

The CHRISTIAN PACIFIST

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OF POLITICAL AND
ECONOMIC SCIENCE

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 Prime Minister's Broadcast

Mr. Churchill's speeches become more and more popular as the war goes on, and his long broadcast on Sunday evening, 8th February, enjoyed an enthusiastic reception. It is not surprising that the speech should have been welcomed by the very pagan public to whom the Prime Minister was evidently speaking in their own language. But it is a pity that intelligent Christian people should hail the speech as though it had been addressed to themselves. Had Mr. Churchill been speaking to thinking people on either side of the Atlantic he would no doubt have used the occasion to give some assurance of the principles for which Britain is fighting and for which such sacrifices are now being made. Except among the most primitive peoples, war at the best is only a means (and one of which they can never be very proud) to an end, and it is only the end held clearly before them as a supreme ideal that can justify (if it ever does) the means. To speak as though there were no great end in view and as though the means themselves provided a sufficient spectacle for human satisfaction is not to address the best

elements in the nation. The practice of calling an opponent names is usually associated with a kind of controversy in which statesmen and diplomats are not expected to take part. The Prime Minister was speaking no doubt partly for the ear of the German Government and perhaps the tone of his speech would be justified in some quarters on the ground that he was using the idiom of the Dictators. But, if this is the manner in which the heads of great nations now speak to one another, how far has this age fallen from the gracious days when dignity and courtesy even towards an enemy were considered an indispensable part of life.

Japan's Offer of Mediation

We are glad to see that the offer of Japan's services as mediator in the Far East or in any other part of the world has received the serious consideration of the Government. Notwithstanding the professed incredulity of Berlin, the offer was conveyed, according to a statement made by Mr. Butler in the House of Commons, by Mr. Matsuoka to Mr. Eden. It may well be said that a nation desiring to

serve the world as peace-maker might qualify for the position by a more evident love of peace than Japan has shown for many years. It may be that the offer can lead nowhere at the present time, but to have dismissed it contemptuously on the ground of its insincerity would have been a grave mistake. Unfortunately the world is in such a condition that any talk of peace is felt to be an indication of weakness, and so Italy, for example, could not afford to show any interest in the Japanese gesture. But if some attitude to Japan could be taken by Britain and the U.S.A. other than one which must exclude her from all friendship save that of the Axis, an important diplomatic victory would have been won.

Mr. Hoover's Proposals

An official of the Ministry of Economic Warfare is stated in a Press report to have expressed the Government's appreciation of the ideals which have inspired Mr. Hoover's suggestions for feeding distressed people in Belgium. If it could be shown that the Germans would not benefit in any way by the despatch of food stuffs to Belgium, the British Government would "be only too pleased to approve." In view of this assurance, the Statement issued by the Executive Secretary of the American Friends Service Committee is of special interest. What we want to know are the facts, not the opinions of prejudiced persons on one side of the controversy or the other. Those who are actually working for the relief of hunger in the occupied countries would seem to be in as favourable a position to obtain the facts as any. We understand that the objection of the British Government to the admission of food is based on the view that it would ease the difficulties of transport at present existing all over the Continent and thus afford to the enemy greater facilities for the carrying of munitions. It seems doubtful whether Mr. Hoover's latest and very modest proposals for the establishment of soup kitchens in Belgium could have such large consequences.

Safeguards Suggested

The Council of the Fellowship of Reconciliation in the U.S.A. has also issued a statement on this subject. "Millions of lives," it declares, "were saved by the Hoover operations in Belgium throughout four years of the German occupation in the last war. And at present the Commission for Polish Relief, Mr. Hoover and the Quakers testify that, in such limited feeding operations as they have conducted during the last twelve months, the German authorities have not seized any of the food and the Nazis have fulfilled whatever agreements they have made. The British Government is now asked to try a plan experimentally; in the sense of permitting foodstuffs to be sent in such limited quantities at any one time that even if all of them were seized at a given moment they would not suffice to feed Germany for three days. The stream of oncoming food would be stopped the moment the Germans violated their agreements. In the circumstances, we cannot accept the unqualified assertion that if people of the occupied countries perish of starvation, this will be

'solely due to German action.' This is in effect a return to the myth of sole German guilt and the whole psychology of 'Versailles,' which Lord Lothian by implication criticized in the very address which was written by him just before his regrettable sudden death. We are certain that nothing but mistaken and evil courses can result from such premises."

American Self-Denial for Europe

The statement goes on to reply to the contention that privations in the occupied countries are likely to drive the famished populations to revolt and so shorten the war, observing that the psychological effect of the blockade must be rather to open the ears of the peoples suffering from it to German propaganda and thus turn potential allies into opponents. It ends by making it clear that it is not merely concerned to find a market for surplus American stocks. "We believe that American Christians should go further than entreating permission for certain countries to supply food to their civilians purchased with their own money. For these countries if it becomes necessary, for occupied France immediately and for other war-ravaged millions in all parts of the earth, we should give of our own resources and give sacrificially. To members of the Fellowship we renew the call issued by our Chautauqua Conference that they set aside a regular meal-time every week at which they will fast and pray, and donate the money saved to the Fellowship's *Food for Europe Fund*. Nearly a thousand dollars has been provided this way, and with the help of the Quakers and others this money is being used to buy provisions in Switzerland and other points which give access to France."

Army Pay for C.O.S.

There has been a good deal of prejudiced talk about the wages earned by men who have been registered as C.O.'s on conditions that permit them to engage in civilian employment. The plausible suggestion has frequently been made that such men should not be allowed to receive more than a soldier's pay. As a general rule this suggestion may be accepted as fair, but it is not always observed that most conscientious objectors who have undertaken some kind of national service are earning rather less than the equivalent of what they would have received in the Army. A private soldier is paid 17s. 6d. weekly, with food, clothing and accommodation, and, if he is a married man, a marriage allowance of 18s. A C.O. employed in forestry earns 38s. a week, or if recognised as a "proficient" worker 48s., out of which he provides his own food and clothing and pays a small rent for what is in some cases very poor accommodation. There is no allowance, of course, for the married man. Thus conscientious objection usually imposes a financial sacrifice, and to insist that C.O.'s should receive the equivalent of soldier's pay would give many of them an immediate rise in wages. It must be remembered, too, that all C.O.'s are not so well paid as those who are employed by the Forestry Commission.

Question in Parliament

Mr. Harvey, in the House of Commons on 6th February, asked the Minister of Labour whether he could make a statement regarding the proposal that the difference between the remuneration of a conscientious objector in civil employment and the value of a soldier's pay and rations should be paid compulsorily into a central fund and devoted to some special purpose. Mr. Bevin said he had given careful consideration to this proposal, which would require legislation before it could be put into effect, and had discussed it with a joint committee representative of the T.U.C. and the British Employers' Federation. As a result he was satisfied that whatever might be the merits of the proposal it would arouse acute controversy and would require a disproportionate amount of elaborate machinery for its operation. "In these circumstances," he added, "I have decided not to proceed further in the matter."

An Interesting Novel

Mr. A. S. M. Hutchinson, whose best-seller, *If Winter Comes*, achieved such immense popularity some years ago, has recently written a novel entitled *He Looked for a City*, which tells the story of an Anglican vicar whose son suffered as a conscientious objector during the first world war. The experiences of this lad, a young public school teacher, and their reaction on his home life and on his father's work are told with a sympathy which reveals an intimate knowledge of the pacifist faith and the persecution to which it was subjected during those sad war years. It is not a cheerful book, and the reader who looks for a happy ending will be disappointed, but many a C.O. and father of a C.O. will find in it the record of his own pilgrimage.

War Ravages in China

Suffering as we are ourselves from the brutalities of war, we are apt to forget the gigantic proportions of the distress caused by the war in China and the intensity of the privations which have been endured by many millions of people. The afflictions of most of us in this country, even in places subject to repeated aerial bombardment, are light compared with the terrors of war as they are known in so great a part of the Far East. The International Christian Press of Geneva, quoting a recent article by Professor Searles Bates, of Nanking, reminds us of the tribulations of the Chinese Church:—

"... The property losses of Christian Churches, hospitals and schools run to tens of millions of dollars from hundreds of buildings. More extensive and more damaging is the wholesale impoverishment of vast numbers of Church members, through the burning and pillaging of their homes, loss of employment in bad economic conditions, and the devastating increase in living costs. In Church after Church, there is now not one family income of 100 Chinese dollars a month; and the problems of support are difficult to face, even in the frequently deepened devotion of ordinary members. Many a congregation is largely clothed in rags, patches upon patches of worn-out garments. . . . In some instances a large part

of the energies of pastors and of missionaries has been claimed by relief work, generously supported through the gifts of Churches and benevolent organisations abroad. . . . The crisis of national and individual life have brought a new seriousness throughout China, a facing of fundamentals which bring many to seek spiritual truth. Students are unusually earnest and accessible. In extensive regions of the occupied territory, a great new Church membership has developed within the war period. The sixteen regular Churches of Nanking lost three-fourths of their membership by the war; to-day they have attained practically the old level of membership, which means that only thirty per cent. of the present members have as much as three years' standing in the Church. The problems of instruction and nurture are tremendous. . . ."

THE FRIENDS PEACE COMMITTEE

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First may we call readers' attention to our temporary address. Friends House (London, N.W.1) is open and the committees still working there include the Central Offices, the War Victims' Relief Committee and the Friends' Peace Service Committee; but some of the other offices—the Peace Committee among them—find they can work more efficiently out of London.

The activities of the Peace Committee at the moment are concentrated around the work of the "Pacifist Policy Group," busy with discussion and research along the lines of peace aims and the bases of reconstruction and a true international settlement at the close of hostilities.

The first of a new series of Peace Committee pamphlets is now ready and is entitled: MEN AND STATES, by Francis E. Pollard (3d.). It is intended that other pamphlets in the series should deal with "Pacifism and the search for international order," "Nationalism and internationalism," and "Post-war peace and the social order," among other subjects.

