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CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Relief of Conscience

The invasion of Sicily has driven from front page news the devastating bombings of German cities and thus brought relief to many a troubled conscience. There is something gallant and dashing about an invasion and when it is seen as an act of liberation it assumes the heroic aspect of chivalrous adventure that is so dear to the Anglo-Saxon mind; so dear indeed that it is frequently preferred to the mean and sordid features of reality. The appeal made to the people of Italy by the Prime Minister and the President heightens the romantic colouring of the invasion and at the same time exchanges at last for ill-natured snarling and threats the sort of reasoned plea that might possibly provide the Italian people with some motive for coming to terms. (We have often wondered who the Government's psychological advisers are. They must belong to a very unusual school of thought.)

War Strikes the Defenceless

This kind of warfare in which at least men fight with men, however bitterly, is much easier for the Christian conscience to bear and

we may expect to hear fewer agonised protests and uneasy justifications of the aerial bombardment that involves of necessity attack upon civilian homes together with military targets. At the same time we are assured from Washington that "air power on a scale which would make the worst nights Germany had ever suffered seem almost trivial" will be thrown into the Battle of Europe before the end of the summer. The fact is sometimes overlooked that any kind of war, and not only the more obvious inhumanities of attack from the air, involves an assault, none the less damaging for being indirect, upon the defenceless, and probably causes more permanent injury to children than to any other part of the community. We do not speak lightly of the sacrifice in suffering and death made by the soldier, but every man who falls in battle or is drowned at sea leaves a stricken home, and many leave fatherless families whose sufferings may be even more grievous and more prolonged than those of the men who are killed. We are thankful to learn that casualties in Sicily have been few relatively to expectation, but let us remember,

especially as we read the mounting figures of losses on the Eastern front, that war seldom strikes down a man without thereby striking at a family of innocent and defenceless little ones, inflicting on them not bodily injury only but a far more serious suffering of soul. It must be this consideration that will ultimately deprive thoughtful and humane people of all satisfaction in the use of arms.

Hitler Dictates Christian Conduct

We would therefore apply to all war what Dr. J. H. Oldham says in the *Christian News-Letter* of June 30th of the more spectacular horrors of aerial bombardment, which would be rendered even more revolting if (as may God forbid! Indeed He has forbidden; it remains for man to obey) the use of poison gases were to be added to that of high explosives. We refuse to believe that the use of gas is probable but note that, morally sickening as the employment of such weapons would be, the Allied Nations will in this matter, as announced by President Roosevelt, follow the example of their enemies. Two questions arise here of very great ethical importance. The first is, Can we make war and yet stop short of the logical demands of war? Or put the other way round, If the use of poison gas is immoral, is not all war immoral? The second is, Ought we to leave solely to the Nazi regime the decision as to what we as Christians should do? We leave Dr. Oldham, whose frankness in facing difficulties we so much admire, to answer. He writes as follows:

Contradiction of Christ

President Roosevelt stigmatized the use of gas as barbarous and inhuman, outlawed by the general opinion of civilised mankind, and went on to assert that, if the enemy resorted to it, we should at once retaliate. I am not criticizing the inconsistency; it belongs to the insane logic of war. But inhumanity does not become less inhuman when it is our act.

Every fresh aggravation of the inhumanity of war makes the problem for the Christian conscience more acute. In the fulfilment of what we believe to be our duty we are driven by the remorseless logic of the conflict to perpetrate ourselves the most odious acts. Contrary to our will we are forced to become the doers of despicable deeds. The persistent, pitiless rain of metals and explosives from the sky on the habitations of men, destroying both their persons and the monuments of their toil, and the letting loose of natural forces, with quite unpredictable results in death, devastation and disease, are an utter reversal of the purposes of civilization. Modern methods of warfare, indiscriminate in their nature, compel us to inflict death, wounds and lifelong disability on children or other innocent or relatively innocent persons. There could be no more hideous contradiction of the purpose for which Christ came into the world.

Choose ye this Day

This leads us directly to pacifism, though it leads Dr. Oldham in quite another direction. Some of our most respected Christian leaders do give us the impression of making an outspoken utterance a substitute for a decisive act, just as so many Christian people make the candid admission of their sins a substitute for confession and repentance. Dr. Oldham seems to suggest, what we have always believed, that we must decide between loyalty to Christ and participation in war. Three courses are open. (1) We may support the war effort overlooking its hideous contradictions to the purpose for which Christ died. (2) We may follow what we see to be the way of Christ and leave the consequences to God. (3) We may shilly-shally from one position to another professing to be loyal to Christ while acting contrary to His purposes. We have no mind to minimise the difficulties. It never was easy, as it never was popular, to take the way of Christ. Nor do we wish to oversimplify a situation which, like most others that demand a choice, is very complex. But does not faith call for decision, and not a philosophical survey of the moral universe and

the probable consequences of action on one hand and on the other until the end of time? There are moral difficulties on either side and fine ethical problems which it may take the wisdom of generations to solve. But for ourselves, when we have to choose between participation in action which is a flat contradiction to the will of Christ and refusal consciously and deliberately to take such action, we choose the latter. Nor shall we be put off by the hoary taunt of inconsistency. No one was ever converted to Christ but had to face the devil's gibe that as he couldn't be a perfect Christian he had better not try to be one at all. None of us is fully pacifist in the Christian sense, nor shall we be until we are fully Christian. But we believe that Christ calls for decision between his way and the way of the world and we can make no further progress until that decision is made.

An Election Manifesto

We have received from New Zealand the election statement issued by Mr. Lincoln Efford, who is contesting a constituency in Christchurch. Seldom have we seen an election manifesto that stirred us to such whole-hearted desire to support the candidate. The whole of these papers, had space permitted, might suitably have gone into our own pages. Unfortunately, we have only room to make a brief quotation. We should like to see Mr. Efford over here some time if his own country can spare him, for he seems to be one of those who has something to say—something that can be readily understood and that goes straight to the heart and conscience.

... "WE BELIEVE that all the people of the world without distinction of race or colour have an equal right to a full life and to use and enjoy the resources of the world. Ultimately this means no frontiers, no boundaries between nations, no 'good' nations and no 'bad' nations—just people. And at present it means that people wherever they may be

found must be treated according to their needs as human beings. There must not be poverty and riches side by side. If Japanese are hungry, it should be our concern in New Zealand to see that they are fed. It means also that no men or groups of men should have power over other men or groups of men. . . .

