

# CHRISTIAN PACIFIST

THREEPENCE

## THE CURRENT OF AFFAIRS

### San Francisco

In a statement which has been presented to Mr. Eden and Mr. Attlee as chief United Kingdom delegates to the San Francisco Conference, the National Peace Council urges that the Charter of the proposed general international organisation should be expressly regarded as open to adjustment to meet the needs of a developing world situation. The statement makes three main comments:

- (1) that "the policy of the victorious allies towards Germany, Japan and Italy should be actively directed to the encouragement of groups and forces inside those countries capable of giving them free and representative governments pledged to a peaceful international co-operation, and eligible to assume, at the earliest practicable moment and on a basis of equal rights and obligations, membership of the general association of all the nations";
- (2) in a reference to the proposed voting formula in the Security Council, that "sooner or later if the central purposes to which the San Francisco Conference is directed are to be achieved, the Great Powers will have to come inside the system they are endeavouring to build and to share in that renunciation of national power and integral national sovereignty which is essential to the creation of a workable international system and to a true basis for peace", and

- (3) that since "an authentic and abiding peace depends above all on the promotion by common action of the common well-being of all the peoples", it is necessary that the San Francisco Conference should emphasise "the need to achieve those spiritual, economic and social conditions which are the indispensable basis of a true peace and the surest guarantee that it will endure."

### Relief for Liberated Countries

The following Appeal is issued by the Executive Committee of the British Council of Churches:

Concern has been expressed in both Houses of Parliament at the suffering of the liberated peoples of Europe through lack of food and clothing. As the extent of the suffering becomes known and its causes understood, there is evidence of a deepening public concern and of a desire to help in any practicable ways.

It must be recognised that governments and relief agencies face a vast and complex problem. Among their difficulties are lack of transport on the Continent, occasioned by the destruction of roads, railways and rolling stock; priority demands upon available means of transport for essential military purposes; and the unexpected shortage of



shipping spoken of by the Prime Minister. Another factor in the total situation is the possibility, indicated by the Director-General of U.N.R.R.A., of a shortage in supplies required to meet the needs of all the stricken countries, notably in fats, meats, textiles and clothing.

When all this has been fully recognised, the very disturbing facts remain that the standard in calories per head per day officially aimed at for the liberated areas is substantially lower than that which governs British rationing; and that the rationing as yet achieved in these areas falls far below even the standard aimed at. Moreover, immediate military exigencies might quickly become entangled with a political problem, the difficulties of military commands being accentuated by the attitude of inhabitants embittered by prolonged sufferings.

#### **Rationing for Peace**

We believe that in these circumstances British people should forego improvement in the present rationing of food and clothing and should be willing to accept even more stringent standards if thereby necessary commodities may be made available for continental relief, and shipping now bringing supplies to our shores may be released for service to continental ports.

We therefore appeal to the members of the Churches represented on the British Council of Churches and beyond them to all men of goodwill to regard this as a matter of personal responsibility and to make known to H.M. Government, through their local members of Parliament or otherwise, their readiness to accept such restrictions as may contribute to the speedier relief of the sufferings of the liberated peoples.

#### **Thanksgiving for Peace**

When the war in Europe comes to an end at last pacifists in all the Churches will share with their fellow

Christians profound thanksgiving for the cessation of so much slaughter and destruction. For us, and we believe for many others in the Churches, there will be no triumph of victory or boasting of the achievements of armed force. Our dominant thought will be of penitent seeking for the way of reconciliation to God and to all His children, and a solemn dedication to the tasks of reconstruction and peace-making. While it is hoped that pacifists all over the country will be able to join in acts of worship which will mark the cessation of hostilities, there will also be many such services promoted by pacifists themselves. For use on these occasions we commend to our readers a Form of Prayer which, though it bears the name of no organisation and is not issued by any authority, seems admirably suited for use in Church both by ministers and congregations, and with slight adaptation for use in groups. It includes topical intercessions with responses and suggested scripture lessons and hymns. We hope that it will be widely circulated and brought to the notice of many of the clergy. It may be had from this office, single copies 1d., 7s. 6d. per 100.

#### **An Apostle of Love**

The many friends of George Davies all over the country will be delighted to hear of the Testimonial which is to be presented to him in the summer in "gratitude for his consecrated life and for what it has meant in these days when the faith of so many fails within them." Writing in appreciation of him as a great Christian, the group of Welsh friends who are responsible for the testimonial say: "There is no one in Wales more loved and respected than George M. Ll. Davies. He has served his day and generation with notable integrity. Having been granted a great vision of the Gospel, he has followed it unswervingly wherever it led him, without counting the cost.

He left the secure paths of commerce and chose the rough road of the pioneer. This led him to the poor man's cottage and the nobleman's hall, to the unemployed men's club and to Parliament, to the pulpit and to prison, to the military camp and to the pacifist society, to the bishop's palace and to the atheist's home, to every corner of Wales and to many other lands. Everywhere he has enriched the spiritual life of those whom he met and strengthened their faith in the possibilities of man under Christ's guidance; and his mission everywhere was brotherhood and reconciliation." Copies of this letter will be sent to readers who communicate with Mr. Gwynfor Evans, Wernellyn, Llangadog, Carmarthen.

#### **Richard Roberts**

The news has reached England of the death of Richard Roberts, Secretary of the Fellowship of Reconciliation in 1915-16, subsequently Minister of the Church of the Pilgrims, New York, and later Moderator of the United Church of Canada. In the first beginnings of the inter-denominational Christian Pacifism, which has since spread to many communions and countries, popular prejudices were very marked, over thirty applications for office premises had been refused before the Fellowship found sanctuary at 17, Red Lion Square. Being a preacher of the Word by vocation, Richard Roberts, with his pioneering and prophetic mind, chafed not a little at the limitations of Secretarial work, and finally accepted a call from the Church of the Pilgrims, New York, with full knowledge of his Pacifist convictions and public witness. It seemed then an opportunity to preach the Gospel of Peace in the New World. But from the moment of America's entrance into the war the doors of opportunity and popularity closed against him. In time the doors opened again, and as Minister of Sherbourne

Church, Toronto, he was invited to become Moderator of the new United Church of Canada. With the outbreak of war in 1939 the tide of popularity and acceptability in Church and State ebbed once more. All this did not prevent Richard Roberts from maintaining in the Press and pulpit and in many Conferences in America and Canada a brave and able witness to the Christian way of Peace. He was disillusioned but not dismayed by the fickleness of public opinion; he had found the basis of his own peace and witness in a more sure covenant than that of Synods and congregations. In a letter from New York in September, 1939, he wrote:

"What memories have been crowding upon us in these last few days—1914 and all its excitements, Red Lion Square, Henry Hodgkin, the Defence of the Realm Act, and all the rest of it. But I have been wondering these last weeks whether we were digging deep enough in the early F.O.R. days and since, whether our vocation was not something bigger than Christian Pacifism and (so to speak) its immediate neighbours. Did we fail to see 'the whole counsel of God?' Did we just try to prove a case, when we should have been revealing a truth—a quite different matter? I wonder whether the world will ever have Peace until we have had a widespread revival of faith through a fresh revelation of God? Meanwhile the Church will, I fear, once more follow the drum. There is to be a F.O.R. Conference at Haverford at the end of this week. I am to be the Chaplain of the Conference and that gives me a chance of raising some of these questions. For I am persuaded that our task just now is to band ourselves into a concert of prayer—to go on praying for a fresh revelation of the Truth and Will of God, until the revelation comes."

