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CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Tempering Justice

With the extension of the war in time and space many of the better sentiments expressed in September, 1939, have been forgotten and the intention to exact vengeance and demand reparations can now be publicly declared with widespread approval. Few Christian supporters of the war would condone the outburst in which Captain Balfour, Parliamentary Under-Secretary for Air, told the Constitutional Club that justice must be tempered with memory, "and let there be an awful lot of memory about it too!" which seems to suggest that one of our Peace Aims should be to accomplish something less than justice. More disquieting are the solemn resolutions of the Conference in London of representatives of the occupied countries to bring the guilty to account after the war is over. Some observers have seen in these resolutions an effort to keep within restrained limits the popular demand for retribution. "An eye for an eye and a tooth for a tooth" is not Christian, but it is better than lynching. We are not convinced, however, that the lust for vengeance

is widespread among the people or that it will ever become so unless it is stirred up by leaders who ought to take a more responsible view of the future.

Reliance on Arms

We should have hoped that the high moral motives from which so many have supported the war effort, motives which we have always endeavoured to respect, would have made for as strong an effort at conciliation after the war is over as is made for victory while the war lasts. It is disappointing to read so eminent a Christian leader as Dr. Oldham's proposals for the insuring of order by overwhelming force for a protracted period after hostilities cease. This is surely to perpetuate as a normal way of life what we were told was justified as the only expedient to hand in an unparalleled emergency. The speech broadcast to America, in which the Archbishop of York was alleged to declare that for the maintenance of peace conscription would be necessary for the next two generations, was unfairly reported in some newspapers, a few striking sentences being snatched

from their context (the whole should be read in *The Listener* for Jan. 15th), but we are sorry that the authority of so influential a Churchman could ever have been claimed for so dismal an outlook. If that is the way in which our liberties are to be established, whilst at the same time conscription is abolished in Germany, the question seems to arise whether it would not be freer not to win the war.

In Yearning Hope

One of the major spiritual disasters of war (some would say war's chief condemnation) is its breaking of that brotherhood in Christ which Christians in the belligerent countries ought to have one with another and which they cannot relinquish without dishonour to the Lord whom they own in common. Every attempt to maintain some relation of fellowship in the midst of strife, some goodwill in the midst of so much organised illwill, is to be welcomed and we rejoice in the message of greeting sent from the Church in this country to the Church in all lands, including those with which this nation is at war. This message was drafted and issued by the Archbishop of York as a result of a deputation sent him by the Society of Friends because of a concern expressed in their Yearly Meeting at York last year. It is worth printing in full:

"At a recent meeting of the Commission of the Churches for International Friendship and Social Responsibility, which consists of officially appointed delegates from all the churches of Great Britain except the Roman Catholics, I was asked as chairman to send a letter of heartfelt greeting to our fellow Christians in all countries, including those countries with which our own is now at war.

"We desire to re-affirm the reality and the depth of our fellowship with you all in the faith of Jesus Christ. We would recall both ourselves and you to united prayer

'after the manner' of that prayer which our Lord Himself taught us and which unites us across all divisions, even the divisions of war, because as we say it we bend our wills to the will of our own Father whose love embraces us all.

"However deeply we may be divided in our judgments about this war, we are united in the recognition that a world in which such things happen is far from obedience to the Mind of Christ; and we are united with you in calling ourselves and all men to the foot of His Cross where alone the word of pardon is spoken and men are reconciled to God and to one another.

"We wait in yearning hope for the time when we can again in open fellowship lead men to that one source of healing for the woes of all the world; we know that even now there are many among you, as among us, who are studying the conditions of a just and lasting peace, and we believe that such Christian prayer may even now be preparing for its establishment; and we trust that when the time comes for laying its foundations we may together seek to learn the will of Christ and help the nations to fulfil it in mutual good-will.

"I am,

"Your faithful brother in Christ,

"WILLIAM EBOR,

"Archbishop of York,
Chairman."

War Brings Religious Liberty ?

It is curious to notice how all the belligerents seem anxious to claim merit as champions of the Church. The Moscow correspondent of the Reuter Agency assures us that while the "remarkable revival of religion in the Soviet Union is in part exaggerated", the Churches in Russia are now enjoying greater liberty than before. The official figures show that 28 bishops direct the 30,000 parishes in Soviet Russia. The number of places of Christian worship, Catholic and Protestant, still

open throughout the whole of Soviet territory (including the Baltic countries and Poland!) is 4,225. This does not include 1,302 mosques, 1,000 synagogues and buildings of the Armenian Church. The German military authorities on the other hand are proud to announce that they have given back to the people for religious use the cathedrals of Borissovo and Smolensk which have been reconsecrated in moving ceremonies attended by crowds of German soldiers and Russian people. At the same time a joint pastoral letter issued by 30 Roman Catholic Bishops in Germany and quoted by the International Christian Press and Information Service, laments the limits and restrictions which have recently been placed upon the free proclamation of the faith and upon religion and Church life.

"We do not understand, and are filled with great distress, that many measures have been taken which make deep inroads into Church life without having any basis in military necessity. We may mention only the limitations in the fields of religious education, religious literature, special pastoral services through spiritual exercises and days of retreat, pastoral work in the public hospitals, worship on the Church festivals."

American F.o.R. is Steadfast

The Executive Committee of the American Fellowship of Reconciliation has re-asserted its faith in a statement which includes these words: "The entrance of the United States into the war does not alter our opposition to war or our refusal, in so far as we are free to determine our own course, to take any part in war measures. We remain, as our Statement of Purpose has these many years declared, 'a group of men and women of many nations and races who recognise the unity of the world-wide human family and wish to explore the possibilities of love for discovering truth, dis-

pellant antagonists, and reconciling people, despite all differences in a friendly society.'" The statement goes on to speak of the common guilt out of which the war in the Pacific arises and then, before enumerating concrete tasks, says: "The 'Better Way' of non-violence and reconciliation is to us a religion and a gospel. The burden of preaching and living that gospel and of seeking to win men to an inner commitment to it, is upon us in time of war as in time of peace. We cannot recognise the moral right of any man or human institution to silence the preaching of this our faith which is rooted in the great Jewish-Christian prophetic tradition."

After War Service

Classes in European languages, history and culture for those who wish to train for service on the Continent after the war have now been started in Cambridge. They are intended at present only for members of the Colleges there — that is for residents who can get training in sociology and in Christian theology from other sources; but it is hoped to set up vacation courses and possibly a Summer School. At present two elementary classes and a more advanced class in German are at work, the teachers being refugees and the members partly from Cambridge and partly from the London School of Economics. The classes meet twice weekly at times which do not clash with University fixtures. Small fees are charged for those who are able to pay, and a small remuneration is given to the teachers. Rooms have been obtained rent-free. Expenses are thus not heavy.