A Normal Feature

"We are living in a world in which this principle is denied in practice. Some men ARE hungry and some well-fed. Some men and groups of men DO have power to enslave others. There are the great class divisions of rich and poor. Hundreds of millions of coloured men are living poverty-stricken lives under the domination of white men. In other words, we live in a system in which ownership and real power are concentrated in a few hands. The owners of wealth seek areas in which their surplus may be profitably invested. The owners of industries seek assured supplies of raw materials or markets for their manufactures. In this way 'backward' areas of the world have been taken into the great empires. The world being limited, this process has led in this century to the conflicts of the great empires themselves, and it can be said that this war is, at bottom, a conflict between 'rich' and 'poor' imperialisms. The war itself is simply a more terrible expression of the conflicts that are a normal feature of our society. The economic causes of war will not cease to exist until this competition for private profit is replaced by co-operation for the good of all. "WE BELIEVE that military victory and the dictated peace that will follow cannot remove the causes of war and establish the principle we have outlined above as fundamental to world peace. The longer this war continues, the more difficult will peace-making become. . . ."

Owing to lack of space the C.P. *News-Letter* does not appear this month, but we hope to continue the series next month.

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

THE CONGREGATION REDISCOVERS COMMUNITY

LESLIE STUBBINGS

The writer of this article is a man of business who is the Hon. Secretary of the Community Service Committee, and a frequent contributor to these pages.

(1)

How can we recover the sense of community in the congregation? It is a question many ministers of many churches are asking. First, of course, by recovering the *reality* of community: the realisation of common membership in the household of faith. Commitment of each to the other (which is community) begins with commitment of all to God. In that measure the answer lies wholly within the realm of faith—and faith is not so common as it used to be, even within the churches.

When we turn from faith to works it is less simple to provide a recipe. There is no cut and dried programme for community in action: it is a discovery not a definition. It is spontaneous, compelling, progressive: taking different people at different levels; varying with their vision, their circumstance, their characteristics, their responsiveness to the power that works in us both to will and to do. That power has done surprising things with churches before now and will again. It may weld them together or split them asunder; drive them into retreat or into action. Safer to shut the church doors to that wind of the Spirit if it is quiet respectability and an ordered routine that are desired.

Certainly nothing that follows can presume to instruction in community. At best it can, perhaps, indicate a few of the ways in which community is finding a measure of expression in thought and action within the body of the churches, here and elsewhere. But for every seeking congregation there will be a different answer.

148

(2)

"It is in expounding and advocating the expression of community in the life of the individual and of society that the truth of the Gospel will be brought home to men today." Thus the Secretary of the National Laymen's Missionary Movement. As always, the proclamation of "the power of God unto salvation" remains the essential mission of the Church; you must make Christians if you want community. But the world today will pay little heed to a Church which professes concern for its soul while showing indifference to the simple elements of human fellowship. "You can't preach religion to a man with cold feet" was the dictum of a well-known East-end missionary of the last century. The ministry of our Lord does not seem to contradict the general principle. But it is never enough to advocate social justice and economic sufficiency; legislative reform moves slowly. Christians can act at once and wherever they come upon the need. That also was the way of Christ. It begins at our doorstep.

(3)

Group technique is familiar to most of us today. It is from the group to the congregation and from the congregation to the neighbourhood that vital community is most likely to spread. We need never be afraid of the small beginnings: the Church itself began as we may remember with only eleven dedicated souls. "The movement of the future must be based on group study and thought combined with a true fellowship if it is really to

reach the crowds," writes an officer of a national religious group movement. The pioneering mission teams which broke up the hard crust of the Dark Ages were bands consisting of a handful of picked men. It was so again with the first followers of S. Francis, that revolutionary of the love of God. It will be so always. The power of the Spirit is not confined but its promise is specifically for the "two or three" gathered together in His name. Life beats in the living cell.

(4)

And what is the cell group to do? When it is really alive it will not be asking questions. A group of young people from a Birmingham church gave itself to Christian social service amongst the industrial slums. It began as a spare-time venture: it ended for many of them as a life vocation. The members of another Midlands church have been literally bearing one another's burdens for years past through a sort of dedicated mutual benefit society. No member has need to dread the financial stringencies of sickness, unemployment or emergency. The plan is based on authentic sharing in the spirit of fellowship. It discovers the grace of giving without patronage and receiving without shame. It avoids wholly the paradox of the poor brother in a comfortably well-to-do congregation. It is wholly scriptural in spirit and in action.

(5)

There are special opportunities for the exercise of community for some congregations in "keeping their young folk in the church" and so providing against the witness of tomorrow. "Because Christianity is infectious," writes the member of one such group, "the way to propagate the Gospel surely is to share as far as possible the lives of those we wish to win. This applies in particular to youth." And so

eight fellows of 14-18 years take over a small derelict house, transform it by their own effort into a club-house and meeting centre; work a large plot of land for produce, sell vegetables and logs for income; cook, repair furniture, mend shoes. There are socials, to which girl friends are invited. The boys agree their own programme and work it. Their leader conducts worship in the senior department of the Sunday School attended by most of the boys. And—listen—"because of the influence of the club, sincerity is the keynote of worship, Christian transformation is taking place in the boys' lives. . . ."

George MacLeod, of Iona, tells of a closed down urban church building converted to a Church Youth Centre with canteen, clubroom, craft rooms, gym, and a chapel for daily worship. Disused pews provided partition wood for the transformation. To what purpose? A growing realisation amongst young folk of the area that the Church is the centre of their common life and not "a place for the unco' guid". From Dr. MacLeod also comes the tale of a Clyde-side minister who, missing his last train, shared the floor of a young men's hostel for the night and (for the first time) got home to them with the Gospel. And indeed it is a parable; for souls so often and so readily meet on the level, delivered from the barrier that even so slight a thing as a pulpit rail may interpose.

(6)

Time and space would fail to follow the exploration into work camps, lay mission projects, peace teams, village centres, old people's clubs, refugee fellowships—collective services of all sorts with the life of the Church at their core. Nor is there need. Implicit in all these lies the same challenge. It was expressed earlier in the war by a gathering met in the United States to consider disciplined life and service amongst Christian bodies.

149

"There is growing in individuals and small groups a hunger for a chance to realise more fully the meaning of community and the desire to accept a voluntary discipline as one of the means to enter into more real fellowship. . . . Such a movement must come to grips with real discipline and not merely some trivial self denial. We must set about to form the shock-troops of the Kingdom of God for our day and we must not make it too easy for anyone. . . . This rather strikes some of us with dismay, for we realise how far short of any vital discipline we now are. But we must make a start."

The statement from which this

CATHOLIC AND PACIFIST

J. M. WALSH

It is so often supposed that those who hold the doctrine of the Just War cannot be true pacifists that we are glad to present in the following article a Catholic view. The writer is a novelist and Editor of the "Pax Bulletin."

