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CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

War Without Hate

The widespread discussion as to the value of hatred for the conduct of war has done good if only in making people think. Most of our accepted morality is in urgent need of re-thinking anyhow. An age that can be at once shocked and intrigued by an impropriety of conduct that may be of trifling consequence, while it can find something morally bracing in the total organisation of nations for the infliction of suffering and death, is one whose moral sense needs the aid of intelligence. No wonder that there has been such confusion of "hatred of evil" in the sense of moral discernment with hatred of the enemy in the sense of mere spite. The fact remains unobserved that in vast areas of war there is no hatred at all. This is one of the most ghastly features of modern warfare, though it receives little attention. Millions of men and women are fighting, not on the battle fronts, but in the munition factories, without hate or any other emotion. They are fighting, just as really as those who handle the arms they make, not because they hate anybody (if they do it is probably the foreman much

more than anybody in Germany), but because they are earning good money and have been told that they are contributing to a noble cause. War in one of its aspects is just a gigantic business carried on with all the urbanity of commerce, and the military result of the war is likely to depend chiefly on this business side of operations. This is not the only aspect of war but it is one that calls for consideration.

Prepare for Peace

Whatever may be the value of hatred for the successful prosecution of war it can be of no value whatever for the making of successful peace, and it is none too soon to endeavour to create an enlightened public opinion that may be able to avert the disaster that would certainly be consequent upon any attempt to make peace out of motives of vengeance, even if, with Lord Vansittart, we usually call it "justice". While no end to the war may yet be in sight we must be prepared for a turn in events that would bring about the collapse of hostilities so suddenly as to find the Churches unprepared. Even among con-

scientious supporters of the war effort there must be many who believe that as soon as the fighting is done the forces of goodwill and reconciliation should begin to operate immediately. If these forces are allowed to become enfeebled and impaired meantime, it will be impossible for them to act effectively just when they are most needed. We hope, therefore, that a very widespread circulation will be given to the brief but timely statement issued by the Peace Committee of the Society of Friends, which asks: "Is there any end to this mounting scale of vengeance which sets at nought once respected decencies? . . . How far has man sunk below the Christian ideal, which in days of peace he strove to follow or at least professed to revere? This moral standard—is it something which can be suspended with no ill effects, and taken up again intact when convenient? Or does it speak with authority for all times, telling us that hatred is devastating and vengeance a piling of evil upon evil? . . . Cannot the Christian conscience in all lands awake? Is it the Christian way of life that we desire to triumph? Or are the followers of Jesus in these days like those of whom their Master said as He wept over Jerusalem, 'O that thou hadst known what makes peace possible. But now it is hid from thine eyes'."

Protecting India

It is always easier to cast slights on Mr. Gandhi's character than to argue with him, and so the proposal that British forces should withdraw from India is impatiently dismissed as "insincere". How hard it is for the military mind to understand that there are occasions when its "protection" is not wanted. Armed force has not been so signally successful in protecting oppressed people during the last few years that we need be surprised when the Indian people express a preference for other means of protection. Non-violence

no doubt has its risks but it could hardly fail more disastrously than the kind of protection that was given to Malaya and Burmah, and quite recently the people of Egypt must have been wondering whether it might not have been safer to call in Mr. Gandhi. Of course pacifists practice pacifism not because they think it is safe but because they believe it to be right, but those who take the view that this is God's world will not think it strange that what is right should prove to be fundamentally practicable. It must be clear to all parties that non-violence and violence cannot be both practised at the same time, and so if Mr. Gandhi's pacifism is to be a given fair trial it must ask as a preliminary that the forces of violence be withdrawn. Mr. Gandhi has repeatedly made it clear that, though it might be supposed that India was intended for the Indians, he is not demanding the withdrawal of the British as British, but as a dominating and armed force. The scientific physician, if he is to accomplish anything, must insist that the paraphernalia of the witch doctor be first removed. Since armed force has all the rest of the world to protect and appears to have its hands full, it is unreasonable that the Indian people should be allowed to protect their own country in their own way? Doubtless there would be in India a considerable number of conscientious objectors to pacifism, but we suggest that as large a proportion of the people would follow Mr. Gandhi in India as follow Mr. Churchill in this country.

Cat and Mouse

The policy of the Government in continuing to prosecute conscientious objectors who have already served terms of imprisonment would surely cause much disquiet in the Churches if the facts were more widely known. What has been called the "Cat and Mouse" treatment of

offenders under the military service Acts has been condemned in the past by leaders both of Church and State, but it now appears that men who have been released from prison after serving sentences of twelve months are to be immediately called up again for medical examination, and if they remain loyal to conscience, to be prosecuted and imprisoned again. We are not soliciting pity for these men who, when they took their stand as C.O.s, knew that they would probably be called upon to suffer for their faith. Those who, however unworthily, take the path of the Apostles, neither need nor want our sympathy. A community totally organised for war can hardly do other than persecute those who from however high motives take no part in the war effort. There need be no illwill about that, and on our part there is none. But it is not necessary to administer the law in such a manner as seriously to reflect on the traditions of tolerance and wisdom which are considered to be the pride of British justice. In the treatment of C.O.s on the whole there has hitherto been much in which we could justly be proud of our country. All the more therefore do we regret that methods which have been so severely denounced even in high places should now be officially adopted, with the result that men, some of whom are perfectly willing, not to say eager, to serve the community in hospitals or on the land, are given no chance to do so. The consequence is that not only do men of high character suffer, but the community also suffers the privation of their services. It is earnestly to be hoped that the considerations now being pressed upon the Government will result in a repudiation once for all of a persecution which is discreditable to the nation.

C.B.C.O. Bulletin

The Central Board for C.O.s *Bulletin* for July tells the story of

a C.O. who has been drafted overseas, gives Counsel's opinion on the right of a C.O. to refuse war work, and contains a very interesting article by Harold Bing on C.O.s abroad which reveals the existence of much larger numbers of war resisters in France, Switzerland, Poland, Germany, Russia and other European countries than is commonly credited. In "An Open Letter to *Picture Post*" Mr. Bob Foster replies to an article in that journal which on May 30th printed a glowing picture of a soldier's life under detention. Mr. Foster's restrained handling of facts gathered from his own experience is rather disturbing to the belief, held in some quarters, that prisoners are pampered. With this excellent number of the *Bulletin* on which Denis Hayes, the Editor, is to be congratulated, comes the C.B.C.O. Report, which puts into 14 pages a record of another year's work in providing for the C.O. information as to his legal rights and help in obtaining them.

An Important Article

In the July number of *The Hibbert Journal* there appears an article on "Retribution" by Stephen Hobhouse, who puts "the case of those Christian thinkers, probably a growing company, who believe that the infliction of retributive suffering of a judicial kind, in some kind of proportion to crime or guilt, is not, however well meant, a fitting task for the Christian, and does not, in his hands, best promote God's ends of Love and Justice." Mr. Hobhouse goes on to say "the infliction of punitive suffering, with the righteous wrath that is said to underlie it, is not an activity of the God revealed by Jesus, considered as a *Person*; it cannot be harmonised with His love and His true Justice, which looks unvaryingly not backward to past sin and guilt, but forward to the ultimate healing and salvation of the sinner, to his

restoration to his 'just' place in the re-united family of God." This whole article deserves the most serious consideration, raising as it does issues which are amongst the most important not only in theology but in every sphere of life. We hope that it will be possible to have it reprinted in pamphlet form and that every clergyman in the country will have an opportunity of reading it.

