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# CHRISTIAN PACIFIST

A

*new series of*

*Reconciliation*

THE PITY OF IT

*Charles E. Raven*

MEDITATION ON PEACE

*Evelyn Underhill*

WE DECEIVE OURSELVES

*David N. Francis*

PEACE PROPOSALS

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A PACIFIST CATECHISM

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NEWCASTLE TRIBUNAL

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CONCERNING THE FELLOWSHIP

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Speakers:  
THE RT. HON. GEORGE LANSBURY, M.P.  
MISS E. O. COMBER.  
THE REV. PROF. H. H. FARMER, D.D.

KINGSWAY HALL, KINGSWAY, W.C.2.

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The REV. PROFESSOR C. E. RAVEN, D.D., will be the Preacher at a Peace Service held at the same time as the above at All Saints Church, Upper Tooting.

## Regional Conferences to be held in November

- Nov. 4th HULL—Peace Centre.  
D. M. Dakin, 69, Eppleworth Road,  
Cottingham, E. Yorks.
- „ 4th OXFORD—  
F. B. Lake, 94c, Banbury Road,  
Oxford.
- „ 11th READING—  
G. V. Harbard, 92, Kendrick Road,  
Reading.
- „ 17th LEICESTER—Friends' House.  
W. R. Burwell, Ideal Chambers,  
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# The CHRISTIAN PACIFIST

NOVEMBER, 1939

*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. The aim of the paper is to become a vehicle of the positive message of Christian pacifism. Its policy is guided by the following sponsors, those starred forming an Editorial Committee: \*Canon C. E. Raven (Chairman), \*the Rev. Leslie Artingstall, the Rev. W. Harold Beales, the Rev. James Binns, the Rev. Henry Carter, the Rev. A. C. Craig, Miss Ruth Fry, \*the Rev. C. Paul Gliddon, Dr. A. Herbert Gray, \*Mr. Eric Hayman, Mr. Carl Heath, \*the Rev. Leslie Keeble, \*the Rev. Lewis Maclachlan, Mr. Hubert W. Peet, Mr. F. E. Pollard, Dr. James Reid, the Rev. Leyton Richards, the Rev. Sidney Spencer, the Rev. J. W. Stevenson.

## THE CURRENT OF AFFAIRS

### Substitute for Fact

Serious comment on what is going on in the world is no longer possible. We do not know what is going on. The selection of facts offered by the Ministry of Information is, as any economy of truth must be, a quite insufficient basis for an informed appreciation of affairs. No doubt our losses in battle are faithfully reported and our gains stated with due reserve; but battles are not the most important of a nation's activities. We want to know what the peoples of the world are doing, thinking and feeling, and all that is hidden from us. It appears that when nations fight they must fight in the dark. And so in the absence of fact the newspapers are filled with fancies and conjectures and rumours. "Nazis will use poison gas," we read in a bold headline. It looks as though an official declaration to that effect had been made by the German Government. But, no, it is only a surmise on the part of a journalist who had to write about something. "German revolution likely," says another headline. Surely this is a revelation of secret undercurrents in the life of Germany. No; it is only the opinion of Mr. Duff Cooper giving a lecture in America. Or we read, "German War Machine Declining"; but it is only the predic-

tion of a University Professor making his expected contribution to patriotic oratory. These groundless opinions are no doubt uttered in all innocence, but the mischief is that an unthinking public mistakes them for news and makes them the insecure foundation of a silly over-optimism which imagines that the allied armies are neatly arresting Mr. Hitler as the police arrest a criminal, that within a few weeks the German Government will fall, to the delight of an emancipated Germany, and that the war, in which we notice there is to be no extravagant loss of life comparable to that in the last war, will shortly be concluded without the painful necessity of anyone thinking about anything, to the permanent advantage of Europe and the complete satisfaction of all right-minded people.

### A Judgment upon War

It is too easily assumed by the great majority who are not pacifists that the issue between war and peace is that between a course which is morally doubtful but at least effective, and one which is (to them) also somewhat doubtful morally but largely because it is thought to be ineffective. It is supposed that war (with all its faults) at any rate stands up to evil, while pacifism (with all its virtues) gives evil a walk-over.

But does not war really pile up for us a situation so terribly worsening that when it is over the peace and liberty and justice for which we are striving will be quite unattainable? Have we not before us the plain lesson of the last European war in which the very decent war aims of 1914 had become by 1918 impossible of achievement? Our contention is that war, being a sin, as the Churches have been quite willing to declare in peace-time, carries with it a stern and inescapable judgment, and to entrust our righteous cause to its futile protection is to treasure up unto ourselves wrath against the day of wrath.

#### What are our War Aims?

We repeat that we have a righteous cause. The suppression of militarism and the right of men in all lands to live in peace unmenaced by war is in fact the very cause for which pacifists stand, and if that is the object for which the nation is striving, no body of citizens will support it more heartily (though not the means taken to secure it) than the peace societies. It does seem odd, however, that the complete organisation as a military machine, including the compulsion of the male population to fight, and the general preparation for some years of war, should be regarded as a movement in the direction of world peace. There is urgent need for a restatement, or even a statement, of our war aims. What are we fighting for? To say largely that we are fighting for peace is not helpful. So is Germany. The question is what kind of peace do we envisage? What changes in the political or economic situation are an essential condition of the war coming to an end? We do not want a dictated peace, but one honourably negotiated. On what terms, then, are we ready to negotiate? Have we let the world know? Does Germany know? Do we know? If we do know, what prevents our stating these terms quite explicitly? The immediate object of the war was to safeguard the integrity of Poland. Are we going to fight until Poland is restored to the place on the map given her at Versailles? If so, are we at war with Russia? If we are not at war with Russia why are we at war with Germany?

#### Schoolboy Ethics

"This is no war about a map," says Mr. Hore-Belisha. We are glad to have that somewhat negative assurance; but what is it about? "To

restore conditions in which nations and individuals, including Germans, can live again." But what are those conditions? "No peace proposals which rely for their sanction on a broken word can be considered," proclaims Mr. Hore-Belisha, and everybody will agree with him. But what peace proposals will be considered? The continued silence of the Government in answer to this very urgent question can only be taken to mean that the Government does not know. We are fighting, in fact, blindly, without any clear idea of what we are fighting for, and all peace proposals are rejected in advance lest the consideration of them should look like weakening. How can the impression be resisted in Germany, and elsewhere throughout the world, that we are fighting simply to defeat Germany? The primitive schoolboy ethics which dictate that once we have gone into a fight we must never be the first to come out of it ignores the fact that the lives of millions of men are at stake. If our aim were simply to show that Britain is top dog in Europe that principle might be allowed to operate, but if we really want to co-operate in making a just and enduring peace we shall make known to the world exactly what in our belief the conditions of that peace should be.

#### Peace Proposals

We welcome the repeated appeal of the National Peace Council for a serious consideration of all peace proposals and an indication in explicit terms of the Government's conception of the structure of a desirable peace and the contributions it is prepared to make towards its realisation. Five definite proposals are made in a document which is available as a three-sheet folder and for which a widespread circulation throughout the country is desired: (1) International economic co-operation to facilitate the change over from war to peace; (2) submission of all dependent territories not ripe for self-government to some form of international control; (3) general and drastic reduction of armaments as offering one of the surest guarantees of peace; (4) the development of a new international order based upon the federal principle; (5) the safeguarding of the essential democratic rights of all peoples, including the peoples of Poland and Czechoslovakia. It is urged that a declaration including such proposals should be communicated by formal note to all Governments and given the fullest publicity in Germany.

#### Praying for Victory

The question has been asked, Now that we are at war should we pray that the Allies may win? Those who believe that an Allied victory will secure better conditions for all than would be obtained by victory for Germany will, of course, wish the Allies to win. This belief could be sincerely held even by those who abhor all war and no doubt is held by many quite impartial people outside the Allied countries. Others again, having regard to the Treaty of Versailles and all its dire consequences, will heartily pray that the Allies will never again be in a position to dictate a peace. It is said that even military advisers do not desire decisive victory for either side, but rather hope for a position to be reached in which a just and honourable settlement may be made by mutual agreement and in mutual respect. In the long run perhaps no real victory for either side is possible, for the economic relation of states is such that disaster to one's neighbour is likely to bring ruin to oneself. Be that as it may, it is hard to see how Christian people could pray for any victory except victory for Christ, and it would be a very naïve view that identified that with victory for the Allies. Victory for Christ, indeed, would be a different kind of victory from that which can be won by force of arms. For in Christ we take a way of humility and endurance which does not lead to victory in the worldly sense at all, but which makes us something "more than conquerors." Whatever be our natural and ignorant desires we can only lift them up to God in prayer, asking that His will be done, and that, in spite of all the ravages of war, men will still be brought by His grace to make real peace.

#### The Tribunals

No one will suppose that the task of the Conscientious Objectors' Tribunals is an easy one, or that the position of the members of the Tribunals is enviable. To appraise the quality of a fellow-man's conscience, and that within the space of a few minutes' very unnatural conversation, is just one of the rather revolting necessities laid upon society by war, and if the Tribunals do not have our admiration, they certainly have our sympathy. On the whole a genuine attempt has been made to do a difficult job as well as possible, but members of the Tribunals have been far too concerned to show themselves entirely out of sympathy with pacifism to permit of impartial judgment, and again and again the Tribunal has behaved as though

the question to be decided was, Is pacifism right or wrong? and not, Is this particular pacifist really a pacifist? Too many attempts have been made to cross-question the applicants and trick them into admissions which might seem to justify their being put into non-combatant military service. It could not be expected, however, that all mistakes would be avoided, and some may be rectified on appeal. The foolishly truculent attitude observed on the part of a few objectors, though due perhaps in part to nervousness, will be deplored by all real pacifists. Of the total of 215,231 men who registered in the 20-22 group, 4,556, or 2.1 per cent., provisionally registered as conscientious objectors.

#### The Clackmannan By-Election

Mr. Andrew Stewart's candidature in the Parliamentary by-election in Clackmannan and East Stirlingshire was no doubt a gallant attempt to snatch a victory for peace, in the sense at least of stopping the war to hold a peace conference, and we congratulate Mr. Stewart on polling as many as 1,060 votes on that sole issue. Two features of the campaign, however, spoilt it as an opportunity of witness to pure pacifism. The first was the candidate's very defiant and pugnacious attitude which permitted him to make personal attacks upon his opponent in the approved electioneering but not quite pacifist tradition. The second was the very heterogeneous character of Mr. Stewart's platform support which perplexed the public by the inclusion of some spirited and no doubt admirable but not pacifist elements, and was perhaps predominantly I.L.P. It is to be hoped that when on future occasions the pacifist movement comes before the public in this very prominent way there may be time for a more careful consideration both of matter and manner in the candidate's appeal.

#### Religious Revival in Prague

News from Prague speaks of a marked change of attitude in many of the people there. Not unnaturally, their first reaction to the events of September and March was one of hatred; they felt that they had lost all and were alone. But now they feel that they are not quite alone, and they are beginning to realise a new strength. Certainly they no longer trust in the Great Powers; but many are becoming deeply religious. There are big attendances at religious meetings; people are speaking more freely about

religious matters and are expressing their appreciation of the words of religious leaders. They have passed through what they feel to be a purifying time and are entering on one in which the right religious spirit may develop.

#### Prayer in War Time

A letter to *The Manchester Guardian* signed by secretaries of the Student Christian Movement is so excellent in spirit that we reprint part of it here:

There is a terrible temptation in time of war for our prayer to cease to be addressed to the God and Father of all mankind and to be offered instead to a national deity of our own creation. The great safeguard against this is that we continue to pray for those in other countries—first, for those who are suffering through no fault of their own, and secondly for those like Adolf Hitler whom we feel bound to resist to the end,—remembering that no sin, however black, can make a man cease to be a "brother for whom Christ died." But if our prayer is to be truly Christian it must be emptied of all spirit of self-righteousness. We believe in the righteousness of our cause or we should have no right to be at war, but we must not be blind to the fact that we have our share in the blame. Had we been wiser in the past the German people would not have fallen into the hands of Hitler. Let us not only admit our share in the "neglect by all nations of the laws of" God's Kingdom, but let us also discover wherein that neglect consists, so that we may not make the same mistakes again.

