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The CHRISTIAN PACIFIST

THREEPENCE

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THE CURRENT OF AFFAIRS

Defeat for Democracy

The situation in India is the most saddening feature, as it may prove to be for Britain the biggest disaster, of the war. Hitherto we have striven to believe that the war, though it seemed to us a denial of the most precious things in our faith, was nevertheless being fought for high principles and, on the part of the best elements in the nation, from the noblest motives. We believed that the way of violence had been taken up reluctantly, forced as it were into the hands of men who loathed it and yet could see no other way of defending those cherished values of liberty and gracious living that were dear to them as to us. We knew that war must be attended by unspeakable cruelties and barbarities, but we believed that these were as grievously offensive to the conscience of the whole Church as to that part of it which professes to be pacifist, and we looked for a day when at last the agony being over we could cast away our weapons with a will and begin to work together for the restoration of God's family on earth.

No Repentance

Recent events in India have brought sharp disillusionment to

all such hopes. The character of our people and the real motives of the war effort as expressed in its government have been terribly revealed. How quick we were to snatch an opportunity of putting into operation a policy of repression. Methods of violence which, we had supposed, we were reluctantly compelled to use as an evil necessity turn out to be weapons in the handling of which we boast of our experience. Nor can we take the view that this is only the policy of the Government and not of the Church or of the people as a whole, for except from a few pacifist and other small minorities there has scarcely been a word of protest. As far as the world knows and as far as India knows the whole nation and all the churches are solidly behind the Government.

Recent Speeches

We are very far from suggesting that the problems of India are capable of simple and easy solutions, but just because the situation is so difficult there is all the more need for patient consideration of the needs and rights of the Indian people in the spirit of reconciliation. The repeated detracting statements on the part of Sir Stafford Cripps concerning Indian leaders, who are shut

up in prison and have no opportunity of defence or reply, is not a very sporting sort of political controversy. The continued use by Government spokesmen of epithets (Mr. Gandhi is "tortuous", Congress is "criminal"), instead of arguments, suggests a scarcity of the latter. In the recent speeches of Mr. Churchill and Mr. Amery the tradition that knowledge and understanding of India is beneath the dignity of British statesmen has been well maintained. Lest we should speak with prejudice, let us quote such moderate opinion as that of Sir Tej Sapru and Mr. Jyakar in their statement issued at Indore on September 16th. After declaring that such speeches in no way help the worsening situation the statement goes on to say: "These speeches will produce a most deleterious effect on the Indian mind, and may be regarded, like the civil disobedience campaign on the other side, as an encouragement to Japan to invade India."

Our Reputation Abroad

No situation, however, is beyond redemption. Our pacifist faith which puts such strong emphasis on the unseen spiritual forces which are available to sincere thinking, humble service, and earnest prayer, must be put into action in unceasing endeavour to bring about a better spirit. Our primary duty is not to indulge in such speech or action as will relieve our feelings but to study the welfare of the people of India and consider how best that may be served. Statements made by pacifists alone are not usually most effective and may indeed only serve to confirm the impression that criticism of the Government's policy comes only from insignificant minorities. Appeal must be made to our fellow Christians to refuse to accept the situation. While the measure of support for conciliation has been so far very disappointing, there are also signs of growing, though not

yet very articulate, opposition to the Government's policy, which it must be remembered is damaging to the reputation of Britain both in Russia and in the U.S.A.

Colour Bar for Britain

The arrival of troops in this country from the U.S.A. thrusts upon us a very serious social problem. There exists in the American Army as part of its normal discipline a colour bar by which white and coloured troops are kept separate. In deference to this regulation, British police have issued verbal warnings to proprietors of restaurants and public houses not to serve coloured and white men together, and cinema managers have been told that coloured soldiers must not be admitted to the same entertainments with white. British sentiment, especially in rural districts, is likely to have little sympathy for this discrimination against the coloured man, who sometimes makes himself more agreeable than his white brother, yet there are elements in our social life which if encouraged might easily develop into racial antagonism of the most poisonous kind. Against this we must be on our guard while at the same time avoiding the dangers of merely ignoring the colour bar without bringing to bear on the problem any wise and reconciling influences. The suggestion has been made that the friendly atmosphere of canteens belonging to the churches should be made the ground of experiments in fellowship in which all could meet on an equal footing. Here is a task of reconciliation which very urgently requires all the understanding and patience that we can bring to it.

C.O.s in the U.S.A.

The National Peace Council has recently issued some interesting information concerning the provision made for Conscientious Objectors in the U.S.A. If a man is given

classification as a Conscientious Objector, after a very complicated procedure, he is next assigned to one of the 32 Civilian Public Service Camps. Two of these camps are directed by the Roman Catholics; the rest are operated by the Quakers, Mennonites, and Brethren, with counsel and financial aid from other denominational groups. His assignment is "for the duration"; his job is "work of national importance under civilian direction". Like his friends in the Army he must leave home, job, friends. Unlike them, he receives no pay for his work. On the contrary, even his living expenses, amounting to thirty-five dollars per month per man, must be paid by him, his family, church or denomination, or by the three historic peace churches. In the camp he does conservation work in the national or state forests, fights costly soil erosion in the great farm areas, relieves human suffering in understaffed hospitals, or does other similar work.

Unexpected Numbers

The Government, when it passed the Selective Service Act, handed over to three small religious sects responsibilities created by that Act that would involve thousands of men and millions of dollars. The Government did this, moreover, when the sects concerned did not have a dollar in the bank with which to meet the obligations, and had no organization developed for discharging the responsibility. The peace churches (The Friends, the Brethren, and the Mennonites) drew heavily on their faith and accepted, for a limited period, the responsibility for supporting all the conscientious objectors who might be produced by the war. This courageous action was prompted by a desire to give the men the best possible backing during a crisis in their lives. It was viewed also as an argument for the sincerity of the pacifist group. Yet it is possible that

the decision would have been different had they known what they were undertaking. Instead of the ten per cent., the non-peace-church forces have added fifty per cent.! For every two conscientious objectors from the Quakers, Mennonites, and Brethren, there is one from the other churches: Methodist, Baptist, Presbyterian, Episcopalian, and a score of other denominations.

Tribute to Peace Churches

The unprecedented action of the Government in giving this responsibility to the peace churches was a dramatic tribute to an integrity that all men recognize as trustworthy. Such recognition is not accidental. It has been earned in reconstruction programmes in France and Germany, in feeding starving Russians, in aid to both sides in the Spanish conflict, in work camps and service teams innumerable on the American continent. It would seem that many who are not themselves pacifists are sufficiently objective and far-sighted to see the significance of the Civilian Public Service camps, both for the preservation of democracy and for the development of the future leadership of the church. It costs thirty-five dollars a month to maintain one of these men in a C.P.S. camp. There are almost four thousand of them in such camps and the number may be doubled before many months have passed. It is a big job, but it is also a big opportunity.