Famine Relief

Concern for the conditions of famine prevailing in the occupied countries of Europe has now extended far beyond pacifist circles and is pressing upon the conscience of the Church. The terrible facts speak for themselves and little attempt is any longer made to deny them. But there is need to make the facts known and also to give reliable information as to the possibilities of relief. It is distressing to learn that the 15,000 tons of wheat per month (an entirely inadequate quantity) which was to be allowed to enter Greece has been, or was for a time, prevented from doing so. Conditions in Belgium are very little better. Considerations of desert are, in the face of such need, surely quite irrelevant for the Christian. The argument (put forward to justify the bombing of cities) that this suffering, appalling as it is, may be the means of averting suffering even more widespread can hardly apply here. It is good news that, largely owing to Christian pacifist initiative, strong representative committees have been set up both in England and Scotland with the objects of making the facts known and of encouraging the Government to permit the sending of food, under proper guarantees, not only to Greece but wherever it is needed. Miss Edith Pye's pamphlet on the subject has been revised and will soon be issued in a new edition which ought to be given a wide circulation in every Christian congregation.

Money to France

Readers who have friends in need in unoccupied France, *other than* of British, American or French nationality, or who know any in this country (e.g., refugees) who have such friends or relatives, may be interested to know that it is possible to transmit monetary gifts to them through the help of the international service of British and American Friends. Amounts are limited to approximately £11 per month for those in internment camps, and to £17 for others. The scheme, which has the approval of the Government on both sides is proving of untold benefit to the individual recipients and often in relief of mind to the senders of gifts. Application should be made in the first instance to the Trading with the Enemy Department, 24, Kingsway, London, W.C.2

63,000 C.O.s

In the House of Commons on July 9th, in reply to a Question by Major Petherick, Mr. Bevin stated that in the last war about 16,000 men claimed to be C.O.s, of whom about 6,000 were refused exemption from military service. During this war between 63,000 and 64,000 men had applied to be registered as C.O.s. Up to June 6th the Tribunals had registered 26,000 either unconditionally or conditionally and 13,221 for non-combatant duties. Of the women in the age groups being called up under the National Service Acts, 1,714 had applied to be registered as C.O.s, and up to June 6th 83 had been registered either unconditionally or conditionally.

Contributors and correspondents are requested to address their communications to The Editor, 17 Red Lion Square, London, W.C.1, and to enclose return postage if a reply is required. Signed articles appearing in these pages must not be understood to express editorial opinion or to represent the policy of the publishers.

CHRISTIANITY AND POWER POLITICS

E. L. ALLEN

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The word "realism" seems likely to do duty in contemporary theology much as the word "evolution" did in that of half a century ago. It is, to be sure, of the utmost significance that we go for our categories no longer to science, but rather to the political struggle. We are bidden to be realistic in our thinking and to avoid the least appearance of utopianism as our most subtle and insistent temptation.

Perhaps no other writer in our time has been so emphatic on this point of realism as Reinhold Niebuhr, and in his latest book, *Christianity and Power Politics*, he returns to the theme. Of course, it is all to the good that we should be warned that faith in God is something of a very different order from wishful thinking and that the world as the Christian sees it is one in which sin constitutes a very deadly part. But, granted that we must be submissive to reality, such a book as this raises the further question: where then is reality to be found?

The answer which we are offered is two-fold. Especially in the closing chapter, which reproduces an address given at the Oxford Conference five years ago, Niebuhr takes the prophetic view that reality is to be found in God; His standards are absolute and His will is sovereign. But elsewhere, when he is dealing with the contemporary situation with those brilliant powers of analysis and description which we know so well, he loses sight of this. Reality now becomes for him the political and economic necessities within which the human race is enmeshed and to which religion must accommodate itself if it is not to issue in disillusionment one day. Modern political and religious thinking ex-

presses itself, it would seem, in a series of vain dreams by which men seek to hide from themselves the brutalities of collective life. When they awake, they find that only as they incorporate something of the brute also in themselves can they preserve the values to which they cling. "Let those who are revolted by such ambiguities have the decency and consistency to retire to the monastery, where medieval perfectionists found their asylum".

Nowhere in history is the contrast between these two points of view dramatised more vividly than in the story of Ahaz and Isaiah. The Syro-Ephraimite coalition has raised an army and crossed the frontier, bringing with it a puppet king if Ahaz proves recalcitrant. They have, to be sure, no aggressive intentions, and they desire none of his territory; they merely ask that Judah should unite with them to preserve the freedom of small nations against the menace of Assyria. Ahaz adopts what from the political standpoint is the obvious policy, putting himself under Assyrian protection—and the issue proves how sound his action was. But Isaiah does not think in any such terms: he sees the warring nations against the background of God, and is sure that deliverance is with Him. "He is so sure of Yahweh that he cannot believe Him capable of abandoning His city and His home to a pair of upstarts such as these. The enemy has no power of endurance and must soon fall; the two kings are like bits of stick drawn from the fire, still smoking, but to all intents and purposes already extinguished".

One can quite well imagine where the writer of *Christianity and Power Politics* would have stood in that

crisis: he would have been with Ahaz against Isaiah.

The dispute between these two men and what they stand for will go on, presumably, to the end of time. It is not possible to arrive at a decision between the two in any objective fashion, since each has his own standard as well as his own method. The choice between them is one of faith and vocation. For the human task is to live in the world by a relation to God, and there are therefore always two possibilities of action. One is to begin with the world as reality and to bring into it as much as one can of the will of God; the other is to begin with God as reality and to subdue the exigencies of life in the world as far as one can by His power. He who takes the first way will be in danger of attempting too little, he who takes the second of attempting too much. In plainer language, just as the non-pacifist is liable to err by surrendering to the political necessities of the moment and adjusting the Gospel thereto, so the pacifist is liable to err by taking refuge in easy generalities about what would happen if we loved one another as ourselves, etc., and not to take account of the resistance which the stubborn wills of men may offer to the truth or the dreadful possibility that they may prefer darkness to light.

That either of these attitudes is

right to the exclusion of the other it is surely impossible to maintain: God's will seems to be done by the interaction and clash of the two. There are times when Niebuhr admits that the approach to the world from the side of God is more necessary and more adequate than the approach to God from the side of the world. So in this book: "Men seem to require the intoxication of the vision of the absolute if they are to contend robustly against malignant power".

