier, the Rev. T. B. Scrutton, the Rev. Gilbert Shaw, the Rev. Dr. Wright, the two Secretaries and the Chairman, who will also conduct the week-end Retreat with which the Conference opens. The general subject is "The Challenge of Peace", and a full programme will be sent to all who write for it.

Miss Vera Brittain has sent us a manuscript entitled "How shall the Christian

Church Prepare for the New World Order?" This MS. we have now printed as a 3d. pamphlet (4d. post free). We hope it will have a really large sale, not only because of the name of its distinguished author, but because of the very great importance of the things that Miss Brittain has to say. Postage will be paid on orders of six or more copies, but the cost of printing this pamphlet (eight pages and a cover) rules out any other reduction.

CHURCH OF CHRIST PACIFIST FELLOWSHIP

At a recent meeting of the Committee of the Churches of Christ Pacifist Fellowship, the Secretary, John Birchall of Wigan, resigned his position as Secretary because of overstrain consequent upon increasing duties. The Committee very reluctantly accepted his resignation with the warmest expression of thanks for his great labours in the cause of the Fellowship. Samuel Mason, Minister of the Windsor Street Church of Christ, Liverpool, was elected as his successor. The new Secretary's address is 95, Larkfield Road, Liverpool, 17.

A CHURCH OF IRELAND PEACE FELLOWSHIP

The Annual General Meeting was held on May 7th in 8, Danson Street, Dublin, at 5 p.m. There were forty present. The Rev. E. W. Greening, B.D., was in the chair. The Hon. Secretary reported that there had been held one Corporate Communion, two Services of Intercession and two General Meetings during the year. Rules for the governing of the Fellowship, submitted by the Executive Committee, were adopted. The following were elected as the Executive Committee for the ensuing year: Miss Chenevix, Miss R. Nolan, the Revs. Rowland, Attey, E. W. Greening, R. C. P. Hanson, R. J. Kerr, H. Lamb, T. F. Smith, A. V. Smyth, H. J. L. Armstrong, Dr. Fitzroy Pyle, and Mr. W. S. Kelly. Miss Chenevix and the Rev. H. Lamb spoke on "The Pacifist Message in a World of War". Discussion followed.

There are fifty members of the Fellowship, sixteen of whom are in Holy Orders. In addition, there are many sympathisers. Membership is open to those who sign the Declaration. The annual subscription is 2/6, due on May 1st. Full particulars from the Hon. Secretary, The Rectory, Howth.

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MEETINGS.

A FELLOWSHIP HOUR for communion with God and each other is being held at 17, Red Lion Square, W.C.1, on the third Monday in each month, from 6 to 7 p.m. The next meeting is on July 20th and the leader will be Rev. N. O. Porter.

MISCELLANEOUS.

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F.O.R. IN SCOTLAND.

The Glasgow Branch reports a most successful meeting held at the Friends' Meeting Room on May 12th when Eric Hayman spoke on "The Law of Fellowship". Mr. Hayman also addressed meetings in Edinburgh and Dundee and groups of ministers in Edinburgh and Glasgow.

Muriel Lester's visit will be memorable to many for her very helpful and frank talks on prayer and self-discipline and her lively sketches of personalities in the world-wide peace movement which was realised by her audiences to be nothing

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other than the movement towards a more Christian world. The three meetings held in Glasgow on June 18th, 19th and 20th were of special value for the number of non-pacifists which they attracted. Miss Lester also addressed a meeting in Edinburgh and groups at St. Andrews, Dundee and Perth.

Friends who have received enrolment forms are requested not to delay in signing them and returning to the Rev. Lewis Maclachlan, 8, Orchard Drive, Giffnock, Glasgow, who should also be informed of changes of address.

8
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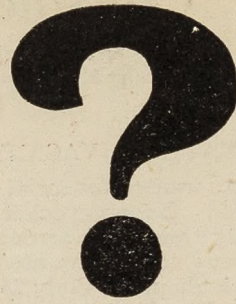
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