

The CHRISTIAN PACIFIST

THREEPENCE

BRITISH LIBRARY
12 MAY 1941
OF POLITICAL AND
ECONOMIC SCIENCE

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 Real Conflict

It may be that in the life and death struggle that has been proceeding in the Balkans, the war has entered upon a decisive stage. The chances of war are incalculable, and those who are best able to judge of the military situation may be expected to be most reticent of prediction. The oracles of the Press display a delphic ambiguity, and the utterances of Statesmen are obviously made for our edification and not for our information. Even under the severities of paper shortage, how the columns of the newspapers bulge with words which all add up to nothing! Of one thing we may be sure. Military defeat and victory do not correspond to the defeat or victory of right and truth. The cause of God is not bound up with the clash of armed forces. To speak as though a military reverse, however grave, could mean the triumph of evil in the world is to make nonsense of the Christian faith. This is an elementary commonplace, but it would seem necessary to say it even to some of our Christian leaders. Even those who regard the English-speaking peoples as the chosen of God will remember that the defeat of God's

people is not necessarily God's defeat, but might even be part of God's purpose. Nor can military victory in itself be a triumph for righteousness. The victory of God can be won only in the hearts of men, not by might, nor by power, but by His spirit. Christian people who support the war effort do so because they believe that the successful issue of the war will open up the way for and make possible a spiritual campaign for the establishment of righteousness and goodwill and peace. Christian people who do not support the war effort refrain from it because they believe that war, whatever be the outcome of it, retards and frustrates the fight of goodness against evil. In either view, the real battle must be fought out, not in Greece, but on very different ground, and with very different weapons.

More Crosses than Christ's

Recognition of the truth that an event which is a defeat for man may be a victory for God must not lead us to relate the suffering of war to that of Calvary as though all suffering of violence were of the same kind.

We would not wish to speak without deep respect and sympathy of the agony of those, combatants and non-combatants, for whom every day of war brings acute suffering. It is not so much the endurance of suffering, but the consciousness of inflicting it on others, deserving and undeserving alike, that causes such profound uneasiness of mind. Determined as they are to go through with it, they realise that they cannot do so without fierce conflict of spirit. With all respect to such suffering, it must not be confused with the suffering of the Cross, nor can we attribute to it the redemptive quality that the Christian faith finds in the defenceless and forgiving suffering of Christ. A writer in the *Manchester Guardian* on Easter Monday seems to identify this suffering of war with that of Calvary when he says, "To many people, not ordinarily religious, Passion Week must have come with a new meaning at this time, when Europe is undergoing its most bitter passion." This is a figure of speech which may be very misleading. The passion of those who suffer because they fight is very different in moral quality from that of One who suffered because he would not fight. There were three crosses on Calvary. We might appropriately liken our own sufferings to those of two of them—"for we indeed justly receiving the due reward of our sins." We cannot identify our cross with that of the third without coming near to blasphemy.

The Judgment of God

War is so often spoken of as the judgment of God that we must be careful to think out in what sense this is true. This being God's world, refusal to obey His will must lead always to disaster, not because it is His nature to pursue delinquents with punishment, but simply because the world has been made to work in God's way, and it will not work in any other. It may well be said that war is part of the disastrous consequences which overtake such policies as ignore or reject God's way of love. Communities which live in contempt of God's laws of health are overtaken by disease. That is not to say that disease is part of God's will for man, or that man should not combat disease as something which is not of God, but of the devil. The belief that diseases are sent us as penalties for our sins belongs to a primitive theology. But war is not even a disease. It is not a pestilence that "breaks out," as we say, but something that man very deliberately does, not in the impulse of the moment, but keeping it up with great determination for years on end. War may be man's judgment upon evil, but surely it is not God's. War is permitted by God, who, not being a dictator, does not impose His will upon His creatures, but offers it for their acceptance. The real judgment of God upon sin is the Cross. That exhibition of the extreme malignity of evil is at once its utter condemnation and the source of man's salvation from it.

National Service Acts, 1939-1941

The main effect on conscientious objectors of the new legislation which is to be known as the National Service Acts 1939-1941 lies in the very greatly increased penalties for failure to submit to medical examination. These are,

on conviction on indictment, to imprisonment for not more than two years or a fine of not more than £100, or both; and, on summary conviction, to imprisonment for not more than one year and fine not exceeding £50, or both. C.O.s who refuse medical examination have therefore as severe an ordeal to face as those who, having consented to medical examination and been attached to units in the army, qualify for trial by Court Martial by refusing to obey military orders, and thus, if the C.M. consents to impose a sentence of not less than three months' civil imprisonment, obtain the right to be heard again by the Appellate Tribunal. Men registered for military service but for non-combatant duties only are now to be classed as conscientious objectors, which is apparently a legal fiction to identify the C.O. with the non-combatant. Conditionally registered C.O.s can now be called to medical examination with a view to their being called up for Civil Defence. That does not mean that C.O.s conditionally registered are likely to be moved from their present employment, though that becomes a possibility.

Registration for Employment

The most serious criticism made of the Registration for Employment order, which affects women as well as men, is that it extends the principle of conscription to industry and civil defence, and that without explicit recognition of conscientious objection. It is not to be regretted, perhaps, that the tribunal system has not been extended, but it is most desirable that some public ministerial statement should be made as to the recognition of the rights of conscience which would justify confidence in the fair working of the interview and appeal-board procedure. The nearest that we have got to that is in correspondence that has passed between the Ministry of Labour and the Central Board for Conscientious Objectors, part of which we are permitted to quote:

"This scheme is designed to secure registration of persons for employment generally, and it is by no means limited to securing persons for employment on munitions work. There are many other kinds of employment which are vital to the life of the community, and which are in no way connected with the production of munitions.

"In these circumstances it is thought to be inappropriate to provide an opportunity at the time of registration for people to make known conscientious scruples which may later turn out to be quite irrelevant. If people have conscientious objections to performing munitions work it will be open to them to say so if munitions work is suggested to them at a later stage.

"No new compulsory powers are being taken to direct people to take specified work. These powers have existed and have been exercised since last May. In the exercise of these powers for the future, however, the Minister has decided that there shall ordinarily be a right of appeal to independent local Appeal Boards, which are to be constituted as soon as possible. This constitutes a limitation on, rather than an extension of, existing powers.

"This Department will endeavour to use its powers of direction reasonably, and it is not the Minister's intention, so far as it can be avoided, to direct persons to perform services against which they have genuine conscientious objections. If, however, the National Service Officer should direct a pacifist to take part in the manufacture of munitions, against which he has a conscientious objection, it would be open to him to lodge an appeal, and, though such objection would not be a specific ground of exemption, the Appeal Board would no doubt take it into account in arriving at their conclusion."

Night Bombing

In response to the Pope's Easter appeal to the belligerent nations, the Bishop of Chichester has written to *The Times* a much discussed letter, the concluding paragraph of which we quote:

"The Pope appeals to belligerents on both sides on behalf of non-combatants. Let us concentrate on the issue of night bombing. Is it not possible for the British Government to make a solemn declaration that they for their part will refrain from night bombing (either altogether or of towns with civilian populations) provided that the German Government will give the same undertaking? If this single limitation were achieved it would at least make a halt in the world's rushing down to ever-deeper baseness and confusion."

This letter has been denounced as entirely out of touch with realities, and it is, of course, open to the retort that night bombing is part of war, and that war is what we are engaged in, whether we like it or not. If the Christian conscience is too tender to bear the brutalities of war, why does it give its blessing to war at all? No plan to humanise war is likely to succeed, and it is well to realise that war is and must always be an odious business. But no conscience can fail to be stirred by the insensate massacre of civilians and the destruction of sacred and cultural buildings quite incommensurate with any military advantage gained. To those who have suffered in the bombed areas in this country, the knowledge that people in Germany are suffering equally and with the similar reactions to their suffering can bring no real satisfaction, and since recent raids are blatantly claimed as reprisals, it would seem that such a declaration on the part of the belligerents as the Bishop advocates is not altogether impracticable. Dr. Bell's proposal is not likely to be popular, and for that very reason he is the more to be honoured for his courage in making it.

Feeding Europe

New light has now been cast on the controversy over the proposed admission of food from America for the underfed peoples of the German occupied countries, by a letter in *The Times* of April 16th from Mr. Herbert Hoover, to whose proposals sympathetic reference is made in a leading article in the same issue. This leader and the letter to which it refers, set forth fairly the two sides of the question. On the one hand, *The Times* sees Mr.

Hoover's scheme as "a generous but not very practical endeavour to achieve the impossible by emptying totalitarian war of its sufferings and its horrors." No doubt Mr. Hoover derives part of his support from people who, though they are not pacifists, cannot bear to contemplate the iniquities and savageries of war. They want to pretend that war can be conducted on humane and chivalrous principles. We can say nothing to encourage this entirely illusory view of war. War is the organised infliction of suffering, and any attempt to modify the suffering which it inflicts or to discriminate between the deserving and the undeserving must be a modification of the war effort itself. On the other hand, Mr. Hoover insists that it is possible to feed the starving women, children and unemployed men of France without military advantage to either side, and lays down the conditions which would render his plan practicable.

Terms Accepted by Germany

"Every proposal of mine," writes Mr. Hoover, "has been founded upon the requirement of a prior agreement with the Germans, covering (a) cessation of all requisition of native food supplies; (b) contribution of foodstuffs from German-controlled breadstuffs in amounts equivalent to the food already taken; (c) imports through the blockade of soup, kitchen supplies and special food for children; (d) efficient neutral control. That such an agreement is not impossible is indicated by the fact that the Germans, on February 26th last, accepted these terms in respect of my proposal of an experiment in Belgium. They agreed to supply 25,000 tons of breadstuffs per month from their own sources. Such an arrangement decreases rather than increases their supplies. It does not support men working for Germany. Other parts of this proposal assured that neither food, ships, nor money now available to Britain were to be called upon. It is said in Britain that the Germans will not keep such an agreement. If that should prove so, the relief would stop instantly. The maximum violation would be the seizure of all the imported stock of food in Belgium. Those stocks at any one time would not feed Germany for one day. Therefore it has no military importance in prolonging the war or violating any real purpose of blockade."

