

The

4 MAY 1942

POLITICAL AND
SCIENCE

CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Britain and Russia

Speaking at the National Peace Society's successful conference on "Britain and Russia in the New World Order", held at Friends House, London, on April 10th and 11th, Mr. J. Middleton Murry said that if Britain went more Communist that she is at present there might be genuine co-operation between the two peoples—for the definite purpose of helping each other—but it was not very probable. American influence is likely to be much more powerful on post-war Britain than Russian and that will hardly be an influence towards Communism. The crux of the problem appears to be the stability or instability of the Germanic "New Order" in Europe. It was now being recognised—even in *The Times*—that economic advantage would probably outweigh political discontent in Europe unless, as *The Times* said, "a more constructive plan is offered them from other quarters". These quarters were primarily Britain and Russia.

India

At the moment of writing the situation in India is one big question mark; Sir Stafford Cripps arrives in London almost immediately and will make a statement in the House.

The high hopes that were raised in the early days of the Delhi talks have been dashed suddenly to the ground. There is widespread regret here, in India, and throughout the world that his mission did not meet with success; the Government Proposals failed to secure acceptance. But what has to be borne in mind is the fact that this method of approach to the Indian question *has not failed*; the ground has been prepared by this friendly approach for the next step to be taken. In an interview in Karachi, Sir Stafford is reported to have said that further initiative must now come from the Indians themselves. And in a recent statement Mr. Nehru has said that the Congress Party can make no further approach. But the matter cannot and must not remain static. Some new reconciliatory step must be taken by both sides; an understanding and settlement must be hammered out. It is of no avail to blame this side or that for the breakdown, or to say that the Proposals gave India what she demanded. The plain fact remains that the Indians for whom they were framed did not take this view. There seems an inclination in India to be willing to set aside the great problems of her future and to con-

centrate on the formation of a National Government now; whereas the Proposals dealt far more with the future than with the present. It would appear that it was on the details of the powers of such a National Government that the negotiations broke down.

Arbitration Suggested

It has been suggested that there should be third party intervention to effect a settlement. Mr. Raja-gopalachari, ex-Premier of Madras, appeals to the United Nations "to put things right in India". *The China Times* urges that the United States, China, and other members of the United Nations should take a hand, and says that the visit of General Chiang Kai Shek to India and President Roosevelt's interest in the negotiations through his representative in Delhi pave the way to such third party negotiations. Mr. Nehru has had a cable from a section of American opinion suggesting that President Roosevelt should act as arbitrator. We await Sir Stafford's statement. Meanwhile it is important that public opinion in this country should be informed and vigilant. Two documents have just been issued that should be studied* and every effort made to keep this tragic situation in the foreground of thought until a way of peace be found.

Mr. Gandhi Faces Invasion

In his weekly paper *Harijan* Mr. Gandhi is now issuing instructions to his followers in the event of a Japanese invasion. The following is a fuller text of an article, extracts from which have been widely quoted in the press:—

"Non-violent resisters will calmly die wherever they are, but they will not bend the knee before the aggressor. Non-violent resisters will not be deceived by promises. They will not seek deliverance from the British yoke through the help of a third party. They believe im-

PLICITLY in their own way of fighting and not another. Their fight is on behalf of the dumb millions who do not perhaps know that there is such a thing as deliverance. Non-violent resisters have neither hatred for the British nor love for the Japanese. They wish well to both as to all others. They would like both to do what is right. They believe that non-violence alone will lead men to do right under all circumstances. Therefore, if for want of enough companions non-violent resisters cannot reach the goal, they will not give up their way, but pursue it to the death."

Non-Violence Wins

"If we were a free country, things could be done non-violently to prevent the Japanese from entering the country. As it is non-violent resistance could commence the moment they effected a landing. Thus non-violent resisters would refuse them any help, even water. For it is not part of their duty to help anyone steal their country. But if a Japanese missed his way and was dying of thirst and sought help as a human being a non-violent resister who may not regard anyone as his enemy would give water to the thirsty one. Suppose the Japanese compel resisters to give them water, resisters must die in the act of resistance. It is conceivable that they will exterminate all resisters. The underlying belief in such non-violent resistance is that an aggressor will in time be mentally and even physically tired of killing non-violent resisters. He will begin to search what this new (for him) force is which refuses cooperation without seeking hurt and will probably desist from slaughter. But resisters may find the Japanese utterly heartless and that they do not care how many they kill. Non-violent resisters will have won the day in as much as they will have preferred extermination to submission."

Famine in Europe

The Society of Friends' Meeting for Sufferings—the Quaker Executive Committee—has sent to the Prime Minister and to the Minister for Economic Warfare the following statement on controlled Food Relief:—"The tragedy of famine has come to Europe. Food blockade is part of the strategy used by both sides in this struggle and, in spite of the reluctance of thoughtful people, it is the policy of Britain to prevent food reaching certain countries of Europe. Starvation is a weapon which attacks the whole population—it is indiscriminate, making no distinction between men and women, friend and foe, old and young; but especially it wrecks the lives of children. Moreover, the effects of food-blockade are not confined to the starving. Its employment promotes among those who use it a hardening of heart which is destructive of Christian values, values which include mercy and compassion, and for which this country claims to be fighting. If this policy is continued, the result to the world will be incalculable spiritual and moral loss. We know from the experience of previous wars that such a policy makes it far harder to build a new world; and for the men and women who were starved as children, or watched the starvation of their children, to help in building it. We recognise that in the introduction of food, serious political and technical difficulties are involved, but experience during and since the last war shows that these can be overcome. This has already been done in part in respect of Greece. The religious Society of Friends believes therefore that it is urgently necessary to find means of permitting the entry into the countries of Europe at present closed by the blockade of at least such food and clothing as are essential for the maintenance and growth of child life, even if this involves a lessening of our own supplies."

Conscientious Objectors

The number of C.O.s who up to February 7th, 1942, appeared before Tribunals is 47,802. Up to 28th February the number of appeals lodged was 15,438. To the same date the number of prosecutions for refusal of medical examination was 957; 211 C.O.s had been court-martialled and, in addition, 29 soldiers who became C.O.s while in the army. Other prosecutions amount to 164, including ten women, seven of whom were prosecuted for resistance to industrial conscription. An analysis of tribunal decisions as supplied to the Central Board for Conscientious Objectors will be found on pages 98-99.

Reasonable Excuse

When Max Walker, of Chapelthorpe, Wakefield, appeared before the Northern Division of the Appellate Tribunal at York on 16th April, for failing to comply with a condition that he should do full-time hospital or land work, he pleaded that he was fully occupied with his work as Regional Secretary of the Fellowship of Reconciliation, which he regarded as of the greatest importance, and could not do two jobs at the same time. His work made him one of the few contacts for Christian Pacifists on the East Coast. The Tribunal said that Max Walker had failed to comply with the condition but had reasonable excuse for the failure and registered him unconditionally.

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 necessarily to represent the policy of the publishers.