#### Armistice Day Meetings

Preliminary announcements of the Council of Christian Pacifist Groups' Armistice Day meetings were circulated some time before the war started. The fact that the official Armistice Day services have been cancelled will make it all the more desirable that devotional meetings should be held on November 11th under Christian pacifist auspices. But some changes in arrangements are made necessary by travel and other restrictions. The Central Hall meeting has had to be given up, but the Kingsway Hall meeting will be held, at 3 o'clock in the afternoon of Saturday, November 11th, Dr. Donald Soper presiding and the platform including Mr. George Lansbury, Miss E. O. Comber and Professor Herbert H. Farmer. At about the same hour a series of meetings will be

held in various churches and halls in the suburbs of London and in the provinces, under the auspices of the various Christian pacifist fellowships. Full details are not yet available, but information about particular meetings will be obtainable from 16 Victoria Street, S.W.1. Dr. Charles Raven, the Rev. Henry Carter, the Rev. G. E. Hickman Johnson and others previously billed will be helping in these meetings.

#### London Regional Conference

Some 300 members of the Fellowship of Reconciliation met at Talbot House on October 14th to hear Percy Bartlett's lecture on "The Bases of Peace." People, he said, were perplexed as to what "ought" to be done. For the Government, "ought" meant a non-Christian programme. There was the Christian alternative, but could it be taken seriously? Was the situation beyond control? A patched peace was rightly feared, and so was an indefinite war. While the pacifist was bound to reject each alternative, he was sometimes too glib with his answer, because there was no guarantee that totalitarian aggression could easily be stopped. The cost of pacifism might well be very great, but even so we must say, "In the name of God there is only one thing for us to do." Principle must become practice, therefore it is to be urged that every opportunity be seized for the initiation of the inevitable Peace Conference, which would have to be far-reaching in disarmament proposals, territorial adjustment and economic reconstruction.

Only by the ending of imperialism and autarchy could there be hope of an enduring peace. The problem would be solved in the realm of principle and of spiritual energies. The Christian therefore had a very great responsibility.

#### This Number

We regret that owing to war-time restrictions it has not been possible to publish the special Armistice Double Number of "The Christian Pacifist," which was announced before the war began. We do hope, however, to celebrate the Silver Jubilee of the Fellowship of Reconciliation in our January issue, which will contain a number of special articles. The service of prayer which appears in the centre pages of the present number can be had as a separate leaflet at prices to be obtained on enquiry at the office, 17 Red Lion Square, London, W.C.1.

## THE PITY OF IT

CHARLES E. RAVEN

WE are pacifists first and foremost because we can only so interpret the redemptive fact of Christ crucified. Our conviction that evil cannot be overcome except by the Cross is borne out by the evidence of our experience. In 1914 we entered upon a Holy War; in 1919 we witnessed an unholy peace; we have seen the vicious circle come full round to another Holy War in which the old slogans, "Smash the tyrant," "Make the world safe for democracy," and the rest are being monotonously repeated; and Mr. Lloyd George (strange irony) shares the abuse formerly poured upon Lord Lansdowne.

But beyond our convictions and our arguments there is in the minds of some of us an intuition which has seldom been put into words; and in these paragraphs is an attempt to define it.

Those of us who have watched the development of the younger generations—and we whose contemporaries were nearly all killed have watched them eagerly—have lately become aware that at last the evil effects of 1914-1918 were losing their power. A new type, unspoiled by war, was arising, a new type whose ways and outlook were widely different from our own, and who had something fresh and vital to give to the world. The best of them were free from our conventions, from the mentality shaped by imperial prestige, money-values and class-feeling; free, too, from the self-consciousness and poses of the rebels against convention, from the smart and sophisticated perversions of the post-war intelligentsia. They had little use for the social order in which they lived, though they distrusted easy proposals for its reform. They were out of sympathy with institutional religion, though their interests and relationships were dominated by the essential Christian qualities of love and fellowship. They cared passionately for beauty in nature and in art, and revealed a vivid appreciation of the best in both realms. They wished to think, and recognised the need for a long, searching and critical intellectual discipline. Above all, they were concerned with persons, personal qualities, personal relationships; and therein revealed a genius for living in community.

I write of them in the past tense—though, indeed, they are still with us.

We looked with confidence to them to bring to birth a new way of living. They manifestly had it in them to do so; indeed, the child was already being formed. Ideas were taking shape; growth was proceeding silently but noticeably; the hope and expectation of a spiritual parenthood began to be strong. At last the world was going to be released from the mentality of 1910, the dominance of men who had made one war and were rapidly preparing for another. At last the destruction of our own contemporaries would gain its recompense.

Now such hopes are destroyed. The new generation, like its fathers, is to be wiped out—killed off or twisted out of shape before its spiritual offspring has seen the light. War, the abortionist, has taken them into its clutches; the child which they had in trust for the world is destroyed in the womb; and the leaders in Church and State, elderly, prosperous, sterile, look on and applaud the sacrifice.

#### WAR.

I have seen Arras and Rheims and Ypres—  
Arras the sad, the shrapnel-pock-marked;  
Rheims, the city of ghosts,  
Ypres, the stricken, the silent;  
I have seen phantom broken trees,  
pointing gaunt fingers in accusation;  
also I have seen the ugly mud-labyrinths,  
where those they still called men supported  
life like animals,  
and I have seen mile upon mile of little crosses,  
white and black—  
graves of the English and the German dead.

And it has come again,  
the agony that I cried must never be,  
the spectre that haunted my days relentlessly—  
for I could never forget  
Arras and Rheims and Ypres,  
grim cities of the dead,  
nor the pitiful broken trees,  
and the twisted lives of the sons of God—  
English and German and French—  
nor the illimitable fields of small crosses,  
white and black.

DALLAS KENMARE.

## IS THE PACIFIST A PARASITE ?

JOHN MACWILLIAM

THE argument is constantly made against the conscientious objector that, whilst repudiating the obligation to serve in the army, he yet accepts the protection of the State in war. He insists on being a burden on the social organism, or at least, he places himself in unworthy dependence on the State which is compelled to keep him alive.

To this the reply may fairly be made that it is the full-armed state which, whilst pretending to protect the nation, really brings it into danger. That the State should arrogate to itself the right to arm all its citizens and compel them to fight is not only a tremendous usurpation of the rights of the human being but a certain prelude to war. We here make no difference between aggressive war and so-called defensive war. Aggressive and defensive wars are relative to each other. Since the outbreak of the present war, there has been a recrudescence of the hoary fallacy that Germany was solely guilty of the last war. But, waiving the point, and admitting (what we do not believe) that Germany was the sole aggressor in 1914, it is clear that her enemies became the aggressors after 1918. The attempt was made deliberately to deprive Germany of her fair share of prestige and power. Over-heavy indemnities were exacted and when they could not be paid, the French, against the public opinion of all Europe, occupied a part of German soil and guarded it with black troops. The so-called defensive war of to-day is the due result of the aggressive policy pursued against Germany in the third decade of this century. There is no acknowledgment of this fact from the mouths of the politicians who have the ear of the public. On the contrary, it is constantly given out that Hitler is the cause of the present war. This is to give that "gentleman" far too much credit or rather discredit. Who was the cause of Hitler? Hitler merely represents the mentality of a large proportion of Germans, and that mentality is the outcome of the turbid European political game played between 1919 and 1930. Hitler is a symptom of radical economic and social disease. The cause of the war is not Hitler, but the perverse interplay of lawless

economic forces engineered by human hands. So-called defensive war, so far from curing this vicious economic constitution, only makes it worse.

In the fourth decade of this century, the Germans assumed the rôle of aggressor and the British and French that of defender. In the affairs of Manchuria, Abyssinia, Spain and Czecho-Slovakia (and we may now add Poland) the latter looked helplessly on whilst the initiative was filched from them. The contrast between the softness and pusillanimity with which the French premier accepted the Munich Agreement in 1938 and the harsh and provocative attitude of the French towards the Germans in 1925 is so striking as to be almost unintelligible. But it is clear that it was the intransigence of the French in 1925 which raised the demons that cowed them last year. Right through the Napoleonic period we see the constant see-saw between the aggressive and defensive attitude on either side. Neither Waterloo nor Sedan nor the "victory" of 1918 destroyed Napoleonism alias Hitlerism.

A variation of the charge against the pacifist is that he eats and drinks and, in general, consumes the resources of a country which he does not help to maintain. Who, in proportion to their numbers, have done more for the trade and commerce of the country than the Quakers and who have made larger contributions to philanthropic purposes? Do they not pay taxes like other people? Could not the charge be turned against the State and not against the pacifist? The complaint really is that the belligerent state robs the peace-loving and hard-working citizen of a big portion of his earnings and puts them to a bad use. It is the belligerent state, not the pacifist, that wastes and destroys the resources of the country.

We hear it constantly said that, so long as we have a Hitler in Europe, we shall be suffering from a perpetual state of crisis. . . The truth is that so long as we have the modern form of the armed state claiming the right to decide in its own cause, and so long as we have our present economic system, we shall always be moving from one crisis to another.

## " . . . WE DECEIVE OURSELVES "

DAVID N. FRANCIS

TO you in India our travails must seem remote and unreal" wrote one friend to us, and "We are glad you are out of all this," said another. But are we? It is true that sometimes the clouds of war that hang so heavily over Europe may not look so big and black on the quiet horizon of the Deccan; but it would be a mistake to think that Hyderabad or, in fact, any other "sheltered" region, is out of the danger zone. And it would be a mistake too to imagine that we who are far away do not, simply because of our distance from home, think much about what is going on there.

Any who cherish that illusion would lose it could they see us waiting, with awful anxiety, for each scrap of news. I think some of us overseas nowadays read and listen to the news from the storm centres of the world, and try to probe its problems, with a care greater than we ever gave when on the spot. And possibly our very distance from those problems may sometimes help us to see them more clearly, or at least in a new light?

That, as a nation, we have erred and strayed from God's ways, is a platitude, a platitude that is accepted by many with quite dangerous readiness—and nonchalance. But how much quiet thought have most of us devoted to these shortcomings? How often have we carefully meditated on our corporate responsibility for them? How much modern history have we prayerfully read? Towards our enemies, towards the peoples of our Empire, towards our unemployed, towards the world's refugees—who can say that we have been, or even are *now*, behaving in a conscientious, a consistent and a Christian way? It is not, in most of these cases, that we could not find a Christian way; simply, that the Christian way was, and is, too hard.

### The Sins of the Politicians Visited on the People

Nor can we wash our hands of a very unclean business by saying that these are the errors of politicians and beyond our power to control or correct. They are a Government made by us and they are dependent upon our votes, our opinions, our sufferance and (I mean this) our prayers. We cannot divorce ourselves, even when at inconvenient moments we should like to, from the corporate life of our State. Her deeds become at once our deeds. In her good

acts we can rejoice; and for her faults we must be ashamed. The sins of the politicians are visited upon the people, and we cannot disclaim our share of guilt. We cannot study recent history with an open mind without a hurtful sense of the failings and missed chances of the land we love. And with that comes a sense of personal shame.

Something, however, beyond a sense of personal shame is required of us. God is using the very awfulness of the present world situation to strike us to our knees. He is calling us now to a national as well as individual repentance, to an open national confession, and to a national attempt at sincere restitution.

How? But the primary question is not the way to make amends; it is, the will. We do not, as a nation, or as a Church, possess even that yet. Is not this an immediate task?

