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OF POLITICAL AND  
ECONOMIC SCIENCE

The  
**CHRISTIAN  
PACIFIST**

THREEPENCE

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THE CURRENT OF AFFAIRS

**Is It Peace ?**

No lover of peace and freedom can forbear to be excited by the swift stride of events in which cities and peoples so long held in bondage have been liberated, and an end to the long dark years of war brought into sight. If only in this warfare we could say that "we wrestle not against flesh and blood", how heartily we might rejoice in the resounding victories of the past weeks. Unhappily the enemy are men, many of them slaves and dupes of military tyranny, and never more so than when they fight of their own desperate will, or from infatuation of a phantastic cause. The massacres of Normandy and Northern France, like those on the Eastern fronts, must have sickened many more than the correspondents who confessed themselves nauseated by the slaughter. The "killing grounds" and the "liquidation" of large forces must, for all who have imagination to assess the irreparable loss of manhood, the bereaved homes and the embittered hearts, cast a heavy gloom over even the approach of peace. Is it indeed peace which is won through such holo-

caust of youth? Is it a new, fair world that is being born out of this travail of death? That God can bring good out of evil we do not doubt, but how much greater good could be accomplished without evil! The astounding triumphs of recent weeks are memorable victories for military organisation. What contribution they can make to peace the future will declare.

**The Pope and Londoners**

The message sent by the Pope to Roman Catholics in London asking them to forgive and show charity towards our enemies is just the sort of plea that we should expect the leaders of all Churches to make to their faithful people. The correspondence which the message provoked in *The Times* exhibits, on the part of some who might be regarded as influential people, a distressing ignorance of the Christian faith. Mr. A. P. Herbert, who does not seem to be writing here as a humorist, alludes to "the years between the wars, when our main fault was that we tried Christianity too hard: and there is grave danger that we may



do it again"! Yet Mr. Herbert perceives, what some other correspondents do not, that to take the teaching of Christ seriously might lead very near to pacifism. "Which texts are we to follow," he asks. "What about Matthew v. 19? Should we never have gone to war?" Mr. Philip Hughes, in a very sensible letter, reminds us that the Lord's Prayer is still being used and says that "Vindictiveness now will spoil all."

#### Dare we forgive?

Perhaps the most urgent work that the peace movement has to undertake is the propagation of elementary Christian doctrine. If distinguished correspondents to *The Times* are too ignorant of the Christian Gospel even to reject it, what are we to expect of the ordinary man? Happily things that are hid from the wise and prudent are revealed to babes. In one sense indeed we hope that Londoners, with the devastation of German cities by Allied bombers before them, will not presume to forgive the Germans for their less successful attempts to destroy London. As Dr. Herbert Gray once said, "Imagine the people of Berlin sitting amongst the ruins of their homes and receiving a kindly message to the effect that Britain forgives them!" The hardest part after all is not to forgive, which sometimes is only one way of adding insult to injury, but to accept forgiveness.

#### What a Nation Soweth . . .

Recent events and the hopes which they have raised of an early cessation of open hostilities are forcing upon the whole nation, as well as upon the Church, the problem of how to treat enemies. It seems to be widely recognised that to deal rightly with our enemies is to deal rightly with posterity, and that if we sow the wrong seed now our children after us will reap another

harvest of death. What is done now will determine the future of the world for generations to come, and what is done will be decided by what is thought and believed. It is at this moment that the voice of the Church must be clearly heard, and that voice must be the voice of Christ. At the end of five years of war it is not to be expected that Christian counsel will be in agreement with the natural feelings of the people. The temptation of the false prophet to temper his message to the popular ear will be even greater now than it has been during the last five years. Yet those who recognise in Christ the Saviour of the world will realise that there can be no disaster except in failure to shape our national policies in accordance with His mind.

#### The Pacifist Emphasis

Now is the time for the pacifist movement to support with all its strength the Christian witness of the Churches. It may be our part to give a right emphasis without which the authority of that witness will be lost. Ours is not the only Christian voice, but without ours the voice of the Church is not *wholly* Christian. We have something to say which must be said humbly and quietly but quite distinctly. While much is being said and written by entirely irresponsible persons that is ethically deplorable, we can recognise some moral value in the genuine desire to secure the peace of the future on the part of those who do not share our convictions. The demand for measures that will make it impossible for Germany (or for anybody else) to break the peace of the world in years to come, is one with which in itself we can sympathise. While any sound peace-making must look to the future rather than to the past, it will not be sufficient merely to overlook what has happened or to pretend that terrible dangers to world peace, dangers which the

present war has aggravated rather than diminished, do not in fact exist.

#### What Pacifism Is For

If we are to gain a hearing for our testimony we must make it plain that we are as deeply concerned as any with the realities of the situation. Hideous wrong has been done; and while we must never forget our own guilty share in the oppressive and muddled policies which were at least factors in the making of war, and while we must come to peace-making in a contrite spirit, we cannot escape responsibility for dealing with the wrong-doer, or be content to leave that difficult task in the hands of others. Pacifism like war, would be quite simple if it were not for the enemy. The temptation of the pacifist is to forget that pacifism so far from being a technique of ignoring enemies, is itself a way of dealing with them. Where enemies do not exist there is no occasion for pacifism. It is in a situation such as that with which we are now confronted that there is scope for pacifist activity.

#### Maurice Rowntree

Through the sudden death on August 20th of Maurice L. Rowntree, by an accidental fall while attending a conference of the Peace Pledge Union at Spicelands, not only Friends but the whole peace movement has lost a true comrade and an able and willing helper. It is a loss of which the full severity may not immediately be felt, for his modesty and the simplicity of his way of life made his service of Christ as unobtrusive as it was devoted. *The Friend* reminds us that he was the son of Joshua Rowntree, the Scarborough solicitor, who was also Mayor and Liberal M.P. for that town. From Sedberg School he went to Balliol and the direction of his thought in those early days is shown by the

fact that he read a paper on "Christ and Non-Resistance" at one of the College societies, and that his contemporary William Temple (now Archbishop of Canterbury) was among his critics. During the last war he served three sentences totalling two and a half years in prison and must be one of few who have survived imprisonment without any trace of bitterness. On another page George Davies contributes an appreciation of his fine character. Here we can only refer to the brief memorial articles in *The Friend* and in *Peace News*. His books *Co-operation and Chaos*, *Social Freedom*, and *Mankind set Free* will continue to speak to many who cherish the memory of this great Christian whose spirit will live with us.

#### Marcelle Sugden

It is with very great regret that we record the passing on August 11th of Marcelle Sugden. Marcelle has for some years worked for the Fellowship of Reconciliation serving on the Conference and London Union Committees. Her work was characterised by a spirit of devotion and all who knew her grew to respect and love her.