Many will remember the moving letters, published at the end of the Four Years War, which passed between an English Airman and the mother of the German he had brought down. The Peace Committee is reprinting these, together with a poem by Gwen Catchpool, under the title: "British Airman to German Mother" (1d.).

The Peace Committee lending library is still available to all: the newer books having been moved with the office to Banbury. Recent additions to this are:—

BEGIN HERE, by Dorothy Sayers.

THE PATH OF FREEDOM, by Bruce Richmond.

DEATH TO DICTATORS, by Francis Williams.

WAR BY REVOLUTION, by Francis Williams.

CONSCIENCE AND LIBERTY, by R. S. W. Pollard.

THE BETRAYAL OF CHRIST BY THE CHURCHES, by J. Middleton Murry.

(Books are lent free of charge on payment of postage both ways.)

Karlin Capper-Johnson is usually at the Friends House Office on Tuesday and Thursday of each week, and interviews may be arranged through the Banbury office.

Contributors and correspondents are requested to address their communications to The Editor, 17, Red Lion Square, London, W.C.1.

Signed articles appearing in these pages must not be understood to express editorial opinion or to represent the policy of the publishers.

FEEDING A FAMISHED EUROPE

*Statement of Clarence E. Pickett, Executive Secretary,
American Friends Service Committee*

"The British Government's decision not to permit passage of food through the blockade for the relief of hungry civilians in Europe should in no way weaken American concern for the destitute children and refugees. These innocent victims of war remain in their misery as a continuing challenge to our consciences. The American Friends Service Committee will carry on its efforts unabated to feed, clothe and shelter as many children as possible with such foods and supplies as can be secured in Europe or may pass through the blockade by special permission.

"It is encouraging that the British Government stresses its willingness to permit medical supplies to enter Europe freely. The need for milk for infants, children and invalids, and vitamin concentrates as medical necessities, and the very urgent need for clothing, if death from exposure is to be avoided for many thousands, gives hope that these goods may be permitted to pass through the blockade under the definition of medical supplies.

"At the moment, American Quaker workers in unoccupied France are feeding more than thirty thousand children daily. These include ten thousand new-born infants that are given milk. About twenty thousand school children receive milk and rice at schools to supplement their meagre diet at home. Orphaned and abandoned children of various nationalities, many of whom are in concentration camps, are wholly cared for by the Committee's representatives. Despite the British Government's foreboding that the furnishing of foods to Europe might be a military advantage to the Germans, the American Friends Service Committee cannot express too strongly the complete independence with which it works in France and the absolute control which it has over its supplies from the moment of arrival to the point of consumption. The bulk of the foodstuffs used by the American Quakers is purchased in Switzerland. Some foods are purchased locally for free distribution to the destitute. We hope that we may continue to receive generous support from Americans of goodwill for the continuance and expansion of this work.

"Insofar as the American Friends Service Committee is concerned, there is no debate and there is no controversy. The facts are very simple and proved to our utmost satisfaction. We know by personal contact with the people in Southern France that literally millions are under-nourished and some are starving. We know that concentration camps are filled with hungry and ill-clad people who are destitute and dependent upon charity from overseas. We know from examination of thousands of children in France that they are physically unable to withstand the rigours of winter or overcome the prevalence of diseases due to lack of food, clothing, shelter and soap. If we cannot answer all the questions concerning the total food resources of Europe, we at least know whether there

is an abundance of food or not; untold numbers of people are incapable of getting any.

"The Service Committee is probably as well informed of the conditions in Europe as any private or governmental agency in America to-day. Basing our actions solely upon our experience in relief administration, we can state emphatically that there is no danger of seizure of our supplies by military authorities or interference with our administration. We have worked with complete accord with all governments concerned in Poland and in France. We have been invited to extend relief to the people of Norway and Holland with the understanding that we would set up our own controls and satisfy ourselves as to the needs. It is on such rather practical and simple terms that we base our plea to the American people to aid and abet the feeding of innocent civilians suffering from the ravages of war, especially the children and expectant and nursing mothers. We see no possible military advantage accruing to any government from such disinterested service. We can argue it as strongly for the children of one country as for those of another. The question of partisanship should not enter the case."

KOREAN CHRISTIANS ARRESTED

The following official statement which has appeared in the Japanese press shows that the Church conflict in Korea (which has to do both with the Emperor-worship and with the problem of Korean independence) is still continuing and that many Korean Christians who are resisting the "Japanisation" of their Church have to pay a heavy price for their conscientious stand. Regarding recent arrests of Christians all over Korea, the police affairs bureau of the Korean Government-General issued a verbal statement on 21st September in Seoul as follows:—"We have recently discovered that evil elements among Christians in Korea organised secret societies and not only carried on rebellious activity, but perpetrated such base crimes as using disrespectful words about the Emperor of Japan and the Grand Shrine of Ise, spread false report of military affairs and made remarks disturbing to the nation behind the guns. Therefore we ordered a wholesale round-up of these evil elements throughout Korea on 20th September to put an end to their disloyal actions and maintain peace under the emergency situation. We do not intend, however, to bring pressure to bear or interfere with the rightful propagation of the Christian religion. We hope that this step will clear out the bad elements within Christian circles in Korea and that the believers in this religion, who have had special support in Korea, will change their attitude and devote themselves to the service of the country through religion with refreshed consciousness of their being a part of the great Japanese nation."

I.C.P.I.S.

NON-VIOLENT RESISTANCE

H. E. S. BIRD

This rediscovered technique of the ancient philosophers certainly has power, probably more power than the war alternative of modern civilisation. It seems to shift the seat of power from the upper strata of society to the masses and may, therefore, seem more democratic. It also appears superficially to avoid the misery and torture which must accompany modern war. Yet the benefits to humanity claimed for it by its advocates hardly seem to bear the test of searching analysis.

War is a means whereby men in association endeavour to obtain by physical force something which they desire: that desire may be evil, it may be good, or it may appear to be evil or good according to the imperfect standards of thought at the time. The advocates of the new technique maintain that their method can only be used for good purposes, but in reality it is only a new method of obtaining a desired object, whether that object is good, bad or indifferent. It only requires that the desire should be strong enough to create the will to suffer and to discipline oneself—the weapons of the new technique—in order to obtain the desired object. Evil men as well as good voluntarily undergo great hardships to satisfy ambition or to express ideals. It is only the end that can justify the means, and non-violent resistance is only a new means to an end which may or may not be good. It is like fire which can both purify and destroy according to the will of the mind controlling its power. The advocates of non-violence are playing with fire and might be wiser to keep this new power hidden until the mind of man is sufficiently sanctified to use it only in the service of God.

Non-violent resistance and war differ in method but not in character: both aim at coercing the will, one by physical, the other by mental compulsion. If war does not prove the rightness of anything, neither does non-violence: they both prove that force is supreme; when set against each other it is only a question between physical and non-physical compulsion as to which is the more effective. It is even arguable that war is the more honourable of the two, because non-violence throws the blame for the suffering upon its opponents in the same underhand way that Germany, and then Russia, have tried speciously to thrust the blame for the rupture of peace upon the nations which refuse to give them what they want.

The non-violent resisters claim to act with the essential unity of humanity always in their minds: but disobedience, non-co-operation, strikes, boycotts and the other weapons of their warfare all involve and emphasise division and separation, not unity. It is in truth the sense of human unity, consciously or unconsciously felt by their adversaries, upon which they trade and which is the source of their power. It is this feeling which makes their adversaries give way rather than watch their self-inflicted suffering, whereas otherwise they would watch it unconcerned.

It is contended that this power has been, and can only be, used in the vindication of justice and liberty. History must judge the past, and logic must judge the potential, truth of that contention. If it is equally possible to attain selfish ends by it, it must be capable of creating or maintaining injustice. As it has an element of compulsion, it cannot vindicate, but can only undermine, the ideal of liberty. The non-violent group decides the justice of its own aims and is, therefore, as anti-social as the man who takes the law into his own hands. The contention contains an even more fundamental error if it claims that justice and liberty are the essential goal of human progress: they are only incidental to, or an automatic outcome of, the essential goal of human evolution which is, so the Christian believes, Love. No man or nation truly expressing the ideal of Love can ever be guilty of injustice or oppression. Jesus never claimed or strove, even by non-violent methods, to obtain justice or liberty for his oppressed nation: he knew that these things would come naturally if he could place Love in the hearts of men. Our own respect for liberty and justice springs from the conception of Love which is the germination of the seed which He set there in us.

The persecutors of Catholics and Protestants claimed to love those they tortured: the non-violent resisters claim to love while they practice boycott, strikes, non-co-operation, disobedience, and court suffering and martyrdom. The same principle lies behind the claims of both, claims which, however sincere, must be rejected as false.

Bodily violence is an evil thing: mental coercion is not its converse and therefore good, but is another expression of the same evil. It is the coercive element in both which constitutes the wrong, an offence against human personality so grave, so fundamental, that even the wisdom and purity of God's perfect love itself would be sullied by interference with the free will of man, His creation. However hard we may strive, in our struggle for liberty and justice, whether by war or by non-violence, to maintain the spiritual reality of love towards our opponents we fail to maintain it because our methods cannot be reconciled with it.

The great Indian leader, Gandhi, deserves our whole-hearted admiration and respect for his worship of the Truth, his loyalty to the highest ideals of his very high inspiration, his selfless devotion, self-discipline and self-sacrifice: he is almost without doubt one of the great spiritual leaders in human history. Yet, if he is set by the side of Christ, he still has something to learn: for he believes that God is Truth and that love is but one of His attributes, from which it would follow that love can only arise out of truth. Christ taught us that God is Love and that Truth is only an aspect of Love. There is no eternal reality in any truth which, either in itself or in our method of expressing it, offends the ideal of universal Love. Justice and Liberty are only true things when they spring

from Love, and any attempt to create them by short artificial cuts of compulsion must fail because Love and compulsion are incompatible.