Doubts and difficulties, however, are rushing pell-mell to meet us. Our sins are nothing, some say, to the sins of our enemies. . . . Even if that could be proved, is it what matters? " . . . what is that to thee? Follow thou Me!" We have for so long, and so indignantly, dwelt upon the failings of our neighbours: is it not a little overdue that we should pause to think about and to acknowledge our own? It is the one prerequisite, Christ has told us, of communion with God; and without it we cannot come unto Him.

But, cry others, certain nations have so debased themselves that we could not possibly treat with them in the way you suggest; they have cast themselves out for ever from the world of decent people and have forfeited the right to normal fellowship. There might have been a time but it has passed. . . . But are we quire sure? Could we say that before Christ? He who consorted with sinners, who loved the unlovely, who trusted Himself to the untrustworthy, who died talking with robbers. . . . would He, does He, commend that attitude?

### The Menace of Repentance

Anyway, the sceptics will point out, to apologise merely to get out of a nasty situation is to deceive ourselves once again (we should deceive no one else) and to add one more to the list of our hypocrisies. True, and we should

deserve the unpleasant fate that our hollow diplomacy was labouring to escape. . . . But need we come to our confession so insincerely? My whole point is that it must be based on a new-found and genuine conviction, and made with no special expectation of material salvation.

Yet in any case, still others may maintain, we should at this stage imperil the peace of the world, instead of saving it, by such gestures. They would be construed at once as weakness; they would encourage aggressors in their excesses; they would endanger much and gain us nothing. . . . But again, is that the point, even if it were true? Personally, I do not think that the result of showing such refreshing honesty would be as costly as predicted; I think it would prove more disarming than disastrous. But even were it so, should that deter us? Once we have seen our clear Christian duty, should the inconvenience of the season excuse us from its performance?—or, the thought of how much we may lose? What after all, will it profit us if we save our face, our tattered "prestige," our far-flung Empire and even our rightly-prized freedom—if we lose our national soul?

There are some things which God does not despise. One is a humble and contrite heart. But a proud heart, or a fearful one, He does.

Mr. Beverley Nichols may think "Cry Havoc" is out of date, and the English spirit and the Empire things now worth fighting for; but I do not believe the decadent Britain he mourns will ever regain its soul or its greatness until as a nation, we humbly make confession before Almighty God, meekly kneeling upon our knees. . . .

That is the primary need. Our urgent task in England today is the awakening of the national conscience, with all that that implies for each individual Christian. Not only as individuals, but as a nation, we need to see and confess before God our country's failings. I believe that we shall then need to acknowledge the same humbly before those against whom we have transgressed. We shall finally need to dedicate ourselves, and to use all the influences for good still enshrined in our land, in the task of "making amends."

We can do much, individually, by boldly speaking of these things, and by letters; both to those with influence, and to those whom our country has failed or estranged. Individually? Yes. Have you ever spoken with your M.P.?

Or expressed ought of these things to your friends. . . .

#### He is Faithful and Just

Is it too much to hope that we may act and speak of these unpalatable truths as a *Church* also, corporately? The supine silence of our Church is a bitter disappointment. We can be trusted to deliver periodically some safe platitude enshrining the highest common conviction about or detestation of war and our desire for peace; but as a Church we have lamentably failed in these days of many peoples' agony to contribute anything helpful, wise or "big" to the world, much less lead it. Dare we not hope and work and most of all pray that our Church too may rise to this challenge, and our leaders lead? It has been sufficiently tragic that the Church has been divided over the question of personal pacifism. Cannot we attain, through Christ, an effective and articulate unity on at least this urgent issue of national repentance?

In parenthesis, why must we always wait for complete unanimity before saying *anything* emphatic? The result is, of course, that we remain silent even at the world's most fateful cross-roads. Must the dictates of our conscience, the country's need for courageous leadership, and the good of the whole world be for ever sacrificed to this craven obsession? Must we on no account risk a split, or express any conviction that might lose us Church members?

If we dare to speak out now, we shall doubtless be laughed at for our "weakness," or reproached for our "disloyalty." We may lose some of our nearest friends and our Church some of its dearest members. We shall find some of the best and some of the worst of men pitted in strange fellowship against us. We shall inevitably be dubbed unpatriotic. And yet—it is the way the Master went.

I love my country dearly, and never more so than in the years in which I have been separated from her. But to me, patriotism, like any other love, means something other than blind adulation and unquestioning obedience. It means that we must dare to see and recognise not only our country's greatnesses but her little-nesses too. It means that we can be unspeakably proud of our heritage and rejoice in all that makes glad the heart of God. But it does also mean that when our nation fails, when she deserts her God, when she deceives

or disappoints or denies, then her lovers must share her shame and strive, for her sake, to make amends.

Not *just* for her sake, though her good name is precious to us. Nor even just for the world's sake, though we long for her peace. Through

all the din of war in a world gone strangely mad, there comes to us one Voice. It is God's Son: hear *Him*.

If, as a Nation, as a Church, we confess our sins, He is faithful and just to forgive us our sins. And to cleanse us.

## A MEDITATION ON PEACE

EVELYN UNDERHILL

IT is clear that, when St. Paul made his great list of the fruits of the Spirit, he did not arrange them in any casual order. They represent a progressive series of states or graces, which develop in the soul from the single budding-point of Love: that pure, undemanding love of God in Himself, and of His creatures, good and bad, congenial and uncongenial, for His sake, which is the raw material of our blessedness. Such love means a certain share in the Divine generosity, tolerance and patience towards every manifestation of life: "Whoso dwelleth in love dwelleth in God, and God in him." Whoever then achieves this state of charity and spreads it, in however small a way, has already made a true contribution to the peace of the world. (We can understand this, even though most of us must spend our lives in learning to practise it.) But next, St. Paul ascends to the very summit of the spiritual life and says, not that this Spirit of Love will bring forth such suitable fruits as helpfulness, self-denial, good social and religious habits, but that the twin signs of its living presence are Joy and Peace. Joy, the spirit of selfless delight, and Peace, the spirit of tranquil acceptance, are the first-fruits of the Eternal Charity received into the soul of man.

It is well to think of this, for during the last months, joy and peace have seemed to retreat further and further from us, and especially from those who care most deeply and work most eagerly for peace. The world grows madder, more frightened, more full of hatred and unrest. All that we read or hear is charged with malicious suggestion, ungenerous suspicion, fear, pessimism, prejudice, all steadily and secretly pushing civilisation towards hell; and those most conscious of this tempest of insanity and lovelessness in which we live, are more and more tempted to despair and rage. The commonest sins of those who work for

peace, are the tendency to take a gloomy and embittered view, and to advocate their principles in a controversial way. In so far as pacifists yield to these sins they defeat themselves, for peace cannot grow apart from joy and love. An embittered pacifist is like a poisoned chalice, he injures the human and defames the divine. The "peace which is from above" means a tranquil and selfless delight in God's splendour, a share in His widely tolerant attitude, and trust in His ultimate triumph, which kills depression and fuss. Every soul in whom these dispositions are alive, who stands firm for charity, joy and gentleness in every situation, is a check on the world's descent towards destruction and thus an agent of the Divine saving power.

#### A Creative Peace Propaganda

Christians are bound to the belief that all creation is dear to the Creator, and is the object of cherishing care. The violent as well as the peaceful, the dictators as well as their victims, the Blimps as well as the pacifists, the Government as well as the Opposition, the sinners as well as the saints. All are children of the Eternal Perfect. Some inhabitants of this crowded nursery are naughty, some stupid, some wayward, some are beginning to get good. All are immersed in the single tide of creative love which pours out from the heart of the universe and through the souls of self-abandoned men. God loves, not merely tolerates, these wayward, violent, half-grown spirits and seeks without ceasing to draw them into His love. We, then, are called to renounce hostile attitudes and hostile thoughts towards even our most disconcerting fellow sinners; to feel as great a pity for those who do wrong as for their victims, to show an equal generosity to the just and the unjust. This is the only peace-propaganda which has creative quality, and is therefore sure of ultimate success. All

else is a scratching on the surface, more likely to irritate than to heal.

Peace and Joy are permanent characters of a realistic Christianity; the inseparable signs of the Spirit's presence in the soul. They are not achieved at the end of our growth, but are present from the beginning, hidden in the deeps, long before the restless surface mind is able to receive them. One of the German Confessional pastors imprisoned for his faith wrote home saying, "though on the surface it may be rough weather, twenty fathoms down it is quite calm." That's it. There, beyond succession, where the soul's ground touches essential Being, is the inexhaustible fount of peace. There it must be nourished, by contemplation not by negotiation, and thence it must radiate in slowly spreading circles, at last to conquer the unpeaceful world.

Such creative peace, if it is indeed brought forth by the Spirit, will mean an entire and tranquil acquiescence in the action or non-action of God, not merely as regards our own lives but, what is far more difficult, as regards the sufferings, needs and wrongs of the world. A peace and joy which endures in and through the compassion, indignation, helplessness and puzzle of mind with which we see the cruelty and injustice of life, the violence of the strong, the sufferings of the weak and the oppressed. Even this pain and evil, and the world's dark future, we are to realise as enfolded in a deeper, imperishable life: and it is when we see it thus, from God's side, that we deal with its problems best.

#### The Awful Weight of the World's Bewilderment

Peace is a word which echoes through the New Testament. It was one of the chief gifts offered by Christ to those who followed Him; a peace which came from the Transcendent, which was based on a deep confidence in God and an entire acceptance of the action or non-action

### "THE CHRISTIAN PACIFIST" AS A CHRISTMAS PRESENT

It is the custom of commercial firms always to see in the goods they sell the ideal Christmas present. Drawing from such an example, we would humbly suggest that there may be quite a large number of people who would be glad to be told on Christmas Day that some kind friend had ordered "The Christian Pacifist" for a year as a Christmas gift. After all, the

of God. "My peace I give unto you, not as the world giveth . . . let not your heart be troubled, neither let it be afraid . . . He stood among them, and said Peace." If we replace these texts in their New Testament setting, we see that it was when He drew near to the crisis and agony of the Passion, and the tension of His life was great, that Christ more and more emphasised Peace. Peace, not as the world giveth: the inward tranquillity of a mind that looks beyond anxiety, conflict ready for anything, even destruction itself: believing all, hoping all, trust all. A peace which never quite loses the objective unearthly joy in God's action and the privilege of being caught up into that action, whatever the cost may be. That sounds all right, and there are moments when we seem to draw near to it. But the test comes when this peace must be matched against the world's contradictions and cruelties, troubles, evils and assaults: when we must be peaceful, not in contrast to the warlike but with the warlike, showing to their victims a compassion which is without anger and bitterness, and bearing in tranquillity the awful weight of the world's bewilderment, suffering and sin. Then we discover whether our peace is a natural feeling or a supernatural fact. For the peace of God does not mean indifference to those sins and sufferings. It can co-exist with the sharpest pain, utmost agony of compassion. We see this clearly in the Saints, who bore the burden of redemptive suffering with tranquil joy. "O Lamb of God, that taketh away the sin of the world, grant us Thy peace." That is a tremendous prayer to take upon our lips: the prayer of heroic love. It means Peace bought at a great price; the peace of the Cross, of absolute acceptance, utter abandonment to God, a peace inseparable from sacrifice. The true pacifist is a redeemer and must accept with joy the redeemer's lot. He too is self-offered, without conditions, for the peace of the world.

ordinary Christmas present is an act of kindness once performed, perhaps not long remembered, but the gift of a monthly magazine does ensure the donor being remembered—we hope with thankfulness—at least twelve times a year.

"The Christian Pacifist" can, of course, be sent post free to any address in the British Isles for 3/6.

## PEACE PROPOSALS

LORD TAVISTOCK.

IT has been stated that no peace proposals made by Hitler can be acceptable to the British Government unless they free Europe from the menace of aggression. This sounds, and to a great extent is, reasonable enough, but in view of the fact that, in the past, it has been the usual practice of the statesmen of all nations to put the interests of their own countries first, whether this involved the breaking of pledges or not, it is desirable to view the objective of "safety from aggression" with the maximum amount of realism.