A Glasgow Peace Paper

Besides being the home of much of the war effort, Glasgow produces a remarkable number of periodicals of independent outlook, some of them with considerable circulations by no means confined to Scotland. Most of our readers will know the

stalwart weekly *Forward* which during the last war won the distinction of being suppressed. *Forward* supports the war this time, but critically and without enthusiasm, as a man might pay his insurance money wisely but grudgingly. Still more spirited is the monthly organ of the United Socialist Movement, edited by Guy Aldred and published at the Strickland Press under the enigmatic title of *The Word*. The current issue contains an article on "The Christian and War" by Rhys Davies, the summary of an address to the Ethical Society by Lord Snell, printed by permission of the author, an exposure of American finance by the Duke of Bedford, and an account of one of the Editor's trials for sedition! If these were not enough to prove a catholicity of unusual tolerance, there are added side by side "Christianity According to Christ" and an editorial discussion on "Was Jesus a Rebel?" To quote its own description of itself, *The Word* is a living organ of democratic thought and activity, and does not propose to give up to party or to sect energy or service which was meant for mankind.

Public Ownership

Sir Richard Acland's pamphlet, *It Must be Christianity*, is welcome as a sign that some of the wealthy contemplate big social changes and are not unwilling to make sacrifices themselves. It may seem ungracious to hesitate about a policy inspired by moral fervour and aiming at a society more in accord with Christian values; but Sir Richard exaggerates the importance of ownership, neglects the dangers of freedom and over-stresses the probable moral gains. The ownership question is irrelevant to the fundamental economic issues of the day—the displacement of labour by power machinery, the struggle for foreign markets, the disequilibrium between agriculture and industry. These

issues are faced in another recent pamphlet, *A Twentieth Century Economic System*, published by the Economic Reform Club. The public ownership which Sir Richard advocates has its dangers. Taken by itself it would intensify the urge toward a centralised pyramid order of society where all initiative and decision is as the apex and all control and regimentation from the top downwards. "From each according to his abilities, to each according to his needs," is a fine motto, but do we see any man or group wise and good enough to decide what every man's abilities and needs are? Economic motives are far too widespread and powerful in modern society, but that is not because we are all lusting after the vast ownership of a Nuffield, but because we are all insecure through booms and slumps, rationalisation and labour saving, and the recurring threat of war which is the extension of the struggle for markets.

Prize Essay Competition

Prizes of £50, £30 and £20 are being offered by the Joseph Rowntree Charitable Trust for essays on the lessons to be learned from aspects of social life revealed by war-time relief service, and on post-war social policy, and the responsibilities of the Society of Friends thereto. The competition is open to members of the Society of Friends, members of its relief services and to other persons doing similar work. The Secretary's address is 61, Wigginton Road, York.

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

CHRISTIAN PACIFIST SCIENCE

R. H. LE MESSURIER

In this article the Vicar of Holy Cross, Argyle Square, London, refers to that by Dr. Leighton Yates entitled "The Challenge of Rational Materialism" which we published last November, and in which allusion was made to "The Scientific Attitude" by C. H. Waddington (Pelican Books A84).

We suffer very grievously from our use of the very term "science", "scientific", etc. "Science" is a convenient portmanteau word, which in fact is being used by these "rational scientists" and their satellites in an entirely question-begging sense. Science, properly so-called, is merely knowledge—descriptive, analytical knowledge if you like—but a knowledge which applies to the whole of truth. It is quite improper to restrict the use of the word "science" to knowledge gained only, or even mainly, in the fields of physics, chemistry, or the like.

When "scientific" workers—scientists—seek for knowledge in any one department of their analysis, three things must happen. One, this so-called science must specialise. It must become physics or chemistry, physiology or psychology, philosophy or theology, as the case may be. Thus we should not speak of science, psychology or theology as if they were three different things. What of course is common to them all is the element of causality. But when did Christianity fear this?

Two, each branch of such total "science" has to isolate the phenomena which it intends to study, neglecting as far as possible anything which falls outside its own particular field of enquiry. For instance, here is a man suffering from hallucinations. They may have been caused by a psychical reason—e.g. a domineering parent—or by a physical one—e.g. a blow on the head. If I, as a psychologist, wish to study the phenomena of this man's hallucinations, I ignore their cause. Once I take the cause into account, it may be to try and

effect a cure, I am stepping outside the purely psychological limits. I am introducing a new set of facts, in this case the concept of goodness or evil, of normality or abnormality, and am further making a moral judgment about the goodness or other of the man's hallucinations, which, *qua* psychologist, I have no right to make. I at once enter the realms of philosophy or even theology. This point is also important, because in fact the "laws" of one field of science may not work *in toto* in another. I think it was Professor Eddington who once remarked that his scientific studies—by which he meant his physical scientific studies—enabled him to think of his wife as a rather elaborate differential equation; but in point of fact in his behaviour towards her he did not treat her merely as such.

Three, each portion of scientific study has to invent its own terms and definitions, to describe and classify its own phenomena. Though the conception of cause and effect—in itself a scientific act of *faith*, be it noted—runs through every field of scientific enquiry, it would be an entirely unscientific assumption to suppose, for example, that the laws to which inanimate objects conform are the only ones to which living matter adheres.

Therefore, what is needed when we come to study "all human problems, ethical, political, social religious, emotional"—to quote Dr. Yates—is, not less science in our approach, but more. But the enquiry must be made by scientists with their own peculiar equipment, terms, laws, etc. And, above all, in dealing with human problems as

a whole, we need the help of the philosophical and theological sciences. In other words, we need the restoration of theology to its rightful place as the queen of the sciences, precisely because its field of enquiry embraces all the other fields, and its main task is to correlate and describe *all* phenomena.

It is the widespread neglect of theology amongst Christians which, more than any other single cause, has opened the way for the challenge which Dr. Yates's "rational scientists" are issuing to-day. Put in popular language, "it doesn't matter what we believe as long as we follow Christ", has let down the Christian religion. Christ, if we may say so scientifically, is a phenomenon for our highest scientific study. Who is He? What is He? What claim has He to our obedience? These, and others which I might instance, are questions, not of blind faith, but of sober, scientific enquiry. And it is precisely the Christian's own scoffing at theology which has betrayed us to the materialist to-day. Christianity has no need to be on the defence in such fields. Her theologians — dogmatic and moral — have investigated such matters, and have found a perfectly rational "cause and effect" concept fitting precisely into them. A failure to make use of such a compendium of true scientific knowledge has impoverished much Christian thought to-day and led us into our present difficulties.

