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The 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

CONTENTS

INDIA

Agatha Harrison

MEMORIES—AND A REFLECTION

The Duke of Bedford

REASON TRIUMPHS OVER LAW

Harry Bailey

INTERNATIONAL NEWS

Percy W. Bartlett

THE CURRENT OF AFFAIRS

An Example from Munster

The Bishop of Munster's outspoken sermons, of which mention was made in the *Daily Telegraph* and which more recently have in part been printed in *The New Statement*, give substance to the belief that there are many in Germany who are as strongly opposed to the evils of the Nazi regime as anyone in this country. Yet in the clumsy ineptitude of war this man is our enemy. This brave bishop has given an example to leaders of the Church in countries which boast of a much greater degree of freedom of speech than is usually credited to Germany, but in which Churchmen are much more reticent in criticising the State. It may be that the Bishop of Munster has been goaded into utterance by abuses of power far more flagrant than any we have suffered here. On the other hand such plain, deliberate and repeated denunciation of State action as is contained in these sermons preached in Munster Cathedral on three successive Sundays is so very much more hazardous in Germany than it would be in this country that we might expect the Bishop of Munster, were he living in England, to have something rather plain to say about such incursions as are being made by the State into our own religious life. Is not the repeated prosecution of conscientious objectors for the same act, and their subjection to terms of imprisonment solely for loyalty to what they believe to be the Christian faith, a disgraceful instance of religious persecution? This is not a case in which protest can be left to the pacifists. It is the concern of all who really care for our hard won religious liberties and the honour of the nation. It may be that non-pacifist Churchmen have been making private representations on this matter to the Government. We have not heard any prophetic voice in public.

A Case for Redress

Protest has been left to leaders of the Christian pacifist movement, such as the Rev. Henry Carter, who in a letter to *The Manchester Guardian* of November 3rd brings before the public a case for redress:—

"The willing service of some hundreds of men now busy in food production and other useful activities is being lost to the community by unwise treatment of certain conscientious objectors. Unless present procedure is changed the number may rise to thousands.

"Over four hundred men have been charged with this offence since April. Sentences usually range from three to twelve months, and the tendency has been towards the longer term. The willingness of such men to undergo a long term of imprisonment rather than perform military service is strong evidence of the genuineness of their objection, though it is a sad comment on our current practice that we must resort to such a test of sincerity.

"One mode of partial redress can be found in applying to the men in question the statutory provision affecting those C.O.s who, accepting the medical examination, are actually drafted into the Army. Section 13 of the 1939 Act provides that if such a man refuses to perform military service and a court martial sentences him to not less than three months' imprisonment he can apply during that term for rehearing by an appellate tribunal. If the tribunal finds that the offence 'was committed by reason of such conscientious objection,' it 'shall' recommend his discharge from the armed forces after serving the sentence imposed. His position after discharge is determined by the tribunal, which can grant conditional or unconditional exemption; in most

cases the man has been directed to undertake land work or other civilian employment of value to the community.

"Let Section 13 apply equally to C.O.s without and within the Army alike—that is, both to men court-martialled and to men brought before the justices. It is odious to reflect that young men whose offence is loyalty to conscience are sent to gaol for long terms and may suffer repeated punishment. The injustice is usually suffered in silence by the men directly involved; its discontinuance is the concern of all who know the facts and care deeply for freedom and equity."

Conscientious Objectors in Prison

The Central Board for Conscientious Objectors recently addressed to the Howard League for Penal Reform an enquiry as to the views of the League on the possibility of obtaining for C.O.s the fullest rights conferred by regulation No. 166 which provides for offenders whose previous character is good and who are not convicted of any offence involving dishonesty, cruelty, indecency or serious violence, such amelioration of conditions as the Secretary of State may approve in respect of the wearing of prison clothing, bathing, hair-cutting, cleaning of cells, employment, exercise, books and otherwise. The Chairman, in his reply, said: "Your proposal from a penal reformer's standpoint, is fundamentally unsound. The greatest hindrance to penal reform is the desire for retribution. Although it is a constitutional truism that punishment can only be inflicted for a breach of the law and should, therefore, be the minimum necessary for its enforcement, the emotional desire to punish sin still fogs the mind of both the public and the court, and a rational treatment of offenders is hindered. This confusion of sin and crime is the fundamental problem that faces us as penal reformers. Rule 166 was a retrograde step in that it gave sanction to this confusion. If we admit that certain types of offenders are entitled to better conditions we also admit that others are deserving of worse, and if the distinction is made on moral grounds then we bring in the idea of sin and, with it, inevitably, of retribution."

Presbyterian but not Christian

Our attention has been drawn to a letter from Ralph Harlow in the *Christian Century* of Sept. 10th, which contains the following passage:—

"... I went on to say: It seems to me a grave admission which some of these spiritual leaders who support war are now making. One of them, a Presbyterian minister, said to me only recently, 'I am not a Christian minister any longer, but a Presbyterian. I have come to the conclusion that Jesus was wrong. He stressed love and we have got to place the emphasis on justice.' This recalled to me the words of my good friend Dr. Judah Magnes, president of Hebrew University in Jerusalem, and one of the outstanding pacifists in the First World War. Dr. Magnes said to me: 'I once thought that Jesus' emphasis on love was right; now I have come sadly to doubt it. I now think that the Jewish prophets' proclamation that justice comes first is right. Of course you cannot put love first and support war. It is possible that because I am a Jew

and my people have suffered so much I have been forced to this position.'"

Mr. Hoover's Plan

A column and a third in the *New York Times* of October 18th quotes largely from correspondence now made public by Senator Capper, in which ex-President Hoover heavily criticises Mr. Cordell Hull "for opposing the shipment of food to the German-occupied countries... and adopting the British policy of starvation and death to these democratic peoples." "The Hoover plan... was to have trial imports of soup kitchen materials and food for children, if the Germans made suitable undertakings... If the Germans refused such agreements the responsibility for this holocaust of human life is clearly theirs and no longer partly blameable on the blockade." "But when in Christianity or morals," Mr. Hoover asks, "has the idea appeared that because Person A fails in his moral responsibility to Person B, that his friends C and D no longer have such moral responsibility? When has this idea appeared in international relationships or international justice? The British themselves admit that a 40 per cent. fat deficiency exists in German-occupied Europe. And that hits Belgium today to the extent of 90 per cent." He goes on to deny that any item in the plan injures British war measures or prolongs the war for a single day.

President Roosevelt's Chief Worry!

We had no room last month to mention the very frank interview given to *The Methodist Recorder* by Dr. Fort Newton, who is over from the U.S.A. on behalf of the Ministry of Information. Dr. Newton, it will be remembered, was minister for four years of the City Temple in London. This is part of what he said:—

"I repeat, the Free Churches in America are a big Church; and, amazing as it is to have to say it, that is our chief problem and the President's chief worry, because pacifism is widespread among them. I do not know whether it will surprise you or not, but the pacifism of our Methodist Church is the greatest danger to our coming into the war, and even throwing our full weight on the side of Britain. Most Methodist ministers are pacifists; as indeed, are most Free Church ministers; and even that deservedly popular preacher and theologian, Dr. Fosdick. I must repeat, because it must be taken into most serious account, however inconceivable it may appear to you, this pacifism of your Methodist preachers—nearly all Methodist preachers in New York are pacifists—makes President Roosevelt's task extremely difficult."

It looks as though Dr. Fort Newton took the view that the Christian pacifist movement is now a factor to be reckoned with in world affairs.