The methods of Christ were very different from those of Gandhi. In saying that he was sent to the lost sheep of the House of Israel, he recognised the reality of the fact of nationality and the special claims upon him of his own nation. With the wisdom of God he saw, what no modern political leader sees, that the purpose of nationality is not to obtain for its members economic wealth, political power or even the rights of freedom and self-determination any more than the purpose of the individual is to obtain for himself riches, power or even freedom. As the divine purpose of each of us is to serve our fellow men to the uttermost, giving according to the special talents with which we are endowed; so the divine purpose of nationality is to make to humanity as a whole the special contribution which every nation can make according to the national characteristics and talents which distinguish it from the others.

The distinguishing character of the Jewish people was its special spiritual development as the chosen people of God, and its contribution to humanity was the gift of the truth about God. So Jesus, although he refused to lead the Jews in any struggle for liberty, even by non-co-operation or civil disobedience, consorting with the soldiers and tax-gatherers of the Roman tyrants and paying His taxes, was still the greatest patriot of all time because He led such of the Jewish nation as would follow Him to fulfil the divine purpose of revealing God to the world. The truest word was spoken in jest by Pilate who knew not the meaning of Truth when he ordered the Cross to be inscribed with the words "The King of the Jews." Too often we think of the Jews as the people who crucified Christ and forget that it was also Jews who carried the Gospel throughout the civilised world of that day. Almost the earliest act of Jesus, after his baptism, was to reject the idea of setting up the Kingdom of righteousness by coercion, an idea which He regarded as a temptation of the Devil. Perhaps the rejection of that idea will be the very last act of surrender by the Christian world to the will of God. At present most of us think it is both possible and right to compel men and nations to observe the elementary principles at any rate of Christian morality by some kind of force, violent or otherwise. If God has given man the freewill to do good or evil, our attempt to force good conduct upon him cannot be the will of God, however sincerely we claim to act in His Holy Name. Jesus shows us this in His acceptance of Roman tyranny: in overcoming the temptation to build the Kingdom of God upon a foundation of material power He seems to tell us that force is diabolical and incompatible with the worship of God.

Psychology gives us the same lesson as a scientific principle. An impulse or desire which is thwarted becomes magnified with ever-increasing intensity: by resisting evil whether by violent or non-violent methods we only intensify the evil which we wish to destroy. Far better would it be if we allowed the impulse to find

expression and spend itself when it is still young and weak even if we have to put up with some degree of suffering; for it would quickly die and our suffering would be constructive and redemptive. But science tells us an even better way: an impulse being the expression of human energy can be redirected or sublimated into channels which not only do no harm but which actually do good. If we are to be successful in this redirection or sublimation we must first refrain from crystallising the impulse by our resistance, and, secondly, by sympathy, understanding and co-operation we must gain the confidence of the person or nation whose energy needs to be guided into channels of expression which will do good and not harm to humanity. On the gaining of that confidence depends the success of our technique of suggestion as the scientists call it. This triumphant analysis of the human soul which has been made with infinite labour by the pioneers of psychology is confirmed and sanctified by the greatest psychologist of all times when He said in those simple words we all know so well: "But I say unto you that ye resist not evil . . . Love your enemies, bless them that curse you, do good to them that hate you." If we reject the teaching of Christ even after it has been endorsed by the findings of modern psychology, there can be little sincerity in our acceptance of Christ as the perfect revelation of God.

The present stage of human development may seem barren soil for sowing the seed of loving acceptance of the suffering imposed by aggression, tyranny and blasphemy. Yet if by resisting evil we intensify it, the future will become even more barren: Jesus was not a prophetic projection of the distant fulfilment of evolution: he claimed to be, and we believe Him to be, God's revealed solution of every human problem at every instant of time. To delay putting his precepts into practice is to delay evolution itself.

There is something awe-inspiring and devastating in the absolute completeness of Christ's revelation of the Truth; He is the unerring interpreter of all history: all history is the proof in man's experience of His infallible wisdom. We may not see it, but it is eternally there for us to see: we may reject it, but it is for ever knocking upon the door of our intellect for recognition and reinstatement. There is something compelling in the defenceless simplicity of His appeal to man. The perfect beauty of His life, teaching, death and resurrection satisfy every craving of man: it is the climax of all poetry, all art, all music, without a break or a discord or a falsehood, it gathers together all the beauties from the beginning to the end of time. He is the Unity of all created things: every thought which creates a separation, a division or a conflict among men snaps the golden thread which weaves us all into the robe which is His Body. In His life He weaved that thread into the souls of all mankind, the dead and the living and the unborn: in His death He sealed the threads upon His own heart, drawing all men to Him. As God the source, as man the fulfilment, of every human prayer and vision. In His resurrection and ascension He gave to us the glory of Love's victory and carried our gratitude to God.

THE RELEVANCE OF AN IMPOSSIBLE IDEAL

G. H. C. MACGREGOR

This is the concluding article in the series in which Professor Macgregor examines Dr. Reinhold Niebuhr's criticism of Christian Pacifism. The whole series will shortly be published as a book.

The Christian Alternative to War

Judged by the New Testament the greatest weakness of Niebuhr's case, the less excusable because it lies at the very central point of the Gospel, is his failure to give any place to the distinctively Christian method of overcoming evil—the redemptive power of active, self-sacrificial love, which has its symbol in the Cross. Thus he charges pacifists that, when they are confronted by the duty of making the crucial discriminate judgment, "the ambiguity of all historical decisions persuades some Christians of perfectionist tendencies not to make a decision at all." So might Jesus' Zealot critics have taunted Him when He rejected the war method and "steadfastly set His face to go to Jerusalem." Did Jesus really make no decision at all when He chose the Cross? To Niebuhr pacifism is apparently "non-resistance" pure and simple, to stand passive before evil with folded hands. In truth its dominant note, so far as it claims to be Christian, is unceasing resistance to evil, but with weapons very different from those of War. And here the pacifist stands in the true Christian tradition: "What then," asks St. Chrysostom, "ought we not to resist an evil? Indeed we ought; but not by retaliation. Christ hath commanded us to give up ourselves to suffering wrongfully, for thus shall we prevail over evil. For one fire is not quenched by another fire, but fire by water."

Non-resistance and Non-retaliation

This is the authentic New Testament note. In spite of Niebuhr's argument under this head, the emphasis in the New Testament is much more on "non-retaliation" than on "non-resistance." Perhaps this is so even in the crucial "non-resistance" sayings of Matthew v. 38 ff. Some scholars consider that the logic of the passage demands "retaliate not upon evil" rather than "resist not evil," and that even the Greek suggests a possible mistranslation of the original Aramaic which may have run: "You have heard that it was said, An eye in return for an eye, and a tooth in return for a tooth. But I say unto you, Do not render evil in return for evil." The truest interpretation of the Master would then be St. Paul's words, "Render to no man evil for evil . . . Be not overcome of evil, but overcome evil with good" (Rom. xii. 14 ff.). In any case Jesus' religion was always positive and not negative—"thou shalt love," not "thou shalt not fight." In the Sermon on the Mount the corollary to "resist not evil" is "do good to them that hate you." The negative injunction to non-resistance, falsely assumed by so many to represent the whole pacifist ethic, is immediately followed by the positive commandment of all-embracing love, yes, a love that includes even "enemies." And precisely here is the new element in

Jesus' teaching: retributive justice, which merely checks and punishes evil, is supplanted by active, self-sacrificial love, which redeems and changes the evil will, so overcoming evil in the only way by which it can be truly overcome. And it is this great truth, not merely passive "non-resistance," which must always be the foundation of the pacifist position when it is adopted on specifically Christian grounds.

The Way of the Cross

In the Cross this redemptive way of sacrificial love finds its perfect expression. It is Jesus' seal upon His assurance that man cannot cast out devils by the prince of devils, His witness to the weakness and folly of the sword, and to the triumphant power of the new way of overcoming evil with good. We err if we isolate the Cross as a unique divine transaction which has no bearing upon the ethic which Jesus taught or the way of life to which He called His disciples, having first trodden it Himself. For always it is not suffering as such that redeems, but the willingness to accept suffering rather than deny the truth, obedience to a particular way of life with self-sacrifice, if such should be God's will, as a possible crown. Not that this plumbs the depths of the mystery of the Cross. But at least we must see in it the inevitable climax, under the conditions which confronted Jesus, to a consistent life-practice of meeting evil, not by violence, but by the way of forgiving and reconciling love. The faith that this is the *only* Christian method of overcoming evil is not a mere appendage to the Gospel, but its very core and condition. If Jesus was wrong here, then He was wrong in the very crux of His message, and it is a mockery to call Him Lord. Jesus went to the Cross rather than betray that love-method; and in that sense every Christian may rightly and without presumption aspire to "imitate the Cross." It cannot be mere chance that no saying of Jesus is more often repeated in the Gospels than that in which He bids His disciples follow Him along the road of the Cross; and even if He was speaking only in metaphor, He could not have done so had He not seen in the way of life which He set before them something in common with His own supreme sacrifice. And words such as these of St. Peter show that His disciples did so understand Him: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow His steps . . . who His own self bare our sins in His body upon the tree."

Love and "Equal Justice"

Niebuhr insists that, given a sinful world and the impracticability of the way of love, our goal should be

"equal justice," and that pacifists, with their pathetic confidence in the power of love, betray the last chance of achieving it. But Jesus Himself definitely assures us that His new ethic, and in particular the "pacifist" features in it, aims not at the destruction but at the "fulfilment" of that Law which is the very ground of justice. Indeed the "love-your-enemy" sayings come as the crowning illustration of what Jesus intends by "fulfilling the law." Jesus' teaching, as interpreted by Christian pacifism, does not mean that justice is dethroned by love; it does mean that all human relationships must ultimately be based on love; that justice truly "fulfilled" is nothing less than love; that if we aim at love we shall establish righteousness and justice by the way; that we can in fact secure Niebuhr's "equal justice" only when we aim primarily not at it but at the love-relationship of which it is but part.

