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# CHRISTIAN PACIFIST

THREEPENCE

*The Christian Pacifist* is the organ of the Fellowship of Reconciliation, and of the Christian Pacifist Crusade (Congregational), the Methodist Peace Fellowship, the Unitarian and Free Christian Peace Fellowship, the Baptist Pacifist Fellowship, the (English) Presbyterian Peace Fellowship, the Church of Scotland Peace Society, the Scottish Congregational Ministers' Peace Society, and the Anglican Pacifist Fellowship. It is published by the Fellowship of Reconciliation, 17 Red Lion Square, London, W.C.1

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## THE CURRENT OF AFFAIRS

**The Logical Conclusion**

So many strange things happen in this nightmare of war in which friends turn into enemies and enemies into allies with such astonishing rapidity that perhaps we should not be surprised when a pacifist takes up and points at us sternly, as though he had just discovered us skulking under false pretences, this basic principle of pacifism, "the logic of the pacifist position is the demand for an immediate cessation of hostilities in any circumstances." Of course it is—except that instead of *demand* we should have said *plea*. Do we really need to be reminded of that? And are some of our friends only realising that for the first time? And are we really expected to be ashamed of it? By all means let us agree that it is not enough to stop the war. A renunciation of war that does not at the same time renounce the causes of war is futile. But that does not mean that anything can be gained by continuing the use of methods which we believe are both morally wrong and practically ineffective. If the evils of Nazism could be beaten in that way then none of us would ever have been pacifists. It is because we have another, a sane and reasonable if costly way of overcoming evil, that we are pacifists. It is because we believe that the way of world salvation is that of a suffering and defenceless Christ that we are Christians. Those who are able to believe that the horrors of Nazism can be defeated by the horrors of war must go and fight, and we shall respect their sincerity and admire their self sacrifice, but we shall not mistake them for pacifists. The pacifist is one who, desiring to see a righteous world order, pleads with his fellow creatures to stop this crazy, uncertain, disastrous attempt to

quell evil, so that we can begin to put into action a wise and assured method of righting the world's wrongs.

**The Exchange of Prisoners**

A few weeks ago it was being said that if the belligerent Governments could trust each other so far as to arrange a truce for the purpose of exchanging prisoners of war, why should they not trust each other to the extent of a truce to settle all their differences in a reasonable manner. Now to our shame it must be confessed that even the negotiations for this purely humane purpose have broken down. Only the most uncritical sections of the public will be able to accept without question the official explanation which put all the blame on Germany. *Peace News* quotes the *Daily Express* of October 7th, which boasted that

During the two-way radio messages yesterday between the British and German Governments—the first of their kind between two nations at war—the B.B.C. put over the smartest piece of propaganda it has ever broadcast to the German people. . . .

The argument against an attempt to make peace by negotiation is that Hitler is not to be trusted. Unless the *Daily Express* is misinformed there would seem to be some ground for hesitating to trust the British Government.

**Humanising War**

We always value the very frank and sincere manner in which Dr. Oldham in the *Christian News-Letter* faces the difficulties both of the pacifist and non-pacifist positions. One concern which is of intense interest to both is that of preserving, even under the stress of war conditions, the common humanities and decencies neglect of which is revolting to the Christian con-

science. It is hardly sufficient for the pacifist to contend quite truly that war can never be humanised. Dr. Oldham himself recognises this when he says, "War itself is an outrage". The Bishop of Chichester's plea for the cessation of night bombing, if impracticable from the point of view of the successful prosecution of the war, must have won the sympathy of all humane people. The question now arises whether nothing can be done to humanise aerial warfare to the extent at least of refraining from the deliberate bombing of civilians, a question brought forcibly to public notice by the disturbing account of an R.A.F. bombing expedition over Germany to which *The Spectator* and *The News Chronicle* drew attention last August. Dr. Oldham, while earnestly appealing for the maintenance of a standard of honour independent of the action of the enemy, seems to suggest that the question must defer to valid military considerations. But if these are to be paramount is there not an end to all morality? The fact that valid military considerations can be made to justify the worst atrocities is one of the reasons that compels thinking people to be pacifists. Surely the very basis of morality is found in the recognition of imperatives which take precedence of all considerations of safety or expediency or success.

#### The Manchester Manifesto

The remarkable manifesto *Towards a Christian Britain* issued by the Lord Mayor of Manchester on September 15th will, we hope, appear in leaflet form and be made available for widespread distribution, its professed object being to persuade the public "to give thought to the kind of world we want to see emerging from the present chaos; to renew their faith in the Christian gospel". The Lord Mayor opposed the view that we should first win the war and then begin to think about a new way of life. "Our ancestors believed," declares the manifesto, "that between man's sin and God's holiness lies a gulf which only God could bridge. God bridged that gulf in the life of Christ and His death on the Cross. Through sharing in His self-sacrifice we find the power to act towards our fellow men as we wish them to act towards us. This power begins when we are honest with ourselves and with one another. . . . It is the love of God and of our fellow men which gives meaning and sanity to industry and trade. The purpose of industry is to apply the skill of man to the raw materials of the earth so as to meet human need. The purpose of trade is to make possible the distribution of goods and services to the place where the need is greatest. The function of money is to facilitate trade. The pursuit of money as a means to power is one of the chief idolatries which has brought the world to its present distress."

#### The Truth About Russia

Commenting on the article which we recently published on Christianity in the Soviet Union, a correspondent who was for some time himself a communist and who retains a great admiration for certain of the remarkable social reforms brought about by the Bolshevik party, warns us against the illusion that "the State which murdered 6,000 clerics is still other than the arch enemy of true religion. He reports the statement made about a month ago by an official at the Soviet Embassy in London: "We regard religion as at best

a superstition and at worst as an instrument for doping the toiling masses whilst the privileged classes exploit them." Of the alleged religious liberty in Russia he writes: "It is not a penal offence for a Russian to worship in private or in one of the few churches remaining open—the Bolsheviks understand human nature too well for that—but it is a grave offence to teach religion to any other person, whether an adult or one's own child. The weapon used against religion is that of cutting down with ruthless hand the young fresh roots of faith, whilst avoiding as far as possible the earlier error of creating too many martyrs. . . . The very existence of Communism, as distinct from liberal socialism, with which wishful thinkers often confuse it, depends upon the constant promulgation, both in Russia and abroad, of a Godless philosophy." We should like always to regard Russia and every other country with respect and understanding, "speaking the truth in love". We should never have said, as Mr. Churchill did last year, "Everyone can see how Communism rots the soul of a nation; how it makes it abject and hungry in peace, and proves it base and abominable in war", but we hope to avoid the fulsome sentimentalities which have become popular to-day.

