

THE ROOTS OF PACIFISM.

[some addition  
Gillingham.  
prof - 1935-1936?]

The League of Nations weakened by two opposing tendencies.  
dogmatic belief in force and violence.  
" " non-violence

The onemainly an external enemy: the Fascist powers .  
other an internal enemy : the pacifists .

On the Abyssynian issue the two joined forces <sup>on a world scale</sup> and defeated the League  
SANCTIONISTS and PACIFISTS.

Sanctionists were defeated by an alliance of the Pacifists & the Die-hard.  
WHAT DO THESE TWO IMPLY? hand

It had not been realised before that the League of Nations  
was supported by a very strong body of sentiment and  
conviction which would refuse to support it in case of  
actual need.

Mankind caught up in the coils of a moral paradox of the first  
magnitude.

Cynicism became the ally of utopianism. The moral supererogation  
the ally of anti-moralism.

ie. the conviction that war is wrong, is

I. Pacifism a new phenomenon.

(A) War - a problem today

- a Apart from the Quakers, The C.O. were the first to follow this line <sup>in modern times</sup>  
C.O. turned into a mass movement, the influence of which <sup>WAR</sup>  
extends far beyond the ranks of the C.O.'s.
- b There is a complete change of attitude towards one of the fundamental necessities of man  
The (non-pacifist) Socialist fighting for a new world in the name of the  
abolishment of War.
- c Fascism partly accounted for in the F. countries by the need for fighting  
Pacifism.  
Quote:  
Mussolini : "A doctrine which is founded upon the harmful  
Hitler : postulate of peace, is hostile to Fascism."  
Papen
- d The League of Nations <sup>and all the proposals for the organization of the world have</sup> itself has <sup>their own</sup> fire in the love of Peace,  
the determination to guard Peace, to establish permanent Peace on a  
sound foundation.
- e <sup>Consequently,</sup> War is the problem that mankind must solve or else perish.

(B) Why was no problem before  
times

~~War~~ War was accepted as an inevitable feature of human existence, like ~~love, and adventure, like danger, toil and glory.~~  
*with a streak, work &*

War in itself seemed ethically neutral. It could be glorious in the case of the crusades; it could be a crime against the freedom of the world. It was the noblest of professions:

the test of manhood EVIL.

the will of God. SANCTIFIED, not a moral

aa War in the old Testament, in its most terrible and ~~inhuman~~ inhuman forms of war a War of extermination, ~~was~~ morally neutral.

bb Greek code.

The pre-Homeric hero. The Song of Tyrtaios:

~~The noblest~~ The noblest fate is that of the good man who ~~is among the first to fall~~ in the fight for his country. *forbants*

*A Vindicta*

Ariston estin eni pronochoisi pesonta,  
Andr' agathon peri he, patri di ~~mar~~ marmamenon.

Sokraties, the <sup>sublimed</sup> ~~vision~~ of ~~sublime~~ sublime ethics donned his armour and went to battle ~~at~~ of Delium, retreating step by step before the Theban cavalry.

*bird's eye view*  
cc ~~The Christian tradition since Constantine~~ whether it was ~~the~~ Constantine himself (converted ~~in~~ 312)

milita Christi

the Crusades

the religious wars:

Cromwell's Ironsides, which proved their superiority by superior effectiveness on the battlefield. (superior morality of the Cromwellian troops).



II. Pacifism and Christianity.

The eminent Dutch Theologian, <sup>Professor</sup> G.J. Heering: "The Wall of Xty"  
 "The powerlessness of organised Xty to prevent the Great War."  
 But why did anybody expect Xty to prevent it?

Apart from a handful of quakers the fact remains that from 312 to 1912, roughly sixteenhundreded years Xty had not professed or taught pacifism. There had been pacifist individuals, but Xty was not pacifist.

The Gospels were <sup>with</sup> predominantly pacifist. But the Gospels did not acknowledge private property, law, coercion, any permanent human institution except the Church and that was not to be permanent but only a vehicle of the Gospel of the Coming of the Kingdom.

Private property had been actually discarded in practice as we know from the Acts of the Apostles. But not for long time.

Paul ~~radically~~ radically altered the position towards ~~authority~~ constituted authority, slavery and other institutions.