"Cat and Mouse"

Mr. Fenner Brockway, Chairman of the Central Board for Conscientious Objectors, in a letter to the Press, which acknowledges that as a whole C.O.s have now been treated more liberally, draws attention to some unhappy exceptions. Despite pledges to the contrary, "cat-and-mouse" treatment has recurred. The two severest cases are,

first, that of Gerald Henderson, of West Hartlepool, a religious objector. He was refused exemption by the Tribunals, arrested and taken into the Army. He has been court-martialled five times and has served sentences of 28 days' detention and 4 months', 6 months' and 7 months' imprisonment. He is now serving a sentence of 15 months' imprisonment. Yet the Appellate Tribunal still declines to acknowledge that he is a sincere objector. The second case, Stanley Hilton of Rochdale, is also a religious objector. He has been court-martialled three times, has served sentences of one year's imprisonment and 2 years' detention (commuted to seven months) and is now serving a third sentence of two years' imprisonment. Have not these boys proved their sincerity? It is of no benefit to the Army to keep on sending them back to prison and it is a blot on the administration of the conscientious clause of the National Service Acts.

The Christian Party

The Christian Party, representative of all denominations, and with members in every part of Great Britain, call attention to the following resolution recently passed:

"We deplore the arrest of the Congress Leaders in India, and call for their immediate release.

"We call upon the British Government to meet the Leaders

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of the Congress Party so as to open negotiations for a peaceful settlement of the whole question. We would remind the British Government that repression and brutality are fatal to good government and peaceful relationships, so we call for a cessation of the punishment of flogging."

The Melbourne "Peacemaker"

We are glad to see that *The Peacemaker*, published monthly in Melbourne as "An Australian Venture in Reconstruction", is still making its brave witness to the Christian pacifist faith. It sees the war "as a great tragedy set in our world, and we share in its origins and in its waging. It is a tragedy because all man's great discoveries and all the noblest qualities of his character are turned by fear to works of destruction." A statement of "Our attitude to the war now," contained in the June issue, says, "Realising man's tragic inhumanity, we are making a bid for the restoration of humanity. We are trying to discover and demonstrate a way of living which will eliminate the deep-seated conflicts which develop in the end into warfare. We are trying to follow Christ's way: an indefatigable attempt to overcome evil with good, whatever the consequences to ourselves." At the time this issue was published the Federal State had disallowed Regulations 8, 9 and 10 of the National Security (Conscientious Objectors) regulations, thus leaving "absolutely no provision for any form of conscientious objection to military service, combatant or non-combatant in Australia." Though no action against C.O.s was being taken, all hearings of applications and appeals by conscientious objectors had been postponed. The Government had received many protests against this reversal of policy and further legislation to provide for the C.O. was expected.

A SCIENTIFIC SOCIAL ORDER

CÆCILIA E. M. PUGH

This article is contributed by a very active worker for peace. She is an M.Sc. and Ph.D. and was formerly biochemist at the Cardiff City Mental Hospital and at the Royal Eastern Counties Institution for Mental Defectives at Colchester.

Post-war planning is at present the most popular of armchair occupations. If it is to be anything more than a parlour game, however, it must be based on scientific knowledge concerning the nature of Man. Our troubles are mainly due to the fact that scientific discovery in the mechanical field has outstripped control of human behaviour. If science is to be utilised for good and not for ill of humankind, the post-war order must be based on an understanding of the motives which govern human behaviour and the ways in which the activities of Man can be controlled. The remedy for the infantile disorders of the New Age is not any escape from science, but more science and yet more science. External force will never establish a satisfactory social order. The springs of action within man need to be scientifically understood. The most vital sciences of the present day are those which deal with man himself—psychology, psychiatry, psychochemistry. The whole future of mankind depends on the attitude of science to Man.

So far, the scientific view of the character of man is deterministic. Post-war planners on a religious basis may be reluctant to realise this, but however unwelcome it may be, the fact that this is so has to be faced. Scientific investigation of the functioning of the human mind and of the springs of human behaviour is plainly deterministic. The actions, the opinions, the very personality, of every individual is regarded as determined by his constitution, as built up by heredity and experience. There is no evidence so far scientific-

ally established for self-determination by any such thing as human free-will. The more knowledge accumulates, the more it goes to show that every deed, every thought, of every individual is correlated with and depends on his structural and chemical constitution (including the effects of experience) absolutely. Any post-war planning which ignores this attitude as the probably inevitable basis of the coming Scientific Age is so much blowing bubbles in the sand.

How does this affect the Christian position? Is it not the most serious challenge of science to religion since Evolution overthrew Biblical literalism? The remedy—now, as then—is acceptance of truth from whatsoever quarter it may come. Anything less is blasphemy and the spiritual suicide of the race. The only religion that will not die out in the scientific age will be such as conforms in theology to the new knowledge of the nature of mankind and the mechanics of his activities. Moreover, even as before, when science has challenged religion, the resources of religion are more than adequate. We need to possess more faith in the reality of our God as the Maker of the universe, its scientific laws, and the very Maker of man. This faith is justified. Can the Spirit of Truth ever lead us away from God? On the contrary, it can lead only to a closer understanding of the ways of God, and of the fearfulness and wonderfulness of the constitution of Man. In essence the challenge is, do we or do we not trust the truth of the revelation of God in Christ as consonant with scientific truth?

To the scientist who is a Christian there can be no doubt as to the outcome. The findings of science will lead ever closer to the revelation of Christ. A truly scientific social order will be a Christian social order.

We are now better in a position to consider what sort of a social order this is going to be. The days of expanding capitalism are over. Hence individual initiative is no longer at a premium. Belief in free-will no longer tallies with the requirements of the age. Present tendencies, resulting from the power put into the hands of Man by the achievements of technical science, all urge towards co-operation under central direction. The corresponding theology is belief in a God whose power and foreknowledge are absolute. The Christian social order is a theocracy. Widespread belief in free-will has depended scientifically and historically on emphasis on the ascent and dignity of Man. Prior to the capitalistic age, prior to the days of Darwin, religious belief was in a God Who governed every action and thought of man. The great Reformers believed in Predestination, a belief generally held right back to the writers of New Testament days. This neo-modern theology, therefore, is merely a discarding of temporary belief in the independence of man, which has characterised the capitalistic age, and a returning to the experience of God as governing all the actions of mankind. Belief in free-will has been merely a temporary phenomenon, a symptom of swelled-headedness at the outset of the scientific age when man took all credit unto himself for scientific mechanical advance.

Of course the return to the older theology, of determinism, is necessarily in a modern form. The main point, ethically, about the findings of the sciences of human behaviour is that they suggest that no one is blameworthy. Neither, logically, can a deterministic theology attribute to anyone blame. The nightmare of

hell is dispersed for ever. Punishment is both unfair and ridiculous, incompatible with a God Who is Absolute and is Love. The problem of suffering remains, and can be visualised only in terms of God's eternal purpose, the creation of Beings fit to companion Himself. But if blame is nonsensical, reward is equally unthinkable. Under determinism, merit is meaningless. Whether as regards looks, or physical prowess, or mental ability—all this is already accepted—or as regards character and moral worth, the individual has no responsibility. The benevolence of God is toward all. Does this do away with ethics? Surely the essence of the Christian ethic is, that it does do away with all other, lesser, ethics than that of unconditional Love.