The pacifism which Niebuhr criticises does not see the world thus from the angle of the prophet; it works merely with an optimistic view of human nature and has forgotten that man is essentially a "theological being", that it is his relation to God which makes man what he is. One can only say that if the pacifism attacked in this book were the only brand of pacifism available, one would be obliged to reject it. The arguments, however, have no weight against a pacifism which knows that man is a sinner and that sin can be overcome only by the costly sacrifice of the Cross. There is the reality of conquering love from which we set out. Others may, if they will, begin with the nation, its ideals and its possessions: we dare not do so, because we doubt whether by that road we should ever reach the Cross.

FRIENDS WAR RELIEF SERVICE

Workers from almost every religious denomination are helping Friends War Relief Service, the Quaker air raid relief organisation which has just issued its annual report.

The F.W.R.S., starting work at the height of the blitz, has since opened over 40 evacuee hostels up and down the country for old people, and mothers and children, and has helped in almost all the heavily bombed cities. The Service

spent £53,000 on its first year's work. Its workers are doing all kinds of jobs—wardens of hostels; building and repair parties; shelter and rest centre workers; feeding experts; club and social service workers. They are nearly all C.O.s and are from most denominations. Some of the F.W.R.S. evacuee hostels are converted church halls and country vicarages and rectories.

NIEBUHR RE-EXAMINED

BASIL S. MOSS

(An account of the findings of an Oxford F.o.R. Study Group, composed of about a dozen undergraduates and graduates, which met during Hilary and Trinity terms, 1941, to discuss Professor Niebuhr's "Interpretation of Christian Ethics.")

The Group concentrated its attention on two of the many vital questions raised by this extraordinarily interesting book. What is to be our attitude as Christians to Christ's ethical teaching? How are we as Christians to interpret the N.T. teaching about the Kingdom of God? Of these two topics the first occupied the greater part of our discussion.

We began by agreeing that Christ's commands, if taken literally as a set of precepts binding upon all Christians, are on the whole as uncompromising as Niebuhr makes out. *E.g.*, on Mt. vi, 25, he says: "No life can be lived in such unconcern for the physical basis of life (p. 52). He also quotes Barth: "This ethic (of Jesus) is not applicable to the problems of contemporary society; nor yet to any conceivable society". To love your enemies, resist not evil, turn the other cheek, and so on, if literally applied in an imperfect world, would lead to social chaos. Commands such as Mk. iii, 32-4, Mt. v, 46, x, 37, Lk. ix, 60, xiv, 26, enjoin a truly monastic rigour.

An Absolute Ethic?

Must Christians join Niebuhr in accepting the Sermon on the Mount as a moral *fiat*? If so, they are not merely not following it; they are not even trying to follow it. They have no intention of selling all that they have and giving to the poor! Moreover, if so we have admitted the possibility of an acute con-

tradiction between our duty to God and our duty to society; and Niebuhr's antitheses between Love and Justice, the Absolute and the Relative, the Impossible Ideal and the Social Ethic, must be allowed to stand, with all their consequences for the Christian Pacifist. The Group were unanimous that a fundamental question of ethics is involved here. Niebuhr himself says: "Christ's ethic demands an absolute obedience to the will of God without consideration of those *consequences* (italics ours) of moral action which must be the concern of any prudential ethic" (p. 63). Did Christ mean us to carry out His commands however anti-social or otherwise evil their consequences might be? Those of the Group who answered *Yes* pointed out (a) that we can never know what the consequences of our actions will be; we must leave that to God; (b) that we have an example which we dare not question in Christ Himself, Who overcame evil on the Cross (see Mk viii, 34-5); "the forces with which Jesus came into contact were such as are permanent factors in history" (C. H. Dodd in the *C.N.L.*, later quoted by Macgregor, *Relevance of the Impossible*, p. 49).

Some members of the Group however answered *No*. (a) In spite of the obvious implications of Mk. viii, 34, the Cross was primarily a unique redemptive act of the Son of God; it did not merely show man the way to achieve his own redemption. (b) Whether we act selfishly or

altruistically we must and we do take account of the probable consequences of our action; this "taking account" is part of the total moral action. The point is that in fulfilling the law of love we cannot be bound to peculiar sorts of acts. We can all imagine circumstances in which it would be impossible to carry out both "give to him that asketh thee" and "love your enemies", as every reader of Plato, *Republic I*, knows. Moral actions take place in a social context which must be taken into account, and in this imperfect world the only possible Christian action may involve resort to violence (e.g., in maintaining discipline). (c) For the Christian the emphasis must rest on the rightness not of certain kinds of acts but rather of the motive, the attitude of mind and will from which he acts. "Though I bestow all my goods to feed the poor," said St. Paul (this was a command of Christ, Mk. x, 21), "and have not Love (agape), it profiteth me nothing". One might undergo even martyrdom for a wrong reason (*Murder in the Cathedral*, p. 39). It follows, on this view, that the Sermon on the Mount cannot be regarded as a code enjoining that certain specific acts be done under all circumstances, whatever the consequences.

Letter and Spirit

After this view, eventually held by the majority, had been discussed at some length, it was agreed that to oppose "social obligation" to "the demands of the absolute ethic of Jesus", as Niebuhr does, is both mistaken and misleading. How then are we to regard the teaching of Jesus? It was suggested that we do not and cannot know enough of what Christ really taught to place any reliance on the letter of His recorded teaching, though the spirit of it is clear enough. The historicity of those sayings on the literal meaning of which Niebuhr lays such stress must remain ex-

tremely doubtful. This view (from a Form-critic) was generally regarded as too radical, and the majority of the Group finally decided to regard passages in the Gospels such as the Sermon on the Mount not as a rigid code of precepts but as forceful, perhaps exaggerated, illustrations of the fundamental Christian moral principle, "Thou shalt love. . ."

If the preceding arguments may stand, we have removed the common ground upon which Niebuhr and one type of Christian pacifist join battle. How, then, on our view, can a Christian decide what his duty is in a world at war? A simple appeal to the *ipsissima verba* of the gospels creates more difficulties than it solves. There is no short cut. (1) Firstly it is clear that a Christian is committed to a life lived according to the two great commandments. Whatever course he takes he must act so far as he can from a motive of agape. What a hard saying this is!—hard for pacifist and non-pacifist alike. The Christian's very choice of action is limited by the fact that he is also a member of a society committed to war. He who feels he must defend his country and those who are dearest to him with the weapons of war must ask himself how far he can use them without succumbing to the hatred and bestiality which generally accompany their use. The pacifist must satisfy himself that his conscientious objection is non-selfish. (2) It is equally clear that the Christian must weigh up as best he can in terms of good and evil the probable consequences of the limited alternatives open to him. To abstain from direct participation in the war may involve others in physical suffering, moral degradation. Direct participation may be seen to involve the paradox of creating evil of every kind in order to prevent it. Such considerations are relevant to the decision.

Two corollaries must be added. Firstly it is plain that the Christian

pacifist can *not* turn upon his non-pacifist brother and say, "You are wrong"; and vice versa. Only God can know the harrowing intricacies of another's judgment. Secondly we did not forget the Christian concept of the Holy Spirit. Men are helped thereby; but "how?" is a question to which we found no satisfactory reply.

