

■ ABSTRACTS

Lesley Orr, “If Christ could be Militant, so could I”: Helen Crawford and the Women’s Peace Crusade, 1916–18

On 23 July 1916, the Women’s Peace Crusade was launched in Glasgow, as a movement of working class women to protest the war and campaign for a negotiated peace. Helen Crawford was one of the leaders of the Crusade, which was revived in 1917 and spread that summer across Britain’s industrial heartlands, and as far as Canada. Helen Crawford was a remarkable woman: a feminist and socialist campaigner who characterized herself as a woman with a mission for the liberation of women, the solidarity of workers and a people’s peace. During the war years she was one of Scotland’s most persuasive anti-war public speakers for the Independent Labour Party, and a prominent ally of the Red Clydeside shop stewards’ movement. She was strongly (though increasingly critically) rooted in evangelical Protestantism, and her political engagement combined militant confrontation and performative activism expressed in an ethos and language with strong biblical resonances. This article considers her biography and the Women’s Peace Crusade, with particular reference to her commitment to ensure that women should “speak for themselves” through the creative appropriation of “crusading” as a strategy to subvert the notion of war as a holy crusade.

Steven J. Sutcliffe, Absolutism and Pragmatism in Conscientious Objection to Military Service during the 1914–18 war: The Case of Dugald Semple in Scotland

Dugald Semple (1884–1964) was born near Glasgow in Johnstone, Renfrewshire, and lived mostly in that area and in North Ayrshire, although he worked briefly in London and later travelled internationally as part of his vegetarian activities. The son of a tailor who was a Church of Scotland elder, Semple became an advocate of the “Simple Life”, and worked as a freelance journalist, naturalist and dietary reformer. This article, based on local history and archival sources, argues that a significant thread in Semple’s project of “life reform” or *Lebensreform* – a complex European movement in the first half of the twentieth century – was a principled non-conformist pacifism influenced by Tolstoy. However, it was not primarily an absolutist Christian anarchist stance that secured Semple’s appeal against conscription into military service in 1916, but rather a more pragmatic case which emphasised his involvement in lecturing on “food economy” which was accepted by the Tribunal as a form of “work of national importance”. The article offers a Scottish case study in the strategic negotiation of potentially conflicting grounds for resistance to the 1914–1918 war within a wider British “ecology of resistance”.

Charlotte Methuen, Maude Royden: Preacher of Peace in Conflict and War

Maude Royden (1876–1956) was a passionate campaigner for women’s suffrage, an opponent of the militancy of the suffragettes, who from 1914 became a passionate campaigner for peace, an opponent of the war. Considering the arguments offered in her

preaching and a selection of her writings – the pre-War “May Mission Speeches” (1913), a pro-peace pamphlet *The Great Adventure* (1915), a reflection “War and the Women’s Movement” (1916) and her post war sermon to the meeting of the International Women’s Suffrage Alliance in Geneva (1920) – this paper explores the way in which her response to the war was informed by her faith and by her efforts for women’s suffrage. For Royden, women’s suffrage and pacifism were intimately related, as she argued in 1916: “every woman who is working for the advance of the Women’s Movement is, however martial she is herself, however profoundly she may mistake the meaning and the foundation of her work, working against militarism.” Her sermons at the City Temple, however, show her to have been a profoundly pastoral preacher, conscious of, and responding to, the difficulties caused by the war even to those who supported it.