Christian theology has, throughout its long and patient investigation of spiritual phenomena, laid stress on two main points. First, theology is a rational process, not a blind faith or an even more blind obscurantism. Natural reason—for some three centuries neglected or feared by Christians—has been held sufficient to reach a belief in God, though a full knowledge can be found only in revelation.

But, secondly, such revelation is

not contrary to reason. Rather, it is complementary to the unaided human rational processes. Thus, for example, miracles are not taught by Christian theology to be an invasion of anti-rational processes into a rational world; but the working out of laws which, while higher than the laws of the physical universe, can be seen to have the same "cause and effect" rationality running through them. Yet Christians, as a whole, have retired from supporting miracles mostly because they were trying to hold an untenable position that miracles are non-rational, if not anti-rational. This has been the fault even of much German theology.

So what is needed to-day is a truly scientific attitude towards the whole field of human affairs. To allow scientific methods of analysis to work in certain fields and to deny them in others—as Dr. Yates seems to suggest—is a fatal unscientific timidity. We need more science, not less. But the science applied to the various fields of investigation must be endemic to those fields. And it is about time that Christians boldly advanced in a scientific direction, instead of being perpetually afraid of a true scientific investigation into the specifically Christian phenomena. This is an attitude of defeatism, if ever there was one.

Of course I do not forget that many fields of enquiry overlap and therefore need a combined investigation. For example, in our parochial dealings with persons, we sometimes need a combination of medical, psychological and moral theological analysis and treatment. (This latter is, of course, one of the most neglected of all Christian sciences.) But, in the main, I believe my contention to be true.

Now, what has all this to do with pacifism? And what is the justification for the appearance of this article in a specifically Christian pacifist magazine? Simply this.

At various points in human history

certain problems of life come to the front and demand a special investigation, analysis and description which may lead to their solution, both theoretically and practically. I believe that war is such a problem to-day, facing Christianity and the world. It is not enough that individual Christians should merely denounce or even renounce war. That may be, and often is, a matter of temperament, or a subjective, possibly emotional, judgment. And, as such, it will not recommend itself to the intellect of scientific people. Still less will it solve the problem of war facing the human race to-day.

What is needed is a thoroughly scientific analysis of war—its causes and effects, its relationship to the life and teaching of Christ, the growth of a specifically Christian reaction to it throughout history, and its intimate connection with the results of scientific knowledge gathered in widely varying fields. In this analysis there should combine pacifist theologians, historians, sociologists, psychologists, physicists and workers in other scientific fields. We have already passed beyond the stage when individual pacifist witness is sufficient.

WHERE THERE IS ONLY VISION THE PEOPLE PERISH

PAUL GLIDDON

Dreamers are in their element when they are thinking of the Great To-morrow, but they are usually useless when it comes to doing the first thing that has to be done on each to-morrow—getting breakfast. They are horrified at the drab burdens of ordinary men and the dulness of their lives, yet ordinary men and women have little use for them and fondly wish them

What I envisage and plead for, therefore, is the setting up of a truly representative Christian Pacifist Research Bureau, which will study the whole problem scientifically. I believe that to be a vital necessity to-day, as the first step in recommending pacifism to the Church and ultimately to the world. At present there is too little co-operation between various thinkers and investigators in their own exclusive fields of research.

Of course pacifism is not the whole Gospel. But I believe that a bureau which commenced a scientific, inter-related analysis of the problem of war would soon throw a greatly enhanced light on other problems as well—for example, Christian reunion, or moral, social, economic, industrial, international problems. When even the initial results of such an investigation are published, pacifism will already have passed away from the negative, defensive position of avoiding war into a positive, constructive position which indeed be a living challenge to those materialistic "scientists" who — Dr. Yates rightly fears—have too much control of our country and the world.

further. Bitterly alive to the meanness and confusion of the modern world, they drop their cigarette ends on the floor, dreaming of the hallowed sweetness of far off Utopia. Epochs, some good, some evil, are born when dreamers are men of action too, but, in general, these visionaries are wooed from the world by the wonder of the dreams and nothing happens except disillusion-

ment and a broken heart and a renewed confidence in the strutting commonplace.

The Victorious Nightmare

Just as sweet dreams are not necessarily those we most frequently experience, so visions of peace and a new righteousness are far from being the only visions that men have. It is the sad misfortune of the present generation that the compelling visions have been, not those that are good, but rather those that are evil. Mussolini and Hitler—to name them in the order of their place in time though not in history—had visions of an age when those things which, in the days of their first dreaming, were cherished (lovely, forgotten things, like liberty) would be reckoned as evils, while policies thought to belong to a less enlightened time would be restored to full authority. But their evil dreams would have been no more socially harmful than the ambitious imaginings of little men had they been the sort of dreamers who are content to count their visions as pictures to be admired and not as plans to be performed. Having seen their visions in not inconsiderable detail they then proceeded to give them form, so that evil might take flesh and dwell among us and we behold its horror. But they have succeeded where the noble visionaries have failed because, in general, their practice kept step with their dreams; you knew the nature of the vision by watching the quality of the act; actions were the running commentary on the dreams. Had they been overawed into inaction by the gap between the world they wanted and the world they saw, had they been content to specialise in visions and avoided their practical interpretation, they would have been of less danger to society than men whose dreams were not so horrible but who were zealous to see that there was no great space between

the evil that they dreamed and the evil that they did.

The Eclipse of the Children of Light

It is because the children of this world are less hypnotised by their own visions than the children of light that they are the more effective. Christians in general and Christian pacifists in particular are so sensitive to the difference between what they desire and what they can normally effect that the urge to do something more which, in the less sensitive, expresses itself in action, in them finds its outlet in yet further dreaming, an outlet which provides the sensation of doing something without involving the necessity of actually doing it. This inaction is by no means necessarily the result of a shrinking cowardice; it frequently springs from a real humility, but the cumulative result of the tolerated gap between action and vision is morally quite disastrous. Because we feel we cannot, perhaps dare not, bring to birth the world of our dreams, and yet the dreams will not be banished, we indulge in a species of spiritual contraception and experience the sensation of creation without the risk of being creators. Ultimately prolonged disobedience to the heavenly vision works its own nemesis and where we once saw the eye of God there is nothing but an empty socket.