Mr. Hoover's Figures Proved

In reply to this, it seems hardly sufficient to say that, while the plan might work in Belgium, it did not work in Poland, and that while the Germans accepted the conditions in the case of Belgium, there is no reason to believe that they would do so in the case of France. Mr. Hoover seems to us to have the better of the argument. It is noticeable that the charge of exaggeration is no longer heard against him. Another article in the same issue of *The Times* admits that "information available in Belgian circles in London confirms in general the conclusion of the Hoover report," and quotes figures from Mr. Hoover as an authority. Mr. Hoover is on the side of mercy, which is a better place to be in than driven by military necessity.

PRAYER IN TIME OF WAR, 1915 and 1941

C. G. HOLLAND

The chance discovery among a pile of old music in our choir vestry has brought to light "*A Form of Humble Prayer to Almighty God to be used on Sunday the third of January, 1915.*"

Comparing that Form with the leaflet issued to be used "*on the National Day of Prayer, Sunday, March 23rd, 1941,*" we are forced to the conclusion that the attitude of our Leaders to-day falls far below the spiritual level of their predecessors of 25 years ago.

The core of the 1915 Form is the "homily" which "*The Minister standing in the pulpit, or other convenient place, shall speak to the people.*"

Neither to the public, through the press or wireless, nor to us as Church people, have our leaders issued any statement comparable in spiritual humility and consciousness of our own share in the responsibility for war to that of this Homily. The following extracts will show the wide gulf which separates the official attitude of the C. of E. to-day from that of 1915:—

"Before all else we must remember that those who would receive good at the hands of God must go to Him in humility with a due sense of their many faults and continual shortcomings in His sight. If we do but examine our hearts and our lives we shall discover that we have been verily guilty of the same kind of sins which we are most quick to detect and most stern to denounce in our neighbours. We need to repent of our lack of faith, of our selfish indulgence and love of ease; even, let us plainly confess it, of arrogance as a people, of confidence in ourselves, of pride of possession.

"Coming thus humbly and thankfully . . . we shall not seek first the things which are for our private advantage, but the things which shall be for the advancement of His Kingdom. We shall entreat Him to grant that out of the confusions and miseries of war there may arise a clearer perception of the true relation between right and might and a fuller apprehension of the Gospel of Christ as it bears upon the fellowship of nations. We shall have no desire to see our enemies crushed merely for the sake of their humiliation. We shall wish for them as for ourselves, that their eyes may be opened to know what is true; and we shall pray that the day may come, by the mercy of God, when we may learn to understand and respect one another, and may be united as friends to pursue the common good. And above all we shall pray that when the longed-for peace arrives we may be filled with determination to wipe out the bitter memory of our strifes and contentions by setting ourselves afresh as men of goodwill to the supreme task of leading the peoples of the world to the true knowledge of and obedience to the only Deliverer and Master of us all. . . ."

Though, as we should expect, there are petitions for

victory as there are to-day, the 1915 Form under the heading "*For Those Who Fight Against Us*" contains very definite prayer for our enemies. Followed by the Response, "*Hear us we beseech Thee,*" we find the following petitions: "That it may please Thee—

*To forgive our enemies and to help us to forgive them;
To remove their misunderstanding, and to allay their bitterness;*

To give them repentance for their misdoings, and a readiness to make amends;

To show Thy pity upon those of them who suffer—in battle, or through bereavement, poverty, or other miseries of war;

To reward with Thy mercy such of them as shew mercy to their enemies;

Be not overcome of evil:

But overcome evil with good.

When a man's ways please the Lord:

He maketh even his enemies to be at peace with him.

It is also suggested that among the forms of "Bidding" at Holy Communion, that on Friday mornings should be: "That we may put away the unchristian feelings of hatred and retaliation; and may learn to pray for our enemies, that both they and we may receive forgiveness of all our sins, and may be guided into the way of Peace."

The 1941 Form which we were told to use on Sunday, 23rd March, had not a single word of prayer for our enemies, while the acknowledgment of our own national sins is dealt with in four lines of very general character and a short collect.

After the last war there was a very deep and widespread feeling that the Church had failed to uphold the teaching of Christ and that she had been too ready to follow meekly the bidding of the State instead of boldly proclaiming that war must always be incompatible with the teaching and example of Christ. But the Church in 1915 was far from adopting the complete militarist attitude which is shown in the latest Form of Prayer. The Form of 1915 had as its title "A FORM OF HUMBLE PRAYER," in our present Form the word "humble" is dropped, as well it might be, as there is little of the spirit of humility and repentance in it.

Unless the Church can even now have the courage, the foresight and the Christianity to make it clear to the Government that, given a military victory, the terms of peace must be such as can be accepted by all who claim to be followers of Him who told us to love our enemies, to do good to them that hate us and persecute us, and who commanded us to forgive "until seven times seven"—then she will lose, and rightly lose, the little influence she has to-day in leavening our national life with the teaching of Christ.

ERIC GILL—CHRISTIAN PACIFIST

*A Review of His Autobiography

ETHEL MANNIN

Not every pacifist by any means professes to be a Christian, and not every professing Christian is by any means a pacifist—which is a contradiction in terms. To demand whether a man can be a true Christian (that is to say, a follower of the teachings of Jesus to the best of his ability) yet not be a pacifist (opposed, that is, to violence as a means to any end whatsoever, refusing to do evil that good may come) raises an enormous controversy, though one would have thought that the rejection of violence was laid down clearly enough in the Sermon on the Mount. Eric Gill was that rare thing—a practising Christian. Like the Hindu Mahatma Gandhi, and the renegade from the Church, Verrier Elwin—one of the world's uncanonised saints. Perhaps it is not too much to say that Eric Gill came near to sainthood. For him the religion which, as he says in his autobiography, he "invented" for himself was a living reality, not a mere matter of lip-service and for Sabbath use only. It was an integral part of his life, like his home and his work. He writes, "If I might attempt to state in one paragraph the work which I have chiefly tried to do in my life, it is this: to make a cell of good living in the chaos of our world." He goes on to explain, in the direct, simple manner which was typical of all his utterances, "Lettering, type-designing, engraving, stone-carving, drawing—these things are all very well, they are means to the service of God and of our fellows, and therefore to the earning of a living, and I have earned a living by them. But what I hope above all things is that I have done something towards re-integrating bed and board, the small farm and the workshop, the home and the school, earth and heaven."

The "Just War" Rejected

The spiritual evolution of Eric Gill is of enormous interest to pacifists, because he reached his pacifist convictions through the development of his religion to its logical conclusions. In his childhood and youth he was misled by romanticism, and by the logic of mediæval Christian theology, which taught that war is not always unjustifiable, and therefore not always murder. He believed in the war of defence against an aggressor, and that, provided you kept the rules (such as not mutilating prisoners or slaying non-combatants), it could be a just war, removed from sin. It was the Holy Land which opened his eyes, freed him from this romanticism and spurious logic. In that beautiful land he saw "as never before the virtue of poverty, and how peace on earth can have no other basis." He had a vision of all the peoples of the earth struggling ceaselessly with one another for material possessions and material advantages, and saw that the greater the material success the more frightful must be the struggle. "For the competition of riches

means a ceaseless spurring of men's powers of invention in weapons and methods of destruction, until in the end, as Pope Pius XII said almost immediately after his election, 'In this age of mechanisation the human person becomes merely a more perfect tool in industrial production and . . . a perfected tool for mechanised warfare.' And thus men will perish in the ruins of their degraded cities, perish with curses in their hearts, curses upon a life which was lived in misery and is ending in frightful fear."

It became clear to him that "it is no use renouncing war unless we first of all renounce riches." He returned from Palestine with his mind made up. Henceforward, he realised, he must take up a position even more antagonistic to his contemporaries than that of a mere critic of the mechanistic system. He must take up a position antagonistic to the very basis of their civilisation . . . even to the point of appearing antagonistic to the Church itself. "For the Christians everywhere have committed themselves to the support of capitalist-industrialism and therefore to the wars in its defence, mechanised war to preserve mechanised living," whilst he himself believed that "capitalism is robbery, industrialism is blasphemy, and war is murder." With his eyes opened he saw the injustice of imperialism and "the hypocrisy of all the blather about 'the white man's burden'." He had long since, he writes, learned the truth about South Africa, but not until he went to Palestine did he see clearly "the dirty materialism which inspired all modern militarism, nor the impossible ungodliness of modern mechanical war-making."

A Natural Anarchist

As a result of all this he reached the profound conclusion that "there is now no hope of a reform of our society by parliamentary means." He formed a deep abhorrence of politics and saw politicians as nothing but the "agents for the defence of monetary interests." He was, in fact, a natural anarchist, in his life as in his work. He could not believe in the reality of political arrangements and re-arrangements. "It is all a confused business of ramps and rackets," he wrote, "pretended quarrels and dishonest commercial schemings, having no relation to the real interests of peoples, neither to their spiritual nor to their material war-fare, and conducted upon no principles other than monetary self-interest." In all his writings, it is interesting to note, there emerges this loathing for what he called "the secret dictatorship of money." In this book, his last writings, he refers to it as "the decisive victory of finance which the nineteenth century witnessed."

He came, therefore, to the Christian belief in poverty, and saw it as the way to peace for struggling humanity. All this is told towards the end of his book; I have dealt

with it first because it is in this revolutionary light—for it is that, in an age of chaos—that Eric Gill is of interest to pacifists in general and Christian pacifists in particular. His autobiography tells the story of his boyhood, his apprenticeship to architecture, his falling in love, his marrying, of his artistic development, of his discovery of a living religion in the Catholic Church—or, as he tells us, of his "invention" of a religion and his discovery that it was the Catholic Church, and it is a story told with the utmost sincerity and honesty. But what is important is what it all leads up to—which is his revolt against the materialism of our civilisation, which reaches its apex in the capitalist-industrialism, with its competitiveness, which leads, in turn, inevitably, to wars.

The Discovery of the Good Life

But Eric Gill was already creating that "cell of good living" long before his visit to the Holy Land brought him to these conclusions. First in Sussex and then in the Black Mountains, he and his family were a happy, hard-working community, living simply and usefully—what he describes as a good life and a natural life, remote from industrial civilisation. Then there was a happy spell in the South of France, sharing a house with a friend in the little town of Salies-de-Bearn, at the foot of the Pyrenees, "a human city which was in some sort a holy city." Those were good days, full of work and prayer and sane, quiet, rational living. For Eric Gill, "Holy" meant "hale and hearty, and the whole and healthy with a mind set heavenwards." "In our industrial world," he writes in this chapter, which is the loveliest in the book from the point of view of writing and of the vividly evoked scene, "everyone is hurrying, and no one is catching anything but flies. It is not only a fever; it is a fever of futility. It is a madness, and like all madness it means nothing and leads to death. And that, I suppose, is why the yoked oxen are so heavenly lovely; they are quiet—like the 'still small voice'; they are slow—like the germination of seeds; they are patient—like the earth. And so they are a symbol of fruitfulness; for it is said of them that they hear the word and keep it, that they 'bring forth fruit in patience'."