* (1) *A Summary of Events in India, 1939-1942* (4d.). National Peace Council, 39, Victoria Street, S.W.1. (2) *Towards a Settlement in India* (5d.). Union of Democratic Control, 32, Victoria Street, S.W.1.

BLACK SHEEP AND WOOLLY THINKING

PAUL GLIDDON

Possibly the reason why the sentimental song is able to assure us that the black sheep of the family may turn out to be the whitest of them all is that, while black sheep are scarcely a social asset, good people with confused ideas may become a positive social menace. Those who delight in wickedness almost always end by making wickedness, if not unpopular at least unfashionable, while those who dally with goodness without thinking out what devotion to goodness involves, do little to enhance its authority. It is not your Nero, but your straight-laced Puritan who opens the doors to a wide-spread licentiousness. However freely sin may seem to stalk across the world it never succeeds in becoming the latest craze and even the hardened materialist who denies the existence of all spirits, both good and evil, feels a little sore if his wife is said to have the face of a fiend.

An example of dangerous confusion of thought can be found in the readiness with which Christian people in all nations equate the misfortune of being killed in war with sacrifice, and then equate sacrifice with Calvary, so that those who have fallen are said to be taking part in the ministry of Christ as they mount their "lesser Calvaries". But the only people who can die on "lesser Calvaries" are lesser Christs, and the mere fact that the shrapnel which kills one soldier just misses another surely does not confer upon the man who is killed a moral superiority denied to the man who escapes. Therefore it would appear that the forces of the United Nations are composed of "lesser Christs" and, since this is total warfare, a similar claim might be made for civilians as well. But this presents grave difficulties, for

many of those who are fighting fiercely repudiate both the authority and the wisdom of the Christ of Nazareth, while it is doubtful whether more staggering examples of self sacrifice can be found than some of the acts of the Japanese, who throw their lives away in the service of the Emperor and who are, incidentally, the only combatants really believing that their Emperor has claims that are divine. It really does look as if, in their natural anxiety to enlist the sanction of God for the national effort, our war-time theologians have drained the cross of all final significance.

There is further evidence of such confused thinking in the influentially supported message sent at Easter-tide to Christians in occupied countries. To encourage hope on the ground that Easter Day follows Good Friday overlooks the fact that Good Friday has to happen before Easter Day occurs. Where is to be found that group, let alone that nation, which, when it was reviled, has reviled not again, which, like Jesus, has repudiated the use of the sword in its own defence, which has seen in those who attack it the objects of its healing compassion and has prayed for their forgiveness since they knew not what they did? You cannot by-pass Good Friday in an attempt to hurry on to Easter Day and you cannot in honesty say that Good Friday is something any one of us has yet fully experienced.

Yet there is a great service that even the woolliest of Christian thinkers do perform, for they at least witness to the conviction that nothing should be tolerated which cannot be reconciled with the teaching of Christ. Others, finding it impossible to reconcile Christianity with the hard demands of economic

man, have repudiated Christ altogether, but to such a banishment our confused Christian comrades do strenuously refuse their consent, and attempt to keep within the same system of thought a belief in a final resort to war and also in a loyalty to the leadership of Christ. Those who are pacifists believe that

the Church will finally have to abandon either Christ or war. They may take heart in the complete certainty that, when this issue does at last present itself with a naked clearness to the conscience of Christendom, it will be, not Christ, but war that the Church forsakes for ever.

THE VISION OF GOD

R. F. WRIGHT

The Rev. R. F. Wright, M.A., LL.B., Ph.D., is Vicar of St. Mary's, Osterley, and a contributor to several theological journals.

Have we an adequate vision of God: or are we guilty of worshipping a god made in our own image—the sin of idolatry?

Spiritual life begins with a vision. Saul of Tarsus was a religious man, but he had no real vision of God until he met Christ on the road to Damascus. Our Lord Himself said:

"This is life eternal: that they might KNOW Thee, the only true God, and Him Whom Thou has sent."

It takes a real effort of historical imagination to realise how revolutionary was our Lord's teaching about God. That is why they crucified Him. The god of conventional Judaism was so different from that portrayed in the Christ of the Gospels. And the question which faces us today is: Have we a clear vision of God in Christ, or do we worship an ecclesiastical god of tradition? That question has challenged the Church at every crisis in its history.

The early Church, living near to our Lord in time, lived very near in spirit also. The vision of God as revealed in Christ, creating a universal and spiritual brotherhood, challenged the world in a threefold way:

1. Slavery. Christ had become a servant to set men free: and by the third century, master

and slave, for the first time in history, were kneeling side by side at the Holy Communion, as equals.

2. Wealth. There was a better distribution of wealth. "They had all things in common."

3. War. For the first three centuries, the Church strongly protested against, and refused to take part in, warfare. It would not slaughter a brother of whatever nationality or creed, made in the image of God and for whom Christ died. Tertullian, writing at the beginning of the third century, said that when Christ disarmed Peter in the Garden of Gethsemane, "He unbelted every soldier".¹

If the early Christian Church had been willing to compromise with the world, it could have lived in comfort and avoided persecution; but it would have been false to our Lord and would not have triumphed as it did in bringing the mightiest empire captive to the Cross.

In the fourth century, however, the Church was established and became part of the State; then appeared the marks of the false god. The Church became the persecutor instead of the persecuted, and under

¹ WORKS. Ante-Nicene Fathers. Vol. 1., p. 171.

the teaching of Augustine, war received ecclesiastical sanction and was incorporated into the Canon Law. The Church accumulated great wealth. The god of the Canon Law had dethroned the Christ of the Gospels.

By the 12th century, the successors of Peter, the humble fisherman, were claiming, by means of forged decretals, temporal power and a spiritual dictatorship; and were urging the faithful to slaughter the infidel in order to rescue objects of antiquarian interest, in the Holy Land, by means of a Holy Crusade. One man, however, St. Francis of Assisi, had seen the vision; and he endeavoured, in his own way, to show to the world the meaning of the Sermon on the Mount. He denounced riches and war and created a philosophy which has outlived and outshone the splendour of the medieval popes. But the Church which had set out to convert the world, had become absorbed in the world; and by the 16th century there were warrior popes and a fabulously wealthy Church fighting for temporal power. It is said that when Michael Angelo was about to carve the statue of Pope Julius II for St. Peter's at Rome, he asked that pontiff what he should place in the hand which was not raised for blessing or cursing, and offered the suggestion of a Bible. "No," replied the Pope. "Put a sword. I know more about that!"

At this time, the reformers within the Church, like Erasmus, and those outside the Church, like Luther, protested against this worship of a false god; but the scholar was too cowardly: "Others," he wrote, "may be martyrs if they like, I aspire to no such honour¹"; and the Protestant was too inconsistent: when non-resistance became awkward, he alleged that he was "a child in temporal matters, and that it was a matter for lawyers"².

¹ Opus. Epist. IV, Ep. 1167

² Camb. Mod. Hist., vol. II, p. 215.