So often have I, in common with many other members of my faith, been asked how it is that I can be both a Roman Catholic and a Pacifist that I have almost grown tired of answering. Yet I must admit that my questioners seem faced with a very real difficulty. In their minds has undoubtedly been implanted the idea that to be the one is incompatible with being the other. Nothing, however, could be further from the truth. There is no conflict. To be an informed Catholic means that one must be a pacifist if one is to be honest about it. But please note the adjective, 'informed'. That is all-important.

Remarkably enough many of those Catholic apologists who seek to justify this war, indeed any war, usually hasten to point out that the Pope has not taken sides; that he is above the conflict; that the Holy See is neutral, and so on. But in doing this they tend to involve themselves in a pretty web of

is quoted goes on to add: "we discover the need for such discipline as we grow in the commitment of our lives to Jesus Christ." This renewed Christian community, conscious of its calling, will take shape through fellowship groups with the authority of an abiding faith, ". . . . utterly fearless, gloriously happy and always in trouble." And, lest the comfortable alibi should creep in—"Ah, but it wouldn't work out in our church"—the manifesto ends crisply: "you can begin where you are".

(7)

That will do for our last word: what is to be our first step?

tangled contradictions. At one and the same time they assert that we are fighting in a just cause, thereby intimating their belief that the cause of the other side is *wholly* evil, and that nevertheless the Pope remains neutral in the face of such evil. But this to an informed Catholic is sheer nonsense, for the Pope could not by his silence condone evil. He would, by virtue of his office, have to speak out. That he does not do so, publicly condemning one side *in toto* and publicly supporting the other, is at least prima-facie evidence that he considers that from the moral point of view there is no preponderance of right on either side.

True, he has from time to time expressed stern disapproval of an isolated act of this party or that, as well as condemning certain other acts, 'by whichever side committed', but he has never said in so many words:—"This is a just war for A, and an unjust war for B." He has in fact criticised the

two warring sides and denounced the methods of both sets of belligerents. As Fr. Jas. Gillis, the American Paulist priest, has put it, it seems to be regarded as 'a temporal, territorial dispute. . . . It seems fair to infer that he (the Pope) does not consider this war to be a holy war or even a war in which the moral and religious elements so clearly predominate as to demand his issuing a judgment on it.'

Many Bishops on both sides have, however, gone out of their way to give support to that section of the belligerents to which they belong, and declare that that section was justified in fighting. As against this we can set the pronouncement of the Vatican newspaper, *Osservatore Romano*, of October 15th, 1939, that the hierarchies of the belligerent countries lack the competence to determine the justice of their countries' cause. Thus the words of the Bishops become in effect a mere expression of opinion, honestly enough held no doubt, but one not altogether in accordance with the teachings of the Church, one, moreover, that must not be confused with the mind of the Church as a whole. As the priest-author of *Politics and Morality* (Imprimatur of the Vicar-General of Westminster, 1938) puts it: "War, too, brings a spiritual blindness, when the limits of morality and immorality can no longer be discerned. This is one of the most serious phenomena, weighing upon the political life of all countries, and Catholics are only rarely and in small numbers immune from war psychosis."

As Radio Vatican pointed out in a broadcast of August 19th, 1942, the Popes have always set their faces against war. They have regarded it as an unmitigated evil that never solves the problems it sets out to solve, but that merely succeeds in adding to the sum total of human misery and suffering. Conscription, too, that seemingly

inevitable concomitant of modern war, has been condemned by one Pope after another. Leo XIII denounced it in no unmeasured terms. Cardinal Gasparri, writing to Lloyd George on behalf of Benedict XV on 28th September, 1917, pointed out that it had been for more than a century the real cause of many great evils. Many lesser ecclesiastics have spoken in a similar strain. Pius XI, in the Encyclical *Divini Ilius Magistri*, warned the world, moreover, that the State should carefully avoid giving to the physical training of boys a military turn and referred to the military training of girls as being altogether wrong and contrary to nature. The Bishop of Camden (U.S.A.), as reported in *The Catholic Times* of 22nd April, 1943, has gone further and pronounced the measure to conscript women for war work as Hitlerian.

In 1929 there was published in England a book called *The Church and War*. It was written by Fr. Stratmann, the Dominican priest, and given the Imprimatur of the Vicar-General of Westminster. In it was made what was perhaps the first attempt to bring together between the covers of a book much that has been said by recent Popes on the question of war as it concerns Catholics. I select certain pertinent extracts. "Benedict XV's predecessors had opposed war and given their sympathy to organised Pacifism. At the beginning of the Crimean War Pius IX said, 'War must cease, and be driven from the earth.' The same Pope wrote to Wilhelm I of Prussia at the outbreak of the Franco-Prussian War July 22nd, 1870:—"Our most earnest wish is to live to see wars and disputes at an end and the terrible suffering involved prevented."

"Leo XIII . . . was distinguished by his clear vision of the shadows of the present and the dangers of the future. As Pope he

drew the attention of Catholics to the mania for armaments of the European States—the 'armed peace' against which Pacifism has always protested. . . .

"It was Benedict's unceasing aim to stop the war and heal its wounds, but when it was at last at an end he pointed out, quite on the lines of Classic Pacifism, how a true and lasting peace was to be obtained."

"Benedict was a convinced Pacifist. What made the Pope a convinced Pacifist, besides, of course, his knowledge of the Gospel of Christ, was his belief in the practicability of Pacifism."*

"His successor, Pius XI, has declared that he identifies himself with the views of his predecessor. His first great Encyclical of Christmas, 1922, *Ubi Arcano*, was a Peace Encyclical."

Pius XI actually condemned the next war in advance by calling it "Mass Murder," "National Suicide" and "A Monstrous Crime." Fr. Gerald Vann, O.P., writing in *Blackfriars*, December, 1936, comments thus on the foregoing: "The Pope in calling it (war) murder has forbidden it, but we have failed to follow his lead."

Since Fr. Stratmann wrote his book death has claimed Pius XI, and Pius XII, the present Pope, expressed on his accession his intention to follow in the footsteps of his great predecessor. Indeed in his Broadcast Address to the world on Ascension Eve, 1942, he said: "When I see all the destruction and suffering, and think of the killed and the prisoners, of the mothers

* Perhaps it is significant that in his letter to the Leaders of the Belligerent Peoples, under date of August 1st, 1917, Benedict XV used the phrase 'Our Pacifist Mission' (the emphasis is mine). The English translation, as published in this country in 1917 by the Catholic Truth Society, was drawn from the columns of *Rome*, an English paper published in Rome under ecclesiastical authority, and collated with the original in *Acta Apostolicae Sedis*, vol. 9, p. 417.

and the wives, of the sons, of the separation and the breaking up of family life, then I think that the sooner an end is put to the war the better. More tears have flowed through these hardships and misfortunes than in all the course of humanity."

