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**CHRISTIAN  
 PACIFIST**

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## THE CURRENT OF AFFAIRS

### General Smuts' Speech

General Smuts is deservedly one of the most influential statesmen of our times. He speaks with a shrewd mixture of courage and discretion. He does not defy popular opinion, but he addresses himself to it with such skill as to alter its direction almost without being observed. While urging the prosecution of the war he yet pleads for peace. Some passages in his speech at Guildhall on the 19th of October are worthy of repetition:

"Already the moral and physical conditions, especially in the occupied countries, are indescribable and far worse than at the end of the last war. If Europe is to be saved from immeasurable disaster we must look upon the earliest ending of the war as of the first importance.

"The longer this agony lasts and the worse it becomes, the more difficult, if not impossible, it will be to restore the Continent to normal conditions after the war.

"It has been rightly said that the peace will be an integral part of the war; that the winning of the war will be in vain unless the peace is also won."

### War Must Go

"But more difficult problems lie ahead with the peace—above all the

problem of aggression, the basic problem before our race and the future of our civilised society. It is the last obstacle to be overcome in our long, upward climb from our primeval savagery.

"Here we come up against the toughest and, let me add, one of the most heroic instincts of the race—the instinct of the animal in us, of the beast, but of the king of beasts, the lion and the tiger.

"The Christian Gospel still fights in vain against this earlier, more deeply-founded gospel of our race, which is still upheld in some countries and circles as the code of honour and virtue for our society...

"We have reached that stage when the issue has to be squarely joined with the earlier, darker rule of force, and war as an instrument of national policy has to be finally abjured.

"Its roots go deep into the past, and even into the structure of our modern society, composed as it is of national sovereign States. But even so, the time has come for it to go.

"Let us make up our minds that it shall go, that no false pride of independent nationhood, of isolated sovereignties, shall defeat the great hope and vision of a peaceful, ordered human society, steadily moving forward to the attainment of the high social and spiritual ideals which have been the inspiration of the greatest spirits of our race.

"Let it be our will and firm resolve that this war shall be the last. On that basis alone of an unshakable determination can the future organisation for security become effective."

## Does War Defeat Itself?

These words are important not because of any originality in the warning they convey, for the same thing has been said many times over, but because spoken by General Smuts they are likely to be heeded by a very large audience. This candid observer recognises the truth that it is possible for war to go on too long to permit of its objects being attained. That is to say, war may last so long that it cannot be won, victory becoming meaningless. A similar warning has been given in Russia, where surprise is expressed at the silence in British newspapers over "the principal basic question facing the Allies, the taking of decisions to shorten the war". (*Pravda*, quoted by *The Manchester Guardian*.) Repudiating the rumours that Russia is ready to make a separate peace as soon as her own territory is cleared of Germans, or that she is "racing the Allies to Berlin" with a view to imposing Communism on Europe, *Pravda* declares that the Three Power Conference must be concerned with the shortening of the war as "a necessary premise for deciding all post-war questions".

## Pacifist Service

Under the title "These conchies help the war effort" an article in *The Weekly Telegraph* records the important service to science given by various groups of Conscientious Objectors in this country and America. The writer has nothing but praise for these pacifist service units and the claim made that they are helping the war effort is no doubt intended as a pat on the back. They are doing so of course only in the sense that the medical discoveries which they help to make may be used in time of war as well as in peace. The article, which is quite well informed, mentions the volunteers whose work under Professor Kenneth Mellanby,

of Sheffield University, has been described in these pages, but the writer takes most of his examples from the U.S.A.

"Typhus is the great disease that stalks in the wake of armies. Doctors are preparing preventive measures and they are being helped in New Hampshire by 75 objectors who have volunteered for anything the research workers think necessary.

Some of our new scientific knowledge on how to survive after shipwreck is due to experiments on volunteers who have never been to sea.

These conscientious objectors volunteer to submit to the conditions of a shipwrecked sailor while under close observation by doctors, who could watch their reactions minutely in a way which would never be possible in an open boat.

So with limitless fresh water running in taps only a few yards away, these men have gone without water for 84 hours, eating small rations of ship-biscuits."

Some day a more complete and accurate record of the humanitarian service of C.O.s must be made. It will meet of course with the objection that all this pacifist service to the community in war time only oils the machinery of conscription. Even religion may be used to help the war effort, but we do not propose to stop the worship of God on that account.

## Statistics of C.O.s

55,820 men have now appeared before the Tribunals, and of these about 15,000 have been denied the recognition which they claimed and left liable for some form of military service. It appears from statistics of prosecutions that at most 3,000 of these 15,000 have continued their witness after being rejected. "If this is correct," says the Central Board in a recent survey of the whole situation, comparing it with that of the last war, "it means that the Tribunal system is working to such a surprising degree of accuracy that only about 5 per cent. to 6 per cent. of all applicants are prepared seriously to contest its findings." Of the 16,000 C.O.s entirely rejected by the Local Tribunals, nearly 7,000

have not appealed to the Appellate Tribunals. Are we to assume that those who have not persisted in their witness are unfaithful and fraudulent? Answering this question, the C.B.C.O. declares: "We do not believe that they are to be lightly condemned or regarded as impostors. There may be a number of unsatisfactory cases among them, but we believe that the vast majority of them are genuine and sincere but have been overwhelmed by adverse circumstances. It is fairly well known that those who are not C.O.s and wish to evade military service unscrupulously do so by other means than taking the comparatively risky and unpopular course of claiming conscientious objection."

## The First Casualty

The following paragraph is not written by us but is taken from the City News of *The News Chronicle*. We leave our readers to make their own comments.

"Truth, it has been said, is the first casualty of war. That this is so in the totalitarian countries which are our enemies is beyond dispute—though indeed truth's demise there antedated the actual outbreak of hostilities. But I think one must admit that the saying is not without valid application to this and other democratic countries.

Certainly in economic matters, as well as in military, real objective truth is much harder to come by than it is in peacetime. This is partly a result of the 'statistical black-out' which is essential in order that we may deprive our enemies of valuable information about our proceedings. (Incidentally, now that some relaxation of the physical "black-out" is being seriously mooted, surely we could with advantage also abate the black-out of economic statistics.)

But it is not merely a matter of withholding certain facts and figures from the public. It goes much deeper than that. The strains and stresses of war have led us and every other belligerent country into tortuous courses which result in truth not merely being obscured but actually distorted."

## India

The hopes of those who have been anxiously watching the situation in India have been revived by the

arrival of the new Viceroy. It seems probable that Congress leaders will be admitted to conference with Mr. Gandhi. Despite attempts to attribute the grave famine situation to inefficiency of Provincial Indian authority, the Government of India has not escaped the charge of negligence. An opportunity of demonstrating the Government's real concern for the welfare of the masses has been lost. Real government in any country is that which provides for the people. Any fool can dominate; it takes ability to serve. Horace Alexander quotes to us Shrinavasa Sastri, a veteran Liberal leader, to the effect that ultimately we must go to Mr. Gandhi: and he asks whether the beginning of Lord Wavell's term in India could not be made the opportunity for a fresh attempt to break the deadlock and so bring about general agreement between the chief Indian parties and the British Government. In this connection it is noteworthy that Mr. Rajagopalachari has been urging a revival of the Cripps proposals.

