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THE CURRENT OF AFFAIRS

Atlantic Charter for Germany?

The Prime Minister's speech, made on the 22nd of February, has caused considerable anxiety to all who believe that enduring peace can be based only upon a just and generous settlement at the conclusion of the war. Mr. Churchill has, from time to time in his public utterances, used phrases which might be understood to indicate a rather sporting and good-natured attitude to the enemy. Fight him hard as long as he is an enemy, but be quick to make a friend of him when the fight is over. That would be characteristic, we believe, of Mr. Churchill. Once when members of the House of Commons were demanding the "defeat and humiliation" of Germany, Mr. Churchill remarked that the Government would be content with the "defeat". It was disappointing therefore to hear the Prime Minister say that there was no question of the provisions of the Atlantic Charter applying to Germany as a right. This might have meant that the application to Germany of the quite modest degree of international justice and goodwill embodied in the Charter was to be a matter of grace on the part of the Allies and not of merit on the part of Germany, but unfortunately this interpretation

is ruled out by the proposal in the same speech to compensate Poland at Germany's expense. Mr. Churchill, who declared that the victors "must have a free hand", apparently meant that they were to be quite free, as far as Germany is concerned, to apply the principles of the Atlantic Charter or not.

The N.P.C.'s Statement

Commenting on the Prime Minister's speech the National Peace Council has issued a statement which we hope will be very widely circulated as we believe it will meet with a very widespread response. Part of this statement, the full text of which may be obtained from the N.P.C., 144, Southampton Row, London, W.C.1, runs as follows: "The Council believes this to be a morally indefensible and politically disastrous policy which is likely both to prolong the war and to endanger gravely the prospects of an enduring peace. For all its vagueness the Roosevelt-Churchill declaration of August, 1941—subsequently and solemnly endorsed by all the United Nations—was accepted as a guarantee of intention to realise in the common life of the world the essential freedoms for which the ordinary peoples everywhere are being asked so greatly to suffer and endure. To

suggest now the exclusion of enemy countries even after 'unconditional surrender' from the scope of these aims is to narrow the vision of a universal peace, to give gratuitous encouragement to the war-spirit of Germany and to render almost meaningless the assertion of the authors of the Charter that upon its principles they based their hope 'for a better future for the world'."

The 70 M.P.s.

The anxiety caused by the Prime Minister's speech has found further expression in the motion tabled by seventy members of the House of Commons, including socialists, liberals and independents. This motion asserts that such statements as Mr. Churchill's "have brought the Charter into disrepute; depressed the spirit of considerable sections of the allied populations; stiffened the support of the peoples of enemy countries behind their leaders; are calculated thereby to prolong the war and make the prospects of permanent peace difficult if not impossible". We agree with Mr. Rhys Davies, who asked for a debate on this motion, that "there is considerable disquiet, both in this country and America, that Government statements . . . have abandoned in effect a great number of the principles of the Atlantic Charter". We appreciate the difficulties with which Statesmen will be faced at the end of the war. Problems which were vexed enough in all conscience before the war began will remain when the war is finished, and remain in an even worse tangle than before. But it is most important that the Government should know the strength of the demand for a fair and generous handling of the post-war situation. If Mr. Churchill chooses to regard this as "censure" he must accept it as such, but the matter is far too serious for mere fault-finding. We are not concerned to put the Government or anybody else in the wrong, but to put the future of Europe to rights.

Bombing Residential Districts

The Government's rejection of all entreaties to put some limit to the destruction of German cities by air bombardment does not surprise us. They realise, as some of their critics do not, that war is brutal and devilish and that it is useless to try to fight like gentlemen, much less like Christians. Yet we honour those who plead for a more humane warfare, and protest against the turning of residential districts full of mothers and children and old people into battlefields. That this has been done recent triumphant reports leave no doubt. Mr. and Mrs. Corder Catchpool, in a letter to *The Friend* of March 17th, recall their five years' residence in Schlachtensee, a huge area devoid of industry. We welcome every word of dissent from this revolting sort of fighting. The fact that it is necessary makes it all the more disgusting. Even if these protests remain ineffective, and when made by those who support the war-effort may be regarded as illogical, they will be gratefully remembered by generations to come, who reading the tragic history of these times will, for the honour of their country and their Church, seize upon the fact that there was somebody to cry out upon the moral horror of civilian bombing.

Authors and Artists Protest

A number of well-known writers have recently added their voices to what seems to be the growing, if politically ineffectual, demand that military targets should be more carefully defined. In a statement issued last month they say:

"We do not accept the denials issued by the Government of the charge that such bombardment is indiscriminate; and we feel it to be our duty as writers, artists and musicians to protest against it in the strongest possible terms, as an offence against humanity."

The statement is signed by J. D. Beresford, Vera Brittain, Laurence Housman and twenty-three others and goes on to quote the appeal made by the International Red Cross Com-

mittee which was printed in our February number but which received very little attention from the press.

Publish Peace Terms!

The British section of the Women's International League for Peace and Freedom has addressed to the Prime Minister and other members of the Government an appeal which we consider worth printing in full.

With a sense of responsibility for our past share in the failure to prevent wars we, the British Section of the Women's International League for Peace and Freedom, have reviewed the situation facing the world after nearly five years of conflict.

We voice our fellowship in the suffering of all who are under the burden of war; for those who have seen their countries invaded and for those whose homes are laid waste; for all who are desolate and oppressed; for those who have lost all that is most dear to them. And we set our faces to the work of reparation and reconciliation in the years that lie ahead.

We believe that the time has come to consider the best way to call a halt to the widespread and indiscriminate destruction now going on in all parts of the world; to the ravages aggravated by modern science; to the disastrous economic consequences reacting throughout the world; to the appalling loss of human life, particularly of youth; to the destruction of so much that humanity through the centuries has laboured to build up; to the blunting of spiritual perceptions.

We believe that the mass of people in each of the countries now at war are convinced that they are fighting not as aggressors, but in self-defence and for their own national existence. Such a belief provides a basis upon which a peace might be explored.

We therefore again appeal to H.M. Government to secure the publication by the United Nations of such Peace Terms as will be the preliminary step towards the cessation of hostilities—a cessation based not on the barren formula of unconditional surrender, but on the principles of justice enunciated in the Atlantic Charter.

We urge this course in the belief that the Statesmen of the United Nations have those qualities of heart and brain which are necessary to find, if they will, the way to bring this war to an end.

We believe, too, that no appeal to human feeling can ever be entirely in vain; every time words of pity and justice become articulate they awaken echoes in the hearts and minds of humanity at large.

Even if no response were forthcoming, we would desire our own country to put on record its readiness for an end to the war on terms other than unconditional surrender.