It should not be forgotten either that the highest Catholic ecclesiastical authority in the British Isles, Cardinal McRory, the sole Cardinal in the United Kingdom, has consistently set his face against the war. The Catholic who is a Pacifist is in good company. Those Catholics who are not Pacifists could hardly do better than apply the conditions governing a "just" war to the known, ascertainable and verifiable facts of contemporary history. Space does not permit of it being done in this article; nevertheless rest assured that the result would in nowise conflict with anything I have written above. It would be even more devastatingly conclusive. Neither way is there any hope of escape for the Catholic non-pacifist.

Continued from page 158.

Churches' who went into the C.P.S. thing as if it was the way to the better world. Thank Heaven the truth of it was apparent to a sufficient number of the rank and file to quadruple the number of absolutists sent to prison over those who went there in 1917-19.

"Our latest drift is toward complete universal conscription of everybody, women and all. What it will do to the family life and the ideals of freedom and democracy, if passed, is ugly indeed to consider. There is, however, little to do except to oppose it, and go to bat on the issue, which, of course, a small group will do. In that it is a great encouragement to see how, from nowhere at all, people spring forward to meet the issue."

THE MISSION OF THE SWORD

R. F. WRIGHT

The Rev. R. F. Wright, M.A., LL.B., Ph.D., is Vicar of Osterley, Middlesex.

What was the purpose of Christ's coming? To call to repentance; to seek and to save; that they might have life; yes, a dozen answers are given in the Gospels. But the one that strikes a strange note is that contained in St. Matthew x, 34:

"I came not to send peace, but a sword."

Can it be that God in His love and wisdom has decreed that man's salvation should be accomplished through war? The words of our text taken on their face value might seem to support it, but it must be admitted that it is contrary to the rest of Christ's teaching, and to that which immediately follows about taking up the cross. Our Lord forbade the use of the sword in His defence¹; He preached and practised the doctrine of the Cross as the only means of the salvation of the world. In the second century, Tertullian felt the impossibility of a literal interpretation of the text. He maintained that Christ was "Truth, meekness and righteousness. But who shall produce these results with the sword and not rather their opposites: deceit, harshness and injury, which are the proper business of battles?" he asks. "It amuses me," he continues, "to imagine the inconsistency between the military metaphors which some would apply to Christ and, at the same time, His true character as shown in the Gospel." He then examines the sword which Christ came to send, and compares it with Ephes. vi, 14-7, where the Christian is admonished to be shod with the preparation of the Gospel of peace and have the Sword of the Spirit, which is the word of God. Christ's sword has a very

different action from that of the world. "His arms are spiritual" (*figurata*).² St. Chrysostom in the fourth century adopted the same line of thought. He could not harmonize the Mission of the Sword with the Song of the Angels: "Peace on earth". He came to the conclusion that the Sword was not the *purpose* of His coming but the *result* of it. "War is not the effect of His purpose but the result of their (the non-Christians') temper. For His will indeed was that all should agree in the word of godliness, but because they fell to dissension, war arises. . . . Yet was it not He that did this; of course not, but the wickedness of the other sort. Nevertheless He saith it was his own doing, for such is the custom of the Scriptures."

Chrysostom cites Romans xi, 8, as a case in point.

The apostles were bidden to say "Peace be to this house"; and the angels proclaimed "Peace on earth" How then can we harmonize these facts with the coming of the sword? he asks. Concord is not in every case a good thing, since even robbers may agree together. The evil part must be cut out as a diseased limb has to be amputated; and Christ spoke these words that the disciples might not be confounded on suffering reproaches and insults.³

Dean Alford complains that "when we read in commentators that these divisions were not the purpose, but the inevitable result only of the coming of the Lord, we must remember that with God *results are all purposed*".⁴ But surely this is a dangerous philosophy. Are all the dreadful results of sin—sexual vice, murder and so forth—

¹ S. Matthew xxvi, 52.

³ Homily xxxv on St. Matthew.

² Contra Marcion Bk. III, c 9, 14.

⁴ Greek Text, Vol. 1, p. 111.

purposed by God? If not, then neither are the divisions and the war caused by Christian witness.

That the sword was the result of Christ's coming cannot be questioned. Tertullian in a public defence of the Christians wrote:

"Truth set out with being herself hated; as many as are strangers to it, so many are its foes; and the Jews indeed appropriately from their rivalry, the soldiers from their violence, even they of our own household, from nature. Each day we are beset, each day betrayed."¹

The Christians were regarded as "public enemies"; and history records how the Christians were betrayed by near kinsfolk for private interest or for revenge. The most atrocious calumnies against the Christians were invented and circulated from country to country by the Jews.

That the sword was not the purpose of Christ's coming, but only the result, finds some support by the use of the infinitive in the Greek Text. There is a similar passage in Luke xii, 49:

"I am come to send fire on the earth."

Here a literal translation is inconsistent with Luke ix, 54, where the disciples were rebuked by our Lord with the words:

"Ye know not what manner of spirit ye are of."

It will be observed that S. Matt. x, 34, is a quotation from the prophet Micah, vii, 6, where similar conditions existed: the "truth" is being persecuted by evil. But it must also be remembered that this prophet looked forward to the coming of Christ when there should be a reign of universal peace,² when

"the nations shall say 'let us go up to the mountain of the Lord. He will teach us of His

¹ Apologia C. 7.

² Micah iv, 1 ff.

ways'. They shall beat their swords into plowshares. Nation shall not lift up sword against nation, neither shall they learn war any more."

The study of our text is not merely academic. Our interpretation of the message of Christ will largely condition the future of the world. Shall it be peace or war?

Those branches of the Christian Church which have insisted on a literal interpretation have shown a spirit of harshness and cruelty which many would condemn as un-Christian.

The first French translation of Calvin's Institutes (1545 A.D.) bears on the title page the figure of a hand grasping a sword, surrounded by the words, "I am come to send a sword." Calvin, in a letter, some three years later, to Somerset,³ says that "our Lord brought a sword along with His gospel"; and the Church government at Geneva was so severe that "banishment, imprisonment, sometimes death, were the penalties inflicted on unchastity, and a child was beheaded for having struck his parents. When offences such as these were so severely visited, we cannot wonder that heresy did not escape. In 1547 Gruet was executed, and in 1552 Servetus was burned."⁴

The Roman Church had found a similar authority for the same kind of treatment.

In the parallel passage in Luke 12, 51, this announcement, as here, is closely connected with the mention of our Lord's Passion. In His teaching and His life Christ demonstrated the truth that the world would be saved by the Cross and not by the sword.