G. M. LL. D.

#### **Congregational Crusade**

On Tuesday, May 8th, at Fellowship House, 38, Gordon Square, London, W.C.1, the Annual Meeting of the Congregational Peace Crusade will be held at 3 o'clock. A service with Sermon to be conducted by the Rev. David Vaughan will be followed at 4 by Tea and Conference. Speaker: Rev. Reginald Sorensen, M.P.



## IS A PACIFIST CHURCH NECESSARY?

ALBERT D. BELDEN

*The following article is based on an address delivered at Friends Institute, Birmingham, on December 16th, 1944, by the Rev. A. D. Belden, D.D., author of "Pax Christi," "George Whitefield" and other works, and formerly minister of Whitefields Tabernacle, London.*

I do not think any sincere peace-lover, whether pacifist or otherwise, can now be content with the peace policy hitherto pursued by official Christianity. It sought only a mild progress to a *safe* way of preventing war. It was content with the preservation of a peace that did not endanger national interests and it gave an automatic support to His Majesty's Government at every crisis. We have had the sorry spectacle of an ever-increasing profession of peace and hatred of war on the part of the Church, side by side with panic acquiescence in increasingly terrible wars. No grand effort was put forward by the Churches to mediate in the Abyssinian crisis, or in the Spanish debacle, nor even at the committee conference of World-Protestantism held in July of the fatal year 1939.

Is it likely that we can expect anything from this quarter again, with so bankrupt a record? The Churches—and I include Rome—have talked sublimely and succumbed abjectly. It was then clearly up to the Pacifists to embody the Christian witness against war. Can we be any more proud of our own achievement? After a full generation of attempted pacifist witness within the framework of the Protestant Churches, I feel we must all share in the deepest disappointment. All honour to the Conscientious Objectors, especially those who have been to prison. They are the bright spearhead of our witness. But what can be said of the spear-shaft? We have been afflicted with a quietism that has been of a very dubious moral

quality. We have almost broken our necks in trying to show our sweet toleration to the supporters of war, and much thanks have we had for our pains. A subservient, passive pacifism is no rôle for Christians in war-time. Men can die in war. Pacifists there are who have found a way to die in service of their fellows serving or suffering in the war. But Pacifists have not found a way to die in this country in bearing witness against war just where that witness hits hardest, namely, at the civic heart of each nation.

No one has felt anointed so to behave as to say in effect to his country "You must stop this war or kill me."

Instead of this we have had plenty of weak acquiescence in the probable existence of unworthy C.O.s; plenty of silence in pulpit and vestry and pew concerning our deepest inner convictions. This moral timidity in Christian ministers has an array of excuses for itself. We must not hurt the feelings of parents whose sons are at the war, whose daughters are in the Forces. We must respect the honest convictions of the majority of those to whom we minister. But the result is that the war goes on, that many of those sons and daughters, finding none to cry "stop" on their behalf, have been sacrificed and, alas, the good name of God has been slandered and "taken in vain", in support of this foul thing, war. The feelings of Pacifists, a few in nearly every congregation, have just not counted. Let them worship elsewhere, or nowhere, if they cannot associate God with triumphs of bloodshed.

We should do well to ask ourselves how far the "quietism" of our pacifist witness in this war results from our lingering within the framework of these Churches, as a scarcely tolerated minority, purchasing our footing by seemly behaviour? One Methodist President of Conference actually made public his belief that pacifist ministers should be silent about their pacifism, in their pulpits, during the war. The pacifist witness is never opportune. In peace it is not needed, in war it is unseemly.

So we have not stopped the war, and, to my amazement, I have even heard it suggested in pacifist circles that it was not our job anyhow.

This is the kind of attitude that fills the miserable victims caught in the war-machine with anger against us. They are bereft of hope even when they turn to us!

When, however, we propose a Pacifist Church we are accused of Schism.

What anxiety there seemed to be in the formation of the Pacifist Council of the Churches to rebut the charge of Schism! Whereas it seemed to me that in retreating from the National Council of C.P. Groups to the Pacifist Council of the Churches we had actually sunk deeper into the shadow of the Churches of the Past.

When I remember the trivial issues on which some of our highly respectable denominations rose into being, I find it hard to take this charge of Schism seriously. One of them, for example, came into being because it revived the custom of open-air preaching, in which the very Church that drove it forth had been cradled! No one, of course, *wants* to see more denominations—but does anyone doubt that we shall? What will be the ultimate shape of the Oxford Group? In any case, are we not agreed to-day that *uniformity* is not the ideal form of

Christian unity, but that variety of form in spiritual unity is the ideal? In the name of this better conception we regularise our present divisions and increasingly recognise each other for Churches of Christ. Will it then be so serious if, upon an *absolutely vital issue*, the number of such varieties of Christian fellowship be twenty-one instead of twenty? If Schism of *this kind* is so serious, why do we not all go back to Mother Church, if we can recognise her anywhere? But straining at this gnat we swallow a veritable camel—the horror of Schism in the World-Church by War! I have been told that war is not technically a sin of Schism, because the Church does not excommunicate for it. You are supposed to be able to bayonet and bomb your fellow-believer in Christ and still love him and be in good Christian fellowship with him. But do Pacifists agree to that? Do we agree that Torquemada was really a saint, whilst he was the head and front of the Spanish Inquisition?

Are we then, who try to hold by Christian love at any cost, the Schismatics? Can any Christian supporter of this war lift a stone to cast at us? Let us have done with such patent rationalisation. The Pacifist Church will be a vanguard of true Christian unity to Churches that have lost themselves in a morass of Schism.

But is the issue vital? Here is the supreme argument.

The pacifist issue is not one fringe-interest among others in Christianity. On the contrary, it pertains to the very essence of the faith. What is God in Christ seeking to do with human nature? In what do regeneration and conversion consist? Any answer to those questions that stops short of the production in the human soul of a capacity for universal forgiveness and love—a love for sinners, a love for enemies, a love for each and every man



“without respect of persons”, is not “the faith of the Lord of Glory”. Christianity is not exhausted in the Ten Commandments, yet a Christianity acquiescing in war is *arrested just there*. Of this Jesus gave His disciples full warning. “If ye love only them that love you, what do ye more than others—do not even the heathen the same?” “Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall not enter the Kingdom of Heaven.”