In these circumstances, the only possible basis for a social order is that towards which the world is actually being impelled by events, namely the essentially Christian basis: "To each according to his need"—full stop. Without any addition or qualification, that Christian basis, founded in science, is ample for a successful social order. And the movement of events is towards it. Increased mechanisation has brought about ever-increasing centralisation. The resulting large-scale unemployment, followed by the exigencies of totalitarian war, are necessitating more and more central care and responsibility for the welfare of every individual in ways ever more comprehensive. These things, moreover, are happening as a simple chain of cause and effect. The purposes of God are working themselves out under our very eyes. In a world order based on Love, there can be neither punishment nor deliberate deprivation nor constraint. The will of God for modern life is: "To each according to his need"—material, mental, emotional and spiritual need. Just as Christ went about meeting the needs of every human being with whom He came

into touch, and His spirit ever fulfils this service, which He revealed as the nature of God—so the prime purpose of the Christian is to answer the needs of everyone. This meeting of need—towards which events are moving—is the only basis of society which is consonant either with the Christian ethic or the present scientific attitude as regards the determinism of personality, and it accords with and draws together both.

If there is to be no other basis than this, how then will the work of the world get done? Again, trust is needed in the oneness of Christian doctrine with scientific knowledge. The Christian faith maintains that the spirit of man is in the nature of God. And God is Love manifesting Himself in service as seen in the gracious sacrament of God washing the feet of Galilean fisherfolk. On the other hand, scientific findings are that when all needs are fulfilled,

when the individual is a harmonious personality, the urge to self-expression leads to constructive activity and service, such outlet being indeed an essential need of normal man. In such service is perfect freedom. Liberty is not any lack of direction, but the agreement of the inner urge with what one is called on to do. The main task of scientific research, therefore, on which the maintenance of all modern culture depends, is to find means of rearing well-poised individuals in all their natural variety, who can take their place in a centrally co-ordinated social order within a reasonable range of conscientious choice, to do the work of the world without constraint. Proper planning can then do away with all compulsion. All needed work will get done readily on voluntary terms, and all human activity will be truly service.

WILLIAM CAREY

AN APPRECIATION BY

GWENYTH HUBBLE

On October 2nd we celebrate the 150th anniversary of an event which has been the most important, since the first century, in the cause of world peace. I refer to the beginning of the modern Protestant Missionary movement in the founding of the Baptist Missionary Society in Kettering on October 2nd, 1792. The Society was formed by a group of twelve ministers of the Northamptonshire Baptist Association, one deacon and one theological student. Much had led up to that meeting. In 1784 the Northamptonshire Association had issued A Call to Prayer and some of those ministers, of whom one was William Carey, had reached a deep level of fellowship in prayer and

together had interceded for the heathen world. Carey had, however, not been content and had called them continually to implement their prayer and take definite action for the conversion of men and women of other lands.

Carey inspired the others and imparted to them his vision. He had an all-absorbing concern for those to whom the Gospel had not been preached. He had, through reading the account of Captain Cook's voyages, and the records of missionaries like Brainerd, Eliot and the Moravians, learned all he could of the lives and conditions of people of other lands and, as always, his imagination and prayer had made

real and grievous to him their desperate need of Jesus Christ. With his map and his globe he was never without this burning concern, and in his *Enquiry into the obligation of Christians to use means for the conversion of the heathen*, he set out all the vast detailed knowledge which he had accumulated about the inhabited lands of the earth, including even some of the smallest islands, and he pleaded with his fellow-Christians to fulfil their obligation and undertake to preach to the heathen the good news of salvation in Jesus Christ.

It was his *Enquiry*, his famous sermon with its appeal "Expect great things from God; attempt great things for God", and his personal importunity that had, with the power of the Spirit, prepared the hearts of those present for the step which they took that night. Their resolution said "Humbly desirous of making an effort for the propagation of the Gospel amongst the heathen, according to the recommendations of Carey's *Enquiry*, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen".

It was a denominational society which they formed, but obviously only because that appeared the best means of achieving their purpose at that time. Carey was no narrow denominationalist, nor was he bound by preconceived ideas and prejudices. He offered to be the first missionary of the Society and though he had thought of starting the work in Tahiti, when the way opened for him to go to India, he gladly went. His vision was world-wide. It was Carey who, years later, proposed a decennial world missionary conference and he wanted the first to be held at the Cape in 1810; exactly

one hundred years before Edinburgh!

When he arrived in India he met with many difficulties, including opposition from the East India Company, so that in 1799 when four families arrived from England to join him, he accepted the protection of the Danish flag and the offer of a refuge in the Danish Settlement in Serampore. But in 1801, to his great surprise, Carey, the one-time cobbler schoolmaster, was elected to the professorship of Bengali in the newly-formed Fort William College in Calcutta—the College founded by the British Governor General for the young "writers" of the East India Company and whose students later included the army men also. Carey clearly believed that by teaching these young men the language of the people among whom they were to work he was forwarding international understanding. When a new governor-general was appointed, there were some clashes between him and the Serampore group. One particularly trying one was in 1807 when they were forbidden to preach in the open. Carey wrote: "We mean to inform Lord Minto that we are prepared to suffer in this Cause rather than abandon our work; but we hope to do all in the most respectful manner possible". It was an effective line of action and after an interview with Carey and his colleague Marshman, Lord Minto removed the prohibition.

In 1800 Carey and his new colleagues, leaving the territory of the East India Company, moved to Serampore in order to have the protection of the Danish flag. There they decided to live in community. Carey had always greatly admired the work and methods of the Moravians, and they decided to live as a communal settlement in the Hernutt pattern, but with one alteration—there was to be no "head" or "housefather" and Carey's biographer, S. Pearce Carey, says that "he founded Serampore on

equality for each, pre-eminence for none; rule by majority, submission to that rule; allocation of function by collective vote; superintendence by each in monthly rotation . . . and the bold stroke paid". He adds that Carey himself "solemnly, secretly, bound himself to be never the conscious occasion of any friction".

William Carey believed implicitly in the power of individual and even solitary personal witness, and he was a man of strong personal principles. If this had not been so he would never have attempted to persuade his brother ministers to undertake the evangelisation of the heathen world. He always firmly stood-by his principles whatever the cost to himself and sometimes to others. In 1822 he was to be married for the third time. The day was fixed and the invitations issued when Carey discovered that he would have to secure a licence and in order to do so he would have to take an oath. That was against his conscience so he decided to have the banns published and the wedding thereby delayed for three weeks. It is not recorded whether Mrs. Grace Hughes, the bride, shared his conscientious objections.

