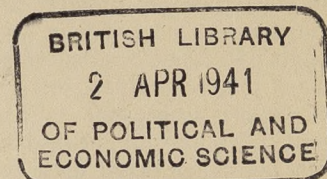


The CHRISTIAN PACIFIST

THREEPENCE



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

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The world awaits the shock of a new clash of armed forces in the Balkans. Night after night destruction rains from British and German skies with appalling consequences of disaster. On the high seas the belligerents snatch at each other's sources of life like two wrestling giants, each gripping the other's throat in ever tightening stranglehold. America has entered the war against Germany. Japan is crouching to spring at the East Indies. Russia is watching her enemies slay each other. And so it must go on till all the nations are exhausted and, too weak any longer to make war, they take up the far harder task of making peace. Is there no other way? Not for those who see the war as a melodrama in which the hero, after many adversities and incredible escapes, succeeds in bringing the villain to justice. Not for those who, coarsened by the brutality of the age, see in the sinking of a submarine the makings of an excellent joke, or in the bombing of homes into tombs a resort for idle sight-seeing. Not for those who read the news with that mad sort of detachment that surveys the world battlefield as if it were

a game of chess and matter for agreeable speculation. But for all who—and their number greatly exceeds that of the pacifists—are concerned, not so much for the suffering, dreadful as that is, but for the sin of war, any opportunity of real peace-making must have immediate interest. We are therefore encouraged to learn that the Pope may make in the near future another "extreme effort for peace with honour and liberty for all," an effort which may be supported by "big powers within and outside Europe." Perhaps the time is not yet. Perhaps we do not want liberty for all but only for ourselves. Perhaps there must be yet more tragic suffering, more senseless destruction, more empty victories, more privations, more loss of liberties, more fouling of the future. But the Churches in this country must be alert to see that no opportunity is lost of attempting to obtain by negotiation the objects to secure which the nation entered upon war.

Abandon Self-Righteousness

The need which we have so often emphasised in these pages for a clear statement of the objects which we hope

to attain after or through or notwithstanding the war is well expressed in a letter to Dr. J. H. Oldham, which is quoted in the *Christian News-Letter*: "It seems to me desperately important that such affirmations as you made shall be made for England as a whole and be broadcast to the people of Europe, including and especially the Germans. These latter will never acknowledge our claim to responsible leadership until we proclaim such a position or Weltanschauung which not only reflects our stirrings of conscience but prompts theirs. The inability of our Government to expound a positive faith and standpoint—apart from the old rather whitewashed phrases about freedom, justice, fairplay, etc.—is surely crippling the force of British propaganda. Knowing Germany extremely well, I can measure the disdain with which ninety-nine per cent. of our criticism must be received among thoughtful circles. They will say that it is wholly negative and outmoded, that it stresses ethical values but ignores cultural ones. We can never get away with it by setting up ourselves as ethical moralists and magistrates in Europe. Such an attitude will always provoke resentment and bitterness. However justified our condemnations, we must realise that the only way of achieving a true hearing from our present enemies is to abandon the attitude of self-righteousness, and to treat our adversaries and ourselves on equal terms. Once we do this fairly and squarely we shall be in a very strong position indeed. For, the Nazi leaders apart, there are vast numbers of seriously-minded Germans, ardent patriots, who are susceptible to profound argument and will be unsettled by it. If the Government cannot be persuaded at the present time to adopt such measures—and perhaps there is no spokesman really capable of them in its ranks—possibly the Churches could do so."

C.O.s for Civil Defence

It is not quite clear how some of the provisions of the new Bill to amend the National Service Act will affect Conscientious Objectors. It looks as though any C.O. registered on condition of engaging in some work of national importance might now be called up to leave that work for whole-time A.R.P. service. But as most conditional exemptions place the men whom they exempt in work of recognised communal value, it can hardly be the intention of the Bill to take men out of one kind of national service to put them in another, possibly less arduous and much more popular. Moreover the number of men required to fill the vacancies in Civil Defence is comparatively small, and so it is unlikely that many C.O.s conditionally registered will be removed from their present occupations. The passage of the Bill through Parliament, swift, as it is likely to be, should be carefully watched. It may prove to be as much to the advantage of the C.O. as otherwise, for most pacifists, as in the work of the Pacifist Service Units and the Friends Ambulance Unit and kindred organisations, are perfectly willing to engage in really useful and humane defence services provided they remain under civilian control, and men who have already accepted conditional registration can hardly object on principle to the imposition of conditions. Care must be taken, how-

ever, to see that what is called "Civil Defence" does not become by imperceptible stages part of the ordinary military establishment. Of that there is at present no visible threat, but as the nation grows more and more war-minded anything may happen. It should be noted that the new Bill definitely limits the period during which a man may be detained in custody for medical examination to fourteen days.

Registration of Women

It is not proposed to give women the chance of registering as conscientious objectors. As Mr. Assheton, Parliamentary Secretary to the Ministry of Labour and National Service, very wisely said, "We have to move very carefully in these matters." The question of conscientious objection, he thought, would not arise, since if a woman objected to making munitions there were plenty of other useful occupations for her. It is unlikely that any woman who, on being interviewed, declares her conscientious objection to all participation in the war effort will be made subject to compulsion. Indeed most women who would be C.O.s are already engaged in services which though not helpful to the war effort are essential to the life of the nation. It is rather a pity that women C.O.s are not to be registered. It would have been interesting to see what proportion of the women of this country would refuse participation in war. But though they are denied public registration, it is most desirable that every woman conscientious objector should, on being interviewed, state her objection very clearly whether or not she is likely to be pressed to change her employment.

The Broadcasting Ban

We are glad to see that the Government has not lost its sense of humour and that it has been able to appreciate the absurdity of the B.B.C. ban on musicians who in private life hold advanced views, and of orchestras whose leaders are by conviction pacifists. As Mr. Churchill said of Sir Hugh Robertson, "I see no reason to suppose that the holding of pacifist views would make him play flat." While we are thankful to see the ban on pacifists so far lifted, not so much for the sake of the pacifist artists concerned as because it shows that some measure of liberty and toleration is still existent in the country, we cannot say that we are satisfied so long as the ban on pacifist speakers remains in force. Its modification to the extent of inviting pacifists to the microphone on condition that they did not use the occasion to preach pacifism would be welcome, for it seems a pity that the Church and the nation should be deprived of some of its best preachers and hitherto most frequent broadcasters. But such a partial modification would not go far enough to remove a very serious national danger. The witness of one part of the Church would still be suppressed, and that is a very bad thing, not for the part but for the whole. The unpopular prophet would still be silenced, and that is a calamity not for the prophet but for the people. The prophet whose message is unpopular must always be prepared to be silenced, and if the pacifist is silenced to-day he has nothing to complain of on his own behalf. It is

not a case of standing up for pacifist rights. With these, if they exist, we are not concerned. But we are concerned for a nation which cannot bear to hear its own prophets. If they are false prophets, why should they be feared? If the truth is all against them, why not let them be exposed? They are in a very small minority, and the word of God as they understand it could not possibly compete for popular assent with official propaganda. Surely a nation that is confident in its own rightness can afford to listen to what the pacifist has to say. But perhaps the very silence of so many of our leading broadcast preachers will in the end speak more forcibly to a curious public than the continuance of their broadcast preaching.

The New Humanism

Dr. William Paton, Secretary of the International Missionary Council, contributed a supplement to the *Christian News-Letter* on 12th February, 1941, under the title "War and Peace Aims and the Church's Task." He touched on a number of subjects, including the blockade—"a terrible weapon and its effects in the long run are terrible"—the importance of American criticism, the broad principles on which Christian men judge of policy, the problem of transition from a world at war to a new order of freedom. Dr. Paton thinks that the key to the future may lie in a combination of economic and social reconstruction with the promulgation of a charter of human rights, rather than in political changes such as the adoption of federalism. He assumes that at the end of the war there will be a preponderance of power in the hands of the British Commonwealth and the United States. Then, perhaps forgetting an earlier sentence ("it is not of course a question of imposing an order on unwilling peoples") and without noticing a fundamental contradiction, he argues that "since the granting of economic assistance in the tasks of reconstruction provides a 'sanction' as powerful as force, it would be possible to make full economic co-operation on an equal basis dependent upon acceptance of a fundamental charter of human rights," the restoration of civil and religious liberties, freedom of the press, and of speech. With regard to the Church's task, Dr. Paton naturally relies upon the proved faithfulness of numerous Christians under oppression and on the developing ecumenical movement. But in an earlier paragraph he says the Churches are limited in their official capacity to the enunciation of moral principles which command the assent of all Christians. Against this rather static conception and against the idea that liberty can be fostered by means of economic sanctions, we hope that at least a minority of Christian leaders will by their example show that Christian insight in the Christian spirit is capable of something greater.

Conscientious Objectors

The number of men now registered as conscientious objectors, including the 1,421 who registered on 22nd February and all others provisionally registered and awaiting their appearance before tribunals, is now 56,532. Of these, 36,372 had, up to February last, passed the

Tribunals, 6 per cent. being registered as C.O.s without and 37 per cent. with condition. Thirty per cent. have been registered for non-combatant service and 27 per cent. for combatant service. Up to 15th February the total number of appeals to the Appellate Tribunals was 9,784, and up to the 31st January, of 5,022 appeals heard 1,488 were dismissed. Thirty-one C.O.s are known to have been discharged from the Army after their second appearance at an Appellate Tribunal under Section 13 of the Act. Of the six refused discharge under Section 13, two have secured discharge on medical grounds, two are still in prison, one is on remand awaiting Court Martial, and one is finding it difficult to secure Court Martial as his offences are being disregarded. Samuel Tomlinson and George Bryson, both objectors on grounds of Christian conviction, were at Liverpool on 20th February court-martialled for the third time, being given 112 days' and six months' imprisonment respectively. Five C.O.s have been charged with "mutiny"—a very serious offence in the Army—at Dingle Vale School, Liverpool.