Conscientious Objectors

It is not possible in our restricted space to report regularly, as we should like to do, on the cases of conscientious objectors before the Tribunals and Courts. Readers are referred to the excellent *Bulletin* published monthly by the C.B.C.O., and edited by Denis Hayes. The February issue contains the moving story of Pastor Willy Sussbach, a minister of the German Confessional Church, and a full account of the protracted case of George Elphick, Secretary of the Fellowship of Reconciliation at Lewes, who has been eight times charged with refusal to undertake compulsory fire-guard duties. Mr. Elphick's appeal was dismissed by the Quarter Sessions Appeal Committee for East Sussex on March 4th and he is now in prison again for the fifth time. The same issue of the *Bulletin* shows that up to December 31st, 1943, 58,289 cases had been heard by the Tribunals. Of these 4.8 per cent. were registered unconditionally, and 37.7 per cent. conditionally; 28.2 per cent. were given non-combatant military duties, and 29.3 per cent. were removed from the register. At the same date 18,026 cases had been heard by the Appellate Tribunals and in 9,112 of these the decision of the local Tribunal was varied. A total of 3,353 men (2,303 of them for refusing medical examination) and 323 women had been prosecuted.

Contributors and correspondents are requested to address their communications to The Editor, 38 Gordon Square, London, W.C.1, and to enclose return postage if a reply is required. Signed articles appearing in these pages must not be understood to express editorial opinion or necessarily to represent the policy of the publishers.

WILL VICTORY BRING PEACE?

ALFRED SALTER

Dr. Salter, who has been for 22 years Member of Parliament for West Bermondsey, here discusses the witness of the Conscientious Objector in relation to international problems of future peace.

What is the ultimate basis of the stand of the Conscientious Objector? It surely is that human life is sacred, that it is derived from God, that no individual has the right to take it other than God Himself, and that no man may dare to deface the image of God by murderous assault. But it is more than that. When the Bishops, the Free Churches and the Methodist Conference declared unanimously that all war was incompatible with the teaching and life of Christ, and immediately thereafter denied it (by consenting to war) they deliberately rejected the very spirit and essential doctrine of Jesus Himself. The heart of His teaching deals with deliberate offence and unprovoked violence (e.g. on the part of Germany) and it further deals with the methods of combatting such offence and violence. It specifies, without any qualification whatever, the treatment of the offender, confronting him with meekness, gentleness, mercifulness, no hatred, no anger, no eye for an eye and no tooth for a tooth. If the Roman conqueror compelled you to show him the way for one mile you should guide and help him for double that distance. That points the way for changing his sentiments towards you. You are to love not merely your neighbour but your enemy, doing good to those who despitefully use you, that you may be the children of your Father which is in Heaven. Go to the uttermost limit of self sacrificing love to try and influence his attitude towards you. If you are told that the Germans and the Japanese are mad dogs and must be shot as such or they will shoot you or do worse. Jesus says that they are human

beings like ourselves, that we are all brethren, and we must treat them as brothers, and that even if their victory over you will destroy all your hopes for the future. Stop at nothing, says Jesus, in endeavouring to meet your enemy. Don't be put off by early rebuffs, but persist to the end, even if you have to go, as He did, to Calvary itself.

If you are given to understand that the Germans and the Japs will stick at nothing to secure their ends and that those ends are world conquest and domination, our Lord taught us how to meet that too. The Roman of His day was every whit as overbearing and as ruthless as any German or Jap. Christ knew that perfectly well, but He also knew that force and physical superiority would never win men's hearts to God or God's ways. And God's ways are the only right ones for men, and in the end are the only ones that will ensure security and happiness for the world. Certainly force and violence will bring about lip-service and a forced submission through fear, whereas God wants the willing devotion of hearts motivated by love and good-will. Nothing but a fundamental change in the souls of men throughout the world can make a real and lasting peace possible. We know that war is a denial of Christ's purpose. We dare not be false to the Heavenly vision.

According to the Gospels and the Acts of the Apostles there were doubtless some amongst the Roman conquerors who were not indifferent to the appeal of Christ, yet overwhelmingly this was not true of the great mass of men in His time, as it is probably not true of the Germans and Japanese, but the early

Christians took Christ at His word, realising that the way of fighting was not God's way of dealing with an enemy, and they relied entirely on the power of suffering love to protect spiritual values far more than physical life itself. It is only necessary to read the stories of those early days to appreciate that the maintenance of life and deliverance from torture was as nothing in comparison with the literal observance to the law of love, which summed up Christ's teaching.

What is happening to spiritual values now? Like the Nazis we are at the moment prepared to justify any atrocity provided it can be shown, or apparently be shown, to hasten ultimate victory. We are actually applauding and defending acts and policies that three years ago we were equally united in condemning. Today, we consider anything to be right as long as we are materially capable of effecting this without loss or damage to ourselves. In fact our moral sense has become corrupted. Every day that the war is prolonged we go from bad to worse.

Neville Chamberlain did his best to secure "appeasement", but it was at the expense of nations other than Britain, but in any case it was too late, for the wrong had been perpetrated years before. The iron had entered into the souls both of the Germans and the Japanese, and the demand for expansion and *lebensraum* had been met with a flat *non possumus*. I vividly remember the review of a book published by a Japanese author, and given publicity in a reputable London newspaper, showing that only one-sixth of the soil of Japan was cultivable and bare rock came to the surface elsewhere, and that the area of cultivability was so restricted in the islands of Japan that it was necessary to have footpaths across fields so narrow that people had to walk in single file and heel-to-toe to save wasting a square inch of soil.

When Hitler declared in a famous speech at the beginning of the war that Germany must export or die, the facts were literally as stated. The results of the Ottawa duties on German trade demonstrated the truth of this. Everyone knows that the Ottawa duties and the high level of American tariffs were deliberately intended to limit those exports and to protect Great Britain and the Dominions from the flow of potential imports. Similarly the exclusion of all yellow men from Australia, New Zealand and the U.S.A. ignored the horribly cramped conditions under which the 80 odd millions of the people of Japan were compelled to live.

These statements are no justification for Hitler's actions, still less for those of Japan in ravishing China or the fearful atrocities perpetrated by both Germany and Japan upon countries temporarily subjected to their rule. But it has to be remembered that the sin was not altogether on the part of our opponents. We have to bear a big share of the consequences, and we are paying the price not only now but I fear for a long long time in the future as well.

If the Allies do not at any future Peace Conference agree to a fairer and more equitable sharing out of the world's surface and the world's raw materials amongst all the sons of men then it is as certain that as day follows night this war will be followed by another in 20 or 30 years' time, and one even more cruel and ferocious. Complete military victory at the moment will not and cannot make for a durable peace.

Do you mean that we shall have to knuckle under to Hitler and to Japan and give away to our present enemies economic and other advantages that we at present possess? I say very humbly and in opposition to all my natural instincts that we shall have to take up the same position that faced the Early

Christians when they had to surrender everything for the sake of preserving brotherly relations with their foes.

Always we have claimed to stand for natural justice and equity. Every thing which is not in accord with

natural justice, which is the will of God, cannot abide for long, whatever efforts at further deterrence of war may be made and whatever may be the international arrangements entered into in order to preserve peace.

