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*The*

# CHRISTIAN PACIFIST

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OF POLITICAL AND  
ECONOMIC SCIENCE.

THREEPENCE

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## THE CURRENT OF AFFAIRS

### Spain's Offer of Mediation

The offer of mediation on the part of Spain announced in the speech by General Jordana could hardly be expected to meet with any other response than that of the curt reminder of Mr. Cordell Hull that the sole object of the United Nations is unconditional surrender. The speech itself, as reported in the Press of this country, was not inspired by any very evident prophetic insight. It may have been prompted by the fear that the war has reached a phase in which whatever remnants of neutrality are left in the world are in grave peril, and Spain not only lies in one of the most perilous positions but has had in recent years enough of war on her own territory to make her naturally nervous of any further violence and destruction. Yet the very fact that the offer could be made at all is not without its significance and is to be welcome as a "gleam in darkness. Let it grow". It is noteworthy that in a speech which must have been intended to be tactful, allusion could be made to communism as "the gravest menace to world peace". Is that a neutral's measure of Britain's sincerity as an ally of

Russia? Or does it only reflect the opinion of Mr. J. E. Davies, U.S. Ambassador in Moscow, that "there is no danger of communism here"?

### Peace is Suspect

That any talk of peace should be considered a sign of weakness if not of sedition is part of the moral confusion that must always be the concomitant of war. For many people peace means nothing better than release from arduous duty; the laying down of burdens at present cheerfully borne for the sake of the community; the resumption of ease and pleasure in a way of life which is vaguely felt to be rather selfish and which, despite the lack of any real political conviction, is only made tolerable to conscience by the self denials of war-time. Any talk of peace therefore is regarded suspiciously as a selfish craving for relaxation. The idea of peace as moral achievement is almost wholly absent from the public mind. The non-combatant majority of the nation has become adjusted to war and war makes demands on fortitude and self-sacrifice of which few were conscious in time of peace. The whole community is knit together in

a fellowship for a purpose which is highly romantic and sufficiently vague to raise no awkward questions. When peace comes we shall all be quarelling politically again, for the war in itself (unless indeed it ends in defeat) will solve no problems. Why not then enjoy the common enthusiasm which, quite apart from its object, is felt to make for the welfare of the nation.

### War Improves Conditions

We must constantly remind ourselves too that for a large part of the population, probably amounting to millions, war affords a higher standard of living than they have ever experienced in time of peace. Not only are many people of small ability, who usually live cramped and perhaps oppressed lives, cast up by war into positions of minor responsibility and authority, but the shameful fact must be faced that war makes life interesting for multitudes for whom it is "normally" dull. It is notorious that workers are now earning wages, which means that despite industrial conscription they enjoy an economic freedom, such as they have never known before and will probably never know again after the war is over. This is not only true of those who are earning and spending fabulous sums. Many women who have been "directed" to work away from their homes find themselves for the first time in decent housing, and, rationing notwithstanding, for the first time amply clothed. We do not believe that these amenities of war actually create a conscious aversion to peace except in the minds of a minority of workers, but that they make it easier to rationalise the madness of war is undeniable.

### A Good Book

There has just been published in the F.o.R. series a new book by Alan Balding entitled *No Other Foundation*. This is an exposition of the Basis of the Fellowship of Reconcilia-

tion and each of its five chapters deals with a paragraph of that historic statement of faith. The book however has a far wider appeal than that of any apologetic for pacifism. It is a real contribution to devotional literature, the sort of book that might be read many times over with increasing value to the reader. It is an encouraging sign that the Christian Pacifist movement is producing material of this quality which in its humility and sincerity is far more persuasive and convincing than those masterly triumphs of logic by which the faith is sometimes defended. This is a book which all Christian people will find helpful and searching. It must be remembered that it is written for pacifists, but any pacifist who wishes to show his non-pacifist neighbour of what spiritual heritage he is could do no better than to give him a copy of this modest volume.

### The Meaning of Peace

Those who would work for real peace must take up the task of putting into the word a new content. It must be understood as an adventure, a new order of national life, a moral revolution, demanding of the whole community, not indeed the hideous blood sacrifices of war, but an even higher standard of self-discipline and self-denial. So long as peace is merely the desolate anticlimax of resounding military victory its social miseries, for any country that does most of its fighting abroad, are likely to exceed those of war. We must try to grow out of ideas that might be appropriate to chivalrous fiction of the type of "Ivanhoe" but have no relation to modern realities. The demand for "total surrender", emphasised now even more loudly in America than in this country, is all very well for mediæval knights in armour and the schoolboy mentality that delights in them, but translated into the language of realism it just means a demand that there will be no reconciliation and

therefore no peace at all. There are happily maturer minds at work. The speech at Delaware of Mr. Wallace, Vice-President of the United States, on the Christian Bases of World Order deserves study. It is too late now to comment, as we lacked space to do last month, on the Bishop of Chichester's plea in the House of Lords for "a nobler faith" and the assurance it evoked from Lord Simon on behalf of the Government that the aim of the United Nations is to defeat Hitlerism and not the German people. The schemes for reform of international finance published by the British and American Governments if they have not gone very far at least go in the right direction. We particularly rejoice to see in *The Times* of April 19th a letter under the heading "Foundations of Peace" which is signed by a very distinguished list of European Church leaders. Readers can guess something of the patient and humble work of reconciliation which lies behind this document which is so important that we print it in full.

### RETURN TO GOD

We who issue this statement are persuaded that the evils from which the world is suffering can be remedied only by a return to God the Father of all. The rivalries and strifes that do so much to ruin life and culminate in the insensate horror of war spring from sources in human nature too deep to be controlled by human planning.

Everyone can see that our need is to lay aside self-seeking as individuals, as families, as classes in society, as nations, or as races, and set the common good before us as our goal. Everyone can see that only on the foundation of true justice can peace be securely established. Everyone can see that if the spirit of love prevailed in human dealings and relations nearly all that embitters life would be taken out of it. Men see these

things, yet still pursue selfish purposes and policies. What is the remedy? We believe it is to be found in a return to God the Father of all. We need a vision, in the hearts of men and women who are freed from selfishness and greed, of a world ordered according to God's purpose and law. We need the spirit of love and repentance, humbly beseeching God to forgive us our past sins, and to give us the spirit of forgiveness for wrongs done to ourselves.

At this season, when all over the world Christians are thinking of the death of Christ in which supremely they see the love of God made manifest, we make this call to all whom we can reach:—Return to God, set his will before you as the guiding rule of life, submitting yourselves to his law and opening your hearts to his love; for "in his will is our peace."