And so the Publican Leads On

It is not because the publicans and harlots are better citizens than churchwardens that there is a likelihood of some of them reaching the Kingdom of God before those generally held in higher esteem; it is because the gap between what they demand of themselves in theory and what they fulfil in practice is sometimes so much smaller. Because they do not hitch their waggons to a star but only to a drag horse they are accustomed to see the waggons

move a little and are alarmed when they do not; their standards are very ordinary standards, demanding no more perhaps than the honour that belongs to thieves, but they are standards they sometimes reach and do not simply contemplate. Perhaps it is this difference in method that accounts for the surprise with which Jesus Christ warns us the decisions of the Last Judgment will be greeted. Not only are the excluded shocked at what seems a most improper verdict but some of those who, in this world, had become reconciled to the idea of rejection in the world to come seem also to think that there must be some mistake when they are called the blessed ones. That their blessedness is shown in their readiness to do the obviously helpful thing for obviously needy folk appears to them a rather irregular way of valuing and they may even doubt whether the judge on the great white throne is really quite religious. For the fact is that, with all our visions and our eloquence, in acts of common, self-effacing sympathy and service, those who dream dreams are frequently outclassed by very ordinary people and it is a moot point whether the cry of human

need is more likely to be heard by a parochial Church Council than a pub. The Christ for Whom there is no room at the inn is not much more likely to find a resting place elsewhere.

Except Ye Become

The sluggard may be sent to the ant for instruction, but the generality of the righteous may well learn the art of goodness at the feet of common men; to dream dreams however noble or see visions however pious is no allowed alternative. Somehow the fatal salient between our practice and our preaching must be closed and, if we cannot make our practice conform with our preaching, let us be humble enough to talk less confidently until we can act more convincingly. There is no shame in recognising that rough soldiers and charwomen and even some of those described as Colonel Blimps have got us beaten in terms of common fellowship and usefulness. To refuse to become as little children and go back to the beginning and even to be born again, is to make the great refusal, bringing sorrow to ourselves and sorrow to the heart of God.

THE LEAST OF THESE

LILIAN STEVENSON

The first scene was a legend of St. Crispin, who with his brother came from Italy to France in the fourth century and settled at Soissons, where it is said he made shoes for the poor, an angel supplying him with leather as needed. This was acted by the children of our Jewish friend, Dr. Walter Zander. The scene opens with Crispin's brother (Luki, aged 6) seated work-

ing as a cobbler when a "Proud Lady" enters and demands her shoes (the Proud Lady should have been acted by Angelika Zander, aged 4, but she got stage fright, so another child took her place). The Proud Lady is asked to wait till Crispin returns from visiting the sick, and soon Crispin comes in (Michael, aged 9) guiding a limping beggar (Benjy, nearly 3) and calling to his

brother for help. They bandage the beggar's foot and look for some softer leather to make him shoes, at which point the angel, a curly-headed little girl of 6, hands him what he needs. The Lady is told by the angel that God loves those who help the poor, so He has sent an angel to help Crispin. The Lady thinks her shoes are not what they ordered and the angel agrees and says that the soft leather was needed for the beggar who is their friend. Finally the Lady repents of her impatience and the curtain falls as she flings her arms round the beggar, saying: "Poor man! I'm sorry." The small actors took this Play very seriously and the beggar was delicious!

Next came the carol "We Three Kings of Orient Are" and the story of Baboushka, the Russian giver of Christmas gifts, who, having prepared a feast for her friends, is visited by the Three Kings on their way to Bethlehem. They ask her in turn to go with them to worship the Holy Child, but she refuses. Later she repents and spends her life in searching for the Child but without success. In the last scene she is poor and old and lame. She hobbles in and, as she sits with her bowl of bread and milk, wonders if she has anything left to give? Bringing out a little Christmas tree, she hangs on it a few Russian toys and lights its one candle. Then, sitting back contemplating it, she hears a child's cry, followed by the soft singing of *In excelsis gloria*, and she realises that her search is ended. Our "Baboushka" is just 11. She entered completely into the part and the little Kings were dignified too. At her feast she wore as a cloak a white embroidered silk shawl 100 years old brought to our grandmother from China.

—From an account of *International Parties given at Cooldara, Gerrards Cross.*

CIVIL DISOBEDIENCE

MR. GANDHI'S STATEMENT

Bardoli, January 7th, 1942.

"So far as I can see, civil disobedience in the sense in which it was launched is not likely to be revived on behalf of the Congress till the war is ended.

"In a purely symbolic manner it may be kept up—not in the name of Congress but on behalf of the resisters of all wars on the pure ground of non-violence, no matter how few they are.

"It will be kept up for the sake of asserting the right of the resister to carry on propaganda against all wars.

"They dare not keep still in the midst of the inhuman slaughter that is going on. They must not only speak and write against it, they must if need be sacrifice themselves in an attempt to stop the torrent of blood.

"Whether they are few or many they have to live their mission. Before taking any step in the direction of civil disobedience, I propose to restart three weeklies and understand the reactions of the Government to the new orientation.

"I hope they have no objection to the propaganda, naturally of non violence against all wars. It would be non-embarrassing in the sense that there cannot be, as there never was, any idea of surrounding or picketing munitions factories or recruiting offices.

"If the right is not conceded there must be token civil disobedience by the fewest possible, even by one or two known believers in resistance to all wars.

"I must not select many, because every worker is wanted to educate the people in the art of non-violent behaviour in the face of impending danger.

"I suggest that ceaseless occupation in a constructive programme in the face of danger. It means

concentrations in villages of city people and their being occupied and occupying the villages in productive and educative work. This removes unemployment and with it fear. Such a movement on a large scale at once inaugurates a new social order. It will constitute the greatest contribution to internal peace and should render nugatory the formidable panicky ordinances just issued."

THEY SAY

SEAWARD BEDDOW

Roosevelt's Aim!

According to a report in the *Manchester Guardian*, the German newspaper *Nachtausgabe* credits Mr. Roosevelt with a highly ambitious plan for the future of Britain.

"Roosevelt does not shrink from proclaiming to the world that he intends to occupy the British Isles with American troops in order finally to bring Britain under the dictates of the New York Jews."

Goal Posts are Needed

A soldier, Major-General J. F. C. Fuller, says we must meet Hitler's New Order with something more attractive to the nations. A merely military victory, he declares, will mean that the War is won and the Peace is lost. "Consequently," he writes, "until, like goal posts, our economic peace aims are set up, though we can continue to punt about the war-ball, we cannot begin to play a profitable strategic game." —Special article in *Leicester Mail*.