Niebuhr taunts pacifists that their only policy is "capitulation to tyranny." The reply is that for twenty years between two wars Christian pacifists in season and out of season urged a positive policy of reconciliation and reconstruction, a policy based not merely on "appeasement" at the expense of weaker peoples but on genuine national sacrifices on the part of the powers best placed to make them. Such a policy, if adopted before the demonic powers of evil had become enthroned in the high places of Europe, would almost certainly have saved the peace. It is not pacifists who are bankrupt of any practical policy if their militarist critics, by consistently rejecting it, have meanwhile rendered it seemingly impracticable. And yet even to-day, as Dean Inge admits, "The notion of a martyr-nation, giving itself up to injustice and spoliation for the most sacred of all causes, cannot be dismissed with contempt" (*op. cit.* 201). Meantime Christian pacifists are confronted by the duty of making yet another "relative judgment." Taking a long view shall we pacifists best serve the cause of peace and of the Kingdom of God by retreating from our faith?—remembering, as Niebuhr himself has said, that "whether a man stands or yields in the hour of crisis is, of course, determined by commitments made before the crisis arises. Devotion to a cause may be such that it becomes irrevocable, and its revocation would result in the complete disintegration of personality." Or shall we keep bright our witness to a better way?

The Dilemma of the Christian Non-Pacifist

Every day it becomes clearer that, so far as he remains Christian, the non-pacifist is being inexorably driven nearer to the pacifist position. Over against Niebuhr's relativity the Christian conscience insists that there comes a point where it must take its stand upon an absolute. We need no better illustration than the progress of the *Christian News Letter*. In September, 1940, the Editor, Dr. J. H. Oldham, writes: "The whole Christian tradition is opposed to the view that everything is permissible in war in order to win . . . I agree that the line is hard to draw: I am sure there is a line to be drawn somewhere. Christianity has no meaning unless for every man there is

a point where he says, 'Here I stand before an absolute; this is unconditionally forbidden.'" In October: "Christians can take part in war only if the distinction can be maintained between war . . . and murder. The deliberate killing of non-combatants is murder. If war degenerates into wilful slaughter of the innocent, *Christians must either become pacifists or give up their religion*" (italics mine). In November: "The whole moral being of one who has learned anything from Christ must revolt against war's hideousness and cruelty . . . As the full effects of war are seen, the question remains to haunt us whether, even in the political sphere, the means are not in their nature such as inevitably to defeat the end . . . A good motive does not, of course, justify an act that is wrong in itself; the motive of love is not a valid defence in a murder charge." In December: "In the early days of the News Letter I called attention to the danger that under the strain of war the spirit of Nazism might subtly enter into us, so that even if we gained victory on the battlefield the evil which we took up arms to resist would have won its hellish triumph. The danger has become a serious reality." Finally, in his Christmas message the Archbishop of York writes: "The spirit in which we fight matters more than our winning. If we go Nazi and then win, it will be the same for the world as if the Nazis win. But if we keep our charity alive with courage, our victory will be a boon to mankind, and our defeat would be a redemptive agony." But is victory in total war possible to a nation which "keeps its charity alive"?

Meanwhile non-pacifist Christian opinion is divided. To most Christians the food-blockade of Germany is wholly legitimate (because it is regarded as essential to victory?), whereas indiscriminate air-bombardment is "murder," and therefore presumably barred to a "Christian" nation (because meantime it is regarded by military experts as an unwise dissipation of our resources?). To a growing minority of more realistically-minded Christians there appears to be no ethical distinction between the slow murder of millions by starvation and their sudden annihilation by bombs—except that the former, being more deliberate, is probably the more sinful. When that minority becomes the majority, will not the Christian Church have indeed reached the point when she must either "become pacifist or give up her religion"? It is certainly too much to expect that the Church, in her official capacity, having rejected pacifism in the inter-war period, should become pacifist during the present conflict. But pacifist she must become when the return of peace gives her a second chance to rethink her faith—if at least she is not to surrender her last claim to the moral leadership of the nations. She can hardly *twice* stultify her own pronouncement at the Lambeth Conference of 1930: "If God has revealed to this generation the fundamental inconsistency between war and the fact of His Fatherhood, the more tremendous is our responsibility for witnessing to this truth. We dare not be disobedient to the vision of a world set free from the menace of war, nor shrink from any effort or sacrifice that will make that vision a reality."

AN OPEN LETTER

PAUL GLIDDON

To Conscientious Objectors

Many people have of late been writing open letters to Conscientious Objectors, though the tone adopted by some correspondents is hardly that associated with a fan mail. This present letter may seem even more objectionable than those of your opponents, for they criticise you because you stand up for pacifism, whereas I feel that is precisely what many of you somehow fail to do. I am not referring to the few objectors who seem chiefly concerned with securing their own positions, but to the great majority who are genuinely anxious to be war resisters and to make a definite witness for the things that belong to peace. For such a witness, appearance before the tribunals should offer a very special opportunity, yet it must be confessed that an alarmingly large number of men give an impression that is blurred, disquieting and altogether unsatisfactory.

The very word tribunal is associated with the idea of a platform from which testimony is given, but that which ought to be a tribune has been treated as a dock. It was hardly to be expected that those who sit on the tribunals would avoid this false emphasis developing, but the conscientious objectors have assisted this undesirable end rather more generously than seemed altogether necessary. Of course, it is difficult enough for an ordinarily modest individual to speak of his deepest convictions even in the presence of a few friends, and the thing does become overwhelmingly more difficult when he is required to do this in the strained atmosphere of the tribunal and before men whose decision may control, not only the next few months of his life, but its whole course thereafter. Yet there are some practical points that have occurred to oneself in watching tribunals which may not be altogether valueless.

(1) Do remember that things that are of little true significance often make a lively impression on those with whom you first come into contact and that a tribunal may quite fail to recognise you as a saint or a sage if most conscious of a slouch. There are perhaps men who think they are suffering for loyalty to conscience who are really being penalised because of their taste in ties or the opulence of their side whiskers, offences against the community not punishable by the ordinary processes of law. The fact that our pacifist witness seems so odd and outrageous should make us zealously ordinary in as many matters as honesty allows.

(2) Before going to the tribunal decide how far you are ready to meet their demands and do not ask for more than the least you are really able to accept. What reliance can a tribunal place in the word of a man who, on grounds of conscience, asks, for instance, to be given unconditional exemption when he is actually willing to accept less? If he does this he shows that either his appeal for unconditional exemption was frivolous or that he is ready to assent to the violation of his conscience by accepting an exemption his conscience rejects. The place for the policy

of the dutch auction is the market square or the bazaar; it is not a tribunal for considering the genuineness of those who appear before it as conscientious objectors to military service.

(3) The tribunals often forget the reason for which they were constituted; it may be your duty to assist them to remember what this is. They were not set up to decide whether any man is entitled to be a conscientious objector, for that was determined under the Act which constituted them. Their business is to find out whether you are a genuine member of a body which has already received legal recognition.

(4) Make it clear that you oppose war, not because you think that nothing should be done to strike at the very roots of evil, but because you feel that this is precisely what war fails to do. The Christian holds that Jesus knew how sin could be destroyed, and he is therefore committed to following Jesus in the methods He used. Christ died for those who were yet sinners, for people who were not worth dying for, but did it that they might thus be made worthy. The Christian should take the initiative against evil, not by attempting to beat the devil at his own game, but by playing an entirely different sort of game, returning for evil an unceasing good. It is not returning good for evil which is costing this country quite the whole of £12,000,000 a day.

(5) Recognise frankly that you are in a small minority and make clear to the tribunal that you do not wish to question the complete sincerity of that great body of Christian people who do not share your conclusions. At the same time you will surely be right in maintaining that a man who is not loyal to the truth as he sees it is of no moral value to his country, and that to encourage him to be disloyal to his convictions should be a grave disservice to a nation engaged in fighting a crusade.

(6) If your tribunal suggests that the soldier's sacrifice can be compared with Christ's sacrifice of Himself, it is worth pointing out that Christ was not killed when attempting to destroy others, and that military preparations are not made in order that we may sacrifice ourselves but that we may be strong enough to destroy our enemies.

(7) Do not hand your conscience over to the tribunal for it to decide what you are to do. If you are willing to engage in Agriculture or A.R.P. or any other work which can be properly performed by a Pacifist, go to the tribunal with a job already undertaken and do not wait for the tribunal to direct you. Stand for the work you have chosen unless you feel that anything else that may be offered gives clearer expression of your beliefs. Even so it is better to say that you reserve the right to follow your conscience at all times and that, should you for the present accept certain conditions, you may later feel it right to require that those conditions should be reviewed.

(8) In considering the question of the R.A.M.C., remember that your object is to witness for peace and against the whole method of war. The very word witness involves consideration of the impression made upon others; a pacifist Robinson Crusoe might very well wear military uniform but, to avoid misunderstanding, he would have to explain his position immediately Man Friday came ashore. A man in military uniform cannot avoid the appearance of assenting to the war method, however much of a pacifist he may be at heart; just as the man wearing a clerical collar gives the impression of readily assenting to Christian doctrine even though, as a matter of fact, he may have grave private doubts. Yet, while a pacifist may rightly refuse to join the R.A.M.C. on the ground that to do so gives the impression that he assents to that to which he is really opposed and also because he would then be under military orders, he must not base his refusal on the plea that a soldier is part of the war machine and that to help a soldier is tantamount to repairing one of its cogs. A soldier is a human being and not a cog, and, as a human being, he cannot be denied the sovereign right to a healthy body by those who do not approve of his activities. If soldiers were just cogs, war would not seem so very terrible. It is because they are children of God that it appears so unworthy.

(9) Do not fall into the mistake of basing your opposition to war on the text "Thou shalt not kill." When a conscientious objector does so, members of the tribunal point out that this text does not refer to killing in warfare, but to that private form of killing commonly

called "murder." The Jews were punctilious in their obedience to their law and they would certainly not have made heroes of those who fought for the glory of Israel if, in so fighting, they were violating one of her sacred laws. The old law said "Thou shalt do no murder." The new law of Jesus is that "Ye love one another as I have loved you." It is this new law that cannot be reconciled with war, not the old.