WILLIAM CANTUAR; RICHARD DOWNEY, Archbishop of Liverpool; C. W. G. TAYLOR, Moderator of the Church of Scotland; R. D. WHITEHORN, Moderator of the Federal Free Church Council; F. L. CLOSON, French Secretary for the Interior; J. VAN DORP, Pastor of Dutch Church; FRANCIS GABROVSEK, Catholic Cooperative Union of Slovenia; GERMANOS, Archbishop of Thyateira; TOIVO HARJUNPAA, Finnish Pastor; VIGGO JENSEN, Pastor of Danish Church; TIRAN NERSOYAN, Armenian Orthodox Church; ANDRÉ PHILIP, French National Commissioner; MICHAEL POLSKY, Russian Orthodox Church; MARCEL PRADERVAND, Minister of Swiss Church; Z. RISTANOVITCH, Yugoslavia Orthodox Church; CARL SODERBERG, Rector of Swedish Church; V. THEOKRITOFF, Russian Orthodox Church; J. URSIN, Vicar of Norwegian Church.

Palm Sunday, 1943.

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

## THE END OF POLITICAL MAN

GEORGE M. LL. DAVIES

Drucker has made us familiar with the "End of Economic Man". The obsession of one primal instinct, for comfort or security, has in fact upset the whole body politic. For all our brave words and New Orders the modern European man is facing agony, anarchy, famine and pestilence; putting economics first has resulted in putting sanity and security last. It seems as though the obsession of any one instinct—security, sex, power, pride, anger—may produce an enlarged varicose vein which in time disables the whole body. The old surgical treatment, I believe, was to cut out the vein. It was a painful treatment and has since been superseded by inoculation and gradual withering of the distended vein.

Something analogous seems to be happening through the use of surgical methods in the body politic. The rough "levelling" of possessions which the French and Russian revolutions attempted in the name of "equality" was achieved at the cost both of "liberty" and "fraternity". Security in Fascist Germany or Conservative England has been attempted at the cost of equality and fraternity. Even in the diminishing body-politic of the Churches, the same processes may be seen; the revolt, in the name of liberty, from the status and security of Roman hierarchy, to the freedom of the Protestant National Churches, and in the later non-conformist revolts of the Free Churches, have ended in new and worldly conformities of their own. It was an early apprehension of the process that made Milton write "New Presbyter is but Old Priest writ large".

In the name of freedom, the free man is sacrificed to bondage in his methods of achieving an abstract ideal. It was A. E., the Irish

Pacifist and philosopher, who warned De Valera that he had divorced "liberty" from "fraternity" and that "if Christ and His Apostles to found the Kingdom of God had used your methods they would have been execrated to this day". The cry of Madame Roland in the French revolution, "O Liberty, what crimes have been committed in thy name", might be repeated in millions of hearts in modern Europe. The Four Freedoms of the Atlantic Charter, or the hope of the New Order of world society may be a crude millenarianism in face of the actualities of famine and pestilence. Prostrate before the Juggernaut of power-politics its devotees suffer actual slavery and the sacrifice of the comforts and compassions of man as they march and counter-march through the snows of Russia or the deserts of Libya, trusting vaguely, like Micawber, that "something will turn up" after it all.

The Red Star of Russia, once so much execrated in England, and now contemplated with more mystic optimism than the Star of Bethlehem, has led to no Peace on earth and goodwill between men. Even in Russia, liquidation of the capitalist and kulak, the purges of 1938 were drastic and dreadful even within the Communist Party itself and among the Generals of the Army. So far from reaching the promised land of Communism, a recent responsible observer, the U.S.A. Ambassador in Moscow, who is described by Litvinoff as a magnanimous judge, meticulously careful as to his facts, could end his last confidential report to the President in these words:

"In my opinion, there is no danger from Communism here, so far as the United States is concerned. To maintain its existence this Government has to apply capitalist principles. Otherwise it will fail and be overthrown. That will

not be permitted by the men presently in power, if they can avoid it. I expect to see this Government, while professing devotion to Communism, move constantly more to the right in practice, just as it has for the past eight years. If it maintains itself, it may evolve into a type of Fabian Socialism, with large industry in the hands of the state, with, however, the agricultural and smaller businesses and traders working under capitalistic, property and profit principles." (Mission to Moscow. J. E. Davies. 6 June, 1938.) The trouble with so many mass revolutions is that they merely revolve and that over the dark places of their revolving and levelling the stars look down upon no real ascent of man on the mass plane. Even the Beveridge Plan for universal security may result in the New Despotism of bureaucracy of which the late Lord Chief Justice has warned us; with the "fluidity of labour" controlled by Governments, it may be that neither the good things nor the good life will be safeguarded by the politicals who manage to hold the levers of power after the war.

The "long view" of power politics is not to be found in the daily round, nor in the daily paper. I remember copying in the silence of a prison cell twenty-five years ago the lines of Habington in 1605 entitled "Starlight":

It tells the conqueror that far-stretched  
power  
Which his proud dangers traffic for  
Is but the triumph of an hour  
That from the furthest North some  
nation may  
Yet undiscovered issue forth  
And o'er his new-got conquest sway.  
Some nation yet shut in with hills of ice  
May be let out to scourge his sin  
Till they shall equal him in vice;  
And then they likewise shall their ruin have  
For as yourselves your Empires fall  
And every kingdom hath a grave.

These reflections came home to me as I sat in Gloucester Cathedral a few weeks ago. The great Norman pillars, the marvellous Gothic arches, the stained escutcheons of Kings and nobles in the windows, the tombs of Bishops—all this brought a sense of dignity, security, serenity, of life seen longitudinally and not

latitudinally as in the daily papers. But on reflection, not a King nor a Bishop was responsible for lifting a single stone of it; the structure, architecture and art of it all were the work of forgotten craftsmen working in their mediæval Guilds. Actually the tombs of murdered Edward, of Bishop Hooper (first exiled, then consecrated and then burnt at the stake under Mary), of Archbishop Laud, who prosecuted John Penry, the first and finest of our early Welsh nonconformist martyrs—all these revealed the inconstant tides of action and reaction of Kings and crowds and their cruelties. It was of God, not of the Church, that it was written "Our refuge and our strength, a very present help in time of trouble". But the obsession of mass, the magic of mystery, the marvel of architecture, the status and serenity of the Cathedral combined to give to the organisation of the Church a sense of authority like that which has now been assumed by the modern State, though the State may in fact be the "coldest of all cold monsters" to the human heart seeking for personal deliverance and destiny.

An old Pacifist friend of mine, living in a mining and socialist constituency, after discussing the politics of the day with me ten years ago, exclaimed impatiently: "We still live under essentially pagan ideas in this blessed twentieth century—first, of that old Roman paganism of centralisation, the man at the centre, everything: the man at the circumference, nothing; gross paganism, in Church or State; but there is that equally pagan Greek abstraction—we talk of liberty, equality, fraternity, justice and the rest of them—and in their name we sacrifice the good man, the true man, the poor man; gross paganism." I have not yet lived the allotted span, but I am old enough to remember half a dozen ideologies for which men were pre-

pared to kill and to die—Unionism, Nationalism, Socialism, Communism, Fascism, Nazism—and the end is not yet.