Christianity Calling

Among the movements which seek to unite members of all the Churches in search of a new world order is "Christianity Calling," the concern of which is that loyalty to Christ should precede all other considerations and that the principles of Christianity should be applied to all social and international problems. This "union of Christian progressives" is characterised by the spirit of prayer and utter dependence upon the grace of God. Its method of operation is to select from time to time one or more urgent issues upon which the movement as a whole may agree to concentrate for effective change. The immediate objective is to present, with a view to bringing the war to as speedy an end as possible, a statement of Christian peace aims and so to mobilise public opinion in support of these aims as to influence Government action. Dr. A. Herbert Gray is Honorary Chairman and Dr. A. D. Belden is Honorary General Secretary.

Kagawa retires

We have now received further details concerning the release of Dr. Kagawa, to which the I.C.P.I.S. has referred in No. 38. His right-hand man, Ogawa, pastor of the church in which Kagawa was preaching when taken into custody has also been released. Their release is reported as unconditional, and Ogawa is back in his pulpit. Looming large in the charges against Kagawa was a quotation from one of his addresses delivered outside Japan and printed without his consent in the Kagawa calendar for 1939. Consequently it has been decided not to issue a 1940 calendar, and Dr. Kagawa's friends abroad are asked to regard the situation with sympathy and understanding. He himself has determined he must no longer subject his friends and auditors to suspicion and danger, and will spend the next few months in quiet, writing and studying the problem of tuberculosis from the island of Toyoshima in the Inland sea where he is trying to develop a co-operative Christian sanatorium and colony for tuberculars from all over the empire. I.C.P.I.S.

WAS LANSDOWNE RIGHT?

PERCY W. BARTLETT

We cannot accept the general view that there is nothing for the peace party to do just now except perhaps nurse its ideals against a better day. We resist the temptation to believe that the soldiers, the diplomatists and the propaganda experts can alone reshape things so that peace shall again be possible: that goes against experience as well as conviction. Certainly many of the facts are stubbornly hostile to any constructive activity. We appear to be prisoners within our own country, physically and spiritually too, we who through fellowship over long years feel bound to think internationally and regard peace as a common effort in which those who are most distant and most different must also have their part. We appear, too, to be living on sufferance, tolerated so long as we keep silence, and under threat that anything we say will be understood as merely hindering the war effort and favouring Nazism. These are real difficulties: and the task of bringing Europe through reconciliation to real peace is huge beyond human imagining: but we are still under obligation to try to bring the spirit of reconciliation to bear on the facts and on the persons chiefly concerned.

If the mere thought of a negotiated peace is by most dismissed on the ground that the Nazi leaders cannot be trusted, and if it is argued that our own political leaders are pledged to victory first and are therefore unable to contemplate any approach to negotiations, to reconciliation or even to the statement of peace principles or war aims, we must turn to other groups in the first instance. To whom shall we go?

Many thoughts are reverting to the effort, a fruitless effort, made by Lord Lansdowne in 1916, and to the regret that we experienced later in realising that failure to follow his lead caused tragic years of continued slaughter. We are bound to register the demand that no opportunity shall this time be missed for the lack of preparedness or of willingness to exploit it; and we are bound to look around, if not for another Lansdowne, then for a group of men of some eminence and peace concern who, without of course attempting merely to reproduce the Lansdowne technique, will try to work in his spirit and in the present conditions. The first step is to talk over this possibility privately with a number of likely people, so as to get the idea established and also to prepare the minds of some who might possibly be called upon to act.

Secondly, our thought comes back continually to the part that leaders of the Church here and abroad might be able to play. We must refuse to be put off by those who at once point to the failure of the Church and of her leaders and argue that the Church is impotent because of her self-committal to states and to national causes. We are bound, whatever the current politics of Church leaders,

to appeal to and to rely on their deeper convictions as to the validity and power of spiritual things, and to persuade them, if we can, that the ultimate problems involved in this conflict are spiritual and, therefore, their business rather than the business of soldiers and diplomatists. We must show them that in consequence a solution must be sought by methods characteristic of religion rather than by those now in use. It will be difficult to persuade them, because, in spite of the argument that the Church and the State must be so closely linked, it is also argued that neither must poach on the preserve of the other. We have then first to show not only that the prevention of fratricide is one of the Church's first social tasks—Cain's slaughter of Abel is surely part both of the story of the beginning of sin and of the case for all redemptive activity—but that the solution of the problem depends on the Christian answer to fear, distrust, hate and hopelessness. In short, if we want British and German statesmen and soldiers to trust one another to the point of concluding an armistice and beginning peace negotiations, we must ask the spiritual experts to meet first to show that trust is possible. No long-distance argument will be sufficient; they must prove it by their own example.

Our immediate object, then, as those laden with the task of injecting the spirit of reconciliation into an impossible situation, is to seek a Christian leader on this side and a Christian leader on that who, in spite of *all* the difficulties, ought to come together face to face—as Christian brethren. The deeply moving sermon preached by Pastor von Bodelschwingh after the Church colony of hospitals and social work at Bielefeld, of which he was in charge, had been bombed, with the death of patients and helpers as a result, seems to point to one of the men for whom we are looking on *that* side. The following passage, which refers to his experience when visiting one of the members of his congregation, shows that, side by side with much that is evil, there does also exist in Germany a spirit of quite another sort.

"When I said good-bye the day before yesterday to our young dying colleague, the shadow of deep suffering lay upon her face . . . but through the darkness of death came a bright gleam when I thanked her again in the name of us all for her service in life and death. And the light grew brighter, when we looked out from all the tribulations of earthly history to the place where one day the mystery of the terrible night will be solved. She and I were quite comforted when we realised that she was gathered up like a child in her Father's hand, and that above everything that collapses and passes away on earth there stands the unmovable Kingdom of God, which is the home of us all."

CHRISTIANITY AND JUSTICE

E. L. ALLEN

In this article, which deals with the views of Canon O. C. Quick, Dr. Allen continues the series in which an answer is given to some of the more distinguished opponents or critics of Christian pacifism.

The controversy between pacifist and non-pacifist opinion within the Church bids fair to be interminable, just because the two parties do not so much give different answers to the same questions as begin by asking different questions. The non-pacifist asks: Given a world of sovereign states with their armaments and rivalries, what is the duty towards his country of the citizen who is also a Christian? The pacifist asks: Given a world of sovereign states with their armaments and rivalries, how is the Christian who is also a citizen to bring the power of the Gospel to bear on this situation, so that a new world may come into existence which is nearer to the mind of God for His children? Such at least is the impression left on my mind by reading Canon O. C. Quick's little book, *Christianity and Justice*, published last year in the C.N.L. series. As one who has been privileged to work as a colleague with Canon Quick, I should like to preface my criticisms of his treatment of the subject with which we are here concerned with a tribute to his fair-mindedness and his eirenic attitude towards those with whom he crosses theological swords. In what follows, I shall confine myself to his account of the Christian position in relation to the problem of war.

This question is treated by him at three different levels. In the first place, it is a problem in moral philosophy, and here we are introduced to a fresh discussion of the "just war." Starting from the necessity for the State to be able to uphold the law against the lawbreaker, Quick goes on to defend the right of insurrection. "We are bound to admit the possibility, on the other hand, that a lawfully constituted government may so transgress the principles of justice which it exists to uphold, that armed resistance to it becomes legitimate" (15). On both these grounds we must then go on to admit the possibility of circumstances arising in which one State would be justified in using armed force against another State. "It seems too paradoxical to allow the right of a government to suppress by armed force an insurrection among its own citizens, and at the same time to deny its right to use armed force to resist a foreign invasion" (17). The fact that there is no supreme international authority but that each nation must take the law into its own hands does not invalidate this conclusion, though it will make us scrutinise more closely any claim that a particular war is a just one. And considerations of justice will require also a limitation in the methods of waging war.

This is one of those arguments in which one finds oneself in the position of Hitler's victims, who have made one concession after another, each in itself apparently quite harmless, only to find in the end that they have placed themselves at his mercy. Step by step we are led from the enforcement of law by a police-system to something which, when we have arrived there, turns out to be not

another form of justice at all, but really anarchy. On the road we have been persuaded to abandon one thing after another as non-essential—a supreme judiciary, membership of one community, the right to a fair trial, various restrictions on the kind of force which can be employed, and so on—till the whole argument has changed imperceptibly. We may not be quite sure at which point we have passed from something we can admit to something we know is wrong, but that this has happened is clear enough when we look back from the end of the process. Quick himself refuses to go the whole way: "When once a war has become simply the attempt of one State to vanquish another by any and every means, it has become by that very fact utterly unjust and wrong" (21). The pacifist holds that if you are to stop at all you must stop at an earlier point.

In all this, however, we have been dealing with pure theory, and we have now to pass on to practical considerations. It is inconceivable that a just war might be admitted as possible in theory, while it would be found that in actual fact no war could be waged to-day which would not be essentially unjust. For example, the condition which Quick attaches to war that a belligerent country "ought to do everything in its power to prevent a permanent and radical embitterment of relations between its own people and the enemy" (21) would seem to rule out the blockade as a weapon, and without the blockade what European war could this country fight with any hope of success? This, of course, is not the conclusion which Quick draws, but my own. He does in fact set out the arguments usually advanced in favour of utilitarian pacifism and gives them very considerable weight. When he comes to a reply, however, we are disappointed, for all that is offered us is an assertion: "In this perplexity all we can say is that it has not yet been proved that under modern conditions it is impossible to win a great war without using methods which are fatal to justice. And if our conscience assents to the war on which our country is now engaged, we must do our best to see that the impossibility is disproved by the facts. If the impossibility exists, then the war is better lost than won" (24).