#### A Just Peace

We are glad to see that Cardinal MacRory, the Roman Catholic Primate of All Ireland, has obtained publicity for a speech in which he said what many less prominent Christian people have been saying for some time without attracting so much attention. Disclaiming interest in either side, and speaking as a Bishop anxious for the welfare of the people, Cardinal MacRory said: "After two years of war there is still an incomparably better chance of a just peace than if the war were to be fought until it ended in a victory on one side or possibly a stalemate. Statesmen on both sides must know this better than anyone. They must know there is no chance of a just peace when one side is victorious and the other beaten. Why do statesmen not try now to make a just peace? I can only see one answer to that question, and it is that on each side it is not a just peace that is wanted, but a victory for itself, the destruction or practical annihilation of its opponents."

#### Armistice Meeting

The Council of Christian Pacifist Groups is to hold a devotional meeting at the Kingsway Hall, London, on Saturday, November 8th, at 2.30, when Professor Charles E. Raven and Dr. Franz Hildebrandt will be the speakers and Dr. Donald O. Soper the Chairman. When the offices of the Council were bombed last year mailing lists used to make such meetings widely known were destroyed. In consequence the Council is more than ever dependent on the assistance of interested friends in advertising the meeting from pulpits and through church societies.

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 to represent the policy of the publishers.

## THE CHALLENGE OF RATIONAL MATERIALISM

E. LEIGHTON YATES

Materialism is not a new religion. Man has always been able to find something to worship, something upon which he can put the blame when things go wrong, something to which he can offer sacrifice as thanksgiving or as propitiation, something in which he can trust, and something which he fears. Very often that something has been himself or of his own creating. But it has taken on various forms at different periods in history and according to the variety of circumstance and environment. The devil is very clever at adapting his disguises to suit the taste of his worshippers. The new guise is always more dangerous than the old, for it deceives the unwary and requires new vision to penetrate it. The newest form of materialism which the Church is called upon to meet is, I believe, that which may be described as the scientific attitude to life. It is not obvious, perhaps, that an attitude of life could be so elevated to the position of a god that it would provide a serious challenge to the Christian belief in God, the Father of our Lord Jesus Christ. Indeed, it is extremely doubtful whether an attitude to life could take the place of the power-to-be-worshipped even in our present-day materialistic world were it not for several important factors to which I wish to draw serious attention.

#### Science All-Sufficient

I think it fair to say that the views expressed by C. H. Waddington in *The Scientific Attitude* (Pelican Books, A84) represent in general the beliefs of a large number of the younger scientists. Even if there were considerable disagreement in detail, it would still be true to say that Waddington's views represent strong tendencies among scientists to-day. And what the scientist thinks to-day, public opinion will accept to-morrow. A brief analysis of *The Scientific Attitude* is, therefore, not irrelevant to the issue. Waddington claims that science is concerned with the whole of life. He defines science as "the organised attempt of mankind to discover how things work as causal systems" (p. 9), and the scientific attitude of mind as an interest in such questions. It is tacitly assumed, indeed I should hesitate to question such an assumption, that things do work as causal systems, and, being scientifically trained, I must admit a decided interest in such questions. But that a scientific attitude can be a sufficient guide to life, and, furthermore, be sufficient for human salvation, seems to me an additional claim which I am not prepared to concede. The scientific method of analysis has been applied with considerable success to many forms of cultural activity. That it can be applied with equal success to all human problems, ethical, political, social, religious, emotional, etc., is a claim which I find it difficult to leave unchallenged.

Waddington shows how our better understanding of human nature, social systems, and national character-

istics, is due to a scientific anthropology. Combined with psychology, such a study reveals a closer union between thought and feeling, and "it becomes theoretically impossible to deny that 'feeling' is an element in the scientific attitude" (p. 26). It is but a short step to claim that "science can pass ethical judgment on human behaviour; those things which are based on the scientific attitude, or encourage it, are good, those which stultify or deny it are to that extent bad" (p. 27). Waddington spends some time in showing how the scientific attitude has influenced literature and art. Modern artists themselves pay tribute to the influence of scientific thought. "The basis of modern architecture, however, is not the new materials, nor even the new form, but the new mentality; that is to say, the view we take and the manner in which we judge our needs" (Marcel Breuer, in *Circle*, Faber & Faber, 1937; p. 193). In this way, no sphere of human activity is outside the range of scientific analysis.

#### Salvation By Science

Waddington examines Fascism and Nazism and finds them unscientific and therefore discards them. Religion "has produced a few Niemollers, and will continue to do so, but its hold over society is too weak now to beat down this attack on all that it values" (p. 65). Communism "is the only living system, other than science, which is nearly consistent enough to do the job, but like Christianity too few people believe in it . . . it is the only serious competitor in sight" (p. 65). But even Communism is discarded because it has made "the service of the working class into the central focus with which their emotions and actions are integrated" (p. 83). It is insufficiently sceptical, it has a faith.

In a final chapter, Waddington claims that, "mainly through the efforts of psycho-analysts, we know something about the psychological nature of the need to believe. . . . No one entirely escapes from the loving, commanding parent, who becomes built up into the structure of a man's mind under the disguise of a conscience or a god." "In the normal man this external authority, or super-ego, as it is called, is counterbalanced and checked by the rational part of the mind, which is developed to handle the outside world. There is little doubt that the direction of evolution is towards a restriction of the importance of the super-ego, and an increase in the power and freedom of reason . . . we have to reckon with a tendency of mankind to make themselves a super-ego which they can, from time to time when it suits them, believe in with an unreasoning devotion." "A scientific society . . . would not be founded on faith. The super-ego would be the interloper. . . . Its great advantage would lie in the fact that it is to the application of reason to the external world that civilised man owes his evolution from the savage." But "science is not ethically neutral; it

does imply a certain type of moral outlook. It has, in fact, something to say about the most important questions of the world, and it could therefore be a candidate for the position of super-ego" (pp. 118-124). In other words, a scientific attitude to life not only becomes the sufficient basis for all human needs, and the sufficient answer to all human problems, but also that which, if necessary, man may worship as the supreme power. This means that by his own mental activity and training, man is able to save himself. We have "Salvation by Science" (J. G. C. in the *Manchester Guardian* review of Waddington's book, July 8th, 1941) instead of salvation by the Cross of Jesus Christ.

#### Political Power of Science

This rational materialism would not provide a serious challenge to the Church but for three important factors.

(a) It is so plausible. The progress of scientific discovery and method has been phenomenal in the last half century. The scientific method of investigating the world in which we live, and studying all branches of human activity, has produced amazing results. It has worked—Christianity has not. Furthermore, there is little doubt that the application of the scientific method to wider fields of social life would produce equally beneficial results. The theologians speak of their scientific study of the Gospels! Our food is scientifically prepared, balanced, and "doctored". A little of the scientific attitude among the bureaucracy also would considerably improve our political health.

(b) The age in which we live is rapidly changing from a mechanistic, technological age to a scientific one. Few modern scientists are mechanistic determinists. They are applying their technological knowledge and experience in realms which are certainly not merely technical. In fact, the scientific attitude, as Waddington rightly claims, is invading the whole of modern life. "The social control over science is still a fact. . . . But science is now no longer so passive; it has acquired a momentum and strength of its own. Far from being content merely to accept the problems society suggests to it, it finds that it must pose problems to society. The thesis I want to argue is that science is already a very potent social force, and that it has certain social requirements on whose satisfaction it must insist" (p. 28).