Neither, therefore led the Church back to Jesus of Nazareth. But the real reformation was a struggle to preserve the vision of Christ against the accretions of the Middle Ages. The Church lost its opportunity, and has never quite made good.

"Roman slavery at its worst was a humane institution compared with the slavery of the negroes in America until 1860."³ Just before the present war, in our own country—one of the richest in the world—two million of our own brothers and sisters, and countless little children, were on the borderline of starvation. The country could not afford to do any more for them. Yet when the war came we could spend £150 per second, or 12 millions a day on the means of the most ghastly destruction. The warfare against which the early Church protested and in which the Christians refused to take any part, was as mere child's play compared with the scientific slaughter of today. Yet in the last century, Christians glorified war as the nursery of all virtues. In 1865, John Ruskin, addressing the "young soldiers" at the Woolwich Academy, said: "I hope you love fighting for its own sake. . . . All the pure and noble arts of peace are founded on war; no great art ever yet rose on earth, but among a nation of soldiers."⁴ Nevertheless, inconsistently enough, he appealed to the women to use their influence to bring wars to an end. This inconsistency he admits in a later appendix. It is hardly too much to say that the Christian Church glorified war in the last century.

Is it surprising that the Church seems so impotent today? We do lip service to the Sermon on the Mount and then immediately say that it is not meant to be taken too literally. In a world of plenty for all, yet where hundreds of millions of human beings are in danger of starvation; where God has pro-

³ Hunter's Roman Law, p. 19.

⁴ Crown of wild olives. Lecture III.

vided all things good for all His children, yet where everything is being destroyed and all human sanity seems to have departed in a bankrupt world, is there no voice that can speak, no light that can lead? Surely it is the God-given opportunity of the Christian Churches.

A former Prime Minister speaking in 1928 said:

"If the Churches of Christendom had come together and said

'Halt' in 1914, the Great War would not have taken place."¹

The Christian faith is bigger than patriotism and nationality. It is the one truly international thing left, if it really has a true vision of God.

The Churches stand at the parting of the ways. Shall we worship and follow the Christ of the Gospel or the god made in the image of man?

¹Daily Express, July 27, 1928.

CATHOLIC PACIFISM

W. E. ORCHARD

Many readers who remember the stirring sermons preached in the King's Weigh House Church, London, during the last war will be interested to see the following extracts from an article by Fr. W. E. Orchard which appeared last January in "The Catholic Worker".

It is widely held that Catholic pacifism is a contradiction in terms, and, if not a defined heresy, such a fundamental error that it savours of heresy, so that no instructed and loyal Catholic can also be a pacifist.

Not so Simple

The matter is not quite so clear as that. The absolute pacifist can claim some among the early Fathers as supporting his conviction that no Christian should bear arms or take part in war. It has long been Canon Law that no cleric must shed blood, and the Third Order of St. Francis originally forbade its members to bear arms.

It is only what is called the general teaching of the Church that it is not sin to make war, if it has a just cause, if it is justly waged, and if it seeks a just end. This is neither infallible nor finally settled teaching. Consequently there still rages outside the Church a discussion whether the New Testament, Christ's teaching and example, for-

bids or permits, sanctions or even demands that in some circumstances a Christian should take part in war.

Just Wars

With Catholics the issue is generally narrowed down to whether the cause is just; but since the Papacy now generally refuses to adjudicate on the issue, in effect it is left to the competent authority of each country, which naturally proclaims its cause is just.

Indeed if Catholic teaching were left at that point, it could be claimed that it was useless, if not positively harmful, because it has only driven every belligerent to proclaim its cause just. This can always be done by circumscribing the conditions and selecting the evidence, when any way can be made to appear just to its own nationals.

This gives to every war, and to all parties in it, a conviction which adds moral incentive to war, sanctions almost everything, and in-

evitably prolongs it. What gets overlooked is that, according to the general teaching of the Church as summed up by St. Thomas Aquinas and later theologians, the means of waging war must also be just, while the end sought must give some assurance of securing justice.

Modern Conditions

It is there, and especially under modern conditions, that critics of war can certainly raise issues; indeed it has been claimed by a modern Catholic authority that if these necessities are rightly pressed then there has never been a just war and it is likely there never will be.

For the mass and mechanized methods of modern warfare, especially torpedoing merchant ships without warning, or bombing from the air, are indisputably unjust, while the starvation of whole peoples into surrender is beyond discussion from any Christian standpoint.

Indeed, "If thine enemy hunger, feed him," might never have been written in the Old or confirmed by the New Testament, while instead of its being understood how that would "heap coals of fire on his head", this seems to have been taken to be the alternative commended!

The Right of Defence

... No one can deny that if a man has a natural right to defend himself, his property, his friends and his country, he also has a natural right to decide not to. If Christianity proposes any other considerations, it does not take that right away, it only raises the issue whether sometimes, for higher reasons, a man may not be called upon to surrender his rights; and, of course, it lays down no one will be saved on the ground of his rights, nor will the world ever be redeemed on the basis of justice; for that,

charity and self-sacrifice are necessary. The Christian who is also gifted with common sense may well question whether war even defends anyone successfully, and he has if any historical knowledge may question whether war has ever defended those spiritual values which some of us hold under the general title of liberty, still less those grouped under the general category of faith. True liberty is mostly an inner thing, and no one can take it from us but ourselves, while faith is generally terribly damaged by war. It is not only that so many lose their faith in God's providential ordering of the world, and in Christ's power to redeem it, but they lose faith particularly in the Church, just because even Catholics then so often become mostly nationalistic in their outlook and their judgments, and no one is left to speak on behalf of humanity, unless it is the Pope, who has to speak very carefully and even then his own people take their lead from elsewhere.

Yet the difficulty is for those who decide that for the sake of humanity, their country, the honour of Christ, and the integrity of the Church, they can give no kind of support to war as we now know it; for they are condemned to do nothing, and when asked, have no alternative to propose that anyone would consider for a moment. . . .

Victory or Peace?

The priest or minister is allowed to claim in most countries that he is doing a work not even national defence must interfere with, and so anyone else might rightly claim that he is living a life of Christian witness and sacrifice that any other line of action would only cloud and confuse. For the Gospel must still be preached, and if we cannot just now to every creature, then to those nearest, fighting against the temptation to hate and vengeance that other sources are sedulously inflaming.

But even if one is forced to do nothing at all, there are times when that has its value; it is often what God seems to do, just nothing: letting the world go the way it has chosen until it sees where it leads, and then cries to Him for deliverance. To do nothing is a witness, however painful to those who can do nothing else, and however annoying to those who are just doing anything, but manifestly with no more real effect on the issues, immediate or future.

And of course there is a work they may be doing which no one will see, and no one will know what it wrought, until all is revealed: they can pray that God will turn the hearts of rulers, deliver humanity, send forth the Spirit of Justice and Charity, and lift up before men's eyes the cross Christ endured so that all men might be forgiven and made one. Will anyone who believes in God or has any faith say that is nothing? It will only need some few, how many God alone knows, to pray that purely and persistently, and the war will come to an end, and in such a way that no one will be left to boast of victory and war will be discredited for ever; for "the Lord alone shall be exalted in that day".