Even in our democratic ideologies have we not sought "salvation in some idea of liberty, or equality or security through calling in the State

(To be continued)

## LESSER CALVARIES

PAUL GLIDDON

There is a common belief that heretics are excommunicated because they spread false doctrines; actually what is usually wrong with them is that they have not conquered the technique of spreading false doctrines effectively. In the innocency of their hearts they believe that, since creeds deal with doctrines, it is their business to change creeds, and they therefore continue to attack the Church at the point where it is most unyielding. Of course the right way to launch a heresy is to put it into verse and give it a good tune. Denominational barriers are forgotten in the enthusiasm shown for heresies once they are musically presented, and you will find Bishops and Bible Brethren singing with a like vigorous enthusiasm such a hymn as "O, Valiant Hearts", a hymn which contains at least one heterodox statement for which, in less enlightened ages, fires would have been kindled.

It will be remembered that this hymn refers to the soldiers who "gathered rank on rank to war" and who died "to save mankind".

The hymn continues:—

"Long years ago, as earth lay dark and still,

Rose a loud cry upon a lonely hill,

to be "judge and divider", an office which Christ Himself refused even in a simple economic dispute between two men. The projection upon the State, or even the Church, of the fiction that "the King can do no wrong" bids fair to make an end of political man.

While, in the frailty of our mortal clay,

Christ, our Redeemer, passed the self-same way."

Now it is perfectly true that in the last war and in this war, as, indeed, in all wars, a very large number of men feel that the honour of the fatherland is something which war alone can vindicate and that they must offer themselves without condition to the service of the country. It is further true to say that Jesus Christ died in doing what He felt to be right and that, when such soldiers are killed, they also die in doing what they think to be right, but does it therefore necessarily follow that the soldiers and the Christ are really passing the self-same way? That it was a splendid thing to die for one's country was a belief held by pagan peoples long before Christianity was preached, and, when we talk about Christ and soldiers being of the same company because both die in doing what they feel to be right, surely we have to remember that the sort of thing thought to be right is not without significance. It is not only our soldiers who die doing what they feel to be right, but also our allies and our enemies; so also do most rebels and certainly some assassins. So also did those who, in ancient

days, offered themselves as human sacrifices; and so do some hunger-strikers and some who, threatened by disabling disease, destroy themselves. If dying for what you believe to be right is the road which leads to eternal life, then very wide is the road and many there be that find it.

The company into which Christ is thus crowded is so large and varied that one begins to suspect that such cataloguing has some grave defect. It may be justly argued that this strange gathering at least assembled at the point of death, but can it in honesty be said that they did so because they were travelling the self-same way? If the soldiers or the rebels had gone on with their killing and had not themselves been killed, or if the assassins had made good their attempted escapes, would it have occurred to anyone to say that they were going the self-same way as Jesus? The naked Christ had all the equipment required for a man ready to die for others, but soldiers, far from being unarmed, regard arms as something essential to their calling, and anyone who sent them out with only the armament of the Christ would be treated as a traitor. The soldiers' trade is a dangerous trade, but it is dangerous since those organised to destroy may themselves be destroyed. But Jesus did not die because some plan of His to attack others somehow miscarried. Calvary is not a plot that went astray, but the hushed climax of a drama.

So far from regarding the death of Christ as being one example of something well illustrated in the countless deaths of the battlefield, the Christian Church has always insisted upon its unique significance. The position taken by the hymn from which we have quoted is thus completely opposed to that of the Church of the ages. Even St. Paul might die as a martyr in Rome, but he would never have claimed for

himself, nor would the Church have claimed for him, that he had gone the self-same way as that which Jesus trod. When we recall how sternly the Church has dealt with much slighter heresies, we can only suppose that the impeccable theologians who use this hymn pay it the queer compliment of ignoring the words they sing so heartily.

Crosses do not save the world, nor does pain, nor bloodshed, nor death. Truly there was once a cross which was used by Someone as an instrument for the world's salvation, but the cross He used seems to have been intended for a man named Barabbas and there is no reason to believe that, had there not been a last minute exchange of prisoners, Barabbas' death in agony on that cross would have helped a single human soul. Thousands were crucified before Christ and thousands afterwards, but their crosses did not save the world, for the world is not saved by agony and bloody sweat, but by the way the spirit of man can reject the cruellest attempt to turn him from God's purposes. The cross does not add something to the love of God, but only to man's understanding of that love, for he knows at last how limitless it is, that so it was, and so it is, God loves the world.

It is strange that we should think that suffering somehow sanctifies, that death can save where life cannot, that a cross of itself redeems. Very few of us feel particularly sanctified when we are struck down by some fierce pain which will not even last the day; why should we imagine that we would somehow feel more holy if we knew the pain was never going to leave us, would pursue us to the grave? If the world could be saved by the shedding of the blood of men ready to suffer for their country, then the world would have been saved long since, but we have to do with a living God whose kingdom is extended by life and not by

death. The significance of suffering and of death does not lie in any power they have to save the world but only in the fact that they are such final foes, and yet foes the man of God can both withstand and scatter. Those who wrestle through the night do obtain a blessing, but they obtain it because they refuse to part even with an angel who can maim them until they have received from him the benediction they desire.

Jesus did not save the world simply because of the way He died on Calvary; He saved the world because of the way He lived in Nazareth, in Capernaum; because of the way He spent those first thirty years of silence; the way He prayed as well as the way He preached. If the death of Jesus were necessary for the world's salvation, then the time Christ hung upon the Cross ceases to be more critical than the time when Pilate might have yielded to his wife's entreaties, spared Jesus, and so destroyed our hope of being saved. In such a view man's sin is an essential agency of man's salvation, for, if Pilate had yielded to his better self, he would have wrecked the means by which alone man could be saved; the gift of an endless life would have been entrusted to the hands of death. Surely it is true to say that Calvary does not introduce a new quality or a new function into the life of the Son of God, but rather shows us what, from all eternity, that life has been. Calvary is an incident in the life of God, but an indictment of the life of man. What matters is not so much that someone died, but the sort of Someone who died and Who died at hands like ours. When we realise we are people who can shout "crucify" into the face of God we know at last what sort of men we are. But when we realise also that, for all our reviling, His love remains unchanged, we know the nature of the God whom we have spurned, long to see His face again, and to know Him as He is.

## THEY SAY

SEAWARD BEDDOW

### A Timely Word from a Blitzed Bishop

The Bishop of Winchester, Dr. Mervyn Haigh, who was Bishop of Coventry at the time of the blitz on that city, writes in his diocesan leaflet: "Many people have noticed a growing tendency in some newspapers, in news bulletins, and in some speeches to speak about our raids on Germany and their effects in a rather callous and brutal way, as though the necessity of these raids, with the appalling suffering they must bring, were no longer regrettable, but rather something over which we may rightly gloat. . . . What is horrible in Coventry and Southampton is also horrible and lamentable in Wilhelmshaven and Cologne."

### German Mercy on the Battlefield

Lieutenant G. F. Barnes, a regimental medical officer, drove into the German lines in Tunisia to evacuate a seriously wounded man and his two dead companions, the crew of a knocked-out Bren-gun carrier. A German officer approached, and, after exchanging salutes, he ordered his men to place the members of the crew on stretchers and carry them to the ambulance. With the officer at the wheel, the ambulance was driven back a short distance and the wounded soldier, whose injuries included a broken leg, was attended to. The Germans showed a scrupulously correct attitude to the British Red Cross men.