(c) Political power has moved out of the hands of the financier and politician into the hands of the scientist. It is difficult to give fact and figure for this assertion without running into difficulties with the Defence Regulations, but it must be obvious how greatly the war has intensified and accelerated the transfer of power. The layman is, in general, quite unaware how much new power the trained and specialist scientist has been given at the present time. If, three years ago, all the scientists in a well-known research laboratory had ceased work, the country would probably have been

unaware of it. If those same scientists (no longer in the same research laboratory) were to cease work now, the consequences would be felt immediately and the whole course of events might be radically changed. At the beginning of the war, a group of scientists (of whom Waddington was one) was demanding "the effective utilisation of scientific method, scientific advice and scientific personnel" (*Science in War*, Penguin Special, S74). Now scientists have the power they demanded, and, being human, as well as rational, it is too much to expect that they will relinquish this power when the war is over. They are already busy planning a post-war order on scientific lines (British Association Conference, London, Sept. 26, 27 and 28, 1941).

#### Future in Rationalist Hands

However much better a scientific world-order would be than the decayed capitalist system, and I know which I prefer of the two, it would still not be a Christian order. The Church is beginning to formulate its conception of the post-war world, our religious leaders have issued ten points as a basis for the new Christian order, and many statements "Towards a Christian Britain" have been published. In spite of my own keenness to study these aims and to work for their establishment, I cannot help feeling that the future of our country is much more in the hands of our rationalist scientists than in those of our Church leaders. Some Christian projects are undoubtedly scientific, and many scientific reforms would meet with Christian approbation, but ultimately man's life and progress depend on his belief in God, and not on his own mental achievements. There is a world of difference between Salvation by Science and Salvation by the Cross.

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## ARE PACIFISTS REALLY DEFEATISTS?

PAUL GLIDDON

That pacifism would pay has been a favourite contention of its supporters in time past and is still largely believed by those who base their pacifism on political grounds. It is argued that, great as might be the danger faced by a nation that adopted a pacifist policy, the highest price such a method exacted would be as nothing compared with that demanded of victors as well as vanquished in any large scale modern war. We have been assured that no government could persuade its people to continue attacking a nation offering no resistance, that it is the meeting of blow with blow which creates and sustains the fighting spirit, and that, without such counter-blows, war would speedily collapse. It is sometimes held that perhaps exceptionally brutalised men can bring themselves to slay their unresisting fellows, but that the general run of men cannot look their defenceless fellow creatures in the face and coldly slay them simply because governments have declared such fellows to be foes.

#### The Cruel Facts that Question Theories

But it is extremely doubtful whether such kindly theorisings will stand up to the hard facts of our experience or are so well based that we may seriously expect nations to put their trust in them. Can anyone be quite certain that, if the powers opposing Hitler now disarmed, they would enter upon a period of comparative security, or that the Japanese designs upon China would collapse if China declared for a pacifist policy? It is reported that some of the deadliest devastation in China has been endured by almost defenceless cities, while the very fact that much destruction in modern war is worked by men who never see the suffering they have actually inflicted shows how impracticable it is to suggest that the desire to destroy would depart if the foe saw that his supposed enemy was really an unarmed friend. The arm of God may not be shortened, but the arm of death has become very long indeed and it destroys its victims beyond all limits of human sight. In other ages when, for such reasons, a pacifist policy might have counted dramatically, it was not thought of; now that it is thought of in all probability it would not count.

Does this mean that the pacifist case has broken against the crude facts of a brutal renaissance? Most certainly it does not mean that, provided the Pacifism is a Christian pacifism to be judged by Christian valuations. Just as Jesus Christ claims to bestow a peace which is not as the world giveth, so that peace which is not the world's idea of peace must follow a victory which is not the world's idea of victory. The Church glories in a cross, in a gallows tree, exalting it above all thrones, not by changing the cross into a more glorious throne, but by declaring that the glory of this cross is more splendid than that of any throne. A mocking soldier may weave thorns into a crown; the Christian sees in these same thorns something outshining all other diadems. The Church does not miraculously change the things themselves; crosses remain crosses and thorns remain thorns; what is

revolutionised is not things but the judgment passed on things.

#### Revolution Through Revaluation

If Jesus Christ could truly say "Ye are from beneath, I am from above," then it is perfectly natural that His judgments should involve a complete reversal of those the world accepts. If He is from above and we are looking at things from beneath, then what to Jesus seems highest to us seems lowest, and the exaltation of the humble and meek and the putting down of the mighty seems, to the inverted vision of God, putting the misplaced highest back into its destined position. For a similar reason we find that Jesus in the parable of the labourers and in His teaching about the way God deals with the just and the unjust outlines a body of teaching which seems the complete reversal of normal standards. But it only seems upside down to us since we and God are looking at things from different ends, His height our depth, His depth our height.

Therefore when the Christian pacifist says that he thinks his remedy will succeed, he must make it clear that the Christian conception of success is something which the world would write down as failure and that the only sort of victory a nation adopting His policy could hope to experience would be victory after the manner of Calvary, a victory that, to all appearance, is a disastrous defeat. The victory of Calvary was not dependent upon the vindication of Easter Day; it was in itself something completely victorious, for Easter is the God-bestowed crown of Good Friday's triumph. There would seem to be things which it does not belong to the Son of God to grant; all He can offer is the sharing of His cross. This is indeed a violent end, but it is the violent end of one who, when He was reviled, reviled not again, when He suffered, threatened not. We are not healed by His stripes just because they were stripes; we are healed because they are the stripes of that sort of a Man who, for us men and our salvation, faced that sort of a death in that sort of a way. Christ is not our Saviour just because He was crucified under Pontius Pilate; hundreds of men, perhaps thousands, were crucified under Pontius Pilate without becoming Saviours; He is our Saviour because He faced a common death in a way so utterly uncommon; we are not saved by a cross, but by a cross used as He used it. Calvary is just a place beyond a city wall, just the place of a skull; what gave it glory was that, of all the many who died there, this one Man only refused to let love for His fellows be marred by hatred for His enemies and, in the hour of seeming defeat, could still cry, "Father, forgive." "Thus, when the Church prays for victory on earth, she can only have in mind the sort of victory Jesus won on Calvary, for on earth Jesus has not yet been victorious in any other manner and the Church cannot ask to be crowned where her Lord is still rejected; it is enough for the disciple if he be as his master." And, when we know that the Master who so lived, so taught, so died, was not only very Man but very God, then we know also that what may seem the path of defeat and bondage is in truth the finally triumphal way.