Safety from aggression cannot be hoped for unless there is (a) a great measure of disarmament and (b) removal to the greatest extent possible of all factors tending to provide some measure of excuse or provocation for aggression.

Hitler himself makes proposals for disarmament and these should be welcomed and explored to the fullest possible extent. All reasonable mutual safeguards for honest execution of disarmament pledges can rightly be insisted on, but it is futile for Britain and her Allies, on the plea of Empire commitments or any other grounds, to try and insist on the retainment of a degree of military strength superior to that of Germany. Parity in disarmament is fair and reasonable and should be accepted by both sides.

Everything possible must be done to remove factors tending to provoke aggression, whether such factors be economic or political. It is unreasonable to expect Germany, or any other great Power, to tolerate the misgovernment, by a neighbouring country, of large numbers of people of her own race; and it is also useless to expect her to tolerate the use of such a country by large and unfriendly nations as a base for intrigue and, in the event of war, as a starting-point for military attack.

#### Economic Justice

The new territorial arrangements made as part of a general settlement of international problems should, as far as possible, provide political freedom for whatever race is in the majority in the areas under consideration, and selfish financial interests should not be allowed to interfere with the attainment of this objective.

Economic justice must also be done to Germany and other countries if abstention from aggression is to be expected. Economic justice for the German nation is a moral issue which has nothing whatever to do with Hitler's personal character and trustworthiness. The demand for the return of the German Colonies is reasonable. Either they should be returned, or economic assistance, through free trade or by free gift, should be granted to Germany to an extent at least equal to the wealth with which the Colonies would be able to provide her.

Hitler's demand for a restoration of prosperity by a regulation of markets and a regulation of currency is also perfectly reasonable and very necessary. Unfortunately, however, difficulty is to be anticipated on this point, not from Germany, but from the British and French Governments, whose orthodox financial advisers are bitterly opposed to the, in reality, far saner monetary and foreign trade policy of Germany. Again and again the British Government has sacrificed the peace of the world and the welfare of its own citizens to financial interests either in the City of London or of an international character. There is no doubt that the strongest pressure will be brought to bear to ensure a repetition of the customary fatal errors, and it is earnestly to be hoped that *at last* the urgent need of the situation will triumph over mental indolence and unwarranted fear of new and necessary changes.

#### The Restoration of Evil

In regard to Poland, hard facts should again be kept in mind when a decision on policy is being arrived at. Everyone who has known the country well is aware that the former territorial arrangements were faulty to a degree; the administration of affairs was undemocratic; acts of aggression were committed; and racial minorities, including Jews, were badly treated. It is neither possible nor desirable to restore anything like the original state of affairs, and the best objective at which to aim is the granting of the maximum degree of political liberty to those districts where the population desires to manage its affairs without German interference. The same principle would, incidentally, hold good in regard to

Czech districts. There is not much danger of German influence doing economic harm to the rank and file of the people of any country. This risk, unhappily, would be considerably greater in countries where the financial and foreign trade policy was of a kind approved by the financial advisers of the British or French Governments.

It is greatly to be hoped that, in regard to German action in Poland, our Government will resist the temptation to try and assume the rôle of a governess punishing a naughty boy. It will be quite useless, especially as no similar pressure can be brought to bear on Russia, to expect to succeed in forcing Germany to make sacrifices of reasonable German interests in Poland simply because she has caused the Poles such suffering in war. The German Government would reply that, if

Poland had not rejected the not unreasonable proposals made by Hitler last spring, there would have been no war, and that, if the British and French Governments had really wished to help the situation, instead of encouraging Poland to adopt an obstinate attitude, they would have endeavoured to discover some arrangement which was fair to Germany, as well as to Poland, which they would have urged the latter to accept.

Hitler's proposals provide quite a fair basis for the beginning of negotiations and the British Government cannot fairly object to them on the ground of lack of precision, seeing that it has formulated no definite peace conditions of its own at all. It is, therefore, the urgent desire of many that the opportunity which has presented itself will not be neglected.

## INTERNATIONAL NOTES

### Conscientious Objectors in Europe.

Our friends Henri Roser and Philippe Vernier are now with others in military detention. Philippe Vernier has had to leave his pastorate in Brussels and Henri Roser to make other arrangements for carrying on the work of the French F.o.R. They were liable for service under mobilisation orders—pastors are not exempt in France; and though unwilling, of course, because of their deep Christian convictions, to take any part in the war, they felt it right, after arranging their affairs as best they could, to surrender themselves to the authorities and to make their testimony. Philippe Vernier might have remained untouched for some time in Brussels; but he felt it right to go and stand by Henri Roser. We have no news yet of others who may be making a similar witness. Our thoughts will go in particular to some of our friends in Germany. A paragraph in *The Manchester Guardian* of the 16th September reports an official statement by Herr Himmler that a certain Johann Heinen, of Dessau, was shot on September 7th for refusing to work on trenches and fortifications. The name is not known to the War Resisters International or to ourselves.

The following extract may be quoted from a letter which has been received from Madame Roser:—

Henri est toujours à l'Ecole Militaire (où il avait été convoqué) et j'ai pu le voir plusieurs fois tranquillement. Nous ignorons tout de l'avenir pour lui, ni s'il restera là encore longtemps. Mlle. Schott continue à aller chaque jour au bureau. J'ai vu Philippe Vernier il y a huit jours, depuis je ne sais rien. Son frère plus jeune est non loin d'Henri, pour les mêmes raisons! Jacques Martin est dans le Midi. Il y en a encore un autre à Paris, que vous connaissez peut-être, Etienne Reclus qui s'est occupé du Service Civil.

CLAIRE ROSER.

Pleinchamp, Maule, S. et O.,  
Lundi, 25 Sept., 1929.

### U.S.A.

Nevin Sayre writes that he and Harold Fey have urged on Muriel Lester the great good she can do by staying in the United States for a further period beyond the end of November. "Only yesterday," he says, "I was in Baltimore, a day following the women's meeting, where she spoke, of more than 2,000 people. I got echoes of the impression she made . . . My feeling is that she is doing a service here comparable to that which Leyton Richards and Richard Roberts did for us in the former war. She is furthermore continuing an important line expressed by Maude Royden and Charles Raven when they were here."

## IN TIME OF WAR

### A FORM OF SERVICE

#### *Introduction when used at Meetings of the Fellowship of Reconciliation*

THE READER (*All seated*): In the dark days which brought 1914 to a close, a little body of troubled people assembled at Cambridge to consider the Christian attitude towards war. They were troubled because, feeling themselves no wiser and no better than their fellow Christians, they yet could not share the general enthusiasm for the war then being waged, and even found themselves being called of Christ to oppose the nation's will. A quarter of a century has passed since then, but those dark days seem to have found their way back again into our own time. We, therefore, meeting at an hour so sadly similar, may do well to hear again those principles upon which the founders of our Fellowship were generally agreed and to hope that upon us too there may break forth fresh light.

#### *Thus they have written*

1. That Love, as revealed and interpreted in the life and death of Jesus Christ, involves more than we have seen yet, that it is the only power by which evil can be overcome, and the only sufficient basis of human society.
2. That, in order to establish a world-order based on love, it is incumbent upon those who believe in this principle to accept it fully, both for themselves and in their relation to others, and to take the risks involved in doing so in a world which does not yet accept it.
3. That, therefore, as Christians, we are forbidden to wage war, and that our loyalty to our country, to humanity, to the Church Universal, and to Jesus Christ our Lord and Master, calls us instead to a life-service for the enthronement of Love in personal, social, commercial and national life.
4. That the Power, Wisdom and Love of God stretch far beyond the limits of our present experience, and that He is ever waiting to break forth into human life in new and larger ways.
5. That, since God manifests Himself in the world through men and women, we offer ourselves to Him for His redemptive purpose, to be used by Him in whatever way He may reveal to us.

### I. REPENTANCE

READER (*All standing*): Jesus said, The time is fulfilled and the Kingdom of God is at hand. Repent and believe the good news.

HYMN: Father of Heaven, Whose love profound,  
A ransom for our souls hath found,  
Before Thy throne we sinners bend  
To us Thy pardoning love extend.  
Almighty Son, Incarnate Word,  
Our Prophet, Priest, Redeemer, Lord,  
Before Thy throne we sinners bend:  
To us Thy saving grace extend.

Eternal Spirit, by Whose breath  
The soul is raised from sin and death;  
Before Thy throne we sinners bend:  
To us Thy quickening power extend.  
Thrice Holy! Father, Spirit, Son,  
Mysterious Godhead, Three in One;  
Before Thy throne we sinners bend:  
Grace, pardon, life to us extend.

THE READER (*Standing, while the people are seated*): Isaiah 53.

THE READER AND PEOPLE *now kneel (or sit) while the Reader proceeds*

Let us ask our heavenly Father to pardon our part in the sin of the world and help us to overcome evil with good.

O God, who knowest and feelest all our sins and shortcomings, and sufferest through all that thy children do amiss or leave undone, we pray thee to forgive us and all mankind.

PEOPLE: *Forgive us our trespasses.*

O God, who knowest how weak and wayward are our wills, how cramped our sympathies, how slack our endeavours after self-control.

PEOPLE: *Forgive us our trespasses.*

O God, who knowest our past unfaithfulness, our failure to witness to thee, our slowness to believe, our coldness and lack of zeal.

PEOPLE: *Forgive us our trespasses.*

THE READER:

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, remembering the time of this mortal life in which Thy Son Jesus Christ came to visit us in great humility; that, in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever.—Amen.

O Christ, the only Prince of Peace, look down upon the humanity Thou has redeemed, now broken and bleeding under the dreadful scourge of war, and, in remembrance of Thy sacred wounds, have pity upon us. Still the tumult of the peoples, take away the vain imaginings that make the nations rage so furiously together. Make manifest, O Lamb of God, the only sacrifice that taketh away the sins of the world, and bring peace again through the blood of Thy Cross; and unto Thee, Who hast loved us and loosed us from our sins, be the glory and dominion for ever and ever.—Amen.

## II. PRAISE

*Reader and People stand, as the reader says:—*

READER: Lift up your hearts.

PEOPLE: We lift them up unto the Lord.

READER: I will lift up mine eyes unto the hills; from whence cometh my strength.

PEOPLE: My help cometh from the Lord, Who hath made heaven and earth.

READER: He will not suffer thy foot to be moved: and He that keepeth thee will not sleep.

PEOPLE: Behold He that keepeth Israel shall neither slumber nor sleep.

READER: The Lord Himself is thy keeper; the Lord is thy defence upon thy right hand;

PEOPLE: So that the sun shall not burn thee by day, neither the moon by night.

READER: The Lord shall preserve thee from all evil: Yes, it is even He that shall keep thy soul.

PEOPLE: The Lord shall preserve thy going out, and thy coming in; from this time forth for evermore.

THE READER: (*people seated*): Revelation 21. 1-5. (*All things new*).

(*The Reader and People kneel or sit during the following response.*)

READER: Fear thou not, for I am with thee: be not dismayed for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with thy right hand of my righteousness.

PEOPLE: Fulfil in us thy promises, O God.

READER: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

PEOPLE: Fulfil in us Thy promises, O God.

READER: I will go before thee, and make the rugged places plain: I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and the hidden riches of secret places.

PEOPLE: Fulfil in us Thy promises, O God.

READER: Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

PEOPLE: Fulfil in us Thy promises, O God.

READER: My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life: and they shall never perish, neither shall anyone pluck them out of My hand.

PEOPLE: Fulfil in us Thy promises, O God.

READER: To him that overcometh, I will grant to sit down with me in My throne, as I also overcame, and sat down with My Father in His throne.

PEOPLE: May we, through faith and patience, inherit these Thy promises, O God!

READER: God is love.