We can be thankful for so emphatic an assertion that there are policies and weapons which the Christian conscience cannot sanction. One wonders, however, whether our non-pacifist friends have fully realised what this involves. Let us suppose that the war develops in such a way that it becomes clear to the statesmen of this country that it will be lost unless certain measures which are abhorrent to them and to Christian opinion generally are taken. How will the non-pacifist act in face of such a dilemma as will then confront him: either he must

silence his scruples and preserve our liberties and the free exercise of the Christian faith or he must advocate surrender to tyranny after hundreds of thousands of lives have been lost to save us from it and when so little would be needed to complete their work? I use, of course, the language in which he would be addressed by the responsible leaders of public opinion: who can doubt that in such a case they would merely brush him and his scruples aside, sure that in after days he would be grateful to them for doing so?

Do we really, after 1914-18, need another proof of the intimate connection between a "just war" and an unjust peace? Is not Sorel right when he argues that the more men fight for ideal ends, the more ruthless will they be? Against the foes of truth one can never be too severe.

A third approach to the subject has still to be considered, the theological. Here the point is made that Christianity is "the religion of two Testaments," and that justice has a place alongside of love precisely as in each man's life there are both official and personal relationships. Use is made of the Pauline description of the law as the tutor to bring men to Christ. "The fundamental error of Marxist Communism and of Tolstoyan pacifism, in their different ways, is that they try to dispense with the 'tutor' altogether. The one seeks to establish the reign of love by fanatical cruelty, the other by idealistic quietism. The religions of both are religions of one Testament" (56f.). It is true that the love which is revealed in the Gospel transcends justice altogether, lifting men out of the sphere of rights and claims into one of free forgiveness. But even the Christian has to continue living in the world, and in that world "the consideration of rights and duties is of vital moment; for it is only through the recognition of the law of justice that the gospel of forgiveness can be heard and understood" (59). Thus it is possible to bring the conception of the just law yielded by moral philosophy within the orbit of the evangel: war can never be holy, but it can be just, and therefore the Christian can legitimately take part in it.

Personally I hold no brief for Tolstoyan pacifism, nor am I one of those who derive the Christian rejection of war simply from a verse in Matthew. I would admit that Christianity has to work with both Testaments, but I would protest when—as seems to me the case here—the Old is given precedence over the New. For the decisive consideration for the Christian seems to be justice rather than love: he is to do in a Christian spirit what all other citizens do, even to the extent of bayonetting the national enemy—the difference in his case being that he will do it quite without hate. Unfortunately, we are also told that this is done regularly by the professional soldier, so that the modification which the Gospel has introduced turns out to be less than we had at first thought.

The brief summary of this theological portion of the argument will not have shown, as I think the reading of the whole book will show, that there is here a grave confusion of thought. Four things are spoken of as virtually interchangeable, at least what is said of one is also said

of the others: the Mosaic Law, the revelation of God in the Incarnation, God's just rule of the world, and justice as the ideal to which human law seeks to approximate. In each of these there is something which represents another aspect of God and of human duty than is shown us in the forgiveness and self-sacrifice of the Cross. But the Torah of Hebrew religion was something very different from the law enforced in our courts: it was the gracious personal instruction given to His people by a God with whom they were in covenant-relation. And if we are to carry back "the relatively impersonal law of justice" to "the Eternal Logos as the author of all law in God's universe" (65) we need to remember that God does not rule His world on principles of justice. That He does not do so has been the problem of devout minds in all ages: why do the wicked flourish and the righteous suffer? We have to choose between moral indifference and redemption as the meaning of this, and in the light of the Cross we can see that it is redemption. But the justice of God in the world is seen by faith only, and if we began to govern our societies as God does His world it must not be assumed that penal systems would result.

There is one further point which cannot be passed over. All through the book we are reminded of the State as the sphere in which the Christian must live, and little if anything is said to suggest that it might be incumbent on the Christian to work for a better form of human society than one organised in sovereign states. We are left with the impression that the Christian is called—to use Bergson's terms—to improve and, meantime, to maintain the "closed society" in which he lives rather than to create the "open society" which is the earthly counterpart of the City of God. It is here that we find, as I said at the outset, that we cannot agree because we do not ask the same questions. To the pacifist the Christian is called to seek, even here on earth, a better city than any which has yet been, to be creative of a society in which there will no longer be occasions of strife. If he is to do that, he will not be able at the same time to defend the particular society in which he lives against its rivals. There lies the "offence of the Cross"; if Jesus is to have a kingdom of this world He must bid His servants fight for it, if He seeks to transmute this world into God's kingdom, He must refuse to fight and put His trust in self-sacrificing love. So if we wish to defend the rights of our nation against another, it is useless to resort to pacifism; the merit of pacifism is rather that it has seen that a far more urgent task is the winning of a new world.

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WRITERS IN THIS NUMBER

The REV. DR. E. L. ALLEN is a lecturer in the University of Durham.

The REV. G. LLOYD PHELPS, B.D., is a minister of the Baptist Church, and North-West Regional Secretary of the Fellowship of Reconciliation.

MISS DALLAS KENMARE, writer of poetry and prose. A list of her works appears on page 76.

AGAINST NEGOTIATION NOW

G. LLOYD PHELPS

This article, presenting the Pacifist Case against a Negotiated Peace now, is written by a pacifist minister who is also a Socialist and who has viewed with alarm and despondency the products of much pacifist political thinking.

The Christian Pacifist movement has succumbed to the tyranny of words and has failed to examine their content. "Peace by platitude" was the deserved comment of a sympathetic observer. The phrase "a negotiated peace" has had an hypnotic effect on the pacifist movement and has rendered many of us incapable of distinguishing our allies from our foes, so that appeasement and reconciliation have been hopelessly confused. Even the sequels in March and September, 1939, to the events of September, 1938, have failed to rouse the movement from its political opium dream. I can never forget a conversation with Henri Roser at Bangor in August, 1939, in which he spoke of the widespread impression in pacifist circles on the continent that the British pacifist movement was behind the "national" government, and then went on to say: It is at least as wrong to do nothing in the face of evil as to try and resist evil by the wrong means.

To me as a Christian war is not the ultimate evil but a peculiarly vivid and brutal illustration of the results of sin. To it I must bring the whole of my Gospel lest I be found among the false prophets who "have seduced my people saying: Peace: and there is no peace." (Ezek. XIII: 10.) The characteristic Quaker and liberal "deviation" of the goodness of human nature has blinded us to the reality of evil and plunged our movement into "Christian Science politics," as Nathaniel Micklem, himself a foundation member of the F.o.R., has called them. Believing as I do that the Christian pacifist movement represents the living remnant with whom the future of the church lies, I yet believe that Professor Reinhold Niebuhr is one of our greatest benefactors and I am inclined to hail him in the words of Isaiah: Ho Assyrian! rod of mine anger. Our gospel is good news of salvation from sin, and redemption from the power of evil given to fallen mankind.

When we turn to politics the same story is written to me as a Socialist. Again war is not the ultimate evil but the climax of capitalism and imperialism. The F.o.R., composed as it is of such a proportion of parsons and teachers, is essentially a bourgeois movement and that blinds us to the realities of the political situation. The class struggle is not the newly arrived result of working class organisation and activity but a struggle that has been waged by the ruling classes since time immemorial. A study of the new laws in the last twenty years will reveal how clearly the famous British legal system is used by the ruling classes to keep their place. (With the editor's permission I hope to expand this in a future issue by a review of Ronald Kidd's book, "British Liberty in Danger.")

Unless we realise the international as well as the national repercussions of the class struggle we shall fail to understand non-intervention in Spain or the meaning of Munich, the fall of France or even why Mussolini and Ribbentrop received so many compliments and so much admiration from our own ruling classes. The problem is further complicated by the almost inevitable opposition mentality of most pacifists. They have become so used to having the majority opinion against them that there is a tendency to find out the pacifist position by the simple reversal of popular opinion. "There is a lot of good in that bad man but not much in Winston Churchill." "Nazism has at least plans for a new order; Britain is fighting an imperialist war for the status quo" (see almost any issue of *Peace News* and not a few of *THE CHRISTIAN PACIFIST*). I once heard a friend in Birmingham say: "I am against German militarism not because it is German but because it is militarism, just as I am against German measles not because they are German but because they are measles. We must not be misled by national labels in these days. We are against British imperialism not because it is British but because it is imperialist, and we must not forget that to-day Nazi imperialism is a more active menace. This lack of political realism has vitiated our thinking and warped our action. I cannot help remembering how we refused to touch political action before the war when something might have been done, and now we have allowed the war to stampede us into a Gadarene rush to a disastrous political plunge.

It has been said that the F.o.R. keeps its unity by not letting its right wing know what its left wing is doing. If that is true, that unity will have to be broken. Our Basis commits us to a radical Christian theology; it commits us also to revolutionary political action in keeping with that theology. Our war is on two fronts against Nazi and Churchillian imperialism. In our hearts we still cherish a nostalgia for that world (pleasant for the secure middle classes) which tottered into destruction in 1939. We have not realised that our working classes can escape from the Scylla of unemployment by crashing in the Charybdis of war. As the folk in South Wales told a friend of mine: "Your peace is our war; your war is our peace."