Upon these lines he reflected in that lovely little town, "with its little *Place*, overshadowed by green trees, its lovely houses and its little river." He saw the town as "the centre of worship—the church in which we confess the fatherhood of God, and the streets and meeting places in which we confess the brotherhood of men." Such reflections, I think, convey the texture of Eric Gill's mind—and the whole spirit of his book.* Spiritually, the winter spent at Salies-de-Bearn was leading up to the revelation which came to him in Palestine. It was his first holy city, a prelude to the more profound spiritual experience. Here he reflected that "the salvation of England cannot be brought about by town improvements; it can only come by the land. The town, the holy city, is nourished upon elements drawn from the soil. The modern towns of our industrial England have no such nourishment. They draw their galvanic twitchings and palpitations (for you can hardly call it life) from machines.

*Eric Gill—Jonathan Cape, 12/6.

The modern town is a warren of business men. . . . It will therefore not die only of mass murder (such as is going on this very day as I write—in London and Berlin) and barrenness, but also of poisoning. It will die anyway. So our business is to get back on to the land as quickly as possible." Yet he contended that towns and cities could be beautiful and holy, if men would but forgather in them in peace and charity, instead of competitively, for financial gain.

The Artist as God's Craftsman

Art was for him man's collaboration with God in creating. Art was work, and to be spelt with a small "a." It belonged to everyday life, not to the picture-gallery and museum. He attached great importance to this, wrote a great deal about it, and emphasises it again in this present book. Life was for him always more than art, and art "only a fine flower of life, and could only be a fine flower if the life itself were fine," contrary to the beliefs current in high-art circles with their highfalutin' talk of art for art's sake. He saw the artist, always, not as a being remote and superior to others, but as essentially a craftsman; for art divorced from daily life, a hot-house flower, "divorced from the common work of men," he had not merely no use, but the utmost contempt. "How truly abominable the art world is!" he cried, adding, "If the war that is now raging does nothing else, surely it will do something towards smashing it up." He saw that world as linked up with the mechanisation of work, and the conception of things for sale instead of for service, the spirit of God in man expressing itself in creativeness—whether it was painting a picture or hoeing turnips.

This is a remarkable book about a remarkable man. The book is remarkable for its utter honesty and sincerity and simplicity—qualities rare in the contemporary autobiography—and the man was remarkable, because of his immense artistic drive, his creative vehemence, utterly divorced from artistic cant, because of his immense zest for life spiritually and physically, "the good swill of red wine" at a cafe in his beloved Salies-de-Bearn, and for the things of the spirit which for him reached their peak at the Mass of his Catholic belief. Non-Catholic readers, like myself, would have found a deeper exposition of his catholicism useful—why, that is to say, his Christianity had to find expression through the Catholic Church in spite of his admitted impatience of the scarlet-and-gold of the Vatican, so remote from the simplicity of the founder of the Christian faith. Much, in this connection, one feels, is left unexplained, and because one is passionately interested in the spiritual development of Gill's personality one would have liked it explained—though to such a demand he himself would probably have replied that faith is revelation, and therefore beyond explanation.

The autobiography of Eric Gill is the story of a practising Christian—and such men are rare even when their integrity is not illuminated by artistic genius of a high order as in this case. For him death was the gate of life, and he concludes his book hoping to die happy—and I think he did, shortly before his book was published.

THE PATRIOTISM THAT IS PACIFISM

PAUL GLIDDON

An unpatriotic pacifism is quite literally nonsense, for the very basis of at least Christian pacifism must be love, love of the neighbour and, even more, love of the company of neighbours which constitutes one's country. But, although love is a sentiment, it is not sentimental and love for England is not languishing over England, but a caring for England and for those frail yet firm and precious things in which her greatness must consist. When we speak of the soul of England we realise we are using a phrase not easy to define, but the similar difficulty experienced when describing the human soul does not finally demonstrate that it is not there to be considered, even though it may be incapable of definition. The patriot is one who cares for the soul rather than for the soil of England, yet its soil may well be dear to him, just as he may reverence the bodies of those within whom dwell the souls he has learned to love. As the death of the body is not the death of the soul, so also the soul of England could live on and grow in glory though its body had returned to dust.

What Shall a Man Gain ?

In this present war, although money is being poured out upon weapons which can do no more than defend the material integrity of the country—if they can indeed do so much—yet it would be argued that these material things are only the agents for the defence of the nation's spiritual well-being; that a nation refusing to use such means in the present circumstances would be imperilling her ideals, just as the refusal to give common bread to the hungry may play havoc with a man's immortal soul. Perhaps some of us may welcome an argument which seems to have a sacramental flavour, though wondering why those who reject a sacrament of bread can accept so readily a sacrament of bombs. The important thing is to seize upon the admission that it is the soul that matters, that, just as England could lose this war and yet save her soul, so she could win this war and yet find that her soul was somehow lost. Already this country has encouraged small nations to resist the aggressor with the assurance that the gesture of defiance must not be judged by its material consequences but is itself a victorious thing; similarly she must now maintain that the true victory of a great power is measured by fidelity to its traditions and not by whether such fidelity pays or fails to pay or even leads to utter bankruptcy.

Once it is clear that moral victories, so far from keeping step with military victories, are independent of them, it is self-evident that military communiqués are of little significance in assessing the progress of the moral struggle. They may refer to intense activity when, in the moral sphere, there is really nothing to report; they may report a slashing victory at the moment when the moral front has been shattered. Now the patriot, the man who is jealous for the welfare of the soul of England,

will necessarily find himself sometimes saddened when others are throwing their caps in the air; at other times he may experience a thrill of excitement because a stand has been made against some fresh threat to the nation's soul when others are dazed at the news of military disaster. Sympathy and good fellowship demand that he should not irritate his fellows by perpetually drawing attention to his own different standards of judgment, and yet loyalty to his convictions must make him witness to the belief that all is not lost when military ventures fail.

The Strange Patriotism of the Prophets

Some of the Old Testament prophets went a little far in the downrightness of their criticism of their country in time of war, and it is hardly surprising that the government of the day took action against them, since they were sowing doubt and depression in the public mind and were saying things which it was not in the national interest should be talked abroad. This attitude of theirs, embarrassing though it must have been, did not spring from some perverse love of Syria or of Egypt, or of some other foreign state, but from a passionate zeal for the spiritual salvation of their own people. Because they did not at first appear to be patriots they were stoned, but the sons of those who had stoned them built their tombs and honoured the places of their burying. There are few failures more fiercely condemned than lack of patriotism, nor so instantly and harshly punished, and yet there is hardly any other area in which history more frequently reverses the judgment that was at first delivered.

The pacifist may be described as a patriot who has carried his patriotism unreasonably far. He not only believes that his nation has great qualities—for a pacifist policy would be an absurd failure in a nation whose moral qualities were not among the greatest in the world—but he is so impressed with these qualities that he is unwilling to see any attempt made to reinforce them with something inferior, trusting that moral forces will win their own victories without entering into embarrassing alliances. It may very well be argued that such an attitude is unrealistic, that, just as England consists not only of quiet villages and lovely lanes, but also of sordid slums and slag heaps, so also she exercises other powers than the spiritual, and that all that is England may properly be brought to her defence. But, if by England we mean the soul of England, then there is much which now passes for England which is not very England. Just as many of us would feel that it is England that we truly see in Devon but something very different in Dagenham, so also there are things desired by Englishmen which are quite unworthy and others that are true to the country's deepest convictions. These national verities do not depend upon the speed with which help comes from America or on the employment of bombs of an increasing beauty; they do not belong to the world of time at all, and can neither

be defended nor destroyed by material means. Great though the danger may be of a war on two fronts, it is trivial in comparison with the danger of failing to realise that our real problem is not two fronts but two wars, and that we may lose the war that matters in an attempt to snatch victory in the war that is of passing significance.

The Jingo as Fifth Columnist

Anxiety over military victory is exposing the nation to defeat in the spiritual warfare, for we are being urged to believe that the only way in which Hitler can be defeated is by our being now ready to adopt methods which we have hitherto denounced as despicable and barbarous. To say that you must give your enemy a dose of his own medicine involves a willingness to set up a dispensary in which that medicine can be prepared. Of course it is pleaded that this would not be necessary had not the adversary taken the initiative, but such an argument not only involves the exercise of that sincerest form of flattery, but it also leaves the privilege and prerogative of calling the tune to the party that is despised. If the right to determine the character of warfare is to be lodged with the nation that makes war most unworthily, then that nation not only sets the tone and fashion of war, but has become the fashion leader, the leader, the Führer. To be able to make the righteous man work unrighteousness is the final victory of Satan, who cares little whether a nation regains her youth provided her soul is safely housed in hell. If those who accuse Hitler

of having the mind of Mephistopheles realised what their charge involved they would go on to say that he did not care who held our territory provided the soul of England had bowed down and worshipped him in saying, "What you bind, we shall bind; what you loose, we shall loose also," and thus accepting his claim to dictate the nature of our national conduct. If the soul of England, out of a deep compassion for the body of England, can be persuaded to whisper "Heil Hitler!" that will indeed be for him a moment of sweetest triumph.

But, if it is the soul that really matters, then it should follow that the soul of the nation can win her victories even when she is powerless to let the body share in her successes. Thus here in these days men of all parties are looking for a world beyond the shames and sorrows of war, and, as this world breaks about us, we are discovering a faith in a world to come. Surely it should be possible for a country such as ours to peg out a claim in that world of to-morrow and even now to conform with its new ideas and its different valuing. Somewhere there should be a place where to-morrow penetrates to-day, so that men may have a foretaste of the future and work in hope of its fulfilment. If the world is only to be shown nobility temporarily, under the discipleship of the ignoble, it will never climb out of the slough in which it is slowly sinking. Somewhere there must be a nation within whose soul there is already peace, else whither shall the nations turn when the desire comes upon them to go into the house of the Lord and to stand within its gates?