"SHOCK TROOPS"

"There is growing in individuals and small groups a hunger for a chance to realise more fully the meaning of 'community' and the desire to accept a voluntary discipline as one of the means to enter into more real fellowship. . . . Such a movement must . . . form the shock troops of the Kingdom of God for our day and therefore we must not make it easy for anyone. . . . This rather strikes some of us with dismay, for we realise how far short of any vital discipline

we now are. But we must make a start."

Last summer a delegate conference on Disciplined Life and Service was held at Circle Pine's Centre, Michigan, U.S.A. One of the fellowship bodies represented writes:—"Through the Conference we are developing a number of exploratory groups—endeavouring to rediscover the meaning of *koinonia* in the stress of these times. This particular group fellowship—known as "Tens for Christ"—has fraternal relations with a number of experiments in community—farms, ashrams, co-operative study clubs and F.O.R. peace teams, not only in U.S.A., but in Mexico, Chile, and Chungking, China. Its programme—which quotes the passage at the head of this column—is frank and challenging: . . . "led by the Spirit we discover new truths that no one of us alone would have imagined or 'created'. . . And" (they add) "you can begin where you are."

Within a post or two came another letter,—this time from Wellington, N.Z.—giving news from across the death-infested waters of other centres of vitality—a Christian Pacifist farm, a co-operative joinery factory, a community boarding house and other examples of fellowship living and working in different parts of New Zealand. "Folk here" (says our correspondent) "are very much interested in the experiments in England".

Do we sufficiently realise that "this community idea" is not just an insular aberration but a wind of the Spirit blowing where it lists throughout the wide world and showing to men everywhere the way of life—even in the midst of death?

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

INTERNATIONAL NEWS

PERCY W. BARTLETT

Europe

From a letter recently received from Clara Ragaz in Zurich, we learn something of the work for refugees, in Switzerland and also in the camps in the south of France, being undertaken by Swiss friends; and also of the trials being bravely borne, in Switzerland as in this and other lands, by war resisters. Clara Ragaz describes the case of one young man who, having refused the oath of obedience, was condemned to ten weeks' prison and two years' suspension of citizenship rights. "This suspension hinders him very much from finding the work he would be able and ready to do: but of course he knew that his attitude would not meet with the approval of those in power and he is ready to accept the consequences." In spite of Switzerland's difficult geographical position surrounded by warring nations, the conditions of life seem still to be fairly good. After speaking of the food situation, Clara Ragaz goes on: "We have neither suffered too much from the cold, although for some time we had a very cold winter. Very probably the next winter will be worse, as we are told that we shall have very small provision of fuel. . . . As for our work, we can continue our courses for adults and the work of the W.I.L. and similar organisations. My husband's paper, however, has been suspended, which, is, of course, a great grief for him."

We are very glad to learn from our friends in the United States that they have been successful in gaining permission to send further financial help to the Zurich office of the I.F.o.R.

The latest news of Henri Roser is that he is not very well physically, and very thin. Food is a constant difficulty. He is going on with his work.

I.F.o.R. friends in Unoccupied France are in a better position for food, getting enough potatoes, milk and butter and having, too, "enough freedom of speech and thought". They say they are "still among the privileged": "250-300 young people gravitate around our church and school and we have an excellent staff of professors. We never hoped such a success and such influence in a normal time. All these people gather in numerous study circles where every burning problem is discussed in the light of the Gospels. The conviction grows slowly that the F.o.R. position is the right one. No war can win any victory for justice and love. Any war, any violence causes with it streams of lies, and the purest motives are soon degraded by the lowest compromise. Of course, cowardice and abdication before evil are as bad as violence. But we noticed that the fiercest 'pro-war' champions became rapidly the lowest abdicators, because they are unable to look beyond material realities. On the contrary pacifists, who were accustomed to look at the invisible, are less disheartened than materialists and see more clearly how an inner reconstruction can take place in the midst of what is material and visible."

Australia

Immediately after the March meeting of the I.F.o.R. Committee, the following cable was sent to the President of the Australian F.o.R., the Rev. S. G. Haynes: International Reconciliation Committee holding Australian friends in close sympathy. Pray tribulation may work patience following."

One of our friends there writes that "in spite of all the tragic happenings here and in the 'Far East' today, the pacifists in Australia are

even now, though few in number, hoping to make a definite forward move." "State Councils" have been set up in New South Wales and Victoria, representing F.o.R. and P.P.U. and other peace organisations, with the task of appointing a travelling secretary to coordinate work in all the States and to bring them closer together. It is hoped that a great development in the movement throughout Australia will result from this plan.

South America

We hear from Elisabeth Reinke that she is trying to make her home near Buenos Aires a kind of rest centre for tired and troubled people,

and is very busy helping with the refugee work of the Federation of Evangelical Free Churches of the River Plate, and with a committee studying the building up of a new order on a Christian basis. She says: "Muriel Lester has left a deep impression here. Though it did not issue in the foundation of an F.o.R. group yet, it seems as if people of approximately the same creed feel nearer to one another."

We are encouraged to learn that the little F.o.R. group started in Montevideo, Uruguay, by Muriel Lester, is going vigorously ahead. They are making representations to the Minister of National Defence on the subject of conscientious objectors.

CORRESPONDENCE

A Pacifist Sacrament

The answer to power politics is obviously humility.

Is it possible for the F.o.R. to take up the washing of the feet ceremony to demonstrate their humility and to show to our neighbour our respect for him?

H. E. THOMAS, M.R.C.S., L.R.C.P.
St. Clare,
Garth Villas,
Merthyr.

A Christian Party

In the foreword to the article entitled "Christian Politics and Parliament", it is stated that Reginald Sorensen incidentally answers the question "Should there be a Christian Pacifist Party?" But can such an important question be satisfactorily answered by the incidental methods, and merely personal explanations contained in this article?

The question of organised Christian activity which is to be applied *directly* to the removal of the world's chaotic condition goes far deeper than this, for those who believe

that Christ is in reality the Saviour of the whole world—the world of individuals and *all* their relationships. For such believers, the Spiritual Power of Divine Love is the only conceivable necessary dynamic, and loyalty to a Fellowship of activity based on this is not only the first loyalty but the last.

If this is accepted, how can those of us who believe it escape the implication of seeking to establish an organization which will do this work *directly* in every field of activity, and not leave an important part of such work to bodies which are not of necessity Christian? Failing this, we are involved in the continuance of a dualism of sectional effort which has largely led to the present world chaos, and which incidentally involves many Christians who are in the usual political parties, in a divided loyalty to which there seems no solution.