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#### FOR A CONSTRUCTIVE PEACE.

Dame Sybil Thorndike, Dr. C. E. M. Joad, Professor Norman Bentwich, M.C., LL.D., and the Rev. Henry Carter, C.B.E., spoke about the National Peace Council's Campaign for a Constructive Peace and the organisation of the Council's National Petition at a Conference of Press representatives held in the Bonnington Hotel, London, on September 21st. The Council has issued a leaflet, *Enduring Peace or Third World War?* (3/- per hundred copies, 22/- per thousand copies, post free) which argues the case for a radical and constructive approach to the making of peace. Conferences of local societies to consider ways and means of promoting the Petition locally are being held at the end of September or early in October, in Leeds, Newcastle, Edinburgh, Glasgow, Bristol, Leicester and other places.



# The Fellowship of Reconciliation

38 GORDON SQUARE, LONDON, W.C.1

## "THE CHRISTIAN PACIFIST"

IN 1945

Dear Reader;

The Paper Control allows us to publish our smaller magazine regularly, but all this is done under a very close estimate of the number of magazines that will be sold. In order to help us in this matter as well as to ensure your receiving a copy regularly, will you be good enough to fill up the attached form and return it to the office.

The cost for the whole of 1945 inclusive of postage is 4/-. The magazine plays a very important part in maintaining our fellowship one with another, and also in making our witness before the world. We therefore ask you not only to renew your order for 1945, but to encourage others to follow your example and become regular readers.

On behalf of the Management Committee,

Yours sincerely,

LESLIE ARTINGSTALL, *Secretary.*

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*To The Fellowship of Reconciliation, 38 Gordon Square, London, W.C.1*

Please  continue  discontinue sending me the "Christian Pacifist" for 1945.

I enclose 4/- in payment.

FULL NAME in block capitals.....

ADDRESS.....

.....  
Is this a new address ?



## MAURICE L. ROWNTREE

I think of Maurice as I remember him lying on a hillside on the Glamorgan coast above the broad waters of the Bristol Channel with the serene shores of Somerset and Devon in the distance. As one watched him, listening and laughing with a group of unemployed miners, and clad in more seedy garments than their own, it was difficult to realise that this friendly and humble companion had taken honours at Balliol and had debated Pacifism with the present Archbishop of Canterbury forty years ago. He had shed his privileges from time to time with as little compunction as he had shed his respectable garments: he would confess at times, as though he were compounding a felony, that he still had some income from Railway shares; but so far as his time, his service, his experience, his heart were in question, he spent them freely for his fellows in their need.

All this gave one a new conception of the word 'making himself of no reputation'; but this renunciation was a liberation of the spirit rather than a mortification of the flesh. He had scruples and even scrupulosities on all sorts of queer points of truth and conduct, as we remember who watched him at Committees and saw his brow wrinkle; but the point of scrupulosity was generally one of fairness in conduct or complete truthfulness in statement, and when we had discussed it, we would find it was not so much 'a bee in old Maurice's bonnet' as a real 'fly in the ointment'. Few men were less burdened by the sense of property or propriety; even his home was hardly his own but a hostel for all sorts and conditions of men who might have been stranded in London or who wanted a quiet talk rather than the isolation of a Hotel. Maurice could

always somehow put them up, and put up with anything himself, so long as he got his morning run round the London Square.

It was in the distresses of South Wales that I saw him most. He had come first to help as and where he could—first, by running Clubs for unemployed lads whose Dole benefit was exhausted, leaving them penniless. For several years he took my place for a month as Warden of a Holiday Hostel for unemployed miners to which a hundred men of all kinds and conditions—old and young, Communists and Chapel Deacons, old soldiers and young toughs—would come each week. His Quaker tradition of getting 'the sense of the meeting' soon solved the problem of order and freedom among men with a rebel-complex against authority from above. His transparent honesty and anxiety to be fair all round intrigued men who had been used to summary judgments, even in their own Trades Union. But it was his personal solicitude for anyone who was sick or in trouble or difficulty that endeared him to the men. In his book *Mankind Set Free* he describes some of these experiences and the spontaneity of comradeship which he himself did so much to release. I see him still, moving freely amid this mingled humanity of many colours, listening here, suggesting there, and laughing at the drolleries of men who were down, but not out.

It was only incidentally that you got to know of his student life in Germany, or of pilgrimages across Palestinian deserts and the romantic experiences of a life of spiritual adventure. I remember a meeting of the Forethought Group of the P.P.U. at Christ's College, Cambridge. We had discussed high and hard things for a day; I forget what they were; but I shall never

forget how we came to talk about cloud effects and how Maurice described a lunar rainbow that he had watched at night from some high mountain in Rumania; I thought of Keat's picture of Cortes 'who with all his men gazed at the wide Pacific, silent upon a peak in Darien'. It was this sense of having some 'wide Pacific' prospect that lifted his Pacifism above all petty argument and dogmatism into a humanism deep-rooted in divinity.

Maurice was too much of an artist to be a mere doctrinaire. His water-colour sketches, executed with astonishing rapidity, seem to catch the very spirit of the scene he painted. It went to my heart to see him finally dispose of them for anything anyone cared to give him for Peace funds. I used to say to him, "Why on earth do you bother

with Pacifism when you can paint pictures like these?" He would laugh, a little wistfully, I thought, as though he too would like to have been away from the crowd and above the battle, seeing the beauty of things and expressing it. I have a picture by him on the wall of the room in which I write this recollection. It is the view we saw from the uppermost room of the Malt-house Camp—the foreground is just sketchy, but beyond are the shining spaces of the sea, and in the distance the quiet hills and vales of Devon where there seem to be no poverties or distresses or distractions from the serenity of its peace and beauty. It is a comfort to some of us that the body of Maurice, of which he seemed so regardless while living, should be laid to rest at last in that quiet land.

G. M. LL. D.

## IS PACIFISM IMPRACTICABLE?

E. MALCOLM SIDEBOTTOM

Professor Reinhold Niebuhr deserves the closest attention of pacifists, both because he is so thoroughgoing in his anti-pacifism, and also because of his great influence. This article attempts to draw attention once more to one rather neglected side of Dr. Niebuhr's thought. The references, for simplicity, are all from "An Interpretation of Christian Ethics".