Shortly before Lieutenant Barnes drove off on his errand of mercy the enemy had opened fire on positions near the ambulance, which was standing head on to the German lines. The Red Cross symbols on its sides could therefore not be seen and it was mistaken for a military vehicle. Another ambulance was placed in position where the Germans could see the symbols. The mortar fire ceased.

—From a Reuter dispatch published in "Manchester Guardian."

The attention of readers is directed to the Essay Competition of which particulars will be found on our advertisement pages.

## HOW THE FELLOWSHIP BEGAN

RICHARD ROBERTS

*Dr. Richard Roberts, who will always be honoured among us as the first General Secretary of the Fellowship of Reconciliation, was afterwards called to important ministries in Brooklyn, Montreal, and Toronto, where he became Moderator of the United Church of Canada. He is now Director of the Quaker Education Settlement at Pendle Hill, Pennsylvania, of which the first Director was Dr. Henry Hodgkin.*

In the latter part of July, 1914, my wife and I with our three children went from London for our summer vacation to Aldburgh on the east coast of England. For some weeks we had realised that international relations in Europe were in a condition of acute tension, but as there had been crises of the same kind off and on for some years previously, we expected that this crisis would be resolved in some way, as the previous ones had been. So we and many beside us went on our holidays without too much apprehension.

After a few days, I left Aldburgh to attend the first conference of the Presbyterian Fellowship, a society of young men and women held at Swanwick in Derbyshire, at which place the Student Christian Movement had not so long before acquired an estate for conference purposes. For the first few days, nothing happened to disturb our programme. Then the bolt fell: war was declared. We dissolved the conference the next day. I made my way across England to Aldburgh and then went on to London, since I felt it my duty to be in my own pulpit on the first Sunday of the war.

I cannot recall the sermon that I hastily prepared for that Sunday; I know only that it was a potpourri of my own conflicting emotions. But that sermon was never delivered, for just before rising to deliver it I made a discovery.

For a considerable time past, a number of young German lads, engaged in business in London, had made a habit of coming to my church every Sunday morning, sitting together in two pews in the gallery.

That morning they were not there! They had become very dear to me—as dear as the English lads—and I had a shattering intuition that perhaps my boys, the British and the German, might meet on some battlefield in Europe, where it would be their business to kill one another!

I stood petrified for some minutes; then I found words to say to my people that my duty was to report what I had discovered, and to ask them to consider as Christians the appalling circumstance that lads of that congregation, who had worshipped God together in that church, might, under the orders of their superiors, be called to murder each other. What more I said that morning I cannot recall. But I knew when I left the church that morning that as a minister of Christ I could take no part in a war.

### Christians Discuss Course

In the years before the war, the Student Christian Movement had done a great deal to bring into closer fellowship the younger ministers and laymen of the Anglican and the Free Churches. I determined to call by telephone a number of these men with whom I was well acquainted and ask them to come together to discuss our relation as Christians to the war. We held a meeting shortly after in our empty home on Crouch Hill. My own immediate ministerial neighbours came, and with them Dr. Orchard and others representing the Free Churches. On the Anglican side was G. K. Bell, now Bishop of Chichester, Edwyn Bevan, and several others.

We were a very bewildered company. Since the Boer War at the

turn of the century, we had had no occasion to consider the Christian attitude to war. Henry Hodgkin had promised to come, and I remember how anxiously we awaited him. Surely he would bring, out of the long testimony of the Society of Friends against war, some clear word that might resolve our bewilderment. But so far as our course of action was concerned Henry was as puzzled as we were. The only two things about which we were fairly clear were (1) that Great Britain was bound in honour to go to the succour of its ally France, and (2) that war was unchristian.

We did decide, however, that we might try to do something to safeguard the Christian faith and testimony from being swamped by what seemed likely to be the greatest war in history. We decided to meet again and at the next meeting we came to the conclusion that we would issue a series of tracts under the title *Papers for Wartime*. We appointed William Temple (now Archbishop of Canterbury), editor.

In the first issue the editor stated the purpose of the *Papers* in these terms:

“Great Britain is engaged in a war from which, as we believe, there was offered to our nation no honourable way of escape. . . . While this may suffice to make immediate duty clear, the war remains in the deepest sense a challenge to Christian thought. The present bitter struggle between nations which for centuries have borne the Christian name indicates some deep-seated failure to understand the principles of Christ and to apply them to human affairs.

“This series of papers embodies an attempt to reach, by common thought, discussion, and prayer a truer understanding of the meaning of Christianity and of the Church, to the individual, to society, and to the world.”

The first *Paper* was written by William Temple under the title, *Christianity and the War*; the second was mine, entitled: *Are We Worth Fighting For?* Among other early contributors were Edwyn Bevan, Russell Maltby, W. E. Orchard, W. H. Moberly, and D. S. Cairns—all of them men of real distinction.

Unhappily, as more papers were published and time went on, a strong drift toward another emphasis became apparent. Some of the group took the line that the *Papers* should take on a more propagandist tone and put more stress upon the winning of the war, and it became evident that the majority favoured that policy. Henry Hodgkin and I found ourselves in a hopeless minority. We agreed that we could not serve usefully any longer upon the Committee, and that we must create another body that would be more forthright in maintaining the Christian front during the war.

#### Launching the Fellowship

We did not formally resign from the Committee; we simply ceased to attend its meetings. But we were not idle. There was a house in Pimlico, near the Thames, which was the home of a loosely organised body of forward-looking people called the Collegium, presided over by a Quaker lady, Lucy Gardner. To this house we invited all the people of our convictions that we knew of, and as time went on, our numbers grew until we had the makings of a respectable and active association.

The problem before us was to try to work out a Christian pacifist philosophy that could be accepted by the group, or at least by a substantial majority of it. Upon this we worked for several weeks. We had not much to go on. The existing Peace Society in London had accepted the war as inevitable and no light on our problem was forthcoming from that quarter. We went on with our search, and at length the moment came when we had

reasonable certainty that we had solid and stable ground to stand on. We had also gathered together a considerable number of people, some of whom were firmly anti-war in conviction, and others who were outraged by the war and were inhibited from supporting it, and were seeking for light.

A conference was called to meet at Cambridge, in Trinity College, during the Christmas vacation. And there the Fellowship of Reconciliation was born in the last four days of the fateful year 1914. A good central committee was appointed to carry on for a year; Henry Hodgkin was elected chairman, Lucy Gardner continued as honorary secretary; and we continued to meet at the Collegium house.

It soon became apparent, however, that this arrangement was not satisfactory. The house was too inaccessible to be a good headquarters for a young and vigorous society. The Fellowship should be near the main arteries of London traffic. And since it would be impracticable for Lucy Gardner, in view of her other commitments, to go daily to an office far from her headquarters, it became necessary not only to find new headquarters but another secretary as well.