G. NORMAN ROBBINS.
St. Kenelms,
Silverlands Avenue,
Oldbury,
Birmingham.

Sir Richard Aeland's Policy

The community as a whole can initiate a vast amount of work of value to the community, which under private ownership could never be undertaken. It can afford to carry out certain enterprises at a relative loss, because it takes into account the total gain. It can organise worth-while employment for the men who previously have been paid a "dole" for being unproductive.

With reference to your remarks on retribution, I would like to quote from the *Forward March* policy:

"We shall strive for . . . the vigorous opposition of any suggestion of repression or revenge against the *peoples* of Germany, Italy and Japan, after the deposition of the ruling classes and regimes in those countries."

OLIVE F. SYDENHAM.

271, Walthall Street,
Crewe.

Pope Benedict XV's Appeal

I read with great interest and pleasure Sir Ernest Bennett's article in your issue of last month, on the dynamic illustration of the power of kindness to conquer cruelty.

There is also something to encourage such a protest as good Pope Benedict XV made in the Autumn of 1915 after the opening of the second year of the last World War. Sir Ernest says that this Pope strove hard to stop the carnage and that failure broke his heart. He certainly died not long afterwards; but the failure was not lasting. Lord Lansdowne followed in his footsteps, and his apparent failure led to the 14 points of President Wilson, which, if they had been adhered to would have given us a wholly different peace in 1919.

Moreover, Pope Benedict's earnest pleading had the most strenuous religious appeal that has ever come from the Vatican. The most notable phrase in the first paragraph, as it appeared in *L'Osservatore Romano*, is that which recognises that the purpose of Christianity is the making of all men brothers. This is followed by the declaration:

"E' sangue fraterno quello che si versa su la terra e nei mari. (It is fraternal blood that is being shed on land and sea.) If he had lived longer he could have added air.

But most notable of all was this Pope's appeal to all the friends of peace throughout the world, without distinction, to help him, adding the prayer that all outside and inside the Church of Rome may be bound together *con vincoli di perfetta carita*—with the chains of perfect love.

It cannot be said, alas, that the Church of Rome or any other Church has adequately responded, and until there is a much larger religious response politics cannot do much.

W. ROBERTSON.

Southfield,
Milltimber,
Aberdeenshire.

EXPANSION OF COMMUNITY FARMING SOCIETY, LIMITED.

A few vacancies for trainees at Holton Beckering Land Training Centre. Practical mixed farming on 620 acres. Vocation for land work, co-operative and fraternal spirit essential.

Development capital. Loans invited. Interest up to 3½ per cent. to be fixed by lender. Substantial assets in hand, live-stock, machinery, etc. Write for full particulars of this pacifist co-operative venture. Application forms: The Secretary, The Laurels Farm, Holton, Beckering, Wragby, Lincs.

BOOK REVIEWS

CHRISTIANITY AND SOCIAL ORDER. By William Temple. (Penguin Special. 6d.)

The robust assertion of the right of the Church to be heard on political and economic matters by the new Archbishop of Canterbury is an encouragement to those who feel that organised Christianity is shamefully timid. This is especially heartening when the writer seems more concerned for the welfare of the common people than for the political power of the religious hierarchy and the social class from which it springs. Here in this little book is something that should give pause even to the most unsympathetic.

It is not a revolutionary document; but it does reveal a most enlightened outlook and a rich Christian wisdom. The function of the Church in politics is defined in the traditional manner—but with a difference. The old pathetic attempts to regulate capitalism with principles more suitable for a peasant economy have gone, and a serious effort is made to face up to the world as it really is. The enunciation of Christian social principles is followed by an interesting Appendix containing practical proposals.

If he has also read in the same series *Christianity and World Order*, by the Bishop of Chichester, and *The Catholic Church and International Order*, by A. C. F. Beales, the general reader should now have a fair knowledge of the Church's social teaching. One thing remains, and that is for some scholar-prophet from the Free Churches to develop the theme of the value to human personality of free association within the framework of a truly democratic State. The only form of social organisation which appeals to some of us is one deriving much of its inspiration from those same Anabaptists which Articles 37 and 38 of the Church of England so roundly condemn.

TOM KING.

SHALL OUR CHILDREN LIVE OR DIE?

A Reply to Lord Vansittart on the German Problem. By Victor Gollancz. (Gollancz. 2s. 6d.)

This is not a pacifist book and it is not written by a Christian (save in quality of soul) but by a free-thinking Jew who describes himself as a stoic and determinist, and as one intent on winning military victory. Nevertheless it may well be, with its cheap price and closely packed 170 pages, the most important and beneficial book on the war situation that has yet appeared. Its eloquent and enthusiastic author is the very able publisher whose brilliant enterprise of the "Left Book Club" gave him a posi-

tion of outstanding influence. He tells me that nearly 40,000 copies of this book have sold in the first six weeks. The book is most readable. Its spirit is fundamentally Christian and, in spite of hostile press criticism, its marshalling of facts seems to show good and accurate judgment. The only noticeable omission is the absence of any adequate historical review exposing the really wicked perversions of history in the nineteenth and earlier centuries perpetrated by Lord Vansittart in his efforts to blacken the German race. For this the reader might consult another recent book published by Gollancz, *Guilty Germans?* by A. Douglas Smith (6s.).

Victor Gollancz's main object is to show that over and above the moral ugliness involved, the expression and fostering during the war of hatred and revenge, even of a desire for retribution against the German people and their Nazi leaders, is most harmful, because (1) it will prolong the war by hindering revolution in Germany and causing her people to fight on to the bitter end; (2) it will produce a peace settlement based on hatred and revenge, still more harmful than the 1918 peace, and so make a third and worse world-war inevitable, and (3) it will blind our eyes to the root cause of all modern wars, viz., capitalism functioning as "imperialism" (in all States, he thinks, except the Soviet Union), which is "the soil in which greed and aggression, the guests of all our hearts, are nourished into a deadly fruitfulness." Though he pleads earnestly for international socialism as the only permanent solution, Mr. Gollancz's advocacy of it is very moderate and disarming; he believes it to be that form of environment which "will help to make", both in Germany and elsewhere, "new men and a new life".

Carefully selected evidence is marshalled to show that the aggressiveness of 20th century German Governments is due to the misfortunes of past history, that the German people are not morally worse or more inclined to aggressive warfare than other peoples, and that ever since 1918 British policy has systematically encouraged the reactionary and Nazi elements and weakened the peace-loving and socialist sections of the nation. As to the just punishment of our enemies because of their "war-guilt" and "atrocities", preoccupation with the first diverts our attention from the general guilt of all Governments, and from the task of struggling against the evil capitalist influences in our own country;

while propaganda for the punishment of atrocities has three great dangers: those of (1) causing us to forget that *war itself* is the worst atrocity, (2) encouraging self-righteousness, and (3) making us forget to pity an evil enemy, as being "largely made by circumstances". What we ought to do is to "help the German people, who alone can do it, themselves to destroy the power of their own guilt."