MASS MAN—A WARNING

WILFRED WELLOCK

Ought we to exchange party politics and large scale national planning for the creative revolution of independent groups and the development of a regional economy? That is what Mr. Wellock proposes in his recently published pamphlet "A Mechanistic or a Human Society", which we recently reviewed. The following article puts before us the same urgent plea.

The causes of the world upheaval that has been in progress for over thirty years have penetrated more deeply into the social fabric than is generally realised. New social problems have arisen of which we are only just beginning to be aware: such problems, for example, as those connected with the mass man and the mass society. It is significant that mass or sheep-like tendencies are becoming increasingly manifest in the highly industrialised States which have boasted of their democracy and their high level of civilisation.

I first became aware of the technique of the mass appeal and the phenomenon of the mass mind, during the last war, and I have kept them under observation ever since, directly or indirectly, in Russia, in the Fascist States, and in the plutocracies, including Britain. No one who has studied propaganda methods in this war, will admit that Britain has much to learn from Dr. Goebbels.

It was during the last war and the years immediately following, that the British public were lured into purchasing a daily newspaper and eventually a Sunday paper. In the same period sensationalism began

to creep into the news columns, and write-ups to take the place of straight news. Then came the wireless, and the cinema as a big commercial enterprise. Also came large-scale and professional advertising, in the press, on the other hoardings, and in other forms.

These agencies have been chiefly instrumental in producing and maintaining the mass mind. Among their achievements are the following: a mass following of professional football and mass participation in football gambling; the popularisation of horse and dog racing and of pugilism; the extension of drinking among the youth of both sexes; the conversion of cigarette smoking from a leisure indulgence into a mania; the cultivation of sex emotionalism and the weakening of sexual relations; a marked decline in home life, a general weakening of religious ties, of moral standards and social responsibility, of political interest and understanding; general restlessness and a growing tendency to seek satisfaction in excitement, speed, and the spending of money.

The spread of the gambling habit and the development of the gambling mind have reached startling proportions. Football pools and sweeps

have entered office and factory and become a major interest in life to large numbers of people. This interest often produces a factory unity of a kind, a mass excitement which offsets the monotony of mass-production labour, and thus tends to become necessary and permanent. Many vested interests, including the newspapers, thrive on these manias, and the newspapers know how to deal with their clientele when it comes to a General Election.

The General Election of 1931 proved that the vested interests had solved the problem of vote control, and that in the absence of a widespread spiritual change, British democracy would perish. The number of votes which the reaction, by means of the above-named agencies, are able to control is now sufficiently large to prevent any fundamental change in the social order. By-elections often appear to disprove this contention, but except in special circumstances the Tory Party allows by-elections to take their normal course in order correctly to gauge the trend of public opinion. But in a General Election the situation completely changes; and so important will be the next one that things will be done which will dumbfound all decent-minded people. At the same time, given a strong lead, the mass man might easily be swept into revolution during a grave social crisis.

The agencies which appeal to and seek to control the mass man did not however, produce him. The industrial system was chiefly responsible for that. At various stages it deprived the workers of many rights and values, the total effect of which has been to disintegrate the human person and reduce man to a robot. The transition from craftsmanship and the local economic unit, to the "Continental" unit and the assembling line, has involved the loss of invaluable skill of personal and social responsibility, social standing and respect, the satisfactions of a func-

tionally integrated community and of a vital religion. Work on the assembling line demands neither skill nor intelligence, but chiefly speed, with all its devastating mental and spiritual effects. The ideal worker thus becomes a living clock, a robot who has learned to leave his intelligence on the door-mat and in order to be undisturbed by the questionings of an aspiring soul, content with "music while you work". A few experts do all the thinking in the modern factory, produce the designs and make the tools: all the rest are condemned to a sub-human status.

This situation presents us with the most important spiritual problem of our age. What is the solution—Socialism? Certainly the removal of human exploitation for private profit is important. But Socialism accepts mass production in its entirety, in the interest of increased comfort and leisure. Comfort is increased to some extent, but the age of leisure fails to appear. A bourgeois standard of values dominates the age, including trade union and Labour leaders. Most people want the "latest" in everything. The craze of recent years has been to possess a motor car. After the war it will be for motor cars and aeroplanes. Wants are multiplying so rapidly that every year sees a new range of luxuries pass over into necessities. How much does modern youth spend on dress, cosmetics, cinemas and cigarettes, and on week-ending?

Hence the promised leisure never comes. Neither does the spiritual self-fulfilment through leisure which social reformers are so ready to forecast. Does the robot rush from his work on the assembling line to engage in creative art? A tiny handful do, of course, but the great majority, exhausted and nauseated, rush after excitement, and so complete the process of dehumanisation.

After the war the assembling line will be carried into nearly every

industry. There will thus emerge an external world of howling uniformity. The high cost of the "Ford" technique necessitates the production of millions of commodities of absolute uniformity, the outcome of which will be an environment devoid of character, quality and distinction. Also, as we have seen, the mechanism which produces uniform commodities, produces equally uniform individuals—mass men.

I submit that a mass society is a decadent society, and its world a degraded world. An industrial system which disintegrates the human person by cancelling the demand for his spirit and intelligence and asking for the use of his body only, is anti-human and anti-Christian, and should receive the complete condemnation of the church. The most urgent duty of to-day is to restore to man the rights and values of which a century of un-Christian industrialism has deprived him. This duty involves the control of the machine, an attempt to discover its true function, which is surely to aid man to express his soul in his labour, and to give beauty to everything visible that is made, and thereby to the soul of its maker. Nothing so beautifies and ennobles the human soul like the

effort to produce a beautiful, useful thing. This aim calls for the technique of the small factory, with a few exceptions, to the workers in which special compensations would have to be made. The water wheel, the diesel engine, the motor and the grid make possible the decentralisation of industry and the development of a regional economy which, in a mechanical age, is the indispensable condition of a true democracy.

The modern world has forgotten much vital truth regarding the nature of man and his work. It is still true that in his labour a man should find good, acquire wisdom, dignity and understanding, and grow in the knowledge of God. To-day few men live in their labour; they work for money and live only in the spending of it. Until labour is converted into the sacrament it was intended to be, and once was, life will continue to degenerate and men to decay. This need calls for the creative revolution of groups who are inspired by a vision, and are capable of combining wisdom and understanding, science, machinery and skill in such manner that work will once again become holy, a means of giving delight to the heart of man, beauty to the earth and glory to God.