Dr. Niebuhr's case at its theological foundations was examined by Professor Macgregor, and in its political implications by several other writers. But a side of Dr. Niebuhr's argument has not been given adequate attention. According to him, the will of God is beyond us on earth simply because of the conditions under which we live. Thus, of Jesus' words, "Take no thought for your life, etc." (Mt. 6: 25 f.), he says, "No life can be lived in such unconcern for the physical basis of

life" (p. 52). He speaks of our Lord's "intransigence against forms of self-assertion which have social and moral approval in any natural morality. Resentment against injustice is both the basis, and the egoistic corruption of, all forms of corrective justice." (p. 55). Of the texts "love your enemies," "forgive, not seven times, but seventy times seven," to resist not evil, to bless them that curse you and do good to them that hate you, Dr. Niebuhr says, "Nowhere is the ethic of Jesus in more obvious conflict with both the impulses and the necessities (italics mine) of ordinary men in typically social situations." (56). Quoting "If any man hate not his father," etc. (Lk. 14: 26), he says, "Surely this is not an ethic which can give us specific guidance in the detailed problems of social morality where the relative claims of family, community, class and nation must be



constantly weighed" (p. 61). No wonder, then, that "The ethic of Jesus does not deal at all with the immediate moral problem of every human life—the problem of arranging some kind of armistice between various contending factions and forces. It has nothing to say about the relativities of politics and economics, or of the necessary balances of power which exist and must exist in even the most intimate social relationships. The absolutism and perfectionism of Jesus' love ethic sets itself uncompromisingly not only against the natural self-regarding impulses, but against the necessary prudent defences of the self, required because of the egosim of others" (p. 49). "There is no advice on how we may hold the world of sin in check until the coming of the Kingdom of God" (p. 61). Thus "in the Christian interpretation of moral evil guilt is attached not only to actions in which the individual is free to choose a higher possibility and fails to do so, but in which higher possibilities which the individual is not free to choose, reveal the imperfection of the action which he is forced to take" (p. 88). Hence the impossibility "of living by the law of Christ while remaining related to all the relative and compromising forces of ordinary society" (p. 198).

The law of love, if it involves complete non-resistance, is clearly intended for the perfect harmony of heaven, and has "no immediate relevance" to the problems of everyday life. Since none of the acts which we are forced to commit upon earth would be appropriate in heaven, we cannot single out any particular act and refuse to do it. Pacifism is trying to live as though we were in heaven, and therefore does not remotely conform to any historical reality. "The Christian who lives in and benefits from a society in which coercive economic and political relationships

are taken for granted, all of which are contrary to the love-absolutism of the Gospels, cannot arbitrarily introduce the uncompromising ethic of the Gospel into one particular issue." Every act of ours, then, must be decided upon by an estimation of its probable consequences; we cannot take an act more or less by itself and say, "This act is wrong". The end justifies the means. (p. 205).

This line of thought is in some ways very attractive. But it fails to account for all the facts. Far from the teaching of Christ being impracticable in a sinful world, it could not be applied anywhere else, where there would be no enemies to love, no wrongs to submit to, etc. Again, if the moral injunctions of Christ are taken as precepts which we ought to obey under all circumstances, they are sometimes contradictory. "Resist not evil", *literally* contradicts "If thy brother sin against thee, go and tell him". But the insuperable obstacle is this. For two thousand years, Christian tradition has declared that the historical Person Jesus of Nazareth, though "tempted in all points like as we are" was "yet without sin." On Niebuhr's showing, however, this is untrue. "No life can be lived" on the principle of Mt. 6: 25 f. Niebuhr is careful to add that "these injunctions . . . cannot be followed absolutely even in simple agrarian life" (p. 52). Jesus' "intransigence against forms of self-assertion which have social and moral approval in any natural morality" condemns our Lord's own cleansing of the Temple. Our Lord, in following "the way of the Cross" did not practice non-resistance in Dr. Niebuhr's absolute sense; He remonstrated with the crowd at His arrest and with the man who struck Him at His trial. Further, our Lord authorised the payment of taxes to Rome, and paid taxes to the Temple authorities, thus supporting a "rela-

tively evil" social order. He also benefited from the Pax Romana. But was Jesus (on these counts) really a sinner? If He was not, then we must disagree with Dr. Niebuhr.

Christian love is not only the way we shall treat each other in heaven. The moral teaching of Christ consists of isolated examples of how the Christian shall react in various circumstances. God teaches our minds and enables our wills to love now. Does it mean, for instance, that if I use force to prevent a man from committing suicide, that I love the man less? Three principles of love as seen in Jesus Christ are: (1) Treating men as far as possible individually; (2) Faith in God's power to change us from evil to good; (3) The assertion that each man is free in the last resort to order his own life. In other words, love is seeing men as valuable because free, individual and potentially sons of God. God Himself observes this attitude to us, how dare we neglect it in dealing with others? Yet these are principles, and not rules. If I cannot deal with men *absolutely* as individuals, because of the physical conditioning of life, say, I am not therefore a sinner. But deliberately to disregard these principles is to incur condemnation, because they are applicable in every circumstance. Most Christians would

agree in theory that there are some things which we must not do even to secure victory.

Thus Dr. Oldham said in 1940: "Christianity has no meaning unless for every man there is a point where he says, 'Here I stand before an absolute; this is unconditionally forbidden.'" Oldham drew the line then at murder. If he has not been very consistent since, it is because you cannot control war. But the fact remains that most people's consciences revolt at something or other. The pacifist draws the line at war as a denial of the Christian attitude towards men. The fact that we shall probably never live completely loving lives on this earth does not remove the existence of these ethical "absolutes". Archdeacon Hartill has asked if the Church would sanction rape as a method of war. If Russia had stipulated that, before she aided us, we should renounce Christianity, would we have said, "We are sinners; we must agree"? Our immediate circumstances afford no excuse, for the law of love can be fulfilled in any of them, by any individual, and it is the Christian good news that it has been fulfilled, once in history, in the everyday world we know, and that the One who fulfilled it left power in His Church to enable us to "follow in His steps."

#### THE NATIONAL PEACE COUNCIL

The Report of the National Peace Council for 1943—1944, which has just been issued, speaks of increasing activity in all departments of the Council's work in preparation for the period of peace-making. The report records meetings in Oxford and London of the representative Peace Aims Conference, a successful series of weekly Public Lectures on "The Conditions of Peace" held in the Kingsway Hall, London, addressed by the Dean of St. Paul's, Senor de Madariaga, Professor John Macmurray, Dr. E. C. M. Joad, Professor Harold Laski, the Rev.

Leslie Weatherhead and many others, the issue of six new titles in the now widely-distributed series of Peace Aims Pamphlets and the publication of a considered statement of policy entitled "The Conditions of a Constructive Peace", which is to be the basis of a widespread campaign by the Council in favour of a constructive approach to the whole problem of peace-making.

Professor Norman Bentwich, M.A., M.C., has been elected Chairman of the Council, and the Rev. Henry Carter,

*Continued on page 443.*



## THE FELLOWSHIP OF PRAYER

Thou, O God invisible, art reigning over all the earth. Such is Thy rule of love, that Thou wilt not compel men to Thy will; but Thou, in the events of life, art pleading with them. Yet even now Thy will is done in every man who gives consent thereto.

