

The

31125

CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Expectation of Peace

On all hands people are now peering forward trying to discern signs of peace, and in all the belligerent countries government spokesmen are finding it necessary to issue warnings against expecting peace too soon. One of the most alarming symptoms of the world's social disease is that during war many millions in every land enjoy not only greater security and freedom, but find life far more interesting, and themselves far more useful and important, than in years of "peace," and that notwithstanding the horrors of aerial bombardment and the lesser trials of evacuation and rationing. Despite this terrible vested interest in war, which belongs to the people even more than to the capitalist owners, there is a widespread desire to see the end of it. This desire for peace, though it may be welcomed, must be recognised to be quite different from that of the pacifist, whose object is to secure, not the appearance of peace for a time, but the reality for all time. In this he has much in common with those who, out of a deep moral sense, are moved to say, "There are worse things than war," a sentiment which

the true pacifist has always shared. The pacifist, indeed, cannot use this conviction, as the non-pacifist does, to justify participation in war. That there are worse sins than theft does not justify all the foulest sorts of thieving. But he does recognise that, horrible as the outward and spectacular aspect of war is, the unseen and little noticed occasions of war may be even worse, so that the removal of the distressing symptom can give only a moderate satisfaction as long as the deep rooted disease remains rampant.

The Greatest Folly

While Christian pacifists can never be satisfied with any agitation to stop the war, so terrible is the symptom of warfare in itself, that they cannot be indifferent to any plea for the cessation of hostilities at any time. Though this is less than what we want it is the first step towards it, for the longer war continues the worse the situation becomes and the more difficult it is to obtain that real peace which we all desire. It is in some quarters sincerely argued that a premature end to the war would leave the world in a worse condition than that

which would emerge from an overwhelming allied victory, but that is not an argument which will appeal to those, pacifist and non-pacifist alike, who believe that victory never makes a stable foundation for peace. This opinion has been expressed over and over again even by those who heartily support the war effort. We may quote the words spoken in 1940, when the war had not gone on nearly so long as it has now, by a highly respected writer on military affairs who is no pacifist :

"As to peace, we must always remember that a long war tends to a bad peace. Britain has only won two wars decisively in a thousand years—against Napoleon and the Kaiser—and certainly, in the last case the 'fight to a finish' had bitter fruits. You may call me a defeatist, as some do, but I still insist that victory has less to offer than an indecisive war which ends with an agreed peace. The idea of complete and overwhelming victory is the greatest folly on earth; such victories only lead to bankruptcy, moral as well as economic."

High Motives and Low

So said Captain B. H. Liddell Hart. It is true that we cannot with much satisfaction join in an appeal to those who believe that they have taken up arms in the cause of God and at His bidding to lay down those arms as long as they conscientiously believe that it is their duty to use them. But at the same time we can never cease to witness to our own conscientious belief that the cause of God cannot be served by the carnal weapons of modern warfare. When therefore a proposal is made for the calling of an armistice to seek the peace of the world by negotiation Christian pacifists cannot stand aloof. It may be that the proposal arises from motives different from our own. We may think that they are lower motives. But the lofty assertion that we would rather see the war continued from the highest motives than brought to an end from the lowest is neither so sensible nor so ethical as it sounds. A man who con-

sistently beats his wife from the highest motives ought to be encouraged to desist even from motives which may be as elementary as his conduct. We do as a matter of fact regularly dissuade people from all sorts of wrongdoing by appeal to motives which are not the noblest but which nevertheless prevent a great deal of mischief to society. When the wrongdoing is of the devastating nature of war our concern must be to see that the appeal is made to the highest motives from which at the time men are capable of acting, and not alone on grounds of political expediency but on grounds of morality and faith.