INTERNATIONAL NEWS

A useful though small meeting of the London Committee of the I.F.o.R. was held last month in the home of Lilian and Ethel Stevenson. Professor Charles E. Raven presided. The principal items of business were the difficult job of financing the various sections of the work divided from one another by war's restrictions, the replacing of literature destroyed by bombing, the provision of new material, and the mapping out of plans for wider work.

* * * *

We are now dependent for news of Continental friends mainly on the gleanings of American visitors and correspondents. No detail is available, of course, but it is reassuring to get the simple information about more and more members of the old circle that they are alive and well and, in spite of difficulties, able in many cases to carry on with their proper work and even to do something for the relief of suffering and need. Not the least interesting is the fact that several schools in which friends of ours are concerned are able to carry on with full numbers in spite of financial and other difficulties. And such comments as "his usual pertinacity and jovial way," and "more beloved and respected in the community than ever," move us with thankfulness as they remind us of the power of Christian personality.

France

Some of our French friends have been seeking American help in their work for child refugees, largely non-Aryan, who have been drifting westwards in their thousands. A special colony providing education as well as food and shelter is their ideal. They think constantly too of "our friends over the Channel." But for themselves, "we do not know how the children in the towns of Southern France will get through this winter."

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Switzerland

A correspondent in Switzerland writes: "Of course the great events outside our frontiers have their influence on our lives, politically and economically, and then there are the manifold miseries of friends and unknown sufferers that want our help. Possibilities of helping are in no proportion to the needs." We hear too that some of our friends there are refusing military service and facing prison and deprivation of civil rights in consequence.

* * * *

Australia

Mrs. Bethune Bryce, of New South Wales, who became known to a number of F.o.R. people in this country when, with her husband, she was visiting Europe a year or two

ago, tells of the work being done "down under." The Killara group meets occasionally and the friends are able to help a little with the internees, well over 2,000 of them, sent out from England. The internees are in a camp at Hay in very hot and dusty conditions. Mrs. Bryce speaks also of ventures on the lines of Kingsley Hall started in Melbourne and in Sydney.

* * * *

Canada

A Canadian correspondent writes: "You will be glad to know that the general attitude in Ottawa is very tolerant and considerate. This past year has seen a change from semi-paralysis to a year of active study-groups and classes and fellowship groups in the churches. It gives much more hope and encouragement and we find more sympathy all the time. I cannot report much from organised work, but many of us have been using our influence where it will help and we are coming to understand and help people better."

* * * *

A letter from a French lady who stayed by her work in Alsace until it was "brutally cut short," tells how in the deep humiliation of the invasion she came, through reading the Gospels, to understand Jesus' attitude to the Romans. She writes:

"Acceptance is only the first step, but you must forgive and love, which is very different from not hating, and harder. For this, I tried to enter into the life of Jesus in similar circumstances. I read the Gospels to seek out His attitude towards the Romans, who, among other things, mingled the blood of His people with the blood of their sacrifices. He knew all our trials, even that. Here are the things that helped me: He loves his country and weeps for it. He asks nothing for Himself and it is that which gives Him all His inner freedom. He does not fear them; for they cannot take away His life, because He gives life. He sees in each one of them a human being and puts no obstacle in the way when they turn to Him (Matthew viii.5.10). He accepts the authority which, for the moment, God gives them (The interview with Pilate—John xix.11). Finally, He forgives them on the Cross."

* * * *

The Times of 14th February published a denial by the British Embassy in Washington, on the authority of the Prime Minister, that Mr. Churchill had made the following statement in 1936: "Legally we owe this debt (the war debt) to the United States, but logically we don't, and this because America should have minded her own business and stayed out of the world war. If she had done so, the allies would have made peace with Germany in the spring of 1917, thus saving over a million British, French, American and other lives, and preventing the subsequent rise of facism and nazism."

It is understood that this statement was published in America in 1936 and republished in the Hearst news-

papers in 1938, and that Mr. William Griffin, of the *New York Enquirer*, to whom the statement was originally made, so it is alleged, has demanded the retraction of the denial and, failing that, has brought a suit in New York for one million dollars!

* * * *

A telegram, dated April 10th, just received from J. Nevin Sayre, Chairman of the American Fellowship of Reconciliation (slightly amplified for clearness) reads as follows:—

"Our food for Europe pilgrimage is walking 128 miles to Washington bearing a petition with 6,400 signatures, including those of Dr. Harry Emerson Fosdick, Dr. Stanley Jones, the President of the Federal Council of the Churches of Christ in America, and other prominent persons. On Good Friday the petition will be delivered to the State Department by Senator Capper. There will be a service in a chapel of Washington Cathedral, and a foodless supper at the Friends Meeting House."

According to an article in the February issue of "Fellowship," the idea of a Food for Europe pilgrimage originated in a combination of Muriel Lester's food-ships plan and Gandhi's salt march to the sea. A little group of five began the march just before Christmas in Pennsylvania. They walked an average of ten miles a day, pulling their luggage in a cart and sleeping in Friends Meeting Houses, churches and private homes. Posters asked the question: "Can you have a happy New Year while millions starve in Europe?" Leaflets explained what was being done in France. This pilgrimage arrived in New York on New Year's Day, and walked in single file up Broadway to Broadway Tabernacle, to be welcomed in a service conducted by Dr. Allan Knight Chalmers and A. J. Muste.

Evidently a fresh stage has now been covered by this pilgrimage. The idea was to ask the President and Congress to undertake negotiations with both Britain and Germany to allow food ships through for the help of needy areas. A further telegram, dated April 12th, says:

"Pilgrimage cordially received at State Department. Senator Capper and Miss Jeanette Rankin, Member of Congress, spoke at the Cathedral. Pictures have been published in the press."

* * * *

Agricultural Communities

The Rev. Henry Carter, Miss Frances Roberts, Miss Vera Brittain and Mr. Max Plowman addressed a meeting at Friends House on April 3rd on agricultural subsistence communities, organised recently in growing numbers for conscientious objectors seeking work on the land.

The Rev. Henry Carter said that the co-operative basis of labour and production offered by farming communities led them to hope for the growth of a new type of village life.

Miss Frances Roberts (Pilgrim Frances), the originator of the Agricultural Communities Trust, explained its purpose as the assistance of approved Christian pacifist land-working groups by means of loans, granted from funds contributed specially for the purpose without prospect of profit to the contributors. It was hoped that three kinds of interest-free "shares" would be taken up in the Trust, repayable in equal proportions over 10, 20 or 50 years; and that friends interested in the development of agricultural communities and willing to lend money for use and not for profit would give their support to the Trust

CHRISTIAN PRINCIPLES AND PEACE

Whether or not it is the Christian's duty to outline the terms of a negotiated peace, he will wish to be clear at least as to the principles on which any statement of peace aims must be judged and on which peace itself must finally be based. A sub-committee of the Council of Christian Pacifist Groups has recently attempted to formulate a number of Christian principles and, while not yet ready to publish them as a final declaration, wishes to submit the following draft for the comment of readers of "The Christian Pacifist."

As Christians we are bound to judge any statement of peace aims by Christian principles; but we feel embarrassment at calling upon the Government for a course of action based on principles which have not yet been wholly accepted by the Christian Church itself. Hence we desire first to make an earnest appeal to all Christians, both to join us in considering anew the application of our Lord's life and teaching to international affairs and also in giving evidence of sincere repentance in cases where those principles have been accepted in word only.

We regard a change of heart and mind in both people and Government as an indispensable first step, since in our view:—

- (a) the imperialism and power-politics in which this and other countries have been involved lead to war; and
- (b) for these and other reasons we feel that this country shares responsibility for the renewal of the war.

Holding these convictions, we make the following suggestions for the future:—

(1) The post-war settlement should be freely negotiated by a conference of all nations and not dictated by victors. The conference should represent peoples as well as governments. The agreements made should provide for their own revision.

(2) Britain will have to live side by side with Germany, Italy and Japan after the war, since any suggestion that these countries should be annihilated is out of the question physically as well as morally; and therefore peace depends upon the conversion of the peoples of all four countries from reliance on force to the relations that should obtain in a family. Only in this spirit can the energy and will to expand of a virile nation be given its rightful expression.

(3) The territorial and economic exploitation of some groups of people by others is wrong and a constant menace to peace. These evils must be abolished, possibly with the help of some form of international mandate.

(4) Full self-government ought to be granted to India; and to this end negotiations on equal terms should be

and communicate with the Treasurer, the Rev. James Fraser (27 Rylett Road, London, W.12).

Miss Vera Brittain spoke warmly in support of the new movement towards community life, which she considered one of the most hopeful constructive tendencies likely to emerge from present chaos and waste. She referred particularly to the part she hoped women would play in the movement. Mr. Max Plowman, in conclusion, spoke of the Langham Community, and condemned the competitive and profit-making basis of economics and the artificiality of the town. He commended the Agricultural Communities Trust to the meeting.

begun with the India leaders at the earliest possible moment.

(5) Some form of international collaboration regarding currencies, exchange rates, credits, quotas and tariffs seem imperative if economic friction making for war is to be avoided. One specific object should be to raise the standard of life in all countries.

(6) The distribution of raw materials should be governed by international agreement, and markets made available to all on equal terms.

(7) The present flagrant social inequalities known in this as well as other countries must be dealt with in plans for widespread social reconstruction in which the ordinary man and his family can feel that they have been considered.

(8) Drastic and general disarmament is essential if any sense of security is to result from the peace settlement. But disarmament by itself will be insufficient unless accompanied by a change of heart and attitude as between peoples.

While national cultures and traditions ought to be safeguarded provided that they do not interfere with international co-operation, and while all peoples ought to be educated for self-government, international machinery for co-operation in cultural as well as economic matters would be indispensable; and the peoples of national states ought more and more to be gathered into some common conception of world loyalty with the good of the whole family of mankind as the ideal.

The urgent appeal that we desire to address to the Christian Church is this:—

The Church of Christ alone can show men that civilisation cannot stand simply on nationality or even in internationalism. The Church can point to deeper foundations, sounder principles and a new quality of life springing from discipleship and fellowship. The Christian ideal for mankind is the beloved community built in the love of God. To the Christian these things, which belong to our peace, are imperative.