*Glory be to Thee O God Most High!*

We in our feeble folly rebel against Thy wisdom and Thy power; yet it is all of Thy forbearance that we are able to reject Thy will and thwart Thy purposes. Thou, Who hast never driven men to goodness, wilt lead us in the paths of righteousness.

*Glory be to Thee O God Most High!*

It is Thy goodness, O our God, that leads us to repentance. Because Thou dost not mark iniquity, therefore we are ashamed and cannot bear the burden of our sin. Because Thou puttest no constraint upon us, therefore Thy love in Christ constraineth us. Because Thou art of infinite gentleness, Thou art of infinite power.

*Glory be to Thee O God Most High!*

By avarice bred of fear we have abused Thy generous gifts; our timid faithlessness has made Thy glorious gospel seem incredible; not daring to obey Thy word, we have sought safety in our own tradition. But Thou, O God, dost separate us from our sin, by Thy forgiveness, poured out in costly sacrifice of love. Thou hast destroyed iniquity, and liberated us from evil. Sin shall not have dominion over us.

*Glory be to Thee O God Most High!*

Thou, O God, art perfect goodness. Thou, indwelling Spirit, art pure blessedness. Therefore do we delight to do Thy will. Renouncing our own way and our own wisdom we take Thine. For Thy thoughts toward us are thoughts of peace, to bring us to an end beyond our expectation.

*Glory be to Thee O God Most High!*

## THEY SAY

SEAWARD BEDDOW

### Religion in Factories Campaign

"The management of a factory would welcome a clergyman (or lay missionary) who could be counted on to take their side, or at least act always as a mediator, in any dispute between masters and men. The management would raise no objection to a clergyman who was concerned simply with pietistic conversion of individual workpeople. But would the management raise no protest if it were known that a proposed factory chaplain were a Socialist? A recent article in *Glasgow Forward* roundly asserts that, in fact, great care is taken to get the "right" sort of factory-chaplain. The article reads:

Special types of breezy clergy are being appointed to these 'jobs,' but a few, known to have certain views about capitalism and wage slavery, have been turned down.

Men for these 'jobs' (or should one say for 'this jobbery'?) are carefully selected 'Yes-men, and it is to be hoped that the Engineers and the Miners and the Shipyard workers will give them an appropriate welcome.

We have heard of cases where the confidence of the men's leaders has not been obtained by the management before introducing a clergyman and the result has been most unfortunate for him—the victim on one occasion was a bishop, who failed to get a hearing."

—*Bulletin of Council of Clergy and Ministers for Common Ownership.*

### Disobedient German Generals

"Documents taken in the German headquarters in Paris make it clear that the commander of the German garrison, General von Scholtitz, was specifically instructed to hold out as long as he could and that he was then to destroy as much of Paris as possible. It also seems clear that these orders were part of a general scheme by Hitler to delay the advance of the Allies through France and Belgium. General von Scholtitz was not the only German general who refused to comply with such a plan: indeed, Hitler's trouble at the present moment may well be to find any general who would."

—David Woodward, *Manchester Guardian* War Correspondent.

## INDUSTRIAL CONSCRIPTION AND CHRISTIAN TEACHING

STORMONT MURRAY

*The writer of this article is well known to many of our readers as the Secretary of Pax and a member of the National Council of the P.P.U. He was in prison as a C.O. in the last War, and was received into the Roman Catholic Church in 1937.*

### (1) FUNDAMENTAL OBJECTIONS TO INDUSTRIAL CONSCRIPTION

In considering a problem of this kind it is imperative to examine it in relation to foundation principles concerning the nature of man. For a man's rights all boil down to the right to be treated as what he is, and society, or the State or indeed any collective entity must never in any circumstances, and no matter how appalling the crisis, act in contradiction to the essential nature of man. Not only is it wrong but it is unspeakably stupid to treat anything as what it is not—to treat steel as though it were quicksilver—or to treat man as though he were a vegetable or a kind of mechanised animal. Obviously then our ideas of the freedom of man and of the rights of man depend on the view we take of human nature and of the purpose for which man exists.

While quite aware that there exists a materialistic conception of man as an instrument of social or economic purpose, it is the Christian assertion of the spiritual status of the human person which concerns me here. For just as slavery was the mark of antiquity so is the insistence on the unique value of the human person a mark of Christianity. The reduction of man to the status of a slave is always a contradiction of the high valuation of the human person as a being only a little lower than the angels, a being possessing free will and intelligence and made in the image of God the Creator, the Maker, the Divine Craftsman.

It is not possible to discuss here the full Christian doctrine concerning the meaning and destiny of man—

but it is necessary to draw attention to certain foundation principles which have a special bearing upon the problem of forced labour or conscription for State or Industrial ends. Christianity asserts that there is a Christly element in the essential nature of every human person—and that whenever a person, a unique and unrepeatable personality is born, the world process is *broken into* and compelled to change its course, in spite of the fact that outwardly there is no sign of this. Something new is introduced which can be described as the triumph of the principle of freedom over the determination of nature or of any social grouping. Only *persons* are endowed with the enormous gift of freewill (and therefore responsibility) and this means that those acts alone can be called human, which a man is master of to do or not to do. Note further that man being made in the image of God the Creator—he is therefore meant to live creatively—to make things by the exercise of intelligence, and thus to fulfil his being and attain the closest possible resemblance to the Divine Pattern. The implications of this exalted conception of the human person as a being endowed with extraordinary powers and privileges—are so alien to the current ideological trends of our Industrial civilisation as to seem absurd, for they include the inescapable conclusion that in so far as a person is denied free choice of responsible, creative work—he becomes something less than a man, is reduced (as the theologian puts it) to a sub-human condition of intellectual irresponsibility. In the light of this



doctrine not only industrial conscription but the very nature of industrial working conditions is condemned—for no one dare pretend that a worker in a machine shop *on the belt*, or as one of a kind of chain-gang performing repetitive operations—is called upon to use his will, his reason and his intelligence as a responsible person master of the consequence of his actions, collaborating with God in creation. “In our factories,” said Ruskin, “we fabricate everything except men”—and Eric Gill went further when he said that “in our factories we make all things for sale and destroy the men and women who are to buy them: the fundamental evil of industrialism being that it has depersonalised work and disintegrated the worker.”

Or as another writer has expressed this unsavoury truth:

“There is an ugly sound about the word prostitution, but what other describes the transaction in which a man hires himself out to do shoddy, machine-minding work for wages when he could, if he would, become a creator, a maker of things bearing the impress of himself? Shall a Man offer his work, his service to his fellows with the faith in which a Woman gives herself to her betrothed, or shall he ‘hire himself out’, being indifferent to what use his energies are put by others provided that the fee be forthcoming? . . .”