How different would be the condition of the world to-day if the Christian nations had grasped that fact!

³ Vol. II, p. 176.

⁴ A. H. Johnson, "Europe in 16th cent.," page 274.

LASTING PEACE BY BOMBING

PAUL GLIDDON

The chief place in a leading daily paper has recently been given to a letter printed under the above somewhat surprising heading. Very evidently, however swiftly the art of camouflage has advanced in modern warfare, it has made a poor and laggard showing when compared with the thoroughness of the disguise now assumed by the dove of peace, descending in the likeness of a bomb. The correspondent in question suggests that our bombing should be increased "in extent and severity until all Germany is served as we have served the Ruhr" and believes that "then the thirst for revenge will be scorched from the hearts and minds of the German people for many generations to come", a belief which shows that four years of war have at least failed to damp the slightly sanguinary optimism of at least one inhabitant of Market Harborough.

If this utterance stood alone it might be treated as curious rather than important, but it so happens that something not dissimilar has been stated by a person of the high character and great ability of the Archbishop of York. Just as Mussolini quite logically defended the use of poison gas in Abyssinia on the ground that, striking the enemy with sudden terror and cruel death, it hastened his surrender and thereby saved the lives, not only of the Italians, but of the Abyssinians themselves, so the Archbishop of York argues, no less reasonably, that the very violence of our bombing of Germany and breadth of the devastation it immediately causes, may well shorten the war, sparing many lives of friend and foe alike.

If we accept the premises from which the Archbishop draws his

conclusions, then his argument is obviously valid. In fact its form and force might be appreciated more thoroughly if it were expressed more starkly. The argument would remain valid if we assumed that it would be possible for our airmen to suffer no casualties themselves while they carried out their raids. Indeed, it would be more vivid if death could be sown without risk to the sowers, for then the total casualties would be correspondingly reduced. Again, the argument does not demand that the enemy should be terrified into surrender because bombs dropped from a height were tearing to pieces the bodies of men and women and children; it would be equally valid were it found more practicable, if more primitive, to tear their bodies, not by machinery, but by hand. Very obvious, too, are the merits of a massacre of the innocents in cases when it is probable that the slaughter of a few thousands will cause such terrors to arise that the enemy as a whole will lay down its arms. When the first shock is over such a defeated country may be grateful that the sudden terror terminated the conflict, though it will not have been in quite so fortunate a position as when just one man dies for the people so that the whole nation does not perish.

In former days Church leaders regarded the cross-bow and gunpowder as barbarous weapons; now they advocate bombing on humanitarian grounds, which some may take as evidence of the enlightening of minds hitherto darkened. But there may be others who suspect methods which seem to involve the repudiation of the very ideals they are intended to establish.

Thus, if the Anti-Gambling League, anxious to institute a costly pro-

paganda campaign, launched a sweep-stake to raise the necessary funds, such an action would come in for a good deal of comment, if not for criticism; while the character in "Mrs. Warren's Profession" who supported public purity from the rents of private brothels is normally regarded as having a twisted moral judgment. One can imagine few things more calculable to drive home the message and enliven the proceedings of a Band of Hope than the lecturer or his assistant showing very evident signs of the sad and humiliating effects of the over-consumption of alcohol, yet few enthusiasts have suggested that inebriety is the road to abstinence. Of course it is argued that doctors cause their patients very great pain when trying to effect their cure; but it is against the traditions of the medical profession, and against the laws of the land, for any doctor to operate without the consent of the patient or his next-of-kin; and we understand that it is not suggested that the Germans have consented to the British bombing, nor, alternatively, that we are their next-of-kin.

It is constantly assumed that an act which would normally be called evil ceases to be evil when it is called forth in response to some previous evil action, though nobody suggests that a good action ceases to be good if it is a response to some previous act of goodness. It would be a poor look-out for the Christian if his sincere response to the unprovoked love of God were not accounted to him for righteousness simply because God had made the first move. Surely it is no less false to say that evil ceases to be evil when it is the reply to some earlier evil action; rather there are two things upon which hang the hope of man's salvation—God's unprovoked love for man; man's unprovoked love for his neighbour.

If the policy of area bombing had never been employed by Hitler, the

Archbishop of York would not have dreamed of supporting it, even though it were an excellent way of hastening military victory. Because Hitler has accepted this method that which was wrong for him becomes right for us; we now do the same thing more thoroughly, under licence of the Führer. The same queer twist is shown in our formal threat to use poison gas if the Axis powers should employ it. President Roosevelt first denounces such methods as barbarous and then says we shall retaliate in kind. Such a threat would be just empty words unless the means for making it effective were already in being, unless we were already well prepared to go barbarian. One wonders what we should do if the Germans started to eat their prisoners. Governments should think, not one step ahead, but at least two; perhaps the spits should be already in production.

Surely it is clear that, if the devil is never to call without fresh disciples responding, there is no hope for the race. Only when good men stop apeing the acts of evil, and apeing them in the name of Christ, will light at last break into our darkness. The way that leads to peace may be a narrow way but it is certainly not one which turns back on itself. Small wonder a writer can speak of Sicily as "the home of the pitiful unending drama, the martyrdom of man", for it is being played out to some extent in every corner of the world. And it will continue while good men persist in their foredoomed attempt to force the devil into the service of the Christ. It is not surprising that the ancient hymn does not pray for peace but that our feet may be guided into the way of peace; it is not the end we ask to be shown but the road along which that haven may be found. Of one thing we may be sure; the paths of peace are themselves peaceable; it is not by bombs that they are traced.

CONSCIENTIOUS OBJECTORS IN U.S.A.

The provision for alternative service for conscientious objectors in the United States is either in the Civilian Public Service Camps or, in certain cases, by "detached" service in hospitals and so on. The C.P.S. camps have been set up and are administered by the historic peace churches—Quakers, Mennonites and Brethren (with one or two under Roman Catholic direction)—and involve a measure of co-operation with the State about which some absolutists feel uneasy. A recent statement of the American Friends Service Committee, which is responsible for eleven C.P.S. camps, refers to the attitude of Friends to this question. The statement says: "The Service Committee's participation in the C.P.S. programme does not imply its approval of conscription. It has continued its basic disapproval of the entire war system, involving as it does conscription of the lives and service of men, as contrary to the moral and religious principles on which the Committee is founded. The Committee, however, has felt that its chief responsibility is for something more than protest. It has sought to establish within the framework of the Selective Service Act the greatest possible freedom for conscientious objectors to express their convictions. Though the Act does not establish a thoroughly satisfactory status for the conscientious objector, it represents a great advance over the Selective Service Act of 1917 and leaves opportunity through administration and interpretation to work out a far more liberal policy in practice than the minimum actually required".