RECENT PAMPHLETS

Our Second Chance, published by the Woodrow Wilson Foundation, is a collection of quotations from recent speeches set alongside quotations from the last post-war period to emphasize the recognition of the mistakes of 1919. Compiled by Charlotte B. Mahon, 52 pp., no price. Also an address by the Hon. Sumner Welles to the Foreign Policy Association. The Strickland Press, 104, George Street, Glasgow, C.1, publishes *Conscientious Objectors*, a Speech delivered in the House of Lords, *Regulation 18B* and *The Better Way*, all by the Duke of Bedford (2d., 3d. and 3d.). *Famine Politics and Mr.*

Amery, published by the India League, 165, Strand, W.C.2, at 2d., is a collection made by R. W. Sorensen, M.P., of replies to questions in the House of Commons by the Secretary of State for India, and shows among other things what contribution the war effort has made to conditions of famine. By the same author is *For Sanity and Humanity*, a reasoned plea for the common sense of pacifism, 8 pp., 2d. *Continuing Terror* sets out a Ten Point Programme for measures of rescue from Nazi Terror, to be had from the National Committee, 30, Maiden Lane, W.C.2, no price.

CORPORATE SIN, SYMPATHY, AND SICKNESS

The writer of this article, who desires to remain anonymous, suggests an interpretation of bodily infirmity which must be of interest to all our readers, though not all will agree with his view.

Lily Dougall, with Harold Anson chief founder of the *Guild of Health*, taught and wrote thus (I quote from memory): "Some people are so keenly sensitive both in soul and body to the evil and burden of the suffering, sorrow, and sin of humanity, that, in spite of a capacity for such triumphant faith and optimism as would normally (as our Guild teaches) bring healing, they continue to suffer from bodily disorder, disease, or weakness; they are right in accepting this patiently and even joyfully as their appointed share of the God-Christ's burden of the world's evil, of the Church's or the nation's corporate sins and they are right too in regarding this acceptance as redemptive in character, the expression of love".

She herself (like Dick Sheppard) was subject for many years to distressing asthma, and she looked upon it and bore it in this way; though she insisted that without her buoyant faith she would have been an ineffective invalid.

In humility, I have myself come to the conclusion that, mixed up (in practice, not in theory) with want of faith in God's healing power, with unhappy lapses in self-control and in simple wisdom, there is a real element of this redemptive sin-bearing, a pattern of the world's fearful disorders expressed in my body, which is, relatively speaking, God's will for me. At times my capacity for faith and my longing to be healed, for the sake of my own and my wife's efficient service, now so much limited by my sickness,

seems to be strong and pure enough to gain the day, were it not for some barrier of this kind.

It should perhaps be added that the writer belongs to a class of persons whose lot or privilege it is to feel with special insistence the corporate sin of the Christian world (so-called), for his long-continued ill-health appears to have been partly due to his imprisonment, etc., as a pacifist in bygone years; and his mission in this war seems to be to testify against the blind acquiescence of Christians in such abominations as the food-blockade of Europe and the "obliteration" of German cities. (His faith does in fact enable him to surmount certain short efforts and emergencies needing unusual endurance, but in no sustained way. And it is well to say here that due attention should be given, as far as practicable, to wise habits and diet and also to sound medical advice—though in my judgment much medical advice is either unsound or, for some reason, fruitless.)

It seems therefore that endurance of bodily disorders and pain may be transmuted into healing power for others; and increase, for example, the weight and impression of spoken or written words upon those who have no idea they come from a sick man. An aged friend, long dedicated to the religious life, writes to me of one, who "made offering of herself to God; her pain she offered in union with the pain of His Cross, and He who bore the Cross for all men changed her pain into love and peace and healing for those for

whom she offered her pain and her prayers". This agrees with the traditional teaching of the great Western and Eastern Churches. But surely it is not the pain in itself which is healing and redemptive of others, but the willing endurance of it, its defeat, up to a point, by a consciousness enlarged to an awareness of the sin and misery of one's Church, one's nation, or of all humanity and of the close connection of this with the disorders of one's own flesh. The struggle against one's own disease must be *non-violent*, even (in a certain sense) non-resistant, but to me at least it remains a struggle, a set exercise of God-supported will against something felt or conceived as a disease afflicting this whole portion at least of God's creation; remembering too, as often as may be, that there is a communication of joy as well as one of sorrow, and the joy and beauty and harmony in the universe of Spirit far, far outweigh at all times the ugly discords which so darken our path here and now. "Therefore with angels and archangels and with all the company of heaven, we laud and magnify thy glorious name, O Lord most High!"

Investigation would probably find a number of similar cases, which can only be explained in the way described by Miss Dougall above. Comparing great with small, one such is, I think, clearly that of George Fox, founder of the Quakers. Naturally a strong and healthy man, able to endure the terrible conditions of 17th century prisons without much damage to his constitution, he had three serious illnesses, which seem to have been primarily due to the burden of the world's suffering and sin and his keen sensitiveness of its horror. (See Neave Brayshaw's *Personality of George Fox*, "illnesses" references in index.) The sickness with its mystical sense of complete identification with suffering humanity, described in John Woolman's *Journal*

(August 23rd, 1772) was probably similar in character. One of John Wesley's followers, Mary Fletcher (wife of the saintly John Fletcher of Madeley) writes in her *Life*, describing her experience after her conversion: "Another cause of sorrow was—something I am at a loss to describe, but it seemed most exquisite feelings were opened in my soul, such as I never knew before. If I saw or heard of the consequences of sin, I was ready to die! For instance, if in the street I saw a child ill-used or slighted by the person who seemed to have the care of it; or a poor person sweating under an uncommonly heavy burden; or if I saw a horse or a dog oppressed or wounded, it was more than I could bear. I seemed to groan and travail in birth, as it were, for the whole creation". It must be assumed that (as I think was the case here) such sensitive reactions are no substitute for one doing all that one can reasonably do to alleviate or dispel the evil in question.

Is not part of Mahatma Gandhi's extraordinary influence due to some such sensitiveness? Readings in the lives of the saints, Catholic, Protestant and others, would almost certainly reveal many instances, often mixed up with a pleasure in suffering and asceticism which seems to us morbid to-day and yet may well have had this healing, redemptive element associated with it.

If scholars are right in saying that the picture of the "suffering servant" in Isaiah, ch. 53, is of a man afflicted with a dire disease, such as leprosy, this would be significant, and the "bloody sweat" of the Saviour in Gethsemane (Luke 22:44) may also have a similar explanation. It can scarcely be doubted that the Apostle Paul regarded his endurance of bodily disorders, no doubt aggravated by his many labours and persecutions, as a part of his share in the redemptive work of the Cross (cp. 2 Cor. 12:7 and Col. 1:24).

I submitted the thoughts expressed above to a member of the Guild of Health, who has for many years given aid to sick persons through prayer and "contemplative meditation". Her judgment both enlarges and qualifies them usefully. "Meditation," she writes, "rightly used, awakens a true sense of corporate responsibility. Ultimate 'unity of consciousness' (of all men) is no mere phrase; it should betoken a knowledge of our oneness in our common and fallen human nature—oneness in our sin-state. There is no escape from this oneness; not only do we know that we are each one our brother's keeper, but that even *in a certain sense* we sin in our brother's wrong-doing. This must be experienced before there can be clear knowledge of the unity on a deeper level, the oneness in Spirit, where we are 'new creatures in Christ'. It is on this level, which we reach only at times, that our increased awareness is the means of bringing to birth some like awareness in the consciousness of others, particularly of those bound to us by ties of affinity or compassion, who have so far little or no knowledge of the power of Christ's love. By so doing we may share, very humbly and with recognition of much failure, in the redemptive work of that love. One cannot so share without suffering, physical suffering sometimes.