## THEY SAY

SEAWARD BEDDOW

## G. B. S. on the Führer

"I cannot infer that the Führer is quite so long-headed as the people who fear him most imagine. I must point out to them that instead of making the peoples he has subjected glad he came, as Julius Cæsar did, he has made the enormous mistake of making no better use of his victories than to raise up implacable enemies behind him as well as before him."—In a letter in *New Statesman and Nation* (October 11th.)

## On Swallowing the Camel

"We see, to-day, journalists who strained, very noisily, at the gnat of modern Italy, swallow the camel of modern Russia. And it is all unnecessary. All through our history we have had allies, valued them, and worked with them, without thinking it necessary to pretend that our ideals or our systems were the same. The Prussia of Blucher, the France of Napoleon III, the Japan of the Mikado, all have been our allies in the past, without it being thought necessary or useful to pretend similarities."—*The Tablet*.

## Star of David

"According to a decree newly issued in Germany all Jews above the age of six must wear conspicuously on the left breast the yellow-and-black badge of the Star of David. Surely our Press is paying the Jews a poor compliment when it describes this as an 'insult' and 'humiliation'."—*Truth*.

## Post-War Europe

"The present war will leave behind it a pandemonium of hatred which is terrifying to the imagination. . . . On the other hand, it is perhaps not too indulgent to our hopes to believe that it may close the era of fanatical politics. . . . Will not this experience teach all its victims lessons of tolerance? . . . Those cruelties may themselves be a warning prompting all who have suffered to consider what was wrong with the policy they pursued before the war and to seek a method by which they can make effective head against the forces of deliberate barbarism."—Leading article, *Manchester Guardian* (October 13th.)

## INTERNATIONAL NEWS

PERCY W. BARTLETT

## Norway

Some time ago it was announced that Ole Olden, the Friend who has for very many years taken the lead in the Christian pacifist movement in Norway, had been imprisoned as a hostage. The latest information shows that he has been released, but has been required to undertake work on the land in the east of Norway. A very fine letter to the Society of Friends was published in the Scandinavian Quaker paper.

## Sweden

Our friend Dr. Emilie Fogelklou-Norlind writes: "I must tell you of the F.o.R. meeting at Karlstad, August 9th to 12th, where six ladies from Finland were present. They felt you could no longer sorrow for

wrecked monuments—in a wrecked world, where none of us ever can come back to the past. 'So, I make all things new.' . . . This Karlstad meeting was a sign of life, with many young people there, and more men than usually. I am taking on a young F.o.R. group this winter. . . ." We learn from another source that Grete Langenskjold, the Treasurer of the Finnish F.o.R., has had to leave her home but had hopes of attending the Swedish Conference.

## France

There is nothing very fresh about our friends in France, but an American reports that he saw José Brocca recently and found him in good health though thin, and sufficiently provided for. The Verniers had been in serious need, but they and the Rosers were all right for some time to come. Our friend sums it up by saying: "At least concerning all these friends there is not so much to worry about as at some time we feared."

## Switzerland

We are still getting good letters from Dr. Siegmund-Schultze, who hears also from this country, though some papers are irregular. We have good reason to know that he is carrying on a splendid work in our name for refugees, in contact with Continental Christians, and in studying with others the way to peace. He is at present engaged in the circulation of a continental version of the I.F.o.R. News Letter. In a recent letter he remarked that, though the "Atlantic Declaration" represented a definite step forward in the discussion of peace aims, the final point repeating the principle of one-sided disarmament would be an inconceivable mistake, preventing all peace effort on the part of Germans who still have a regard for what is right and possible.

## India

A letter just received from Eve Croydon, who left for missionary work in India in March last, shows that she was able quickly to get into touch with Amiyo Chakravarty and Donald Groom. The latter had already gathered a keen group of Christian pacifists around him and regular meetings were being held on Sunday evenings. It has been decided to constitute a group of the Fellowship there.

## Muriel Lester

Muriel Lester is likely to arrive in this country at almost any moment, and will no doubt be very warmly and gratefully welcomed for all the service she has rendered to the Fellowship during the past two or three years. It will be remembered that the newspapers in August reported her detention in Trinidad on her way back from her South American tour to New York. It is now known that the authorities are unwilling to have British people travelling abroad unless their activity supports the war effort. Muriel Lester's passport has been restricted, and further work in the United States and the tour she was planning for the Far East have therefore been made impossible. No doubt on arrival here she will need first of all a period of rest, having regard to all that she has gone through, and her plans for the future will be made only after very careful consideration.

## South America

Though several travel letters from Muriel Lester describing her experiences in South America have been circulated among a group of her friends, no full report of her work has, of course, yet been received. It is, however, evident that as a result of her work several branches of the Fellowship have been either established or revived. At least it can be said that active branches exist in Chile, the Argentine and Uruguay.

## COMMUNITY NOTES

## PRIMAVERA

"By faith, when he was called to go into a place which he should afterwards receive for an inheritance, obeyed: and he went out, not knowing whither he went . . . he sojourned in the land of promise as in a strange country . . . for he looked for a city . . . whose builder and maker is God."

Such familiar echoes are never far from the mind in reading these first letters of the Society of Brothers from Paraguay. Sannerz to Primavera! It has been a strange and a wonderful pilgrimage of faith, not unworthy of the Hutterian traditions of four centuries.

Crossing the infested Atlantic in seven different ships, 334 men, women and children of the Cotswold Bruderhof are reunited in their new settlement: a square *estancia* in Alta Paraguay consisting of some 20,000 acres of plain and forest. Here the first timber buildings are going up ("in Paraguay roofs come first, walls follow!") and a saw mill is in action on the hard native timber. A few brothers, working with Paraguayan ranchers, are learning the art of the lasso and the cowboy exploits of cattle raising. Breaking up the land for fruit and vegetables—a colourful and sometimes unfamiliar list of produce—goes slowly enough with ox-drawn ploughs and a tractor is greatly needed. But much has been done with the co-operation of the neighbouring Memnonite colony. Medical work and local health service has already begun—hospital equipment is another urgent need—for the company includes three doctors and a chemist and the field is wide: "we see the task of healing as part of the struggle of life against death . . . belonging specially to the missionary task of taking the word of the love of God to all men . . ."

Re-settlement has been not without sorrow and loss—the price of pioneering—but contacts with new neighbours have been in the spirit of mutual hospitality and brotherhood; the children have discovered a new world; the teachers must learn anew their zoology, botany, geography, history. And so the brotherhood "see our task not as the building of a nice 'Utopia just for ourselves, but as the living and proclaiming of a brotherly way of life among men . . . this planet must be conquered for a new kingdom, a new order, a new unity, a new joy springing . . . from the God who is the God of Love, the spirit of peace and of unity and community." Primavera means "springtime" and Paraguay has been called the "land of to-morrow".

(These notes are condensed from the second Paraguay letter addressed to "many dear friends whom we know have felt very near to our life during the past five years in England". Copies are obtainable from the few brethren temporarily in residence at the Cotswold Bruderhof, Ashton Keynes, Wilts.)