Chivalry in War

"Any incident that shows that human nature can still sometimes assert itself is welcome, and the story of the amenities exchanged between the Italians and the South Africans at the Halfaya Pass will be read with pleasure all over the world. The Italians sent out five wounded

British airmen under a flag of truce so that they might be cared for by their own doctors because they themselves had no surgical dressings. The South Africans sent back the doctor who brought the prisoners with dressings for the Italian wounded. War has been made tolerable only by its inconsistencies. It is consoling to know that even the ruthless logic of the modern total war is not absolute and invincible." —From Leader in *Manchester Guardian*.

CONSCIENTIOUS OBJECTORS

Fire-Watching

At Croydon on the 20th January, Mark Hayler, who claimed to be the first C.O. in Croydon in the last war, Reg. Porcas, C.B.C.O., London Appeals Reporter, Robert Foster, of F.o.R. Headquarters, who had been court-martialled twice in Singapore, and after two further court-martials in England and great hardships had been discharged from the Army, and two others, were charged with failing to register under the Civil Defence Duties (Compulsory Enrolment) Order. All five were fined £5 with one guinea costs. All five refused to pay on conscientious grounds. The Bench reluctantly gave an alternative of 14 days imprisonment. The amount of the fine and costs would have justified up to two months.

When A. Joseph Brayshaw, Organising Secretary of the C.B.C.O., appeared on a similar offence at Clerkenwell on the following day, Mr. Lionel Walford, former Town Clerk of Holborn (prosecuting), said that he was willing to give an undertaking not to enrol the defendant under the Order, if he would consent to register. This Joseph Brayshaw felt unable to do. Mr. Rowland Thomas, K.C., acting Stipendiary, adjourned the case for a week, advising the defendant to think the matter over. The latter said that he would have preferred the case to proceed.

THE SOLDIERS' SACRAMENT

D. N. DALGLISH

"Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort . . ."

The service proceeds, the unpretentious wisdom of the liturgical phrases nobly covering all our needs. When the communicants begin to approach the altar-rails, heavy boots resound in the aisle as a dozen figures in khaki take their places.

The church is old. It was built four hundred years ago, when Cotswold wool merchants were wealthy men, and the ancient stone coffins at the west door take our thoughts far back beyond Tudor days to the old kingdom of Mercia. Now history has brought one of its periodic catastrophes to rebuke the sin of nations. The celebrated gargoyles, whose fantastically ugly faces are said to represent evil spirits flying from the church, stare with sightless eyes towards the clouds where our own spiritual ugliness flies in too familiar shape.

Worshipping in common with these soldiers, one recalls Hopkins' poem on the bugler boy making his first communion. This is an unusual moment of fellowship with men who have had to follow a strange new way of living: wearing ugly, standardised uniforms, obeying traditional bugle-calls, pacing and saluting with ritualistic movements, enrolled under a system of promotions and punishments which appears to take them back to schoolboy status, moving automatically as members of a hierarchy. They come gladly to a household which invites them, grateful for an hour or two of relaxation and privacy "in a real home". Now, far from their own people, they come to seek the

presence of God and to obey the injunction, "This do in remembrance of Me".

One of the crowd went up,
And knelt before the Paten and
the Cup . . .

O Christ, in this man's life—
This stranger who is Thine—in
all his strife,

All his felicity, his good and ill,
In the assaulted stronghold of his
will,

I do confess Thee here,
Alive within this life . . .

We all remember that the word "sacramentum" originally meant the oath of the Roman soldier. The sight of these figures in khaki emphasises the derivation. There is a bitter irony in the thought that the impersonal, disciplinary comradeship to which these men have grown accustomed is prostituted by the modern world. Except when found in actual religious orders, it flourishes in common life only when men are banded together to achieve, by means which others feel to be impossible for Christians, ends which may be unquestionable. Many of the younger people in the Churches are to-day openly seeking for a more disciplinary rule of life, but even their eagerness needs the voluntary acceptance of some common rule if a group is to be strong. It is not his own personal idea of what might be a good way to order his life which the fighting man has to accept. It is the idea which the army has, and the general acceptance of it is kindest to the weaker members and saves the stronger from being too wise in their own conceits.

In the days when this ancient church was built, it would indeed have seemed a fantastic thought that men should fly in the clouds above it to scatter death. The hideous associations of modern inventiveness could not then threaten to disfigure

the words "Christ's Church militant here in earth" and need not blind us to-day. The metaphor then had its good aspect, inherited from the days of chivalry, nor dare we criticise it too readily even now. Rather,

we ought to resolve that what is good in that way of life can and must be adopted in the inner life of both individual and community if we wish to feel that our present suffering has not been in vain.

I WAS HUNGRY

MURIEL LESTER

We earnestly commend the plea which has so often been made in these pages and is now so urged by Miss Lester for the admission of food, under proper safeguards, to the occupied countries. Readers should also see the article "Controlled Food Relief or Famine" by Dr. Alex Wood in "Peace News" of January 23rd.

At the F.O.R. and I.F.O.R. Committees in early January consideration was given to one of the most convincing examples of the sinful nature of war, in the militarist and governmental reversal of our Lord's command "Feed my lambs". To steel one's heart against the latest casualties on the Children's Front is to do violence to one's own nature. The heart does not necessarily conflict with that of the head in this matter, as many experienced non-Christian observers hold that to let a mass of bitterness and hate pile up against us, even if we do not deserve it, is definitely bad policy. The representative in London of one of the occupied countries recently observed that his people were naturally as eager as we to help defeat Hitler, but if their next generation was to be damaged by starvation few would be able to appreciate victory when it came. The representative of another country asked that one of his country's ships, all of which had been put at our disposal for munitions, should be given back for the sole purpose of bringing food to keep their children alive—but his request was not granted. Many children in Belgian schools cannot learn, even in the mornings, for they fall asleep and often faint at their desks. An average of two hundred die of hunger in Athens every day.

"What can we do now that America has come into the war?" people keep asking me:

1st—Repent that we did not respond to the numerous American offers of help prior to December, 1941. Perhaps we may find she can still do something along these lines: she fed Belgium when she was in the last war.

2nd—Rouse public opinion in this country by spreading the facts in every imaginable way.

3rd—Speak in the name of God to the Churches. Ask Christians to continue the feeding ministry of our Lord. Tell your Sunday School children the facts. Ask your minister to preach on the last few verses of the parable of the Great Assize.

For me who know and love and have shared their meals with the four young children of the French ex-Secretary of the I.F.O.R., Henri Roser, his family has become a sort of focus burning point in my mind and heart. My first waking thoughts turn to them as a symbol of all the rest of hungry Europe. In the light of God's presence, I face the fact of their danger, their light weight, their pallid faces. Whatever picture we make in our minds, let us continue daily to wrestle in prayer for them. The wrestling will toughen our own spiritual fibres for we can claim God's will and God's purpose and God's power in this eleventh hour effort.