(10) During the last war over twelve hundred conscientious objectors remained in prison for periods of one to three years rather than assent to any conditions which would allow them exemption from military service. These unconditionalists certainly made an impression at least comparable with anything that has so far been effected. It is quite possible, of course, that circumstances have so changed as to make such a stand no longer desirable, but on the other hand, their position must not be rejected except on the grounds that an even more effective way of giving our witness is now being practised.

(11) A pacifist is a peace-maker. That does not mean that he collapses in the presence of opposition but that, where before there was division, he produces reconciliation. Maude Royden said of the present M.P. for East Leyton, who was a pacifist in the last war as well as this, "If Reg Sorensen had been S. George, he would not have slain the dragon; he would have taught it to fetch and carry." There is something to remember there, both when before the tribunal and at all those other times we are called to witness.

ANALYSIS OF DECISIONS OF LOCAL TRIBUNALS FOR REGISTRATION OF CONSCIENTIOUS OBJECTORS UP TO 4th JANUARY, 1941.

Tribunal	Number given A	%	Number given B	%	Number given C	%	Number given D	%	Totals
London 1	57	1	1,235	20	2,800	45	2,112	34	6,204
London 2	75	4	571	30	419	22	842	44	1,907
S.E.									
(London cases)	51		350		260		429		1,090
(Eastern cases)	149	6	949	38	531	23	681	33	2,310
Southern	44	2	675	38	565	31	514	29	1,798
E. Anglia	259	18	587	41	451	32	130	9	1,427
Midlands	63	1	2,632	64	638	16	766	19	4,099
North	2	0.2	343	48	203	29	155	22	703
S.W.	532	17	1,475	48	756	25	298	10	3,061
N.E.	61	3	522	28	768	40	545	29	1,896
N.W.	298	10	873	30	966	34	759	26	2,896
Cumberland and Westmorland—									
(N.W. cases)	9		38		105		68		220
(C. & W. cases)	13	6	43	21	80	47	33	26	169
Northumberland and Durham	75	10	298	41	198	28	148	21	719
N. Wales	70	6	723	62	273	23	108	9	1,174
S. Wales	113	7	677	41	591	35	279	17	1,660
S.W. Scotland 1	270	14	387	20	221	12	1,014	54	1,892
S.W. Scotland 2	8	2	167	38	82	18	185	42	442
S.E. Scotland	75	9	263	32	320	38	176	21	834
N. Scotland	3	4	10	14	27	37	33	45	73
N.E. Scotland	12	5	89	41	75	34	43	20	219
Totals	2,239	6	12,907	37	10,329	30	9,318	27	34,793

A—Unconditional Exemption. B—Conditional Exemption. C—Non-Combatant Military Service. D—Full Military Service.

Provisional registration figures up to and including January 10th—53,524.

COMMUNITY NOTES

Principles and profits

It is worthy of note perhaps that, at a time when Invasion has been the main pre-occupation of the public mind, pacifists have been considering the purchase of land—not for private profit but for communal farming. That may or may not be worldly-wise, but it does suggest a capacity for seeing life steadily and whole and in some sort of perspective.

One such proposal was indicated last month. Since then, particulars are to hand of another sponsored by a group of well-known West Country Pacifists. They are concerned with acquiring a farm of 178½ acres near Bridgewater, with good housing accommodation for some 50 adults. Here it is purposed "to establish a farming community in accordance with Christian principles. It is intended that this shall be an experiment in the rebuilding of rural England, a training centre for those seeking a new life on the land and a focus of social and educational work of a related nature."

The plan visualises the carrying on of the Farm as a self-supporting economic unit under a skilled working manager assisted by qualified foremen. It looks for the later evolution of such supplementary industries as poultry farming, beekeeping, carpentry, printing and building, pottery and agricultural engineering; the gradual development also of social and educational activities, lectures, conferences, and holiday camps for boys and girls.

Notice that "this is a pioneering enterprise based upon Christian principles and, while every effort will be made to see that the Society is well managed and carried on without needless expense, the primary object is not the making of large profits. *The most profitable course at any time will not be adopted if it conflicts with the principles upon which the enterprise is based, and applications for shares are accepted on this understanding.*" (Our italics.) Moreover it is a Friendly Society that has been formed to take over the farm, since this is felt better to express the ideals in view than a private company on the old and discredited lines.

Now, it becomes clear that all the very considerable labour of love which this and other projects involve for those whose special gifts are freely given to their initiation and development—all this labour will be effective only insofar as it is supported to the utmost of their ability by all individual Christian Pacifists. How often have we voiced the desire for clearer evidence of Christian principle in the conduct of the everyday business of living? But such things do not come by wishfulness. It is from such concrete beginnings as these that new ways of life must grow up. And we're all in it. Either it will be a collective effort—or nothing. And the need for practical response is immediate.

Further particulars of this and other community experiments may be had from the Honorary Secretary, Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey.

THE FELLOWSHIP OF PRAYER

Think this of God, that if ever you have loved or been loved, God's love for you is as much greater than that love as the Creator is greater than the creature. What is of value in a friend is not that which he has to give but that which he is in his own person, and chiefly this, that he gives himself in friendship. So also is the love of God of which every human friendship is the proof and token. God is more willing to give Himself to us than the most devoted of all friends. Yet no friend can give himself in greater measure than that in which he is received, nor can God give Himself beyond our faith. How slow of heart we are to believe! But it is always true that according to our faith it shall be done unto us. Just as much as we can receive of Him, so much can God give.

What is it to receive God? It is not to wait passively until God forces Himself upon us, for that He will never do, being by nature Love. It is to lay hold upon Him with our thoughts, to keep Him in the mind, to dwell upon Him in the imagination of the heart, to rejoice in Him, to praise Him, to adore Him. So do we take God into our life, when we admit Him through the door of meditation. "If any man hear my voice," saith He, "and open the door, I will come in."

But when God comes in He comes omnipotently. It is not only as a companion in suffering He comes, but to reveal the power of suffering. It is to take our lonely sufferings and bring them into the fellowship of His; to take our miserable sufferings and impart to them the glory of His Cross. He is not merely, as many think of Him, the comforter in defeat; He is the power which, coming in, must make us more than conquerors. He is life and joy and peace, and where He dwells these dwell. He is wisdom, well-being, the pure essence of goodness, and where He is these must be. The marvel is, and this our faith must feed upon; God can be in us, and if He is in us He will be in us as God.

Prayers

O God, Whom no man hath approached but Thou didst meet him, fill now our hearts with that adoring love which lifts us from all anxious care into the calm of Thine eternal presence and because, if we belong to Thee, all things are ours, unite our wills and energies with Thine, so that, finding our vocation in Thy purpose, all things shall work together for our good, through Jesus Christ.

All-knowing God, Our Father, Who in Thy great mercy hast hid from us the things which are to come, Thou seest the end from the beginning and nothing can befall Thy children save of Thy purpose and divine permission; we are not careful for ourselves nor our own safety, nor yet for that which Thou hast given us to keep, for Thou art able to take care of all; but give us grace both to accept with joy and to endure with honour all that Thou dost appoint for us; and grant us such quiet confidence in Thee, in Whose great hand we are, that we shall never be dismayed by any circumstance; and this we ask through Him to Whom all power is given in heaven and in earth, even our Saviour, Jesus Christ.

INTERNATIONAL NEWS

PERCY W. BARTLETT

A recent American I.F.o.R. visitor to Japan has received some encouragingly appreciative letters from girl students whom she had addressed. They hold on to the faith that in a common Christianity Japan and America could find understanding and peace. Rather amusingly, one letter draws attention to the now often quoted article "Communion" by Henri Roser in the *Atlantic Monthly*, and realises that the writer must be a member of the same world peace movement. This same student indicates the chasm still to be bridged when she adds gently that American thinking seems often too simple. Exactly the same thing is felt about us on the European Continent.

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Reports from the Far East bring further evidence of the difficulties suffered by Christians in Japanese-controlled areas. In Korea hundreds of Christian leaders are said to be in gaol. Foreign missionaries can do little effective work. Totalitarianism is attempting to force Christianity into the mould of Japanese nationalism.

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The Federal Council of the Churches of Christ in America has rendered good service in publishing as a pamphlet the official statements of conventions of some sixteen Christian Churches in the United States generally supporting the individual right of conscientious objection to military service and asking for its statutory recognition. The same American Federal Council has also published an important statement on the international situation adopted at its meeting at Atlantic City in December, and has further established a special commission for the study of the Bases of Just and Durable Peace. One summary paragraph in the statement—of which all too few copies appear to have reached this country—reads as follows: "Let us, as a work of creative faith, begin now to prepare the hearts and minds of Christian people for fair and objective dealing with all international situations. This presupposes a will to co-operate; a willingness to accept, in certain areas, a surrender or pooling of the exclusive perquisites of national sovereignty and a sharing of economic advantages; a learning of the techniques whereby men come to accord through processes other than those of military or economic warfare. These matters must be studied, understood and absorbed into the Christian mind and conscience if we are to work together effectively for a more Christian world order."

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

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Muriel Lester writes of longing to get home when she hears of happenings here and especially of the courage of her "Bow pals." But she agrees that the next job calling her is her extended tour in South America. She is to leave New York on April 11th and to sail through the Panama Canal and down the west coast, making almost daily calls,

to Callao for Lima, arriving there on April 23rd. Then on May 8th she goes on to Valparaiso and then crosses the Continent to Buenos Aires and Montevideo. She visits Brazil and Trinidad and hopes to reach New York again on August 25th.

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In view of the publicity given officially in this country to a statement by certain American Church leaders (some of whom have now withdrawn their names) supporting the food blockade, it is right to draw attention to a statement in a different sense published by the National Committee on Food for the Five Small Democracies. It appeals for what may be broadly called the Hoover scheme and is supported by a long list of most influential American names, the first ten being former Under-Secretaries, Ambassadors or Ministers. We welcome the news that some very small supplies are to be allowed through the blockade for unoccupied France.