Gerhard Besier, Harmonizing Conflicting Demands and Emotions: Christian Believers During the First World War

In the early years of the twentieth century, with the clouds of war threatening on the horizon, there were more than a few Christians across a wide range of countries for whom international friendship and reconciliation were goals well worth striving for. And yet, almost as soon as war had broken out, the best endeavours towards Christian peace were snuffed out abruptly to make way for a culture of warmongering Christendom. Naturally, the Christians’ desire for peace, and their fear of war, death and destruction did not simply disappear. However, their traditional social, cultural and political connections forced them – just like the larger, often privileged Churches – to agree to trade-offs in their behaviour and attitudes. Which of these antagonistic cognitive, as well as emotional, impulses should ultimately hold sway? Many Christians feared that if they were to remain on the sidelines, they risked suffering a form of mental and social dislocation and isolation, which could be more painful than forsaking their erstwhile religious convictions. In order to escape this inner conflict, they reconstructed events in such a way that, at the end of this “spiritual work”, they were able to narrate a totally different account of reality, both for themselves and to others. Accordingly, it was justifiable to require a group of “us” to resist the aggressive opponent, the “others”, in what was considered a righteous war of defence. Each group assumed that their Christianity was the “true” Christianity, and accused the others of abandoning their Christian faith. Cognitive-emotional reconstructions like these were not without their challenges, “nagging doubts” cannot always be completely suppressed, and unsettling perceptions will cause uncertainty time and again. It was only small religious groups, who were already typically outsiders in society, which did not get caught up in this dilemma and were able to derive emotional benefit from their apparent “martyr” status.

Harvey L. Kaplan, Serving Their Country: Scottish Jews in the First World War

This article explores available sources in the Scottish Jewish Archives Centre and elsewhere which show the extent of the Jewish contribution in the First World War. On the eve of the war, the main Jewish centres in Scotland were in Glasgow, Edinburgh, Dundee, Aberdeen and Ayr. Many Jewish people in Scotland at that time were recent immigrants from the Russian Empire, Germany or Austria. Often they had foreign-

sounding names and spoke English with a pronounced accent, as well as being integrated into a close-knit communal infrastructure with distinct customs and culture. Not all were British citizens. At a time when there was heightened suspicion of “foreign elements” in Scottish society, supporting the war effort was often seen as a way of showing loyalty to their new homeland. Sources examined include correspondence, war memorials, army records, military service appeal records, press reports, photographs, Jewish community records and personal testimony to show the complex ways in which Scotland’s Jewish community was affected by and engaged in the First World War.

Caitriona McCartney, British Sunday Schools and the First World War

Sunday schools played an immensely important role in the dissemination and formation of the Christian faith in Britain during the twentieth century. There was near universal attendance at the schools and as a result there was widespread exposure to Christian teachings, hymnody, and bible stories. However, despite their significance, and the availability of archival material, the experiences of the schools during the First World War are under researched. This article explores this rather perplexing gap in the historiography. It examines the importance of Sunday schools in the formation and sustaining of faith in the British armed forces, and considers how Sunday schools coped with the challenges the conflict brought to the home front. It concludes that the Sunday schools were an integral part of religious life in many parts of Britain and that they deserve a much more thorough treatment by historians of the First World War.

Andrea Hofmann, Martin Luther in First World War Sermons

During the First World War, Martin Luther was a popular subject in German Protestant sermons. Three themes emerge: 1) Luther in the context of historical interpretation; 2) biographical and anecdotal accounts of Luther; 3) Luther’s theology. In the context of German history Luther was considered a hero, whose Bible translation had provided the basis for the education of the German nation. Accounts of episodes from Luther’s life presented Luther as a model for the Protestant community at war. Key aspects of Luther’s theology addressed in war sermons were his doctrine of secular authority, his view of just war, his teachings about Christian freedom, and his theology of justification. Congregations were to be convinced of the legitimacy of the war, but also to recognize their own sinfulness and powerlessness. The image of Luther emerges in these sermons was very much indebted to the heroic image of the German Luther which had been developed in during nineteenth century. However, it was precisely in these war sermons that a new reflection on Luther’s theology emerged, focused especially on his doctrine of justification, which shaped Lutheran theology in the early twentieth century.