C.B.C.O. Bulletin

We are sorry that we have not room this month to print the usual table of analysis of Tribunals' decisions. Full latest figures will be found in the *Bulletin* published by the Central Board for C.O.s. The total is now 44,562 of which 6 per cent. have received A, 37 per cent. B, 29 per cent. C, and 28 per cent. D. The Board has record of 440 C.O.s in prison, 119 serving twelve months.

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

INDIA

AGATHA HARRISON

"... Has Freedom a double meaning—Does it mean one thing for you and something different for us?"

(Extract from a statement made by Mrs. Pandit, India's first woman Cabinet Minister.)

Two pictures of India face this country. One an India co-operating in our war effort, contributing men, material and money and fast becoming the "Arsenal of the East". The other of thousands of men and women behind prison bars for opposing the war effort. (The latest figures give the number as 7,216; the numbers of those detained without trial 1,759.)

The first picture needs no elaboration for its details are before the public. But the second needs our attention. It is impossible in a short space to describe the events that have led to the deadlock; a useful outline can be found in Carl Heath's pamphlet *Is India to be Free?**

A prevalent idea is abroad that the Congress Party precipitated the crisis as an astute political move when we were immersed in a major war. As a matter of fact, the war only brought to a head the long-drawn-out struggle for freedom. We have paid scant attention to this rising tide, or when it obtruded, have dismissed it by saying "After all Congress does not speak for all India. We have our obligations to other groups and interests, our treaties with the Princes who do not agree with Congress". So we failed to listen to the repeated statements of this major political party in regard to war—to the effect that should Britain be involved in another conflict India could have no part in it save by her own consent. One of the reasons for the intense opposition to the Government of India Act was the fact that the important functions of Defence, Finance and Foreign Affairs were withheld from popular control. Mr. Gandhi remarked "Yes, you have given us the house, but you have kept the keys". When war broke out, and the Viceroy in a perfectly constitutional way used his "key" by declaring India a belligerent country without consulting her people, the storm broke.

Two disastrous years have passed punctuated by statement and counter statement; proposals and counter proposals. But all efforts to bridge the gulf failed, and last year saw the launching of a limited civil disobedience campaign with Mahatma Gandhi at the helm, resulting in the imprisonment of India's finest men and women, including Premiers, ex-Cabinet Ministers and several members of Provincial Governments. The position of the Government is unenviable and difficult. Pledged to prosecute the war, faced by differing claims (the Hindu Muslim and those of the Princes are amongst these) it finally decided to implement the August, 1940, proposals. The Viceroy's Executive Council was expanded to include eight Indians to whom portfolios were given (but not those of Defence or Finance) and a Defence Council formed. Both these Councils have been boycotted by the Congress and Muslim League for different reasons, and both parties have with drawn their members from the Central Assembly.

At the moment of writing, news comes that the well-known champion for human freedom—Mr. N. M. Joshi—

* Published by the Friends Peace Committee (3d), to be obtained at Friends' Book Shop, Friends House, Euston Road, N.W.1.

is bringing a resolution to the Assembly demanding the immediate and unconditional release of political prisoners and those detained without trial. This will occasion a fateful debate. If the Government's response is bold and generous, then anything could happen. Release of prisoners into the present situation will avail nothing; they would probably court imprisonment again. In fact Mr. Gandhi has just said so. Confidence, so badly shaken by Mr. Churchill's statement of India's relation to the Atlantic Charter, must be restored. India is more than ever convinced that freedom has a "double meaning". What is now needed is to assure India in no ambiguous terms of her freedom, and to set a definite time limit after the war when this assurance will be implemented; and as an interim measure so to reconstruct the Viceroy's Council that it becomes in fact a truly National Cabinet. There are many other things that must be done, but if, in the debate, the Government goes thus far and accepts Mr. Joshi's resolution, the deadlock might break.

* * * * *

The confusion surrounding the political struggle tends to obscure from the view of pacifists here the spiritual significance of Mahatma Gandhi's movement. Too much time is wasted in analysing what are termed his "inconsistencies", or in wishing he would not become involved in politics, forgetting that the harnessing of his religious belief in non-violence to daily life is part of his creed. Cannot we heed some of the things this man is saying 6,000 miles away? Is there no way we can harness his effort and ours? Are we going to wait till he is no longer with us before we assess at its right value the message he has for the world now? In the Atlantic Charter both Mr. Churchill and Mr. Roosevelt visualise a future when all nations "must come to the abandonment of the use of force". Mr. Gandhi like all prophets is ahead of his time; he has been experimenting with this method for 50 years. His present stand is a logical outcome.

There could be no more fitting ending to this article than to quote some of Mr. Gandhi's utterances:

"I have an implicit faith that burns brighter than ever, after half a century's unbroken experience of non-violence, that mankind can only be saved through non-violence, which is the central teaching of the Bible as I have understood the Bible."

(When told that Hitler has no pity and that his spiritual effort would avail nothing before such a man, Mr. Gandhi replied)

"... You may be right, History has no record of a nation having adopted non-violent resistance. If Hitler is unaffected by my suffering it does not matter... But as a believer in non-violence I may not limit its possibilities... Unarmed men and women and children without any bitterness in them, will be a novel experience for them. Who can dare to say that it is not in their nature to respond to the higher and finer forces? They have the same soul as you and I have."

"... I hold a new world order to be impossible if the war is fought to a finish or mutual exhaustion leads to a patched-up peace... If the ground is not prepared from now, there will be no time left after the dismal termination of war for evolving a new order. Whatever the order, it will be in response to a conscious or unconscious effort from now."

"... For peace has its victories more glorious than those of war. The non-violent method would have meant no abject surrender. It would have confounded all modern tactics of war, indeed rendered them useless."

Postscript

Since this article on India was written news is available of the result of the debate for release of prisoners. The Government spokesman, Sir Reginald Maxwell said that at the moment the Government was not in a position to commit themselves as "the whole matter needed careful consideration". He assured the Indian Assembly that "this consideration would be given without unnecessary delay and in a sympathetic spirit". In view of this assurance, Mr. Joshi withdrew his resolution. General disappointment is expressed in India and the Government is being urged on all hands to implement their

REASON TRIUMPHS OVER LAW

HARRY BAILEY

Herbert C. Story first came before the Norwich Guild Hall Court on the 25th July charged with failing to attend his medical examination. It transpired that the Minister of Labour had not removed his name from the Military Service Register to the Register of Conscientious Objectors liable to be called up only for non-combatant duty, as provided by the National Service Act, 1941. The Magistrates, therefore, adjourned the case for five weeks for the prosecutor to comply with the Act himself before he complained of Story's non-compliance.

Five weeks later, only one of the original Magistrates turned up, so the case was adjourned a further five weeks, the next time when that rota of Magistrates should be sitting.

On 3rd October, the case proceeded and I stated Story's position quite fully, gave a record of his social work, which was excellent, and a number of testimonials, which were outstanding, and stated that if the Bench had any doubt as to his sincerity, we would call witnesses, but the Chairman stated that they had no doubts on the matter. I referred to the trial of Peter and John before the Sanhedrin and the remarks of Gamaliel and suggested that the verdict of history was that the prisoners were right and the Court wrong.

I drew their attention to the provisions of the Probation of Offenders' Act and pointed out that if their object was merely to punish the accused they could, on this or a subsequent summons, condemn him to costs, fines, or imprisonment, or all, but if their object was to serve the community, it was possible to enable him to do this in ways which were clearly in opposition to the war effort but of value to the community.