CORRESPONDENCE

A C.O. in Madras

With reference to the note in the current issue of the *Christian Pacifist* concerning Mr. Philip Penning, of Madras, I have received news this mail from the Chairman of the District, the Rev. G. P. Gibbens. Mr. Penning is an Assistant to the Secretary of the United Society for Christian Literature and the latest news is that the Tribunal will probably require him to leave his work, and it seems likely that he will undertake work with the Y.M.C.A. in Iran.

Another reference may be of interest to you. Agatha Harrison in her opening paragraph refers to India becoming "the arsenal of the East". In a private letter I have just received from Mysore there occurs this paragraph from one of our most experienced workers:—"Almost unobserved by the majority an industrial 'revolution' is taking place in India. All sorts of factories are being started in this State and in other parts also. In Bangalore, there is now an Aircraft Factory. After this mad war is over, many people outside India will wake up to find these industrial enlargements and innovations that have taken place. Governments, of course, are helping the new industries."

G. E. HICKMAN JOHNSON.

An Absolutist

Our brethren of the Forestry and Land Units have disproved (if it ever needed it) that queer gibe that to be a Christian Pacifist is to be inhuman. Indeed this sounds a strange comment upon the lips of those who would not even try to do something about night bombing.

Despite the fact that some people like to make arbitrary assumptions for us, such as we want to escape from the world and reality, we wish

to remain and play our part in God's purposes unto the very end. But what of the community to which we owe so much? For me the community comprises All Souls. For me there is one nation, the Kingdom of God, one national anthem, the Lord's Prayer, sung to the music of the Love of Christ in my heart. I feel myself bound up with the life and work of every man and woman under God's heaven. How for instance, can I measure the good that I enjoy from the best that Germany has given to every walk of life? Am I to help the "community" to deliver a blow against the "community" to which I owe so much? God forbid. The "savage Nazis" need delivering from the thrall of war as much as anyone. I believe that by my faith in practice I am helping so to deliver all men.

I will not "do a deal" with the State over my conscience. I will give no such tacit sanction to the participation of my fellows in war, or to the assumed right of any government to so direct and organise them. Besides, if the "constructive" work was not undertaken the power of the nation to deal a mighty blow at the enemy would be in a sorry plight. For me, the constructive work to which the Christian life calls me, will be done freely out of love of God and man, and not in lieu of murder.

In my refusal to do "anything" I feel myself in line with the Eternal. "Why does not God do something?" they say. God does not remit one iota His judgment upon evil, yet He will not "participate". Still I am sure that He has more than the same aching love for this sinful humanity, of which I am a sinful part.

The overpowering moral conviction which God is silently creating out of our witness, out of our rejection of this monstrous iniquity, arising out of our affirmation of

Christ's Way of Love, will inexorably force this evil thing out of the darkness of sin where it now lurks into the pitiless light of men's awakened consciences. Then will they no longer be able to bear the slightest thought of war any more.

JOHN H. OXLEY.

43, Hucklow Road,
Sheffield, 5.

Civilian Service Corps

The Civilian Service Corps was formed as a subsidiary organisation to the Friends' Ambulance Unit with the object of putting Christian Pacifists in touch with hospitals where their services are urgently needed as porters and orderlies. The work is largely manual, and may include any of the following: portering, stretcher bearing, fire watching, operating telephone switchboards, blacking-out, etc. There is also a chance of ward work in some cases, but this cannot be guaranteed and should not, therefore, be expected.

Any readers who are anxious to do work of this sort and have a suitable Tribunal exemption should get in touch with the Secretary of the C.S.C., 4, Gordon Square, W.C.1.

MICHAEL H. CADBURY,
Secretary.

The Friends Service Council has recently received a most interesting report from the American Farm School (not Quaker) at Salonika, through which is given this glimpse of conditions in Greece:

"... You will be interested to know that the German and Austrian soldiers, our Greek supervisors (recently returned) and the English and Australian prisoners all play football on our playground after work hours, and then all go into the Finley pool for a swim. The prisoners are all so eager to come to the Farm to work that their guards have them draw lots for the privilege, as they can't all come. . . . Col. —, head of the Air Force quartered at the Farm, said that the babies and children in town must have their milk, and he gave us an order which we posted at the dairy not permitting the soldiers to take it. . . ."

Community Notes

WHAT—AND WHY?

At a recent gathering of friends—all engaged in some form of community activity and most of them seasoned to it—the question was put: "What are we all trying to do, and why?" Some fourteen "confessions of faith" that followed were interesting in their diversity not less than their unity. A quotation must serve as an indication:

"Pacifism is of no value unless it is a way of life: you must *live* what you believe . . ."

"Our problem lies in the plain fact that, too often, two Christians cannot live together and two Pacifists can hardly be trusted together in the same room! To find out how to live in spiritual harmony with those you don't like is to learn the law of life . . ."

"Experience of life shows that the practice of community clicks on to something that is very realistic in our life as in our concepts. Pooling income isn't essential . . . living in one house may be harmful . . . even common agreement is not everything. These in themselves are not community: rather is it (in the words of Middleton Murry) 'to save alive a certain basic freedom of human living . . . a freedom to the achievement of which discipline is important and which, when achieved, holds up the mirror to the ideal society.' Collectively Christians in fellowship should be Christians enhanced . . . but, with James, we must say that faith is not enough without deeds. Only deeds give us the right to witness to the generation of to-day. . . ."

"With all our desire to see the spiritual kingdom expressed through the fabric of the physical, can we achieve anything other than by simple and direct obedience to the King? . . . We have to discover a spiritual allegiance and a personal guidance."

To this, by way of a postscript, may be added these extracts from a recent pamphlet produced and printed by the Brotherhood of the way.* It is a refreshing liberation from so much "Where-do-we-go-from-here?" writing current to-day. As the outcome of many years of dedicated uncompromised service, its writer knows quite well where he is and has a pretty clear idea of

where he is getting to—and where Pacifism as a whole sometimes seems not to be getting at all:

"It is a perversion of the whole idea of redemption to represent the Cross as a loving embrace of man where he stands in the hope of a gradual permeation of his evil ways with the Christian spirit and ethic. Without the separating process by which we identify ourselves with Christ and His Cross, the complementary process of identifying ourselves with mankind is altogether meaningless."