The real antitheses, then, is not between the requirements of the precepts Thou shalt do x; Thou shalt not do y, and the claims of

social justice and human loyalties, but between acts each of which could be done in genuine disregard of self, each of which satisfies a felt obligation to act altruistically. In Niebuhrian language all Christian action is "relative"; but we do not agree with him that this is to give away the Christian pacifist case.

(*The Group's findings on Niebuhr's interpretation of Grace, and the Kingdom of God, will be set forth in a further article.*)

THE STRANGER UPSTAIRS

PERCY W. BARTLETT

We have a further duty to the foreigners amongst us. It is a duty not easy to get clear and still less easy to perform. And we are increasingly preoccupied with our own difficulties in the present and anxieties for the future—so far as we dare look forward at all. But right relations with other peoples are going to be a very large part of the future; and it is necessary to begin now. If we could only see the right thing and see it together with the men and women from overseas who talk with a queer accent in bus and shop, we might the more quickly see how to reshape peace. These people are not governments, nor are they likely to be; but governments must finally stand for their interests and ideals, material and spiritual also.

The first fact to realise is that we are not really in touch with the strangers. They are still strangers after several or even many years' residence among us. Much has been done for refugees—much in the aggregate, if necessarily only a little for each person. Something has been done also for "enemies", if also a good deal against them in the way of internment and restriction

under police orders. These folk have been helped by philanthropic committees to gain some sort of livelihood, regard being paid at the same time to other (British) interests. They have been put into touch with friendly people. Clubs have been founded. Joint religious fellowships have been started. A good deal of money has been collected and spent on their behalf and given to them direct. Yet the contact is relatively small, especially in our homes. When we get back at the end of a longish day, often fatigued with worry and uncertainty if not with hard work, we don't want to budge again. An hour or two of peace and quiet is our chief need. Much the same is true of the refugee or the alien returning similarly to his or her tiny, bare room, thankful at any rate to be alive and free and yet wondering sometimes whether it is worth while to go on. Life in one room in a foreign country with only the cinemas or the church or the rather forced hospitality of the so-called club is soon threadbare. Life without friends, without shared service and therefore without meaning, has always been a problem. But are we

any nearer a solution? It would be worth while to look at this special aspect of the problem and to check up the accuracy of general impressions of this sort by actual conversations with foreigners whom we do happen to know.

It is not easy to talk to people of this kind. Some refugees having had their immediate needs met and having been given or having made for themselves a new start in life, want not unnaturally to go their own way and to be let alone. They don't want to be watched over by a grandmotherly group, or propagandised by an organisation with a programme; and they will be content to build up their own friendships slowly and out of nothing. Religions, class, cultural and personal differences and barriers reassert themselves in force as soon as the most pressing problems of food, clothing and shelter are dealt with. Nor is it easy to sort people out even if they are willing, so that those of like mind and common interest shall be quickly brought into touch. It is only the more articulate who get themselves understood.

Perhaps it is not very safe for Germans and Austrians in this country to identify themselves with pacifist organisations. The thoughtless lump together the pacifist, the isolationist, the foreigner, the fifth columnist, and quickly label them all indifferently as enemies of the country. But our appeal is not to the thoughtless but to those with a Christian sense of responsibility, who know that this war can only be diverted from its goal in the Second Dark Ages if people of different tongues who are one in heart can lay the foundations of a different sort of common life. We must find these people in our midst.

One opening can be found by further service in the matter of material needs. The Secretary of the Children's Department of the Christian Council for Refugees from Germany and Central Europe tells

us that homes are urgently wanted for young people, foreigners, from 15 to 19 years of age who are now earning but who, having no proper home life, are having to stay in hostels which obviously cannot provide the atmosphere these people so much need. Most are in a position to pay their board, and this could no doubt be arranged through the Committee. If we cannot at once bring the utter stranger down from his top back room to the fellowship of our firesides, where new thoughts might come to all of us, it would be well worth while to tackle the easier suggestion and to draw in from outside one of the young people who would at least give us a contact with the wider problem. With their help a new effort might be made through the Church to bring together a (different kind of) group. And so our thought will be stirred on the larger problem.

The I.F.O.R. is very anxious indeed to get into touch with those who are thinking on this subject.

Methodist Peace Fellowship — continued
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to the families of 86 Methodist C.O.s who had served terms of imprisonment; 53 replies had been received, many of a very appreciative character. Financial help had been given in some cases, and "Penguin" books sent to 44 in prison.

The officers were elected as follows:—Chairman, Rev. Henry Carter, C.B.E.; Deputy Chairmen, Revs. G. E. H. Johnson and F. A. Farley, M.A., B.D.; Secretaries, Revs. Leslie Keeble, Donald O. Soper M.A., Ph.D., and Eric Bilton; Treasurers, Rev. Percy Ineson (in succession to Rev. E. C. Urwin, M.A., B.D., who was thanked for his work since the formation of the Fellowship) and Mr. O. R. Lewis. Auditor, Mr. Gerald V. Cooper. The Executive Committee was also appointed.

Rev. Henry Carter then addressed the meeting, emphasising the significance of the fact that over 700 men in the Forestry and Land Units are thinking deeply on problems of Christian reconstruction, and are pledged to undertake courses of Biblical and economic study in the coming season.

A brief Covenant Service, at which four new members joined the Fellowship, closed the meeting.

LESLIE KEEBLE.

INTERNATIONAL NEWS

PERCY W. BARTLETT

India

Until recently there had been grounds for believing that the long-cherished hope of an Indian F.O.R., or at any rate a group of people prepared to stand for the way of life we aspire to, was nearer realisation. Numbers of F.O.R. members and sympathizers had been put in touch with one another, and with the Friends Mission at Hoshangabad. A letter just received from Donald Groom, of the Friends' Mission, however, seems to show that once again the difficulties of the situation in India are deferring the hope. The letter says: "Our effort to link up F.O.R. people was stopped by the Government under the Defence of India Act. We are not able to form such a group nor issue a news-letter to link up members. This was made definite by a reply received from the Home Department as a result of a petition sent by Marjorie Sykes and myself. We are ever conscious of the need for such reconciliation in India, and I am sure that the future will present opportunities for us".

By the same post an interesting letter from Lies Gompertz, an F.O.R. member from Germany working in Calcutta, expresses appreciation at having been put in touch with Donald Groom.

U.S.A.

The American Fellowship publishes an interesting report, in the form of a blue folder, from which the following facts appear: The total membership of the American F.O.R. on May 1st, 1942, was 12,248, a net gain of 1,500 since a year ago. In the first four months of this year over a thousand applications for membership were received; resignations were 56.

The May number of *Fellowship* includes the statements of ten "veteran" pacifists who refused to

register with the 45-64 age group, among them A. J. Muste, Secretary of the American F.O.R., and Evan Thomas, national chairman of the War Resisters International.

A Pacifist Research Bureau, whose objects are "to study the specific contributions that pacifists may make to the problems of peace and the post-war world", has been established, under the joint chairmanship of Harry Emerson Fosdick and Clarence Pickett.

