

Symposium on War

Compiled by
John Horsch

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SYMPOSIUM ON WAR

GENERAL STATEMENTS

War is the only game in which both sides lose. — *Walter Scott*.

The most victorious war is a misfortune, not only for the conquered but for the conqueror as well. — *Moltke (German General, 1841)*.

There was never a good war or a bad peace. — *Benjamin Franklin to Sir Joseph Banks, July 27, 1783*.

The most monstrous, alluring, and foolish of human dramas. — *Frederick Palmer in "The Folly of the Nations."*

The loudest and most horribly scornful laughter of deepest hell is war. — *Gottlieb Friedrich Klopstock (German poet)*.

War is the sum total of human villainies. — *John Wesley*.

A wicked, hateful, abominable business. — *Menno Simons*.

War is the blackest villainy of which human nature is capable. — *Erasmus (1523)*.

War is the greatest existing menace to society, and has become so expensive and destructive that it not only causes the stupendous burdens of taxation now afflicting the nations but threatens to engulf and destroy our civilization. — *Senator Borah, of Idaho*.

Unless some such move be made we may well ask ourselves whether we are thus doomed to go headlong down through destructive war into darkness and barbarism. — *General Pershing*.

There must be — there shall be — the commanding voice of a conscious civilization against armed warfare. — *President Harding, in address at Arlington cemetery, 1922*.

If my soldiers would really think, not one of them would remain in the ranks. — *Frederick the Great, of Prussia*.

Ez fer war, I call it murder,
There you hev it plain and flat,
I don't want to go no murder
Than my Testyment fer that.
— *James Russell Lowell*.

The more I study the history of the world, the more I am convinced of the inability of brute force to create anything durable. — *Napoleon Bonaparte, at St. Helena*.

There never was a time when, in my opinion, some way could not be found to prevent the drawing of the sword. — *General Ulysses S. Grant*.

My first wish is to see this plague to mankind [war] banished from the earth and, although it is against the profession of arms and would clip the wings of some young soldiers soaring after glory, to see the whole world in peace and the inhabitants striving who could contribute most to the happiness of mankind. — *George Washington in a letter to David Humphreys, July 25, 1785*.

What is war?

War is hatred and murder.

War is anguish and death.

War is lie and deception.

War laughs at divine law and tramples human law under foot.

We must kill them because they live beyond the river. If they would live on this side, we would be murderers. — *Blaise Pascal (French theologian and philosopher)*.

If there is another world war, the Christian Church will be responsible for it. — *David Lloyd George*.

The responsibility is entirely on the professing Christians in the United States. If another war should come, they would be responsible for every drop of blood. — *General Tasker H. Bliss*.

I went into the British army believing that if you want peace, you must prepare for war. I believe now that if you prepare thoroughly for war, you will get it. — *Major General Sir Frederick Maurice*.

THE REAL CHARACTER OF WAR

It is nonsense to try to make war a pink tea party. — *Admiral "Jack" Fisher, of Great Britain, after the First Hague Peace Conference*.

If you had seen but one day of war, you would pray God that you would never see another. — *The Duke of Wellington to Lord Shaftesbury*.

What I saw of war day by day makes me vow that I will consecrate what is left of my energies to make it impossible that humanity shall in the future have to pass through the fire, the terrors, the cruelty, the horror, and the squalor of war. — *Former Prime Minister Lloyd George, of Great Britain*.

I confess without shame that I am tired and sick of war. Its glory is all moonshine. It is only those who have neither heard a shot nor heard the shrieks and groans of the wounded, who cry aloud for more blood, more vengeance, more desolation. . . . War is hell. — *General W. T. Sherman*.

Brute-like bestiality is necessary for victory. You cannot have war and morality at the same time. — *Brig. General F. B. Crozier*.

Every war, even for the nation that conquers, is nothing less than a disaster. — *General von Moltke*.

All war is bad. War can only waste and corrupt. It has its origin in the evil passions of men. — *David Starr Jordan*.

Civilization must destroy war, or war will destroy civilization. — *Justice Clark, U. S. Supreme Court*.

If Europe shall ever be ruined, it will be by her warriors. — *Montesquieu*.

The one aim of military training is success in battle, or victory — which means, disposing of your enemy as quickly and as effectively as possible. The most successful soldier is the one who kills and disables most opponents. *Infantry Drill Regulations, published by the War Department, 1925*.

The object of military training is to win battles. . . . Bayonet fighting is possible only because red-blooded men naturally possess the fighting instinct. This inherent desire to fight and kill must be carefully watched for and encouraged by the instructor. — *"Manual of Military Training," by Colonel James A. Moss, U. S. A., and Major John W. Lang, U. S. A.*

The primary object of all war is to lacerate human flesh, to break bones, to inflict torture, to paralyze and to kill. Every army in the field is out for maiming and homicide, and for nothing else. Armies make prisoners not because they want to do so, but because they dare not logically carry out their own premises. Every explosive weapon is designed, made, charged, and fired with the definite intention of killing men, of inflicting on them the severest possible disablement, often involving lifelong misery. Guns are aimed at buildings only because their destruction deprives men of defence, thus to expose them to death, torture, or

paralysis. This is the confessed aim of all armies, for no ulterior military aim can be achieved until this is accomplished. Let us not forget that war is first and last the tearing of human flesh, the shattering of men's bones, and the greatest source of human agony, both physical and mental. — *Arnold Bennett in an appeal for aid to the British Red Cross.*

The writer can never forget how he felt when his own son — a six-footer with a heart of tenderest sympathy for all mankind — told of the methods used in the officers' training camp to arouse the feeling of hate and the desire to kill. But that was war; he was in the army. It was too late then to do anything about it except to try to keep it from the ears of the boy's mother and to pray that it might not turn a man into a brute. However, this truth was rammed scorchingly into at least one heart: Victory in war depends most of all on which nation can most successfully turn potential sons of God into the likeness of demons of hell. — *The Continent (Presbyterian).*

An army exists to kill men, when ordered, in the nation's quarrel, irrespective of its justice. It should train its men to a single end. If we object to any of our citizens thus specializing on murderous and unchristian activities, we should abolish the army. If we want an army, we should recognize it for what it is. We should not tell lies about it being a school of citizenship or manual training. — *An army officer, Christian Century, March 11, 1926.*

The better organized the army, the more thoroughly does the once free man become a machine or rather a cog in a machine. If his orders are to fire at the enemy, he sends his bullet in the air and it descends to kill a man whom he has never seen, and who, if he could have known it, might have been a heart friend. He must obey orders if they bid him to throw his living body into a cracking, hissing zone of death. He must obey orders if he is directed to fire on non-combatants, or to drop bombs on nurse maids and babies in perambulators, or to sink a ship full of helpless women and children. Disobedience, even under such circumstances, is the heaviest of sins, to be atoned for by a disgraceful court-martial and a shameful traitor's death. — *Professor Bushnell Hart, formerly of Harvard University.*