"But not many people, I fear, are able to use suffering in this way, even when it is patiently borne. There is too often a morbid element in them that delights in suffering for its own sake. And often there is some degree of *inertia*; it is easier to go on bearing pain or sorrow than to make the mental adjustments demanded by returning to normal healthy existence or by transcending great sorrow. With either of these elements present, can there be any redemptive quality? Are they not negations of the great outflowing of vitality that is needed to redeem?" (As another Guild of Health member

has expressed it to me with wholesome frankness, "If I were a self-centred neurotic who had partly worried myself into a state of ill-health, I should grab at the idea of bearing the Cross of Christ by my sickness, because this would bolster up my self-esteem. And I should dig myself into this fortified position and fiercely resent any attempt to dislodge me from it!")

"As to the physical signs of the agony in Gethsemane, one can only conjecture. But surely the assault of the powers of darkness on Christ's supreme holiness, his intense realisation of the results of evil in man, must almost necessarily have been followed by intense physical (as well as mental) suffering." And all the time, I am sure the writer would have added, there was present, whether beneath or above the level of His conscious feeling, a triumphant sense of "the joy that was set before Him", an anticipation of resurrection to life and health abundant.

Civilian Service Corps

The Civilian Service Corps, 4, Gordon Square, London, W.C.1, (MUSEUM 5986), is in touch with many hospitals which have vacancies for porters and orderlies. The majority are for porters and the work includes such things as emptying bins, polishing floors, stretcher bearing, doing black-outs, fire-watching, etc. The work is hard and the hours often long, while the pay is not munificent. Anyone contemplating this work should, therefore, feel a concern for it as otherwise he is not likely to find it satisfying.

Most hospitals make it a condition that any C.O.s they take on shall have "Hospital work" included in their Tribunal conditions, and we shall be glad to hear from any such.

IAN NICOLSON,
Secretary.

PROSPECT AND RETROSPECT

PERCY W. BARTLETT

The moment of the transformation of the Council of Christian Pacifist Groups into the Pacifist Council of the Christian Church is one in which to look back—momentarily—as well as forward. We may be very thankful for large public meetings, moving services of dedication, messages and material circulated year by year among Christian pacifists of all denominations, for opportunities in the Council itself of meeting visitors from abroad and counsellors from Parliament, and for the mutual encouragement and help exchanged with pacifist ministers of different denominations. But the Council's chief service has been to bring into being, to keep alive, and to stimulate to fuller activity the Christian pacifist groups in the various Churches charged with the function of bringing what we believe to be the fundamental message of the Gospel to their own Churches in the idiom they best understand. That service, by no means in the form of a raging, tearing propaganda, but more convincingly a quiet personal witness, has proved its worth.

The Council itself began in a wider and yet more restricted effort. The Christ and Peace Campaign was undertaken in 1929, as a result of discussions in the F.o.R. General Committee regarding the need for special effort within the Churches, for the limited period of two years, with the help of Dr. Herbert Gray, "Dick" Sheppard, the Bishop of Chichester and others, not on an absolutely pacifist campaign, but on

what was called a 95 per cent basis. At the end of it, that is in 1931, Dr Charles Raven and the Rev. Henry Carter publicly accepted the full pacifist position. The Rev. Henry Carter took the first step towards founding the Methodist Peace Fellowship, and later Dr. Raven helped to bring the Anglican Pacifist Fellowship into being. The Council was formed towards the end of 1933 to bring new and old Christian pacifist fellowships into collaboration. And the phrase "Christ and Peace" was preserved in the titles of the series of Armistice meetings for which over a decade it took responsibility.

At Kingsway Hall on the 28th February the Council of C.P.G. held its final meeting, passed an audited statement of accounts, listened to summing-up addresses by the Chairmen, and adopted the following closing minute:

"Looking back over the way we have come, we give praise to God for the service permitted to us, the fellowship we have enjoyed and the abiding sense of God's presence with us even when, in the darkest hours of war, we have most realised our own weakness and utter need. We close this meeting and bring the work of the Council of Christian Pacifist Groups to an end in an act of humble and hearty thanks to our heavenly Father."

Thus it makes way for the new Pacifist Council of the Christian Church, which is to meet for the first time on the 3rd of April.

leader of peace and progressive movements in New Zealand and secretary of the New Zealand Peace Council for over 30 years.

The P.P.U. News Sheet of Christchurch, New Zealand, for November, 1943, announces the death of Mr. C. R. N. Mackie, a great pacifist,

CORRESPONDENCE

Is War Murder?

Inevitably war leads to wholesale murder; also to the breach of the 7th, 8th, 9th and 4th commandments, and in Christian countries often of the 3rd. When a nation goes to war the guilt does not rest merely on the soldiers. It is doubtful whether the Boers felt even Kitchener the guiltiest person in the destruction of their homes and families. In those years, when one lay awake thinking of the children gathered into Concentration Camps to die by the score and the hundred for lack of necessities, likewise of young common soldiers, so often recruited by Sergeants Poverty and Unemployment, doing the same through typhoid, the heaviest burden was the awful sense of how England, our England, was casting away her crown.

John Foster, the early 19th century essayist, lamented the influence of Homer on "the whole civilised world" in glorifying war. Lord Roberts one has heard, on coming up against a pile of corpses higher than himself, wrote in his diary, "I begin to see that our glorious profession has its unpleasant side". Lord Wolseley, in his Soldier's Pocket Book, exhorted officers to teach their men to regard a soldier's duties as the noblest that fall to man's lot, and to despise all those of civil life. That sort of nonsense is getting out of date in this country, though by no means extinct. Most male creatures are fighting animals; but the human species has qualities which may lift him high above slaughter, or may make him infinitely more destructive than the tiger; even when the individual soldier remains a decent fellow. Sons of pacifist families do not set out to be murderers, but unwillingly undertake to be executioners, because they can see no saner way of fighting the undoubted Nazi evil. When Christian churches learn to stand out against war in the

same way as on the Continent they are standing out against Nazism, regardless of the consequences to themselves, then our young men will have something worth living for. If the churches of England and America are not speedily converted, then this war will soon be followed by another, by no means necessarily with Germany, when the many lakes now burning with fire and brimstone will coalesce, and destroy the whole world. There is no need nowadays to look for hell in the beyond. And we must face facts. The voice of Jesus comes down the centuries.

"Except ye repent, ye shall all likewise perish."

A. L. ALDIS,

Gothic House,
Charlbury,
Oxon.