Can we go on attempting to make Christians under false pretences by adding earnest men and women to Churches that are apostate to the only moral change that goes deep enough for *salvation*?

Pacifism stands for that change in the human heart which is the necessary variation required of the human species to give the race its biological future. It is essentially a change that makes violation of another's personality *impossible*. If it is not that there is no meaning of any kind that can be attached to Christian conversion. I have written of this more fully both in “George Whitefield” and in “Pax Christi”,

and refer the reader to those fuller treatments.

Short of pacifism, Christianity lingers in the night of paganism and can never rise beyond tribal (now national) religion. All its bright œcumenical hopes and strivings will smash upon the rocks of war and civil strife.

This is the kind of sharp clear-cut challenge Christian pacifists should be offering to Christian theologians and Churches. The more the issue is joined the more it will become evident that to palter with it is to doom the Church first to the futility that now afflicts it, and presently to the extinction that apostasy must bring. “The wages of sin is death” for any organism. Can we stand by and see that happen? Must we not take every measure to give the Church its future?

These then are some of the reasons why steps should be taken towards the arduous achievement of a Church that shall be composed of those who refuse the act of war. The making of a new Church has been attempted often before, but never upon an issue more vital to the Faith.

## MORAL MAN AND IMMORAL SOCIETY

E. L. ALLEN

*The following article is a section from a new book by the Rev. Dr. Leonard Allen of King's College, Newcastle-upon-Tyne, which will shortly be published by Messrs. Nisbet under the title “The Structure of Life.”*

It is not to be denied that there is a serious gap between individual and social morality; it only remains to enquire why this is so. The answer, I suggest, is that morality springs from two sources, and that the very nature of society makes their contribution less effectual in its case than where personal relations are concerned.

The first of these sources is social convention. We act as we do largely because we are members of a society which has certain standards and

which backs these by the sanctions of its approval or disapproval. To a very considerable extent man is moral because he is social: take him out of his social setting and moral obligations are likely to be relaxed unless he has been taught to substitute the authority of conscience for that of the community. East of Suez there are no Ten Commandments.

In this respect, the nation is still in the position of the individual whose social education is as yet

rudimentary in the extreme. Niebuhr points out that there is no loyalty higher than the nation which the mass of men are prepared to recognise; he is pessimistically inclined to accept this as final. But it is rather a summons to action. Paradoxically enough, society is not moralised because it is not socialised. The nation will be capable of disinterested action just in so far as those who compose it come to think of themselves, *qua* citizens of that nation, as integrated into a larger community with over-riding loyalties. The State needs to find itself in some whole to which it is related, as individuals in their turn are related to it.

Here, of course, we have one of the situations which can only be dealt with by action. International morality is possible only within an international organisation, but the latter can only be achieved in and through the former. Nations, in other words, are prevented from being disinterested because there is no authority which can set limits to them in the exercise of sovereignty; but how can such an authority come into being except by the surrender, or at least the drastic limitation, of their sovereignty? So, at the individual level, a man can only break the drink-habit as he strengthens his will, but how can he strengthen his will till he has broken with the habit? This is the kind of situation with which life is constantly confronting us, and we know that the problem must be approached at the same time from both directions if success is to be achieved.

I said above that morality was in part the work of the individual conscience. The prophet or reformer sets a new standard which is perhaps rejected during his lifetime but which carries conviction after his death, and which eventually becomes embodied in institutions and receives social sanction. The individual, too,

must be thought of as exercising a measure of initiative and originality in his moral life. How far can this type of conduct be expected of society? To what extent can the conscience of the individual hope to regulate the actions of a collectivity?

Here we must be clear what we are to understand by a social group. It is the organisation of persons on the basis of a common interest, and those persons are only implicated in its policies in so far as that interest is concerned. I play one part in the local literary society, another in my trade union, and still a third in the State. Into the last-named I enter as having a share in the status, the wealth, and the power of my nation. In other words, I enter it in just those aspects of my life which are most recalcitrant to moral influences. Already in private life I am most disposed to self-assertion where my dignity, purse and prestige are concerned. The State is thus in a position least accessible to ethical forces, and that not because it is different from the individual, but because it is so like him. It organises life just at the point where he is weakest morally.

There are three factors in the life of the national community which bias it in the direction of power rather than that of conscience.

(a) The governing group is composed of persons who may be divided on all other points but who are united in some view of what makes for the national interest and how this is to be promoted. The mandate which they received from the electorate in the case of a democracy, is in its turn on that basis. The result is that action in this particular direction is facilitated for them, and for the nation, since they act as its executive and in its name.

(b) The self-regarding impulses of the individual receive a powerful



moral sanction when they are enlisted in the service of the State, because they are reinforced by altruistic considerations. A policy of aggrandisement on the part of the governing group easily becomes for the individual citizen an occasion for self-sacrifice. What began as a ruthless war of aggression may become for him the call to defend home and family; a ruling class draws heavily on the sense of duty and the will to co-operation of its subjects in order to invest the resources thus gained in some enterprise of imperialism. The State is two-faced, and in war it reaches the culminating point in this dualism which is inherent in its nature: the individual commits acts which would be criminal in peace-time and knows that they will be approved as shining examples of loyalty and self-sacrifice.

(c) The part which conscience plays in the individual is quite changed when it is transferred to the community. In the former case, conscience is an integral part of the self and has the support normally of certain social institutions as well as of other like-minded persons. But its status in the community is distinctly inferior to this. Whereas the people of this country, in so far as they are bearers of its wealth and power, are organised in a compact State with executive agents capable of taking rapid decisions and equipped with the means of implementing these, as consciences they are organised in a number of widely differing and even conflicting groups. While the right-aspect of the nation is represented by various more or less rival groups which include between them only a minority of the citizens and are limited to the weapons of persuasion, the might-aspect is represented by a single and generally recognised authority which can present the people with a *fait accompli* and secure support at once because

the alternative to it would be the surrender of common interests to an external threat.

Behind all this, of course, lies something much more serious. This is what Hartmann has spoken of as the impotence of the higher values as against the lower. They are handicapped by the fact that they do not dispose of the coercion which is at the service of the latter. Twinges of conscience may be unpleasant, but one does not die of them, as one might of pangs of hunger. That is so already in the individual; what is peculiar to most organised groups, and to the nation-State above all, is that it is expressly organised for the maintenance of the lower and more aggressive values, while leaving the higher and less potent ones to the sphere of private opinion. It is thus biased in the moral or even the immoral direction.

What I am concerned to maintain, however, is that this is not a fatality in which we must acquiesce, but a problem with which to grapple. The moral forces in the life of a nation must be so strengthened that they may be able to bring under control those which operate primarily for self-interest. The moralisation of society is thus not essentially different from that of the individual. It comes about both by the creation of a community to which one is ready to sacrifice one's private claims, and by obedience to the still, small voice which it is so easy to disobey because it has no power over us except that of truth itself. Those who are aware how stubborn is the resistance which the individual can offer in the sphere of personal relations to the solicitations and warnings of conscience will be least inclined to under-estimate the difficulties which attend the hope that he may be willing to listen to them as a member of organised society. But in neither case will they be prepared to surrender to despair.