When I heard of the sergeant who called out to the lads fresh at bayonet practice, whilst instructing them how to stab and cut at the vitals of an enemy: "Now; boys, you must forget all that you have learned in Sunday School," I realized that the Sunday School teaches one thing and the army another. — *William, C. Allen, Reformed Church Messenger, August 14, 1921.*

Our American people are humane people. We are not savages. We have tender hearts, but at the end of the war we were manufacturing in great quantities the deadliest gas then known; and we were storing it up for a purpose. We were going to use it for asphyxiating German cities, one after the other. We would not have hesitated to blot out the whole population of Berlin. That is war. — *Charles E. Jefferson, Pastor Broadway Tabernacle, New York, in Christian Statesman.*

And those that killed and maimed these boys of ours, and whom our boys were so carefully trained to harm and destroy, scarcely knew what it was all about, never knew each other and had no personal grudge of any kind — just a wild, organized, propagandized orgy of murder and venom in the name of "patriotism," in the cause of "glorious" war, and all of us so blithely, smugly, sacrilegiously sure the Lord, the Prince of peace, was on our side. — *Editorial article, Los Angeles Times, July 30, 1922.*

WAR AND MORALITY

War is a sink of all manner of vice. — *Erasmus*.

War is not paid for in war time. The bill comes later. — *Benjamin Franklin*.

War is the greatest source of evil and of moral corruption. — *Immanuel Kant (German philosopher)*.

The losses in human life and property in the last war, great as they are, are small evils compared to the undermining of morals and the lowering of standards of culture and civilization. — *Prime Minister Francesco Nitti, of Italy*.

The battle field with its victims is only a very small part of the evils of war. Not the material destruction wrought, but the subsequent utter corruption of morality, is the greatest evil of war. — *Kretschmann (German general) in a letter to his wife*.

War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated. — *Edmund Burke (British statesman and political writer)*.

Some have doubted whether army life and war experiences harden character. There is no question in my mind that lawlessness and cruelties are the natural result of collective homicide. How could it be otherwise? — *Joel H. Metcalf, Christian Register, August 14, 1919*.

We have called upon the soldier to hate, at least to work himself into a sufficient frenzy, so that he shall kill with despatch and without mercy. Shall we expect him to hate and kill without cursing his enemy and maybe us? . . . Ninety-nine out of every hundred soldiers swear. — *Harold D. Larrabee, Christian Register, August 14, 1919*.

The deepest evil of war is not suffering, death, ruin of cities, wasting of homes, plagues, famine, or fire; but war depraves as it destroys; it is the moral damage as well as the physical. The murderous desires and frenzy of non-combatants at home are nearly as bad as the work of the soldiers; the brutality of the man in the street, the blood-thirst fostered by teachers, inculcated in schools, preached in churches, and exhorted in the name of the Lord; this saturation of the people at home with murder and hatred is moral shrapnel. The journalist, encouraging hate; the speculator, telegraphing hate for the sake of greed; the mob thirsting for blood; and a raging hell of deceased patriotism, permeating a whole nation, saturating the minds of every one, from the youngest child to the oldest citizen, — these are some of the moral evils of war. — *Former Prime Minister Ramsey MacDonald, of Great Britain*.

WAR AND CONSCIENCE

If fifty-one percent of the Senate, including those interested in the manufacture of munitions, vote for war, I cannot on that account surrender to them the control of my conscience upon a moral issue. — *Sherwood Eddy, Christian Century, September 18, 1924*.

We hold that the individual conscience should never be suborned by the state for engagement in war and that the Church, as a universal organization, should never give its approval and its sanction to the state in the prosecution of any war. — *Seventh Annual Ohio Pastors' Convention, 1926*.

In war every soldier must bid adieu to his personal moral conscience. His moral conscience which teaches him that manslaughter in peace is murder, must in war give way to a new law, the law of loyalty to the state. The individual conscience is superseded by a supposedly higher type of war morality. At the time of the outbreak of the present World War, a war-correspondent wrote: "Europe has suspended the Ten Commandments." These words state the naked truth. The last seventeen months are the greatest tragedy in the history of the human family. Never before has such a calamity befallen Christendom. — *Professor*

Philip V. N. Myers, author of the well-known text book on General History, in an address to the Methodist ministers of Cincinnati, January 3, 1916.

The politicians dictate to the clergy whether or not they should consent to war, not the clergy to the politicians. — *The New Republic, January 2, 1922.*

During the World War Dr. Sherwood Eddy was one of the most belligerent of all Americans. He was impatient for America to get into the struggle, and after our country was in, he rushed at once to the front, but he saw things and heard things which caused his conscience no end of trouble; and the outcome of it all is that he is now a pacifist of the most extreme and radical type. — *Charles E. Jefferson, in "Varieties of Pacifism" (New York), p. 10.*

The world peace meeting at Bierville, France, made a nice spectacle of itself ! After gathering together five or six thousand ardent souls from all parts of the world, and debating the problem of war and peace for a week, it finally proclaimed to the world its conviction that war was wrong when the League of Nations said it was wrong, and right when the League of Nations said it was right, and that when the League of Nations approved or declared a war, all men must throw their conscientious scruples aside and forthwith take up arms. This idea of passing over one's conscience to the care and direction of a political body is interesting, but hardly novel. It is as old, certainly, as the hoary monarchical doctrine that "the king can do no wrong," as fresh and terrible as the modern nationalistic doctrine, "my country right or wrong." In place of king or country, these people would now put the League! But conscience is therewith betrayed all the same. — *John Haynes Holmes, Unity, September 13, 1926.*

WAR AND CHRISTIANITY

War is the denial of Christianity and of all the most sacred things of life. — *Major General John F. O'Ryan, New York World, January 22, 1922*

The awful and horrible and devil-devised arbitrament of war. — *The Archbishop of Canterbury, in an address given at the Third Assembly of the League of Nations, Geneva, April 3, 1922.*

War is the world's chief collective sin. — *Executive Committee of the Federal Council of Churches.*

War exhibits two characteristics that mark it as essentially devilish, namely murder and deception. (See John 8:44) — *Philip Mauro.*

Nothing more antithetical to Christianity can be imagined than war. It is the denial in the boldest possible form of the very life principle of the religion of Jesus. It is anti-Christian in the rawest, naked form. — *Charles Clayton Morrison.*

Christ would not send His disciples where He Himself does not lead. "Follow me" has been forever His watchword. — *Philadelphia Yearly Meeting of Friends, 1922.*

War has become the supreme enemy of mankind. — *Methodist Episcopal Church, General Conference, 1928.*

Both the methods used and the passions aroused by war outrage Christ's conception of the kingdom of God in which men shall trust, love and forgive one another. — *Evangelical Synod of North America.*

The method of settling the disputes of nations by war is contrary to the teachings of Christ. — *Ohio State Pastors' Convention, 1932.*

We record our conviction that war is contrary to the mind of Christ, and that the continuance of civilization demands its entire elimination. — *Congregational Churches in the United States, National Council, 1925.*