## To Our Readers

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## FORERUNNERS

MURIEL LESTER

Nazi educators begin among seven-year olds their search for signs of initiative, vigour and other qualifications of good citizenship. In adolescence their training seems almost romantic in its strictness. Below the walls of some remote mediæval castle is a half-frozen lake, for example; between two and three a.m. a sleeping boy in a second or third floor dormitory hears his name called and the summons to jump out of the window: a second's hesitation would mark him as unfit for the privilege of leadership.

What of the training that Christians of the world provide for their youths? What of the training we Christian pacifists give to ours? Seeing the sort of education which Press, Radio, M.O.I. and Lord Vansittart are spreading, parents, teachers and social workers in many countries of the world have become deeply concerned about the plight of their youth.

Pondering on this situation, the American F.O.R. has devoted some of its best brains to the launching of a youth section. They want no new organisation: they will not try to extract promises or pledges from immature personalities but will offer various projects which will enable the boys and girls to get together and consider basic world questions in the light of clearly presented facts. They released their Co-Secretary, John Swomley, from all his ordinary duties for three weeks and he put into final shape the plans and ideas which had been contributed by various leaders. John Swomley, a young man, was, before the war, the elected leader of the million strong Methodist Youth Group.

The result of his work is the recent launching of the Fore-

Runners, of which the literature has now reached this country. Fore-Runners' Kit includes the eight-penny *Leaders' Manual*, two 1/- study books, *Preparation for Peace Makers*, *New Wars for Old*, and an eightpenny inter-racial primer. The language of these books is vigorous, with an economy of words. Arresting pen and ink sketches and charts illustrate the text. I quote from the *Leaders' Manual*, page 5:— "Nature: FORERUNNERS will be loosely organised, with no rigid organisational setup determined by any national headquarters. The nature of each individual chapter will be determined by the local situation that exists, and should evolve naturally as meetings are held. Generally, each chapter will consist of a group of high school young people, both boys and girls, and an adult 'counsellor'. In some cases it may seem wise for the group to elect officers, but as a rule this would seem to be inadvisable. The effort should be to keep meetings informal and more in the nature of a group of friends gathered for an evening of conversation than of a closely organised formal group. . . . There should be no attempt in FORE-RUNNERS to indoctrinate the members with any set philosophy of life. Instead, full faith will be placed on the ability of the young people to recognise truth when it is presented to them and in their willingness to accept it when they have recognised it. . . . Purpose: The purpose of FORE-RUNNERS will not be the negative approach of mere opposition to some other form of program. Instead, it is intended to show to young people the challenge of the present hour, and to help them prepare themselves to take places of leadership in the new world that is waiting to be born. It will do

this by helping them to clear away the misunderstandings and misrepresentations that have so largely been instilled in them about other races, nationalities, and classes. . . . Plans: The Fellowship of Reconciliation will employ a full-time secretary to direct the national work of FORE-RUNNERS. It will produce additional printed material from time to time, including more study booklets." As for instance: "(a) *High Road or Low?* (Necessity for making choices.) (b) *It's More Fun Together.* (Race Relations.) (c) *Putty in Their Hands.* (Propaganda analysis.) (d) *Heroes Wanted—New Style.* (Pacifism.) (e) *Brotherhood Pays Dividends.* (The economics of peace.)"

In applying for membership, boys and girls agree "to keep faith in the ideal of world brotherhood and to explore its meaning in relation to peace, race relations, personal conduct, economics, and politics; to commit myself with others to search out the things that prevent world brotherhood, and to try to discover principles to which I can commit myself in the building of a free world; to participate in the program of FORERUNNERS, both nationally and in my community, as it attempts through study, discussion, social service and action to lay the foundations for a world of brotherhood."

A Wall Chart reminds them: "1. Men were meant to live as Brothers. (The things that men have in common outnumber by far the things that keep them apart. I want to find out why men are kept apart, and to help them to learn to live and build cooperatively and in peace. I am determined to remember that Love is the most powerful force in the world.) 2. A Man is worth more than things. (Remembering that Jesus said, 'How much more valuable is a man than a sheep', I must oppose all actions and thoughts that would sacrifice human lives in order to

gain or preserve material possessions.) 3. Bad Means Never Bring Good Ends. (Jesus said also 'You do not gather grapes from thorns, or figs from thistles,' and I must keep constantly before me an awareness of the fact that I cannot do evil and expect good results.) 4. Colour is only Skin Deep. (Since science and religion both teach the basic oneness of all races, I must seek to break down the barriers that have been placed between them. I will set myself to make friends of those whose colour and background are different from my own, expecting to find in them friends worthy of my trust.) 5. The World is Made Up of People. (Even though I am sometimes tempted to be discouraged because I can see no way to reform so vast a thing as the world, I must remember always that each individual I help is a part of that world. If I cannot lift the world, I can at least help my neighbour up a little higher.)"

Four sides of a small folder each bear a caption that a prospective member considers before he answers the printed question, "True or False?" below. For example: "Some must STARVE. Although the earth abounds in riches, enough to feed and clothe and house all its inhabitants, human beings are not smart enough to keep one-third or more of their number from constant hunger. True or False? Men must FIGHT. You can't change human nature. People just naturally like to fight. Therefore there is no use to try to banish war. True or False? Race must DIVIDE. Although there are no other serious differences between us, the colour of our skin or the language our distant ancestors spoke must forever prevent us from being friends. True or False? There is not ENOUGH WORK. Crops may rot, mines stand unworked and factories remain closed, while millions are destitute and millions are unemployed. But

this cannot be helped because in some years there is *not enough work*. True or False? The fifth side is "You marked 'false' for every one, didn't you? You don't believe that wars must continue, that children must starve, that races must hate one another, or that men must be out of work while millions need the things they could produce. But you don't know what the answers are, do you? FORE-RUNNERS, the national organisation of high school

age young people are trying to find out how they may help build tomorrow's world to-day."

There is also a twopenny leaflet by Alan Hunter on "The Why and How of Meditation". There is an attractive monthly News-Sheet, with an inset injunction in big letters, "Read the Newspapers with your eyes wide open".

Don't we need some of our best brains here to work out a similar movement for our young people?

## PHARISEEISM, PATRIOTISM AND PACIFISM

PAUL GLIDDON

"Devil" has long been one of the most truly popular terms of endearment in the English language. Whereas most of us would be horrified if we were called righteous or pious or holy, there are few of us who would not be gratified if described as dare-devils, even as wicked old devils, or, in our more depressed moments, as poor devils. Satan has so contrived it that nothing that ever came out of Hollywood is regarded as quite as glamorous as himself; a simple device which has blinded men to the fact that he who rules the powers of darkness is really the Prince of Bores. Yet if the devil is a little dull he may claim to be more sinned against than sinning, for monotony is a soul-destroying experience and the business of soul destroying makes little demands upon his intelligence, since satan's primeval tricks are still monotonously successful. Great havoc is said to have been occasioned in Eden when man's first sinful parents knew that they were naked, but almost greater havoc seems to have been occasioned right through history through the devil drawing the attention of the righteous to the fact that they were clothed with righteousness.