Although the Norwich City Council, being the Education Committee, had passed a resolution directing that all conscientious objectors should be given leave of absence for the duration, without pay, Story has not been dismissed (judging from the testimonials of his Head Masters, probably because they regard him of exceptional value, especially in his out of hours work, social work and services in the education of the unemployed) and I invited the three members of the Bench who were

promise of "consideration" quickly. Mr. Amery's speech the day after this debate has not helped matters. His deep concern about the situation in India is well known; it was hoped that he would take the opportunity of making a fresh approach on behalf of the British Government; an approach for which India and this country is waiting. But we shall wait in vain, unless men and women here take more active interest in what is going on in India. Are we doing all we can through the avenues of approach open to us to see that the Government's response now "under consideration" shall be what freedom lovers desire? The meagre news we get from India is serious, and gives an excuse for our apathy. Does not the blame for this lie at our own doors? Do we ask for such news? Here surely the B.B.C. could help. On Sunday morning at 10.20 a.m. the Forces Programme has a regular Indian News Bulletin; this comes at a time when few people can listen in. Why cannot this be relayed on the Home Service? Each week we have an "American Commentary", and through this are able to follow what is happening in the U.S.A. Has not the time come for an "Indian Commentary"?

also members of the City Council to use their influence to obtain the rescission of this regulation, and as the prosecutor had not repeated the remarks he had made in the House of Commons when he characterised such resolutions as odious to the community, I read them from Hansard. Story offered, if dismissed, to work half time with the Education Committee, without pay, or failing that to seek ambulance work or similar work under the P.P.U., rescue or social work or agricultural work.

We pointed out that we did not wish to urge the Bench to either course, for while at first sight imprisonment seemed to be useless and imposing an unnecessary burden on the nation, we did not forget that it would be adding weight to Story's witness for the faith he held.

The position was that his course was quite clear and the Bench must make up their minds as to what was their duty.

They made an order for him to be taken before the Medical Board by the police and to submit, but ordered no fine or costs against him. He refused and on the 4th October was charged with failing to submit when the prosecutor hinted that twelve months' imprisonment should be given.

We recalled that the Bench had already stated that it had no doubts as to his sincerity, reminded them briefly of his social record and his efforts to serve the community, the alternatives before the Bench and invited the Magistrates to give the decision which they felt most in accordance with their consciences and duty to the community. After a retirement of about twenty-five minutes, they announced that by a majority (two to one) they had decided to discharge the case under the Probation Act, Story to enter into recognisance of £5, the condition being that he would seek ambulance or similar work under the Peace Pledge Union or the Society of Friends, or agricultural work. They did not make, as we rather felt they should have done, any order for payment by the defendant of costs.*

* The Ministry of Labour has now required the Norwich Magistrates to state a case for the High Court in the case of Herbert Story.

MEMORIES—AND A REFLECTION

THE DUKE OF BEDFORD

I heard recently a sermon by a young Presbyterian minister who for some months had been living in a Church Hut for men and women in the Services. He spoke with obvious sincerity, having clearly enjoyed his experience and been impressed by the value of the work done. He told the congregation of the gratitude and appreciation of those who visited the hut: of their consciousness of an atmosphere different from that of the ordinary canteens; of the favourable impression made by this example of the Church in action and in service upon those with no previous religious association; and he also spoke of the great demand for New Testaments.

For me the sermon aroused old memories. After six years with the Y.M.C.A. during, and after, the last war how well I know hut work with the Troops—its opportunities and its limitations. In spite of the tragic shadow of the war, they were six happy years filled with useful experience and I shall never regret them, even though I could not go back to that kind of work this time, feeling that I have a harder and lonelier row to hoe in offering a more direct challenge to the follies, lies and poisonous evils of war. The opportunities and limitations of hut work... twenty-seven years ago the men—not as a rule the men and women—came to the huts of religious bodies with the same appreciation of the friendship they found there. Then, as now, many new contacts were made with those who had had no previous interest in religion; and then, as now, the demand for New Testaments was phenomenal and though many were taken as souvenirs, many also, were read. But there was one snag about those New Testaments which the minister, who apparently had not attempted to conduct a New Testament Study Circle, had failed to discover—the men did not understand them—or at least understood fully, little but the purely narrative passages! If they had really understood them results might have been somewhat startling—as indeed they might be to-day! What, I wonder, would be the effect if all those Service people who have recently provided themselves with New Testaments came to see the obvious truth that Christ is indeed the Lord of all Life; that war is utterly incompatible with Christianity;

and that a disciple who has seen the light may not delay in bearing witness to that light until after the war is over—or the dead have received burial.

And what of those new friendly contacts between Christian hut workers and Service men? They were genuine enough in 1914-18, but they do not seem to have borne much permanent fruit. Somehow or other from lack of neighbourliness or lack of intelligibility, or from some other cause, the Church failed to achieve much in the way of follow-up work when the war was over. Will she do better this time?

The minister's sermon has also moved me to further reflection on the interesting and somewhat controversial question of religious ministrations to men in the Fighting Forces.

Obviously it is not right to leave people without spiritual or material help simply because they are engaged in an occupation which is in conflict with true Christianity. Equally obviously, however, I think it is wrong to water down and restrict the preaching of the full gospel of Christ even in order to be in an easier position to render those of its services which are not frowned upon by Cæsar at war.

I think, therefore, that, if the Church were truly Christian, the huts and the service of the huts, together with the preaching of an unmuzzled gospel, which does not avoid the issue of war, should be made available for those in the Services, where sites could be secured. The issue between Christianity and war would be more clearly drawn and even those temporarily deprived of religious ministrations by reason of the Church's refusal to compromise, would respect the Church all the more for her firm stand and would come to her with reverence and in increasing numbers.

Just one final word as to the literary equipment of the huts. I think a true Church fully alive to the men's spiritual needs and difficulties would not provide ordinary New Testaments but New Testaments in simpler language even than that of Weymouth or Moffat, and with the all-important addition of explanatory passages wherever the meaning of the text is obscure to those who are unfamiliar with Bible thought and times.

INTERNATIONAL NEWS

PERCY W. BARTLETT

From Kagawa

The following telegram was received recently by *The Christian Century*, Chicago, from Toyohiko Kagawa in Tokyo:—

"Situation taken extremely serious turn. Imperative find some new way avert pending break between two nations. Future of humanity at stake. Urge you to exert yourself to uttermost to preserve peace on the Pacific. Doing my very best here with unflinching faith."

American F.o.R.

The annual conference of the American F.o.R., held at Lakeside, Ohio, from September 1st to 6th, is described in the October *Fellowship* as "the most significant

and historic" of conferences. Over 700 persons took part, the attendance being sometimes well over a thousand. The *Fellowship* account of the conference speaks especially of "the very large percentage of young people present; the depth and calm of spiritual faith which pervaded the sessions, and from time to time brought us into the experience of 'the Living Silence'; the sense of direction, of forward movement in our programme; and the feeling of unity and fellowship among those who place the emphasis in different places."

Reports showed that in the year August, 1940, to August, 1941, nearly 4,000 new members were received into the Fellowship; there is now a total membership of about 11,500, of whom 9,000 are definitely known to be active.

A greeting was sent to members in prison and in Civilian Public Service Camps for conscience' sake.

Boston, Mass.