War is unchristian. The time is here when we must decide whether the cross or the sword

shall be our symbol; whether we will worship Christ or Mars, for both cannot prevail together. — *Seventh Day Adventist General Conference, 1931.*

War is the supreme enemy of mankind and the greatest means for the destruction of civilized society the world has ever known. Its futility to settle any international disputes is beyond question, and its continuance will guarantee the ultimate suicide of all civilizations, and therefore the whole barbarous war system should be permanently outlawed. — *Churches of God in North America, General Eldership.*

We believe that war is sin because it involves (a) the slaughter of human beings, (b) deliberate breeding of the spirit of hate, (c) lying propaganda, (d) violation of personality, (e) vast destruction of property, (f) it puts in the place of moral law the doctrine of military necessity, (g) it distorts the religion of Jesus into the religion of a war god. — *World Peace Commission, 1934.*

When war involves Methodists stabbing Methodists, Baptists shooting Baptists, Presbyterians blowing Presbyterians to bits, Catholics annihilating Catholics, when these beastly deeds are performed at the behest of a physically safe leadership, generally for gain but hid by a propaganda of professedly noble ideals, then I am sure that war is contrary to Christian principles. — *William C. Allen, in Reformed Church Messenger, August 14, 1927.*

I have heard Christian women say that every German baby ought to be killed. That is the state of mind foisted upon the church by governments when they declare war. Is it, or is it not, a sin? How long will the descendants of the Apostles permit politicians and diplomats to tell them when and how they should abrogate the Gospel, teach a new commandment of hate, and bless rapine and murder? Isn't it about time we used the intelligence God gave us to discern what war is? — *William Austin Smith, D. D., in "War and the Churches" (New York, 1921), p. 10.*

And if war is black, if war is wicked and criminal and contrary to all that Jesus taught and exemplified, how is His follower licensed to yield to these devilish demands and compromise in everything against which his Master prayed and struggled and died? — *Roland L. Rupp, in Reformed Church Review, April, 1926.*

The writer had the experience of being told by a vice chairman of a State Council of Defense: "Why not discard your worship, your religion, for the duration of the war, put it on the shelf, and let us all have but one mind and purpose: that of serving our country, than which there is no higher service nor greater religion at this time:" — *Pastor E. G. Jehn, President, South Dakota District, Lutheran Synodal Conference, in Lutheran Witness.*

A writer in the *Christliche Welt*, a prominent religious journal of Germany, in 1917, proposed that a suspension of Christianity be declared. Writing while serving at the front he urged that "in a war of this character, where ruthlessness of an unparalleled type is displayed and where the very rudiments of Christianity are ignored, it would be wise, if Christianity is to be maintained, that it should not be preached, or taught, during the continuance of the war." The writer says, he is convinced that the war itself is an evidence that, at least for the time being, evil is uppermost in the world. It is as though one were obliged to lay aside humanity and renounce all that distinguished a Christian man. It is mockery to ask men with blood-stained hearts to approach the table of the Lord.

"Fighting in the trenches," continues the article, "is of such a character that every feeling of religion and every inclination to prayer ceases. It is not Christian teaching that a man wants as he comes fresh from the frightful hell of the trenches. War is a phenomenon which the Church should not be able to bless. It is opposed to every essential of Christianity and the sooner a suspension of Christianity be declared, the better under the circumstances."

Each of us belongs by his birth to same one of the many nations of the world. But every Christian belongs by his second birth to one holy nation which is God's own possession.

When loyalty to his own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian can have no doubt which loyalty must give way. — The Lambeth Conference, (London), 1920. (“Was there ever a better vindication of conscientious objection than this?” is the question raised by a well known American writer, commenting on this statement).

This unity must be dearer to us than patriotism; the love of the brethren must be more than the love of our fellow countrymen. The Kingdom of Christ should be the real country of every Christian, to this should be his chief allegiance. Members of that kingdom, Christ’s brothers, Christ’s “little children,” no matter in what nation found, should be dearer to us than citizens of our own country who are not members of that country. To quote the recent remarks of a famous English preacher: “If the New Testament view is to be retained it is plainly contained in it that a British Christian should be sensible of a closer kinship with a German Christian than with a Briton who is not a Christian. That this is not actually so is simply an additional piece of evidence of the modern Church’s failure to realize all the implications of its basal principles.” — *Christian Work and Evangelist*, April 2, 1921.

But if we Christians condemn aggression, “what do we more than others? Even sinners do the same.” The distinctive element in the sermon on the mount is not the elimination of aggression; that is not even mentioned, it is perhaps taken for granted. The duties and attitudes discussed by Jesus are those recommended for the victims of aggression, and His unmistakable advice is the avoidance of the self-defensive acts that involve retaliation, revenge, insistence on one’s rights. — *Henry J. Cadbury, January, 1924.*

Let us insist far more vigorously than we have ever done before, that war is an unmitigated curse to humanity and a denial of the Christian Gospel. Let us declare plainly that in every war the Son of Man is put to shame anew and that every battlefield is a Calvary on which Christ is crucified afresh. — *The Federal Council, in a statement given out shortly before the Washington Conference on Limitation of Armaments.*

One of the greatest employments of every Christian government and community is to train thousands of men, not to fight with their fists only, in the way of inflicting a few passing sores, but with weapons, capable, it may be, of killing human beings at “the rate of so many per minute. It is quite a “scientific task” to study how to destroy a large vessel, with several hundreds of men on board, instantaneously. Talk of brutality! Is there anything half as brutal as this within the whole range of rowdyism? But against all this, Modern Christianity, which professes to believe the teaching of Him Who taught us not to resist evil, but to love our enemies, and to treat with the utmost benevolence hostile nations, has nothing to say. All the devilish animosity, hard hearted cruelty, and harrowing consequences of modern warfare, are not only sanctioned but held to be an indispensable necessity of civilized life and, in times of war, patronized and prayed for in our churches and chapels, with as much imputed assurance as though Jesus Christ had taught: “But I say unto You, An eye for an eye, a tooth for a tooth, and return evil for evil, hate your enemies and pursue them with all the diabolical means and instruments of modern warfare.” — *Henry J. Cadbury, January, 1924.*

There is one world-wide organization of people, already pledged in the most solemn way to the principles of peace, charity and human brotherhood, without distinction of class or race. They are under the most sacred obligation to forgive their enemies; they are under a law which forbids them to kill their fellow men. They are the people of the Christian churches. Is it asking too much that these people should get busy to fulfill their vows and prove the sincerity of their faith? — *Sir Philip Gibbs, former war correspondent, noted writer.*

Should the Christian Church be distinct and separate from the world, or should she be caught in the ebb and flow of its policies, national or international? Or shall the Church refuse to recognize the dividing lines of race, the party lines of politics, the strifes and hatreds

that breed war and contention, and yet mingling, among all the peoples as the ambassadors of God, pleading with the peoples on behalf of Christ to be reconciled to God as the only ground and hope of peace, and manifesting the love of God in deeds of mercy and kindness to all men. — *The Evangelical Christian, December, 1922.*