The trap into which the Pharisee falls is not that he makes a false claim to fast twice a week and to give tithes of all that he possesses but that he makes a claim that is true. Publicans and harlots can find nothing to say on their own behalf and are left with nothing save "God be merciful to me a sinner", but the pharisee does not fail to notice that there is something to be placed on the credit side of his account and the realisation of how much there is to be said on his behalf strikes death into his soul. Long experience has taught the devil that those who are "without sin" will only begin to injure the forces of sin when they have come to acknowledge their own exceeding sinfulness, while that, on the other hand, he has not very much to fear from the publicans and the harlots, who will probably find the journey to the celestial City over-far and faint in their travelling.

This business of repentance appears to have occupied the first place in the Christian evangel, for the repentance that was demanded took precedence over the kingdom that was coming. Attractive as is the proposal, we cannot "cut" the repentance and get on with the

kingdom, for things will not be taken out of their divine order. This has been clearly recognised in the worship of the Church, which demands an act of repentance before the full offering of praise and from this repentance none is exempt, so that even the Pope of Rome strikes his breast thrice as he declares, "Domine, non sum dignus". The quite fatal handicap under which the Christian citizen labours in time of war is that this repentance, which he has been taught to regard as the prime condition of all spiritual progress, is counted nationally as a sign of weakness. When nations are at war they acknowledge and confess their enemies' manifold sins and wickedness, the remembrance of which is indeed grievous unto them and the burden intolerable; but any acknowledgment by a belligerent of its own failures is variously described as a washing of dirty linen in public or a stabbing of the nation in the back. There is something priggish even about our national prayers, while such confession of sin as is prescribed seems the perfunctory concession to tradition by people who in reality agree with Jack Horner in thinking "What a good boy am I". *The War Cry* called men into the Salvation Army by way of the penitent bench, but the War Cabinet does not suggest that a similar course must be taken, even by a nation engaged in what it describes as a crusade. Demoralising though the experiences and conditions of war may be, and revolting though some of the tasks which decent men are called to perform, there is perhaps no characteristic of war so completely demoralising as its quite overwhelming tendency to encourage the outlook summed up in the words, "Lord, I thank thee I am not as other men are". In a world where so much seems hard and disappointing and so mysteriously cruel some of us would be ready to forgive war its barbarities; what we

find it quite impossible to harmonise with any side of Christian teaching is its encouragement of self-righteousness, even when the grounds upon which such self-righteousness is based are incontestably accurate; for the nation which regards all other, as in its debt cannot be expected to give itself further to the world and, because it does not continue to give, has lost all final value.

But the patriot who belongs to the "my country right or wrong" school is not the only person who exhibits the worst features of phariseism, for here he joins company with his opposite number the extreme pacifist. Theoretically there is nothing to choose between the self-righteous patriot and the self-righteous pacifist, but the heavier price the patriot and his circle pay for their convictions in time of war calls forth that degree of admiration and sympathy that suffering invokes. And just because the pacifist does pitch his claims so high and does instruct us to see greatness in humble service, the atmosphere of moral superiority which he sometimes seeks to spread is quite poisonously stifling. This is peculiarly unfortunate, for the patriot can at least point to a nation which, perhaps quite mistakenly, he is able wholeheartedly to admire; while the pacifist would find it difficult to direct the enquirer even to a small group in which his ideas were at all adequately realised. Both policy and principle would therefore appear to demand that the pacifist should be peculiarly anxious to avoid any suggestion of moral or intellectual superiority, but neither policy nor principle seem to have saved us from the sin of the pharisee; even when we do not thank God that we are not as other men are, we hope that our modesty will be duly placed to our credit.

The pacifist movement is no longer a new-comer and the Fellowship of Reconciliation was a well-

established organisation before the world had ever heard of Mussolini or "Mein Kampf". Few pacifists would say that these are the great days of the movement; they are encouraged by the recollection of days that have past, they look forward to days that may be hereafter but, in the present, it would be difficult for them to find any special pleasure. Students of movements such as ours may well go away convinced that here is one that has past its zenith and is now entering into the familiar period of decline. And they may be right;

## INTERNATIONAL NEWS

### U.S.A.

The Fellowship is holding its annual conference this autumn in several regional sections, as it did with great success last year. A much larger number of members can attend in this way. This year conferences will be held in Philadelphia, Chicago, Nashville, and in the West.

A small group of F.O.R. members, men released from Civilian Public Service Camps, is going to West China with the American Friends Service Committee China Unit. A good deal of concern is being felt over the treatment of C.O.s serving sentences of imprisonment. Apparently objectors do not receive the same opportunities for parole as ordinary offenders; and two F.O.R. members went on hunger-strike, lasting 82 days, against this discrimination. Other men are hunger-striking in protest against bad prison conditions and treatment. Charges of brutality have led to an investigation of a particular prison by a well-known prison authority.

### South America

The seeds sown by Muriel Lester in Buenos Aires nearly two years ago have borne fruit in the forma-

indeed they will be right unless we can find the secret of the humble heart. We are not living in a world which is disinherited, but we are living on an earth which the Creator has already willed to those who are the meek. Some of these may be pacifists, many will be patriots, none will be pharisees. To stand afar off, to pray God's mercy, to smite the breast in sorrow and in shame; these may not be the normal signs of a great inheritance, but they would appear to be the only signs acknowledged by the Heavenly Father.

tion of an F.O.R. group there this summer. Our correspondent writes that nine people attended a first meeting, 20 the second meeting. The group seems to be vigorous.

### China

Horace Alexander, who paid a visit to China during the time he was in the East, reports that there is a strong F.O.R. branch in Chengtu. A meeting was held which was attended by about 50 people while he was there. Horace Alexander says that there is no doubt the Chinese are weary of the war with Japan, but it is generally thought that the will to continue the war until the Japanese are driven out is very strong.

### Switzerland

Neutral Switzerland is still in a privileged position, able to give help to needy people of many other nationalities. An old friend writes: "International life is the very characteristic of Leysin, where soldiers in uniform—Polish, Swiss, English, French wounded soldiers—and children and others, have their

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## THE INVOCATION OF ANARCHY

L. W. GRENSTED

*The Writer of this article is Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford. He is the author of several important theological works. One of his most popular books is "This Business of Living".*

An idealist is a person who sees some portion of God's Wholeness of Truth with inconvenient and exacting clarity. He may not deny it, for, indeed, it is perfectly plain before his eyes, however blind other people may be. Yet he cannot make it operative, even in his own life, since he is bound by the fetters of practice and opinion about him. He must needs share the life of those who do not share his vision, and that means a ceaseless tension, a tension which sometimes threatens to reach breaking point. It is then that the invocation of anarchy begins to be heard. If the State will not go with us, let us break with the State, and, in the name of conscience, refuse its bidding. If the Church will not go with us, let us join those outside its doors, and there, if we can, get a hearing for our message, or let us, if we can find a few of our way of thinking, set up a Church of our own, where God is preached and worshipped according to the pattern which we have seen. If the ordinary conventions of ordinary folk around us will not conform to the truth that we know, down with the conventions. Let there be anarchy, that the vision be not lost.