Mr. Gollancz is excellently clear, much more so, alas, than many conforming Christians on the difference between hatred of persons, "the very essence of unsocial self-assertion", and the hatred of *evil actions* which helps to diminish the amount of "self-assertion in both the criminal and ourselves". One would like to quote freely some of the really splendid things he says about hatred which seem to bear the ring of deep sincerity, all the more marked as the writer is no pacifist. "As a human being I will not be beaten in the fortress of my humanity by Hitler; I refuse to hate him. And as the Jews are the special object of his hatred, as a Jew, I doubly refuse." "By hating a bad man we use the evil in him as a justification for no longer making the effort to restrain our own evil; indeed, the worse the man, the worse, so it is contended, is our hatred. The whole of this magnificent Chapter VII should be read.

STEPHEN HOBHOUSE.

THE SIXTH DAY. By Frank R. Hancock. (James Clarke. 2s. 6d.). 124 pp.

Very few people write very much that is of very great value, and when somebody does write something really valuable we need not haggle over the fact that all is not on the same high level. If *The Sixth Day* contained no more than the first section of Chapter III it would at least have something in it that could be read over and over again. Those who want to obtain at the outset a true impression of its value should not start with Chapter I, which is too reminiscent of Young Liberalism in 1906, but with Chapter II. They will not have read far before appreciating the extent of our indebtedness to Frank Hancock.

C. P. G.

AND SO THE PEACE WAS LOST. By Francis E. Pollard. (Friends Peace Committee. 3d.)

Propaganda from Lord Vansittart and other quarters is daily misrepresenting and distorting what actually took place twenty years ago. It is most important that we should be able to counter this propaganda with an exact knowledge of what took place so that the mistakes of the past may be avoided in the future.

THEY SAY

SEAWARD BEDDOW

How to End the War

"The sooner every man, woman, and child reaches the stage of thirsting for his enemy's blood, the sooner we shall set about him and finish him off."—*Mr. Philip A. Jackson.*

"Practical Christianity"

Shop stewards, factory directors, and workers described at an Oxford Group conference in London how the application of practical Christianity in their industries had speeded up production. An increased output of 400 per cent. in a small arms factory was one instance cited by the delegates, who came from Clydeside, Tyneside, Yorkshire, Lancashire, the Midlands, South Wales, and the West Country.

—*Manchester Guardian.*

Springtime's Rebuke

"Spring makes a world at war uneasy. . . . Spring touches the conscience as well as the heart. All that defiles and defames looks its ugliest in the spring, and it may be that there was unsuspected wisdom in the framers of the Church's Kalendar, whereby the season before all others at which she moves her children to confession of their sins is in the spring of the year."

—*Urbanus in "Church Times."*

"SIX-FOOT BISHOP BLESSES SUBMARINE"

The above is the heading of an account printed by *Reynold's*. "After walking in his robes through the dockyard of a Northern port, a Bishop climbed down the hatch of a newly-built British submarine and blessed it. Verses from the Psalms were read by the ship's chaplain, and the lesson by the commanding officer, who wears the ribbon of the D.S.C. There is no set form for the dedicating and commissioning of ships. This port used an old Gaelic Prayer Book dated 1558. After reciting this prayer, the Bishop raised his crozier until the crook was lost to sight among the pipes and machinery, and gave the blessing."

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

I want to confine my remarks this month to the various publications of the Fellowship. The main one, of course, is *The Christian Pacifist*. We constantly receive letters expressing high appreciation of the articles and the editorials. Since I rarely write an article and never write the editorial, I make this statement very gladly and with our thanks to those who do these things. The magazine at its greatest moment had 32 pages and a paid-for circulation of just about 10,000 copies per month. It has shrunk owing to the regulations controlling paper, and we have the present octavo size which permits us sufficient paper for a circulation similar to the one mentioned above. During the last six months, however, we have not reached that circulation, partly because we have stopped the practice of sending free copies and partly because friends have shared copies. We are anxious that those who have temporarily lapsed from taking the magazine will renew their support.

There are three other publications to which I should like to draw your attention. The first is the second edition of Dr. G. H. C. Macgregor's book entitled *The Relevance of the Impossible*. We feel that this is one of the most important books yet issued regarding New Testament doctrine, and we want your help in making it known over a wide area. Will you personally consider buying another copy—if you already have one—and giving it to someone who is already interested and may be made enthusiastic thereby.

Then in this same series of books, we are publishing a new book written by our Editor, Lewis Maclachlan, and entitled *The Faith of Friendship*. This has been studied at our Easter Conferences with great enjoyment. We are dealing with this as with the other books and are asking our

branches to help in distributing it, but we venture also to ask all readers of this magazine to make a note of the fact that it is now ready and the cost is 2/10 post paid.

Also in process of publication is a new series of booklets under the general title *Essays in Social and Economic Reconstruction*. The purpose of the series is an examination, from a Christian point of view, of the various proposals and possibilities of a new world order coming at the conclusion of hostilities. Has our Fellowship a distinctive contribution to make along this line? We think it has; we think it is pretty clear in the matter of international relationships but less clear in the matter of economics. We want it to be quite clear and have asked a number of fairly well-known people to deal with various subjects. The first three numbers will be issued, we hope, in June, and details will be announced later.

NORTHERN EASTER CONFERENCE, 1942.

For the second year in succession, a group of enthusiastic members met at Whalley Abbey, Blackburn, and shared together the deep fellowship that is born of a fundamental unity of Christian endeavour.

Talks on "The Faith of Friendship", given by the Rev. Lewis Maclachlan, author of the book of that name, were deeply appreciated, whilst the series on Social and Economic Policy, led by the Rev. Tom Roff, Kenneth Robinson and the Rev. Walter Martin, gave rise to lively and interesting discussions. Two conference services were taken by Walter Martin and Lewis Maclachlan, and something of an innovation was made by the presentation of "The Terrible Meek", a Good Friday play, the conference being indebted to Geoffrey and Jessie Wade for sparing no pains to give an adequate performance.

Spare time was well used for excursions into the lovely surrounding country, and indeed it appeared that the usual conference house curfew at 11 p.m. made the days too short. Those who attended the Social will not easily forget the Tribunal for hearing cases of conscientious objection to compulsory pacifism!

It is hoped that the proceedings of the educational conference which followed will be available in great detail at a later date.

METHODIST PEACE FELLOWSHIP

Kingsway Hall,
London, W.C.2.

Membership.—A careful revision of the membership records is being undertaken. In view of the dislocation caused by removal, evacuation and other causes at this time, we are particularly desirous not to remove the names of any with whom we may have lost touch, but who still wish to retain their membership. We should therefore appreciate news of those who may not have received our communications for some time, or who, on their part, have not communicated with us for a long time.

Meeting of Ministers in Manchester.—Rev. Henry Carter presided and spoke at a meeting of about 80 M.P.F. ministerial members at the Albert Hall, Manchester, on March 14th. Rev. Godfrey Vernon acted as Secretary and Convener of the Meeting. Mr. Carter set forth the faith which still sustains the Fellowship, and outlined a number of constructive aspects of the witness and work of a Christian Pacifist to-day. Many joined in the discussion, and the occasion proved to be useful and inspiring. A Covenant Service and Sacrament were observed at the close, conducted by Revs. Henry Carter and E. Benson Perkins. Three new ministerial members and several new lay members signed the Covenant at this service.