The new National Government has little more (but still a little more) to give us than the old. The Labour leaders are going the way of MacDonald, Snowden and Thomas. It is Herbert Morrison who closes *The Daily Worker* by regulation, not by legal process; it is Ernest Bevin who introduces industrial conscription. Lord Lloyd might well have prayed "Lord now lettest thou thy servant depart in peace." The Labour leaders can do things that a Tory imperialist would like to have done but never dared to do

lest the horns and tail appear beneath the immaculate evening dress. Revolution must have the place in our politics that conversion has in our religion. Indeed revolution is to the body politic what conversion is to the individual personality. It is not what a man is converted from that matters; it is what he is converted to. Similarly, revolutions for their own sake are no good. We pacifists must know the outlines of the better world we want and we must be clear about the means to achieve our ends, remembering the dictum: "The more violence, the less revolution."

The common pacifist demand for a negotiated peace *now* is a gross simplification both of the problems we have to meet and the pacifist answer to them. Let us face frankly that there can be no lasting peace while the Nazis

are in power in Germany; nor can there be a just peace expected from our Tory and Labour imperialists. Pacifists have claimed "the only way to peace" and the challenge is coming back to them. The Christian pacifist position is founded on eternal moral principles, but our application of them to the changing tides of politics and economics cannot share that unchanging character. There was a good case for a negotiated peace before Christmas, 1939, and that time will return. Meanwhile it is for us to help to create the conditions in which a negotiated peace may be possible and to ensure that there is a satisfactory outcome to negotiation. If we must have a slogan, may I suggest that a Socialist Peace is much more in keeping with our principles than a negotiated peace between rival imperialisms.

THE ARTS HAVE NEGLECTED PACIFISM

DALLAS KENMARE

Because war utterly violates the laws of wholeness and order, in other words, the three cardinal principles of the Good, the Beautiful and the True, it would seem, on these purely artistic grounds alone, that the artist could have no alternative but to embrace the faith called pacifism. But the poison of war, the ceaseless insidious stream of propaganda, infects all minds but those of an invincible integrity and strength. The Christian would immediately urge that such invincible qualities are attained only through Christianity, and that it is the secular artist who lacks such defence, accepting, with the vast majority, an "interim ethic." This may be so, yet "secular art" is really a contradiction in terms, since the basis of art has always been, will always be, religious, no matter how often this may be denied by artists of a pagan trend. Art is essentially *worship*, and worship, *not* petition or propitiation, as so many believe, is the essence of religion. An understanding of the religious basis of art is crucial, for until this is realised and accepted artists will continue to ignore the reality of *vocation*, believing that they may, sometimes must, it seems, serve life and humanity better by other means. Nicolas Berdyaev, one of the greatest contemporary Christian philosophers, passionately affirms throughout his writings the Christian significance of creativeness:

Burying one's talents in the ground, i.e., the absence of creativeness, is condemned by Christ. The whole of St. Paul's teaching about various gifts is concerned with man's creative vocation. The gifts are from God and they indicate that man is intended to do creative work. The gifts are various, and everyone is called to creative work in accordance with the special gift bestowed upon him. It is therefore a mistake to assert, as people often do, that the Holy Writ contains no reference to creativeness. It does—but we must be able to read it, we must guess what it is God wants and expects of man.*

If the creative artist were to understand fully the divine nature of his calling, that it means nothing less than a call to co-operate with God in His great plan of Creation, in His work to establish the Kingdom of Heaven on earth, then the refusal to pursue his art, developing and using it to the fullest extent of his individual capacity, would be seen clearly as a rejection of God. The power of evil works ceaselessly to prevent the development of any great good, which no doubt accounts for the depreciating influences continually working to undermine faith in the religious value of art, and the necessity for it in human life, causing it instead to be regarded (in England especially) more as a pastime which can be indulged in or not according to circumstances, and which must in any case immediately be set aside the moment the peril of war threatens. The destructive demon of war inevitably strives by every means in its power to overthrow the creative spirit eternally working towards progress and perfection which is the nature of art.

If the immense religious power latent in art were once recognised and released, we should see revolutionary results, for it would mean an understanding of the laws of life itself, and an understanding of these laws would obviously heal the gaping wound in our poisoned civilisation. Here and there an artist is found who believes this with such passionate intensity that he has no alternative but to pursue his life-saving vocation through every contrary vicissitude, and has, as a concomitant result, equally no alternative but to accept pacifism as the only faith which works in harmony with his creative beliefs.

The neglect of pacifism by the arts, though difficult to understand, is therefore really due to a misunderstanding of the nature and function of art itself.

* *The Destiny of Man* (p. 162)

PACIFISM IN ACTION

At a time when many of the finest London Clubs are closing down, the latest enterprise of the Anglican Pacifist Fellowship Unit has been the founding of "The Hungerford," the most exclusive Club known. No amount of wealth can buy a Membership Card, and respectability is a certain barrier to entry, for the Club caters only for those who are "despised and rejected of men." Westminster has always had quite a large community of people whose homes were the streets and whose beds the Park and Embankment seats—at least that was so until the Blitz came. Then, like everyone else, they sought protection underground, only to find themselves unwanted, shunned by their fellows, a continual problem to Shelter Marshals, and, in some cases, a real menace to public health. Therefore, through the enterprise and foresight of the Westminster City Council, special accommodation has been provided in what is called the Hungerford Club for all those who, for one reason or another, are refused admission to ordinary Public Shelters. The A.P.F. Service Unit has the entire responsibility for organisation and management of the Club, though it has been fortunate enough to obtain the willing co-operation of the Fellowship of Reconciliation in running the canteen.

The immediate responsibility of the Westminster City Council ended with the handing over of the premises fully equipped to the Anglican Unit, but Bernard Nicholls, the leader of the Unit, already knew the nature of the problem confronting him as, for many weeks past, he had been spending hours a night in the disused railway arch in which the shelterers had formerly squatted. There are some among them who are black sheep; cultured, educated people, paid to stay away from home, cursed with drink or some other vice. Others never had a chance; they have battled continually against privation and hunger, with the result that they are physical wrecks and in need of care and attention, though fear or ignorance prevent them from using the public health services. One or two are not quite developed or stable mentally, while many are the true vagrant type, whose philosophy was expressed by one of them when he said, "Those who can eat without working deserve to eat."

Under Charing Cross Station

Night travellers at Charing Cross Station do not realise that one of the viaduct arches beneath their feet is now the home of many who had almost forgotten what the word home means. Such travellers would be amazed could they see the scene confronting the visitor passing through the Hungerford Club doors from the Lane below. To right and left is the men's and women's lavatory accommodation, with every encouragement to cleanliness in the way of soap, towels and washbasins. Next there is the Canteen, equipped with electric cooking and heating apparatus and furnished with benches and tables. The community life of the Club centres around a large wood fire which glows cheerfully in the next section. The two

Dormitories provide sleeping accommodation in the form of three-tier bunks for 168 people. Present stocks permit the issue of one blanket to each person, a luxury not experienced by some for years. The whole premises have been equipped to provide the maximum of cleanliness and to give the right background for the work we have to do, which, as we understand it, is to offer our friendship and practical assistance to those whom others hesitate to serve. The Shelter Medical Service, the City Council Cleansing Station, and the visits of Doctors from the Tropical School of Medicine provide Club members with the means of regaining bodily health. This is supplemented by the provision of clothing where necessary and by the sale of food at the Canteen. The Canteen provides for more than bodily needs, for it is a valuable means of getting to know the members.

A Ministry of Reconciliation

Many interesting conversations take place both in the dining room and at the fireside. Occasionally too a song or recitation may be heard and community singing is not unknown. The experiences the members love to share are extraordinarily interesting and varied. Thus "The Professor" has an endless repertoire of stories and recitations, the product of sixty years spent travelling the country from end to end. "The Captain," whose trade as a sail-maker has carried him over the seven seas, has a magnificent beard and a face that would delight an artist. A visitor might find himself drawn into an argument with someone possessed of a professional's knowledge of golf or sharing in a well-informed discussion of modern music, plays or books.

Some of our people have lived too hard, some have found life too hard to live, and some have missed life altogether. With them all the Unit members try to live in good fellowship, teaching a little and learning greatly.

These Unit men, others of whom are responsible for the complete staffing of the Crypt Shelter at St. Martin's-in-the-Fields, live on an allowance made by the Anglican Pacifist Fellowship, which in no case exceeds one pound per week. The majority work through most of the night and through some part of the day as well, giving recklessly of their time, their energy and their health. Not everyone is blessed with the right temperament or physique for work that is so exacting, but, for the right sort of men, the Unit still has vacancies.

Those working at the Club look forward to the time when this particular enterprise may have achieved its purpose and the Club thus becomes unnecessary. Meanwhile they would like to get into touch with all who are interested in what they are attempting and who may wish to be associated with this particular Club or to start similar ventures elsewhere. Communications should be addressed to the Anglican Pacifist Fellowship, 17, Red Lion Square, W.C.1.

INTERNATIONAL NEWS

PERCY W. BARTLETT

France

Though it is no longer news that Henri Roser is back in Aubervilliers and among his old "parishioners," the following letter from him to a friend which only recently came round to us will be of interest as indicating his spirit:—

"After much reflection, we finally decided to return to the settlement in the suburbs of Paris. In case of difficulty we could still retreat to the place where my wife passed the winter. Nevin had invited me to give some weeks or months to work for him; but, beside the material impossibility and my family and parish obligations, it seems to us that, from the point of view of our common ideal, our place is rather among our people where they are most unfortunate, and perhaps the most in spiritual danger. It is our task to comfort them and help them to reach true judgments according to God's will, and to show them how to behave with dignity towards the invader. And with a view to the establishment of that peace that we have always desired, it is right that those who have received some illumination should help to build up relationships between man and man, and between nation and nation, which are according to the truth. There must be no servility on the one side and no insolence on the other: self-respect and dignity here, so that justice may be done there. The hour has come for day-to-day faithfulness. I think therefore that, from the very point of view of our effort for peace, my place is back there."