Henry Hodgkin was insistent that I should take the task, but at the moment I was disinclined to do so. It would necessitate leaving my church, and my position as convener of the Youth Committee of the Presbyterian Church. Presently, however, my relations with my church officers took a sharp turn for the worse, and I saw that I should have to resign my charge. So it turned out that I was free to accept the secretaryship of the Fellowship. I entered upon it on the first of July, 1915.

#### The New Headquarters

Then came the search for the office. Henry and I hunted for what we wanted for several days and found it in Red Lion Square,

Bloomsbury, near Oxford Street. That we made a good choice is clear from the fact that it is the headquarters of the Fellowship to this day. It may be of some interest to record that the rooms we had taken had been inhabited at one time by William Morris, the artist, Gabriel Rossetti and other members of that *coterie* who established a new tradition in English art.

The staff of the new office consisted at first of the secretary and a competent typist, plus some voluntary help for addressing and mailing circulars and the like.

But help of another kind came, too. A young Scots student, Lewis Maclachlan, came to London and offered me his services and served us well. If I remember rightly he remained with me until he went to Holland with a Friends refugee unit.

And then George Davies came to offer his services. He was a banker in North Wales, who had himself been an officer in the territorial army but had been convinced of the evil of the military system and had resigned from it. It is impossible to describe George Davies without recourse to superlatives. When he came into my office unannounced, I could think of nothing that described the effect that he had on me save some superlative like “the sun in splendour”! What he meant to us while he was with us can never be told. Later the Military Service Act sent him to Wormwood Scrubs Prison. While he was in that prison a friend who had visited him was leaving through the prison gates when my brother-in-law, an officer in the Army, met the friend, and recognising him, said, “What on earth has happened to you?” The man answered, “Well, I seem to have been in the presence of Jesus Christ. . . . I have been with George Davies.” To-day George Davies is the leader in a very remarkable social work among the coal miners of the valley which

has been made memorable by the book, *How Green Is My Valley*.

In the fall of 1915 we sent Henry Hodgkin over to America, and he planted the roots of the Fellowship there. I followed him the next year.

Very soon after the Fellowship went to Red Lion Square we started a monthly periodical called *The Venturer*. This title was suggested by a passage in F. W. H. Myers' great poem, *St. Paul*:

"Lo, as some venturer from his stars receiving,  
Promise and presage of sublime emprise,  
Wears evermore the seal of his believing  
Deep in the dark of solitary eyes . . ."

It helped us a good deal in the early stages. We had a number of competent contributors, and very soon it paid for itself. Its "monthly notes" were written by one of the best journalists in London, who was a member of the Fellowship. If you look up the *New York Times* on any Sunday, you will see a column of literary notes from London, signed by H. W. Horwill. It was he who wrote the *Venturer's* monthly notes.

Another man of distinction who gave us great comfort and encouragement in those days was John Skinner, principal of Westminster College, Cambridge, author of the *Commentary on Genesis* of the famed *International Critical Commentary*.

### "Peace Is Something to be Waged"

We chose the word *Reconciliation* in the Fellowship's title partly because there was a British Peace Society with an office in London, and it was important that we should not be mixed up with it by using the word *peace* in our name. And for another reason we preferred the word *reconciliation*. Through all the years peace had been chiefly conceived as the absence of war.

But what we were called to do, as we believed, was to wage war on war. For us peace was something to be waged, as war was waged. Peace is not a passivity, a state of rest, a lull between wars. It must be conceived as an activity; and the name of that activity is *Reconciliation*, which is the finest of all arts, the art and practice of turning enemies into friends. It is the essential core of Christian divinity and of Christian ethics. Its chief exemplar is God—and its classical statement is to be found in St. Paul's Second Epistle to the Corinthian Church:

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God who hath reconciled us to Himself by Jesus Christ, and has given to us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation."

2 Cor. 5 : 17-19.

This implies that Reconciliation is a universal principle, to be practised on every plane and in every department of life. It is to be practised toward the stranger and toward the difficult neighbour, and is to follow us into the store, the office, the workshop, the field. It is the fundamental principle by which we should regulate our public relations, our politics, whether domestic or international, and our commercial and professional concerns. When Jesus prayed for his disciples on the eve of his passion he asked of his father

"That they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us."

That is the will of God, that men should be reconciled to Him and to one another.

## CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

### The Council :

I have received several letters recently asking me to explain more exactly than hitherto how the Fellowship is organised and what is the final authority in it. I am not sure that the words "final authority" convey anything very much to most of us in the Fellowship, and so if I use the phrase it should not be taken as being too hard and fast.

During the greater part of the history of the Fellowship, the final authority was vested in a general meeting of the members gathered together at the Annual Summer Conference. It was very unsatisfactory. It simply meant that about a hundred people who could make it convenient to take a holiday in the first week in August formed themselves into the Governing Body of the Fellowship. At that Summer Conference was elected General Committee. This haphazard kind of gathering was the final authority in the Fellowship.

A few years ago we altered the Constitution very materially and made a Council. The Council has three categories of membership: (a) the members appointed by the branches—each branch or group has the right to appoint a member to the Council for every 50 members of the branch, and since there are more than 400 branches the full total of these appointed members is very considerable. (b) General Committee itself appoints 20 members of the Council, and (c) the Officers of the Fellowship. Any member may attend that Annual General Meeting by indicating his wish to do so.

The duly appointed members of the Council receive a complete list

of the Council. From this list they nominate people to serve on General Committee. The nominations both for the honorary offices and for the Committee are printed in a ballot paper and sent to all members of the Council. Only members of the Council have the right to vote. They have been duly appointed by the branches to do so. It is indirect election to General Committee, by people who definitely represent branches and who are themselves representative of every part of the country.

The General Committee once elected meets quarterly and at its first meeting proceeds to appoint the Executive Committee—which meets monthly—and other Committees dealing with various departments of the work. At that meeting, also, it exercises its right to co-opt members to General Committee to the number of seven. The Council is planned to meet twice in the year—in the Spring in London, and in the Autumn in the country—but owing to the war conditions it has been found impossible to hold more than one meeting. At this next meeting, which is to include the business of announcing the result of the ballot and receiving the necessary reports, financial and other, questions are to be considered which have been sent up from the Council members representing the branches, and this part of the proceedings will occupy the whole of the two sessions in the afternoon and early evening. The meetings are to be held on Saturday, May 29th, commencing at 11.30 a.m. at the Friends House, Euston Road, and we most earnestly ask your prayers for the gathering of our Council members on that day.

## CORRESPONDENCE

### Non Christian Pacifists

In John Hicks' article the following important passage occurs: "Non-violent resistance to Nazism is not a practical alternative to the present war, for Europe is not pacifist and will not be, until it is Christian." What exactly does the author mean? Is he implying that war will only be eliminated in Europe when the majority of Europeans have become Christians? If so, are they to be specifically pacifist and holding the Christian faith of such people as George Lansbury, Keir Hardie and Dick Sheppard, or is their Christianity to be similar to that of General Franco and Dr. Salazar, who are no doubt perfectly sincere? Surely a Christian Europe is itself no guarantee of pacifism if by Christian we mean what most Christians understand it to mean.