Dan Cruickshank, “Remember that in this land there [are] two kingdoms”: The Church of England’s Theology of Church and State in the First World War

This article considers the understudied area of Church and State relations in the Church of England in the early twentieth-century, focusing on the First World War. It

begins by considering how the issues surrounding the revision of the Book of Common Prayer and the disestablishment of the Welsh Dioceses led key figures in the Church of England to articulate a simplistic Two Kingdom theology, which espoused only what was solely under the jurisdiction of the Spiritual Kingdom. It then moves on to demonstrate how the First World War, and especially debates over strategic bombing, helped the Church to articulate a more mature Two Kingdom theology, which could talk of what was solely under the state's jurisdiction. Although there were opposing views as to the relationship between Church and State, and specifically regarding the extent to which the Church could or should criticize the actions of the State, this article argues that the theology which guided all sides of the debate fit within the Protestant tradition.

Angela Berlis, “Disrupted ecclesial internationality”: The Old Catholic *Internationale Kirchliche Zeitschrift* during the First World War

The *Internationale Kirchliche Zeitschrift* (International Church Journal: IKZ) was founded in 1893 under the name *Revue Internationale de Théologie* as an academic Old Catholic journal with a focus on the “reunion of the churches” as proposed by Döllinger, drawing on Old Catholic, early church principles. With the outbreak of the First World War, the journal, which was active in both belligerent and neutral countries, came under pressure. The IKZ, which was published in Bern, in neutral Switzerland, committed itself to a position of strict neutrality; this policy, combined with the tireless striving of the editor-in-chief Adolf Kury to draw in theologians and potential subscribers in neutral countries, not only made possible the continued existence of the IKZ through the war, but led also to the deepening of the journal's ecclesiastical ideal and the strengthening of its ecumenical profile, and allowed the IKZ to become integrated into the Faith and Order movement established in 1910. The IKZ became the most important European source of information about the Faith and Order movement; it also provided a link between the Old Catholic Churches of the Union of Utrecht at a time when other church fora and structures could no longer function. The bishops' wartime pastoral letters played a similar linking role, and many of these were discussed in the IKZ in 1917. The German bishop Moog's pastoral letters corresponded to some of the usual patterns of interpretation of the war, but they did not further the war; those of the Swiss bishop Herzog were in a good sense exercises in apologetics for Christianity as a cultural power that could not be easily destroyed by the war. Both bishops sought to foster communion.

Anne C. Brook, In the Presence of a “Cloud of Witnesses”: Coming to Terms with Death in War Memorial Dedication Ceremonies

In the aftermath of the First World War, thousands of war memorials were unveiled and dedicated by communities ranging from individual sports clubs to whole cities. Much attention has been given to the addresses given on those occasions but less to the other elements of the ceremonies. This article uses the survival of a number of complete orders of service, together with more fragmentary evidence relating to other events, to analyse the religious themes chosen by various groups in Huddersfield, Yorkshire, a town in the North of England. Focussing on hymns and other musical content, three

main thematic clusters emerge: God's support for the nation at war; the tribulations of life, particularly the pain of bereavement; and death, resurrection, and the continuing community between the dead and the living. The relative importance of each of those strands is the focus of this study.

Katarzyna Stokłosa, Catholicism and Patriotism in Poland during the First World War

Academic research is gradually rediscovering the First World War in Poland. For a long time, the First World War has been pushed into the background in Polish historiography. Because of its complexity and very many ambivalent factors, the First World War was difficult to classify within Polish national history. The fact that the Polish State did not exist prior to 1918 is often presented as the main reason behind this lack of interest in Poland as far as the First World War is concerned. Furthermore, any such attention has concentrated primarily on the war as the event that enabled Poland to exist once again on the world map. To a great extent, myths such as these developed as a result of influence exerted by the Polish Catholic Church. Before WWI, non-existent Poland was presented as the "Christ of Nations," a state that had to suffer and to struggle for her independence. The strong bond between the Polish people and the Roman-Catholic faith became clear under the influence of the 19th century nation building process. During the period of Poland's partitions (1795–1918), the Catholic Church came to be seen as a safe haven. This article analyses the extent and importance of religious faith during the First World War in Poland.