The Rev. George L. Paine, leader of the American F.o.R. Group in Boston, Mass., who was in this country in 1936 and is known to some friends here, writes: "Our Boston branch meets every month with 75 plus attending, from 6 to 9.30 p.m., and we have divided ourselves into a dozen area groups to meet again monthly. Our youth section is now so strong they are planning a monthly meeting of their own in addition. They come chiefly from Boston University School of Theology and Harvard University, also some students from Tufts College, Wellesley, *et al.* They're a keen lot, wholeheartedly committed to the cause and almost shouting aloud for something to do. We will be saved by the new generation—if they aren't all shot and bombed to death first! But personally I am anticipating a peace in the not distant future—a miracle if you will, but miracles sometimes are granted to us, and certainly there must be millions who are praying for just this kind of a miracle."

Australia

As a result of the work of the Christian Pacifist Movement and kindred organisations in Australia, the law relating to conscientious objectors to military service is to be amended to follow the procedure in this country: objectors who satisfy tribunals as to their genuineness are now to be allowed to render alternative service.

The Victoria Christian Pacifist Movement reports a membership at May, 1941, of 680 members, stating that between that date and the outbreak of war 16 members had resigned and 402 new members joined.

A statement of Christian pacifist faith, signed by 130 clergymen of Victoria, has been published under the title, "A message to the Christian People of the State".

Refugee Friends

The *Catholic Herald* of October 31st published a photograph of Willi Solzbacher, with his wife and family, and a half-column story of his "They escaped from the Gestapo". We are very glad indeed to be assured that they have at last reached their destination in Cleveland, Ohio. It is stated that the family left Seville on 4th August, and made the 48-day journey in a ship built to accommodate only 15 passengers, which bore 1,200 refugees to America. Conditions were so bad that five persons died on the passage, and Willi Solzbacher himself apparently suffered from typhoid.

Herbert Jehle made the journey in the same boat. Both friends are now energetically seeking jobs—Willi Solzbacher a teaching position in a Roman Catholic Institute, and Dr. Jehle a research position in his field of astrophysics.

Muriel Lester

Muriel Lester arrived in this country on November 17th. For the time being she is resting quietly before considering the further work that may lie in front of her.

It will be remembered that on her way back to the United States in August, Miss Lester was detained in Trinidad. On account of speeches in America, which are held by the authorities to be contrary to the war effort, she will not be allowed for the present to travel

outside this country. Many friends will want to thank her for all the work she has done abroad during the last two years, and we shall look to receiving some account of it from her own pen and lips when the time is right. Probably a private reunion of her friends will be held in London before very long.

The International F.o.R. is anxious to compile the largest possible list of Christian pacifists born abroad but now resident in this country as refugees or otherwise. It is important to keep in touch with them both now and with a view to the influence they may exert elsewhere after the war. Will readers be good enough to send as many names and addresses, with nationality, Church affiliation and other useful information, if known, to the office of the I.F.o.R. (Drayton House, Gordon Street, London, W.C.1.)?

"CHRIST AND PEACE" MEETING

Nearly 1,200 people gathered in Kingsway Hall on November 8th for the Council of Christian Pacifist Groups' annual "Christ and Peace" meeting. Dr. Donald Soper, in the Chair, opened the meeting with a reminder of the importance of the Christian basis of the pacifist faith. He uttered a warning against a tendency among pacifists, in their desire to see an end to the war, to regard the evil that was being fought as less real than it was. We had to recognise violence and evil when they occurred, and then to see how love could deal with them. Pastor Franz Hildebrandt, who was introduced by the Chairman as a friend of Pastor Martin Niemöller, based his address on the text form of Luther's theses: "Away with those prophets who say to the people of Christ 'Peace, Peace,' and there is no peace." Pastor Hildebrandt spoke of the danger of pacifists becoming mere "appeasers", because of the very human longing for peace, in the sense of rest, which most people felt. We must guard against giving the impression, to ourselves or to others, that we advocate peace because after all the evils now being fought were not so bad: "There can be no doubt for any Christian that there can never be any peace with Hitler and all that that regime stands for." The only issue on which a Christian pacifist could differ from his non-pacifist brethren was as to the way to fight and overcome that evil. We had to use the weapons that Christ commanded us to use. Pastor Hildebrandt gave illustrations from the resistance which the Church in Germany and the occupied countries was offering to the Nazi demands.

Dr. Charles Raven gave a reminder that a more constant practice of the presence of God, a deeper insight into the significance of His revelation in Christ, and a more faithful communion in the fellowship of His belief were the primary obligations of our Christian pacifism. Before any other task, "This is the work of God, that ye believe on Him whom He hath sent". Dr. Raven spoke of a proposal just now coming to fruition in Cambridge, and which it was hoped would be extended, for centres of training for those able to give reconciling service amongst the war-ravaged peoples of the world as soon as the conditions allowed. Peace would not come unless it were a peace of reconciliation, when God makes all things new, reconciling us unto Himself and entrusting unto us that task as our ministry.

COMMUNITY NOTES

THE WARLEY WORK SCHEME

A Christian community work scheme covering an unusually wide cross-section of activities has been operating successfully for 15 months at Warley, Birmingham. The outlines of this scheme should have particular interest for those who find no vocation for "living in community", who have no aptitude for "the land", yet who cannot conscientiously reconcile individualistic interests with their Christian profession.

Broadly the scheme aims in its material aspects and in a spirit of Christian fellowship to embody a number of trades, crafts and professions producing in the aggregate a good average economic level for the supply of needs and a valuable variety of work for those engaged. Equipment has been provided for garden work, chimney sweeping, window cleaning, papering and painting, craft work and general repairing. To these activities have been added accountancy and academic coaching at odd times: in normal circumstances the proportion of professional work would probably be increased. The principle is obviously extensible in other directions also. The proceeds provide a collectively shared subsistence for the workers engaged. Workers are expected to undertake at least three branches of work and to become proficient in at least one. Single men at present draw £104 per annum; married men without children £156; three weeks paid holiday is provided in the year.

All initial capital has come from donations, regular voluntary contributions and loans free of interest, repayable at the rate of 10 per cent. of the capital each year. The scheme, in spite of inevitable working problems at the outset, is financially sound.

To what end?

"Great interest has been aroused in this district and through our work a greater concern in the practical side of Christian Pacifism . . . people who do not subscribe to all our principles have been willing to assist the practical work. . . . Our venture is part of a greater one with the avowed purpose of replacing the present unjust system of society by one entirely Christian. Yet we have no illusions as to the limitations of community work in regard to a Christian revolution; it is only one of many methods to be adopted. Our group is pledged to regard itself at one and the same time both as a part of the body of Christ and as part of the international workers' movement for economic freedom and the establishment of a generous system of social justice. . . . If ever there is to arise a Divine totalitarianism greater in power than any such materialistic system, then isolationism and sectionalism must be for ever banished from the Christian Pacifist movement. Such a unified fellowship of activity would convince many that there *does* exist a body of Christians typified not by a self-satisfied pietism but by activities in harmony with a vital Christianity."

Those concerned to have fuller particulars of the Warley scheme are directed to G. Norman Robbins, B.A., "St. Kenelms," Silverlands Lane, Bristnall Fields, Olbury, near Birmingham. Some notes on the Warley mutual assistance scheme of income-sharing—a companion activity—are included on p. 28 of the Autumn Broad-sheet (36 pp., post free 10½d.) from Hon. Sec., Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey.

PRAYERS FOR CHRISTMAS

O Word made flesh, O Spirit become man, Omnipotence appearing in the Friend of sinners, fulfil the promise of that incarnation in the Man of Nazareth, and as He graciously received unworthy men and was received by them, so do Thou come and live with us. Make our desires Thy dwelling place, our thoughts Thy home; do Thou Who art the universal Mind possess our minds; do Thou the perfect Love control our feelings; so let us bring to bear upon the world the power of Thy redeeming work in Jesus Christ.