Germany

A letter received by a friend in this country, through Cooks', from W.M. in Germany, gives news of the children. The letter continues: "In October we had a visit from Grete, who is now working for the Quakers in Vienna, and also from Eva and Carl. The latter have adopted a little boy, who often cheers and comforts them amid all the sorrow. And we were most especially glad to have a short visit from Marie. She had become very weak, but had been gradually recovering strength during the past half-year." He adds that his wife, who was seriously ill last spring, has now recovered, and says: "I myself, although I have had no holiday for the last year and a half, can still work in almost exactly the old way, and I should like to do even more in the service of our brethren and of our common Father."

Sweden

At the annual business meeting of the Swedish F.o.R., which was held at the same time as the Swedish Conference last summer, Nevin Sayre's proposal that Stockholm should act as one of several centres for the International Fellowship during the war, and should take up certain pieces of work in relation to neighbouring countries, was agreed to. In order to relieve the President, Dr. Beskow, an Executive Committee was set up, of which Dr. A. Eeg-

Olofsson will be chairman. Greta Stendahl is responsible for the regional work. Dagmar Swartling continues to carry on the work of the office. The two other members of the Executive Committee are Sam Thysell and Just Gustavsson. The care of refugees has a central place in the work of the Swedish Fellowship.

U.S.A.

The American F.o.R. reports a record addition of 1,500 members to its list in a recent three months.

The following two recent statements made by Christian leaders in the United States appear on a new American F.o.R. leaflet:—

Harry Emerson Fosdick (Minister, Riverside Church, New York): "I will keep my pledge never to use my ministry to sanction or support war. Were I of draft age I would be a conscientious objector. On realistic, factual grounds I think our nation's belligerent participation in this war would be the greatest disaster in the history of the Republic. On Christian grounds I can see no possibility of any reconciliation between the central meanings of Jesus' teaching and the necessary operations of war. On every ground I am more convinced now than ever of the necessity of an unwavering Christian conscience against war."

Albert W. Palmer (President, Chicago Theological Seminary): "Our government right now, and, if not the government, then organised Christianity, ought to formulate and lift up before all warring nations a pattern for a new world order which every country could accept without humiliation and to its own ultimate highest good. This would involve some kind of world federation guaranteeing security of access to the markets and raw materials of the planet, international control of colonies and complete disarmament except for an international police."

"The war-makers can never build the highway of peace. That task will remain at last for those who first of all have walked the footpaths to peace in the management of their own lives. Christians must have enough faith and courage to take the principles of patient understanding, invincible good-will, forgiveness, non-violence and sacrificial service, by which alone individuals can be won to higher co-operative living, and apply them also to the group delinquencies of life. Industrial, inter-racial and international, as well as personal relationships, must all be motivated by the Christian spirit."

American Literature

Other pamphlets received in the last few weeks from the United States include two statements by ex-President Herbert Hoover on the question of the food shortage in Europe and its relief, a sermon by Dr. E. F. Tittle, a leading Methodist, entitled "Should Europe's Hungry be Fed?" and a statement issued by the American Friends Service Committee headed "Why They Cannot Go to War."

THE FELLOWSHIP OF PRAYER

A MEDITATION ON THE CROSS

Jesus so lived that He could die for the salvation of mankind. But for the quality of His life there had been no redemption in His death. Many crosses were reared on Calvary, but only in His have we seen the power of God and the wisdom of God.

Lord help us so to live that we shall be worthy to suffer for Thy sake.

Jesus had not died but for His faithful witness to the will of God. His death on the Cross was the culmination of the assault of Love upon sin.

Lord help us so boldly to witness to the truth as it is in Jesus that we shall know the fellowship of His sufferings and that in us His spirit may be manifest.

Jesus in His humility endured the Cross, not caring for the shame. He was obedient unto death, even the death of the Cross. He was willing to suffer not only death, but also disgrace, desertion and the contempt of men.

Lord give us the spirit of our Saviour so that we may, for conscience toward Thee, endure grief suffering wrongfully.

Jesus forgave His enemies at the cost of His own Crucifixion. The Cross is the price of forgiveness, which is always costly to the forgiver, though it must be free to the forgiven. The Cross reveals what it costs God to forgive the sins of men.

Lord help us to forgive whatever it may cost in shame and suffering. And as we seek forgiveness for our sins give us grace also to forgive all those who wrong us, so that according to Thy word, Thy forgiveness may be fulfilled in ours.

Jesus was crucified because He would not defend Himself. He forbade the drawing of the Sword in Gethsemane; He did not appeal to the twelve legions of angels which He said were at His command; at His trial He held His peace.

Lord save us from all anxious care concerning our own rights, and help us to commit ourselves to Thee Who judgest righteously, looking not to the things which are seen, but to the things which are not seen.

Jesus having loved His own which were in the world, loved them unto the end, yet He left them defenceless, protected only by the power of love.

Lord if Thou be for us, who can be against us? Help us so to believe in the unseen power of righteousness and love and truth, that we shall seek, both for our loved ones and ourselves, no other safety or defence, except Thy presence.

Jesus, dying on the Cross, sought no protection for His cause on which depended the salvation of the world.

Lord help us, in suffering according to Thy will, to commit the keeping of our souls to Thee in well doing as unto a faithful Creator.

The Cross on Calvary reveals the eternal Cross in God's own heart.

Lord help us to see in the death of Thy Son, Jesus, the power by which alone all evil can be overcome, all sin redeemed and all iniquity transformed into good.

A PRAYER FOR ENEMIES

The fortnightly review "Pravoslavna Russ" (No. 20, 1940) publishes the text of a prayer which is being said in all the Churches of Russia, especially on the occasion of the liturgy for the dead. This prayer has been composed by a member of the higher clergy whose name is not given; it has been brought out of Russia by someone who was able to leave the country recently.

"O peaceful Light, Redeemer of the universe, whose love embraces the whole world, we hear Thy prayer from the Cross: 'Father, forgive them.' In the name of the universal pardon, we dare to beseech the Heavenly Father to give eternal peace to His enemies and ours. O Lord, forgive those who have poured out the innocent blood, those who have bestrewn our ways with sufferings and raised their prosperity on the tears of their brethren. O Lord, do not condemn those who have persecuted us with their calumnies and their perfidy; be merciful towards all those whom we Christians have hardened without knowing it; may our holy prayer be for them a mystery of reconciliation. . . ."

"Father of all consolation, Thou makest the sun to shine on the just and the unjust; Thou dost satisfy them with the fruits of the earth and rejoice them with the beauty of the world. We believe that Thy mercy is without limit, and that it will not cease in the life beyond the tomb; we believe that it will also touch the sinners who have denied Thee. We suffer for those who, by breaking Thy commandments, blaspheme against Thy holiness. O Lord, may Thy redeeming and saving will include them also. Have pity upon those who are poisoned by the poison of unbelief and who have not recognised Thee during their life on earth; may they know Thee and adore Thee in the life beyond. O Lord, forgive those who have died without repenting; save those who have destroyed themselves, their minds being darkened; may the fire of their shame be extinguished in the immensity of Thy salvation. . . ."

"O Lord, Thy children groan: have mercy upon them; they have need of Thee. Their sins are immeasurable, but Thy grace is infinite. Have mercy upon the misery of those who have departed from Thee. O Lord, have mercy upon those who have persecuted the truth; may Thy love be with them, not as a flame but as breath of Paradise. . . ."

I.C.P.I.S.

THEY SAY

SEAWARD BEDDOW

The Egg of Peace

"Japan has the heart of a dove; she is anxious to lay the egg of peace, but Britain and America have placed the snake's eggs of Singapore and Guam in the nest."

Japanese Army Spokesman, Shanghai.

Old Testament Authority

"The Chairman of the Finance Committee, who recommended Leach's dismissal, said that there were no conscientious objectors in the Old Testament, and they should not be allowed in these days."

Report in *Daily Herald*.

A Boom in Cosmetics

"The war? It's increased business. Women are spending more on their faces than ever. Sorrow gives such lines, you know, and women won't stand that."

From interview with Elizabeth Arden,

San Francisco News.

Pacifist Clergy

The Rev. E. L. Macassey, D.D. (Mapledurham Vicarage), in a letter published by the *Daily Telegraph*, hits out at pacifists. I quote. "I hope that Mr. Duff Cooper will send a copy of the Prime Minister's broadcast to the so-called 'pacifist' societies, and especially to the ministers of religion who figure in those 'crazy gangs.' How many people realise that one such society claims to represent 2,571 communicants of the Church of England, together with 371 clergy? True, only 371 self-deluded visionaries out of some 20,000 level-headed clergy, but 371 too many when the Empire is fighting for its life. If a pacifist clergyman chooses to relinquish his office and stipend in order that he may air his anæmic opinions, so be it. But what condemnation can be too severe for a clergyman who retains both office and stipend, and then uses his privileged position for the profession of views which, to put it mildly, are inimical to our death-grapple with a murderous monster whose pitiless methods would make the jungle blush?"

"A clergyman's duty is to teach religion, and one of his primary tasks is therefore to proclaim, 'Love the brotherhood, fear God, honour the King.' The average pacifist does not care a tinker's curse for the brotherhood of the British Empire."

Declaration of Peace Aims. Invaluable

"A British declaration of aims—a simple but explicit pledge of our intention to work after the war for a square deal for all nations and all individuals—would be an invaluable aid to our cause."