Christians should rejoice in every successful effort toward amicable adjustment of national and international differences. But they cannot be blind to the fact that the natural heart remains selfish and that the nations as such are in rebellion against God. — *Editorial in The Evangelical Christian, January, 1922.*

WAR AND THE CHURCHES

The churches among the warring nations shared the sins of their governments. We hated as our governments bade us hate. We spread lies about our enemies, as those lies were meted out to us in official propaganda. We taught unforgiveness, even as our rulers and diplomats inspired us to do. Wherein did we show the Christian spirit in these things? — *Dr. William Austin Smith, in an editorial article in The Churchman, organ of the Protestant Episcopal Church (1921).*

The Church was almost forced to declare itself in favor of the war and to preach it from the housetops, so furious was the war fanaticism. If the peace resolutions and addresses that are now flooding the press had been offered and made before we entered the war, what an outcry against the Church would have been raised! — *Editorial in The Lutheran (1924).*

The churches have sacrificed the teaching of Jesus to the exigencies of the state. — *Dr. W. E. Orchard, Reformed Church Review, September 15, 1921.*

What does it all mean? It means many things. First of all it means that there is something the matter with our Christianity, or else that we are not presenting it truly. For it seems to have no power over men or nations when any real provocative of men's passion comes. Most of these millions of men who are now drunk with lust of killing and hoarsely shouting for their brother's blood, have been calling themselves Christians, and have most of them been taught in Christian schools and churches. And in a day it is all forgotten, and if one who remembers dares suggest, as a few did suggest in the various parliaments and in the press, that we remember our religion, he is hooted down. Is it that the human heart is too desperately wicked far even Christianity to control it when the deepest passions of all, revenge and lust of blood, are aroused? — *Dr. Frederick Lynch, Christian Work and Evangelist, 1914.*

Moreover thousands of theological students, or young ministers, left for the front during the war, only a small proportion of whom on their return have made their way back to the college, the seminary, or the pastorate. — *James M. Gray; D. D., in The Bible Today, for September, 1921.*

So many missionaries have faced bitter criticism of Chinese and Indians since 1918. The Orientals say, "You preach love, peace, brotherhood — what do you mean? There never was fought such a cruel, fiendish war as you Christians have just engaged in. What good is Christianity anyway? Show us in what respect it is superior to Buddhism and Confucianism." — *James M. Yard, Christian Century, January 27, 1927.*

The Church must give no quarter to the spirit of hatred. She must not tone down the teaching of Jesus but must speak the truth, the whole truth, and nothing but the truth. — *Dr. William Austin Smith in The Churchman.*

The attitude of the churches to war is so incredibly weak and illogical that it cannot be maintained much longer. The church is against war when there is no war going on; immediately a war starts, the church blesses and supports it. War is wrong but it is perfectly

justifiable as soon as we engage in it. *Frederick A. Atkins, in Christian Century, June 26, 1924.*

The church shall acknowledge the fundamental and eternal contradiction between war and Christianity; that the very fact of war shouts the failure of Christianity; and that the church therefore cannot bless war without surrendering its character as Christian. The church's clear duty therefore is to excommunicate war, deliberately and solemnly to say it, and so to inform the state that the state may never again expect to receive the resources of the church as aids of any war in which it may ask its citizens to engage. — *The Christian Century.*

We believe that war is contrary to the spirit of Christ and incompatible with the Gospel of love and brotherhood which we profess. It is the most colossal and ruinous sin that afflicts humanity. The methods used and the passions aroused by war outrage Christ's conception of the kingdom of God in which men shall trust, love, forgive and help one another. We see in war's cruelties, made more terrible and devastating by modern scientific progress, not only a menace to civilization, but also a repudiation of the Prince of Peace. *Adopted by the Federal Council of the Churches of Christ in America, at Indianapolis, in December, 1932.*

WAR PROPAGANDA AND HATRED

Propaganda was necessary to harden the soldiers' hearts for the job. — *General Sir Ian Hamilton.*

We cannot successfully carry on a modern war if we tell the truth, the whole truth and nothing but the truth. But if we can make ourselves think that the enemy are "boche," "swine," "Huns," "devils" and "baby-killers," we can believe that we are rendering God service by ridding the world of such demons. At the very hour we were rousing ourselves to a fury of righteous indignation to make the world safe against these baby-killers, our own allied blockade was killing many, many times more babies than the enemy ever had a chance to kill. — *Sherwood Eddy, December 25, 1924.*

Everything evil that the Germans did was used as propaganda; anything good that any German did was carefully concealed. In addition many things were invented that never happened at all, like the cutting-off of women's breasts and babies' hands and the employment of the cadaver factory where the bodies of dead soldiers were melted down to fat. Any suggestion that we should still love our enemies was swept aside as dangerous nonsense, and anyone who refused to join in the general hate was looked upon as a suspect, and indeed classed with the Germans as an object of hate. Conscientious objectors were regarded as worse than Huns. — *Dr. W. E. Orchard, in a sermon on "The Psychology of Hate," delivered in London, 1922.*

When you have to fight the soldier of the opposing army face to face and stab him to death with a bayonet, or be stabbed yourself, it is simply indispensable that you hate him personally. It was necessary, therefore, for the successful conduct of the war to make our soldiers hate the German soldiers. To make soldiers willing to fight viciously with the bayonet, it is necessary to appeal to their most savage and brutal instincts. War is degrading to the side that has honor and right on its side, as well as to the other side. — *Editorial in the Pittsburgh Sun, February 15, 1922.*

Whenever there was during the war any probability of peace, the newspapers re-stoked the fire of hatred with their never failing stories of atrocities. — *Jerome K. Jerome (noted British author).*

My friend Edward Eyre Hunt came out of Belgium in 1916 — pro-Ally to the core. But he was bitterly attacked as pro-German because he wouldn't say the Germans cut off the hands of the Belgian children. In other words, he wouldn't lie. In war time, it is necessary to

join in a mad dervish dance and beat the tom tom or else you are an alien enemy. To discriminate, to attempt to use your brains, to try to tell truth from falsehood, is actually a dangerous proceeding. — *Dr. John van Schaick, Jr., Universalist Leader, February 12, 1921.*

If you wish for peace, away with hate propaganda. — *General Sir Ian Hamilton; Great Britain.*

Looking back upon the world war, no one can avoid a feeling akin to horror at the remembered spectacle of all the highly trained and expert machinery of education in the civilized world being turned to the deliberate manufacture of hatred. And oh, merciful God, we did it well! We filled the world with it. We tried to send out brave, clean boys to die with their young hearts filled with venom. We taught whole nations to turn from the doctrines of Christian love and forgiveness. We were enormously successful in wiping out of man's minds and souls the principles and ideals for which Christ died on the cross. In trying to save civilization from the Germans we have soiled the soul of the world. We have smeared it with the filth of low hatred until it reeks and stinks. — *Los Angeles Times, July 30, 1922.*