## PACIFIST POLICY FOR THE FUTURE

JOHN HICK

As the war in Europe apparently draws to a close, it becomes increasingly certain that the victorious statesmen intend to base their settlement on military force and hope to preserve it by retaining irresistible power. The ancient doctrine of violent Coercion as the proper and most effective foundation for human welfare has emerged with increased prestige. It is thought to stand justified, and the world is irrevocably committed to it as a guide for the future.

And yet, in reality, that doctrine has never been so completely refuted as it is to-day. For at the end of a war fought to terminate the era of power politics, to release small nations from the dominance of great, and mankind from the necessities of conscription and war economy and the dread of war, our statesmen can envisage nothing but an indefinite period of armaments and military training, and a solidifying of the enmity between conquerors and conquered. All the problems which have led to war must, it seems, remain absolutely unsolved; and the most complete victory that arms can bring promises nothing but renewed insecurity, with the threat of even more fearful conflicts visibly present in our air armadas and lurking with terrible potency in the invention of the robot bomb.

At present we can only see the general danger involved in the declared policy of those who will control the peace conference. We cannot predict how the danger will materialise. But that allegiance to the principle of power politics must eventually lead to disaster is morally certain. A house built on sand cannot be made safe.

The future task of the pacifist

movement is therefore plainly indicated. It will only be possible to influence the terms of the peace settlement if the negotiations are prolonged beyond the psychological aftermath of victory, with its blindness to any possibilities more constructive or realistic than the revenge which the deceitful mind of man calls Justice. But whether during or after the peace conference, time will bring its opportunity of combating the fatal Power heresy, with the aim of bringing about a gradual resettlement and real solution of the political and economic problems which have made for war.

This will be a task for all people of goodwill, of whatever religious and political creed, who discern the menacing signs of the times. What, however, will be the specific objects of Christian pacifists?

During the last two generations the task of the Church (in Britain) has been transformed from that of a national into that of a missionary body; but the Church has not fully realised this and has failed to adapt its method and outlook. Church membership has shrunk from the main bulk of the population to a minute minority; but the Church still continues to minister to its dwindling congregations as though they were the community as a whole. The drop in Church attendance was, of course, largely only a loss of social hypocrisy, but it should have enabled the Church to clarify its attitude to the world. The British Church is not the centre of a Christian nation, as perhaps it appeared to be a generation ago; but it is still organised as though it were, and the result would be truly pathetic were it not mitigated by the spiritual heroism of so many of the ministers and clergy.



The Church's modern acceptance of war is fundamentally a part of this non-adaptation to meet the religious challenge of history, which at a deeper level means a failure of faith. Given a largely Christian nation, in which the Church occupies a central position in the life of the community, the clergy might feel bound to identify themselves with their people when the nation went unitedly to war;—though, of course, whether a largely Christian nation would ever go to war is debatable. But in a largely pagan country—and Britain to-day is no less so for being officially almost entirely Christian—the Church stands over against the moral life of the community, witnessing to its revealed salvation. It must maintain the full dimension and demand of the Christian ethic, rather than seek to bend it to fit the features of a pre-Christian morality. For though the Christian ethic must be, so to speak, digested and assimilated within the individual, it must not be diluted or fragmented in its presentation.

## INTERNATIONAL NEWS

PERCY W. BARTLETT

### U.S.A.

A great many organisations, of widely different purposes and structure, are joining in opposition to the proposal for peace-time conscription now before Congress. A Bill has been introduced there to establish compulsory military training for youth after the war; and the campaign against the measure is based firstly on opposition to the enactment of such legislation during the war, and secondly on opposition to compulsory military training itself. The Bill is stated to have the support of the Government, as well as the American Legion, the heads of

War can never be Christian; but it can be honestly (though, I believe, wrongly) argued that it may be unavoidable in a non-Christian world, and may therefore unwillingly involve a Christian country, so completely are the nations interlocked. Arguing along these lines the Church may find itself—as to-day—supporting war. But the whole position rests upon a false assumption concerning the Church's real position within the community, the assumption, namely, that it is spiritually a part of the community and occupying its rightful place in human life—the illusion that Britain is in fact a Christian nation.

Thus the pacifist issue focuses the whole anomaly of the Church's position to-day. Pacifists have, then, a truth of increasing importance to contribute to the life of the Church in our time, and a responsibility to present it both acceptably and truthfully as a relevant and indeed essential aspect of the Mind of Christ for His people.

the Forces, and most of the business interests; those co-operating in opposition comprise an impressive list, including the American Federation of Labour, the Federal Council of the Churches of Christ, Association of American Colleges, General Conference of the Methodist Church, Northern Baptist Convention, Presbyterian General Assembly, the Society of Friends, and of course the F.O.R. and War Resisters' League.

### Switzerland

The work of the East Swiss Branch of the Fellowship at Zurich is grow-

ing. Besides the Centre at the home of Dr. Siegmund-Schultze, an office has recently been opened with a permanent secretary. Plans are under way for another Study Conference at Saanen in July. Dr. Siegmund-Schultze speaks of visiting groups at Geneva, St. Gall, Lucerne and Basel, and says that in spite of some suspicion from the police which sets a restriction on the work, "the local groups of the Fellowship become more living."

We are sorry to learn of the serious illness of Pierre Ceresole, founder of the I.V.S.P. and an active member of the Fellowship and of the Society of Friends. Apparently Pierre Ceresole was in prison for three months, probably as a result of efforts to cross the frontier into Germany: and on his release he appears to have suffered a serious heart attack.

### Germany

Some indirect news of friends in Germany is received occasionally. The last news of Wilhelm Mensching was good; though now, with the invading Allied armies advancing through Westphalia, we cannot know what may have befallen him. F. Siegmund-Schultze writes of the German resistance movement: "Many co-operators of the *Una Sancta* and of other movements antagonistic to the Nazi Tyranny have been executed during this year. I know that from March, 1943, to January, 1944, more than 25,000 members of the inner front were executed at the three places—Berlin, Dresden and Stuttgart."

### France

It is very encouraging to hear of the many opportunities now available to Henri Roser for evangelisation work. In a letter of the middle of March he spoke of large public meetings in Nîmes on "freedom, justice and peace in the light of the

Gospel", and of meetings in Lyons. He is looking forward to meetings of Fellowship friends.