PEOPLE: And he that abideth in love, abideth in God, and God abideth in him.

READER: God is light.

PEOPLE: And in him is no darkness at all.

READER: God is a spirit.

PEOPLE: And they that worship Him must worship in spirit and in truth.

*Reader*: Grant us, O Lord, not to love earthly things, but to love things heavenly, and even now, while we are placed among things that are passing away to cleave to those that still abide.—Amen.

Yet give to us, Lord, on earth the power so to understand the beauty living in created things; that, in the world to come, we may rest in the glory of uncreated light.—Amen.

Be present, O merciful God, and protect us through the silent hours of this night, that we who are wearied with the changes and chances of this mortal life, may rest in Thy eternal changelessness.—Amen.

## III. PETITION.

*HYMN (The Reader and People standing):*

O God of Bethel, by Whose hand  
Thy people still are fed;  
Who through this weary pilgrimage  
Hast all our fathers led:

Our vows, our prayers, we now present  
Before Thy throne of grace;  
God of our fathers, be the God  
Of their succeeding race.

Through each perplexing path of life  
Our wandering footsteps guide;  
Give us each day our daily bread,  
And raiment fit provide.

O spread Thy covering wings around  
Till all our wanderings cease;  
And at our Father's loved abode  
Our souls arrive in peace.

READER: I. Peter, iv., 7 to end.

*The Reader and People kneel, or sit.*

THE READER: *Let us pray, in silence, for our distracted and unhappy world.*

That no national pride or love of power may hinder the establishment of a righteous peace.

That every nation may be prepared to make such sacrifices as are necessary for the welfare of all mankind.

That the hearts of men may be kept free from hatred and bitterness.

That God's Kingdom may come, and His Will may be done, amongst all the nations of the world.

THE READER

O Almighty God who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise: that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord.—Amen.

O Almighty God, the Father of all mankind, we pray thee to turn to thyself the hearts of all peoples and their rulers, that by the power of thy Holy Spirit peace may be established on the foundation of justice, righteousness, and truth; through him who was lifted up on the Cross to draw all men unto himself, even thy Son Jesus Christ our Lord.—Amen.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord.—Amen.

*Let us pray in silence for the Church.*

That all leaders of the Church may fearlessly proclaim the fulness of the Christian Gospel.

That all Christians may remember that their loyalty to Christ is greater than any other loyalty, and may remain steadfast in their allegiance to Him.

That all who, at this time, are called upon to preach and teach in Christ's Name may do so with great courage and unswerving loyalty to His Gospel.

That those who, in this and every nation, are suffering for Conscience sake, may, with high courage, witness a good confession.

That all Communicants, receiving at various places but fed by the same Food of Life, may realise their sacred union one with another.

That the Church may speedily be reunited as the visible Society of Christ, and become in very truth a City set on a Hill.

THE READER

O Lord Jesus Christ, Who saidst to Thine apostles, peace I leave with you, My peace I give unto you, regard not our sins, but the faith of Thy Church, and grant her that peace and unity, which is agreeable to Thy Holy Will.—Amen.

O God, the Physician of men and nations, the Restorer of the years that have been destroyed; look upon the distractions of the world, and be pleased to complete the work of Thy healing hand. Draw all men unto Thee and one to another by the bands of Thy love. Make Thy Church one and fill it with Thy Spirit, that by Thy power, it may unite the world in a sacred brotherhood of nations, wherein justice and mercy, truth and freedom may flourish and Thou mayest ever be glorified; through Jesus Christ our Lord.—Amen.

*Let us pray in silence for all who suffer.*

Those enduring physical pain on the battlefields or in hospitals.  
 Those who are suffering in mind; the lonely, frightened and nervous.  
 Those whose homes have been broken up; parents and children separated from each other.  
 Those whose loved ones are in places of danger to body and soul.  
 All who mourn the loss of any especially dear to them.  
 All whose Christian faith is faltering under the grim strain of war.

READER :

O God, rich in pity as in power, merciful and mighty; have respect unto Thy whole creation, groaning and travailing in pain until now; and, as Thou hast broken the power of evil by the Cross of Christ and by His endless sacrifice takest away the sin of the world, so hasten the time when the last enemy of man shall be trodden underfoot, death shall be no more, neither mourning, nor crying, nor pain, any more, and Thou shalt wipe away all tears from our eyes; through Thy redeeming love in Jesus Christ our Saviour.—Amen.

READER : Let us remember those who have died during the present war.

They shall not grow old, as we that are left grow old ;

Age shall not weary them, nor the years condemn.

At the going down of the sun and in the morning

We will remember them.

READER : The souls of the righteous are in the hand of God.

PEOPLE : In the sight of the unwise they seemed to die.

READER : And their departure is taken for misery and their going from us to be utter destruction.

PEOPLE : But they are in peace.

READER :

O Lord, support us all the day long of this troublous life, until the shades lengthen, and the evening comes, and the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in Thy mercy grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord.—Amen.

#### DEDICATION

##### *The Reader and People stand.*

Jesus shall reign where'er the sun  
 Doth his successive journeys run;  
 His kingdom stretch from shore to shore,  
 Till moons shall wax and wane no more.

For Him shall endless prayer be made,  
 And praises throng to crown His head;  
 His name like sweet perfume shall rise  
 With every morning sacrifice.

Peoples and realms of every tongue  
 Dwell on His love with sweetest song,  
 And infant voices shall proclaim  
 Their early blessings on His name.

Blessings about where'er He reigns;  
 The prisoner leaps to lose his chains;  
 The weary find eternal rest,  
 And all the sons of want are blest.

Let every creature rise and bring  
 Peculiar honours to his King;  
 Angels descend with songs again,  
 And earth repeat the loud Amen.

##### *Reader and People kneel (or remain standing).*

READER AND PEOPLE *then say together*

Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will; whatsoever I have or possess; Thou hast given all these things to me; to Thee, O Lord, I return them all: all are Thine, do with them all according to Thy will; Give me Thy love and Thy grace; may that be enough for me.

READER ONLY :

Go forth upon your ways in peace: be of good courage: hold fast that which is good: render to no man evil for evil: strengthen the faint-hearted: help the afflicted: honour all men: love and serve the Lord, rejoicing in the power of the Holy Spirit.

*Silence.*

Remember, O Lord, what Thou has wrought in us, and not what we deserve; and, as Thou hast called us to Thy service, make us worthy of our calling. Amen.

May the peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God and of his Son, Jesus Christ our Lord: and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us, and remain with us always.

—Amen.

## A CATECHISM OF CHRISTIAN PACIFISM

EDWIN GREEN

### 1. What is Pacifism?

Pacifism is the renunciation of war, together with the promotion of universal goodwill in order to prevent war.

### 2. Why should war be renounced?

War should be renounced because all war is evil, and is also manifestly futile.

### 3. In what way is war evil?

War is evil because it debases morality; denies brotherhood; and is contrary to the character and purpose of God as revealed by Jesus Christ.

### 4. How does war debase morality?

War debases morality because it entails violence, deceit, robbery, and killing of innocent persons, and thus offends moral standards which answer the deepest and truest needs of men.

### 5. What is violence?

Violence is the use of force to the injury of another.

### 6. In the use of force immoral?

The use of force is neither moral nor immoral; it is non-moral or what is termed a-moral.

### 7. Under what conditions may force be used?

Force may be used for a righteous cause; but it must be used with a righteous method. For example, a lunatic may be forcibly restrained from injuring other persons or himself; but the restraint must be such as well cause the least injury that is possible to the person thus kept in check.

### 8. Do not the police use force comparable with that of soldiers?

There is no true comparison between police and military force. The police deal directly with the guilty, and their function is preventive and protective for the culprit as well as the State; it is humane. In military action, which destroys both innocent and guilty, the chief culprits often escape, while the judge is a party to the dispute. War cannot be humane, for it is essentially brutal.

### 9. How does war necessitate deceit?

The contending soldiers always endeavour to deceive their foes. In addition, as Canon Barry points out in his book—"The Relevance of Christianity"—"All belligerent governments lie shamelessly; all seek to poison the mind of their citizens with irrational hatreds and blind animosities."

### 10. In what way is war the negation of brotherhood?

It is repugnant to all humanitarian considerations that one should kill his brother because he has a quarrel against him; or for the reason that, by accident of birth, each belongs to a different nation whose rulers are at variance one with the other.

### 11. Do not the laws of war protect innocent persons?

International law has endeavoured to protect women, children, neutrals, and non-combatants in the past; but since the introduction of aerial and submarine warfare it has scarcely been possible to enforce these laws; nor is it altogether desired by opposing armies, who seek by terrorism to destroy the morale of the people of the enemy country. The starving of innocent people by blockade has always been recognised as legitimate in war.

### 12. In what way is war foolish?

War is futile because its results are so barren. The vanquished when he surrenders knows he has lost; and the victor in the course of a very few years finds that he, too, has lost more than he has gained. It is now twenty years after the Treaty of Versailles was signed, and neither Great Britain, France, nor Germany is able to afford money for needed social improvements owing to the vast sums each is spending on armaments.

### 13. Is the proverb true which says that if one wishes for peace one must prepare for war?

The proverb—"Si vis pacem, para bellum" (If you wish peace, prepare for war)—is not true in fact. Heavy armaments are not only the result of fear, they are also the cause of it. Lord Grey of Falloden in his autobiography—"Twenty-five Years"—declared: "The enormous growth of armaments and the insecurity and fear caused by them—it was these made the war inevitable."

### 14. Is it not a fact that sometimes the threat of superior armed force can stop an aggressor?

A superior armed force may sometimes deter an enemy from the pursuit of its hostile intentions, but such a method cannot be employed

by a weaker nation, and it gives no hope for the future, but can only create a festering sore of fear and desire for freedom by the use of greater force; hence the unending race for armaments.

15. **Why was not the Great War—as many hoped it would be—a war to end war?**

War cannot end war, because, as Jesus Christ taught, Satan cannot cast out Satan.

16. **In what way did Jesus Christ reveal that war is contrary to the character and purpose of God?**

Jesus taught that:

(1) The Old Testament law of "An eye for an eye" is now superseded. "But I say unto you—Love your enemies."

(2) God's supreme commandment is love.

(3) All men are brothers.

(4) Every human personality is sacred.

Acting on these principles, our Lord, in the greatest crisis of His life, did not allow warlike action to secure His safety or that of His friends.

17. **Would not Jesus Christ wish that His followers should defend their nearest and dearest?**

Jesus Christ would have His disciples protect their nearest and dearest, and, by the way, even their most distant neighbours, but not at the cost of wrongdoing. He taught that love for dearest friends must not interfere with the claims of discipleship (Matt. x. 37).

18. **What is the Pacifist's alternative to militarism?**

The Pacifist's alternative to militarism is a whole-hearted endeavour to remove the malign conditions—economic, psychological and political, which may lead to war, and to promote in substitution for armed conflict an international service of goodwill.

19. **What has been the attitude of Christianity towards War?**

(1) In earliest ages Christians generally were pacifists, e.g., Justin Martyr, Irenaeus, Tertullian, Origen, Athanasius, Lactantius and St. Basil.

(2) When, in the 4th century, Christianity was adopted as the national religion the Church began to condone war.

(3) Two famous theologians, St. Augustine (5th century) and St. Thomas Aquinas (13th century) argued that war was a sad necessity; and this view was gradually incorporated in the Canons of the Church.

(4) St. Francis of Assisi (13th century) preached and practised the all-conquering power of love.

(5) The Reformation leaders generally followed the teaching of St. Augustine.

(6) Erasmus and certain leaders of the Renaissance (16th century) were pacifists.

(7) From the 17th century down to our own times the Society of Friends (Quakers) have made pacifism a fundamental principle of their movement.

(8) In the present century the Christian Church has upheld the League of Nations—formed A.D. 1920 to promote arbitration instead of war; and the Pact of Paris (A.D. 1928), by which the majority of the nations renounced war as an instrument of policy.