If John Hicks is right, what about all the valiant pacifists and war resisters throughout the world who are not Christian? All of us know C.O.'s who are not Christians or even religious in the orthodox way, yet who are no lesser pacifists than we who are Christians. Mahatma Gandhi, the greatest pacifist in the world, is a Hindu, and the Indian masses who have carried out the non-violent campaigns under Gandhi's leadership hold differing faiths and philosophies. . . .

Rev. Lloyd Phelps, in his review of Fenner Brockway's grand book, *Inside the Left*, recommends it as a cure for the spiritual superiority of Christian pacifists. War resisters such as Fenner Brockway, the late Clifford Allen and other socialists were amongst those who led the struggle against conscription in the last war and thereby made it so much easier for Christian C.O.'s this time. Surely the socialist C.O. has an important part to play in the building of a war-free Europe, as has the Christian, and we Christian

pacifists should not put ourselves on pedestals.

In fact, would not John Hicks agree that a Europe consisting of a majority of anti-war Socialists of Brockway's outlook would be a surer guarantee of peace than the beligerent Christianity of the Franco-Winnington Ingram kind?

RONALD HUZZARD.

20, Riversdale Road,  
Beverley High Road,  
Hull.

*Copy of letter appearing in "The Times," 7th April, 1943.*

### The Hungerford Club

"Sir,—With reference to the leading article upon the decline of vagrancy during war-time which appeared in your issue of March 30, your readers may be interested to hear of a successful social experiment which the Westminster City Council has carried out.

"When London was suffering nightly raids the problem arose of providing shelter for members of the vagrant class, who for obvious reasons were not popular with the other users of ordinary public shelters. The Council therefore constructed a special shelter in one of the railway arches in Villiers Street, which was opened for the exclusive use of vagrants early in 1941. From the outset the Council endeavoured to counteract any invidious suggestion of segregation, and the shelter was named the Hungerford Club, and was equipped with bunks, an open fireplace, bathing facilities, and a canteen, at which food was supplied at practically cost price. The shelter was placed under the management of members of the Anglican Pacifist Fellowship, and as a result of their untiring devotion to the persons entrusted to their care, a considerable number of outstanding examples of social reclamation have

resulted. Men and women in a chronic state of verminous infection are now entirely free from this scourge, and many have been found regular employment and have become full and useful members of the community.

"The Hungerford Club has continued to meet a great need, even since raids have ceased, and is still constantly used by 60 or 70 persons each night."

Yours faithfully,

C. P. RUSSELL,  
Chairman, Emergency Committee,  
Westminster City Council,  
Westminster City Hall,  
Charing Cross Road,  
W.C.2.

## BOOK REVIEWS

IS CHRIST DIVIDED? A Penguin Special.  
Edited by the Archbishop of Canterbury. (128 pages. 9d.)

If it is one of the signs of the times that the publishers of the most popular series of cheap books find it worth while to include in their selection an increasing number which have religion for their subject, then the times are certainly not without hope. This particular volume is introduced by the Archbishop of Canterbury as the work of a group, including pacifists and non-pacifists, which has met from time to time since the outbreak of war. On an earlier occasion it drew up the statement *Towards a Christian Britain*, which received publicity at the time in the columns of this paper. Now we have offered to us the ripe fruit of their continued reflections in this slim but important volume, designed to show that beneath all the differences among Christian folk in a world at war there is an essential unity which can be both discovered and expressed.

There are essays on the movements towards a world-wide Church, on the stranger within our gates, on the exile or refugee or prisoner of war, on fellowship between Christians across the frontiers of war and in the maintenance of the missionary enterprise, on our overt denominational differences and the class divisions we do our best to conceal, and so on. Each subject is handled by an expert and the information given is in each case the latest that is available.

But there are two of these studies which command our special interest. The first is the joint statement by William

Temple and Charles Raven on the issue as between pacifist and non-pacifist Christians. The common ground which they occupy and the points at which they abandon this are set out with the utmost clarity: there is no attempt to conceal divergencies or to patch up a compromise, and the reader is left to choose for himself which side he will take. A pacifist reviewer cannot fail to notice that the one case is argued on the basis of certain Christian convictions, the other very largely by a consideration of the consequences which are likely to follow on each of the alternative courses of action. This, of course, is only to carry the analysis a stage further, and the outcome remains in the form of a "Choose ye this day!"

The second essay to which we turn with particularly keen interest is that by Franz Hildebrandt, who makes it his business to show us what we look like in the eyes of our German Christian friends. He is struck by the missionary zeal of our congregations and by the practical form which our religion takes, and he has learned to appreciate the rich tradition of worship which is preserved in the Book of Common Prayer. But he repeats the warning against our national heresy—Pelagianism—which we have heard before from our Continental well-wishers. Perhaps the most striking paragraph in this chapter is the one in which Pastor Hildebrandt seems to despair of any effective contribution being made to the "re-education" of Germany by returned refugees: "It is highly unlikely that people in Germany will cease to suspect them for their non-Aryan grandmothers and still more for their stay in England during the war."

The post-war world will need to find unity at many levels, here as some form of political organisation and there as some system of economic rehabilitation. But it will need even more, though less obviously, some uniting bond of the spiritual order. The great merit of this book is that it leaves one with the hope that the Church of Christ may be able, by God's grace, to provide this.

E. L. A.

BIBLICAL POLITICS. Studies in Christian Social Doctrine. By Alexander Miller. (S.C.M. Press. 2/6.)

Mr. Miller is a Presbyterian minister from New Zealand who worked in East London through the "blitz" and is now with Dr. George McLeod in Scotland. He will be remembered gratefully by some pacifists as the author of a vigorous pamphlet called *The Irrelevance of Pure Pacifism*. This book is the substance of lectures given to ministers at Iona.

Mr. Miller is one of the younger theologians who have been influenced by

Barth and Brunner to return to a first hand study of the great Reformers, especially their teaching about the Church and the State. Mr. Miller's studies have been made in no antiquarian spirit and he does not hesitate to point out the inadequacies of the Reformers' teaching in some spheres, especially that about the civil power. He is saved from the pietism that seems to haunt many who seek to enrol themselves under the banner of the Reformers by his study of Marx. He is not content to win barren dialectical victories over the outposts of Marx' system as many Christian apologists have done. He has worked the real insights of Marx into his theological thinking and these lectures are the fruits of the interplay of Classic Reformed Christianity and Marxism in an independent and scholarly mind. The result is indeed stimulating. No one should under-estimate the book because it has only 76 pages. (It is another war crime that it should cost half a crown.) What it lacks in quantity it makes up in quality.

G. LLOYD PHELPS.

A COMPANION TO THE COMMUNION SERVICE. By William Robinson. (Oxford University Press. 2/6.)