Pasteur Trocmé describes the enormous development of the small school, started by Pasteur Theis and himself in 1938 with 17 pupils, now numbering about 300. He says: "The hostility of Protestant circles in 1938, due to our attitude to war, completely changed during the occupation, as Le Chambon has been from the beginning a centre of resistance to totalitarianism. . . . We reached a growing conviction that non-violent resistance is a perfectly sound, reasonable and practical attitude under foreign occupation. In fact it is the most efficacious for the preparation of the liberation of the country." They plan to make Le Chambon an educational centre for future generations of European youth, bringing all nations together, and hope to have the school buildings used for summer conferences. André Trocmé hopes to go (or may already have gone) to the United States to collect funds.

### Sweden

The Swedish Fellowship have sent, through Dr. Natanael Beskow, a warm invitation to hold the first post-war conference of the International Fellowship in their country.

The Swedish Committee have issued a "Christian appeal concerning the Punishment of War-Criminals and the Treatment of Germany." It ends: The slogan, 'Unconditional Surrender', is interpreted by the German people as a slogan for their annihilation, and it continues to be a most effective weapon in the arsenal of German propaganda. It has, on this account, done much to help to prolong the final struggle and to give this a much more bitter character. A declaration by the Allied leaders, that they do not intend to employ



their victory to enforce a dictated treaty likely to prevent reconciliation, would, no doubt, be welcomed with great satisfaction by many

people the whole world over." Since that time, the decisions of the Yalta Conference (as far as they go) have been made public.

## CORRESPONDENCE

### Professor Field's Book

I do not know what line you will take with regard to Professor G. C. Field's book *Pacifism and Conscientious Objection*, but it seems to me a work for which we ought to be deeply grateful. Not only does it hold up a mirror in which we can see ourselves as we appear to a singularly honest and well-informed observer; but it gives us a statement of the case against us which we cannot just brush aside as superficial or militaristic or sub-Christian. It seems to me the fairest and most objective criticism that we have yet had to face; and, unless I am mistaken, against some of our most familiar arguments it is completely devastating.

Nevertheless, in writing to the Professor I felt bound to say that he does not in fact touch what for me and for many Christian pacifists is the heart of the matter. For nearly two thousand years the Cross has been the symbol of our civilisation. It stands as the sign of a way (to us pacifists the only way) by which evil can be overcome. Professor Field meets evil by fighting it—and with its own weapons. Many meet it by fleeing from it. Christ neither fought nor fled, but let it do its worst—and we still put his gibbet on our flags.

Failing to recognise or explore the power of the martyr Professor Field not only has no real policy for the overcoming of evil except "we must do better than in 1919", but he misinterprets the real character

of Christian pacifism by ignoring the basic conviction on which it rests.

CHARLES E. RAVEN.

Christ's College,  
Cambridge.

My friend Mr. Lloyd Phelps in his letter in the March issue suggests two points of view the differences between which perhaps go deeper than is usually appreciated; would it be true to set them out as follows:

1. The mission of Christianity is to set up in the world an order of life alternative to that of this world of fallen men; an order described as the "Kingdom of God", which by revealing the quality of Christian living and its fundamental correspondence to the order of the universe would draw men. The Church was to be "in the world but not of the world", or in Pauline phrase a "colony of Heaven" set in the world of men and women as the Philipians were a colony of Rome set in Greece: thinking Christ's thoughts, translating and embodying His life in the sight of men. The world would proceed on its way in accordance with its present nature as alien to God, illustrating that alienation in all its ways and discovering how utterly impossible it is to live at peace in this world on any other than God's terms; that so to live is to bear the yoke that is not easy and to carry the burden which is not light. Through the centuries the world has been doing this, changing its outward trappings from

generation to generation and calling the change "progress"—"advancing civilization," etc., but through it all fundamentally the same, "kicking against the pricks", dashing itself to pieces with ever-increasing momentum against the nature of God's universe, for there is no hope of lasting peace for a fallen humanity which refuses to be "redeemed" but chooses always to turn to its own way, like a lost sheep—or a collection of lost souls.

The Church meanwhile has as its task that of exercising a prophetic ministry, presenting and embodying the one alternative to the chaos of worldliness, seeking ever to pluck brands from the burning and build them into the temple of the living God. Probably it will not be surprised if the response is still by a remnant only.

If such a Church is asked to provide a moral equivalent for war it will reply that, though in appearance it may be more prosaic, the answer is to establish here and now the kingdom of God by living as though the Kingdom has already come, as indeed it has to those who will live utterly in its light. Perhaps in the measure in which it is enabled to embody God's alternative order, and becomes really separate from the world, it will find in experience that the answer is not prosaic after all. They are aliens in every land because citizens of heaven.

2. That the ministry of the Christian is not prophetic at all, but that of leaven engaged in leavening the whole lump, in the end the leaven will be indistinguishable from the lump, in the world and of the world, because the world will have become of it. Compromised and compromising, because in such a world as this we are involved in compromise by the fact of being alive in an ordered community; feeding on its food and our persons and properties protected by its police and (?) by its

air forces, at any rate insured in its insurance offices. This of course is realistic and practical, as long as we believe in the inevitability of human progress and ascribe it to the working of the Spirit of God.

Is it the business of the Christian so to blur the distinction between Christ's way of life and that of the world; to enter into the world's thought and live the world's life on the world's terms? Or is it rather to bring men and women face to face with the ultimate choice which lies at the root of life?

Does anyone doubt with which of the two views the men of the New Testament would have been at home?

W. J. BACK,

Oakmead,  
Biggin Hill,  
Kent.

### Blessings of Conscription

Your correspondent, Mr. Vivian Pape, in the March issue, does you an injustice when he asserts that you have overlooked "the educational value of experiencing the dignity and indignity of labour". For to what else were you referring when you wrote in the January issue, "It is suspicious that enthusiasts for conscription usually dwell on the alleged cultural value of the compulsory service they seek to impose on the nation's manhood"?

Too much emphasis cannot be given to the fact that unless cultural values are sought and voluntarily taken up because their intrinsic worth is recognised, they cannot be passed on at all. What dignity is there in slavish toil, in farm, mine, factory, the home, or anywhere else, which is done merely because the penalty for refusal is a greater evil? And let us make no bones about it; that is what conscription is.

The fact that your correspondent found his farm work to be an invaluable contribution to his spiritual



development has little relevance to the question as to whether post-war conscription will further the spread of Christianity. (I take it that some such standard is the measuring rod in this journal.) Farm work may be helpful to the spiritual development of some people; we may even go so far as to agree that it would probably be a good thing for teachers and clergymen to have a spell in the factory, or on the land, or down the mine, as part of their training. But to make any further inference from this, e.g., that post-war conscription for agriculture, industry and coal-mining would make for the better spiritual development of all those conscripted, would be to go far beyond any conclusion warranted by the evidence given in Mr. Pape's letter. Two quite different subjects are tangled together; (1) the dignity of labour and its spiritual benefits; (2) the principle of compulsory labour at the direction of the State. Arguments supporting the contention (1) have no particular bearing upon the principle at stake in (2) and we should do well to keep them separate. Perhaps, however, no further inference was intended and your correspondent meant no more than that

he thought that teachers and clergymen would benefit by a spell of labouring work, in which case I am guilty of reading into his letter more than was intended by him.