LESLIE KEEBLE.

BAPTIST PACIFIST FELLOWSHIP

Chairman: The Rev. D. GORDON WYLIE, M.A., B.D.

Hon. Secretary: The Rev. G. LLOYD PHELPS, B.D.,

21, Cambridge Drive, Denton, Manchester.
Denton 2815.

The Annual Report reveals that the B.P.F. now has 1,802 members. This figure includes 275 ministers, 64 theological students, 5 deaconesses and 17 missionaries. Since these figures were published, three ministers have resigned, but we have in the same period received ten new members. The Secretary will gladly send a copy of the Report to any who are interested enough to send a stamp. He would also like to hear from B.P.F. members who have changed their addresses: especially members in Birmingham and Bristol.

THE ANGLICAN PACIFIST FELLOWSHIP

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

1, Adelaide Street, W.C.2.

Telephone: TEM 9330.

The question of Christian Communism proved of great interest at our February Conference, but the time allowed for discussion was altogether insufficient.

Therefore the Rev. Charles Stimpson, the writer of the pamphlet *A City Set on a Hill*, agreed to attend a second conference of two sessions, and this takes place on Saturday, May 2nd, at 3 p.m., in Room 15, Friends' House, Euston Road.

On Saturday, May 16th, at 2.30 p.m., a Quiet Afternoon for members and friends of the A.P.F. is being conducted by the Rev. Paul Gliddon at St. Andrew Undershaft, which is at the corner of St. Mary Axe and Leadenhall Street, between the Bank and Aldgate Stations. Will those who would like tea provided for them please send a line? The devotional time will end at 4.15 p.m.

Some six thousand copies of our first book having now been printed, we plan a second, to which Middleton Murry, Professor Grenstead, John Hadham and a number of other writers have promised to contribute. Many of the papers which will make up the book will be read by their authors at the Summer Conference which takes place at Westminster College, Cambridge, from Friday, July 17th, until the following Friday. The accommodation is very limited, and it is important that we should hear as soon as possible from those who would like to make provisional bookings.

The *Manchester Guardian* gave quite a good little report of our meeting in Manchester on April 9th, when Canon Fletcher presided and the speakers were Miss Ethel Comber, Bernard Nicholls and the Rev. T. B. Scrutton.

The March Retreat at Pleshey was followed by one in April at Whalley Abbey, near Blackburn. The first was conducted by the Rev. Gilbert Shaw and the second by Archdeacon Hartill. In all over fifty members attended.

A meeting of welcome to all C.O.s who have been in prison during this war will be held at Kingsway Hall, London, on Friday, June 12th, at 7 p.m.

CHURCH OF SCOTLAND PEACE SOCIETY

The Conference on the Social Order held in Glasgow on Friday and Saturday, 20th and 21st February, for which 99 persons registered, proved a great success, not only in respect of the numbers attending, but in the quality of the lectures and the interest they aroused. Mr. Marwick's able diagnosis of the economic ills of the world, related as they are so closely to the moral weaknesses of mankind, created a widespread desire to hear him again on the same subject. His intensely interesting lecture was a plea for such a planned economy as will safeguard personal liberty. That, said Mr. Marwick, can best be done by decentralising power and working through voluntary co-operative groups.

On Saturday morning Dr. George Macleod declared that the new order of society was to be found already created in the Church, and interpreted the sacraments as witnesses to the value and importance of both the person and the community. Communism sought to impose a rigid plan upon society; Christianity invited society to enter an order which did exist.

At the afternoon session on Saturday addresses were given by the Rev. Stewart Mechie and Mr. A. B. Mackay, both pleading for economic reconstruction, the first by means of monetary reform, the second by a fully planned economy. The present order Mr. Mechie described as an inversion of the true order of values, which was God first, then man, things, money. In the present age man lived not to the glory of God but for the production of things and when not required for such production was treated as "surplus population". Things, on the other hand, were subordinated to money, needed food being destroyed if it could not fetch a price.

Mr. Mackay maintained that our methods of distribution, suited to an age of poverty, were inadequate to an age of plenty. The competitive system, in danger of collapse, had rushed to rearmament to save itself. The solution lay in planning to meet the real needs of the peoples.

At the closing session Prof. Macgregor gave a summary of the lectures, and he and Mr. Kenneth Kerr then conducted a group discussion in which selected questions were studied. The opinion was expressed that preparations should be made for another and larger conference on the same subject.

The Council, meeting in Glasgow on March 31st, affirmed its conviction that the chief object of any further pursuit of this subject must be to discover the mind of Christ with regard to the social order, and appointed a committee to take into consultation members of the F.O.R., P.P.U., and Society of Friends to make arrangements for a further conference which might be held in Glasgow in September to consider the economic causes of war and their removal. It was suggested that a similar conference might be held at the same time in Edinburgh.

The Council appointed the Annual General Meeting of the Society to be held on Saturday, 20th June, at 3 p.m. in the hall of Kent Road St. Vincent Church, and the Secretary was authorised to arrange for Miss Muriel Lester to be present and to give an address.

THE ABOLITION OF NIGHT BOMBING

The Committee for the Abolition of Night Bombing reports that so far 15,000 signatures have been received to the

petition to the Prime Minister. Owing to lack of organisation and means of publicity, there has been difficulty in collecting the forms. The Committee therefore appeals to those who have not returned the forms to do so as soon as possible, as many have not been accounted for.

CHRISTIAN COUNCIL FOR REFUGEES

The report of the Christian Council for Refugees from Germany and Central Europe now available, covers a period of two years to 30th September last. The financial assistance given by the Government has enabled the Council to devote its attention particularly to the co-ordination of refugee policy, to welfare activities, both social and spiritual, to the care of refugee children and, by the issue of pamphlets and the sympathetic co-operation of the Press, to keeping the public well-informed on refugee questions.

A copy will be sent, free of charge, on application to the Council's Press and Publicity Officer, Bloomsbury House, London, W.C.1.

NATIONAL PEACE COUNCIL

The Chief Rabbi, the Bishop of Birmingham, Dr. Henry Bett, Mr. Robert Donat, Dr. C. E. M. Joad, Rev. Leslie Weatherhead, Mr. Herbert H. Elvin, Mr. Graham White, M.P., Lady Parmoor, Dame Elizabeth Cadbury, Lord Ponsonby, Dr. G. P. Gooch and Sir Arthur Eddington, O.M., are among the signatories to an appeal on behalf of a Peace Aims Campaign Fund for £5,000 which is being established in order to sustain and develop the National Peace Council's general educational work in this field and, in particular, to finance the development of the Council's information services and the strengthening of its relations with parallel organisations in the United States.

COUNCIL OF C.P.G.