That, in broad terms, is the story of some of the noblest tragedies of history, tragedies because, as, to name but one great example, in the French Revolution, the motive was so high and the end so disastrous. For the invocation of anarchy is the symptom and symbol not of faith but of the loss of faith, faith both in God and in the men whom God made.

We pacifists are, of course, idealists of a particular brand. We have seen

very clearly, and cannot deny, the fundamental truth that there is no creative power save the power of love, and that love is expressed in service and not in violence, in self-sacrifice and not in self-assertion. We cannot reconcile the arbitrament of war with this truth, and so, come what may, we refuse the arbitrament of war. And that is no weakness, for we know a better way.

So far the matter is simple enough, but simplicity very soon vanishes when we try to put our pacifism into practice. The vision is all right. There is no particular difficulty with general principles. But their application in the every-day world is quite another matter. For the pacifist cannot have a special world of his own, or a special Church. It is quite an open question whether he can really and consistently have pacifist societies. For anything that separates him from the world of ordinary life destroys both him and his witness. His place is in the world and not outside it. His witness is to the world and not to acquiescent companies of fellow-pacifists. His task, at whatever cost, is to serve and, in his own small measure, to save the world, and not to serve and to save himself. Separatism, in any of its forms, will not do. It is in this world and in the fellowship of our fellows that we must live.

But it is dreadfully easy for our faith to crack under the strain. We are very liable to despair of a world-order which depends so terribly upon means which we know to be futile, at the level of God's purposes. And then the temptation to invoke anarchy grows strong. How can we

conform at any point? How can we take any orders at all from a system, an organisation, which seems to run counter to everything that we have known to be true? If we cannot act as free men let us refuse to act at all. So we may at least clear our own conscience and save our own self-respect. A certain small number of people take this line quite explicitly. While others refuse to do fire-watching or to be medically examined on the ground of the connection with war, these conscientious objectors base their refusal primarily on the fact that they are ordered by the State, and are therefore a denial of man's freedom. Their attitude has, in principle, nothing in common with pacifism proper, though some pacifists have acted in that way, since such refusals, to pay certain rates, for example, or to be vaccinated, are quite common in peacetime. It is a position impossible to carry out with complete consistency, or to justify when it takes an extreme form, but as a witness to the final authority of conscience it has its own necessary place in the evolution of social ideals. It is good for the State as a human society to be kept aware of the fact that it has no absolute and final authority and that there are some things that some people may not and must not do. Without that witness, indeed, it is hard to see how political ideals could develop. But what is good for the State is not without its danger to the souls of those who make the protest. To rebel solely in order to insist upon the right to rebel is just naughtiness.

The problem for the pacifist is complicated by underlying uncertainty as to the real character of pacifism itself. There are pacifists and pacifists, and it is no criticism whatever of the sincerity of their insight and their motives to observe that that insight and those motives differ profoundly. A little analysis with no pretence at completeness, may help us here.

We need not trouble ourselves with the different degrees of pacifism, though these are many. Nor need we do more than note in passing that pacifism is closely associated with very varied religious beliefs. Buddhism, for example, is as fundamentally pacifist as Christianity, though partly on other grounds. But for our purpose only Christian pacifism need be kept in view. Allowing for these variations pacifism falls, roughly speaking, into four main types.

The first of these consists of the sentimentalists, people who are pacifists on some ground that is not rational but dictated by emotion. This group, numerous in peacetime, tends to diminish very greatly under the stress of war, when beliefs must necessarily be abandoned or become decisive. We need say no more about them, except that sentimental pacifists are very unlikely indeed to invoke anarchy. They are much more likely to accept the current militarism, and to go with a bad conscience along the path taken by their friends. Even so, however illogically, they are one of the main factors in that self-contradictory humanising of war which is one of the channels by which its energies are ultimately transmuted and through which alone it can be associated with creative values. Some, of course, move in the other direction, and develop their pacifism to something more deep-seated and more decisive.

The second group is smaller in numbers, but of very great importance in its witness, both negative and positive. These are the pacifists who insist upon their obligation as keepers of their own conscience. They are a special class of those conscientious objectors of whom we have already spoken. Their resistance turns, it is true, upon the refusal of war, but the emphasis is not upon the wrongness of war, or upon the positive values of the way of the peace-maker, but upon the

clash between the individual conscience and the claim of the State, through its Ministries, tribunals, and interviewers, to pose as its director. Sometimes this takes a purely individualistic form, asserting the absolute right of the individual to direct his own life. Sometimes, accompanied by deep religious concern and with real and sincere humility, it takes the form of denying to the State that authority over conscience which belongs to God alone, and this denial, based as it is upon one of the fundamental truths of Christianity, may become a dangerous error if it is forgotten that it is within and for the human fellowship that God lays His commands upon man. In either case the result is the appeal to anarchy.

There is no reason for regarding those who take this stand with anything other than respect and even admiration. Nor is there any doubt that their sincerity gives their witness a special value of its own. Nevertheless their position is philosophically untenable and practically dangerous. For it depends upon a conception of human nature as having its completeness within itself and not in its setting of social relationships. And it conceives the operation of God's will for the individual man as having no true connection with God's will in and for the historical process. But that is not the way of our human life, or, if we prefer to put it so, God's way with us. It is utterly impossible for man to live except with some reference to the society of which, from birth to death, he must needs form a part. Even the most remote types of hermit have always lived in the closest relation to the world from which they have withdrawn, and to which they believe that their withdrawal makes its own very real contribution. In the end man cannot save his own soul by a policy of isolation, however unselfish his intention or profound his vision. We are members one of another, and it is so

that God made us, and commissioned us to do His will.

The appeal to the individual conscience, for all its importance, is, indeed, illusory. For though the sanction of conscience, the absolute and impelling "ought", is inescapably our own, the content of that "ought" is derived from the context within which it is recognised. The actual obligations which conscience lays upon us, whether negative, like the Ten Commandments, or positive, like the law of love, are social obligations, and have no meaning except in a society of human beings, among whom, whether they accept our witness or not, our conscience has shaped itself into actual maxims and driven us on to express those maxims in corresponding social acts. That is why for a majority of men it is not a matter of State pressure but of conscience itself that they should join the fellowship of military service, and fight, when called upon to do so, with courage, endurance, and loyalty. In their case conscience calls for an expression within the purposes of the State, and in the absence of some countervailing vision they must obey it.

The claim which conscience makes upon the pacifist is exactly the same. It is within the fellowship of human beings, with all their mixed purposes and beliefs, that he is a pacifist. The term has no meaning anywhere else. The very fact that it is difficult to give expression to pacifism within that fellowship is precisely what gives value and effect to his witness. Nor could he be a pacifist at all unless he had found the pattern for his faith within the rich tradition of human relationships which the State (here including the organised fellowship of the Church) embodies. The protest against the policies and acts of the State is implicit in the very nature of the State itself, and is itself a contribution towards its re-making. To appeal to anarchy is to deprive the protest of all its meaning.