Sometimes the plea for post-war conscription into industry is supported by pacifists by drawing an analogy between such conscription and compulsory education. To such it is worth pointing out that only parents in the lower income groups seem still to require the persuasion of an Attendance Officer to get them to send their children to school, (at least I have not heard of a public-schoolboy's parents being sued for his non-attendance) and I suspect that the compulsory education legislation was mainly aimed against poor parents who were tempted to send their children to work in order to bring a few more pence into the slender family purse. Thus it is arguable that a much greater aid to universal education would have been economic measures to relieve the distress of the poor rather than compulsory education acts. Even the "classic" case of Compulsory Education must not be taken as unassailable.

EDWARD PARISH.

## BOOK REVIEWS

### WORLD ORGANISATION—FEDERAL OR FUNCTIONAL?

*A Round-Table Discussion.* David Mitrany, Patrick Ransome, George Catlin, Edvard Hambro, C. B. Purdom and H. G. Wells. Edited by James Avery Joyce. C. A. Watts & Co. Ltd. Price 3s. 6d. net.

This little book is a contribution in the form of discussion to what is going to be a vital question. Whether the World Organisation which, as everybody hopes, will be set up on the conclusion of the war, is to be of a federal or functional kind. The antithesis between these two possibilities is specifically drawn out and is indeed very often in the forefront of any discussion about the future, but it is just possible that the right answer to this question is not either federal or functional but both federal and func-

tional, and for this reason: that we have had some experience of functional development in world affairs in the setting up and working out over more than twenty years of the I.L.O. This admittedly has been the most successful part of the whole set up of the League of Nations, but its success in this functional method has not even begun to approach finding a way to establish lasting peace. Such experience as we have had of functional working does not argue against its being greatly developed, since in itself it is a good thing, but it does not lend much encouragement to the view that we shall arrive at a suitable peace through that means alone. Something more is required and that something more is the definite acceptance on the part of the great Powers of the limitation of their absolute sovereignty. All other powers in the world have had forced upon them a

limitation of their sovereignty and it is necessary for the four or five great powers to accept a similar limitation. The pacifist answer to the question of the book is that both the federal and the functional are essential to the establishment of lasting peace.

LESLIE ARTINGSTALL.

### PACIFISM AND CONSCIENTIOUS OBJECTION.

By G. C. Field. Cambridge. 3s. 6d.

The author of this little book is professor of philosophy at Bristol. The book itself is based on his experience as a member of the S.W. local tribunal from the summer of 1940 to the end of 1944. We must count ourselves fortunate that men of Dr. Field's quality have been willing to serve on C.O. tribunals. This is not, of course, to imply that Professor Field is a near-pacifist, for at the end of the book he reveals that the task he set before himself was an attempt to establish, as against the pacifist, the proposition that there are certain evils which are worse than war, and that there are circumstances in which these can only be met by fighting. And it is also argued that there can be no rational moral principle which requires an individual in all circumstances to refuse to participate in a war once it has been started, even if he disapproved of it in the first place (p. 121). He has many shrewd criticisms to make of pacifist philosophy. For example his reply to Aldous Huxley's argument in *Ends and Means* is that "if what is meant is that a course of action, which we should not choose for its own sake or which has some evil features or evil accompaniments, cannot possibly in any circumstances produce in the final result a balance of good over evil, then it is plainly false" (p. 11.)

He considers pacifism under two main headings, pacifism as a policy and pacifism as a duty. He seems to the reviewer to demolish pacifism as a policy (at least as it has yet been set forth) completely. This leaves two questions that pacifism must answer: (1) is there any political expression of pacifism? (2) if so, what is it?

When he comes to pacifism as a duty, which is the core of the position, he has a much more difficult task, and he has to confess that the issue passes beyond logical argument into a quality of obligation which though it can often be recognised is rarely completely expressed or defined.

Dr. Field is well equipped for the task he has undertaken, but not completely. He is not in the full sense of the word a Christian, so he has to assess Christian pacifism from outside. His training as a

philosopher makes it difficult for him not to treat the whole issue as a subject of rational argument. He has no comprehension at all of the position of the radical political objector or of the best type of "unconditionalist". Finally he hardly seems to make allowance for the emotional strain that most objectors are under during their examination. Nevertheless we would commend this book to all.

G. LL. P.

### BECOMING A MAN. By Stanley B. James. (John Miles, London. 8s. 6d.)

I hope this book will be read by all C.P. subscribers, but especially by those who remember its author as an early member and stern critic of the F.o.R. In his *The Adventures of a Spiritual Tramp* (Longmans, Green & Co., 1925), Stanley James recounted how he used to raise the question at F.o.R. meetings, "whether we were pacifists because we were Christians, or Christians because we were pacifists", and how the conclusion was forced upon him that too many Christian pacifists agreed with Christianity because it agreed with their own ideology, viz., as a confirmation of their pacifism rather than its very ground and occasion. He found that it was mainly a temperamental unity which held F.o.R. members together and that this lack of a dogmatic faith led to a timidity in embarking on any controversy which might endanger the maintenance of peace "within its own borders".

Whether or not these criticisms have any relevance to the Christian Pacifist movement of today it is not within the scope of my present purpose to pass an opinion. I cite them in connection with this notice of Stanley James' latest, and most impressive, book as a means to showing the forthright character of his writing. The story of this man who, in turn, has been theological student, school teacher, actor, tramp, cow-boy, sheep-herder, newspaperman, soldier, padre, Socialist speaker, and finally journalist and author, is brought up to date and filled out in *Becoming a Man*, which is a lively and vigorous piece of writing. Stanley James still displays his critical and rebellious spirit, but now, as "a pioneer in charting Catholic values" instead of a bewildered man seeking a foothold on the shores of Spiritual reality. Of his many shrewd comments upon questions of the day, I can offer only one specimen, namely, "It is psychologically incorrect to think that 'social security' is a form of insurance against war. It was as a rebel against the safe career of a civil



servant, for which his father had intended him, that Hitler started life."

The book contains a generous tribute to Dr. W. E. Orchard, "That courageous pioneer of theological reconstruction."