There were about 100 people present at the Conference for Under 35's, held at Friends House, London, on March 28th. The average age of those attending was under 30, and a large percentage of people took part in the discussion. There excellent addresses were given by Mark Shirley, John Raven and Michael Barratt Brown.

The theme of the Conference was a survey of pacifist activities, their achievements, and possible shortcomings, and a discussion of our aims and the training necessary for their fulfilment. It was clear that Social Service was regarded as being valid only in so far as it is an expression of the love of God in us. It is neither a palliative nor a panacea, but

a natural function of the Christian. It was emphasized all through that we must become people filled with gentleness, tenderness and unselfishness, who really believe that the meek are blessed, but who think in terms of a wider Fellowship and who are prepared to be identified with other classes and groups, who even in their reaching out to others, and taking the risk of being compromised, will keep their essential basis predominant and make a clear and uncompromising witness against war, prepared for any discipline which will make them

Christ-centred rather than ego-centric. It was seen to be essential that we should think about the post-war situation now, and undertake such training and study as will enable us to add our own contribution to it. We realised that our political reasons must not be neglected, that we must work to change the Social system, that part of the normal Pacifist task was to arouse public opinion on the question of Famine Relief, to attempt to counteract the increasing cry for retribution, and to understand the cultural background of other peoples.

ANALYSIS OF DECISIONS OF LOCAL TRIBUNALS FOR REGISTRATION OF CONSCIENTIOUS OBJECTORS UP TO FEBRUARY 7th, 1942.

TRIBUNAL	No. given A		No. given B		No. given C		No. given D		Total
		%		%		%		%	
London No. 1 ...	84	.9	2001	21.3	3852	41.1	3447	36.7	9384
London No. 2 ...	75	3	667	29	527	23	1025	45	2294
S.E. { London Cases	51	4.5	445	34.3	437	25.4	699	36.8	1632
Eastern "	150		1098		705		910		2863
Southern ...	45	2	881	36	788	32	722	30	2436
E. Anglia ...	265	13	942	48	576	29	196	10	1979
Midlands ...	66	1.3	3327	64.6	854	16.6	904	17.5	5151
N. Midlands ...	4	.3	626	42	452	30.4	407	27.3	1489
S.W. ...	551	13.8	2095	52.4	933	23.4	415	10.4	3994
N.E. ...	69	3	759	30	976	39	717	28	2521
N.W. ...	344	9	1274	32	1342	34	980	25	3940
Cumberland and Westmorland } N.W. Cases ...	9	6	38	21	105	48	68	25	220
Northumberland and Durham ...	19		56		108		46		229
N. Wales ...	92	10	360	40	240	27	207	23	899
S. Wales ...	75	5	857	54	343	22	300	19	1575
S.W. Scotland No. 1 ...	192	8.4	990	43.5	730	32.1	365	16	2277
S.W. Scotland No. 2 ...	315	14	460	20	288	12	1259	54	2322
S.E. Scotland ...	10	1	289	30.1	158	16.4	505	52.5	962
N. Scotland ...	84	7.3	320	28	452	39.5	289	25.2	1145
N.E. Scotland ...	4	4	17	15	39	36	49	45	109
	13	3	186	49	119	31	63	17	381
	2517	5.3%	17,688	37%	14,024	29.3%	13,573	28.4%	47,802

A—Unconditional Exemption. B—Conditional Exemption.
C—Non-combatant Military Duties. D—Military Service.

APPELLATE TRIBUNAL (Six Divisions) ANALYSIS OF DECISIONS GIVEN TO JANUARY 31st, 1942 Appeals against decisions of Local Tribunals

Division	No. of Appeals heard	Local Tribunal Decision A				Local Tribunal Decision B				
		Appellate Tribunal Decision.				Appellate Tribunal Decision.				
		A	B	C	D	A	B	C	D	
S. England 1.	5730	—	1	—	2	17	217+	202*	97	5
S. England 2.	3212	—	—	—	—	7	135+	94*	10	2
S. England 3.	973	—	—	—	—	3	49+	22*	6	—
N. England	1655	—	—	—	—	51	43+	101*	3	6
Wales	335	—	—	—	—	1	17+	20*	—	—
Scotland	1906	—	—	—	—	8	65+	45*	1	—
	13,811	—	1	—	2	87	526+	484*	117	13

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.
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SITUATIONS WANTED.

QUANTITY SURVEYOR'S Asst. (P.S.I.) requires part-time working-up at home; accurate worker. F. M., 1, Hartley Road, E.11, or 'phone LEY 1833.

Capable gardener with long experience seeks post with cottage or accommodation for wife and two children. Best references. Highly recommended by War Resisters' International, to whom write, 11, Abbey Road, Enfield, Middlesex.

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 18th May and the leader will be Richard P. Northcott.

TOWARDS A NEW WORLD. Third Series of PUBLIC LUNCH-HOUR ADDRESSES at FRIENDS HOUSE, Euston Road, N.W.1, on Tuesdays, 1.20-2 p.m. Commencing 21st April with an address by Horace G. Alexander. Speakers giving subsequent addresses: Rev. Dr. Donald O. Soper, W. Maude Brayshaw, Karlin Capper-Johnson, Eric Hayman, T. Edmund Harvey, the Rev. Henry Carter, Eric W. Savage, Herbert G. Wood. Detailed programme obtainable from Friends House.

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.

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.

Guests taken in Cotswold cottage, Pacifist, vegetarian, friendly, comfortable. Long or short. Lovely views. Station. Nan Delaney, 6, Enstone Rd., Charlbury, Oxon.

FELLOWSHIP OF RECONCILIATION

SUMMER CONFERENCE

at Kingsmoor School, Glossop, Derbyshire, AUGUST 1st to 7th.

Average cost estimated at £2 12s. 6d.

Speakers include:

PROF. G. H. C. MACGREGOR and REV. ALAN BALDING

Apply for full particulars to 17, Red Lion Square, W.C.1.

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Kindly use Block Letters.

Division	No. of Appeals heard	Local Tribunal Decision C				Local Tribunal Decision D				Local Tribunal decisions varied by Appellate Tribunals	
		Appellate Tribl. Decision				Appellate Tri'l. Decision				Number varied	Percentage
		A	B	C	D	A	B	C	D		
S. England 1.	5730	20	1173	1178	40	23	642	648	1465	2870	50.1
S. England 2.	3212	5	651	557	24	9	374	410	934	1586	49.4
S. England 3.	973	1	180	178	3	2	145	148	236	510	52.4
N. England	1655	24	345	312	11	17	123	136	483	817	49.4
Wales	335	1	108	72	—	1	44	13	58	188	56.1
Scotland	1906	12	167	226	2	13	308	222	820	778	40.8
	13,811	63	2624	2523	80	65	1636	1577	3996	6749	48.9

Nature of employment varied by Appellate Tribunal (included in totals Col.).

LITERATURE

- "The Faith of Friendship." Lewis Maclachlan, M.A. (2/6)
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