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Formal messages through the Red Cross, many months on the way, assure us of the good health of Wilhelm Mensching and Ellen Petersen. News of other friends is sparse but good. Henri Roser and Philippe Vernier are both now satisfactorily established. There is much care for refugees. We are much indebted to Elisabeth Monastier in particular for the translation and other work that has made possible the circulation on the Continent of a special Christmas I.F.o.R. News Letter of 32 pages both in French and in German. It has evoked a number of letters of appreciation and assurances of continued fellowship and intercession. The letter was, of course, edited by our friend, Dr. F. Siegmund-Schultze. Thinking of Switzerland, we are especially reminded of Pastor Charles de Greyerz, the leader of the Churches Peace Group at Berne. The return through the post of the Continental I.F.o.R. News Letter tells us of the death of an old Swedish F.o.R. friend who several times came to London, Matilda Widegren.

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The General Council of the United Church of Canada, meeting in Winnipeg, has urged Canadian authorities to follow the British procedure in regard to exempting conscientious objectors from military service.

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An American friend in Japan writes: "I have just returned from a short vacation preceded by a very strenuous trip to the occupied areas of China, where I was invited to go by the China Council of our Church, responsible for the activities of some four hundred missionaries in that distressed land. I found the distress unutterably awful. I came back heartsick and almost fanatic in my belief that God must work some miracle soon and that we, His agents, must be more willing to be of use to Him."

THEY SAY

SEAWARD BEDDOW

The Devil and the War

"The only criticism I had of the *News Chronicle* for starting a series on God and the War is that they might well have been rather less conventional in the handling of the subject. Why not the 'Devil and the War'? I believe he has more to do with it."

—Critic in *New Statesman and Nation*.

The "Daily Worker" Affair

"If it had been any other paper than the *Worker*, suppression without proceedings would have raised a storm of protest. The feeling that the *Worker* deserved the worst that could happen to it induced some who distrusted the principle of execution without trial to swallow their misgivings—but the principle is there all the same."

—Leader in *News Chronicle*.

Dumb Churches

"The Churches have been far too silent when public authorities and other employers have discharged men for being C.O.s. No employer—and certainly no local authority—should be allowed to take action of this kind without vigorous protests from Churches in their locality."

—Dr. Albert Peel in *Christian World*.

Pacifist Preachers

"A plea, supported by the majority of the diocesan bishops of the province of York, that pacifist preachers should not be excluded from broadcasting has been forwarded to the B.B.C. by the Archbishop of York."

—*Manchester Guardian*.

What the Airman Thinks About

"I asked a young airman, who has been in many bombing attacks on Germany, what was in the minds of himself and his comrades when they were in action. 'I think,' he said, 'that most of us are wondering whether the greybeards will make a mess of the peace as they did in 1919, and our sons will have all this dirty business over again.'"

—Lacius Ignotus in *Church Times*.

Easy Bombing

"The Germans were encouraged by easy victories in Poland where lack of defences enabled them to use day bombers as we would over tribesmen." (Italics mine.)

—Nathaniel Gubbins in *Sunday Express*.

Preparing for "Peace"

What of this for an amazing advertisement? "Learn French, Italian, German for controlling subjugated enemies after war. Very good pronunciation. Easily taught by: Mr. and Mrs. B." Then follows their address. The spelling of pronunciation is according to the advertisement.

—Advt. in the *Berkeley and Sharpness Gazette*.

THE FRIENDLY BOOK

ENGLAND'S HOUR. Vera Brittain. Macmillan, 8/6.

The misleading thing about this book is the dust cover, which describes it as "a vivid impression by the author of 'Testament of Youth' of civilian life under fire." If, instead of "civilian life," the phrase had been "her life" it would have been more accurate, for the book hardly attempts to speak of the experience of Great Britain but of Vera Brittain. This is quite probably the best way to deal with the matter so that the student of later days, by piecing together a mass of individual experiences, may gather a knowledge of the whole, for, in any case, we are all too near to the events described to be able to give much more than individual impressions.

But the student of to-morrow would be ill-advised if, in his study of this period, he neglected reading this particular contribution. The book does give an excellent impression of some phases of civilian life during a period which must for ever remain one of the most tense and critical, at least in the history of London. By no means is the whole of the strange life of this time brought under review, one of the most astonishing of its features, the life of the shelters and rest centres, being very little described, but there are gathered together in this book a series of individual sketches which are very good indeed.

And yet the book, dealing with a time of agony and death, is oddly unmoving. Perhaps this is a virtue, for it would be easy enough to harrow the feelings of the reader with such matter to hand. Vera Brittain lets her pacifist sympathies come out very clearly from time to time, though most of the book could have been written by one who did not accept the full pacifist faith. Oddly enough and, for some of us, encouragingly enough, the climax of the book is associated with St. Paul's Cathedral and with the message the Cathedral is giving in the midst of her own danger. When one remembers some of the quite dreadful things that were said and done at certain Cathedrals during the last war, it is little less than astonishing to find Vera Brittain finishing her book with the words: "If we, as a nation, can accept the lesson which the minds that rule St. Paul's have learned from its near escape from destruction, then indeed England's hour may lead her from the power of darkness to the dawn of a new day."

C.P.G.

WAR—WHAT DOES THE BIBLE SAY? J. R. Coates. The Sheldon Press.

This book is in the Christian News-Letter series and certainly fulfils with great skill the particular task for which the series is designed. It does not try to do the reader's thinking for him; it presents him with some of the material out of which his opinions must be formed. Some of the Old Testament stories appear in a very different light when we realise that the Israel of the Book of Judges was in the same position as that of other ancient states which regarded themselves as "religious associations with different gods. When they were at war, it was not only men who fought; the gods also took part in the struggle. There was nothing to restrain the desire to kill;

prisoners might be butchered and the wounded put to death."

This conviction that they were fighting the battles of the Lord was, however, carried to its logical conclusion; God was the major partner in the alliance and could even manage very well without men at all. In any case, no possession of chariots and horses must be allowed to detract from the honour of God, to Whom alone, quite literally, belonged the victory. Thus the defeats of Israel were largely brought about through her seeking to fight her own battles with her own weapons, and so the conquerors became the instruments in the hands of Jehovah. Out of a period of suffering there arises a chastened and reformed Israel, called to meet the menace of a triumphant Roman Empire and to be the focus point of the kings of the earth and the glory that is theirs. Such is the story that, with generous quotations, our author unfolds. C.P.G.

WE WOULD SEE JESUS. By the Bishop of Winchester. Longmans, Green & Co., 2/6. 84 pp.

"If reconstruction is to have the stability of Christian principles, it must be the work of Christian men," says the Bishop of London in his preface; "If men are to be Christian enough to tackle the fearful problems of to-day and to-morrow, they must know Christ." This need Dr. Garbett sets out to supply in a study of our Lord under such headings as "The Good Shepherd," "The Man of Sorrows," etc. It makes no claim to profundity either of learning or of spiritual experience, but it is a sincere and painstaking little work; though the question arises whether the Gospel according to St. Mark does not give a more vivid and lasting portrait.

Perhaps the book's greatest interest lies in the author's occasional asides, such as: "The Church which is not a seeking Church has failed its Master"; "Burning zeal can be combined with burning charity."

Certain assertions the Bishop makes would be better expanded or omitted, as when he says, "The Christian . . . has no expectation that he will be able to bring into existence a society which is completely Christian. . . The Christian Church will never be identical with the secular community." This may be true or untrue: it is certainly not so obvious that it should be taken for granted. E.C.

THE RECORDS OF SENELDER, An old history imagined. By Rosa Waugh Hobhouse. C. W. Daniel Co., 1/- 64 pp.

This is just the sort of book which if known might, because of its very simplicity, achieve an immense popularity—like that of Theodore Wilson's *The Last Weapon* in 1916. Written over 40 years ago in a style which suggests that of the English Bible, it is now published for the first time. It tells a story in which the main pacifist contentions are set forth in terms of the relations between States. The charm and gentle power of the book lies in the fact that it does not argue, it tells a story, and though as a work of fiction the story may be amateurish it does succeed in presenting the chief features of the case for

pacifism while frankly recognising its difficulties and dangers. Many people who would never be persuaded to read a book on pacifism would read this tale with pleasure.

THE MIND OF JESUS CHRIST. G. B. Robson. Epworth Press, 5/-.

There is little that is new or startling about this book; little that is heart-searching or challenging; it is a straightforward and easily-read summing-up of what a good many forward-looking people have come to regard as Christ's attitude towards life and its problems. Readers who wish to receive much information that they could not discover elsewhere or to find ideas of any great originality will probably be disappointed; but those who want something they can confidently put into the hands of people wishing to consider the claims of Christ and His teaching or who want a book for a study circle may well find this just what they are seeking. C.P.G.

FAITH IN TIME OF WAR. S. C. Carpenter, D.D. Eyre & Spottiswoode.

The title of Dr. Carpenter's book ensures that every Christian perplexed by the gigantic evil of war will turn to it hopefully. But it seems that the subject is too difficult for a leader of the Church of England at the present time. After a fine beginning, a really helpful chapter on "Some 'Mountains'" and others on faith generally, stressing the necessity for the long view, the vision of life "*sub specie æternitatis*," as the only groundwork of hope and faith, the book gradually slides down the slope of contemporary "equivocalism" until, after many assurances that war, though never holy, can be both necessary and just, we are startled to discover that Dr. Carpenter is in a position to state what Jesus would have said to us in the present circumstances, and no doubt His alleged conviction of the necessity for force in a world as yet imperfect will be gratifying to many. But to those who accept the Incarnation, this suggestion of knowledge of the mind of God (no less) cannot be other than startling. It happens that a vicar of one of the burned-out churches in London, himself burning with righteous indignation, also feels sure that he knows what Christ would say and do. It is to be hoped that this type of intuition may not become epidemic. One recalls the fate of the architect in *The Zeal of Thy House*. Clearly, the strain of attempting to reconcile war with Christianity is proving too heavy. DALLAS KENMARE.