NON-VIOLENT RESISTANCE

H. E. S. BIRD.

The article on this subject in the March issue of *The Christian Pacifist* has given rise to some critical comment among pacifists. Most of it arises from the point, perhaps not made sufficiently clear, that the phrase used as a title has a special meaning, and represents a school of thought which only those who have read the textbook on the subject, "The Power of Non-violence," or the P.P.U. pamphlet, "The Technique of Non-violence," have had fully brought home to them. So far from being a criticism of the way of the Cross, it was the fear that, if we adopted this new technique, we should be leaving the true way of the Cross which gave birth to the article. If, as a result of the article, those who lead our pacifist Christian community after full consideration could issue an authoritative statement on this problem for our guidance, the article will have fulfilled its purpose.

We start with the unshakeable knowledge that Christ, and Christ alone, holds the keys of Human Salvation, and that if we wish to play our small part in bringing happiness to mankind we can only do so by faithfully copying the pattern, and loyally adhering to the teaching of Christ and no other. If the spirit, the methods, the principles, or the purpose of the new technique do not coincide with the Gospel, we must discard it, however attractive it may be to use as an alternative to violence. Otherwise we are false witnesses, delaying human progress: it is more important to win the world to Christianity than to pacifism; our pacifism must therefore be absolutely Christian.

It is said that the time is not ripe to draw nice distinctions between Christian pacifism and non-violence. It is never unreasonable to declare the Truth, never the wrong time to analyse our thoughts and make sure that we have not strayed from the Gospel. The teaching of Christ is universal in time as well as worldwide in application; it matters always and everywhere what is in the mind of Christ.

Gandhi is one of the noblest personalities of human history, and, to our shame be it said, nearer to Christ in devotion and self-sacrifice than we are. His greatness is our humiliation (if I may venture to disagree with our Archbishop): his life is the measure of our own failure as Christians. His very saintliness is a danger to us, however, in considering whether his teaching is of Christ. We must compare his teaching with the Gospel dispassionately, and not let his personal life cast a halo round what we might otherwise hold to be spurious doctrine from the Christian standpoint. The question is not whether he is better than we are, but whether Non-violent Resistance, of which he is the chief exponent, is sound Christian teaching. The following points seem to indicate that it is not.

Gandhi is a political leader whose purpose is to obtain for his Indian followers political independence from us. He seeks in his own way to compel us to give way.

Churchill and Hitler are also political leaders seeking, though in a different way, to get what they want for their respective peoples. Jesus might also have been a political leader, championing the Jews in their struggle to throw off the Roman yoke; if he had accepted this role the whole Jewish people would have followed Him; He called it the temptation of the devil, and rejected it before He even started His Ministry. Freedom as a national purpose is a form of national self-interest, striving after a material advantage, seeking to compel your opponents, and as such Jesus could take no part in it, nor can we.

Gandhi's methods, and it is hoped the bluntness will be excused in the interests of truth, are to exploit his nuisance value to the limit (short of physical violence of course) set by his long-sighted strategy. Jesus as persistently, one might almost say obstinately, taught his followers not to obstruct the administration, but to be peaceable, law-abiding citizens, except where their consciences were involved. Our laws in India do not offend the Indian conscience, but only his idea of his own material well-being. Jesus paid his taxes, and his teaching could not be twisted even by His enemies into an anti-Roman attitude. He did not advocate non-co-operation, but super-abundant co-operation in going the second mile. He did not advocate civil disobedience, but the strictest obedience to Caesar and to those set in authority. He did not advocate the refusal to trade with Rome by means of a boycott, nor the refusal to work for Romans by means of the strike, and we know from His spirit of Love that to do so would have been quite foreign to His nature. Ruining a man's business is not likely to promote love between you and him, being a nuisance to the police and the civil servants is not calculated to make them love you.

Even the spirit behind the suffering of the Cross and that of non-violent resistance is fundamentally different. Gandhi makes a tool of the natural decency in the British character to further his own purposes, he goes out looking for suffering to press home his attack on the British mind. This is not martyrdom or persecution in the Christian sense: he cannot say that he so loves the British that he suffers for them as Christ could of the Romans. The glorious throng of Christian martyrs have suffered for no selfish or national purpose, but to keep their consciences clean out of love for Christ, their witness pure out of love for humanity.

Christ taught his followers to destroy injustice not by resisting it but by bowing to it, and at the same time by redoubling their efforts to serve their persecutors and by going out of their way to do them good turns. By no stretch of the imagination can this be said to be Gandhi's teaching. Let us then hold fast to the Gospel which teaches us to resist the temptation to do evil but not to resist the evil done to us.

THEY SAY

SEAWARD BEDDOW

The Way of the Cross?

"God has no favourites. We dare not flatter ourselves that He is on our side just because we are British; but we may humbly believe that we are on His side just in so far as we are Britons who are trying to act as Christians and who have chosen the way of the Cross rather than submit to the tyranny of brute force which threatens all that we hold most dear in life."

—Canon A. C. Don in *Sunday Times*.

So Help Me God

In the debate in the House of Commons on the Sunday opening of theatres, Dr. Little, from Ulster, said: "I ask Hon. Members of this House to be warned in time, and to do nothing to displease God when we need His help so much. Your vote given to-day against this Regulation for the Sunday opening of theatres and music-halls would be well-pleasing to God, and, in thus honouring Him, we can be sure that He will stand by us, and lead us forward to certain victory. Stand by God, and He will stand by you."

LITERATURE

Please write for the following (sending postage) to:

THE

Fellowship of Reconciliation

17 Red Lion Square, London, W.C.1

"The Cross and the Crisis." The Rev. Professor C. E. Raven, D.D. 2/-

"The Christian in the World," written by an unknown Christian about 130 A.D. (1d).

"Henri Roser." Claire Roser (1d.).

"The I.F.o.R.: What it is and how it works." (31-a hundred).

"Adventures in Reconciliation."

"A Coolie Girl." Muriel Lester.

"Communion." Henri Roser.

"Feeding an Enemy." Magda Yoors. (31-a hundred).

"Towards a Christian International" Revised and enlarged.

L. Stevenson (11-).

"Christ's Choice of a Battlefield."

Leyton Richards, M.A. (2d.).

"Towards a Christian Economic."

Leslie Artingstall, B.A. (2/6).

OUR APOLOGIES TO OUR READERS

We greatly regret the very late publication of the magazine; this is due to a fire at the printers.

THE FELLOWSHIP OF PRAYER

Lord, how long?

Until the cities be wasted without inhabitant, and the houses without men, and the land be utterly desolate.

It is the will of God Who reigneth from the Cross that His most holy will shall not be forced on men, but may be set aside by the wayward wills of His children. It is the wisdom of God that His wisdom may be set at naught. It is the power of God that He permits His power to be rejected by the weaknesses of sinful men. Thus even when God's will is not done it is done; even when His wisdom and His power are refused of men, that wisdom and that power are working out their gracious purpose. For He Who rules in heaven and earth rules by His love. And this is the judgment of love upon sin, not that sin shall be resisted, but that it shall not be resisted until it shall consume itself. God will not thwart those who thwart Him. For none can frustrate the blessed will of God save only by the liberty which God permits, and to the end that they, repenting of their wilfulness, may find their peace in His eternal will.

To embrace the will of God is to accept life and peace. To resist it is to accept disaster and death; not the death of the body by which the spirit is released to fuller life but utter condemnation. For love being the Divine nature and eternal will, all that is not of love must perish. God so made the world that it can serve no other purpose but His. All other designs that are thrust upon the world must be broken. Yet this is not the will of God that any He has made should perish, but rather that they should turn from their wickedness and live. But if they will not turn, Love, Whose nature it is to entreat, cannot compel them to salvation, for that must be of their own will and choice. Therefore, it is God's will not that His creatures should rebel against His will, but that they should have freedom to rebel to the end that they may freely obey.

All loving God, Who all day long art stretching forth Thine hands in merciful appeal unto a disobedient and gainsaying people, how shall we pray to Thee Who dost entreat with us? How shall we beg from Thee those gifts which Thou art far more ready to bestow than we are to receive? Father of lights in Whom there is no varying, we cannot pray that Thou wilt change Thy perfect will, but we would change our wills. We would lay down our wilfulness and turn to Thee with all our hearts, Who will not break the wills of men but dost consent to reason with them. The prayer of Thine outstretched arms we answer. We dare not ask that Thou wilt help us in our work or serve our purposes, but we would give ourselves to serve Thy purposes and do Thy work. Behold us, Lord, perplexed, enfeebled, lost. Find us, O God, so that we may find Thee. Lift us and lead us in the way of Thy salvation.

O God, Whose glory fills the earth, Whose power is seen in Thine Divine forbearance, show us that every will which is opposed to Thine must come to naught, and every hate be worn out by Thine almighty love, in Christ, the Crucified.

MARY HUGHES

Mary Hughes, famous in the East End of London as a Good Samaritan, and known to many of our readers as one of the earliest members of the Fellowship of Reconciliation, has passed over to the other side at the age of 81. The daughter of Judge Hughes, author of *Tom Brown's School Days*, she was born amid Mayfair luxury at a house in Park Street, where Tennyson, Browning, Kingsley and other Victorian champions of the poor were frequent visitors.

Writing in the *News-Chronicle*, Hugh Redwood recalls that nearly forty years ago she went to live in White-chapel to help the work which her sister, married to the Vicar of St. Jude's, was doing among the poor of that parish. Both the Vicar and his wife went down in the *Titanic*. Mary continued and extended their labours.

At the Dewdrop Inn, the little converted public-house in Vallance Road, she kept open house for all in trouble—literally, for the door had no key. She shared all she had with them; she never turned anybody away, whatever their creed, class or colour, and she herself slept on a board bed in a room little bigger than a cupboard.

One of her life-long friends, Mrs. Rosa Hobhouse, has written of her in these words: On 2nd April Mary Hughes passed away in the hospital of which—before the L.C.C. took it over—she was a Guardian, and into which she was wont to drop at all hours of the day and night to be assured that all was well. Like the Dewdrop Inn, No. 70, where she lived, it stands but one minute away in Vallance Road. In this road at the time of her death large gaps due to raid destruction were conspicuous and countless houses were scorched out by fire or uninhabitable through shattered windows. If it was suggested to "Comrade," as she loved to be called, that this much-attacked district was hardly fit for her to remain in, she answered fearlessly despite her then extreme frailty, "If my being killed here by a bomb sends out some light it will be worth while."