I trust it will not be considered irrelevant that I have touched upon the nature of Industrial work—when considering the problem of Industrial Conscription—and will now attempt to summarise my case against forced labour as such.

The Christian valuation of the human person implies that as a bearer of the divine image, man’s responsibility in the use of his person is directly to God and not to Cæsar or any collective entity of men. Free consent is therefore the right of everyman in his choice of work—in the selection of his vocation. Every man has a particular vocation, is called by God to work indeed, but to a particular work; and is called

to find in that particular work the perfection of his own individual gifts, and the offering to God, in consequence, of his particular creativity. More than anything else should man’s *work* be personal—for it is through his fidelity to his calling that he makes himself holy through God’s grace. That is the Christian teaching plainly stated—and if a man is *denied* the right to make of his labour a means of exercising his particular forces and gifts to the glory of God, and, incidentally, as a means to provide for his own life and that of his children—he is degraded and enslaved. These rights and duties do not come from Society, but from God and Nature—and never should the State intervene in the right of organising labour (which belongs to the workers as persons singly or in voluntary associations) except it be to safeguard its personal character—in its broad outlines and in what concerns its execution. The right to follow a vocation is a personal right belonging to the spirit of man—and conscript labour is an outrage of the elementary rights of the individual in that it grants power to men or man-made organisations to say to a child of God “You are mine—I can do what I like with you”. Conscript labour is a monstrous example of the substitution of means for ends—for example, the human family is a social cluster prior in value to the state and not even the family has a right to compel its members to wage slavery, let alone (to make the parallel fit military conscription) to compel them to engage in a family vendetta. The society which stunts man’s highest qualities—viz.: freedom of will and responsibility in choice of vocation and the exercise of intelligence in the following of that vocation, sins against a proper conception of the rights of the human personality and is treating man as something other than he is. After all, it is God who created the person and if He sets its

standard of value, we have to respect it: if *He* treats men as His own children and will not coerce them into serving Him either in work or in worship, *we* have no right to treat them as spare parts in a social or military or industrial machine, as cannon fodder or as instruments for profit-making. The Christian test for any social arrangement is this: does it give men to a maximum degree, the effective control of their own lives and thus the opportunity to develop responsibility and initiative—to develop, in fact, as *men* responsible for their own salvation and with opportunity to be worthy servants of Christ, in Whose service should be perfect freedom? The fundamental objection to industrial conscription is that it fails to meet this test from the start, and I can see no justification for its introduction except it come from those who hold man to be an entirely different kind of creature from that which is deducible from Christian teaching.

## (2) THE VOCATION OF A PACIFIST IN A SOCIETY WHICH ADOPTS INDUSTRIAL CONSCRIPTION

It will be asked in regard to the above attempt to set forth the principles which should come first in considering the problem under discussion: “But what use can it be to preach this doctrine to a world of men who have lost the habit of freedom and whose main concern is security and an ever heightening “standard of living” in *this* world; to men who have forgotten the meaning of the word vocation and who think that the way one earns one’s living is quite independent of the way one worships God; to men who trust in the power of numbers and of violence to remedy their discontents and solve their personal and social problems?”

I doubt whether it is much good preaching the naked doctrine especially to those who have lost faith in Christian sanctions—but I do think

there are many valid and not-too-difficult to appreciate arguments, pitched in a lower key, which can be put to pacifists and others to convince them of the evils of conscript labour.

In the first place I would like to put the following questions to all who think that conscription for industrial ends in a post-war England is an entirely different matter from conscription to serve the Allied war-effort as such.

1. If it be intolerable to the human conscience that man be used as a tool in modern war-making, is it not equally intolerable that he be used as a tool in the industrial-capitalist or industrial-communist post-war operations which will be in themselves war-like activity of a non-sensational kind, and which must inevitably tend to develop war-potential for the next shooting war?
2. Is it any use wringing one’s hands at the evil that is war, while acquiescing (through ignorance or apathy) in a social or economic system run on war-like principles—e.g., conscription of man-power—and which is shot through with the very kind of injustice and human frustration which conditions men to accept a new war as a release from the misery of day by day living?
3. Does anyone think that the spirit of war, hate, disintegration and unholiness vanishes into thin air during between-war interval—and that while there are good and conscientious grounds for refusing to make the munitions of war—there are not equally good and conscientious grounds for refusing to become a conscript factory worker mass-producing gadgets for the export trade war?

As one who sees WAR to be the middle name of this Woolworth



civilisation I suggest that it will be the vocation of the pacifist not only to challenge war as such but to ask himself whether he must not for the same reason challenge the "things which make for war", namely the *same evils* when they are spread out more thinly in the practices of the post-war world. Maurice Reckitt once said: "War is the truth about modern civilisation; it is in the final analysis, what men are co-operating together to produce". In other words, war appears as the final result of a number of forces in society which operate in peacetime without any, or with a well-disguised, aggressive intention. One of these sinister forces is that which involves the denial of the spiritual status of men as men through industrial conscription and the using of human persons as instruments of economic purpose. The alleged reason for such a measure will be the provision of social security—but the primary motive will be the furthering of the trade war and the building up of war potential. For instance, Commander King Hall (in *The Times*, 1941) has related how a well-known and respected figure in our public life told some boys that "they must fit themselves for the commercial battle for the world's markets which will follow the war" and is it not mainly for such ends that industrial conscription will be maintained and extended? When asked, therefore, what is the vocation of pacifists in a totalitarian society I can but say that it will be the same as the vocation of pacifists in the present circumstances of war—viz., to struggle for the preservation of the human person. And this because peace issues from God by way of persons, since they alone furnish the elements of universality to nations, for which very reason any injury to the human spirit is a contribution to another war. John Middleton Murry once spoke of pacifists as in a measure incarnating

the conscience of simple men in revolt against the *WHOLE* dynamics of our society issuing in total war—and it is in accordance with the spirit of this pronouncement that I urge a determined opposition to all forms of industrial slavery. Faced with the actual imposition of Industrial Conscription—individual pacifists will, of course, act in various ways as they have done with regard to military conscription, and everyone must refrain from uncharitable judgment upon his neighbour's action. But this does not mean that we should not reject the whole thing in our minds and sort out our values into a Christian or *human* order, Christianity being "the fulfilment of the truly human" (Kierkegaard). The spiritual power with which the pacifist hopes to challenge the spirit of war and the press gang power of the world, is never incarnate in States or organisations of men but only in the human person—in the human body, in human creativeness and human communion. It is to be doubted if God notices the death of empires, but at the death of the most insignificant person with his potentialities for sanctity, God is moved to His very depths. And above all, as Bishop Gruntvig, of Denmark, expressed it in 1859: "Christianity far from being allied with any compulsion of conscience, can not only bear all *human freedom*, as well as all *human enlightenment*, but *demand*s them and can only flourish, can only work with its full power and be seen in its glory, where its enemies have the same freedom as itself to make their strength felt spiritually".