The American Friends Service Committee reports that there are now some 1,350 men in eleven Friends camps. In addition, 225 men are in Friends' hospital units and 50 working in special projects includ-

ing experimental research, farm assignments and a training group at Columbia. Considerable value is seen in the co-operation of the three peace churches in this work, which is of importance for keeping alive pacifist sentiment; and particularly in the example which has been given of a practical working agreement between Church and State in time of crisis.

Besides the 6,000 men now working in the Camps and other projects, however, it must not be forgotten that some 1,700 men who are unwilling to compromise even to this extent have been sent to prison, more than a thousand of them serving sentences at the present time. The American sentences tend to be much heavier than those imposed in Britain, three or five years being quite usual. The absolutist view of the actual effect of the alternative provisions is expressed in a (private) letter from Edward Richards, of Pennsylvania, whom some in the Fellowship will remember from the last war for his service in Persia and his pamphlet on C.O. experiences. Although his letter is obviously not intended for publication, it seems right to share part of it with a wider circle here. Both the spirit in which he writes and the style will be appreciated, even if some expressions are not fully understood on this side. One of Edward Richards's sons has already served a sentence for refusal to register for military service, and a second son is serving a five-years' sentence. Edward Richards writes: "Here in the U.S. we have been subjected to an extremely clever form of treatment. On the face of it, the C.P.S. camps and their idea looks plausible and sounds good. But on closer examination it appears that the whole thing is working out to be a clever way of nullifying showdown

war objection and easing the pressure on the authorities by making it appear that some real recognition of the C.O. position was in the picture, but, in the hard truth of the case, yielding nothing at all of consequence and demanding of all surrender to compulsion. Gradually the truth has become evident, however, and increasingly people are fed up with it all. The crisis now is the dramatic development of the two men—Taylor and Murphy—who spent 16 months in a C.P.S. camp going along with the system, and finally, becoming convinced that the system was a fake, went to bat by walking out and being sent to prison. Entering Danbury—where Fred was—they went on hunger strike against (1) the futile and boondogling work given to the C.P.S. workers to do; (2) conscription for war purposes; (3) the imprisonment of absolutists; and (4) the undemocratic prison system. They are now in their eighty odd days of strike, being fed through the nose and wasting away gradually, of course. The whole business has aroused people and resentment in the camps increases. What the men want is simple sincerity in genuine recognition of the right of conscience and then an opportunity to do something really significant and useful for the country and the world. So far they have met with furtive evasion, clever dodging of issues, and when the hard-boiled militarists think necessary, arbitrary and severe action. Five years is now quite common; and the latest is life imprisonment by a court martial for a Jehovah's Witness out on the coast. Of course such treatment just increases resistance and therefore we can all be happy over it, because it becomes more clear every day that the whole provision for the C.O.s in our law is inadequate and furthermore is being insincerely administered. But on the whole the slick evasion of it all has done untold damage to the so-called 'Peace

Continued on page 152.

THE FELLOWSHIP OF PRAYER

Because He reigns throughout the Universe but will not reign within the hearts of men without their free consent: because He enters only where He is received, but never fails to succour such as seek His aid:

My soul shall make her boast in the Lord

The humble shall hear thereof and be glad.

Believing that the gentleness and courtesy of Christ reveal the rule of God; that He displayed His majesty in meekness and His power in love; that in Him dwelt all the fulness of the Godhead bodily:

My soul shall make . . .

Remembering that He conquered sin who died on Calvary, that all the wisdom and the power of God as well as all His love are seen upon the Cross; that evil is abolished by forgiveness:

My soul shall make . . .

Although the wise man glories in his wisdom; and the strong man glories in his might; and the rich man glories in his riches:

My soul shall make . . .

Rejoicing in His unseen power and His abiding presence; praising His willingness to give Himself to those who love Him; filling my thoughts with Him, and setting my desire upon His purpose:

My soul shall make . . .

Because we are not able of ourselves to help ourselves: yet knowing that He works through those who yield their faculties to Him; desiring only to be one in whom His will is done:

My soul shall make . . .

Knowing that those who trust in Him shall not be put to shame; that all things are possible to him that believeth; that He who has begun a good work in us can bring it to perfection:

My soul shall make . . .

CORRESPONDENCE

Italian Prisoners

Several members of our Christian Pacifist Forestry and Land Units have been called upon from time to time to oversee the work of Italian Prisoners of War. Here is a part of a letter which I received recently from a Unit member. As it has definite bearing on the attitude of the Christian Pacifist to such a responsibility, I thought it would be of interest to many of your readers.

"In the May of 1942 I was called upon to deputize for a foreman in charge of Italian P.o.W. Looking back to that beginning, I am sure that at first I was plain scared of the rather tough-looking, loud-yelling gang that I had to drive about 30 miles to work.

"They were hoeing sugarbeet the first two or three weeks, and I could not say a word to them. They seemed to sit down nearly all day eating strawberries. These first days I found very boring, with no one to talk to, and my job consisted in walking up and down periodically making signs to them to get up and do some work.

"I resolved to learn to speak the language if I was asked to carry on, and the regular foreman leaving, I got hold of a Hugo's Grammar and proceeded to work at it at nights, putting it into practice in the day. Within a few weeks I found myself talking (very ungrammatically) to them, and the days began to get more interesting. The chaps appreciated the efforts I made to speak and responded by helping me out when I got stuck and by doing some excellent work. The fact that no other foreman made that effort or was able to talk to them made a great impression.

"I learned fairly early on that these chaps could not be 'druv'. They are like Sussex people in that and by coaxing I think I got far

more work out of them. As I progressed with the language, so I found myself able to talk over an infinite variety of subjects to them, and to argue on pacifism, socialism, religion and the like. Mealtime became a real Hyde Park.

"After 12 months with the same gang, I can say that at least one lesson have I learned from them. They are every bit as human as we are. When you get to know them they are just like ourselves, only in some things more apt and more emotional. Their versatility is amazing, their artistry and their good spirits an inspiration. From my own experience of ditching—which is our main job—I am sure that some of the work they do is unmatched wherever one turns, and they have gained themselves the reputation for being the best gang in this particular camp.

"I am confident that when they are repatriated they will take back with them some completely new ideas. Pacifism sounds reasonable to them, and when I think of the marvellous opportunity which we have in this respect I could only wish that all C.O.s might have the opportunity I have had."

The foregoing story is well worth remembering as an example of the way in which the Christian as neighbour may find how to turn difficulty into brotherly service.

HENRY CARTER.