The horror and wickedness of it all had entered deeply into her soul, and had written certain tenets of her faith indelibly on her mind. One of the last things she said to me was in relation to war as she lay stricken with acute illness (though still sleeping on her hard, wooden, "window-ledge" bed, "I can't understand the Churches, when all He said as they put the nails into His dear, strong, kind hands was 'Father, forgive them.'") As she spoke she was looking at her own thin, tense hand held out before her, so absorbed in her thought of Christ that she seemed to have forgotten it was hers.

On Sunday evenings at the Dewdrop there was held a little service which was one of Mary Hughes' luxuries. All sorts of people were asked to give the addresses, if they had any light to share, whether convinced Christians or no. But when, in the course of the addresses, the hymns and the prayers, Christ was revealed in the meeting as the centre and sun of all our being, Comrade was at the height of her happiness.

In earlier years her activities had been numerous, as a Guardian who visited her beloved sick poor; as a Coun-

cillor making her way with great regularity in a red cloak to the St. George's Town Hall; as a Justice due at Shore-ditch to take her place on the Bench where, I fancy, she must have embarrassed her colleagues by insisting on knowing more details regarding every tragic case than it ever occurred to them to be concerned with.

Mary Hughes' greatest longing was for more mixing of the rich with the poor, not that they might what she called "edit" them, "dust them and get them clean like pieces of furniture," to use her own words, but that those who have lived in pleasant places might taste the bitterness of a thwarted existence in cramped and bug-infested homes, with economic uncertainty dogging their path and making well-nigh impossible their daily marketing.

The recollection of her father's part with Kingsley, Denison Maurice and others in initiating the Christian Socialist and Co-operative Movements and the Working Men's College, was a constant joy to her. She loved to be reminded of the tablet to her father's memory inside the church at Uffington, where he is described as "Christian Socialist and Co-operator." His hymn beginning, "O God of truth, Whose living word," was, she declared, a true picture of his own intensely truthful character.

Until a raid shattered the large windows of the Dewdrop Inn they revealed in no uncertain way her pacifist convictions, large posters expressing peace and goodwill to all men and opposition to warfare speaking to passers-by of her unmoved "faith."

It was her expressed wish that when she died there should be no gloom but that our thoughts should be filled with "Life and Love and Light." It was her cherished longing that her death might lead to other lives coming into close contact with her beloved poor to deliver them from their oppression.

The Liverpool Court-Martial

For two weeks, 24th March to 5th April, a General Court-Martial, consisting of seven officers, sat in Liverpool to try an officer and five N.C.O.s on charges of assaulting conscientious objectors serving in non-combatant duties. The prosecution was brought by the War Office, following the Court of Inquiry last October, and the C.O.s were obliged to attend as witnesses under subpoena.

Press reports have been misleading, arising from the fact that a Court-Martial must immediately announce any acquittal, but when there is a conviction this is not announced and the sentence is not made known until later, after it has been confirmed by a higher authority.

Mr. Joe Brayshaw, who attended on behalf of the Central Board for Conscientious Objectors, reports that the evidence of the conscientious objectors, and that of the defence, was entirely conflicting, and in a large number of cases there were acquittals, the Court not being satisfied of the allegations beyond reasonable doubt.

Company-Sergeant-Major William Cooper was found not guilty of inciting or permitting assaults, and not guilty of all three charges of assault. Sergeant Thomas

Alexander was also acquitted in all five charges of assault on different conscientious objectors.

Sergeant F. R. Norris was found guilty of one of the four assaults with which he was charged, and acquitted on the other counts. The conviction related to an assault on Pte. R. W. Bailey at Liverpool on 9th October.

Sergeant A. D. McPhail was acquitted on seven charges of assault, but found guilty on two charges of assaulting Pte. J. F. London and Pte. J. Taylor in the same incident when eleven conscientious objectors were drilled in the rifle range on 9th October.

Sergeant A. D. McPhail was acquitted on seven charges at another place in Liverpool, and found not guilty on all counts. He was later convicted on other charges (of absence without leave, and taking a motor-car without permission) that do not concern C.O.s.

In the case of Sergeant Cullen, Frank Chadwick of Leeds refused to give evidence, handing in a note which was read aloud and which said: "I regret that I must refuse to give evidence against ex-Provost-Sergeant Cullen. I have already forgiven this man for any wrong he may have done me, and I cannot reconcile such forgiveness with saying anything that would be akin to possible vindictiveness such as witnessing against him. I feel that a man's repentance is more important for any thing that he has done wrong than that he should be punished for so doing. For this reason I decline to give evidence."

This conscientious objector has already served 28 days' detention in Chorley military detention barracks, and 84 days' imprisonment in Walton Gaol, for refusing military orders. He appeared before the Court-Martial in uniform, being under remand awaiting a further Court-Martial. When it was found that he could not be persuaded to give evidence, the President ordered him to do so. He refused, and the President placed him under arrest under Section 28 of the Army Act.

The trial of Captain F. K. Wright, adjourned from the first day, was concluded on the last two days. For his defence he had briefed Mr. E. G. Hemmerde, K.C., Recorder of Liverpool. Captain Wright was the officer in charge when assault took place in the rifle range on 9th October, and, while he was acquitted of two assaults alleged against him, and also of inciting to assault, he was convicted of permitting assaults and failing to report them to his superior officer.

The Defending Officer, Lieutenant E. W. Fargher, permitted himself to make verbal attacks upon the conscientious objectors and their credibility in the course of which many unfounded allegations were made against pacifists and pacifist organisations. The Judge Advocate was careful to instruct the Court that evidence consisted in the replies of witnesses and not only in the suggestions put to them. The Prosecuting Officers conducted the case for the War Office in a restrained and courteous manner.

The sentences passed upon those convicted will be promulgated later after approval by the confirming authority.

To sum up, the Court-Martial established that at any rate three conscientious objectors were assaulted by two

N.C.O.s at Liverpool on 9th October and that the officer present permitted the assaults and did not report them.

Conscientious Objectors in Prison

The Central Board has record of 308 men who have served terms of imprisonment by reason of conscientious objection. One hundred and sixty-nine C.O.s served sentences following prosecution for failing to submit to medical examination. Of these, six accepted military service and five accepted medical examination after imprisonment. One hundred and thirty-five men served terms of imprisonment (or detention) imposed by Court-Martial. Of these, 18 did not register as C.O.s in the first instance; 17 accepted service after serving terms of imprisonment (or detention) and six who had been court-martialled for refusing to put on uniform have recently put it on and appear willing to accept service. Four men served terms of imprisonment for refusal to register.

CORRESPONDENCE

A Negotiated Peace?

Lloyd Phelps in his article, "Against Negotiation Now," has made the mistake of stretching the meaning of "peace" until it covers a much wider field than it is intended to in normal use. When we plead for a negotiated peace *now*, we realise as well as he does that "there can be no lasting peace while the Nazis are in power in Germany: nor can there be a just peace expected from our Tory and Labour imperialists." The "white war" will go on for as long as pride and lust and greed cause a conflict of interests between economic groups, nations, classes, or individuals.

But we believe that if we could stop the "red war," cruel and bloody as it is, in which Nazis and Imperialists are engaged there would be great opportunities of showing the combatants that their interests—the interests of all men—are really identical, not conflicting. While it continues there is no opportunity.

RENDALL DAVIES.

266, Caerleon Road,
Newport, Mon.

War for Material Conditions

All fighting is definitely aimed at improving conditions in this material world, and assumes that material methods are more efficacious than spiritual methods for the achievement of a better state of existence. Even if I fight for someone other than myself, e.g., the Jews, my wife and children, fellow-countrymen, or future generations, I seek only the material betterment of these people. The motive seems altruistic until it is noticed that the reason why I fight on this side instead of the other is that *I* and *mine* are on this side. Even if we fight for an ideal such as "freedom of conscience," this still signifies the securing of certain material conditions only, for the realisation of the conditions is recognised as dependent upon a Government external to the persons who enjoy the said freedom. If these various good results supposed to accrue from

fighting were thought dependent upon our will, and not upon the will of someone other than ourselves, no fighting would be thought required to secure them. In every case they are therefore admitted privileges, i.e., dependent upon an external will, and material in character. If they were spiritual in character they would concern *our* will, *our* choice.

Contrary to the spiritually good objective of universal brotherhood, war presupposes an absolute division in

thought between ourselves and our opponents. As we have seen, whatever our enemies do to us can concern us only materially, but now as soon as *we choose* to fight back we are involved in spiritual evil, for this involves us spiritually (viz., with regard to our free choice) in opposition to universal brotherhood.

E. Toms.

8, Inglemire Lane,
Cottingham, Nr. Hull.

THE FRIENDLY BOOK

THE CREED OF CHRIST. By Gerald Heard. Cassell & Co., 6s.

G. H. C. MACGREGOR

This book is an interesting example of how under the stress of war yet another eminent man of letters has found his way to the heart of the Christian Gospel, and—is it too bold to suggest?—like others before him along the lines of a pacifist faith. Any writer of the Lord's prayer must needs follow a well-trodden track, but this exposition is anything but hackneyed or pedestrian. The author possesses an extraordinary gift of analogy which makes his pages extremely vivid and suggestive, even if one reader must confess to a certain weariness at the endless stream of metaphors and illustrations drawn from physics, biology and radioactivation!

Mr. Heard asks how movements "are best to preserve, convey and carry on the essence of their Founder's teaching when he is gone." In the case of Christianity some have found the necessary "nucleation point" in sacred memorials, some in a "credal condensation of the Founder's philosophy," others in a collection of approved "lives." Our writer finds it generally in the Sermon on the Mount and within this in the Lord's Prayer. For "there is only one passage in the biographies more central than the Sermon on the Mount. It is more central because it is the root from which the action ordered by the Sermon must spring, because it shows the source of power without which the Sermon, the Beatitudes, remain a magnificent but impossible demand, a splendid promise which cannot be fulfilled. That passage is therefore rightly called by a supreme title, the Lord's Prayer." Moreover, "the more the prayer is studied, and the more it is compared with all the other means for defining and uniting Christian people, the more it seems clear that it is the one central and enduring postulate, the essential code, the real creed of Christianity."