Post War Conscription

During recent months we have encountered a number of Christian pacifists who are accepting the probability of post-war conscription with equanimity, providing a "conscience clause" is included in the legislation. We believe that such acceptance by pacifists of the principle of State conscription is due to an unconscious acceptance of war propaganda. Hardly any of the pacifists referred to, or non-pacifists, would, in 1938, have countenanced the idea of peace-time conscription.

We would urge, therefore, that all pacifists be continually on the watch for any tacit acceptance on their part, of continued State conscription in post-war years. We are convinced that conscription is wrong in so far as, firstly, it acknowledges the State, and not God, to be the ultimate authority over human life, and secondly, it denies the fundamental Christian idea of vocation, which presupposes the liberty of men and women to respond to the promptings of God's Spirit.

The mere provision of a "conscience clause" does not remove the difficulty for the Christian. To argue so would be to deny the clear Christian responsibility that we have toward our fellows. Bayonet drill, for a boy of 18 (or girl, who knows?) will not be any the less a denial of Christ's message because it is forced upon one who has not yet professed the Christian pacifist faith.

EDWARD PARISH.

DONAL DOUGLAS.

36, Chatsworth Way, S.E.27.

124, Highbury New Park, N.5.

The Invocation of Anarchy

I find arguments for and against the founding of a Pacifist Church singularly unconvincing. The important point is missed by both sides. A new Church will never be founded on discussion and plans.

Each of us is bound by ties of love to remain in his own Church so long as life flows through that Church to him and out into the world in which he lives. When Life (the Holy Spirit) ceases so to flow, the tension will become unbearable and must be relaxed. One of three things may, I believe, happen. The faith he has held will noiselessly die a slow and creeping death; he will find, as I have joyfully found, that Life will flow to him again in the communion of the Society of Friends, or he and others like him will be welded by the Spirit into a new Church.

Pacifism alone will not set a man on either of these two latter paths though it may urgently encourage him thereto, for neither membership of the Society of Friends nor of a new Church can rest on that basis alone. Development along either line will be initiated and upheld by God Himself.

JOAN F. LAYTON.

19, Sherwood Hall,

London, N.2.

THEY SAY

SEAWARD BEDDOW

Pacifists Classified

"For transport purposes, pacifist land workers come under the same category as Italian prisoners, farm livestock and sacks of potatoes."

—*West Essex Gazette.*

The Good Old Times Again!

"The reintroduction of village stocks to deal with persons committing such petty crimes as stealing rides on bicycles was suggested by Major H. P. M. Beames at a meeting at Chester of the Cheshire Standing Joint Committee."

—*Manchester Guardian* report.

Whither?

"Where do we go from here?" is the question on most people's lips. The present situation might be said to be the result of abandoning the Christian justice of the New Testament for the rougher justice of the Old Testament.

It may not be easy to get back on to the right road."

—Alister Forbes in *Daily Mail.*

Cured by Bombs

"We (British) had the inestimable blessing of being bombed. Like storms of rage bombs fell, enriched the British character, and blasted to bits some of our worst social faults."

—Mr. Malcolm Macdonald to a New York Audience. *Press Report.*

Another View of Bombing

"A soldier's wife living alone at Streatham was fined £2 with two guineas costs at South Western London Police Court for failing to firewatch in her street. She said that when the alert sounded she went to stay with a friend next door. She was too nervous to do firewatching, although she was quite willing to do it when there was not an alert."—Report in *Leicester Mercury.*

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

We have now taken possession of our new premises and I think all our readers will be interested in the story. It commences a long time ago when we felt the need for central premises for all the various work of the Fellowship, both British and International, including room for committees and occasional social gatherings.

Everybody concerned was on the look out for such a place. The Agents directed our attention to certain houses. I went to one very highly recommended by a friend and found that it was the most handsome building in Bedford Square, that it had more than everything that we required and an annexe in the back garden which would have accommodated a fair-sized meeting, but alas, upon enquiry as to the rent, it turned out to be £1,000 a year. With that shock guiding us, we had to moderate our desires. Nevertheless, in the house that we have obtained we are able to meet all the essential requirements. We have been fortunate enough to find a resident housekeeper who, with her husband and two children, will occupy most of the space that we thought might be used for hostel purposes. Everything else seems to have been achieved as we hoped, and this is fortunate.

When I say "achieved" I don't mean to convey the impression that it has been easy. I think I could fill a small pamphlet with the difficulties and even absurdities that have happened in one direction or another. The house had been unoccupied for years. Ground landlords care nothing about that, since whoever eventually comes along pays for all the repair work and

damage done through neglect, and was there some damage! The plumber came along and in a rapid look round, which was the basis I suspect for his estimate, said that he could see half a dozen burst pipes that would need replacing. In the actual working he found over twenty bursts. The electrician came along and said that no single wire was worth calling a wire and the whole thing had to be re-done from top to bottom.

Now, in taking such a house, two very important things have to be done. First of all, under war conditions we had to get a licence to repair, and we had also to get a licence for our special use of the house. The licence for use was negotiated with the Bedford Estate Office to our mutual satisfaction. The licence to repair was obtained for £295 on the estimate of our surveyors, but the cost amounted to £475, which made it necessary for us to go again to the Ministry of Works for an extra permit. I think they have been very good indeed in granting us this. It remains to pay for it. We set out to find £1,250 from friends and branches in order to carry through this project, the other necessary £1,250 coming from our late legacy. Towards this we have at the moment received nearly £1,000. We do very much hope that friends will find it possible to complete the required amount.

With thanksgiving for a long life of loving service we record the death on February 19th of Gertrude Turberville in her 86th year. She was a very old member of the Fellowship and a friend of many good causes.

THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, Charing Cross.

Michael Tippett, Peter Pears, and Benjamin Britten have arranged to give a concert in aid of the Hungerford Club on the evening of Wednesday, June 21st. All our friends will welcome this chance of enjoying a rare musical treat, and at the same time affording a considerable help to the A.P.F. budget for the Service Unit at the Hungerford. It will take place at the Friends House Hall.

This month we have to say good-bye to Rene Gauron, who for fifteen months has been manageress of the Hungerford Club canteen. She goes on to work which gives her a wider scope in cooking, and also an opportunity of club work as well. While at the Hungerford she provided delicious food for the shelterers, and a most happy atmosphere for all the voluntary canteen helpers who worked under her. We find it hard even to try and thank Rene adequately for this specialised and valuable work she has rendered in the Service Unit.

At the Extraordinary General Meeting held in St. Anne's Church House on Saturday, February 19th, the A.P.F. Constitution was finally passed. It was decided, however, that the clause dealing with the appointment of Regional Secretaries should not be put into operation for the present, as the membership was not at the moment sufficiently large to justify the expense involved in such regional organisation. This decision does not affect regional representation to the Governing Body, which will come into force this year.

The A.P.F. Summer Conference will take place at Sherwood School, Epsom, from Tuesday, August 8th, to Tuesday, August 15th. Further details will be given next month.