We are glad to learn that Herbert Jehle is now teaching physics at Harvard University. He writes to American friends: "Having tried to help some of my friends still in Europe, I realise what you did for me".

South America

The infant F.O.R. in Montevideo, Uruguay, write of their regular monthly meetings, their school of prayer (initiated by Muriel Lester last year) and of plans for publishing an official periodical. They also mention the Escuela Dominical "Muriel Lester" (the Muriel Lester Sunday School).

Europe

It was hoped that permission might be obtained from the Government to send any funds collected for the purpose toward the upkeep and extension of the school and hostel being run in Unoccupied France by Edouard Theis and André Trocmé. However, the Government view is that while permission may in suitable cases be given for sums of money to be sent to persons of non-French nationality in Unoccupied France, no money may be sent to French nationals.

The International Red Cross, also, have been refused permission to send to their Geneva Headquarters, for food relief in occupied lands, such contributions as they receive in this

country. The only possibility, therefore, of contributing financially to the relief of famine is by gifts to the Greek Red Cross, who are able to use such funds for the purchase of food in neutral countries. Donations should be sent to the Greek Red Cross, 17 Bentinck Street, London, W.1.

CORRESPONDENCE

Spiritual Discipline

May I make three points relevant to Alan Balding's "Spiritual Discipline"? (1) Let's beware of mistaking *pacifists* in action for pacifism in action. A.R.P., etc., is no more pacifism, in the true sense of the word, than is being kind to dogs. Both may be admirable, but both can be done by bellicose German-haters. (2) The time for spreading pacifism and every relevant part of the Gospel of Jesus which relates to international and national life is *always* here. (3) We've compromised too much already. Let's preach and act the *absolute* Gospel of Jesus fearlessly. I know compromise and quietism is easier and more comfortable, but let's resist temptation, for if the salt has lost its savour . . .

RONALD S. MALLONE.

53, Musgrove Road,
S.E.14.

With much that the Rev. Alan Balding said in his address on "Spiritual Discipline" I can heartily agree. But two passages show something fundamentally wrong in an otherwise exemplary Christian attitude. Mr. Balding "wonders what Jesus found in the worship of the Synagogue". He "should not have thought there could be much in it for him". Mr. Balding should be in a position to know that the Synagogue service of those days centred on the readings from the Law and the Prophets, followed by

an exposition largely Messianic in character. For the Messiah himself these occasions must surely have brought great comfort and help.

It is because that Messianic message, which is the marching orders of the Church, does—alas—mean so little to modern Christians that Mr. Balding elsewhere can acknowledge "quite frankly that we have no political answer to give." I must dare to say, sir, that such a statement is a repudiation of the Christian mission, which requires that the Church be a Holy Nation, mediating in the name of God and His Christ between the contending Powers. Nation is a political term, not a religious one. Christianity was never intended to be a religion, but the political instrument of God. Of course we have a political answer, the most wonderful and portentous answer, and woe to the Church if it fails in these catastrophic times to act upon it.

HUGH J. SCHONFIELD.

5, The Riding, N.W.11.

Book Reviews—Continued from page 163.

TO CHRISTIAN ENGLAND. By John Armitage. Longmans. 105 pp. 5s.

In a somewhat chatty style this book deals with several very practical and immediate social problems which are often overlooked when revolutions and new orders are under discussion. Housing, poverty, needs and perversions of sex, profit motive and hire purchase are all helpfully discussed. The book is written in the conviction that there will be no political solution of the world's trouble while man seeks more for himself than for his neighbour.

JUSTICE AND LOVE. Theodore C. Hume. Friends' Peace Committee. 6 pp. 3d.

This address to the Conference of the International F.o.R. at Cambridge in 1936 now reprinted from *Reconciliation*, has something important and timely to say to-day. "God may be summoning the F.o.R. in a very special way to discern clearly and to witness loyally to the one true answer to this problem (of facing and overcoming evil in its most cruel and demonic form) in a world of confusion and despair."

THE FELLOWSHIP OF PRAYER

PRAYERS FOR A CONFERENCE

O Holy Spirit of Love, Who hast gathered us together with one accord in one place, let Thine unseen power be evident among us and make our fellowship Thy dwelling place according to Thy promise. Unite us with all those who seek to make the glory of Thy heaven manifest on earth, and who in all lands seek that peace which comes from reconciliation to Thy purpose. Break down among us all barriers of prejudice and ignorance, self-righteousness and fear. Turn Thou our contemplation from the sin and sorrow of the world to the unfailing power of love; let us see evil only to cover it with good; and give us all the joy of those who have forgotten their own needs in Thy sufficiency, in Jesus Christ our Lord.

God, Who hast set Thy throne on Calvary, and hast drawn us into fellowship with all our brethren around the Cross of Christ, enable us to take up daily Thy divine way of overcoming sin. Teach us to forgive and not condone; to suffer without pity for ourselves; to witness to the right without self-righteousness; to oppose evil without adding to it; and give us such strong faith in Thy redemptive power that we shall never be betrayed by fear into disloyalty unto Him Who is the only Saviour.

Eternal God, Who art alone the source of all true order and just

government, deepen within us reverence for the authority that comes from Thee. Teach us respect without flattery, discernment without bitterness. Help us to face the facts without fear or disillusionment, to rejoice in the success of those whose gifts excel or differ from our own. Deliver us from the disloyalty of subservience; enable us to speak the truth in love; give us the discipline of right decision, but save us from the lust for power. Take from us pride in getting our own way, and let us humbly seek to do Thy will, submitting all our judgments unto Thine, remembering that Thou hast more to show us than we have yet seen in Jesus Christ our Lord.

O Living God, Whose word is not far off, but in our very hearts, lay Thy hand on us in calm and peace. Release us from our restlessness and agitation. Let us be still and know that Thou art God. Silence our voices that Thy voice may be heard, and as we wait upon Thee in quiet expectation take Thou again the weak things of the world to confound the things that are mighty, and choose again the humble ones and those that are despised to bring to naught the things that are. Take gently from us trust in our learning or our goodness, or in our influence or our ability, so that the unseen power of Truth and Love may work among us, fulfilling not our will but Thine, through Jesus Christ our Lord.

BOOK REVIEWS

CONDITIONS OF PEACE. By E. H. Carr. Macmillan. 275 pp.

Professor Carr does not offer any neat theory—a reformed League, a Federal Union, Social Credit or Anarchism. We find here neither slogans nor utopias but merely the wrestling of a sincere and forward-looking mind with the problems which actually exist. It is this commendable sanity which makes the book so attractive.

"The old world is dead" says Professor Carr. "The future lies with those who resolutely turn their back on it and face the new world with understanding, courage and imagination." This is indeed the theme of the whole book.

Part One deals with some of the most vital issues of our day. The world of liberal democracy, national self-determination and *laissez-faire* economics is fast vanishing. It will never return. The new democracy, if there is to be such, must be interpreted in predominantly economic terms. Only thus will the newly-enfranchised masses act responsibly. Self-determination must not be confused in future with nationality. Both militarily and economically the independence of small states is now impossible. A revolution in economic organisation has taken place in Europe, and, whatever else the future may hold "the overthrow of Hitlerism will not restore the nineteenth-century capitalist system any more than the downfall of Napoleon restored feudalism." "The first essential of economic reconstruction is that planned consumption must precede and condition planned production." We must, therefore, find a moral substitute for the motive force of individual profit.