William H. Brackney, Walter Rauschenbusch – Prophet and Legend: A Hundred Years Later

During his active career as a churchman and academic, Walter Rauschenbusch was greatly influential as an American social reformer. Of German ancestry and educated partly in Germany, Rauschenbusch combined an evangelical liberal religious experience with wide reading in German, English, Italian, and American reform literature. Among those committed to Social Christianity and the Social Gospel, Rauschenbusch was a leading thinker and activist, referred to as "the Prophet." In the century since his death, Rauschenbusch has continued to influence Christian theology, ethics, and social activism. In his home institution, Rochester (NY) Theological Seminary, he became a legendary figure, and liberals and evangelicals alike worldwide have claimed ownership of his ideas. In the Canadian context, he was an intergenerational thinker who influenced the establishment of the national health care system through Tommy Douglas of Saskatchewan.

Kai-Ole Eberhardt, The hidden rule of God in History: Providence and Ethics in Dietrich Bonhoeffer's articles of faith of 1942

Dietrich Bonhoeffer's "A few articles of faith on the sovereignty of God in history", which are often understood as his *credo*, represent the theological center of his essay

“After ten years”, written at the end of 1942 for an intimate circle of family and friends. These articles express his hope for God’s assistance in opposing the Third Reich. They convey this confidence through a doctrine of providence, which is based on God’s goodness and omnipotence but also integrated in Bonhoeffer’s Christocentric ethics of responsibility. Their detailed interpretation, especially in the context of Bonhoeffer’s “After ten years” and his Ethics, shows how Bonhoeffer describes history between the sovereignty of God and free human responsibility and offers valuable impulses for a contemporary understanding of the *providentia Dei*.

Marco Hofheinz, “Blessed are the Peacemakers”: The Sermon of the Mount and the radical pacifism of the Anabaptists and New Baptists past and present

In his Sermon on the Mount, Jesus declared the peacemakers blessed (Mt 5:9). Jesus’ commitment to non-violence and love of enemies has left manifold traces in the history of Christianity. Rather than attempting to reconstruct the whole course of its modern development, the following discussion examines the Reformation period and the 20th century. Specifically, the study draws on the radical Anabaptist commitment to Jesus’ ethics of peace as found in the Schleithem Articles (1527), the pacifist writing of Eberhard Arnold (1883–1935) and the messianic ethics of John Howard Yoder (1929–1997) to explore the Wirkungsgeschichte of these ideas. It offers a critical evaluation, rooted in solidarity, to determine whether the Sermon on the Mount can be applied to contemporary policies. Finally, Max Weber’s (1864–1920) highly critical objections to an irresponsible pacifist ethics which seeks to “keep one’s hands clean” are considered.

Gerhard Ringshausen, What is “Evangelical Resistance”? Some Reflections on an Internet Exhibition and a recent Publication

In response to the internet exhibition “Resistance!?! – Protestant Christians in the National-socialism” (Widerstand!?! – Evangelische Christinnen und Christen im Nationalsozialismus) designed by Harry Oelke, the proceedings of a conference of the “Protestant Study Group of Contemporary Church History”, edited by Siegfried Hermle und Dagmar Pöpping call for a new culture of memory of the protestant resistance. This study therefore engages critically with some of the articles in that volume, but also explores two fundamental questions: what is the relation between memory and history, and by which standards can general resistance against the Nazi regime be distinguished from specifically “Protestant resistance”? If we ignore the problem of the broad and undifferentiated concept of resistance which tends to be used in this discussion, “protestant resistance” can be recognised according to ethical-political norms, which are, however, quite general and therefore do not offer any special significance to “protestant resistance”. The connection of resistance to particular communities of memory is not discussed in this collection. However, if a protestant commitment is identified as a key aspect of motivation and responsibility, then the related human and political arguments and in particular the plurality of Protestantism can scarcely justify a specifically “protestant culture of memory”; especially since the Protestant conception of the church emphasises that such questions have only ethical and not ecclesiological relevance. A specifically theological interpretation of memory is only suitable in the case of martyrs.