Leader in *Daily Herald*.

Declaration of Peace Aims. Dangerous.

"Surely it is better to let the workers think they are going to get a square deal after the war and also to let the capitalists presume that they will regain their pre-war privileges, than to disillusion one of them."

"If the Government told the people that after the war there will be a social revolution, the capitalists would simply withdraw their support, and if the Government told the people that we were fighting to retain the old standards of British Imperialism, the people would revolt."

"Obviously one section of the people is living in a fool's paradise, but for the conduct of the war, is it not better this should be so?"

J. H. Atkinson in a letter in *New Statesman & Nation*.

COMMUNITY NOTES

The Crux and the Question

Unless we keep a firm grip on our life line, excursions into the collective will take us out of our depth and leave us there. It was declared recently at Malvern that "there can be no advance towards a more Christian way of life except through a wider and fuller acceptance of the faith," that God is sovereign and that, through Christ the Redeemer, we His children can become what we ought to be. Moreover, "there is no structural organisation of society which can bring about the coming of the Kingdom of God on earth since it is a gift of God and since all systems can be perverted by the selfishness of man."

The warning is timely, and adventurers in community could do worse than adopt the substance of "resolution six" as their charter.

Lacking these firm foundations, group life, whatever its pattern, is likely to produce a pretty precarious structure. Something a great deal more fundamental than a belief in the validity of the Sermon on the Mount is needed to mortice a group into the living unity that the Twelve knew when they went out in power. For want of this vital quality of life many a little community, setting out with high hopes and vague but golden ideals, may find its experience becoming as brittle as a stem without sap.

It is a matter for misgiving that many should commit themselves with such seeming carelessness to the most exacting test that life can offer: the test of living together in the bond of peace—and often, because of economic stringency, in the most difficult conditions. Indeed these attempts are needful, but the most that can be said of some such experiments is that they teach the limitations of the natural man. And that, at least, is the beginning of wisdom, though not the end of it.

Right here is the crux of community, beside which all the pother of finding funds and raising crops falls into proper perspective. Because, unless the soul of the group is alive and alight, all the rest is not worth the worry and will lead to nothing of use, either to God or man.

A letter written to a group of young folk who were exploring the way of community appeared in print a few weeks ago in a small periodical. The writer was Dr. George MacLeod, who knows as much of the inwardness of community as any man in the kingdom. Dr. MacLeod has contributed a foreword that projects the whole message into the human episode of a handful of men on an island. The story comes alive because it has, in fact, been lived. And, because this letter says things that need saying in a way that few can say them, it has been reprinted, with permission, for the benefit of all who are living, attempting or considering community life. It is the answer, by one who has travelled that road, to the question so many men and women are asking to-day—sometimes in disillusion and despair—"how can we make these ideas work?"

Copies of this leaflet will be gladly supplied by hon. sec., Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey (if possible, please enclose two penny stamps to cover printing and postage).

THE FRIENDLY BOOK

UNDER FIRE (The Christian Church in a Hostile World).

By A. M. Chirgwin—published by the S.C.M. Press—5s. net.

A FAITH TO FIGHT FOR. By John Strachey—published by Gollancz—6s. net.

These two books are well worth buying and recommending (not lending) to others. The one, written by John Strachey, one of the founders of the Left Book Club, is an analysis of the political situation in Europe; the other book, written by A. M. Chirgwin, the General Secretary of the London Missionary Society, who has visited all the countries of which he writes, is an analysis of the religious situation in the world at large.

At first sight the themes are widely different, and yet the following sentences, which might have been expected from the pen of the writer on the Christian Church, were actually written by Mr. John Strachey: "There are only two things to pit against fear, force, lies and hate, and they are truth and love. It is not till the world crumbles about you that you come to know that these two principles are the only things worth fighting for and consequently worth living for." In spite of much surface difference, the themes of these two books are fundamentally the same: how to make a world fit for decent people to live in—with political intolerance made impossible; with economic injustice done away; with all exploitation of man by man given up in favour of a recognised and practised brotherhood.

Mr. Strachey says: "The ruin of the old world has revealed that these two principles (truth and love) alone can redeem life from wretchedness and hopelessness. There is nothing else to do in life except to serve these principles, no matter what happens to Europe, to Britain or to America; no matter who, if anyone, conquers the world . . . no matter what tyrannies are set up. Therefore it is precisely now, when the world seems to be physically consumed with hate; it is now, when force, fear, lies and ruthless power alone appear to be the realities of life; it is now that it is time to call on men to serve truth and love."

Mr. Chirgwin says "if it is true that the Christian Church is beset with enemies behind and before, it is equally true that it has within itself the proof of the presence of the Lord, and if it is under fire in a hostile world, it is in a mood to move out like an army with banners against all foes."

Neither of these books is pacifist in intention, but they are both looking for what can only be a pacifist world: the difference between them is one of method. Mr. Strachey sees the service of truth overthrown and what he calls "total lying" put in its place—"to the betrayal of the truth the Nazis have added the repudiation of love; to total lying they have joined total hating: this is what we mean by ruthlessness"—and he says there is only one thing to do, and that is to out-Nazi the Nazis for the time being and fight a total war. Mr. Chirgwin sees the same forces of evil, hate and greed and fear at work in a wider

world—a world that includes China and Japan—and he asks us to notice how the missionary method of the Christian Church has been wonderfully successful in exorcising these same evil spirits: "The main source of this courage and confidence," he says, "was the growth of the younger Churches in numbers and in leadership. When the Jerusalem Conference met in 1928 there were approximately eight million Protestant Christians in the mission field; when the Madras Conference met ten years later the number had reached approximately 13 million—or an increase of 68 per cent. During the decade there had been an increase of 40 per cent. in China, 50 per cent. in India and Japan, 100 per cent. in Africa, and 150 per cent. in Latin America."

Can it be that in One whose service is perfect freedom, and in a community based on His universal law of love, is the way of salvation for the West as well as for the East?

L.A.

THE EVOLUTION OF PEACE. Published by Stormont Murray, 276, Hughenden Road, High Wycombe, Bucks. 6d.

This pamphlet was written by a Roman Catholic priest who was formally a Jesuit. It is understood that it has not the official support of the Roman Church, but it is an illuminating example of the direction in which the minds of certain Roman Catholics are moving. Two extracts may suffice: "One of the most puzzling mysteries in the history of the Church is that it took us Catholics four hundred years to realise the stupidity of torturing heretics for their beliefs. . . . Not until it was made evident that it was as easy for a heretic to kill a Catholic as for a Catholic to kill a heretic, and just as inane, did at last the truth dawn on us that the act of faith is essentially a free act. We knew it from revelation, but revelation does not seem to be half as convincing as experience."

The second quotation relates how the Roman Catholic Bishop of Cork, addressing the Protestants of the City three years ago, said in substance: "Your Bishop is a man after God's heart; you serve God, love Christ, and believe in His Redemption; your faith, in spite of superficial differences, is the same as ours. Why does your Bishop not enter into communion with the Holy See and then carry on, he in his cathedral as I do in mine, both being Catholics under one Shepherd?"

PERSONAL RELIGION AND THE FUTURE OF EUROPE. Douglas Stewart. S.C.M. Press. 2s. 6d.

The price of this little book is a forcible reminder of increased printing costs, and the title is as forbidding as the book is slender, but the young minister of this Hampstead Baptist Church has certainly something to say and the gift of saying it. His thesis is that there is an organic relationship between the immoral society and the irreligious individual, that it is quite literally true that "where there is no vision the people perish."

Douglas Stewart shares in the conviction that we are living on a morality rooted in a faith no longer held; that this moral fruit is now seen to be dying because the roots have already perished and that a "strange hotch-potch of undigested and misapplied knowledge is the philosophy of almost all those in Europe who have discarded the Christian Faith and have not yet fallen into the despair of totalitarianism (which is their inevitable goal)." Dealing with the former hope of steady progress, he says that "the theory of evolution is dangerous when applied to history just because there is a moral problem in history but not in biology," but points out that there was "one important variation from the general optimism of the nineteenth century," since "Karl Marx did not subscribe to the idea that everything in the garden was lovely or was shortly going to be by a process of painless advance"; because "his doctrine was a kind of secular Calvinism." Those who have discussed religion with Plymouth Brethren or politics with Marxian Communists will have felt how similar was the dialectic of both; the Communists are the Plymouth Brethren gone political.

CORRESPONDENCE

The Neglected Arts

I was very glad to see the article, "Pacifism Has Neglected the Arts," in your February issue.

But it is not only in the cultural sphere, but also in that of education generally that pacifists have a special responsibility and a great opportunity. At the present time, while educational facilities are being curtailed or abolished, while the greater amount of education which continues is directed solely to further the ends of death and destruction, Pacifism can identify itself with the promotion of true learning, honest skill and sound craftsmanship. I suggest that the Pacifist Movement should immediately seek means to provide educational facilities, particularly those which are denied or for various reasons are unavailable, for any young men and women who will accept them. And I would lay particular stress on professional, technical and vocational training in respect of conscientious objectors.

The establishment and support of agricultural communities is without doubt the most important work that the Pacifist Movement as a whole is doing at the present time, but complementary to this development provision must be made for the body of pacifists who now and in the future will remain in the existing social life, using their talents and increasing their powers to serve humanity in the particular calling for which, by natural inclination and ability, they are most fitted.

R. FRASER REEKIE.

3, Temple Fortune Court,
London, N.W.11.