Long before he sailed for India, Carey had been an ardent supporter of the movement for the emancipation of the slaves in the sugar plantations in British colonies. His sisters said they never heard him pray without reference to the slave trade "so inhuman and accursed". He made his own protest, and to use his own phrase "cleansed his hands of blood" by giving up the use of sugar.

It is not surprising, therefore, to discover that this man was also a pacifist, a rare thing in the days of the Napoleonic wars. On April 15th, 1814 he wrote his son Jabez: "I hope the war in Europe will now come to a close. Buonaparte is everywhere defeated and scarcely a doubt remains but peace is con-

cluded ere now. I do not think it will continue long, but most heartily rejoice in even a short cessation of these desolating wars. I look with pain upon the last twenty-two years when I consider how much blood has been shed in them. Surely the Lord has better things in reserve for the world". There is one story which illustrates his belief in the pacifist witness. On one occasion in Serampore Carey was ill and his colleagues brought to him the only available medical assistance—a military surgeon. Carey, seeing his uniform, refused to be treated by him. They then dressed the surgeon in Marshman's frock coat, but Carey recognised him and again turned him out of his room.

In all his missionary zeal, in all his personal convictions and witness, Carey's main concern was not theory and abstract principles, but living men and women. For them he served and toiled as a missionary; for them he denied himself; for them he held unflinchingly to principle, facing unpopularity and isolation. His great desire was that men and women should be won to a saving knowledge of Jesus Christ, and to this he made everything else subservient. When he was a young minister in Leicester he was an ardent republican, and was once rebuked by Andrew Fuller for refusing to drink the King's health. His political interests might have led him far, but they were subordinate to his missionary calling. Perhaps he might have become a powerful exponent of Christian pacifism, but he believed that his greatest contribution to the peace of the world was to evangelise.

In this anniversary year there comes to all Christian pacifists the challenge of the life of William Carey. Surely it is inescapably laid upon us to make positive our pacifist convictions by seeking to establish more widely and more firmly the Church of Jesus Christ which we know is the true basis of world peace.

WHAT GOD HATH JOINED

HAROLD E. BERRY

Some sentences in a speech given by Lord Halifax while Foreign Secretary, quoted in a recent biography,¹ provoked reflection. Seeking to justify the policy of appeasement, Lord Halifax is reported to have said:

"I do think that in this matter it is true that two ideals—righteousness and peace—are in conflict, and you have to choose between the impractical devotion to the high purpose that you know you cannot achieve except by a war you do not mean to have, and the practical victory for peace that you can achieve. I cannot hesitate between these two when both my conscience and my duty impel me directly in the direction of peace."

Such an utterance gives rise to uncomfortable questionings. It is not simply that a respected Foreign Secretary seemingly confronted with the inescapable alternatives of a righteous policy and an unrighteous peace, chose the latter (although we may note in passing that he did not really choose peace but only a postponement of hostilities). The disturbing thing is the acceptance of a divorce between righteousness and peace which Lord Halifax seemed to think unavoidable.

In Psalm 85 we are told: "Mercy and Truth are met together; righteousness and peace have kissed each other". The Psalmist had the insight to see that righteousness and peace are inseparably joined; they belong to one another, and we are thus led to reflect on the danger of putting asunder what God hath joined together.

1. A study of history gives grounds for the belief that the divorce between righteousness and peace is

¹ *Viscount Halifax*, a biography, by A. C. Johnson.

responsible for many tragic and disastrous failures of statesmanship. The prophets Isaiah and Jeremiah in particular were constantly fulminating against this fundamental error. In more recent years, those who have been responsible for the formulation of our national policies seem for the most part to have followed the path of expediency and opportunism. Instead of seeking to determine the broad and clear outlines of a high and far-sighted policy based upon definite moral principles, they seem to a great extent to have been endeavouring to stave off one crisis after another by some desperate act of diplomatic accommodation or some bit of political bluff. Is it too much to claim that had our affairs since 1918 been controlled and directed by men of vision and high purpose who, seeing clearly the right way for the nation, were prepared to follow it courageously and unswervingly, the world would not have been brought to its present pass? Lord Halifax, it may be, deserves our sympathy for having entered office as Foreign Secretary with such a legacy, but it is surprising that he should have endorsed the political attitude which gave rise to that legacy. His statement of the case, however, suggests that he was more troubled about it than his predecessors.

2. Lord Halifax's apologia really takes us into the realm of moral philosophy and has metaphysical implications. For, if it be true that there can be a conflict between the ideals of righteousness and peace, it suggests a dichotomy in the moral order, and must make us rethink our ideas of God. Are we to believe that the God whose will is righteousness may be in conflict with the God whose will is peace? Is it possible that in order to qualify for the Blessedness of the Peacemakers we

may have to forego the Blessedness of those who hunger and thirst after Righteousness?

The Psalmist who saw the embrace of righteousness and peace was clear that *their* marriage at any rate was made in heaven. In an earlier verse he says: "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; *but let them not turn again unto folly*". It is evident that human folly, by which the Psalmist doubtless meant moral instability, can frustrate the divine will to peace. And elsewhere (Psalm 34) the injunction to "Seek peace and pursue it" is accompanied by the exhortation "Depart from evil and do good."

Is it not clear that real and abiding peace is inseparable from righteousness, and can be achieved only by resolute adherence to the way of God, in whose will is our peace? That way may not always be easy to determine, but that does not justify harrassed politicians in seeking refuge in a distinction between "the impractical devotion to the high purpose that you know you cannot achieve except by a war that you do not mean to have, and the practical victory for peace that you can achieve." If we thus accept an incompatibility between the ideals of righteousness and peace we are surely driven ultimately to a moral scepticism which is poles asunder from Lord Halifax's own personal convictions.

One can only conclude that Lord Halifax's speech reflects the bewilderment of himself and his colleagues at finding themselves in a maze of inconsistencies and contradictions to which years of statesmanship void of strong principle and lacking clear vision have brought our political life. Is it too much to hope that instead of the divorce being regarded as irremediable, a reconciliation will be effected, and that in our own time we shall once again see righteousness and peace kiss each other?

INTERNATIONAL NOTES

PERCY W. BARTLETT

Sweden

Natanael Beskow, President of the Fellowship in Sweden, writes in a letter of the beginning of August of the hardening of public opinion against conscientious objectors. He says there are a large number of the latter, but they are often treated with severity. He goes on to say that nevertheless the Fellowship is able to continue with its work without hindrance, and to speak of the forthcoming annual conference, to be held August 15th-18th, on the general theme of "Christian perspectives on the world of to-morrow." Dr. Beskow says: "I think we will feel as we are gathered rather strongly our responsibility towards our brethren in the suffering countries, and also the bond which unites us".

From another friend in Sweden we hear that Dr. Beskow has been awarded the Wallin Medal, given every third year in memory of Archbishop Olaf Wallin, famous as a hymn writer and compiler of the hymn-book for the Swedish Church. This correspondent continues: "From our friends in Finland I haven't heard anything at all. The people in that country have a very hard time. They have little food and no men for the work. A few days ago a friend of mine (a Swede, minister of the Swedish Baptist Church in Helsinki) said that there are no conscientious objectors in Finland now".