Bloomsbury House,
London, W.C.1.

Christians and Communism

A great dis-service is being done to Christian movements generally by the attitude of antagonism which many Christians adopt toward the Soviet Union. Whether we like it or not (and I do like it) we must understand that the Soviet Union

does mean to a great many working people an ideal to which they cling with a fervour that is akin to that felt in some of the great evangelical movements, and this constant pin-pricking leaves the impression that any considerable body of people which tries however imperfectly to put into practice some of the more obvious teachings of Christ will meet with the opposition of the very people who claim to be His followers. Whenever I have raised the subject of Communism with Christians I have been told that there is much of Christianity in Communism, but that this or that pettifogging action of the Communists (the alleged imprisonments and murders, etc.) place Communism outside the pale. Yet if there is much of Christianity in Communism, surely it is to be preferred to capitalism, in which there is scarcely anything that remotely conforms to the Christian values. Capitalism has to its discredit violence and other sins beside which the mistakes of Communism fade out of the picture, and yet the Christian bodies seem quite willing to cooperate with that system to a large extent. Surely, therefore, we might expect to find in Christian writings and teachings a sympathetic bias toward Communism, as against capitalism, even though we might, of course, expect to see Communism criticised in the light of Christian perfection. The communists have challenged the Christians with faith and works, and it does seem to me that the Christians would rather live comfortably in a capitalist world and issue occasional condemnations in vague terms, rather than *get into* a Communist world and support within it that which is good and attempt to turn the scales against that which is bad.

W. E. RICHARDS.

100, Longmore Avenue,
New Barnet,
Herts.

Spiritual Training

Muriel Lester's words in her article on the deep personal implications of forgiveness are the truest words I have seen in *The Christian Pacifist* for a long time. The need is for an inner change, and this can only come when we are willing to go *through* the pain and agony of identification with suffering and sin (as did our Lord in the Garden) and so to come to the place of victory and life-giving strength.

Much of our bitter criticisms, our wordy arguments, our endless discussions, are unconscious ways of avoiding the willingness to know, accept, and come through the pain of this world, and the pain of the dying of our own self-will to the rising again in the power of Christ. Many of us know this in our hearts and long for help in the achieving; and we would be grateful if the whole power of the Christian Pacifist movement could be concentrated on such hard spiritual training.

Yours sincerely,

P. THORNBOROUGH.

4, Leaside Mansions,
London, N.10.

Behind The Battle

From the last paragraph of A. E. Swinton's letter in July issue, are we to understand that Franco is at last to introduce religious toleration in Spain, and permit the teaching of the Protestant faith?

D. CAYNES.

Stoke Cottage,
Newton Ferrers,
Plymouth.

CHRISTIAN INTERNATIONAL SERVICE

The scheme of training for post-war work sponsored by the International F.O.R., is holding a Vacation School again this summer, from September 13th to the 23rd, at Oxford. Among the speakers will be H. H. Farmer, R. H. Thouless, Maxwell Garnet, C. G. Schweitzer and H. H. Kramm. Details of the courses and arrangements can be had from the office at Drayton House, Gordon Street, W.C.1.

THEY SAY—

SEAWARD BEDDOW

Unemployment and the War

"How did they (the Nazis) become the largest party? By promising to cure unemployment, after everyone else had failed. Six and a half millions were workless: most of the rest were on half-time and the dole had been cut. Dr. Bruening's orthodox measures of deflation had only aggravated the disease. In a mood of panic and despair, the more irresponsible electors gave his chance to the cheapjack who had a remedy. The misfortune was that his medicine worked. In a few months there was work for all."

—H. N. Brailsford in "*Reynolds News*".

The Anti-Strike Bill in U.S.A.

"It takes anything up to nine months to pass a Tax Bill, but a Bill against labour can rouse the majority in five minutes."—*From Leader in "Manchester Guardian"*.

Sixpenny Insults

"Melton's 4,000 lb. bomb has been delivered on Germany, together with the rude remarks attached to it."

"The bomb case, it will be remembered, was on view as part of the Melton A.T.C. exhibition during 'Wings for Victory' week, and hundreds of Meltonians paid sixpence for the privilege of attaching a 'rude slip' to the case."

—"*Leicester Mercury*".

A Personal Question

"Some people ask 'Why does not God rule the world better?' It is sometimes legitimate to answer 'a question with another question. We may well ask 'Why do you not let him rule you?'"—*Bishop of Manchester*.

Supplying Hitler

"For six long years we aided and abetted him in all he did. We recognised him as the *de jure* Government of Germany. We lent him money. We supplied him with arms. We fed him with the raw materials of rearmament. We allowed him conscription, the militarisation of the Ruhr, a navy, including submarines, the Luftwaffe. We actively connived in making Germany the strongest military power in Europe, perhaps in the world."

—S. S. Silverman, M.P., in "*Manchester Guardian*".

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Perhaps the most important thing that happened at our General Committee following the Annual Meeting of the Council was the unanimous adoption by the Committee of the Campaign which has been proposed and is entitled "Towards a Christian Peace". In the view of the Committee, the task of the Fellowship—in addition to continuing its witness through individuals and branches—is to formulate the Christian principles that must lie behind any and all of the Peace Treaties if there is to be any progress made towards a new and better order of society. The Committee further felt that it ought now to make an attempt not only to declare the principles but to apply them in some detail, though, of course, it recognised that it was just at that point the difficulties would arise. And so the Campaign "Towards a Christian Peace" is in being and a Campaign Committee has been set up to conduct it, subject, of course, to General Committee.

The Campaign is envisaged as having three-quarters of its work before the end of the war and the other quarter after the end of the war. Exact details will be further worked out and all branches and members will be kept in close touch with the development of the Campaign.

What has happened so far is that three Commissions have been set up to consider these high matters from the point of view of three sets of relationships which we are calling Cultural, Political and Economic. In regard to each there is being written a basic statement for the close consideration of the Committees and of all our Branches. These are in process of being produced and it is hoped that these three documents in a printed form will be before our Branches in the Autumn. In the

meantime, we are preparing a short bibliography of books and documents that are related to the Campaign, and this will be sent out probably with our October Secretarial letter. I shall be very pleased to have any comments and suggestions.

THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, London, W.C.2.
Telephone: TEMple Bar 9330

Hon. Secretary: The Rev. T. B. Scrutton.
Assistant Secretary: Miss Margaret V. Travers.

The Fellowship has inaugurated a Vocational Training Fund which was launched in a letter from our Hon. Clerical Secretary, the Rev. T. B. Scrutton, to our members. He said: "Some of our younger members will need all our help in securing that training for their true vocation which the war is keeping from them. Perhaps their record as C.O.'s will make it harder for them to get this training . . . All members are asked to bear the plan in their minds and prayers. It will appeal especially to some, and perhaps to those whose vocational training, recent or distant, was hindered by no such difficulty or stint".