Here is a lovely little manual that many Free Churchmen have been hoping for. It is not an attempt to bowdlerize the so-called "Catholic" practice and make it fit for Protestant consumption. The teaching and practice here portrayed have their roots in the Reformation and reveal not only the theological catholicity of the Reformers but also the richness of their teaching about the Sacraments. The book gives a preparation for Communion, a Service for Communion and selections from the writings on the Sacraments by Calvin, Knox, Owen and Forsyth.

G. LLOYD PHELPS.

BACK TO THE BIBLE AND TO GOD. By F. B. Edgell. Non-sectarian Christian Fellowship. Bettws-y-coed. 96 pp. 1s. 6d.

The author, who is impatient of any interpretation of the Bible but his own, searches the Scriptures for accurate information and finds much. After all that is said in contempt of sects the invitation to the reader to join a new one comes as a surprise ending.

JUSTICE. By L. W. Grensted, D.D. F.o.R. 16 pp. 4d.

This fine scholarly piece of writing clears up much of the confusion caused by different uses of the word "justice". With special reference to Archbishop Temple and Canon Quick it shows the fallacy of transforming abstractions, e.g.,

Truth, Beauty and Goodness, into actual entities.

A QUAKER ADVENTURE. By A. Ruth Fry. (Friends Service Council. 76 pp. 1/-.)

To all interested in post-war problems and especially for those who are preparing for post-war service, this abridged edition of Miss Fry's book published originally in 1926 and now out of print will be of absorbing interest. It relates in brief the story of Quaker war relief and reconstruction and modestly reveals something of what pacifism has done. In a foreword Viscount Cecil recalls that Friends were only allowed to carry on their work of mercy in France on condition that they did not use the opportunity so given for propaganda. In doubt how far this prohibition might extend, they asked whether they were forbidden to read a chapter of the New Testament to the sick in hospital, and "received the interesting reply, after careful thought, that some of that book might be very dangerous".

JUDAISM AND WORLD ORDER. by Hugh J. Schonfield. Secker and Warburg. 93 pp. 4s. 6d.

#### CONGREGATIONAL PEACE CRUSADE

Secretary: The Rev. Leslie Artingstall, B.A., 17, Red Lion Square, W.C.1.

The Annual Business Meeting and Conference will be held on Tuesday, May 11th, at the Kingsway Hall, Kingsway, London, W.C.2, and the programme will be as follows:—

3.30 p.m.—Devotional Service with an address by the Rev. H. C. Carter, M.A., of Cambridge.

3 o'clock—Business Meeting and Conference, the Conference to be on Dr. Belden's book *Pax Christi* and to be opened by the author.

To all members who are resident in London or who are coming to London for the May meetings, a very cordial invitation is given. We regret to say, however, that Kingsway Hall cannot provide us with tea this year, but there are numerous cafes within a very short distance.

#### CHURCH OF SCOTLAND PEACE SOCIETY

190, West George Street, Glasgow, C.2.

The Assembly meeting for Ministers and Elders will be held at Darling's Hotel, Edinburgh, on May 18th, at 3 p.m.

The Annual General Meeting will be held on Saturday, 12th June, at 3.30, at the Peace Centre, 44, Frederick Street, Edinburgh.

#### F.o.R. IN SCOTLAND

Miss Marjorie Anderson, recently appointed to be Assistant Secretary, has been directed to work in a hospital. The vacancy so created has been filled by the appointment of Mrs. Dorothy Moncrieff, who is adding this to the many services she has already rendered to the cause of Christian pacifism in Scotland, so far chiefly in Edinburgh. She is not free till the end of May and meantime Glasgow members are doing their spare-time best to keep the office open, but if friends responding to our invitation have sought out the office and found a closed door, we hope they will see this explanation and return again later.

#### BAPTIST PACIFIST FELLOWSHIP

Chairman: The Rev. Gwenyth Hubble, B.A., B.D.

Hon. Secretary: The Rev. G. Lloyd Phelps, B.D., 21, Cambridge Drive, Denton, Manchester (Denton 2815).

The end of the year check of our records has been completed and the membership stands at 1,912, a net increase of 110 for 1942. We received 202 new members, but we have lost 92 members during the same period by various causes: 4 by death, 32 by leaving the denomination, 30 by resignation and 26 members whom we cannot trace since they left the address we have. In answer to some questions we have consulted our records to find the proportion of men and women. Our members include 628 women and 1,276 men. It seems healthy that we should have more than twice as many men as women on our records, but we can hardly believe that this proportion represents the full strength of pacifist conviction amongst Baptist women. We may guess that the growth of the Fellowship in the next two or three years will be among women, and we shall hope to hear more of them during Miss Hubble's Chairmanship in 1943. We have on our records 273 ministers, 55 theological students, 4 deaconesses and 21 missionaries.

The Secretary has accepted an invitation to become the General Secretary of the Christian Auxiliary Movement in June and has placed his resignation in the hands of the Committee.

The Annual Report should be in the hands of the members by the time they are reading this. If it is not, please let the Secretary know.

The Annual Meeting will take the form of an intercession service, conducted by the Rev. H. Ingli James. This will be held on Tuesday, May 4th, at 9 a.m., at the Kingsway Hall.

We regret that our chairman, the Rev. Gwenyth Hubble, has to go into hospital for a serious operation. She will therefore be unable to take the intercession service, but we are glad to have Mr. James to deputise.

We regret to report the passing of the Rev. Humphrey Chalmers, M.A., a member of our Committee since the forming of the Fellowship. Mr. Chalmers was a Scot, but all his ministry was spent in England. During the last war he was a minister in Wandsworth and suffered considerable ostracism for his pacifist convictions. Throughout his ministry he bore a clear witness to his deep convictions about the wrongness of war and the freedom of the human conscience. Those who knew him only as a fiery protagonist of unpopular views missed the genuine simplicity and kindness of his personal relationships, and many who disagreed, even violently, with his freely expressed convictions had to esteem him, as a brother loved. The counsels of our Fellowship will be poorer for his passing, but we shall hold his memory dear. We should like to assure Mrs. Chalmers and her family of the deep warmth of our sympathy in their bereavement, and assure them of our pride and affection for Humphrey Chalmers' association with us in the struggle for peace.

G. LLOYD PHELPS.

#### LONDON UNION OF F.o.R.

The Annual General Meeting of the London Union was held at Hinde Street Methodist Church, W.1, on Saturday, 17th April. A devotional period, led by the Chairman, Rev. James W. Alexander, was followed by the business meeting, when the report of last year's activities and the financial statement were received. Officers and members of the Executive for the coming year were also elected.

Rev. Alan Balding was the speaker both before and after the tea break. His subject was "Towards a Christian Peace"—at the first session "The Eternal Demand" and in the evening "The Immediate Task". He showed clearly how a Christian Peace could never be attained until we realised that this is God's world; that His will is ultimate, is known in Jesus Christ, and must be served; that nothing in the world is of our absolute discretion. God has given us potential liberty which, however, can only be achieved if we are prepared to lose it by obedience to His will. We are in the world only as stewards. The Eternal Demand is "Go work today in My vineyard". In His will alone is our Peace.

## THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, Charing Cross, W.C.2.

Some people are amazed that anyone, with the Bible before them, can be anything but a pacifist; others are equally amazed that anyone who reads the Bible can remain a pacifist. Clearly there is room for a far greater understanding of the Bible itself, and we are therefore very glad to announce that Miss Evelyn Frost, who is a Doctor of Philosophy and the author of *Christian Healing*, will be giving a series of talks on the study of the Old Testament in this Office on Tuesdays at 5.45 p.m., beginning on May 11th. On the first Tuesday of each month, except in May, there will be a general meeting for members instead of the Bible lectures.

There will be a meeting of A.P.F. members and friends at St. George's, Leeds, on the evening of Thursday, 13th, when the speakers will include Archdeacon Hartill, Canon Roberts, Michael Segal (of the Service Unit) and the Rev. T. B. Scrutton.

There will be a Retreat-Conference for the clerical members of our Fellowship from Tuesday, May 25th—Friday, 28th, at the House of Retreat, Pleshey, near Chelmsford. The morning addresses will be given by the Rev. Charles Stimpson, while Pastor Hildebrand will visit the conference. A collection will be taken to defray the expenses of the Conference, which will have no fixed fees.

## METHODIST PEACE FELLOWSHIP

First Floor, Kingsway Hall,  
Kingsway, W.C.2.

LONDON RALLY.—The Lecture Hall at Kingsway was filled to overflowing by members who attended the Rally on March 20th. Two challenging addresses were delivered by Dr. Donald O. Soper and Rev. Henry Carter, C.B.E., on "What Shall We Think?" and "What Shall We Do?" respectively. Dr. Soper claimed that our pacifist faith arose from a direct appeal of Christ to each one personally; that such faith must be held in full view of the complex conditions in which we are living; and could only be finally validated by the quality of our personal life as Christians. Rev. Henry Carter followed this up by an appeal for personal faithfulness to the way of Christ in every detail of daily life. He then proceeded to ask "What do ye more than others?" and showed how in recent years the pacifist has had to lay on his soul such questions as Help to the Refugees, the Persecution of the Jews, the Christian Answer to the Economic Problems of the Nations, Religion and Education. The true pacifist must always

be enlarging his outlook and deepening his responsibilities. Question time proved fruitful and all too short. Mr. Alan Brayley contributed an excellent little speech, pleading for the Universal Church of the future. Rev. Percy Ineson, our new co-treasurer, also made an appeal. Many remained to a tea organised by Mr. Donald Douglas, of the Kingsway Group. A Covenant Service was held after tea, led by Revs. Henry Carter and Percy Ineson, in which a large number took part, eleven new members signing the Covenant. Rev. Leslie Keeble presided at the Conference and led the devotions.

MEMBERSHIP.—At the Executive on March 23rd nineteen new lay members were reported, against six resignations.

CHAIRMAN'S LETTER.—All M.P.F. members should receive the quarterly communication from the Chairman (with other notes) about the same time as these notes appear in the *Christian Pacifist*. If any member does not receive this letter, owing perhaps to change of address or other cause, we should be grateful to hear from such member, so that we can be put in touch again at Headquarters.

LESLIE KEEBLE.

## CIVIL SERVICE PACIFIST FELLOWSHIP

The third annual general meeting of the Civil Service Pacifist Fellowship will be held in London on Monday, May 3rd, at Kingsway Hall, Kingsway, W.C.2, commencing at 6 p.m. It is hoped that our speaker will be Stephen Thorne, of the Society of Friends.

The Fellowship, which has groups in many Departments and has members throughout the country, is established to provide mutual fellowship and assistance to civil servants who oppose war. It welcomes into its membership established and temporary pacifist civil servants of all ranks. Those interested should write for further information to the Secretary, S. G. Cornish, 38, Rancliffe Road, East Ham, London, E.6.

Members of peace organisations are now able to purchase copies of a special cheap edition of Fenner Brockway's *Inside the Left*. Readers who wish to secure a copy of this book should send 7s. 6d.—half the price of the public edition—to "Inside the Left", New Leader, 318, Regents Park Road, Finchley, London, N.3, stating the organisation to which they belong.

## Classified Advertisements

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

### SITUATIONS VACANT.

CHRISTIAN PACIFIST FORESTRY and LAND UNITS have vacancies for employment under County War Agricultural Executives or Farmers and in Afforestation. Christian Pacifists with or without land experience.—Write, Secretary, Room 16 (C.P.), Kingsway Hall, London, W.C.2.

SINGLE CHRISTIAN PACIFIST wanted drive milk van and help general farm work; as family; comfortable home, young people.—Hawkins, Belmishorpe, Stamford, Lincs.

Domestic Help for country Guest House. Must be conscientious worker, and fond of country. Someone interested in community experiment preferred. Box 257, 17, Red Lion Square, W.C.1.

### MISCELLANEOUS.

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

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

LAMB BRAND RIBBONS.—Cleanest, Clearest, longest; 3s. 6d. each, 10s. 0d. three, 18s. 6d. six. State typewriter, colour(s). Dense black carbons 10s. hundred (minimum), quarto or foolscap.—Hardman, 15, Prospect Place, Preston.

HOLIDAY HOSPITALITY for one or two weeks required for boys and girls from slum districts, 5-13 years of age. Anywhere within 50 miles of London. Outer countryside suburbs quite suitable. Reply Secretary, Children's Hospitality Committee, London Union F.o.R., 165, Grays Inn Road, W.C.1.

SECOND-HAND BOOKS on theology, mysticism, liturgiology, Bible study, Christian sociology, etc., for sale. List for stamp. Also church vestments and ornaments for sale. Kingdom Books, 51, West Cromwell Road, London, S.W.5.

WOULD fellow-pacifist having over-large house in country (not north) consider letting part to pacifist clergyman (married) who finds ministry in a war-consenting

Church increasingly anomalous. Accommodation 4-5 rooms; own furniture. Box 275, F.o.R., 17, Red Lion Square, W.C.1.

### MEETINGS.

BIRMINGHAM BRANCH. May 20th. Mr. Shoran Singha will speak on India. 70, Club Room, Carr's Lane Church, at 6.30 p.m.

A FELLOWSHIP MEETING for communion with God and each other is being held at 165, Gray's Inn Road, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on 28th May, and the leader will be Wallace Hancock.

### HOLIDAYS.

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

LOVE rules the world, It is undying, unalterable, the One and Only Power and Attraction. Temporary and Permanent Guests received in well-appointed country home. Near the sea and in peaceful surroundings. Every comfort and consideration. Fellowship of Regeneration, Brynhyfryd, Beaumaris, Anglesey. Llangoed 57.

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

### Essay Competition.

#### 'War: Its Causes and Cure'

First Prize, £5; Second Prize, £3;  
Third Prize, £2.

Adjudicators include:

Rev. Professor G. H. C. MACGREGOR,  
D.D., D.LITT.

Entry Forms obtainable from A. P. Reid, 56 Stewarton Drive, Cambuslang, Glasgow.

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### FELLOWSHIP OF RECONCILIATION.

## SUMMER CONFERENCE

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