Part Two deals with practical issues: (1) Britain's post-war policy respecting unemployment, the standard of living, the control of industry, agriculture and forms of government. (2) The changed status of Britain and the United States in the post-war world ("Great Britain might conceivably end the war on balance as a debtor, not a creditor, nation"). (3) Britain's responsibilities in post-war Europe. (4) Britain and Germany. (5) The New Europe—the problems of relief, transport, reconstruction and planning.

These chapters assume a United Nations' victory and were written before the United States actually entered the war, but they contain much valuable material. The chapter on Germany is particularly helpful ("After the war the need for reconciliation with an emancipated Germany as the one conceivable way to European peace will gradually

assert itself, and will in the end become so strong as to preclude the pursuit of any policy incompatible with it. The younger generation will not be deterred from making the attempt; for in the long run it is better to fail through the excessive faith which attempts the difficult and hazardous task of turning an enemy into a friend than through the excessive cynicism which offers no prospect but the perpetuation of mutual hate. No policy ultimately incompatible with reconciliation can endure, for it will be found morally unbearable. The danger is that it may be pursued long enough to destroy the chance of reconciliation").

This book should be suggested for every Public Library and should be on the shelves of every pacifist speaker—however penurious.

TOM KING.

FREEDOM IS IN PERIL. By Robert S. W. Pollard. Friends' Peace Committee. 19 pp. 4d. (post free).

Traces the growth of regulations, and the way in which they have been interpreted by the courts—information which is essential to all who care for liberty—and urges the maintenance and development of democracy as a necessary step towards the abolition of the Defence Regulations after the war.

THE CHRISTIAN IN WORLD AFFAIRS. By Karlin Capper-Johnson, M.A.

This essay puts the view-point of an individual Friend. If we seek the undivided mind of Christ and expound the Christian ethic as a measuring rod for human activity in international affairs, he holds, we will save the world.

WHAT CAN C.O.'S DO? By Robert S. W. Pollard. F.C.O. 15 pp. 2d.

This address to C.O.s by the ex-chairman of the Fellowship of Conscientious Objectors should be read by all C.O.s. It suggests some of the moral obligations laid upon C.O.s and some ways of national service for which they are specially suited.

UNOFFICIAL BRITISH PEACE AIMS. Prepared by Robert Donington. 34 Duplicated foolscap pages. National Peace Council. 9d.

This summary continues and replaces that issued in May, 1940. It is a most useful survey of political and religious opinion on the post-war world.

(Continued on page 163)

THEY SAY

SEAWARD BEDDOW

The Plumber and the Church

In a letter signed "A Plumber" the *Tablet* finds the Church criticised for being so disappointing in action. The *Tablet* replies: "Yet plumbers ought to be very sympathetic to the Church, for the Church moves very slowly, and so, says the legend, do plumbers; and if falsehoods are spread about plumbers by such tales, why, so they are all the time about the Church".

Why It Lasts So Long

The Archbishop of Canterbury has offended some of our patriots by his view that we ought not to hate, and they have sent letters to the papers about it. The following was in the *Daily Telegraph*: "The amazing thing about this war has been the appalling flabbiness of the leaders of the Church towards it. Had we been given the lead that was our due in our fight against the Devil and all his works manifest in the German nation, long before this we should have won".—D. S. Cowley.

More about Hate

In the same newspaper another view is expressed. It is that of Sir James Marchant, the eminent surgeon. It reads: "Hate is not a weapon, it is a moral disease".

An Interesting Conversation

"Devil: 'Revenge by any other name will taste as sweet.' Lord Vansittart: 'I quite agree; I always call it justice'."—*Federal News*.

Eyes Wanted

"The Ministry of Pensions is searching for further stocks of artificial eyes. Over 10,000 have been issued since the war to men and women of the forces and to civilians injured in raids. One donor in Wales presented the Government with twenty-three new eyes, and when this became known second-hand ones poured in, mainly from widows of ex-Servicemen who had died since the end of the last war."—*Manchester Guardian*.

FELLOWSHIP

"When I consider," wrote Eric Gill, "how we exhibit our Christianity, making it appear that there's not a ha'porth of difference between Christians and anyone else—neither in our daily life and behaviour nor in our political and economic theory—when I consider, I say, I don't see how we can expect to conquer the world. Perhaps we don't expect to, or are quite comfortable with our accustomed manners and customs."

Not altogether, of course. Some have been driven by the accustomed manners and customs of a sub-Christian society to explore the possibility of new relationships. In so far as these experiments are developing outside the fold of institutional religion they are regarded by the orthodox with a critical interest in which criticism is apt to predominate. Yet, with many failings, such ventures are seeking nothing less than the realisation in action of that fellowship which the churches have always proclaimed in principle.

Indeed we might arrive at a better understanding if we could forget the term "community" and think simply in terms of fellowship. And, since charity can best begin at home, it is needful at this time that every expression of vital Christianity within the churches should find common ground with every expression of vital Christianity outside. But it seems probable, even as an act of grace, that the movement towards this end must come from within. There are great days ahead when the communities have rediscovered the churches and the churches have rediscovered community.

Correspondence and enquiries for information and literature to hon. sec., Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

I want to draw your attention to the Pacifist Service Unit work for which the Fellowship is responsible. In various parts of the country, the Fellowship has accepted the responsibility for certain individuals who are members working in a Service Unit run by a local Pacifist Committee. It is responsible for the Canteen work which is done at the now quite famous Hungerford Club, and which involves a surprisingly great turnover, though nearly all the sales are at the original 1d. per item. But the greatest financial responsibility is that of the F.o.R. Unit at Eltham, for which we find half the total cost. The other half has hitherto been found by the Unit members themselves—but this is becoming increasingly difficult.

The work of this F.o.R. Unit has necessarily altered to some extent owing to the absence of further blitz; it is none the less valuable work. Quoting from their recent Bulletin, they are now giving a great amount of time to Youth Club work, both clubs in connection with Churches and those which have been newly created under the recent registration of youth. So many Churches have lost their Scout, Guide, and Club Leaders that this has proved to be a very great service, and it is equally important in regard to the newly formed Clubs, lest they become merely social and physical culture clubs and have no spiritual ideals presented to them. This newer work has been combined with the older work where that can be carried on—particularly under the Deptford Council, where much help has been given to the After-Care Committee work.

The moral is that this Pacifist Service Work deserves to be kept on at its maximum, and therefore to have as much support as it had at its inception. We are greatly

in need of further and regular contributions, as the following figures of our Unit work to the end of June will show:

1941	£	1942	£
Receipts ...	221	Receipts ...	84
Expenditure	122	Expenditure	245
Balance to		Debit balance	
June 30th ...	£99	to June 30th	£112

The present standard of work requires £500 a year, towards which by the end of June only £84 had been received. I am sure I do not need to point the moral further, and that we shall find the necessary support for this most necessary pacifist work.

THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, W.C.2.

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

May we remind those who visit London during August that our office is not one minute's walk from Charing Cross Station and St. Martin-in-the-Fields and that we are always glad to see members. Adelaide Street runs down the East side of St. Martin's and the office is on the second floor of the Station end of the street.

The one serious criticism that has been brought against our book, *Into the Way of Peace*, is the price of 6/- and now there is a real chance that criticism may be met. The publishers have a number of the original 6/- edition left and we may be able to sell these off at 3/6, each provided we can give an order for 250 copies. May we hear from all who would like the book at that price and will they please not send money when they notify us, as we may not reach the required order.

If one or other of the Secretaries is wanted for meetings during the Autumn arrangements for such meetings should be put in hand at once. Sometimes single meetings can be taken or a tour can be arranged, but almost everything depends on an initial move made by some keen person in the locality to be visited.

The slowness with which orders are coming in for Vera Brittain's pamphlet, *How Shall the Christian Church Prepare for the New World Order?* (3d.), suggests that friends do not realise how important a piece of work this really is.

THE ANGLICAN PACIFIST FELLOWSHIP UNIT

When a war-time venture by pacifists has completed its second year of work and is in every way healthier than when it was started, it may justly claim to have passed out of the experimental stage and to have become one of the institutions of the pacifist movement. For a body of young men as strongly individualist as pacifists usually are to decide to work together as a team tackling any work that seemed to express their pacifism and living on little more than 20/- per week for each member, looked the sort of proposition that invited failure. But this venture not only survived the frightening days of the blitz, it has survived the far more testing days that have followed, survived both as an organisation doing obviously useful work and as a fellowship expressing in its cheerfulness, enterprise and sanity the real comradeship that ought to belong to the soldiery of the army of peace.

The Report on the second year's work of the Unit, which has just been issued, can be obtained without charge from the A.P.F. office and shows that the work in the Crypt of St. Martin-in-the-Fields has been continued throughout the past year. As some young men had come to make the Crypt their only home, the Unit wisely arranged for them to have a separate flat, lest they should feel that the casual conditions of a public shelter were part of normal life. In another direction also there is encouraging news to report, for the Ministry of Health was so impressed by the work that had been done by the Unit people with some twenty children at Lolworth, near Cambridge, that, without in any way "crabbing" their methods or trying to dictate policy, they placed at their disposal an excellent country house (Down-the-Lane, Bury St. Edmunds) and undertook responsibility for a considerable part of the expenses. Not only are those running the place not asked to modify either their Anglicanism or their pacifism, but they are allowed to continue keeping the older and the younger children together, a policy they adopted on the ground that children were not graded in their own homes and should not be in a place that was really intended as a home for children. Some of the children at Bury St. Edmunds have been sent on from special homes for difficult children, being found altogether too difficult, but it is not long before they too become useful members of the small community, maintaining its work and sharing in that astonishing mixture of happiness and self-discipline which was the miracle of Lolworth.

It is this same method of conversion by action that has been carried through at the Hungerford Club. Nothing has been

published by the Unit to explain its theories as to the way pacifists might tackle the grave problem of the vagrant but, instead of a pleasantly printed and eloquent memorandum, they can show at the Hungerford Club, how the job is being done. To put ideas into action rather than to put them into words is not quite a normal proceeding among progressively minded people and it does have the disadvantage that people have to come and see what we mean instead of reading about it or hearing the matter discussed in conferences. But ideas that are allowed to happen instead of being merely discussed are amazingly persuasive, as any would testify who had seen something of the literally indescribable work being done at the Hungerford Club. Perhaps even now it is not generally known even among pacifists that the work of looking after those people who formally slept on the Thames Embankment or in the Parks has now largely fallen into the hands of the Anglican Pacifist Service Unit and that there is no indication but that the authorities are more than content to leave it there. The Unit men would be the last to claim that they had produced sensational results but they have certainly brought a sense of being wanted to men and women who were among the despised and rejected of the earth and even if many of the drunkards still drink and many of the drifters still drift, at least it may be said of each of those who wash the swollen feet of men and women tramping meaningless journeys as it was said of someone who had washed with tears the feet of Another, "She hath done what she could".

C. P. G.

F.o.R. IN SCOTLAND.

The meeting at the Livingstone Memorial, Blantyre, on Saturday, 4th July, proved to be a great success, about 50 persons being present in beautiful weather. The Rev. J. L. Kent presided and a stimulating address was given by Dr. E. L. Allen, of Durham University.

Mr. Jack Hoyland plans to be in Scotland in September and to address meetings, as follows: September 1st, 7.30, Friends' Meeting House, 207, Bath Street, Glasgow. September 2nd, 7.30, Friends' Meeting House, 28, Stafford Street, Edinburgh. September 3rd, 8 p.m., 8, Orchard Drive, Giffnock.

The Rev. Dr. Cameron Dinwoodie will be the speaker at the first for the season of the Church of Scotland Peace Society's monthly devotional meetings, at 3 p.m., on Saturday, 5th September, in the Quiet Room at 80, Bath Street.

A Conference on the Christian Pacifist

and the Social Order will be held in Glasgow on Friday and Saturday, 11th and 12th September. The speakers will include the Rev. Henry Carter, C.B.E., and the fee for the whole conference of four sessions will be 2s. 6d. or 1s. for a single session. A full programme will be issued to all who register as members with the Rev. Lewis Maclachlan, 8, Orchard Drive, Giffnock, Glasgow. Tel.: Gif. 2470.

LONDON UNION.

The annual Garden Meeting was held at the Congregational Church, Rosslyn Hill, Hampstead, on Saturday, 4th July, the host being our Chairman, the Rev. James W. Alexander. There was a good attendance and all appeared to enjoy the various items arranged, which included a musical programme given by The Highams Park Players during tea, two interesting films (one in colour) showing the work of the Friends' War Relief Committee, and an excellent Dramatic Entertainment arranged by John Holgate.

The address was given by the Rev. Dr. A. C. Craig, his subject being "The World Church". Dr. Craig related various anecdotes from Church history supporting his main theme of the progress of the churches from the dis-unity of a hundred years ago to the co-operation that exists to-day between the various denominations and sects (with the exception of the Roman Church), and of the efforts of all kinds towards unity in our common purpose. He instanced the united strategy in the missionary field and gave interesting detail of the formation of a British Council of the Churches and of the appointment of a World Council which will function at the cessation of hostilities. The speaker said there was cause for rejoicing that at the precise moment when political disunity was so apparent there should be this unmistakable progress towards the unity of Christian endeavour; he could see in this a clear sign of the purpose of God. Replying to a question, it is to be regretted Dr. Craig could give little hope that the World Church would incline to the pacifist faith.