THE FELLOWSHIP OF PRAYER  
PRAYERS FOR A DAY OF REMEMBRANCE

## Call to Worship

Stand up and bless the Lord your God for ever and ever; and blessed be Thy glorious name, which is exalted above all blessing and praise. Thou, even Thou, art Lord alone: Thou hast made heaven the heaven of heavens, with all their host, the earth and all things that are therein, the seas and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee.

Not by might, nor by power, but by my spirit, saith the Lord . . . . John xiv, 17.

## Adoration

Blessed be Thou, Lord God our Father, for ever and ever . . . 1 Chron. xxix, 11-13.

## Confession

Adapt Nehemiah i, 5-9; or Ezra ix, 6ff, or Dan. ix 4-19, or the following, adapted from the *Scottish Catechism of 1552*:

O heavenly and merciful Father, considering our own infirmity, frailty, and inclination to sin, whereby we fall into sin daily, we beseech Thee to forgive us and all penalties that we have deserved. Give strength to our spirit that we may firmly believe that Thou, O heavenly Father, hast forgiven all our sins freely. And that the assurance which Thy Son has given to us of free forgiveness may possess our minds, give us grace to overcome our own revengeful hearts, to forgive our enemies, to love them, to pray for them, to do good to them, that so doing we may obtain at Thy hand forgiveness of all our sins, through Jesus Christ, Thy Son, our Saviour.

## Intercession

Let us pray:—

For the freedom of all nations, freedom of worship, freedom of speech, freedom to choose their own rulers and to obtain the necessaries of life;

For universal and progressive disarmament;

That the principle of arbitration and reconciliation may be established;

For the adjustment of the real need of all nations and racial minorities;

For the recognition of the laws of God as governing all human statutes;

For the abolition of extremes of inequality of wealth, that no man may have either poverty or riches, but all receive their portion of God's gifts;

For equality of opportunities in education for all children regardless of class or race;

For the safeguarding of the family as a social unit;

For the ordering of industry so as to restore the sense of vocation in daily work;

For an end to exploitation of the earth's resources for selfish ends, and a beginning for their employment for the general good.

O Thou Creator, Who alone canst separate the evil from the good, unite the sons of men in every land throughout the earth to fight together and to overcome those evils which have caused them to assault each other. Expose the lurking enemy that has made havoc among brethren, and arm Thy people with those unseen weapons which alone prevail against a foe invisible.

## THE NEW REVOLUTION—IV

F. A. LEA

*(Continued from p. 174 in our October issue)*

But what of the occupations in which by far the greater number of men and women are engaged, in this highly industrialised, highly urbanised civilisation? How are they to be humanised? It seems to me that all hope of revolutionising the conditions of industry—of bringing the ownership and control of the means of production into the hands of the workers, as an indispensable preliminary to making the machine subservient to the true good of humanity—is at present remote to a degree which co-operativists and anarchists are for the most part afraid to believe. State-control and state-planning of industry lie ahead, involving a vast increase in the administrative machinery of the State, and a vast expansion of the bureaucracy. Any change in the direction to be desired must come gradually. What is all-important in the immediate future is to see that economic totalitarianism should not interfere more than is absolutely necessary with political and spiritual freedom. This means that the tradition of toleration, more deeply grounded in this than in any of the continental countries that have succumbed to dictatorship, should be strengthened at every point by the introduction into the administration of men who are aware of the danger and dedicated to overcoming it. The creation of disinterested leaders is the paramount necessity.

At this point we return to the primary rôle of the community. The community to which I happen to belong was actually founded to meet this need. It was founded by John Middleton Murry in 1935 with a view to restoring to the Socialist movement the moral dynamic which it had so evidently lost. Here is a part of the manifesto of The Adelphi Centre which he issued at that time:—

"A social revolution is necessary if a fearful degradation and retrogression of humanity are to be avoided; but this social revolution is neither economically nor politically inevitable. It can be achieved only by an intense moral effort. Whether the road to the social revolution proves, finally, to be peaceful or violent, an effort of the same moral quality is required.

"This is the real problem with which Socialists are confronted—to create in the socialist movement a moral dynamic equal to the task before it. That dynamic, we believe, can be possessed only by a Socialist movement which is, in itself, a classless society. Satan cannot cast out Satan. In other words, in any creative effort towards the social revolution, the end must be implicit in the means. No revolutionary Socialist movement can grow and resist deterioration, which is not, in itself, a social revolution . . .

"The ADELPHI CENTRE is a training centre for making Socialists—but real Socialists, not Socialist 'politicians'. We believe that the essential element in the making of Socialists is almost wholly neglected. This essential element is 'education into community'. This education cannot, in the nature of things, be theoretical merely. It is, we think, self-evident that it can be accomplished only by actual co-operation in ordinary human work. No Socialist centre can be really living until each member, or guest, or visitor takes, as an obvious duty, his full share (according to his capacity) of the work of the place; nor can it be truly healthy until it becomes largely self-supporting in the simple necessities of life . . .

"At present the Centre is in the stage of experiment and evolution. Simple workshops of various kinds are being set up—a carpenter's shop, a printer's shop which will eventually undertake the printing of the *Adelphi* magazine; and there is the infinitely various work of the house and the estate. Everybody at the Centre is expected to make himself useful

in the work for which he is best fitted, or of which his life stands most in need. For it follows from the aim of education into community that it should be equally an education into individuality.

"At the same time, and as a necessary part of the scheme, the Centre is the nucleus of a Socialist 'university', for the teaching and unfettered discussion of the basic theory of Socialism, in all its aspects, and implications, historical, economic, political, philosophic, psychological, moral and religious. We welcome the collaboration in this respect not only of Socialist thinkers, but of those critical of, and even hostile to, Socialism. Their collaboration is the more cheerfully sought because the founders of the Centre believe that Socialism, truly understood and sincerely practised, is the sole positive issue from contemporary frustrations, and the sole synthesis of the contradictions which arise from these. With its strong conviction that Socialism, integrated as theory and practice, as faith and experience, is the one creative form of life to-day, the ADELPHI CENTRE has nothing to lose, but everything to gain, by being as tolerant and catholic as a 'universitas' must be.

"Finally, it should be made quite clear that the Centre is, except for the small nucleus necessary for its continuity, a place to which people come for a time only. It is not primarily a community, but an organisation to educate men and women—and perhaps in the future children also—into community."

"A place to which people come for a time only" to renew the experience of community—that is, of the overcoming of their own ingrained individualism. Whether the industrial revolution be as gradual as I apprehend or as sudden as some anarchists believe, such a place is more than ever necessary at the present time; and such a place a community can provide. It seems to me one of its most important functions. Through its hospitality it maintains its contact with the "outer world", both learning and transmitting experience of value.