(9) In 1930 the Lambeth Conference of the Anglican Church affirmed that war as a means of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.

(10) From 1914 (when the Fellowship of Reconciliation was founded) onwards, various Christian Pacifist societies have been formed.

20. **What are the principal Pacifist Groups?**

The Fellowship of Reconciliation, 17 Red Lion Square, London, W.C.1.

The International Fellowship of Reconciliation, 16 Victoria Street, London, S.W.1.

The Peace Pledge Union, Dick Sheppard House, 6 Endsleigh Street, London, W.C.1.

The Council of Christian Pacifist Groups (16 Victoria Street, London, S.W.1) comprises the Anglican Pacifist Fellowship, the Methodist Peace Fellowship, the Baptist Peace Fellowship, the Congregational Peace Crusade and Presbyterian Pacifist Group, the Unitarian and Free Church Peace Fellowship, and the Society of Friends Peace Committee.

In Scotland the Church of Scotland Peace Society and the Scottish Council of Christian Pacifist Groups.

The War Resisters' International, 11 Abbey Road, Enfield, Middlesex.

The Political Pacifist Group (formerly the Parliamentary Pacifist Group), 48 St. George's Road, S.W.1.

Not pacifist, but effectively co-operating for peace are the National Peace Council, 39 Victoria Street, London, S.W.1, and the Women's International League, 55 Gower Street, W.C.1.

## THE NEWCASTLE-UPON-TYNE TRIBUNAL

NORMAN E. FORWARD

NO greater contrast could exist than the difference between the first two and the last two of the four days covered by the Newcastle Tribunal. This is entirely due to a demonstration in the Court room, which, from the traditional viewpoint of British Courts, was deplorable, but which nevertheless had a remarkable effect. It is not necessary here to give the sensational details already widely reported throughout the country by the daily press, not only of the uproar itself but also of the statement made by the Chairman. The statement made on the third morning, which was totally unexpected, was in effect an unconditional expression of regret coupled with a plea of great provocation.

To be fair to the Chairman he had listened to five cases where the applicant had stated that he would give aid to an injured civilian but not to a soldier. It was a rather foolish statement to make in support of Christian principles, but the Chairman did not understand the actual position in which the applicant was placed, for the questions which were being asked were undoubtedly calculated to obtain some kind of admission that some form of Army work was acceptable, and, if not, to make it appear unreasonable for the applicant to refuse it. Thus, the Conscientious Objector, anxious to avoid Army control, was led into saying, as several did, that, whilst aid would be given to civilians, a soldier would be left unattended. During the hearings of the six cases where this attitude was taken, the Chairman made remarks such as "I have never heard such hard, selfish, anti-Christian ideas as some of your conscientious objectors possess," and "Good gracious, what a selfish Christ some of you people imagine," whilst, during the fifth case, Judge Richardson said "I am as certain as I sit here that, if Christ were on earth to-day, He would support this war." This to the people in the public gallery evidently seemed an even stranger conception of Christ, for spontaneously and almost unanimously there were cries of "No" and "Shame." (The hisses and boos reported by the daily press did not occur until the Chairman, thoroughly angry, ordered the Court to be cleared.) The court room was packed at the time.

The unfortunate applicant whose case was

being heard at the time of this outburst had his name removed from the Register of Conscientious Objectors and placed on the Military Service Register for non-combatant duties, and, although there was obviously further evidence to be heard, the Judge, in his anger, refused to listen to anything further.

The obvious misquotations from Scripture, the personal views which the Judge allowed himself to express, and the relentless cross-questioning, even for those who themselves were not conscientious objectors, were responsible for the listeners having more than usual sympathy for the applicant. This is reflected in the evidence of one man, who, supporting an applicant, said, "I was not a conscientious objector until yesterday, but certain events have made me seriously reconsider my position."

The Tribunal unashamedly wanted some things both ways. For example, in many cases it was said, "But surely you would be prepared to help to relieve pain and suffering?" If the applicant replied "No," he was hard-hearted and anti-Christ. Yet another applicant who was at a First Aid post in order to relieve suffering, having left more remunerative work to do so, was placed on the Military Service Register for non-combatant service, whereas, from the writer's personal knowledge, this is clearly a genuine conscientious objection. Here it is interesting to note the Judge's ruling that Air Raid Precautions was an essential part of the military machine.

It was clear in many cases that the introduction of Conscriptio had started many boys thinking on Pacifist lines for the first time. All such thought has to have a beginning, but the Tribunal seemed to regard anyone who had started thinking on these lines since the Munich Crisis as being a shirker, and, without exception, such applicants were placed on the Military Service Register, usually without qualification.

Instead of its being a help, it usually seemed a hindrance to an applicant to have a friend, other than a parent, who, holding pacifist views, would testify to the applicant's sincerity. Where the friend gave the same testimony, but was admittedly not pacifist, the Tribunal in every instance seemed to attach great value to the evidence.

## COMMUNITY NOTES

The present troubling of the waters is bringing a great deal of latent interest in community bubbling up to the surface. Every day there is fresh news of those who are seeking an open door to community life or striking out on some venture with a few friends, an acre or two of land or an empty house. It is inevitable that many of these hasty experiments, conceived under the stress of emergency, and lacking almost everything but courage, should produce their disappointments. But they will also produce their experience and out of that experience much may grow.

For this that we call community is no more—and no less—than the shadow of those greater things to which we look beyond the dark disorders of our time. These poor and struggling groups, these negligible huts and homecrofts bear their faithful witness to the vision of a world in which the lion shall lie down with the lamb and peace shall cover the earth as a garment. The significance of all such adventures in faith and friendship, ineffectual though, they may seem, lies less in their appearances than in the realities on which they build. In so far as Christ is the corner-stone and the building grows out of love and praise, a farmhouse may be not less lovely in the light of eternity than a cathedral.

There are those—a growing number to-day—who feel community as a challenge and a vocation. But there are others again this time to whom it promises the only available refuge in a world at war. The Wessex Pacifist Council has taken a practical step in recommending to the consideration of the groups a plan for the assimilation of workless pacifists into occupations on local farms and the provision of land and equipment for communal cultivation.

Similar work on a nation-wide scale is visualised by the Pacifist Service Bureau sponsored by the Peace Pledge Union. Enquiries or offers of support—funds, specialist assistance, land, building, employment or equipment will be very gladly received by those responsible or by the Community Service Committee (Hon. Sec., "Chancton," Dartnell Park, W. Byfleet, Weybridge, Surrey). There is here a real opportunity for practical fellowship with those who are now making their testimony at the cost of their livelihood.

## THE FRIENDLY BOOK

**MANKIND SET FREE.** Maurice L. Rowntree (Jonathan Cape, 10/6). With Introduction by the Rt. Hon. George Lansbury, M.P.

In reading "Mankind Set Free" I was reminded of a remark made to me some while ago: "If I were in trouble I would go straight to Maurice, sure of finding a path to his heart and knowing he would understand." Understanding is the keynote of the personality which emerges from these pages. One instance of this is given on page 318, in reference to the Great War, and perhaps something which pacifists to-day may be called to bear in mind particularly: "An overwhelming majority of our fellow-countrymen told us that our consciences were an excuse for cowardice. We believed they were profoundly mistaken, but none the less it was our duty to consider with all care and understanding what was to be said for their point of view."

This understanding can only be achieved by one who has found the freedom of which he writes. Maurice Rowntree realises what so many are beginning to feel—that because individuals are biased by nature and upbringing, the first step to freedom is: "Be still and know that I am God"; then to seek the next step in fellowship with others, knowing that it is for each individual to find for himself the will of God and that the message becomes increasingly clear to those who train themselves to listen.

It is impossible in a short review to do justice to the range and depth of thought revealed by the author. Whether dealing with race, empire, the outline of a constructive policy, sex and social well-being, or in that part of the book devoted to God and Nature and Jesus particularly, the same keynote runs throughout—that human beings are ends in themselves, not means; that personality counts; that God is "personal." He quotes Eddington: "It is, I think, of the very essence of the unseen world that the conception of personality should dominate it . . . our whole approach to it is bound up with those aspects of consciousness in which personality is centred." He speaks of God as the Supreme Educator and believes that it is His will that He may become Almighty, not by power over His world, "but by its glad consent."

This book will help many who are bewildered to-day. Thank you, Maurice Rowntree!

D.W.

**MAHATMA GANDHI: Essays and Reflections on his Life and Work.** Edited by Sir S. Radhakrishnan. George Allen & Unwin, 7/6, post 6d.

This book is not a biography but a tribute, and a tribute to one whom the authors unite in regarding, not only as one of the greatest men of his time, but one of the greatest men of all time.

It is perhaps not a book to be read from cover to cover, but rather one in the treatment of which even the most conscientious reader can indulge in the pleasure of skipping from one essay to another, and even omitting some.

The contributions are of unequal length and also of unequal quality, and there is a tendency to repetition which would certainly have been avoided in a book which aimed at surveying a record rather than being a collection of individual impressions.

Naturally, where a large number of authors unite in saying what they think about an outstanding personality, much that is common will appear in all, and yet this very weight of agreement enhances the impression that here they are dealing with a man whose like we can hardly hope to see again, who has not only been a dreamer but obtained a firm foothold in his land of dreams and has drawn in his trail millions who hold him indeed a Mahatma and a man most likely to give to his ideals a substantial reality.

It would be invidious to choose between one essay and another, though readers of "The Christian Pacifist" will delight to find that the two articles which were recently published from the pen of Stephen Hobhouse appear in these pages as a single but outstanding contribution.

Perhaps one of the most arresting single paragraphs is that with which Jack Winslow closes his own contribution, wistfully hoping that Gandhi may be persuaded to teach to an unregenerate Western world the wisdom and technique which, in India, has been crowned with a success so amazing. P.G.

**JESUS—A BIOGRAPHY.** Hugh J. Schonfield. Duckworth, 8/6.

This is an extremely interesting book, written from a point of view which can hardly be described as the fundamentally humanitarian, nor even that of liberal Protestantism, as, while Mr. Schonfield deals lightly with miracles and other matters of dispute, and is inclined to make

as little of them as his own scholarship will permit, there are certain supernatural features of the New Testament story which he allows, or at least regards in a way that no extreme Liberal would think proper.

He brings to his work a wide knowledge of earlier and contemporary history and of the outlook and thought of Our Lord's day. He attaches to the un-canonical records an importance which is unusual, but he makes no attempt to overthrow the traditional balance of the documents. There is little attempt at the riding of private hobbies so frequently found in books of this character.

While it would not be accurate to say that this is a masterly work, or that a sufficient picture of Jesus Christ can be gathered from this book, it is certainly true to say that, in the forming of such a picture, this book should be of very high value and that those who wish to understand more fully Our Lord's life and times and to read again the beloved story told from some unusual angle, would do well to obtain this biography and read it with thankful care. P.G.

Vera Brittain is hoping to circulate during the war a personal letter to any friends and readers who are interested in receiving a weekly message of comradeship and encouragement and would like to help her in trying to keep alive the spirit of peace and charity during the dark days before us. Readers who are interested are invited to write to her, c/o Dick Sheppard House, 6 Endsleigh Street, W.C.1, and ask for the Introductory Letter.

## LEGACIES

On several occasions the F.o.R. has been generously remembered in the wills of its friends. Bequests, whether small or large, are a fruitful way of supporting the work of the Fellowship.

General Committee hopes that friends will remember this when drawing up their wills, and information as to the exact form of words will be gladly sent on application, F.o.R., 17, Red Lion Square, London, W.C.1.