In a moment, almost without premonition, millions of men on the Continent have become frenzied, and with wild eyes, with bestial thirst for blood, and with savage yells are rushing to rip their brothers' bowels out. . . . Natural affections are already blotted out, and their place being taken by strange cruel lusts and passions. — *Frederick Lynch, D. D., Educational Secretary of the World Alliance for International Friendship through the Churches; Editorial article in Christian Work and Evangelist, reprinted in the Literary Digest, September 12, 1914.*

Aside from other horrors of war, hate is the logical outcome and inevitable fruit of war. Were we not fed up on hate during the war? He who hated most was supposed to exhibit the highest form of patriotism, and the pulpit vied with the press in seeing which could be the most effective in creating a propaganda of hate. — *Former Governor William E. Sweet, of Colorado, November 14, 1923.*

The true character of war is evidenced by the falsehood, spite, bitterness, and hatred it engenders. — *James Thayer Addison, The Independent (N. Y.), January 19, 1925.*

Peace and a good understanding among nations are vital. Let us get out of the atmosphere where, if you talk about a German without a frown on your brow, you are not a patriot. — *Former Prime Minister Lloyd George, in an address made in the House of Commons, on October 19, 1921.*

The war having been brought officially to an end Saturday, January 10 and the world now being safe far democracy, we may be pardoned for raising the question, How long does our Christian duty require that we shall continue to hate every German? — *From an editorial article in Advocate of Peace, January, 1920.*

During the World War the Bureau of Public Information of the United States Government distributed free more than 75 million books and pamphlets. — *Kirby Page, in A National Peace Department, New York, p. 10.*

THE FAILURE OF THE WORLD WAR

When, in conversation with a layman, in 1917, we questioned the optimism which insisted that the war would bring about a great revival of religion, we were roundly charged with being a pessimist. — *Editorial article in The Lutheran, September, 1925.*

Our people — government and all — were shouting wonderful things that were going to come to pass as the result of this war. *It was a war to end war. It was to make the world safe for democracy. It was to make a new world order where Christian principles were to reign among nations.* — There is no denying that we are in a disappointed world — a world that

looks back upon the men who were at Paris as betrayers of their wards and promises. We got no world safe for democracy, no new world order, no Christian era of international good-will. *Dr. Frederick Lynch, Editorial in Christian Work and Evangelist, November 5, 1921.*

We have observed that since the World War there has been a great slump in almost everything. The world lost out in that war, not merely in blood and treasure but in character. It has not been the same world since. — *Editorial article, Moody Monthly, November, 1924.*

The war failed lamentably, as it was bound to fail, in settling moral issues and changing the spirit of humanity. It has not established democracy nor a spirit of democracy, but has left a confidence in, dictatorship and force and an impatience with ordered progress and national good feeling. — *Former Prime Minister Ramsey MacDonald, of Great Britain, in Daily Herald (London).*

The terms of peace appear immeasurably harsh and humiliating. . . . This war was fought by the United States to destroy forever the conditions which produced it. These conditions have not been destroyed. They have been supplanted by other conditions equally productive of hatred, jealousy and suspicion. — *Former Secretary of State Lansing, on May 8, 1919.*

The simple truth is that war is again reaping its harvest of consequences. This struggle which was to discipline men to order and mutual regard, regenerate the nations morally, bring to the world "a great spiritual revival," has done just the opposite. It has corrupted mankind, taught the race the methods of justification of violence. Think of dedicating men for years to the task of killing, destroying, looting, and then expecting these same men to return home as angels of peace and light. Violence taught as a duty at the front in war time is only too easily transformed into violence practiced as an indulgence at home in peace time. — *John Haynes Holmes, in Unity for November 25, 1920.*

The main object of the war has not been attained and those who fought for it have fallen in defeat. We won the war but failed to win the peace. — *Bishop G. Ashton Oldham, of Albany, speaking in Westminster Abbey at the tomb of the unknown soldier.*

PREPARATIONS FOR THE NEXT WAR

It was not until the dawn of the twentieth century of the Christian era that war really began to enter into its kingdom as the potential destroyer of the human race. All that happened in the four years of the Great War was only a prelude to what was preparing for the fifth year. The campaign of the year 1919 would have witnessed an immense accession to the power of destruction. Had the Germans retained the morale to make good their retreat to the Rhine, they would have been assaulted in the summer of 1919 with forces and by methods incomparably more prodigious than any yet employed. Thousands of aeroplanes would have shattered their cities. Scores of thousands of cannon would have blasted their front. Arrangements were being made to carry simultaneously a quarter of a million men, together with all requirements, continuously forward across country in mechanical vehicles moving ten to fifteen miles each day. Poison gas of incredible malignity, against which only a secret mask (which the Germans could not obtain in time) was proof, could have stifled all resistance and paralyzed all life on the hostile front subjected to attack. No doubt the Germans, too, had their plans. The campaign of 1919 was never fought, but its ideas go marching along. In every army they are being explored, elaborated, refined under the surface of peace. Mankind has never been in this position before. Without having improved appreciably in virtue, or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. — *Winston S. Churchill, Formerly First Lord of the British Admiralty.*

Few persons outside of military circles know to what extent the invention of instruments

of destruction has been quickened as a result of the Great War lately ended. Since the armistice the range of guns has been doubled, the speed of tractors trebled and the destructiveness of airplane bombs increased tenfold. — *Colonel James L. Walsh, Chief of New York Ordinance District, in 1924.*

As for poison gas and chemical warfare in all its forms, only the first chapter has been written of a terrible book. And a study of diseases — of pestilences methodically prepared and deliberately launched upon man and beast — is certainly being pursued in the laboratories of more than one great country. — *Winston S. Churchill.*

War office statistics show that, in England alone, between May, 1923 and January, 1926, over 2,000 animals were used for experiments in gas poisoning. The victims were not killed at once, for death had to be slow, in some cases extending over a month, so that science might help mankind with accurate knowledge of how to kill. — *News Item.*

THE PRESENT OUTLOOK

The truth is that we are living in a world where any day some overt act may unleash violent national passions with calamitous effects, as was the case when the Austrian heir to the throne was murdered at Sarajevo, in 1914. — *"Danger Zones of the Social Order," by Sherwood Eddy and Kirby Page, p. 41.*

But the liability to attacks of war fever is so great, and the irrationality of human beings so intractable, that we cannot rely only on appeals to common sense. — *Dean Inge in a sermon, preached at the International Peace Congress, in London, July 26, 1922.*

No lover of mankind or of progress, no student of religion, of morals, or of economics can regard the present trend of affairs without feelings of grave anxiety. The vast destruction of life in the war and the acute suffering the war created seem to have largely destroyed human sympathy. — *Manifesto published in 1921 by dignitaries of British Protestantism.*