"The Christian method seems to be that we demonstrate our faith by accepting its practical outcome here and now and in the face of scepticism and opposition . . . especially does this apply to Christian social teaching. For the Church was called into being not simply for worship and propaganda but to give corporate expression to its social teaching. It is for the recognition of this that community stands. It represents an awakened ecclesiastical self-consciousness in which Christians no longer look to the secular world to construct for them the way of social righteousness, but to the Spirit of God working through the corporate life of the Church to show the way to the world. . . . In community enterprises is to be found the redemptive principle operating in the social field . . ."

* *The City Set on a Hill* (Rev. Charles C. Stimson). Copies fourpence post paid from The Priory, Little Wymondley, Hitchin, Herts, or from Hon. Sec., Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey.

BOOK REVIEWS

SOCIAL JUSTICE AND ECONOMIC RECONSTRUCTION. Published for the Commission of the Churches for International Friendship and Social Responsibility by the S. C. M. Press. 32 pp. 4d.

This "Towards a Christian Britain" pamphlet sets forth the foundation principles of society, offers an economic charter for to-day, draws a picture of "a new Britain arising from the ashes of the present conflagration", prescribes certain immediate political objectives, and indicates the responsibilities of Christian citizens. It is a very important document and should be read by all active Christians.

THE TIMES OF JESUS CHRIST. By Alan G. Knott. F.o.R. 20 pp. 3d.

A useful and scholarly study of the historical and economic setting of the life of Christ and the Christian gospel.

MALVERN AND AFTER. Industrial Christian Fellowship. 16 pp. 2d.

Following the Malvern Conference a committee containing economists, industrialists and representatives of labour studied the findings of the conference and have now issued this report in the conviction that the problems discussed are of vital importance and great urgency, that Christian principles give guidance for their solution, and that Christian action is called for, not after the war, but now.

BRING ME MY BOW. By James Avery Hoyce. Fellowship of C.O.s. 20 pp. 4d.

This is the author's personal statement before the London Tribunal.

STRAIGHT FROM THE SHOULDER. By Derek Neville. Pub. by Author. 46 pp. 1s.

Hardly fulfils the promise of the title in its general survey of the world situation. A plea is made for national ownership of land and banks.

BRITAIN'S NEW ORDER. By T. W. Wyatt and D. Caradog Jones. Foreword by Lloyd George. (Woolman, Birkenhead. 9d.)

This pamphlet sets out to prove the fallacy of the current idea that a war boom is always followed by a slump. If it be possible for man to fashion prosperity out of the slender material that remains when vast numbers of the population have been drawn into the fighting forces—does it not stand to reason that it should be still simpler not merely to maintain prosperity but to multiply it sevenfold when such a wealth of potential productive power, men and machinery can be set free and turned to creative use?

THE NATIONAL AVERAGE. A Study in Social Discipline. Alexander Miller. (Shadwell Group. 3d.)

Here is a real effort to provide a community for those who find themselves concerned with social justice but who are unable to join a community of a common roof. Statistics of the "national average" income are given with practical hints on their application to a group.

THE HISTORIC MISSION OF JESUS BY DR. C. J. CADOUX AND LESSONS OF THE PRINCE OF PEACE by Professor C. E. Raven will be reviewed next month.

VERA BRITAIN'S LETTER TO PEACE LOVERS

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CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

The Budget

At the meeting of the General Committee which was held in Leicester on January 6th and 7th, the Treasurer, in presenting the budget, said that it was framed on the same level as last year so as to maintain all the work that is being done so far as it is possible, both at home and abroad. Owing, however, to various losses that had occurred through death, through diminution of some large contributions, and through the exigencies of the war situation, to maintain the work to the previous level would involve presenting the budget with a prospective deficiency of something like £1,000. It is our firm intention not to make any special appeal during this year, but obviously it will be greatly to the advantage of future years if all our members can help to prevent such a formidable deficiency as that now in prospect.

The Council

Serious consideration was given to the election of General Committee. We are far from wishing to perpetuate the Council and the Committee and feel that in spite of the difficulties of the war situation we should endeavour to have the Council of the Fellowship appointed, for it is the governing body, and following that to have the election of General Committee as it is set forth in the Constitution. The Council is appointed by groups and branches, each having the right to appoint one Council member for each 50 branch members. When that is done, the Council members have the right to nominate members of General Committee from members of the Council, and following that a vote by ballot is taken to elect the General Committee. Further there is the question of having a meeting of the Council—when and where and of what sort?

All branches are being asked for their views on these matters.

Social Policy

As most readers of the magazine will know, we have had a Social Policy Committee at work for some time—or rather there have been several groups of people at work. A preliminary report was made to General Committee, and it is hoped that as a result of the work done a policy will be enunciated by the Fellowship and a series of pamphlets will be written and circulated on some of the most important questions that come under this general heading.

THE ANGLICAN PACIFIST FELLOWSHIP

Change of Address to: 1, Adelaide Street, London, W.C.2 (Opposite Charing Cross Station). Telephone: Temple Bar 9330.

Joint Hon. Secretaries: Miss Ethel Comber; The Rev. C. Paul Gliddon.

John Middleton Murry and John Hadham have been the speakers at our first two Kingsway Hall Conferences; they are to be followed by the Rev. Charles Stimson, founder of the Brotherhood of the Way, who will speak on "Christian Communism" in Room 15, Friends House, Euston Rd., on Saturday, Feb. 14th, at 3 p.m. The Rev. Professor L. W. Grensted opens next month's Conference on Saturday, March 14th.

The removal of our office to 1, Adelaide Street, W.C.2, brings us to the most accessible spot in London. We are literally less than one minute's walk from Charing Cross Station and St. Martin-in-the-Fields, Adelaide Street running down the east side of St. Martin's and entering the Strand opposite the Station. The office window is directly opposite St. Martin's tower, the office being on the second floor, a tobacconist is on the ground floor. The Strand Station is the nearest Underground, but Trafalgar Square is only two minutes away and Charing Cross Underground is three. These full details are given in the sincere hope that not only members in London and the Home Counties will visit the office but that all A.P.F. visitors to London from further afield will also accept our invitation to do the same.

A Retreat has been arranged for the week-end of the third Sunday in Lent, March 6th-9th. It will take place at the House of Retreat, Pleshey, near Chelmsford, and will begin on the Friday evening.

and end on the Monday morning. The Conductor being the Rev. Gilbert Shaw, formerly Organising Secretary of the Society for Promoting Retreats. The Fellowship will be charged a £1 for each Retreatant, but those attending are asked to contribute as they are able. May we hear at once from all who hope to be able to come? A further Retreat, conducted by Archdeacon Hartill, has been arranged for Low Sunday week-end, at Whalley Abbey, near Blackburn. It will cover a similar period but the charge being made to the Fellowship is 5s. higher. For this Retreat we are also already enrolling members.