Contributors and correspondents are requested to address their communications to The Editor, 38, Gordon 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.

## INTERNATIONAL NEWS

### China

The third of the I.F.O.R.'s series of twenty-four hour conferences will be held on Monday and Tuesday, October 2nd and 3rd, and will be devoted to China. The chair is to be taken successively by Mildred Cable, formerly of the China Inland Mission, and Agatha Harrison, who participated in an industrial enquiry in the mills of Shanghai under the Y.W.C.A. The speakers will include R. S. H. G. Thompson, of Tientsin, Canon Geoffrey Allen of Hongkong, Harry T. Silcock, recently returned from China *via* Australia and the United States, and Sydney D. Bailey, a member of the F.A.U. team in China.

A detailed timetable will be sent to anyone interested. Members of the Fellowship are cordially invited to attend and to bring their friends but it is requested that, both to facilitate tea arrangements and to ensure accommodation, names will be sent in to the I.F.O.R. office in advance.

### Europe

News of friends in various countries of Europe reaches us by devious ways. Elisabeth Monastier has been able to continue her teaching, although rather weak in health. Pierre Ceresole, who was in poor health after imprisonment and other experiences, is apparently in a convalescent home at Zurich. André Trocmé, of whom we last heard that he was in a concentration camp, is now again with his family at Le Chambon. Kaspar Mayr was in Geneva for some days. Philippe Vernier left his place with his family because of the bombardments, but found a good reception with the pastor of the neighbouring village. Several helpers were killed.

### U.S.A.

The National Council of the American F.O.R. has been debating

the question of continued F.O.R. participation in the National Service Board for Religious Objectors. N.S.B.R.O. is the instrument of an agreement, the precise terms of which seem never to have been clear, between the U.S. Government's Selective Service, on the one hand, and the historic Peace Churches and other groups on the other. Under this agreement, the Churches and other agencies share in the administration of alternative service under conscription. The F.O.R. has persistently declined to undertake direct administration of any C.P.S. Camp or project: but it became a voting member of N.S.B.R.O. hoping that the Board would be a unifying influence among the religious pacifists. It has been increasingly seen that collaboration in the administration of conscript labour, in a country where there is no provision for total exemption, was not consistent with the witness of the F.O.R. Practically every one of the 200 F.O.R. members who have been or are in prison favours withdrawal from the N.S.B.R.O., and they are deeply disturbed that F.O.R. as an organisation should be involved in the administration of the conscription law which places them in prison.

At the meeting of the F.O.R. National Council on May 30th a vote of 14 to 10 was given in favour of withdrawal from N.S.B.R.O. It was felt, however, that absent members of the Council should be given the chance of expressing an opinion; and votes are now being received by ballot. The final decision is not yet known here.

July *Fellowship* reports that four more F.O.R. secretaries have refused conscription; two have already been sentenced to terms of three years' imprisonment, and the other two are awaiting developments after refusing to accept C.P.S. assignments or to co-operate in any other



way with the Government's conscription measures.

#### Canada

*Fellowship* reports that the Canadian Government has issued a non-interest-bearing relief bond for pacifists. About three million dollars' worth have already been purchased. The funds thus raised have been applied to Canada's contribution to U.N.R.R.A.

#### Australia

It is reported that public support for prison reform is growing as a result of "inside" information gained by C.O.s serving sentences. An article in a recent number of *The Peacemaker*, by David Allen, seems to show that prison conditions (medical attention and so on)

are not very different from those in England.

#### New Zealand

The Rev. O. E. Burton, President of the Christian Pacifist Society, was released in June after serving nearly two years' imprisonment on a charge of editing a certain issue of the *Bulletin of C.P.S.* Considerable concern was aroused, not only in New Zealand but in this country, over his case, which represented a particularly serious interference with the right of free speech. Petitions were addressed to the N.Z. Government by a number of members of the British Houses of Parliament. O. E. Burton has been sentenced to imprisonment six times for "subversive activity".

## C.O. FELLOWSHIP WEEK

LESLIE TARLTON

*The writer is the Secretary of the London Union of the Fellowship of Reconciliation.*

Five years of war have resulted in the development of the raw material for the second volume of the history of the C.O. Movement in this country, and it is good for those of us connected with the Movement to have the opportunity that C.O. Fellowship Week provides of assessing past achievements and future responsibilities. For we are in the stage of transition; much of the work of witnessing against the full rigours of military conscription is behind, the possibility of constructive tasks lies ahead. It is most opportune that in this week we should have a reminder of the ties that bind us in fellowship as a result of common effort on the conscription issue, and also of the future work of and for C.O.s.

Extensive plans are being made by the Central Board for Con-

scientious Objectors, and meetings are being organised throughout the country by the Regional Boards and the local Advisory Bureaux. At the time of writing, six weeks before the event, at least seventy such meetings have already been arranged, and all readers are urged to get in touch with their local bureaux and, if possible, take part in these activities. A greeting card has been published, and local bureaux will be sending these to C.O.s who are in prison or have left for other parts of the country. By this means they will also be put in touch with the bureau in the district in which they are living. Although the emphasis will be laid on the fellowship and social aspect of the Week, there will be an opportunity for contributing to the funds of the C.B.C.O., and provision is being made for this on

the leaflet that will be issued. Everyone is urged to read the Annual Report that has just been published, for Corder Catchpool has done an excellent piece of work in writing "The Fifth Year". As an observer on the C.B.C.O. and a C.O. of the last war, he has been able to make some interesting comparisons between "then and now", and his experience of last time has been well used to assist us. This report will serve to strengthen the link of fellowship across one of the divisions in our Movement, that between "last time" and to-day.

The focal subject for the Week is "The C.O. and the Future", and the C.B.C.O. is concerned that between October 21st and 28th we should consider service *by* the C.O. to the Community, through witness to his faith and in active work, and service *to* the C.O. in planning and providing for demobilisation, post-war employment and rehabilitation. The coming months are not likely to see a lessening of the work of the C.B.C.O., for with the probability of a continuation of military conscription and an extension of industrial conscription there will be a great deal to do. The stand against war is the negative aspect; an essential part of our witness, but one which must be accompanied by the positive and constructive side if our contribution to the life of our country and the world is to be in accord with our highest ideals. This work has already been started in pacifist groups, service units and in many other ways, but war-time is a time of preparation for the peacemaker, and it is in the post-war world that our great opportunity in this respect lies. This Week has been arranged so that there may be an opportunity for all those concerned to deepen the fellowship of the Movement for the tasks that lie ahead.