The Retreat House at Pleshey is booked for an A.P.F. Retreat from the afternoon of April 28th to the morning of May 1st. The Retreat Conductor will be the Rev. F. Fincham, Vicar of East Preston, Sussex. Inclusive cost, 25/-; Booking Fee, 2/6. Pleshey is near Chelmsford, Essex.

MARTIN TUPPER,

Hon. General Secretary.

PAX

Chairman: Dr. Cecil Gill.

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

The development of Community life is a practical ideal vital to many in Pax, and all who are interested should write for further information from the Hon. Sec. (as above).

Community represents the natural respect for voluntary order as opposed to regimented slavery; the creative norm as opposed to destruction let loose; the roots of a new society and a new stability under the rule of Christ in contrast to the world regime of powers of darkness.

But this ideal in England has to face an ominous and peculiar obstacle in that community inevitably means culture, even the cream of culture, and our race has a superstitious fear of it.

Twice before the Anglo-Saxon has demolished a whole culture in these islands—first the Romans, which during 400 years adorned the land with classical excellence, the remains of it now but the memory of a dream—and the Catholic civilisation, inspired by the spreading Benedictine communities, which followed and flowered until the second smash-up in the sixteenth century. Our country is still littered with its noble ruins. In each case the point to bear in mind is that communities were feared and hated as such, and destroyed. The ancient Saxon could not tolerate the Roman civic community, the medieval Saxon the religious community, nor the modern descendant a Christian economic community. For the poison runs in the blood to-day. In our own time the community farming experiment in Australia was elbowed out of existence, and the needless evanescence in an hour of Monte Cassino—school, workshops, library, museum, church, and “ancestral home” of communities—into mortar-dust and vanishing smoke, is symbolic. We see the Third Vandalism upon us, in the name of Superman, Intelligence and Reason, and all will go down in this conflict between those who have “transvalued all values” and those who honour no values at all, unless, as Eric Gill used to insist, those who have no doubt about the dynamic values of Jesus and His Laws once more begin new “cells of good living”, families and communities, in the chaos of the tottering world, and what is more, persist in them in the face of the consequent persecution.

T. G. W.

THE BAPTIST PACIFIST FELLOWSHIP

The Annual Committee Meeting was held on Monday, February 21st, at the Carr's Lane Chapel, Birmingham. It was good to see last year's Chairman, Rev. Gwenyth Hubble, B.A., B.D., looking very fit and well after her recent serious illness. This year's Chairman is Mr. Eric Wilkins, F.C.A., and Rev. G. Lloyd Phelps, B.D., was elected Vice-Chairman. The Membership Secretary, Rev. Sydney H. Wing, was able to report a small but encouraging increase in the membership, which now stands at 1,939.

The Annual Public Meeting will be held in the Kingsway Hall, London, on Tuesday, May 2nd, when this year's Chairman will be the speaker.

The Committee is giving serious consideration to the question of how best to keep in close touch with the Membership of the Fellowship, some of whom are in danger of feeling somewhat cut off from contact with fellow-Pacifists in general and their Denominational Pacifist organisation in particular.

D. GORDON WYLIE.

CIVIL SERVICE PACIFIST FELLOWSHIP

The Annual General Meeting of the Civil Service Pacifist Fellowship is to be held at the Kingsway Hall, London, W.C.2, on Friday, April 21st, at 6 p.m. An address will be given by Mr. F. Marcus Arman, Staff-Side Secretary of the Assistance Board Whitley Council and Member of the National Staff-Side. His subject will be: “Social Responsibility in the Civil Service”.

The evacuation of Civil Service Departments from London ended the lunch-hour gatherings at the Café Embassy, Theobalds Road, London, W.C.2. Now that a number of Departments have returned, the A.G.M. will be a good opportunity for London members to meet again in fellowship. The date has been fixed for the Friday before the P.P.U. A.G.M. so that provincial members can attend both gatherings during the same weekend.

The Civil Service Pacifist Fellowship was formed in October, 1939, and since its inauguration over 800 Civil Servants have asked to be associated with the movement. At least a third of this number has now left the Civil Service because of tribunal direction, resignation or dismissal.

The membership of the C.S.P.F. is widely scattered over the country and one of the main objects is to strengthen its witness through fellowship. By means of the *Bulletin* and individual correspondence, information and advice is given on the special problems relating to the Civil Service C.O. Through the Maintenance Fund, assistance is rendered to members in need arising from their pacifist stand. Recently, a Post-War and General Reserve Fund has been established to build up a Reserve to help those who will not be reinstated after the war.

Any interested Civil Service pacifist, whether in an established or a temporary grade, will be welcome to join the Fellowship. Enquiries should be addressed to the Secretary, Mr. S. G. Cornish, 38, Rancliffe Road, London, E.6.

METHODIST PEACE FELLOWSHIP

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

LONDON SPRING RALLY.—This event will take place at Kingsway Lecture Hall, Kingsway, W.C.2, on Saturday, April 29th, at 3 p.m. The speakers will be Rev. Henry Carter, C.B.E. (who will preside) and Rev. F. A. Farley, M.A., B.D. The subject of the meeting will be: “Our Faith and our Works”. Discussion will follow the addresses. A Covenant Service will be held at the close of the meeting. This service will afford an opportunity to new members to take the Covenant and join the Fellowship. Any friends wishing to do so are asked to send in their names beforehand to the above address.

WELSH COUNCIL OF PEACE.—A new Council is being formed for Welsh-speaking Wales, and it is desired to have the M.P.F. well represented upon it. Steps are being taken to secure as close a liaison as possible. Meantime if any M.P.F. members or Methodist pacifists in Wales would like to be put in touch with this new movement they are requested to write to us at Headquarters.

PACIFIST COUNCIL OF THE CHRISTIAN CHURCH.—The Executive of the M.P.F. has cordially welcomed the formation of this new Council which is to be officially inaugurated on April 3rd, and has taken steps to appoint ten members to serve upon the Council. Great hopes are entertained of this new United Christian Pacifist movement.

LESLIE KEEBLE.

BOOK REVIEW

CHRISTIAN VICTORY. By Francis E. Pollard. Friends' Peace Committee. Price 2d. per copy, 1s. 9d. per doz., 14s. per 100.

Francis Pollard claims that “One test of victory will be that the world is rid of war and the preparation for it” which can only come “by policies that remove the desire to arm and fight. . . . Enemies must be turned into friends.”

The *Christian Party News Letter* costs 5s., post free, for the next twelve issues, and may be had from St. Kenelm's, Silverlands Avenue, Oldbury. The February issue (5d., post free) contains articles by Ronald Mallone and the Rev. H. J. Dale, and interesting notes and comments on recent press cuttings.

"THE CHRISTIAN CHOICE"

The issue between Christians who talk in terms of community and those who do not, owes much to misconception. A critical social conscience may lead the first to attempt subsistence on the fruits of honest labour (which seldom leads to rich rewards) and to share their income with others of like mind. But this in no wise precludes a concern either for the salvation or the service of men and women in the wider community of the world. That it may indeed be found a necessary condition for fruitful witness is suggested first by the example of the early Christians and, in our own time, by many service groups in contact with society at every point yet living and working in a communal pattern.