There is one more point, implicit in that phrase "an organisation to educate men and women—and perhaps in the future children also—into community". It would seem to me an essential, and perhaps inevitable, feature of a mature community that it should include a school—a school for its own children, and open also to the children of any parents who wished to see them given an education fitting them to play a redemptive rôle in society—a community school. I imagine the teachers working for a subsistence wage merely—no higher than that of the other members of the community engaged in agriculture, or printing or writing—that would go far towards making the education cheap and accessible to the poorer members of society. It would do more. Children taught in the environment of a community could not fail to absorb something of the spirit of community, which they would carry away with them into whatever trade or profession they entered. They would, moreover, have an opportunity to apprentice themselves to any or all of the multifarious activities of the community. It would be an education morally and materially superior to anything that is offered elsewhere at the present day.

That is just a hope. Perhaps all that I have sketched of the future of community is a hope doomed to frustration. Certainly if Hitlerism triumph in this country as it has done in Germany, not one of these ambitions will be realised. But we build in faith, rather than in

*[Continued at foot of column 2, page 189]*

## NEGOTIATION OR REVOLUTION?

The questions with which Professor Charles Raven concluded his article in our September issue provoked far more correspondence than we can print, but a selection of some of the best replies received is given below. First we had better reprint the questions.

1. "Granted that pacifists agree as to the necessity of stopping the war at the earliest possible moment, would they prefer a surrender due to treachery or demoralisation to the continuance of fighting?"

2. "Granted that they agree in seeking a righteous and co-operative social order, would they prefer their non-pacifist friends to go on fighting for this rather than see Fascism triumph?"

3. "Which is the more liable to the charge of wishful thinking, the belief that the country may be induced to 'negotiate now' or the belief that if it may be induced to accomplish a social revolution?"

4. "Granted that we as Christian pacifists are committed to work both for the speediest possible peace and for a righteous social order, is there either a means of combining these two in a single policy or a good reason for preferring one to the other?"

Miss Winifred Rawlins, 41, Charles Street, Berkhamsted, Herts., answers:

1. The Christian is not concerned with discrimination between two evils. We are pleading for the way of love in all human relationships and having seen war as its antithesis and having renounced it ourselves we cannot want others to continue to wage it.

2. We do not believe that a good end, a righteous and co-operative social order, can ever be achieved by an evil means. We must be deeply concerned as to the extent to which Fascism gains power over men's lives; but as Christians we know that its triumph, like that of Imperial Rome in the time of Jesus and the early Church, can never be final or more than apparent.

3 and 4. The question is irrelevant for pacifists. The Christian way of life involves both true peace and an order of society based on Christian principles and neither could come into being without the other.

William Robertson, Milltimber, Aberdeenshire:

1. No, because such surrender would not lead to a durable peace.

2. All wars being evil, no encouragement should be given to the continuation of war. Non-pacifists must take full responsibility for their own actions. Pacifists during war should not hide their testimony, but remember that example is better than precept.

3. I should say that there is more wishful thinking in the belief of a coming social revolution, but wishful thinking may help and not hinder.

4. The "speediest possible peace" and "a righteous social order" are mutually dependent.

Ronald Pitchford, Station House, Bridge Street, Northampton:

1. The whole point of pacifism is that there is another way, the way of Christ, which is the way of common sense. The only honourable course is to refuse to fight and to refuse to surrender.

2. The latter is eminently preferable.

3. The belief that the country may be induced to negotiate now is more liable to the charge of wishful thinking . . . The most effective method of achieving world-wide socialism is to refuse to support Capitalism in any way (even in a war against Nazism).

4. (This apparently is the real question in this rather clever leg-pulling.) It is both impossible and unnecessary to prefer a speedy peace to a righteous social order (or *vice versa*) because they are not merely complementary but identical.

K. Lacey, 364, Malden Road, Cheam, Surrey:

1. I would prefer a surrender. War is wrong and it is better to cease doing even for inadequate and selfish reasons. A preference for the continuation of fighting implies a belief that good can come out of evil.

2. Believing fighting is wrong I must be prepared to see Fascism triumph. The evil side of Fascism must be met with spiritual weapons.

3. Both can be charged with being wishful thinking . . . but this does not relieve the pacifist from the necessity of expressing his belief in both.

4. If the war continues we shall become less rather than more capable of a social revolution.

J. W. Parsons, 16, Seymour Road, Bristol, 7:

1. The ultimate moral effect of continuing the war may be less deadly than a peace brought about by corruption. But if the conflict goes on long enough, moral degeneration will reach such a pitch . . . (No, we can't reproduce the diagram! Ed.)

2. Except in so far as he has the chance to convert them to what he believes to be a better way, it is not the pacifist's concern whether his friends go on fighting for a righteous social order or not.

3. Both are liable to the charge of wishful thinking, but . . . the former is the more liable.

4. Pacifists cannot help to bring peace into the world if they have not peace within themselves . . . A vital part of their living must be as socialist reformers . . . There is thus a single policy of working for a speedier peace and for a righteous order.

Ronald S. Mallone, 53, Musgrove Road, London, S.E.14:

1. I prefer an end to this war (for any reason) because a longer war means . . . less opportunity for working for a righteous social order.

2. I believe non-pacifists by continuing the war will bring about Fascism in Britain.

3. There is more possibility of obtaining peace negotiations than a social revolution.

4. If I had to choose, I should be committed to working for the speediest possible peace rather than a righteous social order, because any peace will give greater opportunity for working for a Christian order.

Miss M. H. C. Thomas, Hillingdon, Beaconsfield:

For centuries the Churches have sought to harmonise "Love one another" and "Kill one another" . . . Only a change in the hearts of the millions of mankind can effect a *lasting* peace.

We apologise for the severe abbreviation by which some of the answers no doubt lose much of their value. Few of our correspondents appreciate the paper shortage.

THE NEW REVOLUTION—IV—*continued from page 188*

expectation. If our hopes ever materialise, that will be good. If they are crushed, we can bear it: for, after all, we are Pacifists and Christians. We bargained for liquidation when we became Pacifists; our Christianity teaches us that liquidation is not the end—that martyrdom may, in fact, prove the most effective of all methods of conversion. *Sanguis martyrum, semen ecclesiae*. All that we must do is make sure that we are worthy of it.

*(Conclusion.)*

## CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Reference was made last month to matters that were to come before the General Committee of very great interest to members of the Fellowship. Perhaps the most important was the possibility of the Fellowship having a policy that might be declared and acted upon in these days. The difficulty about this would seem to be two-fold: first that the situation alters so very greatly from day to day both in the details of the war and in the demands that are made upon the people at home; and second, that the Fellowship is a religious body, and the principles that underlie it remain whatever the political exigencies of the moment may be.

An attempt is going to be made, however, to satisfy the wishes of those who would like to have declarations and pronouncements from time to time, and following the last meeting of General Committee, there has been set up a Watching Committee. Its function is to observe the trend of events, to acquaint our branches and members with information which seems to be of importance to them, and as occasion requires to make some declaration of policy.

I should be very interested to know what friends think about this idea.