I regret to suggest amidst the good cheer of the evening the discouraging aspect of peace throughout the world. Revolutions, wars and rumors of wars following the most immeasurable conflict of arms of all ages, still vex our peace and diminish our hope. But these things have come despite the extraordinary efforts that have been made in the past ninety-four years for the end in whose behalf we are assembled this evening. The forces of cupidity and dishonesty, prejudice and distrust, rivalries and ambitions, fears and anger, seem still to excite the passions that so quickly bring forth war. *President Montague, of the American Peace Society; at the ninety-fourth anniversary of this society, 1922.*

The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. — *General Pershing in an address in New York City, December 29, 1920.*

We may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself, and whether we are doomed to go headlong down through destructive war to darkness and barbarism. — *General John J. Pershing.*

Due to man's amazing mastery of the titanic powers of nature another world war would be the cemetery of civilization. — *Dr. Sidney L. Gulick.*

If the United States had not entered the last World War, the injustice of the Versailles Treaty would never have been perpetrated, and so the present war would not be upon us. The two sides would shortly have been forced by mutual exhaustion to end the war with a treaty in which neither side had overwhelming dominance of power. It was our entry which gave the Allies so great advantage that they could force Germany, against all the protests of our President, to sign a treaty which has been a Pandora-box of evils. If we enter the present

European war, the same thing will be repeated. The one side will have such preponderance of power that another unjust treaty will be written bringing on future wars. — *Henry Nelson Wieman and Arthur E. Holt.*

LAWS OF WAR

Laws of war have been carefully drawn up and in time of peace readily agreed to, only to be violated in time of war in so far as they stand in the way of the hideous dragon which overrides all law, human or divine: *Military Necessity.* — *David Starr Jordan, Former President Leland Stanford, Jr. University.*

The so-called laws of war offer no moral consideration whatever. They rest necessarily upon destroying human lives in such manner as will entail the greatest advantage and the least comeback to the destroyers. For the latter reason particularly, prisoners are not ordinarily killed. The retaliation might be unduly severe. The prime duty of a nation in time of war is, we are told, to render the opposing nation helpless and force it to bow to superior strength. Any step to this end is morally justifiable, as is thought by the perpetrators. — *Jackson R. Ralston, Advocate of Peace, November, 1921.*

We have been spending the last ten minutes or so trying to find some words in which to express adequately what we think of the announcement of another international conference to rewrite the laws of war! We look up “folly” in the dictionary, and we find that it means “the state of being deficient in understanding, senselessness.” We turn to “lunacy,” and find “mental unsoundness, insanity.” None of these terms satisfies, so we try “idiocy,” and feel some little glow of satisfaction as we read “stupidity, fatuity, imbecility, mental unsoundness amounting to almost total absence of understanding.” Even so, however, we have not found our word, for the calling of a conference to rewrite the laws of war indicates to us not “almost total absence of understanding,” but unqualifiedly, unreservedly, absolutely total! — *Editorial in Unity (Chicago), February 9, 1922.*

The plain fact is that international law is largely international humbug. — *Rear Admiral Fiske, of the United States Navy, quoted in “Christianity and World Problems,” No. 11, p. 42.*

THE CONSCIENTIOUS OBJECTORS

It takes more courage to be a pacifist today in Pittsburgh than to be a red-hot jingoist. It costs something to be called a traitor to the country for which you would willingly lay down your life, but for which you would not take the life of another. — *Mrs. Anna Garlin Spencer, in an address given in Pittsburgh in 1917.*

Is it really contemplated that now, when for the first time you are making military service compulsory in this country, it should be accomplished by the arrest and imprisonment of a certain number of men who, unquestionably, by common consent, are men of the highest character, and in other matters, good citizens? I am sure, you, honorable members would not wish to contemplate that there should be anything in the nature of religious persecution or that we should have this body of men locked up in the gaols of the country. — *Samuel Herbert, Home Secretary of Great Britain, 1914.*

I am satisfied that the state will only act wisely when it allows freedom of exercise to the Christian religion. I believe that, if a person sincerely thinks a thing wrong, then to him it is wrong. I want the conscientious objectors not to fight in war, as I think it would be wickedness, since they believe that they should not fight. — *Lord Hugh Cecil in a speech in the House of Commons on June 26, 1917.*

These are people who are not a blight upon the community. They may very probably prove to be in my opinion the very salt of the community. — *Captain Stephen Grivynn, in a short address in the House of Commons, the same day.*

Unlike other honorable members who have taken part in this debate, I believe that most of the conscientious objectors are honest people, and I feel the greatest sympathy for them. I think I am prouder of my country than I was before, because it has people who take matters of conscience so seriously as to enable them to face a long term imprisonment. It is something to be proud of even to produce martyrs of this sort, as well as martyrs of the battlefield. — *Commander Wedgwood, in an address to the House of Commons, the same day.* (Following this debate the Conscientious Objectors were treated better in many ways and at a later date were released from jail).

The conscientious objection to war is only in part a personal matter. The objector's self-respect cannot survive, committing murder under compulsion. *To be a part of a war machine degrades him in his own eyes.* — *George A. Waltozti Principal, The George School, Newton, Pa. Advocate of Peace; May, 1917.*

At Camp Funston a group of conscientious objectors for six weeks were put through a course of the roughest sort of hazing and brutality. They were not allowed to communicate with anyone during this time, and were subjected to physical coercion, struck with whips and dragged about with ropes, etc. Other undenied stories of brutalities have come from Camp Sherman, Camp Meade, Camp Wadsworth, Fort Jay, Fort Riley and numerous other cantonments. — *From a memorandum inserted in the Congressional Record by the Honorable William, E. Mason, of Illinois.* (1919)

In Sweden the Conscientious Objectors engaged in civilian service, during this year (1926) number 369, of whom 257 absolutely refuse all military service and the rest merely decline to bear arms. The latter have to serve 90 days longer than the usual military term; the former 120 days longer, in forestry or in road making. Parliament has extended the law allowing civilian service to C.O.'s on religious grounds to those refusing military service on ethical grounds. The law, however, only holds force in time of peace. — *News Item.*

MISCELLANEOUS STATEMENTS ON WAR AND RELATED SUBJECTS

In war the devil must enlarge hell 100,000 cubic yards. — *German proverb.*

A French soldier saw a German in the opposite trench. In silence they looked at each other for a while. Then the German called over to him in good French: "Why do you want to kill me?" The Frenchman replied: "And you, why do you want to kill me" — *G. Dupin (French writer).*

When the guns of Germany worked destruction to the cathedrals of France, we heard you weeping aloud in your market places because of the loss of the architectural beauties of Rheims and Louvain. Not one voice was raised in honest protest because of the destruction of human life. — *Li Moy Fu, a Chinaman, in 1919.*

Renewed competition in armaments means the wreck of civilization throughout the world. — *Reformed Church Messenger, September 15, 1921.*

The time has come when the writing is on the wall that war is now the suicide's risk. Civilization will not endure another war. We can conceive of no greater evil that can happen to the race, than another war. — *Dr. William Austin Smith.*

That another great war would be utterly disastrous to mankind is admitted by all competent students of world affairs. Nations have become so interdependent and so interlocked in their relations that there is always the serious possibility that a local dispute may evolve into a world conflict.— *"Danger Zones of the Social Order," by Sherwood Eddy*

and Kirby Page, p. 34.