## CORRESPONDENCE

## THE MOTE AND THE BEAM

I want to thank Dr. C. J. Cadoux for the article in your October issue and to express agreement with it. It is a source of weakness to the pacifist cause that we are suspected of shutting our eyes to obvious facts and condoning evil. The pacifist case is not that the evil we are faced with is small and weak, and so may be overcome by easy means. Rather it is that nothing but the power of God can cast it out. That power was revealed to the world in Jesus Christ as love. To return good for evil; to suffer injury rather than inflict it, is no easy method. It requires a courage, a persistence and a patience which no one possesses apart from God. Let us not minimise the evils of Hitlerism, but earnestly pray for power of love to overcome it. It is possible intellectually to have reached the pacifist position, and yet utterly to fail in ordinary life to return good for evil, so we bring our cause into contempt. There is no possibility of doing otherwise, apart from a constant reliance upon God in all our lives. To recognise without disguise or equivocation the evils done by the German Government may help to drive us back upon the God and Father of our Lord Jesus Christ, in Whose will is the only hope for the world.

WILLIAM E. WILSON.

The Ghyll,  
Kendal,

## THE POT AND THE KETTLE

May I submit a paraphrase, in fairy story form, of the article "The Mote and the Beam" appearing in the October "Christian Pacifist"?

Each called the other black, and neither could truthfully deny the charge. Somehow the Kettle was brought to "Acknowledge the Wrongfulness," to "Express Regrets," and to "Frankly Own" its blackness. Further, it even made "A Confession of Sin." Thinking this was sufficient, it was quite indignant and painfully surprised that the Pot should consider such admissions only as High-Sounding Phrases expressing Admirable Sentiments. So the bickering continued, and, according to reliable information, they are now at war.

So my story ends, and, simple as it may be, it contains a lesson. The Shadow of Pride so obscured the Kettle's vision, that it failed to

take note of an important omission, and so missed the Substance of Accomplishment. As to what the omission was, I would refer your contributor, and others, to the last paragraph of Paul Gliddon's article in the same issue, "Our Consciences are Clear," where the omission is named.

C. ERNEST CAMFIELD.

49 Coolgardie Avenue,  
Highams Park,  
London, E.4.

## CITIZENS OF HEAVEN

Thank you for E. L. Allen's splendid article in August issue. May I pass on to members an expression that came to my mind some time ago: "In time of war, the Christian Pacifist declares that he has taken out naturalisation papers in the Kingdom of Heaven."

This I believe to be Christ's intention for His Church. "My Kingdom is not of this world." "They are not of the world even as I am not of the world." And so, with St. Paul we say: "Our citizenship is in heaven." Only so do we arrive at peace within ourselves, for then we have only one loyalty—to Christ, and the conflict within ceases. Then only are we ready to go forth "ambassadors for Christ" "to be Christ's faithful soldiers and servants unto our lives' end."

ALAN KNOWLES.

St. James' Vicarage,  
Blackburn.

## COMFORT FOR WOMEN

One of our leading statesmen is reported to have said, in effect, that, in the privations and sufferings of war-time, we can comfort ourselves by thinking the Germans are worse off than we.

I am a woman, have just entered on my seventieth year, and am an invalid unable, probably permanently, to leave my bed. In Germany there are women in like situation, I have no doubt. Am I to be glad their privations are greater than mine? Well, I am not. If by going without something myself I could give those who need it a little more, I would do so. That is the principle I was taught and I see no reason to reject it. I have a small

bungalow, bought with the earnings of many years of hard work. It has rather an extensive roof. I should very much object to a bomb being dropped upon that roof, even if I myself survived to go on objecting. Probably there are women in somewhat similar circumstances in Germany. If I object to bombs on my roof, I have no right to sanction the dropping of bombs on the roofs of other people. I should consider that only fair and just, even if Christ had said nothing on the subject.

I am told that Christ sanctioned war when He drove the traders from the Temple, but I really don't see the connection.

If a careless person left my garden gate open and the cows and sheep got in, I should feel quite justified—if I were able—in taking a stick and driving them out. And if one very

persistent cow received a slight blow, I shouldn't greatly blame myself. And I should feel quite justified in remonstrating with the drivers. But I shouldn't kill them, even if I could, and I certainly shouldn't wish to cause suffering to many innocent people who had nothing to do with the incident at all and were not in the least responsible for the carelessness of the drivers.

No, I shall continue to try during the few years left to me, though I know I do it very imperfectly, to follow Christ's teaching of pity and love, and shall try to live in the faith that one day the world will come to see that, in following that teaching lies its only hope.

A. M. FAIREY.

Orchard Cot,  
Fenstanton, Huntingdon.

## CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

IT is interesting to record, first of all, that we have received more than 1,000 new members into the Fellowship during the last three months and that the circulation of the magazine has increased considerably, though not to the same extent. The October number of the magazine was sold out by the 5th of the month, and a reprint of 1,000 copies had to be made.

## Tribunals for Aliens and Refugees

Every alien and refugee, as is now well known, has to appear before a tribunal. Many of them have already appeared. The formation of the tribunal is interesting; it consists of three people, a chairman, who is a County Court judge or stipendiary magistrate; a secretary, who is a police-officer above the rank of a sergeant; and a third person nominated through the Co-ordinating Committee for Refugee Work in London. Over the whole country there are 80 of these tribunals, and the Fellowship was asked in a number of places if it could nominate the third member of the tribunal, who is known as a liaison officer. We were glad to respond to this request, since it seemed to us that this was a piece of reconciliation work really within the scope of the F.o.R. Several of our nominees are therefore sitting on these tribunals. The matter does not end there, however, for refugee work is more in need than ever, and in some cases the work amongst aliens is just beginning to take shape. The greatest need is for personal friendship. If there are

refugees in your area it would be well for your branch to discover what is happening and whether their needs are being met.

## Internment Camps

We are informed that it is the intention of the Home Office to have 15 internment camps, of which three are already in being to our knowledge and others will be ready presently. Permission for visitation has to be received from the local authorities, and branches who feel that work of mercy can be undertaken should get into touch with their authorities at once. We think it is well to have concrete proposals to put before them—that permission should be sought to hold religious services on Sundays, lectures and addresses in the week, and also recreational evenings.

## Peace Exhibitions

An excellent Peace Exhibition was held in Colchester under the auspices of the F.o.R. and P.P.U. in April this year. The exhibition itself consists of 60 panels of cardboard mounted on plywood, covering a total space of 40 yards if all in one line, but could easily be divided up into four or five or more rows. The programme consists of a definite set of lectures and talks by stewards at the various stalls and panels all through the day. The cost of hiring these panels is 12/-, plus transport and insurance. This is a well-worth piece of propaganda which other branches might be desirous of using, and, if so,

application to headquarters for further information will be welcomed.

### F.o.R. Special Appeal

The Fellowship does not make a practice of having financial appeals, endeavouring always to live within its income, but special occasions do arise. One of these occasions is upon us. The coincidence of four factors, a legacy of £500, a rapidly growing membership, an increasing income, and a great demand from all parts of the country for organisers and speakers, led General Committee more than a year ago to adopt the regional plan of organising. The increased income more than met the higher expenditure during the time that the first part of that plan was put into operation, and consequently the rest of it was proceeded with. There are now twelve Regional Officers covering the whole of the country. The Committee faced this greater task and higher expenditure as a venture of faith quite deliberately, but since that original programme was commenced the war emergency has altered many things. General Committee therefore has felt it to be right to share with the whole of the membership the financial burden, not with any idea of finding security for the work over any long period, but in order to balance the expenditure for this current year and to enable the Fellowship to make a budget on the same scale as at present for 1940.

These near objectives, it is felt, will be acceptable to our members, and, in order to achieve them, a special appeal has already been sent in hope that a total sum of £3,000 will be realised. This special appeal is, of course, quite apart from regular and general subscriptions, notices of which will be sent as usual when they are due. We look in faith and hope for a great response to this appeal in order that the extended work of the Fellowship may be carried on.

### November 11th

At the time of writing one does not know what arrangements will be made, if any, for the usual Armistice meetings, but it is felt that November 11th provides a most fitting occasion, when the Fellowship as a whole should join in a corporate act of worship and consideration of its first principles. A suggestion has already gone to all our branches that at 3 p.m. on Saturday, November 11th, every branch should arrange a devotional meeting in which a place would be found for the reading of the most important parts of our basis, and consideration given to a statement made by the Fellowship

about the war situation. There are now 300 branches and over 11,000 members. Let us, as one great Fellowship, betake ourselves on that day and at that time, to such a corporate act of worship. There is still a considerable number of our members not attached to a branch or a group. We very much hope, however, that, if they cannot get to a meeting, they will themselves, in their own houses, join with us in this act of worship.

## THE FELLOWSHIP OF RECONCILIATION

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*Farnworth.* Lawrence Martins, 52 Rawson Street.  
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*Liverpool Presbyterian Pacifist Fellowship.* Eric McKie, "Pippacott," Mackets Lane, Hunts Cross, Liverpool.  
*Liverpool.* B. Roberts, 36 Moss Lane, Liverpool, 9.  
*Liverpool.* F. Williams, 19 Burnham Road, Liverpool, 18.  
*Liverpool.* N. Witham, 27 College Road, Great Crosby.  
*Liverpool, Knotty Ash Congregational Church.* W. Jones, 123 Swanside Road, Liverpool, 14.  
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*Manchester, Congregational Pacifist Crusade.* R. H. H. Jones, Lancashire Independent College, Whalley Range, Manchester, 10.  
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*Manchester, Baptist College.* A. S. Clement, Baptist College, Manchester, 14.  
*Manchester.* E. Douglas Lewis, Hartley Victoria College, Alexandra Road, Manchester, 16.  
*Oldham.* Miss S. Amey, 83 Burlington Avenue, Coppice.  
*Rochdale.* Rev. A. Lidster, 95 Charlotte Street (*pro tem*).  
*Southport.* J. W. Grayer, 30 Grantham Road.  
*Warrington.* Miss D. Gray, Shear Bank, Stuart Drive, Stockton Heath.  
*Wigan.* R. H. Dickinson, 30 Kenyon Road.
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*Paton College.* J. Howard Kemp, Paton College, Tollerton, Nottingham.
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*Henley-on-Thames.* A. W. Hitchman, 30 Market Place.
- OXFORD:**  
*Oxford.* F. B. Lake, 94c Banbury Road.  
*Oxford University.* Thomas Hawthorn, Brasenose College.

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Keinton Mandeville. R. Brooks, Home Glyn, Keinton Mandeville, Taunton.  
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Burton-on-Trent. W. J. Pitts, Amberley, 27 Needwood Street.  
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Gorleston. Mrs. A. Tilsley, 104 Upper Cliff Road.  
Ipswich. Rev. Cameron P. Newell, St. Peter's Vicarage.  
Lowestoft. H. Chamberlain, 38 Waveney Crescent.

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Sutton. Robert Baillie, The Mount, 18 Derby Road.  
Weybridge. Mrs. D. Martin, The Second House, Limes Road.

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East Grinstead. L. A. Lowe, Oakfield Gardens, Crawley Down.  
Hastings. Miss White, 8 Holmesdale Gardens.  
Heathfield. Miss Ruby Osborn, Lullington.  
Lewes. C. E. Tritton, Shepherd's Corner, Goat Lane, Ringmer.  
Midhurst. E. J. Searle, 1 Council Cottages, Cocking, near Midhurst.  
Worthing. William Wishart, 13 Railway Approach.

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Birmingham, Carrs Lane Congregational Church.  
F. Scarf, Metchley, Twatling Road, Rednal.  
Birmingham, Warley. H. Wakeman, Lindisfarne, Silverlands Avenue, Langley.  
Birmingham, Handsworth College. E. Nicholls, Handsworth College, Birmingham, 20.  
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Leamington Spa. D. P. Herbert, 8 High Street, Warwick.  
Nuneaton. Lester Mills, 214 Hinckley Road.  
Rugby. A. E. Leeson, 68 Clifton Road.

Rugby Baptist Church. J. W. Boag, "Cairngorm," Crick Road, Hillmorton, Rugby.