When Gladys Owen left England in the autumn of 1934 to settle down in India to serve people there in any work and in any place, various friends offered to send her money each year so that she need not be the slightest burden on India. This they continued to do, the gifts enabling her to travel, sometimes to Congress, sometimes to her friend, Mr. Gandhi, sometimes to the All-India Women's Congress, though her main work is among

the students of Lucknow, in the running of the Servants Club, and in the Sat Tal Ashram. When the war started her supporters were given to understand that it was no longer possible to send money abroad. We now hear from the banks that it is possible to send money by cable, because India is in the "sterling bloc". Gladys Owen's address is Lal Bagh, Lucknow, U.P., India.

PAX

Acting Chairman: H. GRANT SCARFE.
Hon. Sec.: STORMONT MURRAY, Green End, Radnage, Bucks.

The Oxford Group organised a short Whitsun conference at Eynsham, near Oxford. In the morning a sung Mass was offered for peace and a sermon preached by Dr. W. E. Orchard. After lunch there was an informal discussion, which developed from the morning's sermon, on the need for widespread prayer for peace. It was finally decided to have printed "economy labels" (for using with old envelopes) bearing the words "Ask God to stop the war," and to invite other Christian Pacifist bodies to co-operate in getting these as widely used as possible.

In the evening Dr. Orchard lectured in Oxford on "How America takes the War."

METHODIST PEACE FELLOWSHIP

Headquarters' Office: First Floor, Kingsway Hall, Kingsway, W.2.

The Annual General Meeting of the Fellowship was held in the Friends' Meeting House, Mount Street, Manchester, on Wednesday, 15th July.

Rev. Henry Carter, C.B.E., presided over a representative gathering of ministerial and lay members. Rev. Geoffrey Vernon led the opening devotions. In presenting the Annual Report, Rev. Leslie Keeble referred to the efforts recently made to contact many members of whom nothing had been heard for a considerable time. A list of these was being kept separately, and meanwhile the "active" membership numbered 3,742. Successful conferences of ministerial members had been held at Kingsway, Manchester and Leeds. A meeting of group secretaries and a rally of members had been held in London, and many Groups had carried on educational and practical work. Every C.O. who had appealed for help had received it, and many placed in Land Units.

Rev. E. C. Urwin presented the financial report, which showed a rather serious deficit of £104. The Executive are to give this matter careful consideration. Mrs. Maurice Cole spoke of her work in writing

Classified Advertisements

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

SITUATIONS VACANT.

EDUCATED HELP (or housekeeper companion) for elderly couple. North-East Coast. Cooking and living in essential. Other help available. Box 229, F.o.R., 17, Red Lion Square, W.C.1.

MEETINGS.

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

A NEW NATION FOR A NEW WORLD. Public Meeting, Derby Room, Bonnington Hotel, Southampton Row, W.C.1, Saturday, September 5, 5.30 p.m. A Peace Plan worth hearing. No tickets. Programme from Secretary, Holy Nation Society, 154, The Vale, N.W.11. 3d. in stamps includes August issue *World Citizen*.

A PEOPLE'S RUNNYMEDE. By Robert J. Scrutton. Andrew Dakers. 200 pp. 5s.

This is a really useful book. First, as to the past: people know that our politicians have deceived us, that food has been deliberately destroyed, that producers have been paid not to produce, that masses of the population live below a reasonable nutrition level, that poverty has driven decent folks to suicide, but some say, "Can you give us actual instances?" Mr. Scrutton can and does. Then, as to the future: he remarks on the anomaly that while our financial and industrial systems are defined and protected by law, the purposes of man and of society, which these things are supposed to serve, have no such definition. Formerly the unwritten Common Law, whose principles were derived from the Bible, filled that gap. The author believes that Britain needs a written Constitution of supreme Common Law, a modernised version of the ancient common law, as a framework and standard to test existing as well as new customs and laws. He believes, too, that while reformers differ in their detailed plans, they largely agree in the principles which underlie their plans, and, more important, that the people can be stirred and united in a demand for legislation expressing such natural laws of justice and Christian common sense. Experience in Coventry and other centres just before the war bears this out. Hence the proposals of the author and the movement which he leads for a People's Common Law Parliament. Common Law Councils in every constituency, etc., have

MISCELLANEOUS.

LEARN TO WRITE AND SPEAK for peace and Christian brotherhood, harnessing artistic, imaginative, organising and intellectual gifts. Correspondence lessons 5/- each (also small classes 1/6 each). Dorothy Matthews, B.A., 32 Primrose Hill Road, London, N.W.3.

First-class Typewriting/Duplicating.—Mabel Eyles, 84, The Vale, N.14. Pal. 7386. LAMB BRAND PERFECT PRINT-RIBBONS.—30s. 0d. dozen, 16s. 6d. six, 8s. 8d. three, 3s. 0d. each; postage paid. Many testimonials. State typewriters, colours.—HARDMAN, 15, Prospect Place, PRESTON.

Vera Brittain's Letter to Peace Lovers stands for civilised values in a world at war. Send for specimen copy or subscription (2/6 for six months) to 2, Talbot Place, S.E.3.

FINCHLEY. Christian couple desired to share house with like-minded couple. Rent 22/6 per week. Box No. 227, F.o.R., 17, Red Lion Square, W.C.1.

a practical basis. What is here written about mobilising the Christian valuation of man that is latent in public opinion and making democracy effective is much to the point. The headquarters of the author's movement are at 5, Endsleigh Place, London, W.C.1.

ESSAYS IN SOCIAL AND ECONOMIC RECONSTRUCTION. No. 1 Economics and the Christian, by Leslie Artinngstall. No. 3 Social Control and Personal Freedom, by Leyton Richards. F.o.R. 4d.

This new series is to be welcomed as an aid to the readjustment of thought which is necessary for all who would not be left behind by the times. Much of our talk about a new order will probably never come to anything, but while we are talking very important and epoch marking changes are actually taking place, happening sometimes with apocalyptic rapidity. The real revolutions are seldom the spectacular, and while excited politicians are playing at changes of regime the real revolutions are silently overtaking us unnoticed. These pamphlets, of which the first two are now on sale, and the third by G. Lloyd Phelps on the relation of the Christian to the State, is expected shortly, are intended to help those who have not a great deal of time for reading to discern the signs of the times and to think and act constructively. Mr. Artinngstall surveys the ground to be covered by the series. Mr. Richards takes an example from Denmark. Both are much concerned with the problem of maintaining liberty in a planned society.

HOLIDAYS.

Wensley Hall, near Matlock. A.A. appointed. Small, sunny Guest House. Good walking or motoring centre. Excursions arranged when desired. Suitable for Conferences. Car for Hire. Telephone Darley Dale 116. Eric and Muriel Bowser.

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FURNISHED ROOMS FOR WINTER MONTHS. Pacifist, vegetarians welcomed. Comfortable. Open views, station. Delaney, 6, Enstone Road, Charlbury, Oxford.

LITERATURE

NEW PAMPHLET SERIES

- No. 1. "Economics and the Christian," by the Rev. Leslie Artingstall, B.A. (4d.)
No. 3. "Social Control and Personal Freedom," by Leyton Richards, M.A. (4d.)

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