The point comes out even more

clearly when we consider the third group in our analysis of pacifism, for it is the existence of this group, perhaps a numerous and certainly a vocal one, which raises the issue in its sharpest form. It consists of the pacifists who start from pacifism in their interpretation of the Christian Gospel, and who, in effect, make it the criterion of all Christian teaching. They do not always put the matter quite so explicitly as to say that nobody is a Christian who does not accept the pacifist point of view, but that is their real meaning, and sometimes it is said quite openly. There have been quite recently suggestions that pacifists should come together, and form a Christian Church of their own, breaking with the fellowship of the older communions and denying their orthodoxy, while guarding the purity of their own fellowship and their own teaching by the protective use of excommunication. Others, with less sense of the need for Christian fellowship, go no further than to renounce any active participation in the life of the Church, denying that that can be the true Body of Christ where teaching so contrary to His spirit and His redemptive action is allowed and accepted. And certainly it is sometimes difficult to share with any freedom of spirit in the kind of prayers and thanksgivings offered in some Churches on some occasions. Yet sensitiveness can sometimes become a danger to the vision of the pacifist himself, blinding him to the broad setting of Christian witness and Christian teaching within which such prayers and praises are offered, and often causing him to forget that without the Christian witness of the Church there would be no pacifism to-day.

Pacifists of the fourth type are those who have seen this truth and whose pacifism is set deep in the Christian Gospel, and in the loyalties, far deeper than logical consistency, which the Gospel involves. It is in these loyalties, wholly and richly

personal, that the Church consists, loyalties reaching out and up to God through Jesus Christ and that which He has done for us, loyalties reaching out and about to all, who however partially and however dimly, are also seeking that great allegiance and that great redemption, and loyalties turning in upon ourselves and demanding that utter and most searching sincerity which makes us true to what we have seen and at the same time utterly humble because, in the blinding light of God's self-revelation, we know how much more there is that we have not yet seen. This means a pacifism which, in spite of all weariness and tension, is firmly set within the life of the Churches, and therewith in the life of the State as well. It is a pacifism that can walk and work and worship with all who are seeking to let their lives be shaped to the pattern of the Cross of Christ. For such a pacifism the invocation of anarchy is as unnecessary as it is unthinkable. Our witness, such as it is, can only be given within the fellowship, and that fellowship is not constituted by our interpretation of it, still less by our desire to mark out, for our comfort and stay, some special enclosure only to be entered by those like-minded with ourself, but is the work of God Himself, who in giving His Son to die for us opened up a way whereby all might come in.

This is the pacifism which holds the key by which it may enter in and serve the world that is to be. We are pacifists. Let us be glad for the good cheer of knowing that others share our vision. But let our place be simply and happily with our fellow-Christians in the Church and our fellow-citizens in the world. And if tension arises and we must suffer for our vision let us suffer gladly and with a free mind, still loyal to the Church or State whose human imperfections (or our own) have caused that tension, and so making our contribution in peace to the better mind of all.

daily walk. I have heard that Finnish soldiers will come too, and I am glad that Switzerland can help also men from this little land, which has suffered so much. Yet we do not know how long we will be able to help, how long we will have food ourselves and remain an island of peace, if Swiss ships do not continue to come through, and lots of Italian soldiers try to find an asylum. . . . I have the great joy to see that there is no longer *any* bad feeling between the French children and the boy from Milan as it was in the beginning of his stay in the children's clinic, La Nichée, arranged by the Red Cross Aid to Children. At first he did not like the French language and did not want to learn it, but now he has learned by heart already some parts of the French catechism, and after he gives much appreciated recitals of Italian songs to his French comrades." Of Germany, she writes: "This people, which perhaps has suffered most, must have acquired qualities—by force and by suffering—of self-abnegation and generous work, which must overpass ours. And I could imagine that those deeper sufferings will prepare a deeper conversion of individuals and of the whole people. I speak now only of religious conversion. This will be the work of God and not only of the Allies."

#### Germany

Recently the sad news came through that two old F.O.R. friends, man and wife, have been put in concentration camp. Their situation is said to be very dangerous.

#### Scandinavia

The annual meeting of the Swedish Fellowship was held in Stockholm last August. The opening address was given by Dr. Beskow. Specially cheering is the news that two friends from Denmark were able to take part. One of them writes: "At home the loss of Kirsten and Christian Svelmoe-Thomsen is felt

every day and every hour. We try to go on with the work to which they gave all their thoughts, editing the paper, and having a meeting now and then."

#### India

It is a matter for satisfaction that, though details are confidential, friends of ours most knowledgeable in the matter of India have had important opportunities with those chiefly responsible for affairs there. As a comment on the whole situation we can hardly do better than reproduce some sentences written by the *Manchester Guardian* correspondent in India which may not have reached our readers:

"... It is held that the Central Government, consisting of the majority of Indians, some of them able, but hardly any, with the exception of Dr. Ambedkar, really representative, and lacking a common outlook, cannot, as developments have shown, evolve a satisfactory food policy nor use the constitutional powers to compel recalcitrant provinces or States to carry it out. Chaos in the food situation is inevitable as the result of the lack of one central authority strong morally and politically and commanding the allegiance of the masses. The situation points to one inevitable remedy: members of Congress and of the Muslim League and other elements outside these parties must come together to form coalitions both at the centre and in the provinces. . . ."

We welcome back to this country, after some fifteen months in India (including a short air visit to China), Horace Alexander, Director of Studies at Woodbrooke and temporary leader of the Friends Ambulance Unit in India. Horace Alexander took charge of the relief work demanded by the devastating cyclone of Midnapore and of the beginning of the famine work that followed over a wider area of Bengal. Happily the Government has at last been moved to allot shipping for the import of food from Australia. Attention is drawn, by the way, to the appeals for relief funds issued in this country by the Save the Children Fund and the F.A.U. jointly and by the India Relief Committee.

## THEY SAY

SEAWARD BEDDOW

### Those Unfortunate Germans—and Others!

"As soon as the Germans are put into the army they lose their freedom completely and become just slaves in uniform. Their lives are not their own, and if they try to run away they are either jailed or shot."

—*Ikonoblast in "Forward"*.

### A Very Serious Affair!

"A C.O., who did not want to tell the Food Officer that he had been imprisoned, said he had been 'away' for three months. The clerk wanted to know why his coupons had not been cancelled. The C.O. explained that he had had his rations all right, but he had 'left it to the people I was staying with to mark up the book'. The matter was reported to a higher official, who said: 'This is a very serious matter. These coupons ought to have been cancelled. Do you know that the people you've been staying with could be sent to prison for that?'"

—*C.B.C.O. Bulletin*.