Mr. Heard's exposition is largely based upon the experiences of the great mystics, "those men and women who chose above all else to see whether, not as an abstraction of philosophy, a dogma of religion, a sanction of morality, or a hope after death, but here and now, God might be found, experienced, and known during every minute of every day." Here are some samples of his treatment of the five petitions:

"*Hallowed be Thy name.*" "Before we release a force we had best understand its nature. . . . That first clause tells us the key in which this prayer is to be prayed; it is an indication of the carrying wave in which any message from time to eternity must be transmitted. . . . We have taken that name in vain—we have blasphemously attached it to the prospectus of nationalistic ambitions and imperialistic adventures. . . . God is not mocked."

"*Thy Kingdom come.*" "How can we have the strange force needed to establish such a tremendous thing? . . . It is certainly clear that to use wrong or even inadequate means is to insure that we shall never enter it. . . . We have plenty of the wrong sort of force: the unlimited violence and cunning of war—which we excuse because it is labelled to be used to create world-brotherhood and to banish war. . . . But the real force, not words or violence, but actual spiritual power, the divine indwelling life, that we lack, and we and everyone else know we lack."

"*Give us this day our daily bread.*" Our translation "makes a platitude of what is a mystery. . . . The phrase is not a commonplace about common sense, a way of avoiding daily work by asking for what could and should be earned. . . . Translated exactly from the Greek it is not 'daily bread' but 'bread of the coming day.' . . . This Bread of the Coming Day can then only be the means whereby we nourish in ourselves the Life which transcends time. The Bread is the diet of those who intend to become able to live in the Kingdom. . . . 'My bread is to do the Will of Him Who sent me.'"

"*Forgive us our debts as we forgive.*" "Forgiveness and counter-forgiveness together compose one profoundly mysterious thing. . . ." Forgiveness is "the power needed to transform us so that we may be channels of God's will and not obstacles. . . ." Through forgiveness "we become conscious of being in communion with God and, reciprocally, in communion with man. . . . We are forgiven by communion, by becoming one in the act of at-one-ment. . . . If then we are to save our social life, we must produce men so deeply forgiven that they can at least forgive. . . . Victory in the present war can only prove one thing, that the strongest and the most cunning side, 'not the most rightful, has won. What then? The answer is as it has always been, forgiveness.'"

"*Deliver us from the Evil.*" "We often call things evil which, in quite a little time, prove themselves good,

and often tolerate as quite harmless evils which appear as blatantly deadly to the saint. . . . Jesus seems assured that, in spite of all our good convictions, good intentions and preparedness, there lies in wait for us something far more terrible and deceitful than we can allow; that though we say we are alert we are not attending to the side from which we are being stalked. . . . The really deadly things are those things to which we have no reaction, no sense of their deadliness. So X-rays give us their deadly burn without our being even aware we are near any heat."

A book to be read, marked, and—though it is anything but milk for babes—inwardly digested.

TOWARDS A CHRISTIAN INTERNATIONAL. By Lilian Stevenson. International F.o.R., 1/- New Edition, 78 pp.

Many readers of the CHRISTIAN PACIFIST will already know this story of the International Fellowship of Reconciliation and will not need to be told what good service Miss Stevenson has done in bringing under one cover the diverse story of its doings in many parts of the globe. To learn all this for the first time is eye-opening: to read it again is a real refreshment of spirit in dark days. As a book of reference for those in search of the facts this little work is invaluable and its author is to be thanked as well as congratulated.

The present new edition brings the story up to 1939. Much as we miss some account of war-time news of the Fellowship in other lands, it was perhaps wise of the author to "defer any report of work done during the war . . . until it could be told afterwards with some completeness." The feeling of emptiness remains, however; and it might have been well to include an interim account of war-time conditions in other countries. The new sections deal especially with the work of the I.V.S.P. in the Spanish War; the story of Embassies of Reconciliation; and pacifism within the Roman Catholic Church; besides later information on conscription in various countries.

Taken altogether, it is a grand story of faithful service and steady if unspectacular achievement; and we may lift up our hearts as we salute those who have gone before us—Henry Hodgkin, George Lansbury, and Mathilda Wrede, to name but three.

E.C.

WHY ANOTHER WORLD WAR? By George Gilbert Armstrong. George Allen and Unwin, 10/6.

There is something of the flavour of "Guilty Men" about passages of this book, something reminiscent of the remark attributed to Bishop Gore if and when he said, "I love 'The Church Times,' it is so unchristian." But, if the wisdom of this book is sometimes seasoned with salt rather generously administered, the wisdom remains and the Christianity remains as well, and not only as a consuming fire, though the fire blazes fiercely enough on occasion. This book is a carefully documented record of those twenty-one years between 1918 and 1939, during which the world attained a maturity of sterility. It traces the steady decline in the hopes of England from the days when Woodrow Wilson thought he was laying the founda-

tions of a new world to the nearer days when the grey skies were lit again with the flames of a new war. The book not only attempts to provide the Christian Pacifist with a political background, it succeeds outstandingly in what is attempted.

The book is not spoiled by being somewhat autobiographical in its methods and individualistic in its views; it is a personally conducted trip through a critical period of history, but the sadness of the years is eased by the personality and relentless idealism of the conductor. Those older ones who want to be reminded of the shape of the years through which they have lived, and those younger people who want to read for the first time the grim story skillfully told, are strongly recommended to get hold of this book, in the success of which the printer must be granted his well-earned share.

C.P.G

AVEC LE MAITRE. By Philippe Vernier. (1940.)

This small book is a gem of its kind. It consists of a series of brief meditations, loosely connected by the title: "With the Master." Their brevity, economy of phrasing and simplicity, coupled with spiritual insight and deep personal conviction, render them distinctive. Indeed, the lucidity of the French mind, warmed by a profound Christian faith, makes these meditations most inspiring. This is not a book to glance through in a spare half-hour. Each page should be read slowly, with the Bible at hand, letting the words sink into one's consciousness. For this simple little book is pre-eminently suited for "spiritual reading"—"that daily quarter of an hour" which, so Baron von Hügel tells us, was "for forty years or more, one of the great sources of calm" for his life. To all Christian Pacifists these pages will bring a challenge as well as consolation; for these meditations were written during a term of imprisonment for conscience sake.

Unfortunately, no copies of this book, which is not translated, are available in this country at present.

HONEST RELIGION. John Oman, D.D., F.B.A. Cambridge University Press. 198 pp. 7s. 6d.

Dr. John Oman was at no time a professed pacifist, being impatient of that kind of pacifism—not so common now surely as it was some years ago—which is based on a facile optimism and the comfortably complacent view that the march of progress will leave the barbarities of war behind it. Many who knew and loved him are however glad to remember that a year or two before his death so profound and sincere a thinker had renewed his association with the Fellowship of Reconciliation. "Honest Religion" is a collection of papers which when he was taken from us he left ready for publication, and is now edited by the Rev. Frank Ballard, with memoirs of the author by Mr. George Alexander and Professor H. H. Farmer. This book will be precious to students of Dr. Oman's earlier and greater works. One brief quotation may serve to show the quality of his faith therein contained: "The conviction in which he stood was that not violence however armed, or wickedness however entrenched, but mercy and righteousness rule the world.

Just because it was his own conviction won in the face of the most overwhelming experience of outward disasters both in his public and private life and of the inward agony of a sensitive and sympathetic spirit, it is no mere speculative notion. A faith which could triumph over an evil that had wrecked his own home and a violence that was about to lay waste his country, for both of which his heart bled in anguish, deserves our regard as tried in all things and still sure."

CONCERNING THE FELLOWSHIP MEETINGS

LESLIE ARTINGSTALL.

We have been receiving reports within the last week or two of activities that have taken place during the winter months. Considering the great difficulties that the black-out conditions made, I think the records of the life and work of our branches is something about which to be amazed and thankful. Of course, a good many branches have found it almost impossible to hold regular meetings, and it is to them especially I would like to suggest that they take the greatest possible advantage of the summer time which is now at hand. It was hoped that a number of Regional Conferences would be held in order to make up the lack due to the Council Meeting having to be cancelled. Such Regional Conferences are being arranged by our Regional Secretaries, and if in your particular area you have not heard of the arrangements, would you get into touch with your local branch secretary and enquire what is being done?

Registration of Women

We are getting a very great number of letters from our women members, and especially from those who are immediately affected by the new Order in Council that has been made by the Minister of Labour under the Regulation 58a of the Defence (General) Regulations 1939. We have prepared a memorandum making clear exactly what is intended, and this will be sent to any enquirer who wishes to have it. There are several points which seem to be specially important. First of all, that this Order in Council is not the same thing as conscription of labour. It may have the same effect in the end, so far as certain people are concerned, though it seems quite clear that it need not have such an effect. The actual form of Registration is an innocuous document which is much less formidable than the ordinary Census paper, and certainly contains no kind of pledge or promise that the person who signs it will undertake specific war work. It is, in fact, Registration and not Conscription. The second point to notice is that it is open for anyone to object if and when approached by the Ministry of Labour and asked about taking a different job from what they are then engaged upon, and, if the objection does not put an end to the matter, to make the objection at the Local Appeal Board. The third point to be clear about is, I think, the intention of the Minister of Labour, which has been made clear in replies sent by him to various

Goss and Goering

Under this title we received the two verses below, following upon our recent announcement of the destruction of our business premises.

"On home and hospital they drop red rain:
Still London's moral stands the fearful strain;
Then Goering murmurs: "Bomb the Brothers
Goss!"
And well-dressed London weeps to learn its
loss.
But soon like Phoenix rising from the fire,
The Brothers spring, with plans for new
attire,
Which Goering sees, and straightway in a
storm,
Stamps upon his own ill-fitting uniform."

Thanks "Sartor Resartus" of Liverpool, for the thoughts of us which prompted this effort; and thanks to the customers who have dropped in to see us at our new quarters, or have written a note of encouragement.

At our new premises we have suffered only glass damage in the recent raids and gradually Goss Tailoring is finding its feet again. The list of active customers grows and one by one the difficulties Goss has had to face are overcome.

We await the pleasure of your call and assure you that, as ever, no effort will be spared to give new and old customers the service which has earned Goss Tailoring its reputation.



T. GOSS & COMPANY

GOSS
Tailoring

35 Sackville Street,
Piccadilly,
London,
W.1

representations. It would seem from these replies that there is no intention to force any unwilling people into anything to which they have a conscientious objection, and, in order that the local Appeal Boards may be very clear about the Minister of Labour's intention, we have made representations to him asking that clear instructions should be given to these local Appeal Boards. This has only just been sent, and, as yet, we have had no reply, but it is important that we should know exactly what is in the Order in Council and also what is the intention of the Minister of Labour. Any further developments will be outlined in the Memorandum referred to above, which will gladly be sent on application.