France and Belgium

F. Siegmund-Schultze speaks of Philippe and Henriette Vernier in a recent letter, saying they had been in France, and that their situation (with regard to food) did not seem to him quite as bad as had been suggested in reports from U.S.A. An F.O.R. friend here has succeeded in getting two food parcels each

sent to Philippe Vernier and Jacques Harts through the Belgian Red Cross.

M. André Philip, who escaped recently from France and is now a member of the French National Committee in London, will be remembered by British F.O.R. members as the advocate who defended Henri Roser and Philippe Vernier when they were before the French Courts as conscientious objectors to military service. M. Philip has seen most of our friends in France comparatively recently. He had a personal part in the relief and educational work for refugees conducted by André Trocmé in Le Chambon, and he saw Henri Roser in Paris. The latter has a congenial work in helping to edit a dictionary of surgery; and in spite of the fact that the French Church was not willing in earlier years to give him a pastoral charge, he has now been invited to become assistant pastor to the church at Auteuil, a suburb of Paris. He is well, though much thinner.

The American Fellowship has undertaken to try and send an increased contribution of 500 dollars a month to the colony at Le Chambon.

Far East

Ralph and Louisa Galt, the two young American F.O.R. members who went out to China some two years ago to do Christian rural reconstruction work are on their way back to America. Since the Japanese occupation of Paotingfu their freedom had been so restricted they decided they would find a place of service elsewhere. They intend to see when they arrive in Africa what the possibilities are of service there or in India.

News has just come through America of Dr. Hobart B. Amstutz, Pastor of the Wesley Church, Singapore. Dr. Amstutz, who, it is understood, became a confirmed pacifist as a result of his experiences in the last war and was a keen member of the American F.O.R., went to Singapore in 1926; he also did mission

work in Borneo and among the primitive peoples of Malaya. With his associate pastor, the Rev. Tyler Thompson, also a pacifist, he decided to remain in Singapore when it fell to the Japanese. A cable received in February last showed that he was just recovering from a wound.

CORRESPONDENCE

Niebuhr's Interpretation

The report of the Oxford F.O.R. Group of its study of Niebuhr's Interpretation of Christian Ethics is welcome, if only that it directs thought to the dilemma in which the individual desirous of perfect obedience to the will of God finds himself.

With no desire to criticise the findings of the group one may state the belief that implicit obedience to the precepts embodied in the Sermon on the Mount, and other related N.T. passages, is a realisable condition of the process of the coming of Christ's Kingdom.

The C.O. is not alone to-day in having to face up to conflicting loyalties. In the complexities of the social and industrial order in which we live absolute obedience to God's revealed will becomes impossible for individuals, in various situations.

The absolute Pacifist is deceived if he thinks that by refusing active participation in the war effort he does all that calls for doing in ridding the world of strifes. Economic conditions, domestic and international, which create the friction that issues in armed strife, have to be revolutionised.

When Jesus taught His followers to pray "Thy will be done on Earth" can it be thought that He visualised the impossible? There follows the petition "Give us, this day, our daily bread" not "Give me this day provision for all the coming days"—which is what so many of us seek.

When men have grasped, or regained, the social implications of Christ's teaching the impossibilities—and such, in reality, they are—of individual obedience to His behests will begin to fade away.

WILLIAM JAGOE.

Bondhill,

Loughgall,

Co. Armagh.

Ex-Service Pacifists

I was most interested to read the letter of Mr. W. J. Best in your July number, about the effectiveness of a witness from ex-service pacifists; and have since been in touch with him about it.

At first some of us thought that a meeting should be called on the question; but after some thought we decided that there are too many difficulties in the way of starting something else.

I wonder if any ex-service pacifist who reads this would write to me, and let me have some account of his combatant experiences, together with the reasons which ultimately made him become a pacifist. Material gathered in this way would be most valuable, and would be used perhaps as the basis of some publication, as opportunity occurred.

R. H. LE MESSURIER.

Holy Cross Vicarage,

47, Argyle Square,

London, W.C.1.

Friends' Ambulance Unit

Some of your readers may recently have seen articles in the Press and one article in particular about the work of the Friends' Ambulance Unit. These articles revealed a tendency to concentrate on some of the more spectacular work of the

Unit overseas, and to discredit by contrast the convictions and activities of other pacifists.

The Executive Committee and members of the Friends' Ambulance Unit would like to make it clear to our fellow pacifists that we are in no way responsible for the spirit of such articles, and deplore the misrepresentations and suggestions which appear in them.

Yours faithfully,

T. L. TANNER,

*Chairman of the Executive
Committee.*

4, Gordon Square,
London, W.C.1.

Brains Trust for Youth

By way of following up the Youth Conference held by the Council of Christian Pacifist Groups in the spring of this year, it is proposed to hold another Conference of two sessions for under 35's on November 21st. The first session will follow the contemporary vogue of a "Brains Trust", and the second will be devoted to general discussion, either in groups or in full conference. The intention is to deal, not so much with specifically pacifist aspects, as with some of the basic beliefs of Christianity itself. There seems to be a certain vagueness among many of our younger pacifists about a good many fundamental theological questions: and this Conference, it is hoped, will help to make some of them clearer. The "Brains" will be chosen to present as wide a variety of interpretation as possible, without definitely aiming at denominational representation. Suggestions are invited for questions that might be dealt with at the Conference, and should be sent to Peggy Mangan, Council of C.P.G., Drayton House, Gordon Street, W.C.1, not later than the end of October. A further announcement will be made later.

BOOK REVIEWS

QUAKERS AND THE CHRISTIAN CHURCH.
By Percy W. Bartlett. (Society of Friends. 55 pp. 1/6.)

This admirable little booklet, though "addressed primarily to fellow-members," will be found invaluable by all who wish light on Quaker thought and practice. We need to be reminded that the Society of Friends is not merely a friendly society, a relief organisation, or a philanthropic foundation, nor even a pacifist propaganda society; it is "a Christian community finding its centre in worship, and seeking to order its life by divine guidance". The essential convictions of Quakers Percy Bartlett finds in "immediate dependence on God and on the inner light"; "the meaning of the Cross seen from the angle of Christian pacifism", the wrongness of all war—"as nearly credal as anything is in the Society"—and the belief that "the corporate life of man in Church, Community and State is to be realised through the indwelling of the Holy Spirit". Of particular interest is the discussion of the relationship of the Society to the Universal Christian Church. Can a body which is known largely by ecclesiastical negatives—"no priests, no sacraments, no liturgies, no authorised creeds, almost no theology"—be regarded as part of the Christian Church at all? Friends rely "on the paradoxical principle that qualification for admission to the Christian fellowship is unfitness"; and they may claim that, though rejecting much that the Church has considered essential, yet they have shared in the experience of which these things are but the outward expression. They do not use the sacraments, yet believe that "the whole of life should be sacramental"; they reject the idea of priesthood, yet "it is a part of Quaker ministry to be in the silence a steward of the mysteries of God". Quakers, our author thinks, are "likely to be among the last to adhere to any scheme for a united Church at present imaginable," partly through mistrust of the usual Church approach by way of creeds, orders and sacraments, and partly because of the positive value they attach to their own peculiar worship and witness. Yet he can justly point to Quaker initiative in much united action on the part of the churches, particularly in that field where it is above all necessary, the organisation of world peace. Indeed, though he fears that "a Quaker call for church unity may look like the height of impudence", other churchmen will feel that the Society of Friends, though self-styled Separatists, very obviously produces the fruit of the spirit of true Christian unity. Finally our author suggests that Quakers may find their true vocation as "a