Local groups of the P.P.U. and F.o.R. in Sheffield have set up a Joint Commission on the question of peace aims. The Commission has begun its work and will be grateful to hear through its Convener, Mr. Jim Le Noury, 18, Oakholme Road, Sheffield 10, of any books, pamphlets and other matter which readers desire to bring to its notice.

After hearing an address by the Rev. Paul Gliddon, who urged the need for a more positive outlook on the part of pacifists and the importance of experiments in community service which show pacifism in action, the Chelmsford Branch of the F.o.R. has appointed a working committee to arrange further activities.

Many excellent News Letters, running to several duplicated pages, are now issued in different parts of the country giving news of local F.o.R. and other pacifist activity. Space does not permit us to quote from these as we should like to do, but among those that have been sent us are the *Edinburgh News Letter*, *F.o.R. News of the East London (North) Council*, and the *Durham County and North Yorkshire F.o.R. News Sheet*. A similar News Sheet is issued in the South West region.

### F.o.R. IN SCOTLAND

Fifty persons were present at a meeting of the Glasgow Branch in the lounge of the Y.W.C.A. on October 3rd to hear a very able survey of the political situation by Mr. Stewart Morris, who drew the conclusion that a negotiated peace was the only practical policy for all nations. Branch meetings throughout the winter are to be held not always in the centre of the City but, by arrangement with local groups, in various districts. Support is being given to a series of three meetings on "The Atlantic Charter" arranged by the P.P.U. to be addressed by Mr. W. H. Marwick, Mr. Tom Taylor and Professor G. H. C. Macgregor.

### CHURCH OF SCOTLAND PEACE SOCIETY

President: The Rev. David C. Mitchell.

Secretaries: The Revs. John A. Hall, Lockerbie, and Lewis Maclachlan, 8, Orchard Dr., Giffnock.

Treasurer: Mr. K. F. Kerr, 9, Gordon Road, Glasgow, S.4.

The President has invited all ministers who are members of the Society to meet together in monthly part-day conferences for the purpose of fellowship, consultation and prayer. To these conferences all known pacifist ministers in Scotland are

being invited and any who have not received an invitation will be welcomed. The meetings will be held in a different centre each month in the hope that all ministers will be able to attend at least one. The first two are being held at Kent Road St. Vincent Church, Glasgow, on October 20th, and at St. James Church Hall, Edinburgh 1, on November 24th, both at 3 p.m. The programme includes tea.

After a long discussion on the message of the Society with regard to the social and economic order, the iniquities of which are acknowledged to be among the chief causes of war, the Executive, at its meeting in Glasgow on September 29th, decided to call a conference to discuss Principles of the New Social Order to be held in Edinburgh on Friday and Saturday, November 14th and 15th, at St. James Church Hall. Further announcement will be made by circular. All members of the Society and friends who are interested in this most important aspect of the Christian gospel are invited to be present.

### METHODIST PEACE FELLOWSHIP

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

"It is NOT different now." This is the title of a short pamphlet written by Rev. F. A. Farley, B.A., B.D., setting forth in clear and cogent fashion "the permanent principles of Christian pacifism. It has been highly commended in many quarters. The M.P.F. is publishing it, and if members have not received a copy by the time these notes appear, please apply to the above address. It is hoped that members of other Denominational Fellowships will also find it useful as a guide to many who are perplexed by the present situation.

*Methodist Conscientious Objectors in prison.* Mrs. Maurice Cole, of Sheffield, has undertaken to correspond with the families of Methodist C.O.'s in prison. Mrs. Cole would be glad to hear of such families, and members who know of them are asked to write to Mrs. Cole at the Kingsway Offices.

With regard to the men themselves, it is always possible to arrange for the officiating Methodist Chaplain to pay a visit. Rev. William Upright, 1, Central Buildings, Westminster, S.W.1, will immediately acquaint the local Chaplain if the family or friends of any C.O. would send him particulars.

*Meeting of the Executive and London Ministers at Kingsway.* This well-attended gathering was held on 26th September. Rev. G. E. Hickman Johnson opened with a devotional period. Rev. Henry Carter, who presided, then invited comments on the work of M.P.F. and the problems which arise to-day. Many helpful reports and suggestions were made. Mr. Parker then spoke of the service which M.P.F. was constantly rendering to Methodist C.O.'s, particularly through the Forestry and Land Units. He emphasized the continued validity of the Conference Declarations on Peace and War of 1933 and 1937, despite the resolution of the 1941 Conference endorsing the war. Finally he urged members of the Fellowship to keep the bond of peace, so far as lay in their power, with our non-pacifist fellow Methodists, and pointed out how much we could do in common with them to prepare in spirit, knowledge and planning for the time of reconstruction that must come.

Rev. Harold E. Price is preparing to organise similar gatherings of M.P.F. ministers and laymen in centres in the north of England. The first of these is fixed for November 10th at Leeds. Rev. Henry Carter has promised to speak. Members who could assist in the arrangement of a conference in their own areas in the north-east or north-west are asked to communicate with Mr. Price at 20, Beaconsfield Street, Hartlepool.

*London Group Secretaries.* Mr. Percy Applegate is organising a meeting of secretaries and other representatives of London Groups at Kingsway Hall on Saturday, October 18th, at 2.30 p.m., to discuss the M.P.F. work in the London areas.

*Bulletin.* It is hoped that all members will receive a four-page bulletin from Headquarters, which should be in their hands before they read these notes. The Annual Meeting at Leeds urged the issue of a Quarterly Bulletin. The Executive Committee has endorsed this idea, but the practical difficulty is to finance the printing and posting of a Bulletin. One member of our Executive has most generously given £15 for this purpose. May we suggest that gifts from individual members, or from our Groups who may have funds in hand, would be gratefully received for this purpose.

LESLIE KEEBLE.

### THE ANGLICAN PACIFIST FELLOWSHIP

Secretary: The Rev. Paul Gliddon,  
17, Red Lion Square, London, W.C.1.

Some sixty people attended the service at St. George's, Bloomsbury, on the morning of our Annual General Meeting, on October 9th, and went on to the Conference at the Kingsway Hall. Thirty-four members were nominated for the seventeen places on the Committee. Ballot papers are therefore being issued to the whole membership. The Venerable Archdeacon Hartill was re-elected Chairman and the Rev. C. Paul Gliddon Secretary. Although a sum of £157 4s. 10d. was shown as the balance on the Service Unit Fund Account, the general meeting was rather alarmed to see that the A.P.F. funds showed only the balance of £8 13s. 9d. Since the meeting one or two gifts have made the position slightly less grave.

During the afternoon session, which was opened by Miss Vera Brittain, the attendance numbered almost ninety. This session was called to consider those quite immediate things which pacifists were even now able to do as an expression of their witness.

By the middle of October seven hundred people had written to say they wished to receive the monthly circulars now being issued from this office. The majority of these sent the 2/- which was the suggested annual cost of such circulars, though it was made quite clear that circulars will be sent to all who ask for them, whether they make payment or not. It is not too late for any who wish to have their names added to our monthly mailing list.