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Mere. E. M. Gray, Maesgwyn, The Lynch.  
Salisbury. Miss Irene Hurley, Doverhay, Paul's Dene Road.  
Salisbury Youth Group. T. Lancaster, 159 Castle Road, Salisbury.  
Swindon. Mr. and Mrs. Griffin, 70 Burford Avenue.

## WORCESTERSHIRE:

Halesowen. Granville A. Price, 81 Alexandra Road.

## YORKSHIRE:

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Hull. Miss L. M. Stead, 13 Florence Avenue, Queen's Road.  
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Leeds, Brighouse. John Furness, Walden, Woodhouse Lane.  
Leeds, Wesley College. Rev. Norman Tetlaw, Wesley College, Headingley.  
Leeds, Rawdon College. Alex S. Arnold, Rawdon College, near Leeds.  
Scarborough. Mrs. Farrar, 58 Westborough.  
Sheffield. M. Wilfred Secker, 11 Longley Avenue, Sheffield, 5.

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Brynmaur. Rev. H. Morgan, 201 King Street.  
Rhyll. John J. Morris, Coleg Clwyd.  
Holyhead. Mrs. D. Strevens, Tremgarn, Walthew Avenue.  
Bala-Bangor College. G. J. Richards, Bala-Bangor College, Caernarvon.  
Carmarthen Presbyterian College. R. Anthony Davies, The Theological College, The Parade, Carmarthen.  
Carmarthen Presbyterian College. Cyril Lloyd, Presbyterian College, Carmarthen.  
Barry. C. W. Davies, The Meads, 5 Colcot Road, Barry, Glam.  
Bridgend. Glyn Howe, Arosfa, St. Bride's Major, Bridgend, Glam.  
Cardiff. Horace Quick, 16 Gold Street, Roath, Cardiff, Glam.  
Rosalfen. Rev. R. Thomas, Canteffe, Neath Road, Rosalfen, Glam.  
Swansea. Idris Morgan, Tilt Cove, Old Road, Skewen, Glam.  
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Trealaw. J. J. Buckley, 5 Rhys Street, Trealaw, Rhondda, Glam.  
Trealaw, Elim Methodist Church. Mrs. Mabel Evans, 5 Bryn Teg Terrace, Trealaw, Rhondda, Glam.  
Monmouth. Miss G. M. Bishop, Monmouth School for Girls.  
Newport. W. D. James, 16 Woodland Park Road, Newport, Mon.

## ISLE OF WIGHT:

Ventnor. Rev. Mother Teresa, St. Francis House, Whitwell, near Ventnor.

## ISLE OF MAN:

Peel. H. N. Cretny, 4 Brighton Terrace, Douglas.

## SCOTLAND:

Edinburgh. Rev. A. Low, 1 Elliott Park, Edinburgh, 11.  
Edinburgh. J. C. Armstrong, 15 St. Fillans Terrace.  
Edinburgh Youth Group. Miss M. Swann, 37 Warrinder Park Road, Edinburgh.  
Dundee. Rev. J. Stephenson, 6 Albert Crescent, Newport, Fife.

## PEACE WORK IN THE CHURCHES

## THE ANGLICAN PACIFIST FELLOWSHIP

During one week since the war began the membership of the Fellowship increased by 60, and although this was certainly a peak period, it is characteristic of the increased interest now being shown. But before we can approach our Church authorities it is very necessary that the membership should number at least 5,000, of whom 500 should be priests, and for the hastening of that desirable end we invite all our members to make every effort.

Meanwhile, we are planning deputations to some of the Diocesan Bishops and doing all that lies within our power to awaken the Church at least to a willingness to consider the pacifist position.

Wednesday, November 15th, is still being kept as the date for the annual meeting, full particulars of which will be sent to all members. At 6.30 that evening a public meeting will be held when the Rev. T. B. Scrutton, Professor Charles Raven and others will speak. Whether this meeting will be at the Caxton Hall, as previously arranged, or at the Dick Sheppard Memorial Club we are still uncertain.

Wednesday, November 1st, is All Saints' Day. As Dick Sheppard died on the 30th October, two years ago, it is suggested that it should be particularly remembered at the service in the crypt of St. Paul's at 7.45 on that day, when we trust all those who possibly can will be present.

Members of the Anglican Pacifist Fellowship residing in the Midland Dioceses of Lichfield, Birmingham, Coventry, Worcester and Derby met at S. Martin's Church, Wolverhampton, on Saturday, October 7th. The Rev. C. Dencer, Vicar of Rubery, preached the sermon at a Service of Intercession and Dedication, which was conducted by the Rev. J. W. Barnsley, Vicar of S. Martin's. Afterwards tea was served in the Parish Hall and some fifty members of the Fellowship then held a conference. A resolution as follows was sent from the Conference to the Archbishop of Canterbury and the five Diocesan Bishops concerned:—

"We, Midland Members of the Anglican Pacifist Fellowship, reaffirm (1) our conviction that our membership in the Church involves the complete repudiation of modern war, and (2) our pledge to take no part in war, but to work positively for the construction of Christian peace in the world. We must therefore dissociate ourselves from the frequently expressed contention that force can only be met by force, and we humbly pray your lordship to use, to the utmost of your power, your good offices to secure that Herr Hitler's proposals are accepted as affording an opportunity for an armistice, and at least a minimum basis for an international conference."

Resolutions were also sent to the Prime Minister and Lord Halifax, making the same reaffirmation and continuing: "And, being convinced that the best prospect of establishing world peace is afforded by a conference and not by a fight to a finish, urge you to accept the opportunity (however slender it may appear to be) afforded by Herr Hitler's proposals of securing an armistice and an international conference."

## METHODIST PEACE FELLOWSHIP

Secretary: Rev. Leslie Keeble, 11 Holland Road, N.W.10.

NEW MEMBERS. At the Executive Meeting on 10th October a further large increase of 156 lay members from all parts of the country was reported. The following Methodist Ministers have also joined the Fellowship:—Revs. P. W. Mably, W. Walker Lee, Dr. Bonsall, R. Keen, Thomas Martin, F. G. Wade, Chas. Jewell.

MILBORNE PORT, SOMERSET. In a parish of 1,600 inhabitants we have a M.P.F. branch with a membership of 35. The first of our members to appear before the

tribunal, Victor Penny, was placed on the Conscientious Objectors' Register without condition.

The Rev. Vincent E. Knowles presided at a well-attended branch meeting at the home of Mr. W. J. M. Jackson. Harry W. Brown was appointed secretary of the branch.

An impressive and helpful Covenant and Communion Service was held at the Milborne Port Methodist Church on Sunday, September 24th, at 8 o'clock. The attendance numbered 35, including 13 new members, who signed the Covenant.

We are now holding regular meetings alternately with the F.o.R. once a month.

ALTERNATIVE SERVICE. Following the interview with Mr. Ernest Brown, Minister of Labour, a number of questions have been submitted to him, at his own request, by the M.P.F. Executive. These relate to the regulations governing the procedure with regard to Conscientious Objectors and to the possibility of a Pacifist Unit for Land Work. The reply of the Minister has not been received up to the time of going to press, but any helpful information forthcoming will be passed on to our members as soon as possible. L.K.

## BAPTIST PACIFIST FELLOWSHIP

The declaration of war and the consequent introduction of conscription have opened many doors that were previously shut to us. When faced with the inescapable choice of joining the armed forces of the Crown or becoming a C.O., many young Baptists, including several church secretaries and deacons, have decided that as Christians they must stand as C.O.s. Our Fellowship is in touch with hundreds of them, most of whom were not previously members of any pacifist movement.

During this month the example of London and Liverpool has been followed by Birmingham, and a Birmingham Union of the B.P.F. has been formed with contacts in eight churches. The Rev. J. Isaiah Jones, 81 Earlsbury Gardens, Handsworth, Birmingham, is the convener and will be glad to hear of any Birmingham pacifists. I hope Derby will soon follow this example.

We are glad to report the formation of a pacifist group among the churches in the Rossendale valley, from which we expect great things in the near future.

The annual subscription of 1/- was due on January 1st, and we hope members will not put us to the trouble and expense of sending reminders.

## FELLOWSHIP OF RECONCILIATION

The activities of the Norwich Branch have been considerably extended during the past year. Last March the first of a series of Intercession Services for Peace was held after the evening service in one of the Congregational Churches to enable people of all denominations to unite in prayer for peace. The result of the first service was most encouraging; the congregation was large and representative of many denominations. These services have been held regularly in a different church each month.

With the coming of Conscription the Branch at once interested itself in helping young men liable to be called up under the Act. A panel of advisers was formed. Now that the Act has been extended this work will be greatly increased, and the Branch will co-operate with the P.P.U. in assisting the large number of men, already over 60, who will be affected. A joint fund has been established to assist conscientious objectors and their dependents who will be victimised.

Arrangements are going ahead to assist aliens in the city and county at their tribunals.

## DEFINING PEACE AIMS

I think we can take it for granted that no one is interested in war for its own sake, and that we are all primarily interested in peace. Peace, however, cannot be achieved unless the terms are stated, or, as the business man would say, "a proposition must be tabled."

The sooner we are clear-minded about our peace terms, the sooner we are likely to get peace, and to start the ball rolling, I propose the following terms:—

1. Any country to be free to participate.
2. Combined territory of participating states to be a free trade area.
3. No passports to be required for movement within such territory.
4. No restriction on emigration or immigration as between participating states.
5. All government posts to be open to citizens of any participating state.
6. Each participating state to be responsible for its own internal government.
7. No participating state to make war unless 75 per cent. majority of male and female population between the ages of 20 and 75 in favour after a specific plebiscite stating:—
  - (a) With what other state or states it is proposed to go to war.
  - (b) Reasons for going to war.
  - (c) Beneficial result expected if war is successful.
8. No participating state to give guarantees to another or other states unless 75 per cent majority of male and female population between the ages of 20 and 75 in favour on a specific plebiscite stating:—
  - (a) State or states it is proposed to guarantee.
  - (b) Nature and implications of guarantee.
  - (c) Reasons for giving guarantee.
  - (d) Beneficial results expected as a result of giving guarantee.
9. Armed forces of each participating state to be entirely on a voluntary basis.
10. Customs and other government officials thrown spare by the adoption of these proposals to be paid full pay (unless due for retirement for normal reasons) until they are successful in finding alternative employment.

I would appreciate it if your readers would criticise them and consider whether as citizens

they would be prepared to accept them, and to use their imagination and see if they would still accept them if, instead of being English, they were French, German, Italian, Belgian, Dutch; in fact, if they were any nationality that might reasonably be expected to desire to participate in a peaceful Europe.

In arriving at the terms, I considered those areas of the world where peace had existed for many years, and there seemed to be no reason to believe that it would be disturbed, and I think you will find that the conditions that I have suggested are those which exist between Essex and Hertfordshire, between England and Scotland, between the forty-eight states of the United States of America, and between the original seventeen states of Germany, such as Wurtemberg and Saxony.

If any of your readers feel that the proposals are unsound and not likely to give us permanent peace, I would appreciate it if they would put forward alternative proposals for our consideration. I say this because I do not think it can be too strongly emphasised, that there is no hope of peace unless you work out your peace terms. In fact, for peace, there seem to me to be three stages:—

- (1) A desire for peace;
- (2) Your peace terms;
- and (3) Your mechanism for implementing any agreed peace terms.

FRANK MURPHY.

Ludwick Corner, Hatfield Hyde,  
Welwyn Garden, Garden City,  
Hertfordshire.

With the approach of Christmas, the season of gifts, it seems to me not inappropriate to voice some word of protest against the almost universal custom of giving the children military toys.

Already, with the coming of war, the toy shops are making big displays of toy soldiers, forts, tanks, machine guns and all the paraphernalia of war in realistic miniature.

It is surprising to me to find how comparatively few folk—even professing pacifists—seem to realise the harm which may result from such gifts. . . . .

T. LEONARD CROW.

10, Church Street, Tewkesbury.

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