specialist grouping within the framework of the united Church . . . in some sort a religious order, a company of Christians devoted to a way of worship and life bearing a special interpretation of the Gospel, a company also rendering notable service both to the Christian community and to the wider world." We are grateful to Percy Bartlett for this challenging little book.

G. H. C. M.

A PARSON'S POLITICS. By A. E. Simpson, Canon of Chester. (James Clarke. 63 pp. 1/6.)

This is a partial and rather conservative survey of the social order. The writer believes that power at present in the hands of the capitalist should be transferred to the community, discountenances communism and champions the "governing" as distinguished from the "wealthy" class. Non-conformists should forget their controversies and candidly acknowledge the rightness of the Church of England. Pacifism is given a kindly if not very profound examination and condemned for its inconsistencies. What would be the result of applying the same principle of consistency to the non-pacifist?

THE KING OF LITTLE EVERYWHERE. By Reginald A. Smith. (The Peace Book Co. 163 pp. 5/-.)

This book is described as an attempt to give to young minds in the form of an imaginative story a conception of the real psychological and economic forces that are shaping human history. It seems to us more the sort of book that old people think the young ought to read than the sort they read for choice. But there are all kinds of children and those who do read this book will learn much. The author is a Quaker on the staff of *The Manchester Guardian*.

THE DAY IS AT HAND. By Alec Boggis and Kenneth Budd. (George Allen and Unwin. 5/-.)

This little book, written in the form of an epistolary discussion between a parson and a layman, should commend itself to all who, because they are alive to the immensity of the Church's future role, see in its internal defects an impairment of its external influence.

Both the clerical and lay contributor are admirably suited by temperament and outlook for verbal combat with each other, the former appreciating and, to a large extent, sharing the latter's impatience and the latter recognising, even

in his criticisms, the greatness of the Church's heritage. They thus provide the ideal setting for that frank and friendly exchange of opinion which must become a habit with practising Christians if the Church is to be an efficient instrument of world redemption.

The subjects raised in the course of the correspondence range from reflections on contemporary burial customs and ministerial stipends to suggestions for credal modifications and changes of method in Public Worship. The conclusion is that nothing less than a "second Reformation" within the Church will give it the strength which it needs to make its impact on the life of the modern world.

D. H. McM.

RETRIBUTION AND THE CHRISTIAN. By Stephen Hobhouse. (F.O.R. 12 pp. 2d.)

The Fellowship of Reconciliation has done well to publish in pamphlet form Stephen Hobhouse's important essay on *Retribution and the Christian*, which appeared recently in the *Hibbert Journal*. It should be read by all Christian Pacifists, for it is quite the best brief treatment available of this very difficult question. As against Archbishop Temple, who, while deprecating the spirit of vengeance, yet defends "just retribution" as a Christian aim and activity, our author argues convincingly that the infliction of retributive suffering is not a task to which the Christian is called. Indeed it is not even an activity of God as revealed by Jesus, when He is considered as a Person. Retribution, or "divine punishment" so-called, is rather an impersonal, cosmic activity of God considered as the First Cause of that particular law by which sin itself inevitably produces its own retribution. Christians who constitute themselves the agents of God's impersonal Law of consequence are not acting as imitators of Christ, but rather (to use O.T. language) as did the pagan "rods" or "axes" of Jehovah. The only true vindication of God's righteousness is by the restoration to the evil-doer of his lost goodness, for "justice" in the N.T. sense of the word is primarily the active goodness of God striving through the sacrifice of the Cross to redeem man from his sin. It follows that the only way to overcome evil is by the "conversion" of the personality enslaved by it through the gradual impact upon him of utterly patient love; and it is only when Christians rid themselves of the fatal illusion of the duty of inflicting "just retribution" that they will be able to co-operate fruitfully with all men of goodwill in the rebuilding of a shattered world. We most warmly commend this very suggestive pamphlet.

G. H. C. M.

THEY SAY

SEAWARD BEDDOW

Cold Steel

"We are being told again, as we were told in the last war, that our enemies (and in particular the Italians) 'don't like cold steel'. Does anyone like steel, either cold or hot, when it is plunged into them without (or even with) anæsthetics? This kind of exultant taunt seems to add an edge of barbarity to the accounts of the assaults of painful weapons of war on agonised human flesh and blood. The one thing that lifts such assaults out of the realm of sheer Grand Guignol horror is the magnificent courage shown, as a rule, by the human spirit in facing them. To point out that this or that section of unfortunate combatants in this awful arena 'don't like it' seems painfully cruel and superfluous. War cannot be humanised or civilised (without thereby becoming so ineffective that it would not be worth waging); it can, however, be further brutalised, and is always sentimentalised. There is a horrid intoxication into which nations at war may sink; happy contemplation of the agony and terror of their enemies is one of its less agreeable symptoms. There are some things which perhaps only those engaged in the actual fighting should be excused for saying."

—Clusius in the *Spectator*.

No Interest in Religion

"At least 80 per cent. of the general population display no interest in religion . . . We loudly declare that the war is being fought to preserve Christian values and the Christian way of life, and yet the vast majority of our people will not cross their thresholds to support Christian institutions in their immediate neighbourhood."—*Bishop of Chelmsford in a letter to "Daily Telegraph"*.

"Funeral Games"

"Three coffins, dedicated by Charles Laughton to Hitler, Mussolini, and Hirohito, were started on their way through New York State to a watery grave at Niagara Falls. Let handcarts with coffins dedicated to the same three heroes set out from say, Plymouth, Swansea, and Manchester for Beachy Head. Let the cost of pushing each be £1 worth of National Savings Certificates for every hundred yards and let the town whose cart is the last to arrive pay a forfeit of £1,000 worth of certificates. Such funeral games could not fail to appeal to the sporting instincts of the British people."—*From a leading article in "Manchester Guardian"*.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

We are now drawing to our winter session and what we hope will be for all our branches a definite winter programme, and I want to sound the note of the quite uncountable value of fellowship itself. I have had a letter recently from a member who has been a branch secretary, a member of General Committee, and one of the keenest of people, and he says in his letter that he had not heard from the Fellowship for 18 months. He lives in a city where we have not only a branch, but several groups in the different districts. Nevertheless, he was, in his own phrase, "outside the Fellowship". Now it is quite easy for me to reply to such a letter by saying that surely a keen member of the Fellowship will make himself known to other members when he goes to a different town to live, and that certainly would seem to be the proper thing to do, since fellowship is meaningless unless it is mutual, but all the same it does show our obligations to one another in such a way. Our method is to send word of these changes of address—where known—to the local secretaries, and so what is in my mind is to plead that all such notifications be dealt with and no member allowed to feel isolated—especially in a town where there is a considerable membership.