The meetings at our office in November will be at 5.30 on Wednesday, November 12th, and Wednesday, November 26th.

On Thursdays there is a lunch club in the Vestry of St. Andrews, Undershaft (on the corner of St. Mary Axe and Leadenhall Street in the City) at 12.15, to which pacifists and non-pacifists are invited. Those who would care to attend are asked to notify this office so that provision may be made for them. Friends are also reminded of the weekly Celebration of the Holy Communion, at St. George's, Bloomsbury Way, on Fridays at 7.45 a.m.

### NATIONAL PEACE COUNCIL

An important public Conference on the theme of British Commonwealth and United States relations in the post-war world is to be held in the Æolian Hall, London, on November 7th and 8th, under the auspices of the National Peace Council. The purpose of the Conference is to give representatives of British organisations interested in the problems of post-war reconstruction an opportunity of considering impartially the cultural, economic and political implications—for themselves and for the rest of the world—of a closer co-operation between the English-speaking peoples and, particularly, of proposals for an Anglo-American Union.

Invitations to be represented at the Conference are being addressed to national and local organisations and individual visitors will be admitted as far as accommodation permits. Application forms giving full particulars can be obtained from the National Peace Council, 39, Victoria Street, London, S.W.1.

### CIVIL SERVICE PACIFIST FELLOWSHIP

It has been decided to postpone the second Annual General Meeting of the C.S.P.F. until next March. The date will be announced in the next issue of the C.S.P.F. Bulletin. David Brims, the former Secretary, is now doing social relief work in the Bermondsey area. The Civil Service Pacifist Fellowship was formed in October, 1939, to provide mutual assistance and fellowship to all Civil Servants who oppose war. It is not a propaganda movement. Groups have been formed in many of the large Departments and in most of the towns where Civil Servants have been evacuated. A Maintenance Fund has been established to provide financial aid to those Civil Service pacifists who are suffering materially because of the stand they have made for their beliefs. The Fellowship welcomes pacifists of all ranks in the Civil Service, both established and non-established. Any civil servant interested should write to the new secretary, Mr. S. G. Cornish, 38, Rancliffe Road, East Ham, London, E.6.

## THE FOUNDATIONS OF PEACE

Special Articles by Dr. W. STEDE, the philosopher;  
Dr. P. C. BHANDARI, the biologist; REGINALD  
SORENSEN, M.P., etc.,

in the Autumn Issue of the QUARTERLY REVIEW,  
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## A SERIES OF MEETINGS on "The Atlantic Charter"

will be held in GLASGOW

OCT. 25TH. "The Inadequacy of the Eight Points." Speaker W. H. Marwick. (Central Halls, Bath Street, 3 p.m.)

NOV. 15TH. "The Socialist Basis of Peace". Speaker Tom Taylor (Central Halls, Bath Street, 3 p.m.)

DEC. 20TH. "The Christian Basis of Peace". Speaker Professor G. H. C. Macgregor (Christian Institute, Bothwell Street, 3 p.m.)

(Sponsored by The Society of Friends, F.o.R. and P.P.U.)

## BOOK REVIEWS

A LETTER FROM SWITZERLAND TO BRITAIN. Karl Barth. C.N.-L. Press. 1/6.

Dr. Barth's letter to the Churches in Britain is a rather irritating mixture of sound doctrine and doubtful interpretations. Pacifist readers will readily agree that resistance to the spirit manifest in Nazi Germany is obligatory on all Christians. In this there can be no neutrality, not even the armed neutrality which Barth claims somewhat inconsistently to be Switzerland's adequate part in this struggle. But to go on to argue that this resistance must be that of arms is neither good logic nor sound Christianity. The history of the past two years has done nothing to shake pacifist conviction that the result of armed resistance is not the triumph of innocent right over wicked wrong, but a progressive loss of moral values on both sides. One can agree with Barth in regarding the State not as a purely human institution but ordained of God to maintain order and promote human welfare, without being committed to the view that the particular States with which he finds himself in agreement are "righteous" and their part in the war a divine task. One may agree that "Jesus Christ, according to the witness which the Holy Scriptures bear to him, is the only word of God whom we must hear, trust and obey in life and in death", but listening to Christ one hears a very different voice from that of Dr. Barth.

The National Peace Council announces two further publications in its series of Peace Aims Pamphlets. In *The Present Crisis and the Spirit of Man* Mr. Carl Heath analyses the character of the contemporary crisis and urges the paramount importance of personal values in the search for a lasting remedy. In *A New Order for Germany* Mr. G. O. G. Luetkens relates aggressive tendencies in German foreign policy to the nature of Germany's economic and industrial structure and argues that a solution of "the German problem" demands a profound social change within the country which the Germans must achieve for themselves. Both pamphlets cost 3d. (postage 1d. extra).

## Classified Advertisements

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

### SITUATIONS VACANT.

SHORTHAND-TYPIST required immediately for Friends' Peace Committee Office, Banbury. Apply: The Secretary, Friends' Peace Committee, The Lawn, St. John's Road, Banbury, stating particulars and qualifications.

MATRON required January, small preparatory school. No objection to child. Roper, Somerton Erleigh, Somerton, Somerset.

### SITUATIONS WANTED.

C.O. (26) requires post as land surveyor; conditional exemption; 8 years' experience surveying and draughtsmanship; references; can drive car; Midlands preferred. G. L. Parker, The Chines, Uppingham Road, Thurnby, Leics.

### MEETINGS.

A FELLOWSHIP HOUR for communion with God and each other is being held at 17, Red Lion Square, W.C.1, on the third Monday in each month from 1 to 2 p.m. The next meeting is on October 20th and the leader will be Edith Brittle. Time will be allowed at the beginning of the hour for any who care to bring a picnic lunch.

AT the request of a number of people, we have decided to continue the lunch time Discussion Group, which will be held monthly on the first Monday of the month between 1—2 p.m. at 17, Red Lion Square. The next meeting will be held on November 3rd, when the subject for discussion will be "Does Pacifism mean Revolution?"

### MISCELLANEOUS

LEARN TO WRITE AND SPEAK for peace and Christian brotherhood, harnessing artistic, imaginative, organising and intellectual gifts. Correspondence lessons 5/- each. Dorothy Matthews, B.A., 32 Primrose Hill Road, London, N.W. 3.

All Pacifists who are members of the Labour Party should communicate with Sybil Morrison, Organising Secretary of The Labour Pacifist Fellowship, Redcap, Greenstreet Green, Farnborough, Kent.

SPECIAL OFFER. Good quality ECONOMY LABELS, with propaganda for Esperanto; 5/6 per 1,000; 3/6 per 500; 1/- per 100. Various sizes. Also gummed address slips, 3/6 per 1,000. W. J. Brigden, Printer, 232, Sellincourt Road, Tooting, S.W.17.

### HOLIDAYS

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ARMISTICETIDE, 1941

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Speakers :

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