In the letter I sent to the F.o.R. Conference of the London Union, what I certainly meant to say in the last paragraph but one was: "For the State is a functional part of the community, which has other functions, to wit the Church, the Family, the University, all of which are as essential as the State." As it reads it makes these all functions of the State, which is just what I was denying in rejecting the total State. Whiteways, CARL HEATH.

Manor Way,
Guildford,
Surrey.

CORRESPONDENCE

The War Office Inquiry

Exactly four months ago, on 28th October, a War Office Court of Inquiry concluded its investigation of allegations of serious brutality to conscientious objectors at an A.M.P.C. unit in Liverpool.

In the House of Commons, the Minister for War has stated that an officer and six N.C.O.'s are to be court-martialled in consequence. That is the concern of the War Office.

Our concern, and that of the public that really cares that the methods of Dachau should not be repeated here, is that the Report of the Inquiry should be made public. An impressive Court of Inquiry, headed by a Brigadier and including a K.C., has investigated serious charges. No public reference has been made to this matter while it has been sub judice for no less than four months.

If the allegations be true, the public should know it. If they are not true, it is the due of the Unit and its Commanding Officer that this should be known. If, as we believe, our democracy will not tolerate the inquisition and the concentration camp, it will not shield excesses from publicity.

FENNER BROCKWAY,
Chairman.

STEPHEN J. THORNE,
Hon. Secretary.

Central Board for Conscientious Objectors,
6, Endsleigh Street, W.C.1.

Neville Penry Thomas expressed a desire for a Pacifist Council for the encouragement of Music and the Arts which would be able to put forward practical schemes for the guidance of local organisations. In welcoming this suggestion, I wish to tabulate the activities of a Pacifist Forestry Unit striving to serve the community.

1. The members of this unit working together with local artists were able to produce a topical Christmas Pantomime. Since its first presentation, the company has toured three village halls and has been generally appreciated. I believe hostility to a Pacifist unit is never wide-spread, providing its members are alive to the Spiritual and Physical needs of those who are its hosts.
2. Weekly meetings are arranged in the form of a Methodist Guild, at which interest is aroused in Music and the Arts.
3. Neither has Church Music been neglected. Choral and Verse recitals were not considered too "highbrow" for a country audience.

This unit believes that "every man is a special kind of artist," and all members are working for the glory of God and the love of his neighbour. The effort to produce intelligent entertainment in co-operation with existing organisations is richly rewarded.

Court Farm,
Trellech,
Monmouth. ARTHUR GUEST.

Land Work and Ambulance Service

A good way of dealing with the question as to whether it is right to accept the condition of land work or forestry and kindred national services, owing to the frequent assertion that whatever a man does is helping the war, is to use the distinction the economists make between specific factors and non-specific factors. A specific factor is one which is so developed that it can only be used for one special purpose, e.g., the skill of an eye surgeon, a railway engine or a wireless set. A non-specific factor is one which can be used in alternative ways, e.g., coal, iron ore or wheat. All these things are essentials of modern life, but they can be used for wrong ends. The corn may be used for bread or intoxicating liquors.

Thus to produce a factor which is specifically for war seems to me entirely wrong, but to produce non-specific factors is an entirely different thing because *somebody else must assume the responsibility* for turning them into the service of war. The responsibility lies not in general production of useful commodities but at the point where the decision is taken to turn them to evil purposes. The doctor who saves a man's life is not to blame if the saved man uses the restored power for robbery or murder. The Good Samaritan need not look ahead, before helping the sick man, to see what the man might do next year, for the simple and convincing reason that it is not his responsibility. The arguments which say we are all in the war and all part of the war machine merely blur over the moral distinctions. It would reduce all morality to a farce to make each individual responsible for what everybody else did. In a democracy the dissident minority cannot be held equally guilty with the majority whose corporate decisions have led to war.

When ministers of religion use the confused argument that we are all willy-nilly participants in the war machine they are overlooking surely the consequences of that argument upon our doctrine of the sinlessness of Jesus. Is Jesus then guilty of the sins of the people among whom He lived and whom He served? We are, of course, all participants in the economic life of the social organism to which we belong, but we are not all participants in the *decision* to use the resources, which we all help to produce, for wrong ends. Those who aid the making of the *specific* means of war are giving direct personal assistance and have, therefore, a direct personal responsibility. 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.

BERTRAND J. COGGLE.

25, Bridgewater Road,
Walkden,
Nr. Manchester.

The sender of P.O. number EI/65/292254, value 4s., from Queen Victoria Street, E.C., crossed and posted 5th February, is requested to send name and address.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Easter Conferences

You will not be surprised to know that we have had great difficulty in fixing up our Easter Conferences. We have been able to obtain Chairmen and Speakers, but the places have proved to be nearly "ungettable."

One only of the places named in the February issue of the magazine has been able to invite us, namely, Bangor. There we are to be housed in two Colleges situated next door to each other—one Congregational and the other Baptist. There is accommodation for about 50, with the possibility of getting rooms out if necessary. The other Conference in the North is to be in a very delightful part of Lancashire, Whalley, and the Conference place itself is Whalley Abbey. Here the accommodation is for about 36, but again it may be possible to get outside accommodation if required. The third place, covering London and the South of England, has yet to be fixed.

The programmes will take a similar form in each case, allowing for the fact that different people will be arranging them. The general topic will be "The Cross and the Crisis"—following the order and chapters of our Chairman's latest book, which has that title and which is eminently suited for the consideration and discussion at Eastertide. In order to facilitate this consideration and discussion, we are intending to send a copy of Dr. Raven's book to everyone who books for the Conference, and the cost of this will be included in the Conference fee.

In addition there will be consideration of the particular work that is being done by the Fellowship during wartime. *It is impossible to give the names of all the speakers owing to lack of space, but the full programme for each Conference will be sent to all those who make enquiries and, of course, to all those who book a place.* Among the speakers will be George M. Llewellyn Davies, Rev. E. K. Jones, D.D., of Wrexham; Principal J. Morgan Jones, of Bangor; Rev. J. Walter Martin, of Sunderland; Rev. Alan Knowles, of York; Glyn Phelps, Max Walker, Sydney Wing, and the General Secretary.

As with other associations of Christian people, one of the difficulties at this time is that of meeting together at all, and so I venture to urge that all who are free over Easter week-end should seriously consider coming to one of these three Conferences. We all need inspiration and fellowship together, and here is one of the best ways of both giving and receiving that inspiration and fellowship. We are anxious that nobody should stay away on the grounds of expense, and therefore our recent plan of pooling the costs and asking friends to pay what they can afford will be used again.

The P.P.U. and Ourselves

We are, of course, a specifically Christian body and remain so, but we are anxious to co-operate with other pacifist bodies wherever we can do so without conflict with our Christian principles, and we are equally anxious that

difficulties which sometimes arise in matters of organisation should be settled. To these desirable ends, a small conference was held recently at Cambridge, attended by the Chairman and Secretary of the F.o.R., the Chairman and Secretary of P.P.U., and also the Chairman of the P.P.U. in North Wales.

The agreement reached at this conference and subsequently confirmed by the Executive Committees of both the F.o.R. and P.P.U. was that the two Chairmen—Charles Raven and Alex. Wood—should write a joint letter and that the two Secretaries—Stuart Morris and myself—should write a joint memorandum setting out the desirability of co-operation wherever that is possible and the methods under which such co-operation might be attempted, which documents should be sent to the Secretaries of all F.o.R. and P.P.U. groups.

It was reported that a good deal of co-operation was already taking place and it was hoped that this would be considerably extended. It was felt that in many places, such as small towns or scattered country areas it would be a good thing for the various pacifists to consider having a joint F.o.R. and P.P.U. group, and in order that there might be similar co-operation between the two Headquarters, it was agreed that there should be an exchange of liaison officers between the P.P.U. and F.o.R. Executive Committees, in the persons of their Secretaries.

BAPTIST PACIFIST FELLOWSHIP

Secretary: The Rev. G. Lloyd Phelps, B.D.,
21, Cambridge Drive, Denton, Manchester.

The January issue of this magazine contained a reminder that several hundred Baptist members of the F.o.R. and another few hundred of the members of the B.P.F. had failed to return the covenants that were to make them members of both Fellowships, and so to achieve the closer union that was planned. Several have responded since, but the defaulters still number hundreds. Please do not put us to the expense of a further circularisation.

As long as it was a separate organisation the B.P.F. set itself to organise groups in Baptist Churches all over the country. Now we have asked these groups to throw in their lot with the local F.o.R. group if there is one and to form one if there isn't. At the same time we should like to have correspondents in every church where there are several members. This will give us the machinery to arouse public opinion inside our churches about such matters as the Dingle Vale Camp. Please send names and addresses to the Honorary Secretary at the above address.

Since the union all donations go direct to the F.o.R. and not to the B.P.F., which does not now hold any money at all.

The Annual Report will be sent out at the end of March. We expect to be able to report a net increase of one hundred in our membership.

PEACE WORK IN THE CHURCHES

PAX

Hon. Sec.: Stormont Murray,

276, Hughenden Road, High Wycombe, Bucks.

"Pax" wishes to recommend all readers of the "C.P." to buy and read Eric Gill's Autobiography (Jonathan Cape, 12/6), which sets forth the "Pax" principles with admirable clarity and with vigorous honesty.