O God, we build for Thee a house not made with hands, even our friendship with each other, the fellowship of those who trust in Christ. Take Thou possession of us as a habitation of Thy Spirit that in all wisdom and humility, in all sincerity and grace, there may be seen in us something of Thee; that so the witness of our common life may be the confirmation of our spoken word, and we may give convincing proof not of our now sufficiency but of Thy power in Jesus Christ our Lord.

O Thou Who when Thou comest to Thine own are not received, for Whom there is no room, if yet Thou canst not enter into court or parliament, or into market place or school, if merchant house and temple will not have Thee, come then, O Prince of lowliness, and find a lodging in my trembling heart.

THEODORA WILSON WILSON

The Christian Peace cause is not alone in mourning the passing of Theodora Wilson Wilson on November 8th last. Many, pacifist and non-pacifist alike, will have tender memories of her and will recall with love and gratitude her gracious personality, kindly humour and many deeds of kindness.

The eldest daughter of I. Whitwell Wilson, J.P., of Kendal, Westmorland, and one of a large family, her interests were versatile. She was a keen horsewoman and golfer, and very musical. Some time before the last war Theodora Wilson Wilson joined the Society of Friends. 1914 found her living in London and in 1915 she became a member of the then recently formed F.o.R. She served on the General Committee and helped to found the London Union. As a speaker and writer her work for the Fellowship was widespread. *The Last Weapon*, probably the best known of her novels "with a purpose", had a big circulation. Fearless and outspoken, though always tolerant, she preached our message throughout the blackest days of the last war; more than once quietly facing a threatening mob and its violence.

The strong urge to preach Christian Pacifism more widely caused Theodora Wilson Wilson to found the Christian Peace Crusade, later merged in the No More War Movement, and publish *The Crusader* and *The Explorer* (for children), both of which she edited. She was one of a few women who, after meeting to discuss War and Peace at the Hague, formed the British Section of the Women's International League. She also worked in close contact with those in Holland who were the forerunners of the International F.o.R. and the War Resisters' International. Several of her tales of Westmorland life, and of economic problems, ran in serial form in the *Daily News* and the *Daily Herald*, while her charming books for children and widely read stories from the Bible have delighted more than one generation of young people.

B. C. M. B.

THEY SAY

SEAWARD BEDDOW

The Men of Peace

"We Britishers are men of peace—and we will fight like fury till we get it!"—From *Electrical Times* Advt.

The New World

"Lord Marley, lecturing in the States, is becoming almost boastful about wartime Britain. 'The English people demanded equality of sacrifice from everybody,' he told a meeting, 'and they are getting what they demanded. It is quite common now to see Englishmen speaking to each other in public although they have never been formally introduced.'"—*Daily Herald*.

Who Wants Reprisals?

"When I go about the East End of London I find that it is not the people who have been severely blitzed who are asking for reprisals; the most bitter demand for reprisals that I have ever heard came from a woman living comfortably in a private hotel. . . . I think one of the best things we can do is to try to stop the children having a vindictive feeling that the one thing to do with an enemy with whom we have had to make peace is to make him pay in terms of revenge, because that still merely means the recurrence of the circumstances from which we have just emerged."—Vera Brittain, in a speech at Glasgow.

Prayed for German

A Flight Lieutenant of the R.A.F., severely wounded in the Battle of France, has written a book called "Fighter Pilot." The *Daily Mail* reviewer quotes the following extract:—

"I remember going over to the village church, opposite our mess, to say a prayer for the German I had killed before I got too boozy. The door was locked, so I knelt on the steps and prayed for him and his family and those who loved him."

CORRESPONDENCE

The Exchange of Prisoners

A letter from me was recently published in a leading suburban weekly in this locality with regard to the exchange of wounded prisoners. As a result, I received a very pathetic letter from "the mother of one of these boys" as she described herself. She pointed out that her son was blind, but the full extent of his injuries was unknown to her. She herself had suffered enormous agony of mind for the past 16 months in worry and suspense. Some friends and I are anxious to do what we can for this lady and the hundreds of others who may be in the same unhappy position, and accordingly we are planning to have the negotiations re-opened if possible. The lady in question, is, in her determination to see this accomplished, prepared to "go anywhere and lead anything".

If you would be kind enough to put this before your readers, I should be very grateful to hear from any friends who would be willing to assist us in our efforts.

Should any be sufficiently interested to help, even to the extent of a house-to-house petition (if this is considered necessary) I would be grateful if they would communicate with me.

12a, Lewisham Way,
New Cross, S.E.14.

JACK ROGERS.

The Transmission of Scabies

The skin disease known as scabies or the itch has been growing very much commoner in this country during the past few years. The disease is caused by a minute parasite which burrows in the upper layers of the skin and causes a considerable irritation. In the early stages, which probably last for several weeks, the symptoms are no worse than those of a few insect bites, but later the condition greatly deteriorates and finally infection of the skin by other germs takes place and distressing conditions supervene. Cure of early scabies is a simple matter; old untreated cases are very much more difficult.

We have very little knowledge as to how scabies is transmitted and how it is increasing. This increase started well before the war, but since that date it has been accelerated. Since January of this year twelve Pacifist Volunteers at this Institute have allowed themselves to be subject to infection and as a result our knowledge has been considerably increased. Preliminary experiments suggest that transmission by blankets (which was formerly considered the most usual method) may be rather uncommon. This point is an important one because Public Health Authorities who deal with the disease must know whether sterilisation is or is not necessary.

The volunteers here are all fully occupied in work concerning the course of the disease of scabies, and it is impossible to use them further for transmission experiments on a scale large enough to give us a definite answer. To obtain this further information on transmission we should be greatly helped if other communities could come to our assistance. The experiments would be performed in this way: if certain members of a community volunteered arrangements would be made for someone from this Institute to arrive with blankets recently used by scabies patients. The volunteers would sleep in these blankets for a period up to one month. During this month it would be advisable for them to avoid sleeping together with any other person and such comparatively intimate contacts as dancing, but ordinary social life, eating together, etc., could go on normally. No volunteer would develop serious symptoms and it is probable that the majority would show no infection whatever. If any did show infection they would at once be treated by the most modern and reliable methods. Prospective volunteers might think that experiments like this, which are likely to be negative in a high proportion of cases, are of a rather unheroic nature and somewhat lacking in interest, but I can assure them that a definite answer to the importance of bedding in the transmission of scabies would be of the greatest value in public health practice. The lack of this knowledge is greatly impeding us in our attack on the disease.

If any members of any communities are willing to co-operate, will they kindly communicate with me as soon as possible.

KENNETH MELLANBY.

Sorby Research Institute,
18, Oakholme Road,
Sheffield, 10.

Mind and Matter

What is Rational Materialism? "Materialism" is a much used and a much abused word. It can cover those who think only of what they can eat and drink or wherewithal they can be clothed; and those also, sometimes called "monists", who believe in "one God, one law, one element". In the latter category men of religion can associate and co-operate with men of science. In the former category, where the only real atheism is found, are the most dangerous enemies of mankind.

WM. ROBERTSON.

Milltimber, Aberdeenshire.

A.C.O. in Madras

Yesterday I had news from Philip Penning, a member of Methodist Peace Fellowship, now in Madras. He has registered as a pacifist and finds upon being interviewed by the Officer Commanding Madras Defences that he is the first and only objector in the Presidency.