CHURCH OF SCOTLAND PEACE SOCIETY

At its meeting in Glasgow on January 21st, the Executive completed the arrangements for the conference on the Social Order to be held in the Lounge of the Y.W.C.A., 80, Bath Street, Glasgow, on Friday and Saturday, 20th and 21st February. All friends who are interested in the social and economic obligations of Christian Pacifism, whether members of the Society or not, will be welcome, but as accommodation is limited those who wish to attend are asked to notify the Rev. L. Maclachlan, 8, Orchard Drive, Giffnock, Glasgow, not later than the 16th of February. A detailed programme will be sent to all who thus register as members of the conference. There will be four sessions: Friday, 7.30 p.m., General Introductory Lecture, speaker to be announced; Saturday, 11 a.m., the Rev. George Macleod, D.D., will lecture on the Social Implications of Worship; 3 p.m., Rev. Stewart Mechie and Mr. A. B. Mackay; 6 p.m., discussion of set questions and summing up by Professor G. H. C. Macgregor; Chairman, Rev. D. C. Mitchell. Arrangements may be made for lunch and tea for those who ask for it early.

METHODIST PEACE FELLOWSHIP.

Headquarters Office (first floor), Kingsway Hall, London, W.C.2.
 "Women and Military Service." This is the title of the latest Bulletin issued by the Central Board for Conscientious Objectors. It deals comprehensively with the questions which are being asked by women on the various aspects of the Military Service Act now in force, e.g. registration, reservation, alternative types of service, conscientious objection, etc. Copies of the Bulletin are being sent to the Secretaries of all M.P.F. Groups, and can be obtained by application to the above address.

"Christ and our Enemies." Mr. Stephen Hobhouse in this pamphlet has endeavoured to stem the tide of hatred

which threatens to engulf Europe and the world as this bitter war proceeds. It is a statement of the Christian teaching and attitude which we heartily commend to our members. It would prove particularly helpful in the hands of Ministers and Local Preachers throughout our Church. Copies can be obtained from the M.P.F. Office, or from the F.O.R. (3d., post free).

Forestry and Land Units. New Year Celebrations and Re-Dedication Services were held in the scores of Units now existing in many parts of England, Scotland and Wales. Typical of these was the Birthday Celebration on January 2nd at the Dockenden Unit, which was the first Christian Pacifist Unit founded in the country in January, 1941, under the auspices of the Methodist Peace Fellowship. The Rev. Henry Carter, our Chairman and the founder of the Units, conducted the Special Service on this occasion, and joined afterwards in a grand Birthday Supper. Members of our Cranbrook and Ashford Groups were also present. A specially prepared Order of Service was used simultaneously in all the Units throughout the country.

LESLIE KEEBLE.

BAPTIST PACIFIST FELLOWSHIP.

Chairman: The Rev. D. Gordon Wylie, M.A., B.D.
 Hon. Secretary: The Rev. G. Lloyd Phelps, B.D.,
 21, Cambridge Drive, Denton, Manchester. (Denton 2815).

This month we welcome to the chair for 1942 the Rev. D. Gordon Wylie, M.A., B.D., of Leeds. Mr. Wylie was a C.O. in the last war when he was a theological student, and through the years since has remained an unrepentant Christian pacifist. We shall look forward to his Chairman's Address at our annual meeting in April.

The Annual Report is now being compiled, and we hope to record an active membership of over two thousand. There is, however, a considerable wastage in our membership through removals. In many cases we are unable to trace our members, and thus we lose touch with them. Please will all Baptist pacifists who read this reflect whether they have ever had their present address put in our records. In addition we have lost a few members by death and resignation and rather more who have left our denomination, mostly for the Anglican Church in the case of ministers and for the Society of Friends in the case of lay folk. Through the year we have had a steady trickle of new members, but we are sure that there are still many Baptist pacifists and even whole families outside our fellowship. We hope they will

Classified Advertisements

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SITUATIONS VACANT.

WOMAN HELPER required immediately in Rest House for needy Londoners; board, lodging and pocket money supplied.—Write Thompson, 38, Lewis Road, Kettering.

MEETINGS.

A FELLOWSHIP HOUR for communion with God and each other is being held at 17, Red Lion Square, W.C.1, on the third Monday in each month from 1 to 2 p.m. The next meeting is on February 16th, 1942, and the leader will be Joy Hodgkin. Time will be allowed at the beginning of the hour for any who care to bring a picnic lunch.

MIDDAY DISCUSSION GROUP. 17, Red Lion Square, W.C.1. From 1 p.m. to 2 p.m. the first Monday in each month. The next meeting will be on February 2nd.

MISCELLANEOUS.

LEARN TO WRITE AND SPEAK for peace and Christian brotherhood, harnessing artistic, imaginative, organising and intellectual gifts. Correspondence lessons 5/- each (also small classes 1/6 each). Dorothy Matthews, B.A., 32 Primrose Hill Road, London, N.W.3.

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Kindly use Block Letters.

BAPTIST PACIFIST FELLOWSHIP— continued from page 38.

strengthen our witness within the Baptist Churches by joining us.

We have had news of several Baptist C.O.'s who have been imprisoned for refusal to attend medical examination. We should be grateful to receive news of others and with their names and sentences the addresses of their nearest relatives, so that we may send them a message of encouragement and sympathy.

The Committee will meet at Carrs Lane Chapel, Birmingham, on Monday, 16th February next.

The annual revision of the list of members reveals that the B.P.F. now has among its members 275 ministers, 43 theological students, five deaconesses, and fifteen members on the mission field.

Manchester College provides most pacifist ministers with 44, followed by Rawdon with 38, and Bristol and Regents Park with 35 each. The figures for Bangor (13) and Cardiff (22) are lower than might be expected, but that is probably explained by the failure of the Welsh ministers to answer circulars. There are to our knowledge many pacifist ministers among the Welsh Baptist Churches who are not in our fellowship. We hope they will link up.

On the other hand, the figures for Glasgow College (11) are higher than one would expect from that martial race, the Scots. Even so, we hope that the coming of our first Scottish Chairman to office in the person of the Rev. D. Gordon Wylie may bring us new recruits north of the border.

G. LLOYD PHELPS.

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1942 Easter Conferences

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Through the kindness of the Executors of Theodora Wilson Wilson we have received a gift of books to be sold for the benefit of the Fellowship. We are very grateful for this opportunity of selling at a very reduced rate books which deal so vividly and interestingly with the things for which we stand.

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