National Service Bill

In the same way we have prepared a Memorandum indicating the way in which the National Service Bill modifies the position of C.O.s, and we shall be glad to send this to anyone who makes application. The main provision is that anyone liable for military service or conditionally registered as a C.O. may be called up for Civil Defence. It is not entirely clear what this is going to involve, but it does seem that those who are taken into the Civil Defence Services will not be liable for military service, and, if the conditionally registered C.O. is called up for Civil Defence, the condition of his registration is suspended so long as he does Civil Defence work. The Minister of Labour has declared that he cannot accept a conscientious objection to doing Civil Defence work, but he has given two assurances, first that no C.O. who was already doing essential work, such as Agriculture or ambulance or hospital work, or other essential work, should be disturbed; and that no C.O. should be transferred to Police War Reserve.

Easter Conferences

In the end it was decided to have only two out of the three Conferences over Easter, the third, for the London area, had to be abandoned owing to the extreme difficulty of finding a suitable place. No less than 40 places were approached. The other two were held as planned, and both the one at Bangor, held in the Bala-Bangor College, and the one at Whalley Abbey in Yorkshire were full, 42 people being at Bangor and 65 at Whalley. Nearly 30 people had, unfortunately, to be

LEGACIES

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

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

refused. The Conferences were carried through under the leadership of the two Regional Secretaries, Glyn Phelps and Max Walker, and it was the very decided opinion of all those present that, in spite of the many difficulties of holding such Conferences, they were well worth while. It is quite impossible, if you have not been to a Conference, to convey what is meant by the fellowship of like minded people staying together over a long week-end.

THE LONDON UNION

The London Union of the Fellowship of Reconciliation has issued a very encouraging Annual Report signed by the Rev. Hampden Horne as Chairman. It begins with a note of thanksgiving. While some activities have been curtailed the work of the Union has gone steadily forward. At a conference of Group Secretaries held in March, 1940, a statement was drawn up expressing concern with the social problems. This concern has governed thought and discussion during the year. The Annual Meeting in April was noteworthy for the re-dedication service which was held to mark the Silver Jubilee of the Fellowship. In July a meeting was held for all C.O. members at which the fundamental basis of Christian Pacifism was re-stated and re-examined with a view to strengthening the presentation of our witness before Tribunals. One group of C.O.'s has formed itself into a Pacifist Service Unit with its headquarters at Eltham and has undertaken various forms of public service among raid victims and in shelters. The Report records that several members have been killed in air raids. A number of others have been injured and have had their homes destroyed. Many have moved into the country. Yet at least eight new groups have been formed during the year. Ninety-two resignations have been received and five hundred new members enrolled.

THE ANGLICAN PACIFIST FELLOWSHIP

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

So successful was the All Day Conference held in the Oak Room of the Kingsway Hall on March 29th that another has been arranged for Saturday, May 17th. The first session will begin at 10.30 a.m., and the second at 2.15 p.m. Will all who wish to have lunch at Hill's Café kindly notify us? A draft programme of the Conference will be forwarded to all who make application.

The Retreat at Pleshey was very deeply appreciated by those who attended, but unfortunately a number of friends had to be refused owing to lack of space. We have therefore booked the House of Retreat, Pleshey, for a Whitsuntide Retreat from the evening of Friday, May 30th, until the Sunday evening. Friends wishing to spend an extra day at the Retreat House could arrange to do so. The charge for the Retreat will again be 15s. 6d.

We have booked the Abbey House, Glastonbury, for our Summer Conference, the dates of which will be Monday, July 21st, until the following Monday. One of the series of sessions will be concerned with issues raised by our book, "Into the Way of Peace," a book which we hope will be in the hands of readers before these notes appear.

Following the last Kingsway Hall Conference, the "Under Thirty" women met together and, as a result of their meeting, one of their number, Dr. Winifred Thompson, drafted a letter which has been revised by others and is now being circulated to all our members as the expression of a point of view which ought to be seriously considered. Copies of this letter will gladly be forwarded to any who may care to write for them.

Kesters Barn, Bury, near Amberley, has now been taken over by our Streatham and Croydon Branch as a hostel for Conscientious Objectors working on neighbouring farms. The men live there with a Warden in charge, and they are together exploring the possibilities of service in the village itself. They have taken a hand in putting the churchyard in order, and their work has been appreciated by the non-pacifist Vicar, who, although he disagrees with their views, has commended their sincerity in his parish magazine. Those who wish to learn more of this little community should write to A. Boggis, 56, Norbury Hill, S.W.6.

METHODIST PEACE FELLOWSHIP

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

The Annual Rally

The Annual London Rally of the Methodist Peace Fellowship will be held on Saturday, May 17th, at Wesley's Chapel, City Road, E.C.1, from 2.30 p.m. to 4.30 p.m. Dr. Donald O. Soper, M.A., will give an address, under the chairmanship of Rev. Henry Carter, C.B.E.

This will be followed by a Covenant and Re-dedication Service conducted by Rev. G. E. Hickman Johnson, at which the Covenant may be taken by new members. It would be helpful if any new members intending to do this would communicate beforehand with the Secretary at the above address. We invite all members to take advantage of this opportunity of fellowship amid present conditions.

Co-operation between Anglican and Methodist Pacifists

We acknowledge with gratitude the brotherly kindness of the Rev. W. Mauleverer, Vicar of St. Francis' Church, Salisbury. Local difficulties, which need not be further indicated, made it inadvisable in the interests of goodwill to hold an M.P.F. Covenant Service in a Methodist Church. Mr. Mauleverer offered the use of his study at the Vicarage, and an impressive service was conducted by the Rev. Henry Carter, in which the Vicar took part. About thirty were present, mostly M.P.F. members; four new members were received.

New Members

At the Executive Meeting on March 18th it was reported that eleven new members had joined the Fellowship.

Sheffield Group Adopts a "Unit"

Mrs. Cole, Secretary of our Sheffield Group, reports that the Group have adopted the Chambers Farm, Bardney I, Christian Pacifist Forestry and Land Unit. The scheme is working well, comforts of various kinds (socks, sweaters, etc.) being supplied by the Group. It is thought the idea might commend itself to other M.P.F. Groups. Particulars may be obtained from Rev. Henry Carter at the above address.

BAPTIST PACIFIST FELLOWSHIP

The Annual Report has been sent out and should have been in members' hands by Easter. If any member has been overlooked by error, the Secretary will be glad to hear from him. The Secretary will also be glad to hear from any other Baptists who are not members of the B.P.F.

A copy of the report will be sent to anyone who is interested enough to send 1d. postage for it.

Eleven new members have joined in March and the membership now stands at 1,733.

G. LLOYD PHELPS.

PAX

Hon. Secretary: Stormont Murray,

276, Hughenden Rd., High Wycombe, Bucks.

In the words of paragraph 5 of its statement "Pax" holds that it is vitally necessary actively to promote the restoration of unity among Christians; unless we can heal our own divisions it is idle for us to preach peace to the nations." One of the heartening things about the past twenty years is the spreading realization of the evil of divisions among Christians as such, and of the necessity of tackling the problem in better ways than heretofore: it is specially gratifying to "Pax," a society directed by Roman Catholics and with a predominance of Catholic members, that the late Pope Pius XI should have been specially distinguished in the sphere of Catholic reunion.

"Pax" knows that divisions that have subsisted for centuries may take as many centuries to heal. What it puts before its members is the need first of all for spread of the new spirit in relationships and contacts between the members of the different "denominations." Catholics and Anglicans and Nonconformists (yes, and even Christians and non-Christians) must in the first place find out and stress the very considerable amount of common ground that they have in doctrine, worship and conduct, and must at all times seek to conduct themselves, in word and deed and thought, in such a way as not to wound or mislead a fellow-Christian of another obedience: we must not let insistence on the rights of truth make us forget the duties of charity and of spiritual and intellectual humility.

I venture to commend to my readers a "Pax" pamphlet called *The Evolution of Peace*. It must in fairness be admitted that the author, a Roman Catholic priest, has in one place allowed his generous consciousness of certain historical exaggerations of Catholics to make him overstate the conclusions of scholars; but this does not detract from the general excellence of his fervent plea for peace among Christians, and for mutual eirenic approaches towards that end—it is a very striking piece of work. The pamphlet costs sixpence, and has a foreword by the late Eric Gill.

Classified Advertisements

RATE: 1½d. a word. Minimum 2/-. Church Notices: 6 lines or less 3/6d. Notices of Branch Meetings 1d. per word.
Discount: 5% for 6 insertions. 10% for 12 insertions.

SITUATIONS VACANT

Pacifists running nursery and smallholding seek Pacifist experienced in hothouse work and market gardening to be responsible for gardens. Income dependent on own initiative. Some capital an advantage. Sutton Lane Nurseries, Shrewsbury.

HOLIDAYS

Guests taken in Cotswold cottage. Pacifist, vegetarian, friendly, comfortable. Long or short. Lovely views. Station. Nan Delaney, 6, Enstone Road, Charlbury, Oxon.

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 6 p.m. to 7 p.m. on the third Monday in each month. The next hour is on Monday, May 19th, and the speaker will be Rev. Denis Lant.

MISCELLANEOUS

PACIFIST CHURCH. If interested in its formation, or offers of help, to Ronald Mallone, St. Michael's, Limpsfield, Surrey.

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.

It is proposed to form a Christian Pacifist Service Unit in Bristol. Will persons interested communicate with Edward Bowell, 14, Manilla Road, Bristol, 8.

F.o.R. Group in Scotland would like to hear of a Christian Home willing to co-operate in redemptive work for delinquent children. Please communicate with the Rev. Lewis Maclachan, 8, Orchard Drive, Giffnock, Glasgow.

Wennington Hall (Lunesdale, via Lancaster). A modern Boarding-school for Boys and Girls, based on progressive educational and social principles. A sound, practical preparation for the responsibilities of everyday life and of the post-war world. Junior and Senior Departments. Secondary curriculum. Experienced Graduate Staff. Very quiet area. Moderate fees. Head Master: Kenneth C. Barnes, B.Sc.

“INTO THE WAY OF PEACE”

A Book on Christian Pacifism written by members of
the Church of England

contains chapters under the following headings:—

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