In uniting the efforts of those who,

for any reason, object to military conscription, the C.B.C.O. has rendered invaluable service to all conscientious objectors, and we can rejoice that this work has helped all of us to gain fuller understanding and appreciation of the position of those whose stand against war is made for reasons different from our own. Furthermore the discipline of our experiences together has challenged us to accord to each other complete liberty of conscience, and we have been able to make united efforts for the recognition of such liberty by the authorities. There have been many degrees of conscience, from those who feel they should join the Non-Combatant Corps to those who believe it would be wrong to register for National Service or to do fire-watching, and all have contributed to the witness of the C.O. Movement in this war.

We have our different ideals, different outlooks, different methods of working for a world in which war shall have no part. And yet the fellowship we have found has been very real. If I may be allowed a personal word, I would like to say I found this true above all in prison. C.O.s "inside" are as mixed as those outside, and prison life does not encourage the best in any man, but I can testify to a true sense of fellowship among those who were there for conscience sake. Particularly for Christians I feel this war-time experience of fellowship with those whom we would not ordinarily contact is of very great value, for it has helped us towards a fuller understanding of the great truths of our faith.

*Continued from page 435.*

C.B.E., and Dame Elizabeth Cadbury, M.A., J.P., have been respectively re-elected Chairman of the Executive Committee and Senior Honorary Treasurer. Professor John Macmurray and Mr. Carl Heath, who was Secretary of the Council from 1910 to 1919, have been added to the list of the Council's Vice-Presidents.



## CORRESPONDENCE

### A Pacifist "Church"

We should like to express our very great sympathy and agreement with Mr. Le Messurier's article on A Pacifist "Church" in the current issue of the *Christian Pacifist*. We share his fears and horror. Such a body would not even be representative of all of us called Christian Pacifists for many could never join. The tendency to over-emphasise one aspect of the truth savours too strongly of the start of earlier heretical sects.

If joining such a "Church" does not involve leaving our present Churches, as some suggest, we need not duplicate the F.O.R.

JOY CROOKSHANK.  
GEOFFREY E. BECK.

The Rev. Le Messurier feels something akin to horror at proposals further to divide the church!

The true Church of Christ which is His Body cannot be divided or destroyed, no matter who tries to do it. Jesus said, "I know my sheep and am known of them; and those whom the Father has given me no one can take from me."

As I see it, the various churches here on earth are merely very faulty, man-made imitations of the Real Church. None of them contains the whole of Truth, or ever can hope to do so. As man grows in wisdom and understanding he becomes aware of the faults, discards the old and seeks to build a better church. All the 'splits' in the churches have been efforts towards improvement.

A non-pacifist church cannot hold pacifists any more than old bottles can hold new wine. There is bound to be a burst. I do not claim that a pacifist church would be perfect just because it was pacifist. I hope it too would soon overflow its banks and move on to something yet more complete.

Rev. Le Messurier is all against the formation of a pacifist church because it would be based on a negation—not to take part in war! Refusal to do wrong is surely a pretty good 'negation'? The churches mostly admit that war is wrong but regretfully cannot see their way to renounce it. Being sorry for one's sins and *not* turning away from them is not repentance at all and repentance, we are told, is the necessary forerunner of salvation. He also thinks the move to found a pacifist (or repentant) church is based on impatience and spiritual superiority. I agree it is based on impatience with the non-pacifist churches and on the spiritual superiority of *Christ's* way over all other ways.

ELIZABETH RANKIN.

24, Woodend Drive,  
Glasgow, W.3.

### Put Out the Light

Dear Sir,—E. C.'s review of Vercors' *Put Out the Light* persuaded me to read the book. It moved me deeply, but left me sad. The title of Connolly's translation is, I think, a truer indicator to the book's purport than the original *Le Silence de la Mer*. I can't agree with E. C. that the publisher's blurb is unjust to the book. Surely, the whole effect of the book is to show that there is no hope of a 'marriage' between the spirit of Nazism and that of France. The representative of the old German culture himself despairs of the marriage after his visit to Nazi officers in Paris, and, in his misery, because he cannot bear to witness the murder of the French soul, he goes off to the Russian front, "to Hell", to "those vast plains where the wheat of the future will be nourished on corpses". The only word exchanged between him and the French woman is 'adieu', not 'au revoir'.

Mr. Ilya Ehrenburg thinks the book is not good propaganda for the French cause. I think it is, although it is obviously not meant as propaganda. It is a most moving work of art, but its appearance in print within France and now outside the country is good propaganda. It shows that the creative spirit of France still breathes. Its great value seems to be that it gives a coherent impression of how so many French people are reacting to their German conquerors, to even the best of them. But the truth and coherence of a work of art do not always constitute good propaganda for war. Pacifists ought to read the book because of this quality of truth which pervades it. For reconcilers of the French and German people need to know not only the state of mind of a franc-tireur but also of these silent, self-contained French people.

GEORGE W. PURDY.

S. Mark's Parsonage,  
273, Hales Lane,  
Smethwick, Staffs.

### Christian Concentration Camps?

With nearly all the widely-sponsored statement, in your August issue, on "Retribution or Forgiveness" pacifists must be in hearty agreement. What seems doubtful, however, is the paragraph recommending that some leaders of Fascism should be "suitably interned".

It is agreed that there are no laws, no courts and no legal penalties to govern the offences charged, and that to invent special forms would be wrong. This being so, does not the recommendation become one for indefinite imprisonment without trial—reformatory imprisonment, but still imprisonment? And for pacifists to propose this would be strange.

However vile the brutalities regarded by their perpetrators as licensed by war, we know that in practice only the actions of leaders from amongst defeated peoples

would be enquired into, and the doers condemned, and that such arbitrary judgments would immediately degenerate into political persecution. We have seen self-righteousness parade itself in contrast with war guilt. If we supply such pharisaism with new and apparently Christian excuses for shutting away, and so getting rid of national enemies, will it help to any good peace?

PERCY REDFERN.

Meadow End,  
Clement Road,  
Marple Bridge,  
Stockport.

### New Bearings

Those familiar with the traditional type of parish magazine will be distressed or elated—according to temperament—by the unwonted format and content of a special issue of *S. Mary's Chronicle*, the parochial magazine of Chatham. The issue is entitled "New Bearings by the Medway" and it carries an introduction by the rector and editor (who is also the author of *The Trumpet Shall Sound* and other books). The rest of the issue is written mainly by parishioners, young and not-so-young, but for the most part frankly agnostic—and just as frankly questioning after a way of life and the power to live it.