With reference to Mr. Thomas's suggestions, I would agree by all means to organisation for mutual support and

Douglas Stewart declares that, after the determined secularism of several generations man is having to look beyond himself and his own institutions in order to find the absolute standard which he has let go, and that, when you begin to do that, you are entering upon the despised territory of religion. He declares that man would have no moral life unless he had a conscience, "but that conscience is a delicate and sensitive instrument dependent upon outside correction if it is not to mislead us sadly. To elevate the conscience itself into a standard is as wise as to ignore Greenwich mean time and stick to your own watch."

Salvation by intellectual enlightenment is a delusion and "the age which has put all its faith in enlightenment has seen its greatest thinker driven into exile by a half-educated fanatic and in obedience to an utterly irrational racial prejudice." "Political freedom," says Stewart, "is historically rooted in the religious faith. Let any generation spend its youth without a religion and it will spend its age under a tyrant."

C.P.G.

for the purpose of bringing art which is imbued with our pacifist principles before the people as much as possible. But let us never forget that living art is that which springs naturally from the life of the community, and that our present social life, whether in war or peace, is incapable of giving rise to any natural living art. Our social life now has use for, and can support, only lifeless academical or commercialised industrial art. What living art is produced to-day is essentially antagonistic to our social life and tendencies, and is revolutionary or satirical. But it is one of the tragedies of to-day that those artists, who by their sensibility and imagination, recognise and suffer from the horror and despair of the breakdown of our world, are mostly unable to offer a vision of any faith that shall redeem it. There is no popular art at all because the mass of the people have in their normal daily life no possible point of contact between art and life. All that they feel the need for and are prepared to support is a regular and reliable means of escape from life, such as the average cinema entertainment. No one can blame them for wishing to escape from their present way of life or for having no use for art. It could be truthfully said, not cynically, but as an appalling commentary on our age that art has no use for them.

47, High View Gardens,
Potters Bar, Middlesex.

ERIC KING.

Non-Violent Resistance

With reference to the article on this subject in your March issue, I feel that the writer of the article has not fully understood the idealism of non-violent resistance. The essence of the matter is this. At certain times the evil in the world becomes regnant to such a disastrous degree that it has to be challenged by the method of the Cross, the method, that is, of self-chosen patiently-

suffering love, which takes upon itself the worst that evil can do, in the desire to turn the evil will into good will, and which will even serve the evil-doer in love, "going with him the second mile" in order to change the spirit of oppression in him into a spirit of love.

Sometimes this method of the Cross demands that evil laws made by the evil regnant in humanity shall be deliberately broken, and the consequent punishment patiently endured, even to death. This was the type of non-violent resistance to evil practised by the early Christians when they refused to sacrifice to the Roman Emperors, and by the early Quakers when they continued to hold their meetings for worship in defiance of Government prohibition. It was the type of non-violent resistance practised also by the martyrs of the sixteenth century, who refused to be "conscripted" into the State Church, and were burnt at the stake in consequence. Mr. Gandhi has used this method again and again, notably in the early days of the *Satyagraha* movement in South Africa (when he and his followers were protesting against various forms of anti-Indian legislation), and in the early 'thirties, when they were protesting against the burdensome Government salt monopoly.

The early Christians, the martyrs of the sixteenth century, the early Quakers, Mr. Gandhi and many others have all believed, and practised the belief, that evil laws can be defied in this way, and the consequent suffering borne, in a spirit of love towards regnant evil which will in itself be a fulfilment of the "second mile" ideal, and will by the patient bearing of the Cross change the spirit of evil into the spirit of good will. JOHN S. HOYLAND.

It seems to me that the only difference between most Christian resisters and Gandhi's is that he calculates beforehand the effect on his opponents. But if we are not to advance with a scientific world, then padres should not touch psychology. The end obtained by Gandhi has been to induce the British and South African governments, Brahmins and others to think again (to repent?).

No one would give way to such methods if he knew he were just and the resisters deluded.

To put my *first reactions* to H. E. S. Bird's article in a nutshell, "It was very inconsiderate of Stephen to use such language and be martyred and to make Saul so uncomfortable."

B. A. S. BRUNSKILL.

38, Downing St., Farnham.

Forestry Units

Doubtless your readers will be interested to know that the demand for labour on the land is now so great that the Christian Pacifist Forestry and Land Units Office (First Floor, Kingsway Hall, Kingsway, W.C.2) is able to place conscientious objectors in work very quickly.

Still pursuing its policy of placing Christian men together in Units, the Committee is taking over a number of hostels which serve the purpose of maintaining and developing a life in fellowship. There is, however, one urgent need—the shortage of certain necessities such as rugs, blankets, kitchen equipment and furniture generally.

The need is really urgent, and if any readers could help by supplying the requirements such comradely assistance would be greatly appreciated. HENRY CARTER,

Chairman, Christian Pacifist Forestry
and Land Units

Mr. B. J. Coggle's letter on the responsibility of the individual for the sins of his community was good, especially his closing sentence: "I can imagine Jesus making tables and chairs which may be used even by Herod, but I cannot imagine Him making a cross for some poor wretch to be hanged on." Yet I wonder whether such a distinction can be drawn. Jesus might well have supplied, to an agent, two baulks of timber, without knowing their ultimate use. And further, the economic and social system of His day produced beggars, robbers, demoniacs, harlots, executioners, swindling tax-gatherers, exploiting priests. I have often thought that Jesus felt that He was involved in the sins of the society of which He was for probably twenty years a working member, and that that was behind his prayer, "Forgive us our trespasses."

It seems clear that if Jesus came to-day, there is no job He could do that was quite unrelated to our war effort. If He came in peace-time, He must be a worker in the competitive system. I doubt whether Jesus would try to contract out, even if it were possible. There is no individual salvation from war, although we stand aside from participation in it. We cannot stand aside from working in our competitive system. War is not really decided upon, and declared. It is the fruition of a policy, a policy which is the motive force behind all industry. We are all inescapably involved—fortunately. Our salvation is bound up in the Salvation of everyone else.

Abergavenny, Mon.

FRANK R. HANCOCK.

Books for Bow

Do you know anyone with children's books to spare?

We've started a children's library, partly in self-defence. For here, in Bow, we suffer a dual bombardment. With broken bricks and bits of iron-work conveniently at hand, innocent pedestrians go in peril of their lives when within range of high-spirited youngsters playing at war. Lighter evenings prolong activities.

Will anyone help us?

DOROTHY HOGG.

Kingsley Hall, Powis Rd., Bow, E.3.

Communications with the Continent

Frequent inquiries reach us as to the possibility of communicating in these times with various parts of the Continent. A letter from a friend in Switzerland which explains the position:—

"Air-mail letters take two or three weeks now from England to Switzerland. Regular letters between England and the Continental countries are going very slowly, letters from London to Zurich take two or three months, so also journals. English letters to other countries, as Sweden and Finland, sometimes arrive after eight or nine months. Letters from England to the occupied countries, also letters which are sent from England to the Eastern European countries, do not arrive very often."

FOUR WORDS AND OTHER POEMS

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These poems, all written since the outbreak of war, have a vital significance at the present time. "The song she invokes is the more moving and consoling for the background of war against which it so often sounds."—*Times Literary Supplement*. "The poems have a convincing sincerity. The poet's soul rebels against the evil spirit of destruction and appeals to the true creative principle of nature. That man may learn reverence for life is her passionate prayer. . . . It is a voice to heed."—*Methodist Recorder*.

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THE FACE OF TRUTH

(Basil Blackwell, 3/6)

"... Expounds the theme that a Christian Renaissance is due and already apparent in contemporary literature. . . . Miss Kenmare writes with spiritual insight and with faith in the creative goodness of life."—*Times Literary Supplement*.

"... The import of her essays is the present crying need for the Christian religion."—*Winnipeg Free Press*.

SELECTED POEMS

(Shakespeare Head Press, 5/6)

"... At a time when poets clatter the dry bones of machines and political propaganda, one must be thankful for a return to the deepest and most permanent achievements of the human spirit."—*The Hindu, Madras*.

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"Her article on William Blake should be read and slowly, deeply pondered by all who would see through war-time to an awakening to come."—*The Poetry Review*.

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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.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

I want to say something about the office and the staff. The office still stands, and that is something for which to be grateful in these days. Indeed we have so far been fortunate not to have anything more happen than a blown-out window. Yet it is an old building, going back to the time when Red Lion Square was almost a fashionable area, and beyond the time when Burne-Jones and Gabriel Rossetti actually used the house as their residence and studio. A tablet on the outside wall commemorates this interesting fact of history. 17, Red Lion Square is quite historical!

So far as staff is concerned, we have lost one or two members, and changes are in process of being made. Elsie Ghosh, who in spite of great physical disabilities was a most energetic Secretary for the far South West, passed away in January. Donald Weight, who has served the Fellowship so admirably for a short time, feels that his heart is deeply drawn to the development of land schemes and so is relinquishing his appointment with us. Mark Shirley, who came into the service of the Fellowship as East Midlands Secretary on a short-term basis, pending his appearance before the Tribunal, found himself only able to stay with us for two months, as the Tribunal offered him exemption, conditional upon his obtaining work upon the land. This condition was acceptable to him and he has taken up work with a farmer uncle in Oxfordshire. Those who have met Mark Shirley will agree with me, I am sure, that his service in the Fellowship, short though it was, had considerable distinction about it. Dick Wood, known to so many of the younger members of the Fellowship, and whose initiative and drive in the interregnum between the retirement of Percy Bartlett and the appointment of a new General Secretary, cannot be spoken of too highly, is finishing his course at Mansfield College, Oxford, in June, and is proposing to take up the pastorate of a Congregational Church. The Committee is hoping that the vacancies may be filled and the whole of the Regional plan carried on.