Fellowship is achieved in our gatherings together. These are likely to be just as difficult this coming winter as they have been through the other war years, and so what other methods can we adopt to remedy this defect so far as it can be remedied? There is certainly one way: that we may lay greater stress on the written word the more we are driven to forego the pleasure and profit of the spoken word. The written word is provided for members

in two forms—first, of course, through *The Christian Pacifist*, and in this connection the Management Committee asks me to draw the attention of all readers of the magazine and all members of the Fellowship to the need for maintaining its circulation. We have a certain proportion of the pre-war quantity of paper allotted to us, which has to be applied for quarter by quarter, the amount being roughly one-fifth of the previous amount. In consequence, of course, we have had to reduce the size of the magazine, but it would be ironical to a degree if we were unable to use the allotted amount! In the two following issues there will be Order Forms for next year. If readers will make use of these before the end of the year, it will save the office making second and third applications for renewal and a lot of correspondence.

The second way in which the written word is provided is through the various publications. From time to time we issue a list of current and new books and pamphlets, and if readers are interested in that list, perhaps they would send a postcard or indicate that in making their application for the magazine. We are especially anxious for the wide circulation of our new series of pamphlets entitled *Essays in Social and Economic Reconstruction*, of which four are in hand and three already printed. In connection with the magazine and literature and also in connection with an important subject regarding Youth Service, which is to come before General Committee in September (but after these notes are written) we shall have next month, we hope, an interesting kind of proposal to make for the consideration of all branches.

METHODIST PEACE FELLOWSHIP

Headquarters Office: First Floor,
Kingsway Hall, London, W.C.2.

District "Key-men". We are following up the idea of knitting the Fellowship more closely together in all parts of the country, and have addressed a letter to a member in each of the forty-two Methodist Districts asking that he will act as a centre for rallying the groups and individual members of each district, and as a link between them and Headquarters. This arrangement will facilitate the organisation of local meetings for discussion and fellowship, the spread of information, possibly the collection of subscriptions. If any member would like to be put in touch with the "Key-man" in his or her district, we would gladly send on particulars.

The next meeting of the Executive is on September 16th, when important matters are to be considered, but as these notes have to be written before then, we must refer members to the *Bulletin* shortly to be sent round for information concerning the decisions taken.

LESLIE KEEBLE.

CHURCH OF SCOTLAND PEACE SOCIETY

The conference on the Social order held in Glasgow on the 11th and 12th of September was not so well attended as had been hoped, but those who were present can testify to the high quality of the lectures. On Friday evening Dr. Macfie, as a professional economist, dealt with recent pronouncements by leaders and courts of the Churches and declared that the Churches ought, with the help of experts who would be eager to offer their services, to make their voice heard on social and economic affairs. Mr. J. P. Hay led the discussion which followed. On Saturday the lectures were given by the Rev. Henry Carter, first on "The Land in the New Order," and second, on "Christians and Communism". The Revs. Bertram Woods and Edwin Towill and Mr. Kenneth Laurie led the discussions. We hope to see the substance of Mr. Carter's second lecture issued shortly as a pamphlet. The fourth session on Saturday evening was devoted to group discussion arranged by Professor Macgregor and Mr. Kenneth Kerr, after which Mr. Carter gave a closing address. The Conference was chaired by the Revs. David Mitchell, and G. Gordon Cameron.

In Edinburgh the Society held an encouraging meeting on 5th September, when the Rev. Alastair Riach and others spoke on "What the Society is doing and what it ought to be doing". It was decided to hold regular monthly meetings.

F.O.R. IN SCOTLAND

At the beginning of September John S. Hoyland addressed meetings in Glasgow and Edinburgh and gave his considerable audiences much help in understanding not only the situation in India but also the way of reconciliation and service. On September 4th Dame Sybil Thorndike spoke to a group of ministers in Glasgow. Next month the Rev. Leslie Artingstall will address meetings, on Thursday, 15th, at Barrhead, Friday, 16th, in Glasgow, and on Monday, 19th, in Edinburgh. On Saturday, 17th, the Scottish Council will meet at 3 p.m. at 44, Frederick Street, Edinburgh, and this meeting will be followed by a Secretaries' conference at which Mr. Artingstall will be present.

THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, W.C.2. Telephone Number: Temple Bar 9330. Joint Secretaries: Miss Ethel Comber and the Rev. Paul Gliddon.

The Annual Meeting takes place in the Friends Meeting House, St. Martin's Lane, London, on Saturday, October 3rd, at 1.30 p.m. There will be a Sung Eucharist at St. Martin-in-the-Fields that morning at 11 a.m., when an address will be given by the Rev. T. B. Scrutton. Miss Sybil Thorndike hopes to be with us for a time during the afternoon. The Ven. Archdeacon Hartill will act as Chairman.

Our new book is to be entitled *On Earth Peace*, the writers of the various chapters being in the order in which these chapters appear, the Rev. Professor Grensted, the Ven. Archdeacon Hartill, the Rev. Dr. Wright, J. Middleton Murry, the Rev. T. B. Scrutton, the Rev. R. H. Le Messurier, F. E. Pinder, the Rev. Gilbert Shaw and the two secretaries of the Fellowship.

We have still copies of *Into the Way of Peace*, which we are able to sell off at 3/6 each, although the published price is 6/-.

We are resuming our Saturday afternoon Conferences, the new series being concerned with the various subjects dealt with in the new book. The writer of the chapter on "Requirements essential for Peace" is the Rev. T. B. Scrutton, and he will accordingly be our speaker at a Conference on this subject, to take place at Friends House, Euston Road, at 2.45 p.m. on October 17th.

It is a great privilege to be able to announce that we have the permission of the Vicar of St. Martin-in-the-Fields to carry forward at St. Martin's those weekly Celebrations of the Holy Communion which, on the last day of his life, Dick Sheppard planned for St. Paul's, at the close of October five years ago. We do hope that all communicant members of

the Church, whether they are members of the A.P.F. or not, who are anxious to forward Dick Sheppard's so sadly uncompleted work for peace, will try to meet at St. Martin's for the Holy Communion on every Friday at 7.30 a.m. Some of us go to the Crypt of St. Martin's on Wednesdays from 5-6 p.m. for silent prayer for the peace of the world. It would be helpful if others could find time to come for at least a part of that time.