In fact like slavery, war also dealt with inconsistently. But there was aversion from pagan cults, bloodshed, violence. Celsus denounces the Xtyans as unroman, unpatriotic, unwilling to render military service..

"We refrain to make war upon our enemies, but gladly go to death for X's sake".

But by 175 found in the armies of Marcus Aurelius.

Origines of Alexandria takes the pacifist line.

Textullian of Carthage (son of an officer) duty to be killed rather than to kill. (200 A.D.)

Maximilianus of Thebes refused to serve in this age i.e. in this world which was drawing near its end.

(martyred 12th March, 295. A.D.)

## The Great Events

Xty became state religion in 324 because it had proved military <sup>it</sup> superior in the campaign against Maxentius, Constantine decided to join Christianity (a proof that there were many Xtyans in his army).

"It must have been manifest in the battle who was stronger, Christ or the old gods"

Christus victor! The Christian God had revealed himself as a god of war and victory, - says Harnack, in his Militia Christi, in which he analyses the process by which the Militia Christi (a pacifist term) became a transition to the Holy War against the heathen

PAL

Adams  
William Adams  
Pearl. Spear,  
Belgogian  
Sorsby  
Cynthia Sorsby.  
Phoe. Palmer

Belgogian  
Horace Wans  
Portland  
Kohala

Sorsby-Adams

Syainpukarta Sullanta  
CORNEA (ulcer)

5472

D. Klein

ward

Cent. Eye Hospital  
Jud SE.  
Kingsboro



The conversion of heathendom in the state was brought about first of all in the army (Harnack). Here the public recognition of the Christian faith began. The soldier of Christ became ipso facto a soldier of Caesar. The old attitude was declared liable to punishment.

314 Council of Arles decides:

They who throw away their weapons in time of peace shall be excommunicated...

(374) In the East Basil the Great still demanded three years of expurgation from the soldier.

430 Augustine the modern attitude. "He must have lost all feeling for humanity who can think of war without feeling sore pain. But: Feeling of responsibility for the fate of the world is added - a responsibility of which the first Christian knew not. "Do not think that anyone can please God who <sup>is in arms.</sup>

1000 years  
Reformation

PAX terrena resembling the Roman PAX ROMANA very much. Calvin and Luther saw war as a police measure against evil doers as the defence of the peace loving state against the blood thirsty neighbours. (The Universal Church could take the League view. The neighbours must be conquered for their own good....

The sharpest rejection of pacifism came from Luther when he urged the princes to be ruthless towards the peasants..

In Baptism pacifism was based on the Gospels, together with the Communism they practiced.

Luther:

"The hand which bears such a sword (i.e. the sword of government) is as such no longer man's hand, but God's, and not man is but God who hangs, breaks on the wheel, beheads, strangles and wages war".

The War is a police measure everytime there is a world order to which man can conform:

- The Roman State
- The Church Universal under Gregory VII or Innocent III
- The Swiss democracy of Calvin
- Cromwell's new Empire and Commonwealth of Righteousness.

The League of Nations is the heir of these concepts.

→ continued on yellow lecture: below!

The pacifist curriculum has three main elements: { the belief that it's always pacifist  
the ~~basic~~ non-reliance in socialists "pacifism"  
the various evolutional theories of war.





In our <sup>reformed</sup> ~~time~~ human consciousness is being ~~reformed~~ again.

The knowledge of the inescapable nature of society sets a limit to the imaginary freedom <sup>(or abstract)</sup> of personality. But the freedom we appear to lose by this recognition <sup>is</sup> while the freedom we gain through it ~~is~~ <sup>is</sup> ~~not~~ <sup>is</sup> ~~illusory~~, the freedom we gain is valid. Man reaches maturity

~~in the recognition of his loss and the search for an ultimate attainment~~  
~~of freedom in the history of society~~ <sup>The recognition of his loss and the search for an ultimate attainment</sup>  
~~is the only means of reclaiming personal life in a complex society.~~

<sup>Thus</sup> The truth about the nature of human life discovered by Jesus asserts itself ~~by becoming active in the history of society itself~~

in the recognition that ~~man's~~ <sup>man's</sup> ~~condition~~ in our present society man is in a condition of self-estrangement and that the socialist transformation is the only means of reclaiming <sup>my</sup> personal life in a complex society.

In transferring our present society the Christian truth becomes active in history.

Pacifism and the working class movement.