Wars are precipitated by motives which the statesmen responsible for them dare not publicly avow. A public discussion would drag these motives in their nudity into the open, where they would die of exposure to the withering contempt of humanity. — *Former Prime Minister Lloyd George*.

When a war is “on,” it is almost a hopeless task to find men who can discuss it rationally. As well try to reason with an infuriated bull or the Twentieth Century Limited. Reason flies out of the window along with some other valuable human assets. We are all assured that the enemy has not one virtue left, and that we have not one vice in our midst. — *John Haynes Holmes*.

War is an intoxication from which the victims are slow to recover. — *James Thayer Gerould, Current History, January, 1927*.

But throughout its development, patriotism is beset by human weakness. This shows itself mainly in forms of boasting, rivalry and hate. To do good to our neighbor never means harm to any one else. Love of one’s own nation never demands suspicion, hatred, or conflict against any other. — *David Starr Jordan, Unity, September 6, 1927*.

Just what the church can do to drive the war-devil out of man is a problem not quite as easily solved as some churches imagine. It is easy to preach against war just now; for we are now speaking to a war-weary world. Seven years ago it was not easy. In fact, it was quite dangerous to lift up one’s voice against war. — *Editorial article in The Lutheran, September, 1925*.

When the world was swept during the war by a tornado of hate, the scholars seemed to be carried off their feet as easily as any class in the community. Their knowledge was prostituted to the basest purposes of propaganda. University professors, with titles galore testifying to their scholarship, became mere hack writers in the employment of agencies whose purpose was anything rather than to tell the truth. The world was flooded with books and pamphlets written by the world’s great scholars which today must bring the blush of shame to their writers’ cheeks. No wonder the man on the street was also swept off his feet. How was he to know that he was being fed propaganda and not truth? — *John Haynes Holmes*.

On July 17, 1914, the International Socialist parties, in congress assembled, declared themselves for a general strike should the threatened war break out. Fourteen days later the complex machinery of the Great War organization was set in motion. Without distinction, it drew into its hopper pacifist and chauvinist; and turned them out a uniform product; each — German, French, Serb, or Austrian — convinced that he was fighting for national self-preservation, that God was with his battalions, and that those on the other side were enemies, to be destroyed or rendered powerless. — *Dr. James Thayer Gerould, Librarian Princeton University, in Current History, March, 1927, p. 863*.

The announcement of the news “war declared,” in Wall Street was accepted with immense satisfaction, the mammoth profits of big business, the fact that 21,000 new millionaires were created, that 69,000 men made more than \$3,000,000,000 over and above their normal income, that J. P. Morgan, Jr., made more money in two years than Morgan, Sr., had done in the whole of his life, point; to the fact that for some men the war for democracy was a very lucrative business. — *H. J. Adlard, Unity, September, 28, 1922*.

The science of chemistry has developed to a point where further development will be dangerous. A bomb small enough to rest on the palm of your hand and containing explosive enough to destroy an entire city would not be safe in the hands of a madman. The time has come when chemistry has to find a method of changing human nature, or the world will be at the mercy of any fanatic who might put into operation the forces, which the scientist will

learn to control. — *Dr. Francis Talbot, quoted in Reformed Church Messenger.*

J. Hudson Taylor, founder of the China Inland Mission, protested against sending a military expedition to claim redress for the massacre of Chinese missionaries, and declared it would only lead the Chinese to associate the Gospel, with the sword, and to see in the devoted persons who stood on the highways and preached Christ, the men who had battered down the Taku forts and forced opium on China.

The nations are being “undeceived” as to real conditions. The laws of the present world system are shown to be incapable of restraining sin, in spite of all the accumulated wisdom of centuries. The cross of Calvary is vindicated as the only way the Holy Ghost could have dealt with the fallen race. — *Jesse Penn-Lewis (British theologian).*

JUSTICE OR FORGIVENESS?

Europe has failed to recover from the war far precisely this reason. The treaty of Versailles made much of justice and nothing of forgiveness. If justice is not informed by the imagination of love it inevitably degenerates into the baldest kind of vengeance. This is true enough in the relation of individuals but it is even more true in the relations of group with group which are so complex as to lead inevitably into mutuality of sin and in which there can therefore be no mutual repentance if there is no mutual forgiveness. — *Dr. Charles Clayton Morrison.*

THEORETICAL PACIFISTS

Even the most careless observer cannot fail to be struck by the enormous disproportion between the number of actual pacifists and that of those who declare themselves as such. Talk with a farmer, a laborer, a villager, ninety-nine times out of a hundred he will express to you his horror of war; his ardent desire to prevent the return of a catastrophe like that of 1914. Ask the same man to express his feelings publicly, he will hang his head; the word peace frightens him. — *René Lauret (French writer), February, 1922.*

A STATEMENT MADE BY LLOYD GEORGE, AND COMMENT

The more one reads memoirs and books written in the various countries before August 1, 1914, the more one realizes that no one at the head of affairs quite meant war at that stage. It was something into which they glided, or, rather, staggered and stumbled, perhaps through folly, and a discussion, I have no doubt, would have averted it. *Former Prime Minister Lloyd George, on December 23, 1920.* — In an article printed in *Christian Work*, July 16, 1921, Dr. C. F. Aked comments on this statement as follows: “There stands at last the truth confessed. Nobody wanted war! Nobody at the head of affairs wanted war. The myth of a world-conspiracy, of demoniac weakness, of determination to wade through slaughter to a universal throne is relegated to the limbo of propaganda which has done its work and can now be scrapped.”

PUGNACIOUS ANIMALS AS SYMBOLS OF THE NATIONS

What is the significance in the fact that the great powers of the world are symbolized by such loathsome beasts or birds? England is represented as a lion, a majestic animal in appearance, but known chiefly in the Psalmist’s word as one “greedy of his prey” [Psalm 17:12]. America flaunts the eagle, a savage bird, singing no song, bearing no lovely feathers, doing no good. France is represented as a cock, whose chief exploit is to climb the dunghill and crow. Russia is a bear, cunning, brutish and terrible. If these creatures have any single

quality in common it is their strength and pugnacity. They are all great fighters! Think of this long enough, and perhaps we will see why they were chosen as symbols of the nations! —
John Haynes Holmes.

EXPERIENCES OF SOLDIERS

One of our young men came back from France and like many others would not talk. One day his father took him apart and rebuked him for his silence. “Just one thing I will tell you,” he answered. “One night I was on patrol in No Man’s Land and suddenly I came face to face with a German boy about my own age. It was a question of his life or mine. We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of that young German boy. We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it, but for God’s sake do not ask me to talk about it. I want to forget it.”— *The Christian Work and Evangelist*, July 16, 1921.