However reluctantly, we face the fact that unless as Christians we are ready to live out the implications of our profession in our social as well as our personal affairs (and this means a great deal more than the conventional concept of "good works"), then our preaching may be not only vain but a stumbling block. We must not confuse service to the world with a complicity in its sub-Christian ways.

The Christian Church as a redeemed community always has been called to be in the world—as "strangers and pilgrims"—but not of it and yet to do good unto all men. That, rather than retirement into the pietist cult is the true community position. Quest of a segregated perfectionism belongs rather to the monastic than the community ideal. And indeed there is nothing on earth to preclude the member of any Christian community group from becoming a justice of the peace, a minister of religion, the clerk to the local Council, a hospital orderly or a district visitor. It is quite simply a question of how and where he finds his vocation

as a Christian in a non-Christian society. It depends not less (and this is often forgotten) on how far that society will allow him to function as an uncompromised Christian within its accepted terms of reference. Therein lies perhaps the chief reason for the growth of community experiment in our generation: if it is a flight it is essentially a flight from compromise.

Those who find their community vocation neither in religion nor social service, but on the land, need no better justification than the wisdom of Lord Portsmouth writing of our

"Scientific exploitation of the soil without the love and care and experience and foresight to know that what we take we must return. . . . Self knowledge must drive us to ask in humility how may we regain a harmony with nature, with a pattern of life that is essentially religious sometimes in despite of religions."

Whether on the land or elsewhere, the family group pattern (though not inevitable to community) demands—and often discovers—deeper mutual understanding and greater charity than most of us are called to exercise in our more loosely knit social patterns. But the question of discipline, when it *does* arise, is essentially the same problem whether for the Christian communion or the Christian community. And here we need only refer back to S. Paul for explicit direction.

In terms of a recent contributor, the community man must have something in common with Mr. Betterway, Mr. Anarchist, Mr. Co-operation—and Mr. Enquirer. He is not to be identified with any one of these gentlemen alone. Community is not so simple an issue as that.

Community enquiries to Hon. Sec., Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey.

Classified Advertisements

RATE: 1½d. a word. Minimum 2/-. Church Notices; 6 lines or less 3/6.
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WYE VALLEY and FOREST OF DEAN—Guest House, own parkland and 150 acres. Very tranquil and mild district. Grand walking centre. From £3. Lindors Settlement, St. Briavels, Glos.

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GUESTS TAKEN IN COTSWOLD COTTAGE. Friendly, comfortable, pacifist, vegetarian; Station.—Nan Delaney, 6, Instone Road, Charlbury, Oxon.

SITUATIONS WANTED

SECRETARY-ACCOUNTANT, wartime charity, A.C.A., desires change to similar organisation with good motives and methods. Post-war opportunity preferred. Box No. 350.

SITUATIONS VACANT

VACANCIES in market gardening community for two land workers and housekeeper. Gloucester Land Scheme, Hempstead, Gloucester. Phone Gloucester 2704.

WORKING HOUSEKEEPER to elderly lady in excellent health. Good home and wages in exchange for services. Live as family. Miss Fuller, 14, Ferrers Avenue, Wallington, Surrey. Telephone: Wallington 3451.

CANTEEN MANAGER (Full time) required at the Hungerford Club. 25/- maintenance and lodging. Either sex.—Apply Box 344.

MEETINGS

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on 28th April, and the leader will be Mr. W. J. Back.

TOWARDS A CHRISTIAN PEACE

GERMANY—What is the Solution?

A PUBLIC MEETING

will be held in

WHITEFIELD'S TABERNACLE,

TOTTENHAM COURT ROAD, W.1

on FRIDAY, 12th MAY, at 6.30 p.m.

Speakers:

VERA BRITAIN and DR. ALEX WOOD

London Union of F.o.R.

MISCELLANEOUS

SHERWOOD SCHOOL, EPSOM, a progressive co-educational community; boarding and day; 3—18. Margaret Barclay, B.A., Harold Pratt, B.A.

LAMB BRAND TYPEWRITER RIBBONS.—Cleanest writing, longest wearing, 3s. 6d. each; 10s. 0d. three; 18s. 6d. six; name models, colours. Good value black carbons, quarto or foolscap, 10s. 0d. hundred (minimum). All postage paid.—Martin Hardman, 15, Prospect Place, Preston.

"CHRISTIAN VICTORY" is the title of a new pamphlet by Francis E. Pollard, published by the Friends' Peace Committee, Friends House, Euston Road, N.W.1. Price 2d. (3d. by post).

VICTORIES WITHOUT VIOLENCE, latest edition: 69 stories of bravery, collected by A. Ruth Fry. Post free 2/2, or 6 copies for 10/-.

AN INTERNATIONAL FORCE? 1d. each, 9d. per dozen, 7/- per 100.

WAR, ITS CAUSES AND CURE. 2d. each, 1/10 per dozen, 14/- per 100.

To be obtained from A. Ruth Fry, Thorpeness, Suffolk.

QUEST. A monthly letter addressed to seekers after Christian Truth, and with the object of helping to the living of the Christian life and the strengthening of faith and vision. Undenominational. Pacifist. No subscription. Write for free specimen copies to Secretary, Quest Group, 20, Addiscombe Grove, Croydon, Surrey.

NEWS! NEWS! War-time commentary in free verse by Susan Miles. 1/6 post free, from Sutton Rectory, Sandy, Beds.

ESSENTIAL AND CONSTRUCTIVE WORK. Women at Holton Beckering would welcome co-operation of others free to help in running farmhouses for young farmworkers with progressive purpose. Particulars from Community Farming Society, Holton Beckering, Wragby, Lincs.

THE CHRISTIAN PACIFIST

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LONDON UNION OF THE
FELLOWSHIP OF RECONCILIATION

The Annual Meetings

will be held in

Trinity Presbyterian Church,
BUCK STREET, KENTISH TOWN, N.W.1
on SATURDAY, 22nd APRIL, 1944
3—8 p.m.

Chairman:

REV. JAMES W. ALEXANDER, M.A.

FUTURE POLICY AND WORK

will be the main subjects, and

DR. CHARLES E. RAVEN

will give an Address, summarising the discussion, and answering outstanding questions.

AMERICAN TEA.

FELLOWSHIP OF RECONCILIATION

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APRIL 6th to APRIL 11th.

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JULIAN, MICHAEL LEE.

For full particulars, write ASSISTANT
SECRETARY, 38, Gordon Square, W.C.1.

INAUGURAL MEETING OF A CHRISTIAN PACIFIST CHURCH

Marking the fusion of the Church of
Jesus and the Movement Towards
a Pacifist Church.

At FRIENDS HOUSE,
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at 3 p.m., on

SATURDAY, APRIL 29th, 1944.

Address by

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