He writes that the military authorities do not quite know what to do with him, but if he swears an affidavit to the effect that he is a pacifist, then probably his case will be dropped.

I expect you have already heard that pacifists in the Non-Combatant Services in and around Bedford have volunteered for the Bomb Disposal Squads and 66 men have joined, causing excellent impressions.

ALAN L. ROSS.

9 St. Olaf's Terrace,
Mundesley, Norfolk.

DEMOCRACY IN GREAT BRITAIN

It is high duty to see that the machinery of self-government in this country is the best adapted to promote national security and well-being. Some twenty-five years ago, while the last Great War was in progress, the nation took counsel through a Conference of all parties for the reform and improvement of its parliamentary system. The recommendations of the Conference, but not all of them, were embodied in our constitution through the Reform Act of 1918. But is it not true to say that in many respects the results of this Act have been disappointing? There is widespread uneasiness as to the composition and functioning of the House of Commons, an uneasiness which found particular expression in a letter addressed to *The Times* on 15th April of this year, by Sir Bryan Fell, a retired Clerk of the House of Commons, whose testimony carries added conviction from his position outside the cross currents of party politics.

"For the last twenty years," wrote this impartial observer, "our political system seemed to work with difficulty, and reached its lowest point in the Parliament of 1931 with its huge Government majority . . ."

These are weighty words and they point to the need of a reconsideration of our interpretation of democracy. We welcome, therefore, the renewed assurance of the Cabinet given during the recent debate on the Prolongation of Parliament Bill that, before a new general election shall take place, an opportunity will be provided, if the House of Commons so desires, to consider questions connected with changes in our electoral system. It is essential that the House of Commons shall, at the appropriate time, accept the opportunity offered. For

after victory is won, there will fall upon Parliament the responsibility of dealing with unparalleled problems of national and international reconstruction. For this task it is most necessary that we should take what steps we may to ensure that the post-war House of Commons shall embody a just expression of national opinion, and shall contain within it, irrespective of party, the highest ability and leadership available for national service.

M. I. CORBETT-ASHBY	J. L. HAMMOND
ERNEST BARKER	L. P. JACKS
CYNTHIA COLVILLE	A. BERRIEDALE KEITH
A. RUTH FRY	GILBERT MURRAY
G. P. GOOCH	CHARLES GRANT ROBERTSON
R. A. GREGORY	J. A. SPENDER

"PAX"

Acting Chairman: H. W. Grant-Scarfe, Alva, The Close, Denham, Bucks.

Hon. Secretary: Stormont Murray, Little Green End, Radnage, Nr. High Wycombe.

Since the last appearance of *Pax* news, the Annual General Meeting has been held. Committee members were elected, and the new Chairman is H. W. Grant-Scarfe. The recent developments of *Pax* policy were approved, and the Secretary reported that membership had again increased in the past year. Among the latest developments, mention must be made of the work for Christian Reunion, and an insistence upon the necessity for the recognition of the primary value of the land as the basis of any healthy society. Apropos of this last point, it may be of interest to note that ten *Pax* members who have undertaken farm work find themselves together at the Agricultural hostel at Princes Risborough, Bucks. They have started the first specifically rural group within *Pax*, and are now seeking to co-operate in, and to become a part of the organic life of the local parish.

A *Pax* library has been formed, and contributions of relevant books will be welcomed. Will anyone wishing to communicate with the Secretary please note the change of address.

BOOK REVIEWS

CHRISTIAN REUNION. By Hugh Martin. S.C.M. 5/-.

This is an extremely interesting survey of the movement towards Christian Reunion and is written by one who already seems in spirit to belong to the reunited Church upon which his hopes are fixed. His own quite clear convictions are never permitted to cloud his charity towards others who differ from himself. To talk about reconciliation and to draw up plans for the reconciliation of the nations and the breaking down of all class barriers, and then to leave almost unconsidered the problems of the unreconciled family of Christ, is not only for the Christian to leave himself wide open to the charge of hypocrisy but also to defeat all hope for the serious consideration of his reconciling mission. There is probably no better introduction to this problem of Christian Reunion than that presented by Hugh Martin in this book, and its value is enhanced through the book being not only a plea for action but also a plan.

CHRISTIAN DOCTRINE. By J. S. Whale. Cambridge University Press. 7/6.

To say, as the dust cover for this book claims, that this is "a clear re-statement of the fundamental beliefs of Christians" may be to pay a deserved tribute to Dr. Whale's high ability but is also most certainly to overestimate the ease with which such statements can be followed by ordinary readers. Dr. Whale can be amazingly shrewd and provocative in his judgments. One quotation must suffice: "The parable of the Prodigal Son is an immortal illustration of the attempt to do business with God as though He were not the Holy Father but a banker keeping a debit and credit account with us. The attitude of both the sons was commercial. The younger son wanted an overdraft; the elder brother wanted to open a deposit account. And the latter is sin at its deepest and deadliest." This is no dull volume of dry theology; here is a live and attractive mind seeking to address itself to the illimitable issues and brought to reverent adoration by the measure of the truth vouchsafed to it.

The Autumn issue of the *Howard Journal*, the official organ of the Howard League for Penal Reform, in an editorial article traces the increase of juvenile delinquency to evacuation, the closing of schools in vulnerable areas, absence of parental control and the suspension of the Criminal Justice Act. In an article on "Prison in War Time" Alexander Paterson shows how "war cannot but have the gravest consequences on the prison administration of the belligerent countries." Sybil Morrison contributes a rather disquieting description of Holloway in the Blitz. Robert S. W. Pollard deals with "Liberty and War Time", and there are several other important articles and reviews. On the abolition of the death penalty and flogging in New Zealand, this comment is made: "We are proud that a country of the Empire should in time of mass violence have passed a law registering new faith in human dignity and personality."

CHRISTIAN REALISM. By John C. Bennett. S.C.M. Press. 6s.

We hope to publish in our next issue a review by Professor G. H. C. Macgregor of this very interesting book, with its very fair-minded criticism of pacifism, by an American theologian.

WORLD CHAOS AND THE ONLY WAY OUT, by G. Norman Robbins. Cornish Bros., Birmingham. 39 pp. 6d.

This pamphlet, which is an abridgement of a larger work which awaits publication, maintains that there is no aspect of life to which the Christian gospel is not applicable. Instead of contenting itself with palliative activities the Church should deal with the causes of economic and political evils which are moral inasmuch as they have to do with the relationships of men. A passion for individual salvation can only be recovered when it is recognised that reconciliation to God involves reconciliation between men.

WHAT A GAME! by the Duke of Bedford. Glasgow, The Strickland Press. 33 pp. 3d.

This pamphlet is an acute examination of the debate in Parliament on May 29th, with a reasoned plea for an enlightened statement of peace aims which in the author's view can be secured only by increasing pressure upon Government and M.P.'s. The people must realise that it is they and they alone who by their numbers and wisdom can save the country.

THE CHURCH AND THE NEW ORDER. By William Paton, D.D. S.C.M. Press. 6/-.

This is the Second Edition; the First Edition came out in July. Everybody is thinking and speaking of the "New Order", but few are able to do so with such wide personal knowledge of the Christian background, and with such sympathetic understanding of differing viewpoints and with such felicity of expression. Dr. Paton faces the question of responsibility and the further question of how chaos is to be avoided in the future, and what part, if any, the Church is to play in an ordered and very largely controlled world. One of the most interesting parts of the book is the chapter on special problems, where Dr. Paton seeks a Christian view of the colonial system, of religious freedom, and the problems of India and the Jew.