One such hopeless sufferer from wracked nerves that give him no relief has thus explained it: “You see, I had to kill a German, a man I had never seen before and couldn’t hate, at close range within the trench and had to lie beside him while he slowly died and it got on my nerves. And I can’t forget it. Of course, if there had been others with us and we had been running against each other, it would have been different. But to kill like that and watch the man die, it got me sure.” — *Anna Galin Spencer*, in *Unity* for July 6, 1922.

Preachers for Military Service

THE ARMY CHAPLAINCY

The chaplaincy is the most vital nexus between the war system and organized religion. —
Charles Clayton Morrison, *Christian Century*, November 30, 1924.

We can’t say to the nations that according to our gospel we think war is wrong and yet furnish the army with the morale officers who will find by some logic that the particular war that arises is right. This is what the chaplains have been called upon to do. They have been expected to clarify the confused conscience of people who thought that maybe the war was not really right. *Professor R. Niebulzr*, *Federal Council Bulletin*, March-April, 1926.

I am sure, however, that the chaplaincy, as at present conceived of in the armies of all nations alike, aims at spiritual ministry only in a secondary fashion. Governments establish chaplaincies for the increase of the effectiveness of the fighting forces. — Let not the Church befool itself on this point. The interest of war parties in religion for their own side is the same sort of interest they have in poison gas for the enemy — just the desire to make their own side win more quickly. . . . If we mean what we say about war and its outlawry, it is about as consistent for the church to delegate preachers to sell drinks over the bar of a saloon on the ground that the preacher might thus have an opportunity for spiritual ministry. *Bishop Francis J. McConnell*, of the *Methodist Episcopal Church*, *Christian Century*, February 17, 1927.

DEFENSIVE AND OFFENSIVE WARS

Christians are forbidden to engage in war, whether it be called defensive or offensive war, that is to say, whether the purpose is to ward off bodily violence or to inflict it on others. The difference which is often made between offensive and defensive, that is, between attacking and resisting attack, is nothing more than an excuse which serves to becloud the issue. The fact is that a defensive war differs from an offensive one only in this respect that the former is

waged against an enemy who first attacks us and the latter against one whom we attack first. Nevertheless all that is found possible to do in the way of destruction, murder and devastation is carried out in the one case as well as in the other. And men fail in their Christian duty toward their enemies even if they defend the walls of a city without undertaking an attacking sally and committing one of the abominations named. — *Jan Dionijssen Verburg, Mennonite minister at Rotterdam, Holland, in a booklet published in 1678.*

No government will nowadays admit that it maintains an army in order to satisfy occasionally its passion for conquest. The army is said to serve only defensive purposes. This means that we ascribe morality to ourselves and immorality to our neighbor, because he must be thought eager for attack and conquest if our state is forced to consider means of self-defence. And yet, by insisting that we need an army for defensive purposes, although our neighbor also denies the desire to attack, we proclaim him a hypocrite and cunning criminal who would feign seize by surprise a harmless and unwary victim.

In this attitude all states face one another today. They presuppose evil intentions on their neighbor's part and good intentions on their own. This attitude to one another is as bad and worse than war. It is a challenge and a motive to war. The so-called armed peace which prevails at present in all countries is a sign of a bellicose disposition, of a disposition that trusts neither itself nor its neighbor, and partly from hate, partly from fear, refuses to lay down its weapons. — *Friedrich Nietzsche (German philosophical writer), about 1886.*

MANIFESTO ON WAR PUBLISHED BY A BRITISH CHURCH BODY IN 1919

We, the members of the Peace Fellowship of Wesleyan Methodists, bear our solemn testimony afresh, before our own people, in these fateful days.

We believe that it is our duty, as disciples of our Lord, to utter our united protest against the wickedness and futility of war. The past five years, the Peace Treaty of Versailles, and the condition of Europe, the world and humanity only confirm us in that duty.

It is our deep conviction that war at all times and under all circumstances, is utterly contrary to the teaching, the example and the spirit of our Lord Jesus Christ. As His followers we believe that, if need be, we must be wronged rather than wrong others, and in the last resort, be killed rather than kill.

Surely there is a better way of composing differences between the nations than that which is illustrated by the world today? Can all the fearful destruction of the lives of men be reconciled in any way with the mind of Christ?

We feel it to be unspeakably sad that thousands of English, French and German Methodists have tried to kill each other. We fear that the Christian religion has been prejudiced, and will be in the future, by the fact that almost every church in Europe gave its blessing to those who went forth to slay. — We stand by Wesley, when he said: "Shall Christians assist the prince of hell who was a murderer from the beginning, by telling the world of the benefit or the need of war?"

The Christian right of conscientious objection to war is recognized by two prominent church bodies in Great Britain and the United States. The Annual Conference of the British Congregationalists held in May, 1919, has gone on record with the following resolution:

"The Assembly of the Congregational Union of England and Wales. . . urges upon all the congregations in its fellowship to do everything within their power to stand by the young men who are called away from civilian life to undertake military training, and equally to protect those who, on ground of deep religious principles, are unable to join the military forces. It urges the government to find for them such forms of service in the community as

shall not violate personal convictions, and in every way to protect that freedom of conscience which is a priceless part of our national inheritance.”

The Methodist Episcopal Church, the largest Protestant body in America, passed the following resolution on the same subject at their recent General Conference in Kansas City:

“The Methodist Church, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It holds that government rests upon the support of its conscientious citizenship, and that conscientious objection to war in any or all of its manifestations is a natural outgrowth of the principle of good will and the Christian desire for universal peace, and that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military preparation or service for all conscientious objectors who may be members of the Methodist Church. In this they have the authority and support of their church. However, we recognize the right of the individual to answer the call of his government in an emergency according to the dictates of his Christian conscience.”

(Note in particular that this resolution asks for exemption of conscientious objectors from *all forms* of military service).

Martyrdom of Maximilianus

THE STORY OF A NOBLE MARTYR

In 295 A.D. occurred the martyrdom of Maximilianus in consequence of his refusal to do military service. He was a young Christian of Numidia in North Africa, about twenty-one years old. He was taken to Teveste in Numidia and brought before Dion, the proconsul of Africa, as fit for such service. He refused to serve or to accept the soldier's badge, saying repeatedly that he could not do so, because he was a Christian and served Christ. Dion tried again and again to overcome his objections, but without success. “I cannot serve as a soldier,” said Maximilianus, “I cannot do evil; I am a Christian.” Dion told him: “In the retinue of our lords, Diocletianus and Constantius, there are Christian soldiers, and they serve.” Maximilianus replied: “They are responsible for their own doings.” Maximilianus was sentenced to death and the sentence was immediately carried out. His body was taken to Carthage and buried near the tomb of Cyprianus. His father returned home from Carthage thanking God that he had been thus favored to send forward such a gift to the Lord. The story of his trial and death was speedily committed to writing and there is clear evidence of the respect in which he was held as a holy martyr. All this shows that the stand he took was approved and lauded by the Christian Church of that period.