**TOWARDS WORLD RECOVERY.** By Henry Carter. National Peace Council. 2/6.

There seems no limit to the energy and versatility of our friend Henry Carter. In the midst of his multifarious practical labours he has found time to write this quite admirable booklet which collects together for the first time the salient information concerning the various organisations (to many of us little more than a puzzling collection of initials!) whose end is international relief and reconstruction. The book begins with a vivid description of the dire need to be met in war-ravaged Europe, the chief emphasis being that the surest way to world reconciliation is through international functional activity—getting together to tackle urgent tasks: "Genuine international efforts, vocational in quality, uniting workers from many lands in labour for the common good, have a value beyond themselves; directed to reconstructive tasks they establish the habit of working together for interests and aims wider than those of a single nation, and point towards the integration of the interests and aims of mankind." Then follow all the facts concerning the Inter-governmental Committee of Refugees, United Nations Relief and Rehabilitation Administration, United Nations Interim Commission on Food and Agriculture, International Labour Organisation, United Nations Monetary and Financial Conference, Dumbarton Oaks Conversations on World Organisation, and a note on Education and Cultural Reconstruction. Finally Henry Carter insists that world recovery is in the last resort a matter of individual responsibility. What can each of us do? At least three things. We can demand knowledge of the real facts. We can use this knowledge to mould public opinion and policy. We can, as individuals, be good neighbours to nationals of other countries. And here "we are brought face to face with the Christian teaching, which sees man's neighbour in every man without limitation of race or status. A fellowship sufficient for this hour of destiny should be universal in extent."

G. H. C. M.

#### PERIODICALS

We can do little more than list the growing number of periodicals we receive for review. We commend the following to the notice of our readers, not with entire approval of the contents of all,

but welcoming all as attempts to create a public opinion in support of positive peace and social righteousness. *The Bulletin* is concerned with the interests of C.O.s and is ably edited by Denis Hayes, LL.B. (3s. annually from Central Board for C.O.s, 6, Endsleigh Street, W.C.1). *Community* is the lively organ of the Christian Auxiliary Movement edited by Glyn Phelps. Dr. Alex Wood writes in the March issue. *The Church in the World*, published by the British Council of Churches, is very cautious, but gives news of United Christian Youth Councils by Jean Fraser. *The Friend* is, we trust, too well known to need comment. We can only mention "Essential Christianity" by W. E. Wilson in the March 23rd number (3d. weekly). *Four Lights*, issued by the W.I.L. from 1924, Chestnut St. Philadelphia 3 Pa., discusses in February Possible International Action on Conscription. *Land and Liberty* for April (3d. monthly from 4 Great Smith Street, S.W.1) discusses G. B. Shaw's fallacies on Rateable Values. *Peace Commentary* ought to be read by those who never will read it. Like other tonics it contains a slight ingredient of poison, but it's good (2s. for six months from 15, Ormsby Gardens, Greenford, Middlesex). *The Peacemaker* comes from 261, Glenlyon Road, Nth. Fitzroy, Melbourne, N.7, and is edited by Frank W. Coaldrake as "an Australian Venture in Reconstruction". It is positively pacifist (3s. per annum, post free). *Peace News* continues its excellent series of articles "Towards a Constructive Peace" (2d. weekly). *The Quest for March* contains a good popular study of "Forgiveness by the Cross" by E. Stanley Tucker (from 20, Addiscombe Grove, East Croydon). *The Tribunal*, published at 50, Alexandra Road, S.W.19, costs 4s. annually, post free. We are glad to see in the March issue some antidote to the venom of the attacks on the Church made in January. The article by A. E. South in the February number deserves mention. *The Wayfarer*, "A Record of Quaker Life and Work" announces a new editor in Horace B. Pointing whom we salute. The retiring editor, Edgar Dunstan, has earned our gratitude for a paper of high literary standard devoted to the things that make for peace. *The Word*, edited by Dr. Guy Aldred at 104, George Street, Glasgow, C.1, carried Notes and Comments by the Duke of Bedford. *The World Citizen* (2s. per annum) is published for the Service Nation Movement from 20, Buckingham Street, W.C.2. Vera Brittain writes in the Spring Number of *Youth Review*, an attractive paper for young people (formerly *Knight Crusader*), 3d. from High Cross, Bishops Tawton, Barnstaple, N. Devon.

## CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

The Annual Meeting of the Council to which reference was made two or three months ago, is to be held on Saturday, June 9th, at Livingstone House, the Headquarters of the London Missionary Society, 42, Broadway, Westminster. This meeting is composed of two sorts of people. The first are appointed by the Branches as members of the Council, and these are the only people who have a vote for the election of honorary officers and general committee. The papers relating to these important matters are now in process of being circulated to Council Members.

But the Council Meeting is also composed of personal members who send in their names to the office beforehand. This means that any member of the Fellowship who cares to attend, and is able to attend, has the right to attend and to take full part in all the discussions. He has no vote, but then there is no voting at the Council Meeting since the elections are by ballot and prior to the meeting. It is very much hoped that we shall have a good attendance of personal members as well as those who are appointed by Branches.

The other matter of very great importance to the Fellowship about which I wish to say a word is the Summer Conferences—you will notice this is put in the plural. We have the George Hostel at Bangor engaged for two different but successive weeks and there will be two different Conferences. The programmes are ready and you will find in the advertisement columns a booking form.

V. DAY. This sounds a somewhat curious heading for *The Christian Pacifist*, but we can all surely rejoice that on that day the war in Europe is not only officially

but actually very near its end, and I am personally inclined to think that we should call our members together and hold a Devotional Service suitable to the occasion, in which connection we very earnestly commend to your notice the latest publication of a series of Prayer Services entitled "When We Call", which can be supplied to you immediately, price 1/1 post free.

#### THE ANGLICAN PACIFIST FELLOWSHIP

*Membership Secretary*: Miss Margaret V. Travers, 1, Adelaide Street, Charing Cross, W.C.2.

There will be an A.P.F. Conference on "Evangelisation" on the afternoon of Saturday, June 30th, at 3 p.m., at St. Anne's Church House, 57a, Dean Street, Soho. The speakers will be the Rev. H. Ross Williamson, the Rev. C. Baring Gould, and Miss Margaret V. Travers, followed by general discussion. Tea will be provided, and members are invited to bring friends who are interested.

The A.P.F. Summer Conference will be held at Whalley Abbey, near Blackburn, from Sept. 6th to 13th. Details will be given next month.

#### CHURCH OF SCOTLAND PEACE SOCIETY

*Secretary*: Rev. J. A. Anderson, 150, Wilton Street, Glasgow, N.W.

The Society held its annual Business Meeting in Edinburgh on April 7th, when the Rev. G. M. Docherty, B.D., presided. A satisfactory financial report was submitted by the Treasurer, Mr. A. P. Reid. The Secretary stated that the membership was 544, of whom 184 were also members of the F.o.R. He explained that the recent 8-page *Bulletin* had been issued to serve as a link between the Executive and the membership. It had had a good reception and should be repeated at intervals.

Mr. Anderson declared that while minister members had done valiant work in the General Assembly year by year, it was his conviction that all our members must take upon themselves the responsibility of informing the leaders of the Church, by personal letter, of our



concern in such matters as obliteration bombing, hungry "liberated" Europe, the projected compulsory transfer of whole populations, and the lack of positive statesmanship in the handling of the Indian question. He also advocated that members should seek to arrange for organisations within their particular congregations to receive speakers on "Towards a Christian Peace".