Those who are looking for a study book for their groups will do well to examine this. L. A.

CHRIST AND OUR ENEMIES. An Appeal to Fellow-Christians by Stephen Hobhouse. F.O.R. 10 pp. 2d.

This pamphlet has already proved so useful as a gentle apologetic for the pacifist faith and an acceptable introduction thereto that many readers will be glad to see it now reprinted in a revised version. It is an appeal to meditate on certain passages of Scripture and to consider whether they do not have a clear message with regard to the war and the peace which must follow. In heartily recommending this booklet and the fine spirit in which it is written we cannot do better than quote a letter to the author from one of the leaders of the Church of England, himself no pacifist: "You have succeeded in presenting an eternal truth with real understanding of our exceptional difficulty just now in accepting it. . . . It would be mere cant to ask our people to forgive the Germans in the sense of behaving towards them exactly as if they had not done unspeakably evil things. . . . Yet we should pray for the power now to win them back by love. I am using your pamphlet in trying to get my people to think Christ's thoughts about it all."

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Personalia

We have to record, with real sorrow, the loss of 45 members through death in the course of the year. With a membership as large as ours, this may not seem to be a very high proportion, but every loss of this kind is deeply felt. If I name some individually, it is because their names are either very well known to everybody, or because of their long association with and service to the Fellowship.

Mrs. Barrow Cadbury bears an honoured name amongst us all, and we rejoice in the continued support and membership of her husband; Harper Bond had been Treasurer of the Fellowship for many years in conjunction with Isaac Goss; Elsie Ghosh had not only been a member ever since the foundation of the Fellowship, but had for some years with inimitable courage undertaken to look after an area as Regional Secretary; Mr. C. E. Jacobs, of Dublin—a member of the well-known biscuit firm—was one of our most generous Irish members; Natalie Victor, one of the choice spirits of the Fellowship, served the literature side of our work in a splendid fashion. Other well-known pacifist names will occur to everyone, but they were not actually members of the F.o.R., though members of their own denominational societies. Elsewhere in this issue there is a notice of our most recent loss in the person of Theodora Wilson Wilson, a very distinguished member.

There have also been changes in the staff. I have already mentioned Elsie Ghosh, and in addition we lost a member of the office staff—Algernon Conway, who was beloved by all who knew him—in one of the bombing raids. Donald Weight, who had served us in the South West for a period, has left to devote himself to land and community work; Richard C. Wood—better known as "Dick"—who had served the Fellowship in a very special way immediately after leaving Cambridge, and then after he went up to Mansfield College continued to serve as a part-time Regional Secretary, was recently ordained to the Congregational Church at Hertford; and more recently Paul Gliddon—to whom a special debt of gratitude is due for the very able way in which he combined his work for the A.P.F. with that of Regional Secretary for the South East—has resigned and is undertaking parish work.

Statistics

There are curiously interesting and possibly significant statistics in the life and work of the Fellowship since the beginning of the war. During the eleven months of this current year there have been 924 newly-signed members, and a considerable number of sympathisers, making a total of nearly 1,000. In that same period, 129 have resigned from membership, a few having transferred to the sympathisers' list, but most of them frankly saying that they find the position quite impossible to maintain under the political exigencies of the time. Considering these political exigencies, it may seem to be fairly good that there are as many as 1,000 new members and sympathisers to record, but there is really a very serious diminishing rate of increase. Prior to the war, we had over three years averaged some 2,000 new members per year; this rate of increase

was greatly advanced in the first seven months of the war—over the winter of 1939-40—during which period there was an actual increase in membership of 2,466. During the last twenty months of the war, however, up to the present month, the increase has been 2,237: three times as long a period and fewer new members! What is the significance of this?

In this issue of the magazine will be found a second inset for making payment for 1942, but this does not mean that those who responded last month are asked to respond again! What it does mean is that it is impossible to have the insets (of those who responded last month) subtracted from the magazines which go by post from the printers to all subscribers.

METHODIST PEACE FELLOWSHIP

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

Bulletin No. 5. This important four-page bulletin has now been sent to all members of M.P.F. Should any Methodist member whose present address is not known have failed to receive a copy, please write to the above office, and a copy will be sent. The Bulletin contained a valuable article by Rev. Henry Carter, a reprint of the covenant, reports on the Annual General Meeting, Finance, and the budget for the year etc. With it were included a free copy of Rev. F. A. Farley's striking pamphlet. *It is not different now*, a statement on the *Endorsement of the War by the Methodist Conference*, and the National Peace Council's Appeal entitled "The War and the Peace".

"*It is not different now*" the pamphlet mentioned above, by F. A. Farley M.A., B.D., is now on sale 2d (3d post free) or 2/- for 12. We commend it to Secretaries of our Groups, and should be glad to receive orders (on sale or return) for such quantities as they can dispose of to friends in their areas.

Meeting of Group Secretaries. Some sixty Group Secretaries and representatives met at Kingsway Hall on 18th October. The meeting was organised by Mr. Percy Applegate and presided over by Rev. Henry Carter. London Groups and four provincial Groups were represented. A valuable discussion took place, and led, in the main, to the same conclusions as were reached at the previous meetings of M.P.F. ministers. Mr. Carter summed these up at the end of the meeting, and has expressed them in the Bulletin: 1. We should bear our witness in the spirit of brotherhood, striving to maintain fellowship in the Church, particularly by studying the problems of Christian reconstruction with our non-pacifist friends. 2. We should join hands with pacifists in other Christian denominations. 3. We must make fellowship among our members more and more practical, e.g. by assisting C.O.'s on the land etc., doing anything possible for those in prison, and assisting in cases of distress and need.

Subscriptions for "Christian Pacifist". Will those members of the M.P.F. who pay for the "Christian Pacifist" through the M.P.F. kindly send their subscriptions direct to the Kingsway Office as above. The subscription is 4/-, and runs from 1st October, 1941, to 30th September, 1942. We should be grateful for whatever addition to this sum members can afford for the support of the M.P.F. itself.

Methodists C.O.'s in Prison. We would again ask members to send up to our office the name of any Methodist C.O. who has been imprisoned for his convictions, together with the name and address of the nearest relatives.

LESLIE KEEBLE.

THE ANGLICAN PACIFIST FELLOWSHIP.

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

The best news this month is that Foyles Religious Book Club is going to issue "Into the Way of Peace" as one of its series. This will give the book three thousand more readers and ought to encourage those who have not bought it to do so at once.

John Middleton Murray is to speak at the first of a series of monthly conferences we are arranging in the Oak Room at the Kingsway Hall. These lecture-conferences will not all be held on the same day of the week, and we are only having the

first on Sunday, December 7th, because that was the only date Middleton Murray could give in December. The Conference will begin precisely at 3 p.m. and is open to all members and friends of the A.P.F. The subject will be "Pacifism in Post War Years". May we remind friends that we are among those who beg for second-hand clothes, clothes for the Unit men at the Hungerford Club and at St. Martin's in the Fields, clothes for the children (ages from 2 to 14) evacuated at Lolworth Rectory?

On Wednesday evenings, from 5—6 p.m., we have silent and guided intercession for the Peace of the World and for our own Fellowship in the parish Church of St. George's, Bloomsbury, which is in Bloomsbury Way. In the same church every Friday at 7.45 a.m. we meet for the Holy Eucharist.

F.O.R. IN SCOTLAND.