Joseph McCulloch, their rector, is both visionary and realist: specially realistic in seeing that it is "the church of Christ's spirit" that has to be filled and not "the church of the archdeacon's annual inventory". He sees that for this true Church, the churches, as known to the man in the street, have seldom been the best advertisement. He sees also that the real task of the parson is to know people—and to meet them wherever they may be known most readily—in order that he may discover their real—and not their supposed—religious needs.

And so Chatham, at his instigation, has developed a number of groups and clubs to consider post-war conditions in a practical way. And these groups (not be it noted composed primarily of church members) tend to discover, in good time, that there is always "the little more" needed to make the good life come alive. Some of them call the unknown quantity  $x$  instead of God. But, none the less, the previously empty churches of Chatham are filling up every Sunday. And the Chatham churches, by the way, work on a united front.



### ANGLICAN PACIFIST FELLOWSHIP

Hon. General Secretary: The Rev. Martin Tupper, 1, Adelaide Street, Charing Cross, W.C.2.

The Annual General Meeting of the Fellowship will be held on Saturday, October 28th, at 1.30 p.m., at St. Anne's Church House, 57a, Dean Street, Soho, W.1. The meeting will be preceded by Sung Eucharist in St. Thomas' Church, Tenison Court, Regent Street, W.1, at 11 a.m. An address will be given by the Venerable Archdeacon P. Hartill.

The Rev. Martin Tupper invites enquiries from pacifist members of the Church of England to whom information and literature about the Fellowship will be sent on application.

### PAX

Chairman: Dr. Cecil Gill.

Hon. Sec.: Stormont Murray, Green End, Radnage, High Wycombe, Bucks.

The Pax A.G.M. was held on September 2nd, at the Friends Meeting House, High Wycombe.

The speeches by the Rev. Lewis MacLachlan, "Personal Pacifism", and Fr. C. F. Hrauda, "The Religion of Being English", were greatly appreciated and provoked lively discussion. The membership of Pax increased by 40 during the year (46 new members, six resignations), and the newly-elected Executive Committee (1944-1945) is as follows:—Harry Britton, Dr. Charles Burns, Dr. Cecil Gill, Rev. Dr. Albert Gille, Mark Fitzroy, Stormont Murray, Nella Ouwerkerk, Hubert Grant Scarfe, Rev. Charles Stimson, Leslie Stubbings, Leslie Tucker, Max Walker.

The Catholic Pacifists' Association of Canada has just issued a booklet, *Blessed are the Peacemakers*, by far the best thing of its kind. Its contents include Papal prayers for peace, "Catholic Pacifists at Work during the Present War", "Catholics and Evangelic Pacifism", a Bibliography for Catholic Pacifists and Conscientious Objectors, etc., etc., and it is well annotated. For copies, please write Hon. Sec. (as above).

### SOCIETY OF THE PEACE OF CHRIST

Hon. Sec.: Henry Coldham, 7, Bloomfield Park, Bath, Somerset.

The S.P.C. is a Society of Catholics who wish to devote themselves to the promotion of peace and who believe that peace between nations can only be lastingly achieved by first seeking peace between individuals by Christian life and example.

The Society's aims are:—

- (i) Peacemaking in daily life.

- (ii) The widest dissemination of the Catholic teaching on war and conscience.

- (iii) Co-operation with all who, in other Societies, are working for world peace.

A newsletter is issued: *The Catholic Peacemaker*. All enquiries to the Editor, J. M. Walsh, 78, Bristol Road, Weston-super-Mare.

The annual subscription is 1/-, but to meet expenses, with the present membership, at least 5/- per head is necessary, so that members and other sympathisers who can do so are asked to support the Society as generously as possible. The Treasurer is Anthony Walsh, 78, Bristol Road, Weston-super-Mare, Somerset.

Roman Catholic peace societies exist in U.S.A., Canada, Belgium, Holland and Germany. Towards the end of 1943 there was a growing number of Catholics who had become convinced of the need of such a society in England. It seemed to them incredible that in the Church of the Prince of Peace which possessed and fostered so many different societies founded to spread a particular devotion or to practice a particular virtue, there lacked—in England, at any rate—a society to propagate Our Lord's teaching and example concerning peace. Letters were put in *The Catholic Herald*, outlining the scheme, people interested made contact, meetings were held, and the first *Newsletter* was issued 8th December, 1943. We have just issued the seventh to a growing circle.

The interval between the next war will soon be upon us, and in that time we feel that the vocation of "pacifus" is certain to be one of the most vital branches of that Lay Apostolate so desired by the Popes, Vicars of Christ who have never ceased to deplore conscription, and who have taken a clear stand against armaments and the conditions that lead to war.

The Society of the Peace of Christ welcomes all who wish to sanctify their lives through the vocation of peace, will encourage the study of the traditional Roman Catholic theology on peace and war, and hopes to be able to assist the Roman Catholic conscientious objector, as well as attempt to stem the lapses from the Faith caused by the excessive militarist elements in the Church.

### A PACIFIST CHURCH OF CHRIST

The *Newsletter* of the Movement will be sent free on application to Wallace Hancock, 21, Raymond Avenue, London, E.18.

Purposes and Aims of the Movement as recommended by the Provisional Committee:—

The present title is preliminary to the formation of a Church of full obedience to the Teachings of Christ. All Christians who hold pacifist convictions are welcome to the movement especially those who find themselves without a suitable spiritual home. Groups, Congregations, or Denominations who accept the pacifist principles are invited to affiliate with the movement. It will be one of the purposes of the movement to found or to welcome congregations for worship where there is such a demand. The movement will strive to achieve by non-violent means a Christian Social Order in which the causes of poverty and wars will be removed. It is not required that any should break away from their present Church loyalties.

## Classified Advertisements

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

### HOLIDAYS

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### 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—6.15 p.m. The next meeting is on 27th October, and the leader will be John Lord.

### 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.

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### WELSH P.P.U. CONFERENCE

The first All-Wales P.P.U. Conference was held at Bangor, August 21st to 26th. It was pleasant that the fifty resident members were all accommodated under the same roof; half a dozen of the members were English, understanding no Welsh, but in order to establish a spirit of unity almost all the speakers used English. All the singing was in Welsh.

Although one has always heard of the "differences" between North and South Walians it is evidently one of the "victories of Peace" that beyond telling a few humorous stories against one another, All-Wales was a unity at the Conference.

The happy atmosphere of devotion and gaiety throughout the Conference was largely a reflection of the personality of the leader, Geo. M. Ll. Davies; his own address on "The Vision" was most inspiring, and furnished the keynote for other speakers on the main theme of the Conference "Past Experiences and Future Expectations of Pacifism".

E. I.

### MISCELLANEOUS—continued.

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