ENGLISH-GERMAN WORSHIP

A joint English-German interdenominational service for reconciliation will be held in the Presbyterian Church, Cumberland Street, off Broad Street, Birmingham 1, on Sunday, October 25th, at 4 p.m. The Rev. Alan Balding, in English, and the Rev. Dr. D. Meyer-Klugel in German, will preach on "The Way of the Cross". German and English hymns will be sung and a collection will be made for bombed people in East London. The attendance of all friends of reconciliation is invited. In the same church every Sunday Dr. Meyer-Klugel conducts a service for his refugee congregation.

PAX

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

The Annual General Meeting will have taken place by the time these notes appear: it is fixed for Saturday, 26th September, at the Friends' Meeting House, High Wycombe. Several well-known speakers are expected; it is hoped that the following will be among those present. Revs. Drs. Belden, Gille and Orchard; Revs. John Lopes, J. F. T. Prince and Charles Stimson; and Dr. Cecil Gill. A report of the meeting will appear in the next issue of *The Christian Pacifist*.

BOW 1937—SUFERN 1942

It is nearly five years since the first Community Conference at Bow. History seems to have been repeated in the Conference of Pacifist Farming Communities held recently in New York City. Here also the Conference reflected the activities of groups already in being and about a dozen of these appear to have been represented at Suffern.

"I dream of the day," writes Carl Landes—F.o.R. regional secretary of Merom, Indiana, and the elected secretary to the Conference—"say five years hence when we shall have Rural America dotted with Fellowship Centres

from which our pacifist missionaries will carry the gospel of peace to every hamlet and farm of our great country. 'Peace and bread are inseparably connected.'"

As at Bow, so at Suffern, a permanent committee was constituted with very similar functions and objectives and amongst them the primary purpose of collecting and discriminating information about farms and rural communities.

The report of this first gathering is full of interest: if the eyes of the speakers were to the hills their feet were on the ground: as witness these few pointers from the speeches:

"Co-operation is spirit not machinery... it must not be dogmatic."... "You cannot succeed because you like living co-operatively but because there exists a need for living co-operatively."... "There is need for some groups to demonstrate how the psychological and practical problems can be solved. Communities must be centres of spiritual energy; lay orders sending out missionaries..."

Meantime the F.o.R. is surveying its membership to learn of their training in various fields. God speed Suffern!

BOOK REVIEWS—cont. from page 199

THE SOCIAL GOSPEL RE-EXAMINED. By F. Ernest Johnson. (James Clarke and Co. 8/6.)

This is the English edition of an American book composed of Lectures given under the Rauschenbush Foundation, established at the Colgate-Rochester Divinity School in memory of the late Walter Rauschenbush, illustrious exponent of social Christianity. It is the seventh book in the series, and the lectures cover a great deal more than what is commonly understood by the title *Social Gospel*. They form a learned and, in general, a satisfactory discussion on Christian ethics. All through the book the author lays stress on attempting to resolve the conflict between what he calls the "new" orthodoxy and liberal Christianity. Surely this allows far too much importance to the "new" orthodoxy, so much of which is already fading into the mists from which it ought never to have been rescued.

The thing of most importance in the book, and it is made abundantly clear, is that the Social Gospel is not a term used in contradistinction from the personal gospel, but means "that Christianity is concerned not merely with individuals, not merely with individuals in relation to

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PACIFIST, 22, year's experience general farm work, wants employment October.—Michael Kirby, Cobdale Farm, Warter, York.

CHARTERED ACCOUNTANT (C.O.) wants to find life's work in social service. Superintendent of Children's Home, Minister of small flock, or Secretary of Pacifist cause or Hospital preferred. Remuneration must keep family of four.—Box No. 237, 17, Red Lion Square, W.C.1.

WANTED, Housekeeper to assist Nurse Companion to elderly couple. All duties. Help available. Skegness area, Lincolnshire. Box 240, 17, Red Lion Square, W.C.1.

MEETINGS.

A FELLOWSHIP HOUR for communion with God and each other is being held at 17 Red Lion Square, W.C.1, on the Third Monday in each month from 1 p.m. to 2 p.m. Please note change of time. The next meeting is on 19TH OCTOBER, and the leader will be Pilgrim Frances Roberts.

MISCELLANEOUS.

PARENTS interested start school on free, constructive Christian lines. Please write Miss K. Evans, Cheddonscote, Cheddons Fitzpaine, Taunton, Soms.

"Pacifists' Children's Love Letter. 3/6—100. Post free. 88, Burford Road, Nottingham.

BOOK REVIEWS—continued.

others, but with the structure of the community itself". "There is a Social Gospel only because the personality of Jesus makes such a terrific impact on the whole order of human relationships and because its demands can never be met without a thorough reorganisation of human affairs." The keynote of this exposition is the relevance of a true theology to our common life.

With the general conclusions of the book, none will dissent: "The Christian social message is the message of redemptive love". Under these general ideas, the author looks at the Church, Education,

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.

THE DICK SHEPPARD SOCIAL SERVICE CLUB is serving one of the most difficult areas in London. Financial help is urgently needed. Please send what you can now and help us to keep going. We also badly need women to help with child care and with making children's clothes. Meals given. Any old clothes would be most welcome, books, magazines, etc. Send to The Warden, Dick Sheppard Club, 254 Harrow Road, Paddington.

HOLIDAYS.

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WYE VALLEY.—"Christian Fellowship" welcomes paying Guests. Terms moderate. Large house in own parkland of 150 acres. Lindors Settlement, St. Briavels, Glos.

Democracy and War. The chapter on "Christianity and War" is important as a description of the pacifist and non-pacifist positions rather than as an argument for one or the other.

L. A.

BLOOMSBURY HOUSE HANDBOOK. (32 pp. 6d.)

Central Office for Refugees, Bloomsbury House, London, W.C.1. An authoritative guide to the many organisations concerned with German-Austrian refugees, it sets out clearly the more important official regulations affecting the work of these organisations.

LONDON UNION OF THE
FELLOWSHIP OF RECONCILIATION
165, Gray's Inn Road, W.C.1

A PUBLIC MEETING

In the METHODIST CHURCH,
HINDE STREET, MANCHESTER SQUARE,
W.1

Saturday, Oct. 17th, 1942

3. p.m. Devotional Time led by
Rev. JAMES W. ALEXANDER, M.A.

3.15 p.m. Rev. A. M. CHIRGWIN, M.A.
(Author of "Under Fire")

will speak on

"THE WORLD CHURCH"

4.15 p.m. Questions and Discussion.

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Rev. G. Lloyd Phelps, B.D. (4d.)
3. *Social Control and Personal Freedom*
by Leyton Richards, M.A. (4d.)
4. *Quakers and the Christian Church*,
by Percy W. Bartlett. (1/6)

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the St. Pancras Building Society, the
yield on which is three per cent.
per annum free of income tax.

A postcard will bring you a copy of
the Society's "Guide for Investors".

Managing Director: E. W. BALES

St. Pancras Building Society

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