Professor G. H. C. Macgregor, speaking on "The Christian Basis of Peace", will address a meeting to be held jointly with the P.P.U. and the Society of Friends at the Christian Institute, 70, Bothwell Street, Glasgow, on Saturday, 20th December, at 3 p.m. This meeting will be followed in the new year by a series of meetings arranged by the Glasgow Branch, which will be held in various districts in co-operation with local groups. These will be announced shortly. In Edinburgh, in addition to the monthly Branch meetings, the next of which is on December 10th at 5.30 p.m. at the Friends House, there are now three groups meeting regularly. First and third Fridays, 7.30 p.m., at 53, Spottiswoode Street. All other Fridays, 8 p.m., at 28, Stafford Street, top flat. Alternate Thursdays at Leith, alternately at 34, Ryehill Tce, and 11, Inverleith Place, December 11th, at the latter, January 8th at the former.

CHURCH OF SCOTLAND PEACE SOCIETY.

The Conference held in Edinburgh on the 14th and 15th of November to consider the message of the Society with regard to the social order proved so encouraging that the executive has been asked to make arrangements for a further conference to be held on the same subject probably in Glasgow early next year. The Edinburgh Conference, which at the Saturday afternoon session was one of the best attended meetings the Society has held in recent months, was addressed by Mr. P. M. McKelvie, Mr. A. B. Mackay and the Rev. Stewart Mechie. It was felt that no message could be issued without further preparation, but a critical study was made of existing movements towards a new world order and helpful discussions took place on Inductive and Deliberate Production, the Profit Motive and Public Ownership, and Monetary Reform. The next conference for ministers will be held in Dundee on December 9th.

Read ACROSS BARRIERS

By ELIZABETH F. HOWARD

Foreword by H. W. NEVINSON.

The author's experiences in Germany, 1922-39. Obtainable from Friends Service Council, Friends House, Euston Road, London, N.W.1. 1s., postage 3d.

C.B.C.O. PUBLICATIONS.

C.B.C.O. BULLETIN

(3/- a year post free,
3d. a copy; 4d. post free.)

The November issue (published on November 20th) contains articles on "C.O.s on the Land", by the Rev. Henry Carter, C.B.E.; "Privilege for Conscience?" by Fenner Brockway, etc.

THE C.O.'s. HANSARD No. 9

(Price 6d.; 7d. post free.)

now on sale, reports Parliamentary proceedings of interest to C.O.s up to the recess on October 23rd. Numbers 2, 4, 5, 6 and 7 (price 3d. each) and Number 8 (price 6d.) are still in print. Postage extra.

CENTRAL BOARD FOR CONSCIENTIOUS OBJECTORS
6, ENDSLEIGH STREET LONDON W.C.1.

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 WANTED.

Woman pacifist, Quaker, 35, wants work of a personal kind in Herts. or Bucks. Fluent German, good French. Experienced in organising work and with refugees and children. Winifred Rawlins, 41, Charles Street, Berkhamsted, Herts.

SITUATIONS VACANT.

MYDDLE PARK SETTLEMENT needs pacifists with vocation for agriculture; over military age or unconditionally exempt; accommodation, maintenance and pocket money provided. J. C. Hamer, 51, Rofit Street, Oswestry.

Young Dutch nurse for year-old baby: live with family and assist in house (small); Salary £40 per annum plus board and lodging. Apply: Clarke, Pleasant Road, Bishop's Stortford, Herts.

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 December 22nd and the leader will be Rev. J. Alan Kay. Time will be allowed at the beginning of the hour for any who care to bring a picnic lunch.

MEETINGS—cont.

MIDDAY DISCUSSION GROUP. 17, Red Lion Square, W.C.1. From 1 p.m. to 2 p.m. the first Monday in each month. The next meeting will be on December 1st.

MISCELLANEOUS

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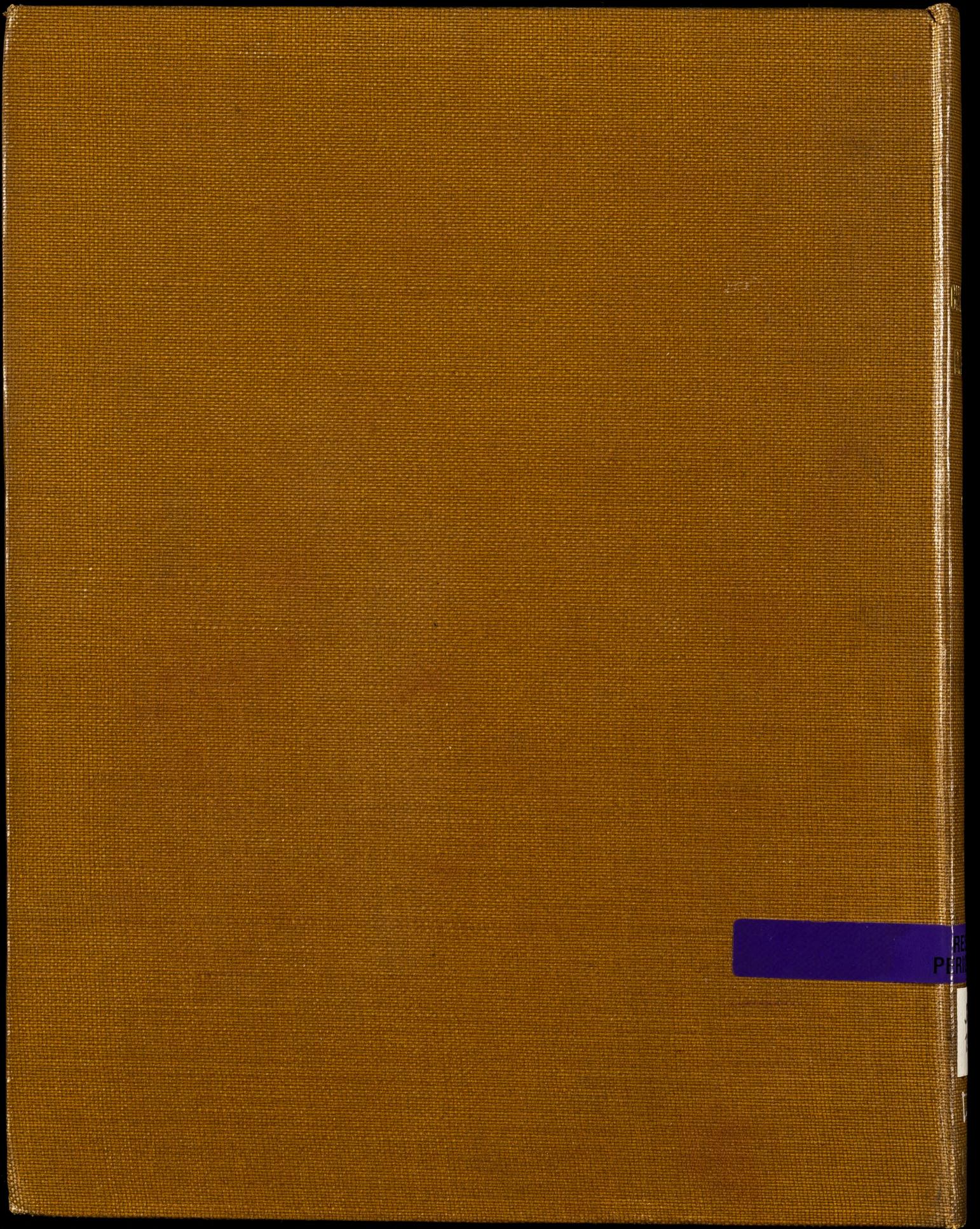
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