Next I want to say something more about the magazine. The response to what was said in last month's issue has been simply magnificent, and we are grateful to all those who have sent their payments for the magazine for this year. Alas, we have been surprised and truly humiliated by the discovery that 50 or 60 people have had the special reminder letter who had already paid for their magazines. The blunders arose owing to two changes that have taken place within recent times: first the change over from the method of accepting payment for the magazine at any time of the year to the new method of asking for all payments to be made in January. It has proved to be a very difficult thing to effect this change-over, though I am glad to say it is now pretty well accomplished. The difficulty of such a change will be readily understood by all our friends, I am sure, as it includes so many files, cards and stencils. There has also been an amazing number of changes of address owing to evacuation, and it almost

After Newgate Street

Since our premises were completely destroyed, plans for the continuation of Goss Tailoring have been in hand.

Any doubt that Goss may have had of continuing was immediately dispelled by the kind messages of sympathy and assurances of renewed support which customers offered.

In the past many customers had expressed a hope that some day Goss would move westwards, whilst others had thought Bloomsbury would be generally more convenient. After careful consideration Goss decided to go West, and so here is Goss tailoring re-established on the first floor of No. 35, SACKVILLE ST., which everybody knows is literally a "street of tailors" off Piccadilly.

Goss intends to carry on along his usual lines. Prices are the same as they were when Newgate Street met its fate, and the same cash arrangements prevail. In short Goss's move, regarded at present as an experimental change of address, will make no financial difference to the customer, and, it is hoped, will prove to be a more convenient venue.

Please call in whether or no you are needing new clothes. Mr. Goss and Mr. Whitehouse will be delighted to re-establish contact with you.

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seemed at one time as if everybody who took the CHRISTIAN PACIFIST had been evacuated! The other main reason for the mistakes has been the change of staff. This change was inevitable owing to two or three of our staff leaving, and the newcomers have found the intricacies of dealing with the magazine and its 10,000 readers rather overwhelming. On the whole, I do want to say that the newcomers have done very well, so do please forgive us for the 50 or 60 mistakes that have been made—bearing in mind that 50 or 60 out of our total postal clients is only a half of one per cent.!

I want to acknowledge in this column the receipt of £4 sent anonymously with the request that it should be used for war-distressed pacifists abroad or in this country. Since there are no means at the moment by which any contributions can be sent to distressed people abroad, the money will be put to our Conscientious Objectors and their dependants' relief fund, and we are very grateful for this gift. The number of the receipt is 39260.

PEACE WORK IN THE CHURCHES

Church of Scotland Peace Society

The Executive Committee and Council met in Glasgow on 26th February, when a statement was made on the relation of the Society to the F.o.R. It was desired to emphasise the following statement which has already been circulated to all members:—"As entire financial responsibility for the organisation of the Christian Pacifist movement in Scotland has been undertaken by the Fellowship of Reconciliation, members are requested to respond annually to the Fellowship's appeal for funds as generously as possible. The F.o.R. has no fixed membership subscription, but every member is asked to contribute according to ability. The sum required annually for the maintenance of the whole work in Scotland, including the support of a whole-time Scottish secretary, who is also the organising Secretary of the Church of Scotland Peace Society is about £600."

Mr. Kenneth F. Kerr, M.A., B.Sc., who has been appointed Scottish Treasurer of the F.o.R., will at the next Annual General Meeting be proposed as Treasurer of the Society in succession to Mr. McKelvie, who has given notice of resignation. An annual financial appeal will in future be made to all members of the Society by the Scottish Treasurer of the F.o.R., which Fellowship will make an annual grant to meet the expenses of the Society.

Professor G. H. Macgregor explained the origin and purpose of the movement "Towards a Christian Britain" and its connection with other similar movements. The attention of the Council was directed by the Rev. D. C. Mitchell to the need for the application of the ethic of Jesus to the economics of the machine age.

Thirteen new members are reported, making a total of 710.

METHODIST PEACE FELLOWSHIP

Annual Rally and Dedication Service.—At the Executive Committee recently it was decided to hold the usual Rally. It is expected that it will take place at Wesley's Chapel. A difficulty has arisen about the date, however. It is not possible to announce the date in this issue. Information will be sent to the Secretaries of Groups as early as possible.

Membership.—It was reported that 17 new members had joined the Fellowship between 22nd January and 18th February. There were seven resignations.

F.o.R. IN SCOTLAND

An excellent meeting was held in Edinburgh on 26th February, when, in spite of foul weather, an audience of seventy met in the Friends Meeting House, where Professor G. H. C. Macgregor gave an absorbing account of the movement "Towards a Christian Britain." On 22nd February a small but helpful Saturday afternoon conference was held at the Methodist Church in Stirling. Another similar conference was held at St. Cuthbert's Church, Lockerbie, on 8th March, when men from the Forestry Unit at Twiglees met with pacifist friends in the district. During his visit to Scotland in Holy Week, when he will conduct a series of services in the Kirk of St. John, Perth, Professor Charles E. Raven will address a series of meetings for ministers. These will be held on 7th April in Glasgow, on the 8th in Edinburgh, on the 9th in Dundee and on the 10th in Dunfermline.

THE ANGLICAN PACIFIST FELLOWSHIP

Secretary: Rev. C. Paul Gliddon,
17, Red Lion Square, London, W.C.1.
Telephone: Holborn 4571.

The Ven. Archdeacon Hartill will be conducting a Retreat for members and friends of the Fellowship at the House of Retreat, Pleshey, Chelmsford, from the evening of the Friday in Easter week until Low Sunday evening (18th-20th April). Those who wish to be present are asked to write at once.

Before the end of the month we hope that what was first described as the Conference Book but is now entitled "Into the Way of Peace" will be published. The book can be ordered from our office, the price being 6s.

Instead of meeting for the Holy Communion at 8 a.m. on Wednesdays in St. Paul's Cathedral, the little group of A.P.F. members who have observed that time ever since

Dick Sheppard died now meet at St. Martin's-in-the-Fields at 8.15 on the same day. This seems a convenient arrangement, partly because of the sympathy the Rev. Eric Loveday shows to our work and partly because more than a dozen of our members work every night either in the Crypt under the Church or in the new Shelter under Charing Cross Station, three minutes' walk away. But we do hope that this change in the place of meeting will mean that more members resume the custom of coming together on Wednesdays and that we shall meet with them at the Altar Dick Sheppard served for so many years.

Fielding Holden, the Warden of our house at 121, Limpsfield Road, Sanderstead, has put out a notice in which he says that full board and accommodation can be offered to friends there at the rate of 3s. 6d. per day or 21s. per week. The notice rightly describes the house as being a delightful place in beautiful grounds and surrounded by lovely country. It is intended for those who have been giving themselves to the service of others and now need a short rest. The house is easily reached by a bus from East Croydon. Those who are interested should get into touch with this office.

PAX

Acting Chairman: Donald Attwater.
Hon. Secretary: Stormont Murray,
276, Hughenden Rd., High Wycombe, Bucks.

Vocation and the Land

In the latest printing of the "Pax" Statement the following paragraph has been added:—

4. "Pax" recognises that the present lack of balance between industry and agriculture is notably both a result and cause of social disorder. "Pax" accordingly encourages the return to the land both of individuals and groups who believe themselves called to do so.

Because "Pax" is an association of those who hold that spiritual and personal integrity are the first means towards the removal of the causes of war and all other public iniquities—we seek to restore the Christian teaching that every man has some particular vocation. That every man is called by God to find in a particular work the perfection of his own individual gifts (the offering to God, therefore, of his particular creativity) implies a way of life that our industrial civilisation denies to the vast majority of men. The late Eric Gill expressed this idea in terms of art when he so often said "The artist is not a special kind of man, but every man who is not an artist in some field, every man without a vocation, is an idler." That a man's work should be simply a means of earning, without any intrinsic value to the worker himself is for "Pax" the root criticism of the social structure of our times, and the main reason for our claim that the Industrial system "is a system incompatible with Christian morals, inimical to Christian morals, destructive of Christian morals." "Pax" is therefore concerned with the problem of ascertaining and then fostering the vocations of its members, and does not for a moment think that every man is "called" to the art and craft of husbandry. In one of the last articles written by Eric Gill occurs the following passage:—

"Art is a normal human activity as scientifically controlled industry is not; for making things by human means for human use is the normal occupation of human beings, while the quantitative mass-production methods which are the natural consequence of the scientific method are in their nature abnormal and sub-human. . . . Not all our skill in surgery and medicine can compensate for the dehumanization and depersonalization of life that industrialism necessarily connotes or the unholiness of industrial products. . . . All industrial products, however saleable, however flattering to our vanity, however useful in an ephemeral sort of way, are in their nature unholy. . . ."

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MEETINGS

THE FELLOWSHIP HOUR for communion with God and each other is being held at 17, Red Lion Square, W.C.1, on the third Monday in each month. The next hour is on Monday, 21st April, from 6 to 7 p.m., and the speaker will be the Rev. Hampden Horne.

LONDON (CENTRAL) PAX GROUP

Acting Hon. Secretary: Mr. Raymond Winch, Eden Hall, Warminster Road, S. Norwood, Surrey. Suggestions for the organisation of "Pax" affairs in the greater London area will be gratefully received by Mr. Raymond Winch from every interested "Pax" member. It is hoped that many London Regional Groups can be initiated and volunteers for starting groups in the following districts are required:—London N, London N.W., London W., London S.W., London S.E., London E., London N.E.

* * * *

The second edition of Lilian Stevenson's history of the I.F.o.R., "Towards a Christian International," was recently exhausted, and a new and enlarged issue revised to the beginning of the war is now available at the I.F.o.R. office, Drayton House, 30, Gordon Street, London, W.C.1, at the price of 1s. per copy.

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