While difficulty has been found in securing accommodation, it is still hoped to hold a one-week Conference, jointly with the F.o.R., in August.

#### METHODIST PEACE FELLOWSHIP

Headquarters Office, Kingsway Hall, (first floor), London, W.C.2.

The quarterly "Chairman's Letter" will be sent out to all members early in May. It contains a number of unusually interesting features. We have reason to believe that many members have recently changed their addresses. It would be a great help at the Headquarters Office if such persons would let us have their new address, especially if they find they do not receive this Letter in the next few days. An account of the Rally on April 21st will appear in the June issue of the *Christian Pacifist*.

LESLIE KEEBLE.

#### I.V.S.P. YOUTH SERVICE.

Over 1,000 boys and girls have so far served on youth schemes since the first youth harvesting camp organised in 1942, and it can be fairly claimed that they have taken away with them an interest in international relationships and a greater sense of their responsibilities as citizens of the world.

At Oxford, last summer, the staffs of hostels for evacuated children had a very busy time during the summer holidays. I.V.S.P. girls helped with caring for children, with domestic work and in many other ways. In the summer harvesting camps, I.V.S.P. Youth volunteers have stooked, led and stacked corn, picked peas and flax, fruit and potatoes and done more exciting jobs such as tractor driving. On harvesting camps, boys and girls get food and accommodation and pocket money of 1/- a week; any surplus goes towards paying for other I.V.S.P. activities. I.V.S.P. Youth work costs much more to run than is made on these wage earning camps.

Those interested are asked to communicate with the Youth Service Secretary, I.V.S.P., 1, Lyddon Terrace, Leeds, 2, from whom the 1944/45 *Youth Service Bulletin* may be obtained, price 3d.

## THEY SAY

SEAWARD BEDDOW

#### A War Memorial

"Surely our best memorial would be a Statue of Liberty on Dover Cliffs showing Mr. Churchill facing Europe with folded arms, cigar and all, the cigar to be lit at night."

—Letter in *Sunday Express*.

#### Science!

"Transatlantic rocket shells of up to 100 tons must now be regarded as a distinct possibility within five years."

—*Daily Mail*.

#### Our Wrong Sense of Values

Speaking of modern progress in invention, Sir Stafford Cripps said, in a speech at St. Jude-on-the-Hill, Hampstead: "We had become absorbed in and thrilled by the demonstration of our own powers. Suddenly, as in September, 1939, we are brought face to face with the tragic fact that we are wholly incapable of controlling this remarkable progress. Something clearly is wrong with our sense of values.

"Democracy uninspired by moral standards may be as dangerous to the future happiness of the world as autocracy or oligarchy. Our concentration on material values has led us into the most appalling tragedies and bids fair to destroy all that we value in our civilisation.

"We know the divine answer to our troubles given in Christ's teaching, but we have, so far at least, not had the courage to make those teachings the guiding principles of our everyday life. . . . Until we do we shall stagger on from misfortune to misfortune. . . .

"If only all those who profess and call themselves Christians could combine to insist upon the real values as the test of all national and international policies we could transform the world in the course of a few decades."

—From report in

*Manchester Guardian*.

## 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.

#### MEETINGS

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6 p.m. The next meeting is on 25th May, and the leader will be Lewis Maclachlan.

#### MISCELLANEOUS

BOOKS on theology, mysticism, liturgy, prayer, sociology, politics, psychology, folk-lore, gardening, etc. 40,000 in stock. Lists for 2½d. stamp. Also church vestments. Profits to Franciscan community. Kingdom Books, 51, West Cromwell Road, London, S.W.5.

LEARN TO SPEAK, by Florence Surfleet. 1/6 (1/8 post free). For use with groups or individually. Headley Brothers, 109, Kingsway, W.C.2.

LAMB BRAND TYPEWRITER RIBBONS.—Clean, enduring. 30s. dozen; 18s. 6d. six; 10s. three; 3s. 6d. each. Postage paid. Please mention models, colours, *The Christian Pacifist*.—Hardman and Sons, 15, Prospect Place, Preston.

SPIRITUAL UNDERSTANDING.—Advancing Christian invites correspondents. LIBERTY, LOVE and HEALING amongst subjects discussed. Voluntary payments. Illuminating Personal Instruction. Write B.C.M./FAITH, London, W.C.1.

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CONTACT CORRESPONDENCE CLUB.—A satisfactory medium for those desiring congenial pen-friendships. Particulars, stamped addressed envelope. 19 (C.P.) Ty-Fry Gardens, Rumney, Cardiff.

TWO FIVE-SHILLING POSTAL ORDERS, without any covering letters, were received by the F.o.R. at 38, Gordon Square, on April 3rd, Numbers f2/65 188861 and f2/51 156962. Postmarks York (?) and Newtown Road, Birmingham.

#### MISCELLANEOUS—Cont.

ham. Will the persons who sent these please advise us of the purpose for which they were intended?

RUTH FRY, Dr. BELDEN, Duke of Bedford, Rhys Davies, M.P., Dr. A. K. Jameson, Patrick Figgis, Dr. Fritz Gross are among "Christian Party News-Letter" contributors. "Fighting Fascism" by Ronald Mallone faces evil in fearless, constructive fashion characteristic of this monthly. 5d. (5s. yearly). 30, Darby Road, Oldbury.

THE C.O.'S HANSARD, No. 17, recently issued, is of importance to all concerned with future trends and possibilities. (6d., by post 7d.). C.B.C.O., 6, Endsleigh Street, W.C.1.

THE C.O.'S HANSARD, Numbers 1 and 3, required for Head Office files. Any offers to 38 Gordon Square, W.C.1.

PROFESSIONAL SECRETARIAL SERVICE. Duplicating, etc. Mabel Eyles, 84, The Vale, Southgate, N.14. PAL 7386.

#### HOLIDAYS

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#### SITUATION WANTED

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#### SITUATION VACANT

GIRL or WOMAN required to work with family of 3 in house and garden. Haverhill, Suffolk. Opportunity for Youth Service. Box 450, 38, Gordon Square, W.C.1.

FULL-TIME SHORTHAND-TYPIST (Woman) required at Head Office, Fellowship of Reconciliation, 38, Gordon Square, W.C.1. £4. Apply to Doris Nicholls, stating qualifications and position with Ministry of Labour.

MIXED CLUB LEADER. Earnest Christian for full time appointment. Apply Mr. Money Hicks, 49, Clapham High Street, London, S.W.4.



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**AUGUST 20TH to 27TH:** Speakers include Dr. G. H. C. MACGREGOR, Rev. MORGAN JONES, DORIS NICHOLLS, Dr. L. W. GRENSTED.

COST is estimated at £3 7s. 6d. per week. A booking fee of 5/- should be sent to 38, Gordon Square, W.C.1, in order to reserve a place at either of these Conferences. Please state which week when booking.

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