### A British Blunder

"The ugly fact about the Bengal famine is that it should never have happened. . . . The same cross-purposes that wrecked

the Cripps Mission last year have bedevilled famine measures. Now the goods are being delivered. Wheat is on its way overseas to tide over until the next rice harvest. But the damage has been done, the credit lost, the old story repeated—Indians intransigent, suspicious, unreasonable; Britons slow, ponderous, ineffective. Lord Wavell has a heroic part to play on this stage."

—*From Notes of the Week, "Sunday Observer"*.

### Japanese Prisoner Atrocity Lie

The story of the message under the postage stamp which told a mother that her son's tongue had been cut out, the most persistent of all the atrocity rumours was, said Mr. King, a last-war tale told of Germany.

—*Mr. S. G. King at Red Cross meeting Central Hall, London, reported in "Manchester Guardian"*.

## CORRESPONDENCE

### The Christian's Dilemma

To a small number the Christian's dilemma is no dilemma at all, although of course it does turn a great deal on what one calls a Christian. Christ's challenge to Nicodemus is as applicable today as it was then, whilst the corollary thereto, that ye are the salt of the earth, implies such a very few that one would be quite safe in saying that all this talk about the Christian's dilemma, with its implication that the majority of the population instead of a very small minority are concerned, is beside the point. . . .

In that family prayer of the very very small band throughout the world, who have unreservedly submitted their own personal will to God, there occurs the sentence "deliver us from evil": it may perhaps appear selfish to suggest that a whole-hearted faith and belief in what one prays for, will result in what one requests happening, but the family of God is quite distinct from the family of Nations.

If it should appear arrogant to suggest that those who have been reborn are as different from the unregenerate variety as a butterfly is from its chrysalis, one must also at the same time add that they carry a greater responsibility with direr penalties for failure to go on growing. Attention might also be drawn to Christ's prayer in which He asked that they should be kept from evil, but not that they should be taken out of the world: also to the passage that unless one was prepared to let go of (hate) family ties one could not be one of His, which surely precludes all this nationalistic sentimentalism.

A. H. STUART-MENTETH.

### A Pacifist Church

I have no doubt that for those who want to mix exclusively with those with whom they are in harmonious agreement such a Church would be

welcome and make a strong appeal. I personally have no use for a totalitarian Church which seeks to bind together only those who wish to "come out from among them and be separate".

I shall remain within the existing Church, into which I was born, both physically and spiritually, until it throws me out. I made that resolution in 1917 and it is still my attitude.

I belong to the F.O.R. which supplies my need for the strength and inspiration that is obtained from the fellowship of kindred minds. The Church is my battle ground, not my dug out, and I feel I am to be envied by all those who deplore the fact that they can only preach to the converted. I do not regard our vocation as the converting of the Church to Pacifism. That circumscribing of our sphere of influence is

a self-imposed limitation that will arrest development.

W. R. BURWELL.

### A Pacifist Church

The difference between a pacifist and non-pacifist Christian is not a matter of faith but a matter of conduct. When one supports the dropping of block-busters in circumstances when "clouds obscure observation", that is not a matter of theology or metaphysics; it is a matter of behaviour. When the Church supports standards of conduct which are immoral even from non-Christian standards it is begging the question to talk of a "difference on a matter of faith".

WALLACE HANCOCK.

21, Raymond Avenue,  
E.18.

## BOOK REVIEWS

I SIT AND I THINK AND I WONDER. By Sidney Dark. (Victor Gollancz. 8/6.)

Released from the duties and inhibitions of an important editorial chair, one who is a first-class observer of the human scene declares his mind with great frankness upon a variety of subjects, when his views are of lesser or greater importance according to the subject.

Of lesser importance are his views on the theology, the creeds and the ceremonies of the Church, for several reasons disclosed by himself. He declares he is neither philosopher nor mystic, but has accepted without questioning and without fully understanding the ancient doctrines such as are gathered in the Nicene Creed and expressed in the theory of the Apostolic Succession. He has disclosed, without declaring, his hatred and consequent travesty of puritanism. "I merely record," he says, "that it is for me entirely impossible to take Holy Communion from the hands of any minister who is not, as I believe, authoritatively and apostolically ordained."

Of greater importance, indeed of very great importance, are his views on the social mission of the Church and the Christian conception of the state. On the first of these he says: "It was an Irish protestant who declared that the Christian State is primarily a matter of the personal relationship of each individual soul to God, but that was the doctrine taught by Spurgeon in the pre-Clifford

days, and the teaching of the Anglo-Catholics today." "As I see it," he says, "it is the duty of the Christian priest to understand and accept all the implications of Malvern and to demand from his pulpit (and again in the name of the Lord) the nationalisation of the banks, the land and the mines, because the private ownership of these essentials has been proved to combine misery and frustration for the men, women and children for whom Christ died."

The primary duty of the Church, in the opinion of the author, is social. On the Christian conception of the state he is equally emphatic and, as it seems to the reviewer, sound. "To me," he says, "to question the possibility of arranging social and economic life so as to ensure tolerable conditions for all is to deny the existence of a beneficent and almighty God. The common inequality of opportunity is quite evidently contrary to the Christian ethic as it is contrary to the common good. A Christian conception of Society is a large family, 'All ye are brethren'."

"Rome," he says, "has always been the opponent of liberalism. It has always associated democracy with the financiers; it has lived since the Russian Revolution in terror of Communism, and this terror has dictated the international policy of the Vatican. This fear explains . . . the combined action with Hitler and Mussolini in support of Franco. . . . The

Vatican will be on the side of Fascism with the enthusiastic approval of Roman Catholics in this country." "This is clearly indicated in the Roman Catholic journals and in the writings of the gifted English Roman Catholic apologists."

On the Jews he writes: "... recently 5,000 civilian Italians were repatriated from East Africa. No further such repatriations should be allowed without the surrender of a similar number of Jews from the Nazi torturers."

It is impossible in a short review to do justice to an interesting book. It certainly ought to be in all our libraries, for the sake of its open-eyed sanity and its realism, if for no other reason. L. A.

THE SCHOOL OF PRAYER. By Olive Wyon. (S.C.M. Press. 6/-.)

"To have a God," declared Luther, "is to pray": modern man—even, alas, modern Christian man, appears to disagree; for prayer has come to be almost a specialised hobby for the mystically-inclined, instead of being the very air a Christian breathes. Miss Wyon reminds us that "the soul cannot live without prayer any more than the body can live without food and drink": but, to judge by our practice, that is not a conviction which most of us share—for most Christians today have either given up prayer altogether (except when confronted with a major crisis in life), or else are quite content to paddle in the shallows of the devotional life without troubling to explore the deeps. As Miss Wyon says, "Much of the weakness and conventionality of contemporary Christianity in this country is due to a very meagre belief in, and practice of, prayer"—and in this book she sets out to help remedy this tragic situation. She writes principally for two groups of people—"those who are puzzled about prayer and would like to try it seriously", and "those who have made several efforts and have been discouraged by their experiences." As we would expect from one as far advanced in the devotional life as Miss Wyon, this book is packed with deep spiritual insight and much practical counsel, offered with characteristic understanding and humility: indeed, it is possible that the author is *too* modest, for she supports almost every piece of advice she gives with a quotation from some saint or mystic; and perhaps the book loses a little in sharpness and directness through over-abundance in quotation—though the passages given are always admirably chosen. Many of these citations will possibly be a little out of the depth of the spiritual beginners for whom she writes. But that is perhaps ungrateful criticism, in so valuable a volume: in any case it is not a blemish, but a challenge to the reader, yet further proof of

the poverty of his spiritual experience. This is a book which every Christian ought to buy and study, for there is rich quarrying here for all who love the Lord Jesus and seek to be the channels of His grace. The practical advice on meditation (Chap. 7) and on intercession (Chap. 10) alone make this a volume to buy at once.