We also draw the attention of readers to the late works of Ford Madox Ford—another distinguished Catholic and Pacifist. The following extract from this writer's "Great Trade Route" (Allen & Unwin) may prove of interest:—

"The marvellous human brain has discovered how we fly in the face of God and from the empyrean destroy our fellows by the million. But, fagged out, that brain has flinched before the task of finding out how a machine that can do the work of 10,000 men under the inspection of one man alone can be got to find employment for the 9,999 that it has dispossessed. Still less has that poor tired thing been able to devise how to prevent us or our neighbours from razing off the earth all our cities with their populations. So that the tired brain of the architect of to-day has still more to tire itself over devising cellars—into which populations skilled in the use of gas-masks, and of nothing else, may at any moment retire. When they re-emerge there will be nothing for them but to set unskilfully to scratching a subsistence from a soil of rubble from the fallen buildings. But if they have a little kitchen-garden skill and the earth around their cities is in good shape for intensive culture they will have a chance of survival. They can have no other. . . . Mechanical civilization seems to be crumbling beneath its own weight. It is impossible to escape the conviction that we are in a world of weakening pulses; our intelligences are enfeebled by the blood supplied to our brains by artificially grown, chemically fertilized and preserved goods. And even if our civilization could continue in spite of degeneration, the problem of the machine dispossessing the workers must grow more and more acute within—and then between—nation and nation."

FORD MADOX FORD, Great Trade Route (Allen & Unwin, 1937).

THE ANGLICAN PACIFIST FELLOWSHIP

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

The Governing body of the Fellowship had its quarterly meetings in Stoke-on-Trent in February, an open meeting and a clergy and ministers' conference being arranged in connection with their visit. It is hoped that the May meetings will be in Bristol on the 13th and 14th and that similar additional engagements will be fixed.

A General Conference of members is planned for Saturday, March 29th, to take place in the Oak Room of the Kingsway Hall, London, from 10.30 a.m. to 4.30 p.m., under the Chairmanship of the Rev. T. B. Scrutton. It is hoped that members of "Pax" will co-operate with us in the afternoon session of this conference. The morning session will be concerned with the position of pacifists in the Church of England, the afternoon with the delivery of our message by word and by deed.

Archdeacon Hartill has promised to conduct a Two Days' Retreat from the evening of Friday, April 18th, until the Sunday evening. Will friends at once let us know if they hope to be present. We are a little uncertain where the Retreat will take place, but it is expected that it will be not very far from London.

One of our Unit Members is now the Shelter Marshal at St. Martin's-in-the-Fields, where five or six of our men work every night. We are still anxious to find more of the right sort of men for this work, members of the A.P.F. who have good health, good humour, great patience, amazing adapta-

bility, no dependants, are careless of their personal prospects and are willing to live on a pound a week and to work at least five nights out of seven.

Miss Evelyn Underhill has now written a final chapter for our Conference Book, which James Clarke & Co. hope to publish in April. The book will be slightly over 200 pages and, owing to increased costs, the price will be 6/-. Naturally we hope that friends will order it through ourselves and so considerably help our funds. The title of the book will be "Into the Way of Peace."

METHODIST PEACE FELLOWSHIP!

Secretary: Rev. Leslie Keeble,
First Floor, Kingsway Hall, Kingsway, W.C.2.

Ministerial Members

The list of Ministerial members has recently been carefully revised and the net figure at the present time, after deducting all resignations, is 859. This figure includes Ministers in the active work, Theological Students, Supernumeraries, and Missionaries in the Field. It is a very good figure.

Hartley Theological College, Manchester.—Rev. Henry Carter recently addressed a meeting at the College. He was invited by the students, permission being given to do so by the Principal, Dr. Wardle. About two-thirds of the men in residence attended. Mr. Carter's subject was "The Two Minorities" (Conscientious Objectors and Refugees). There was an animated discussion following the address, and obvious signs of appreciation of the visit.

Forestry and Land Units Committee.—Readers will be interested to know that the Committee has been able to place four hundred and thirty-two C.O.'s who have obtained exemption from the Tribunals into work in Forestry, Land Drainage Schemes or County Agricultural Units.

New Members.—It was reported on the Executive Committee, held on 22nd January, that 25 new members had been received during the previous six weeks.

Finance.—Annual Subscriptions have been coming in a little better since our recent appeal, but we should be glad to hear from many, both ministerial and lay, who have not yet sent. An early remittance will greatly assist our finances.

LONDON UNION NEW YEAR PARTY

Near ruins that appal and which themselves breathe something of the sorrow of Christ when He wept over Jerusalem, members and friends of the London Union met at the City Temple on January 25th to consider the witness of the Fellowship, past and present. In view of the uncertainty of an undisturbed evening, the programme began at 12.30 p.m. with the enjoyment, in happy fellowship, of American Lunch.

The company then listened with appreciation to three short addresses. Leslie Artingstall gave interesting detail of the development of the F.o.R. in the country, the extent of which was surprising to many of us. The attitudes of state and individuals towards Conscientious Objectors in the last war and in this were contrasted in an informative address by Isaac Goss. Alan Balding said that we should remember the privileges that we do enjoy. In very many ways freedom may be in peril, but it is only through the love of God that evil can be overcome. "Thanksgiving Offerings" were received during the afternoon. The programme was concluded with some admirable recitations by Winifred Hudson.

J.G.C.

F.O.R. IN SCOTLAND

The first meeting of the newly-formed Scottish Council met in Edinburgh on 15th January, when there was a good attendance and an interesting agenda. The Rev. J. W. Stevenson was elected Chairman, and Mr. Kenneth F. Kerr, M.A., B.Sc., Scottish Treasurer. Professor H. H. Farmer addressed a ministers' group in Edinburgh on 20th January. Meetings for Ministers with Professor C. E. Raven, in Glasgow on 7th April and Edinburgh, 8th April, are being arranged and will be announced later.

FELLOWSHIP OF RECONCILIATION
1941 EASTER CONFERENCES

will be held from April 10th to April 15th

at
BANGOR, North Wales
WHALLEY, Lancashire

while another is to be arranged NEAR LONDON

GENERAL TITLE: "THE CROSS AND THE CRISIS"

For further details see "Concerning the Fellowship." Page 56

BOOKING FORM

I shall attend the Conference at (a) Bangor, (b) Whalley, or (c) near London.
(Please delete the two which do not apply)

I enclose a booking fee of 5/-.

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(Please state whether Rev., Mr., Mrs. or Miss)

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NEW AND REPRINTED LITERATURE

"TOWARDS A CHRISTIAN INTERNATIONAL." A survey of the International F.o.R. and its work in many countries since 1914. Revised and enlarged edition. Lillian Stevenson (1/-).

"THE CROSS AND THE CRISIS." The Rev. Professor C. E. Raven, D.D. (2/-).

"THE BASES OF CHRISTIAN PACIFISM." The Rev. Professor C. E. Raven, D.D., the Rev. Professor C. H. Dodd, D.D., the Rev. Professor G. H. C. Macgregor, D.D. (6d.).

"CHRIST'S CHOICE OF A BATTLEFIELD." Leyton Richards, M.A. (2d.).

"THE CHRISTIAN IN THE WORLD." An unknown Christian, writing about 130 A.D. to a Greek enquirer named Diognetus, gives a vivid picture of the early life of the Christian community in the pagan world. (1d.)

"IN EVERYTHING GIVE THANKS!" A sermon delivered to the Epileptic Home at Bethel-bei-Bielefeld by its leader, Pastor F. von Bodelschwingh, after the Home had been damaged by bombing. Single copies free; quantities, 4/- per hundred.

Please write for the above (sending postage) to:

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SITUATIONS WANTED

Christian Pacifist (28), married, wants temporary work, any description; awaiting call-up R.A.M.C. 12 years wages clerk, left employment owing to views. Williams, 2, Hill Rise, Upminster.

Elec. Eng., 22, exempt after prison sentence, urgently seeks paid employment. Five years with Borough Engineer of large Northern town. Write, Box C 148, F.o.R., 17, Red Lion Square, W.C.1.

Scientific Worker, 23, nearly qualified A.I.C., dismissed C.O., urgently requires post. Five years' industrial experience: analysis (general, non-ferrous, rubber); physical tests; theory and practice electronic circuits (some research); photography, general and scientific; some Eng. drawings, optical experience. Any locality. Organ, 55, Electric Avenue, Birmingham, 6.

SITUATIONS VACANT

Master required, May. Small evacuated Preparatory School. Maths., help with games. Roper, Somerton Erleigh, Somerton, Somerset.

HOLIDAYS

Wensley Hall, near Matlock. A. A. appointed. Small, sunny Guest House. Good walking or motoring centre. Excursions arranged when desired. Suitable for Conferences. Car for Hire. Telephone, Darley Dale 116. Eric and Muriel Bowser.

MEETINGS

THE FELLOWSHIP HOUR for communion with God and each other is being held at 17, Red Lion Square, W.C.1, from 1 p.m. to 2 p.m. on the third Monday in each month. The next hour is on Monday, March 17th. Those who wish to do so can bring lunch.

BIRMINGHAM F.o.R. invite you to a meeting at Carrs Lane Church, Sunday, March 9th. 12.30, picnic lunch. 1.30, Rev. A. G. Knott on the social and political background of Christ's Ministry.

MISCELLANEOUS

LEARN TO WRITE AND SPEAK for peace and Christian brotherhood, harnessing artistic, imaginative, organising and intellectual gifts. Correspondence lessons 5/- each. Dorothy Matthews, B.A., 32, Primrose Hill Road, London, N.W.3.
 THE PEACE WITNESS Sample posters on application. Northern Friends' Peace Board, Friends' Meeting House, Woodhouse Lane, Leeds, 2.

IT IS PROPOSED to start a Pacifist Service Unit in Cardiff. Will all those able to offer whole or part-time service please write to Dr. J. B. Phillips, Mental Hospital, Whitchurch, Cardiff?

Christian Pacifist invites enquiries for all classes of printing. Highest quality, keenest price. Johnson, The Coronation Press, Trimdon Station, Co. Durham.

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UNITY—SACRAMENTAL AND FUNDAMENTAL	<i>Miss Natalie Victor</i>
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PACIFISM AND SOCIAL REFORM	<i>The Rev. F. E. A. Shepherd</i>
PACIFISM IN THE PARISH	<i>The Rev. T. B. Scrutton</i>
INTO THE WAY OF PEACE	<i>Miss Evelyn Underhill</i>

*The Book can now be ordered from the Anglican Pacifist Fellowship, or
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