Not only ordinands will be helped by grants from this fund, but any who may feel called to train for work contributing to the general welfare of society. These men have proved their capabilities, and their capacity for "sticking it" in some of the most difficult wartime social work. It is a privilege for us to be able to help both them and the post-war world, by training them to take their full share in building it. The Fund is open now. All donations should be sent to the Rev. T. B. Scrutton, Hon. Clerical Secretary, A.P.F., 1, Adelaide Street, W.C.2.

Will any Church of England members of the F.o.R. who are not yet members also of the Anglican Pacifist Fellowship consider whether they would like to join us? By doing so they will strengthen our Fellowship, and we shall have more power to influence public opinion within our own Church, and to carry out these new projects which we have at heart. Miss Margaret Travers, at the above address, will be glad to have any enquiries, and will send literature to those who ask for it.

Plans are going ahead for the Summer Conference, to be held at the College of the Ascension, Selly Oak, Birmingham, from September 3rd to September 9th. The week-end Retreat, with which the Conference begins, will be taken by the

Rev. J. Kemiss, of the Order of the Cross, 12, Launceston Place, London, W.8. The special speaker at the morning Sessions will be Rev. G. W. Peck, of the Industrial Christian Fellowship. The evening Sessions will be left free for ideas, suggestions, and problems presented by our members, and arranged for discussion by a committee elected by them at the Conference. The Chairman will probably be Archdeacon Hartill, if he is well enough, or the Rev. T. B. Scrutton. The booking fee is 10/-, but instead of a daily charge there will be a collection at the end to cover expenses.

METHODIST PEACE FELLOWSHIP

The Annual General Meeting was held on 14th July at Carrs Lane Church, Birmingham, Rev. Henry Carter C.B.E., presiding. Leslie Keeble reported 652 ministerial members, 3,162 lay, 3,814 total, a net increase of 72 for the year. 1,342 members take the *Christian Pacifist*. There are 78 Groups in the country, 35 of which are in London. Monthly letters are now sent out to Group Secretaries. "Key-men" have been appointed in each Methodist District. Two bulletins and a letter have been sent to all members during the year. A tribute was paid to the effective work of Mr. Edward Parish, now appointed a full-time office secretary. A report from Mrs. Maurice Cole told of 18 letters written to the families of C.O.s in prison, and of Penguin books sent to each man (and 2 women) imprisoned. The Executive was instructed to collaborate, if possible, with the Howard League for Prison Reform with a view to providing helpful evidence towards reform. Mr. O. R. Lewis presented the Treasurer's report: Income £865 10s. 0d., expenditure £731 15s. 10d., resulting in a deficit of £104 11s. 9d. in 1942 being turned into a credit balance of £29 2s. 5d. The fund for the assistance of C.O.s in need shows a balance in hand of £45 2s. 0d. The officers were thanked and re-elected: Chairman, Rev. Henry Carter, C.B.E.; Deputy Chairmen, Revs. G. E. H. Johnson and F. A. Farley, M.A., B.D.; Treasurers, Rev. P. Ineson and Mr. O. R. Lewis; Secretaries, Revs. L. Keeble, D. O. Soper, M.A., Ph.D., and E. Bilton; Auditor, Mr. G. V. Cooper. The Executive Committee: Revs. S. Rowley, E. C. Urwin, M.A., B.D., E. W. Baker, T. W. Bevan, M. L. Edwards, M.A., Ph.D., C. A. Roberts, W. H. Beales, M.A., E. B. Perkins, W. Upright, T. J. Foinette, B.D., D. A. Griffiths, L. S. Cheshire, B.A., D. A. Wollen, M.A., A. L. Wigley, B.A., B.D., H. E. Price, C. Newman, G. Vernon, A. Bellwood, B.A., E. P. Blamires, W. J. Doidge, B.A., B.D., Mrs. M. Cole, Miss M. Wray, Messrs. P. W. Applegate, R. Bielby, F. Mitchell, G. Tomlinson,

R. Burns, J. G. Stirk, D. Douglas, A. Braley, H. J. Price and H. Hilditch. The meeting recommended that a Sub-Title, "An Association of Pacifists in the Methodist Church" be adopted for the Fellowship, the question to be submitted first to the membership. The proceedings closed with a Covenant Service in which ministers in Rhodesia and New South Wales respectively and four lay friends kept vigil, and four other new members signed the Covenant.

LESLIE KEEBLE.

THE PROPORTIONAL REPRESENTATION SOCIETY

At the annual meeting held on July 7th the following resolution was submitted by the Executive Committee:

"That the Proportional Representation Society—

WELCOMES the electoral legislation promised by the Home Secretary, but points out that the proposed legislation does not deal with the more serious defects in our electoral system;

DECLARES that neither an up-to-date register nor a redistribution of seats will by themselves ensure the election of a representative Parliament and that, in the absence of a reform of the

system of voting, representation in the post-war House of Commons may be as unfair as in the Parliament elected after the last war; and it accordingly—

URGES His Majesty's Government to accept the Motion supported by 114 Members of Parliament, for the appointment of a Conference to consider electoral reform and to prepare the way for the election of a post-war House of Commons that shall be representative of the whole nation, containing within it, irrespective of party, the highest political ability and leadership available for national service."

The annual report contrasts the ordered government of Sweden under proportional representation with the political chaos in France under single member constituencies. For our post-war election, the report declares, Great Britain has three alternatives—a "coupon" election arranged by the party organisations; an election in which parties fight for supremacy; or an election in which all great bodies of opinion with their leaders will find a place in the post-war House of Commons. The choice made will have an important influence on the extent to which national unity can be preserved.

JOHN H. HUMPHREYS, *Secretary*.

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MISCELLANEOUS.

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RUTH FRY, Ronald Mallone, Norman Robbins, write in "Christian Party Newsletter." 3d. From St. Kenelm's, Silverlands Lane, Oldbury.

RONALD MALLONE invites those interested in F.o.R. Council discussion of Christian Party to write for details of Party literature to St. Kenelm's, Silverlands Lane, Oldbury.

Books on theology, mysticism, liturgy, Bible study, Christian sociology, pacifism, etc. Also church ornaments and vestments. 2½d. stamp for list. Kingdon Books, 51, West Cromwell Road, London, S.W.5.

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MEETINGS.

A FELLOWSHIP MEETING for communion with God and each other is being held at 165, Gray's Inn Road, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on 27th August, and the leader will be Charles Lindsay.

The Christian Pacifist

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