ALLAN WHIGHAM PRICE.

"WHAT PLAN". By Joyce Wells. (Industrial and Social Order Council of Society of Friends. 6d.)

In this pamphlet the prospective Labour Candidate for the Kings Norton Division of Birmingham set herself to answer the question "How shall we organise post war industry?" It includes an analysis of the various plans being put forward at the present time.

WHAT TO DO IN THE SPEAKERS' CLASS. A Book for Youth Clubs and other Groups. By Florence Surfleet. (73 pp. 2/6.)

This is a simple but very practical and suggestive textbook on training young people how to speak; to use language naturally and easily, not only in the more formal expression of prepared and impromptu speeches, but also in the more neglected art of conversation story telling, impromptu acting and poetry reading. Those presenting problems of personal relationships are very discerning and valuable though in the general scope one feels that the interests of the young town-bred adult take second place to those of the country-bred. The book should prove very useful to both individuals and groups.

K. L.

YOUTH CLUB PROGRAMMES. By Bryan H. REED, B.D. (Pilot Books. 4d.)

This booklet is an excellent outline of possible club activities, written by one who has known the disappointments of club work but has risen above them to be convinced that there is no better method of drawing young people from the streets into the living fellowship of the Church of Christ. It forms a challenge to club leaders to reconsider the purpose of clubs and is, at the same time, a source of renewed enthusiasm and renewed faith in the club method.

J. D.

The National Peace Council has published three new pamphlets in its "Peace Aims" series:—

- No. 20: "The Renewal of Civilisation". By Christopher Dawson. (5d. each, post free.)
- No. 21: "Planning for Abundance". By Mrs. Joan Robinson, E. F. Schumacher, A. A. Evans and others. (1/1 each, post free.)
- No. 22: "London-Washington-Moscow: Partners in Peace?" By Professor H. J. Laski. (7d. each, post free.)

## CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

There have been some changes in our regional work and Officers, and, while they are known to Branch Secretaries, they will not necessarily be known to all readers. The places affected are the North West and Wales.

Glyn Lloyd Phelps has served the Fellowship for five years in the North West and during that time has laid foundations which seem to be deep and secure. He has left us to become the Secretary of the Christian Auxiliary Movement which is a kind of senior department of the Student Christian Movement and is to some considerable extent, I imagine, pioneer work. All who have met him have high regard for him and wish him well. His place has been taken by the Rev. Samuel Mason, who is one of the ministers of the Churches of Christ denomination. He will serve us from Liverpool instead of Manchester. It is, I think, a good thing to shift our Regional Officers within their own area from time to time.

In the case of Wales, it has proved difficult to find a suitable whole-time successor to Miss Olive Bickley. Within the year, several persons have been suggested, but none of these was able to give whole-time service. One part of the difficulty about Wales is its geography. The ideal solution would be to have two Secretaries, one in the North and one in the South, but we have not the means for that. After patiently waiting, however, we have been led to the choice of Rev. T. H. Williams, a Welsh Calvinistic Methodist minister, who had a Welsh-speaking Church in London until the blitz, when it was completely bombed. He is temporarily living not far from the Welsh border of Cheshire, where he will continue to live until he can obtain a suitable residence in Wales.

## FELLOWSHIP OF PRAYER

O God, Who art light and in Whom is no darkness at all, save us from thinking evil of our neighbours. Give us the love that rejoiceth not in iniquity, but rejoiceth in the truth. Let us not look on suffering save in mercy, nor on sin save with redemptive purpose. Let us be just, as Thou art just to forgive and so to cleanse. Where there is hatred let us hasten to bring love; where there is evil help us to bring righteousness; where there is ugliness let us make beauty; where there is error let us bring forth truth; where sin abounds let grace much more abound. As Thou in Thy nature art perfect goodness and in the beginning didst see Thy creation that it was very good, let Thy Spirit be manifest in all blessedness and loveliness of life. Make us the instruments and agents of Thy good, acceptable and perfect will in Jesus Christ, our Lord.

### THE ANGLICAN PACIFIST FELLOWSHIP

The Annual General Meeting of the Anglican Pacifist Fellowship was held on October 9th at St. Anne's Church House, Soho, by kind permission of Father Gilbert Shaw. About 90 members and friends attended, and a proposed Constitution for the A.P.F. was discussed in detail.

The following officers were elected by the A.G.M. for the coming year: Chairman, The Venerable Archdeacon Hartill; Hon. Clerical Secretary, The Rev. Martin Tupper; Lay Secretary, Miss Margaret Travers; Hon. Treasurer, Mr. Harry Dice. The membership of the A.P.F. was reported to be as follows: 2,643 members on October 7th, including 348 clerical members and 10 deaconesses. During the past year the membership has risen by 40 members. A report was given by Canon T. B. Scrutton, who has been acting as hon. clerical secretary during the interim period, of group activities and special meetings held in the provinces, and of conferences and special services for the Distress of Nations held in London. Also of drama and poetry readings given by Dame Sybil Thorndike and Miss Vera

Brittain for the work of the Fellowship. Mr. Tom Chester gave an account of the year's work of the Service Unit at the Hungerford Club and St. Martin's, and gave a very special vote of thanks to those members of the Fellowship of Reconciliation, who have regularly come, year after year, to take a night's work at the Hungerford Club Canteen, which is entirely staffed by these voluntary workers. He told also of the anti-typhus and other medical work which the Unit are doing for the Westminster City Council. The Evacuated Children's Home, at Bury St. Edmunds, is flourishing under the care of two Unit members, Mrs. Griffiths and Alfred Copeland. Details of the proposed Winter Programme will be announced shortly by the newly appointed secretaries.

#### METHODIST PEACE FELLOWSHIP

Headquarters' Office (First Floor),  
Kingsway Hall, London, W.C.2

A number of letters have been received from members commenting on the statement by Rev. F. A. Farley, M.A., B.D., which appeared in the Chairman's Letter recently circulated. These reveal the fact that there is considerable thought and discussion going on with regard to the important and difficult issues which are facing the pacifist in the present situation, and will do so even more acutely after the war. We welcome any expression of opinion from any of our members on these matters, either in their local groups, or in communication to Headquarters. The Executive Committee desire to keep in closest touch with the feeling and thought of members.

LESLIE KEEBLE.

#### PAX NOTES

*Chairman*: Dr. Cecil Gill.  
*Secretary*: Stormont Murray, Little Green End, Radnage, Bucks.

The Pax Annual General Meeting was held in Trinity Church Hall, Camden Town, by kind permission of the Rev. L. Maclachlan, on August 28th. Guest speakers were Nancy Richardson, Magda Yoors and Muriel Lester, while Nella Ouwerkerk recalled the early history of Pax and its place in the Catholic Peace Movement. Discussion after tea stressed the desire felt for Community and for the deepening of prayer-life.

The results of the election are as follows:—*Chairman of Pax*: Dr. Cecil Gill; *Vice-Chairman*: Dr. Charles Burns, Hubert Grant-Scarfe; *Secretary*: Stormont Murray; *Hon. Treasurer*: Nella Ouwerkerk.

*Council*: Dr. C. Burns (Birmingham), Charles Davey (Oxon.), Pierre Edmunds

(Berks.), Frank Englehart (Herts.), Mark Fitzroy (Berks.), Dr. C. Gill (S. Wales), Rev. Dr. A. Gille (Herts.), Rev. C. P. Gliddon (London), Rev. Dr. J. Lopes (Oxon.), Rev. Dr. G. Macleod (Scotland), Stormont Murray (Bucks.), J. Middleton Murray (Norfolk), Rev. Dr. W. Orchard (Glos.), Mary Osborne (Worcs.), Nella Ouwerkerk (Bucks.), Wilfred Saunders (Worcs.), Hubert Grant-Scarfe (Bucks.), Rev. C. Stimson (Herts.), Leslie Stubbings (Surrey), Leslie Tucker (Herts.), Max Walker (Surrey), J. M. Walsh (Somerset), Bert Watts (Northants), Magda Yoors (Surrey).

*Executive Committee*:—Dr. C. Burns, H. Grant-Scarfe, H. Gordon Moore, Stormont Murray, Dr. W. E. Orchard, Nella Ouwerkerk, Leslie Tucker, Max Walker, J. M. Walsh, Magda Yoors.

While Pax is a Peace Society open to members of any faith who can subscribe to the Pax Statement, it is meant to be of particular assistance to the Roman Catholic conscientious objector. *Christian Pacifist* readers can do a charitable service to the enquiring Catholic pacifist by directing such to the Secretary, Pax, for further information.

The new and enlarged *Pax Bulletin*, issued monthly, reflects the wide interests of the Society. Copies may be ordered from the Secretary, Pax.

T. G. W.

#### NORTHERN FRIENDS' PEACE BOARD

The report for the year ending August, 1943, speaks of the "constant effort needed to maintain and develop in all men and women the spirit which repudiates revenge and retribution". Stanley C. Farrar assumed the secretaryship at the beginning of November when the office was moved from Leeds to the Friends Meeting House, Clifford Street, York, succeeding Robert J. Long, whose 29 years' service is thankfully recorded. During the year over 10,000 pamphlets and leaflets have been distributed and 5,000 posters.

#### A FIVE-YEAR SURVEY.

The Christian Council for Refugees from Germany and Central Europe has published a survey of the work done for Christian refugees from the Reich since the Council came into being five years ago.

Early in the war the Government came to the assistance of the voluntary refugee organisations with a generous grant-in-aid. Apart from this welcome help, the Christian Council during the five-year period has provided, entirely out of its own resources, no less a sum than £161,000 for the assistance of its associated and other refugee bodies.

## 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.

#### HOLIDAYS.

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

WYE VALLEY and FOREST OF DEAN—Guest House, own parkland and 150 acres. Very tranquil and mild district. Grand walking centre. From £3. Lindors Settlement, St. Briavels, Glos.

#### MEETINGS.

A FELLOWSHIP MEETING for communion with God and each other is being held at 165, Gray's Inn Road, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on 26th November, and the leader will be Percy W. Bartlett.

#### MISCELLANEOUS.

ANGLICAN Relief Worker requires honorary post Deputy Organist or Bass Singer with opportunity for occasional organ practice in London. Box 1, F.o.R., 17, Red Lion Square, London, W.C.1.

PRESBYTERIAN PACIFIST GROUP. Persons interested in formation of community of social workers in Regents Park district of London, are invited to communicate with Box 2, F.o.R., 17, Red Lion Square, London, W.C.1.

"THE VOICE WITHIN"—The Organ of The Pacifist Church of Regeneration. "THE COVENANT OF THE ECCLESIA", including the Appendix. A statement defining the New Step in the Evolution of The Race. 2/6 each. Obtainable from The Secretary, Brynhyfryd, Beaumaris, Anglesey.

CHRISTIAN PACIFIST PRINTER offers privately printed letter headings and visiting cards, 4/- per 100. The Coronation Press, Trimdon Grange, Co. Durham.

F.o.R. LONDON UNION. A PRAYER SCHOOL will be conducted by Lewis Maclachlan at Trinity Presbyterian Church, 25, Kentish Town Road, N.W.1 (Camden Town Und. Station), Friday, 19th Nov., 7 p.m., Saturday, 20th, 3 and 5.30, Sunday, 11 a.m.

#### MISCELLANEOUS—continued.

STOP BOMBING CIVILIANS! A new edition, with additional Notes, of the pamphlet issued by the Bombing Restriction Committee, together with the Committee's latest leaflet, "Bomb, Burn and Ruthlessly Destroy." 4d. post free, from the Hon. Secretary, 49, Parliament Hill, London, N.W.3.

First-class Typewriting / Duplicating.—Mabel Eyles, 84, The Vale. N.14. Pal. 7386.

LAMB BRAND TYPEWRITER RIBBONS—Cleanest, clearest, longest: each (or approx. 12-yard roll to re-wind) 3s. 6d., postage paid; three, 10s.; six, 18s. 6d. Name models, colours, Martin Hardman's, 15, Prospect Place, Preston.

FIND RECREATION and new power to serve through writing and speaking Correspondence (also visit) lessons 5/-; classes in public speaking 1/6. Dorothy Matthews, B.A., 32, Primrose Hill Road, London, N.W.3.

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NOVEMBER 13TH, AT 3 P.M.

## Christ and Peace

### A DEVOTIONAL MEETING

*Chairman :*

The Rev. JAMES FRASER, M.A.

*Speakers :*

Canon CHARLES E. RAVEN, D.D.

W. MAUDE BRAYSHAW

Pastor Dr. JULIUS RIEGER

The Rev. REGINALD SORENSEN,  
M.P.

### Kingsway Hall

KINGSWAY, W.C.2.

Tickets for reserved seats, price 1/-,  
of the Council of Christian Pacifist  
Groups, Drayton House, Gordon  
Street, London, W.C.1. Admission  
to unreserved seats without ticket.

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Two kinds of Christmas Cards can now be ordered from the FELLOWSHIP OF RECONCILIATION, 17, Red Lion Square, London, W.C.1. (The F.O.R. pays postage on orders of three or more.)

1. A folding tuck-in Letter Card, for which no envelope is necessary, with a very beautiful mountain photograph and words from Isaiah. (3d.) This will be available shortly with or without reproduction of badge.
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