A Proposed Truce

Such a proposal has actually been made by the Peace Pledge Union, which has issued an invitation to other pacifist organisations to join in an appeal to Church and Nation to press for an immediate truce to consider whether the best of our war aims cannot more hopefully be achieved by conference than by continuing the war until passions are so embittered that the making of real and permanent peace will be well nigh impossible. A manifesto which has been issued recalls the words of the present Prime Minister spoken in 1936, "Another great war would extinguish what is left of the civilisation of the world and the glory of Europe would sink for uncounted generations into the dark abyss," and bids the reader remember

that the moral situation is already deteriorating rapidly and that the prolongation of the war daily reduces the possibility of any worthwhile peace as the result of it;

that it is wishful thinking to suppose that any completely satisfactory terms can be the result of war;

that for all belligerents to agree to call a halt to the war does not mean surrender to Hitler."

It goes on to suggest

An agreement to suspend hostilities for a limited period (which could be extended if necessary);

An undertaking on the part of each government to make public to its own and all other peoples what it would offer to and what it would demand from the other belligerents as the basis of an agreement not to resume the fighting; The attempt, however difficult, to find in this way an agreed settlement, the terms of which would commend themselves to the people of all nations as being the best available steps to world peace.

The Task of the Church

However cogent these considerations are most Christian pacifists will feel that this is not all that must be said, nor perhaps is it from our point of view the most important thing to say. While this manifesto deserves the most careful and sympathetic study it may well be felt that to enable a peace conference to meet with any hope of success a psychological and spiritual basis will have to be provided for it. Is it not the task of the churches to make it possible for representatives of the nations now at war to come together in an atmosphere purified of suspicion and fear, and in a common sense of responsibility to God to witness to those powers of redemption in which all Christian peoples alike believe? The Christian Church is a supranational communion of men and women who, whatever their other loyalties and interests, must finally acknowledge their supreme relation to one another in Christ as they must also acknowledge the salvation of the world to be solely in Him. It is not suggested that any interchange of pieties will be sufficient to redeem so sorely vexed a situation. What we do believe in and hope for is a search undertaken by the best Christian thought of all countries for some expression of our common faith not in terms of theological symbols but in terms of ways of living and the right use of the world's material and spiritual resources.

India

On another page Mr. Percy Bartlett comments on the situation

in India, where a state of deadlock and of deepening antagonism has developed. The consequences for the prestige of the British commonwealth must be grave, but there is another aspect of the relation between India and Britain, not wholly separable from the political but belonging rather to the moral and religious. It is this aspect which the Society of Friends seeks to bring before the Churches in a statement recently issued by the Meeting for Sufferings. "We feel," says this statement, "that the Christian communities of this country ought not to accept the continuance of this tension coupled as it is with an apparent decision of the Government to make no further effort to reach a settlement at present and a refusal to allow any conversation between the interned leaders and leaders of other parties outside. We do not urge at this time any specific political policy, but we are sure that the Christian Church of this land cannot remain quiescent whilst the nationalist leaders are refused any contact with their fellow Indians. For it is unreal to say that Indians must first agree among themselves before any advance can now be made, and, at the same time, to refuse the means by which they may come to an understanding. We know that this latter matter weighs heavily upon many of our fellow Christians. We feel indeed that the Christian mission in the world is deeply concerned in all such refusals to allow of direct efforts at reconciliation."

National Service Bill

The National Service Bill before the House of Commons on December 8th and 9th provides that boys of over 17 years and 8 months may be registered and medically examined so that they can be called up promptly on reaching 18. The Central Board (see last Press Service), while opposing the whole principle of conscription, asked that the right to register provisionally

as a C.O. should not lapse before a man's 18th birthday, whether or not he had been medically examined. During the Second Reading, Mr. McCorquodale (Joint Parliamentary Secretary to the Ministry of Labour), in reply to Mr. T. E. Harvey, said: "The Hon. Member for the Combined English Universities also asked whether the rights of young men in regard to conscientious objection and postponement on hardship grounds will be maintained up to their 18th birthday. The answer is 'Yes, and beyond that, if necessary, right up to the time of the student's enlistment notice, if the circumstances demand it.'" The Committee Stage and Third Reading were largely occupied with debate concerning the fact that the new extension of conscription will virtually close all arts courses at Universities from June, 1943. It was stressed by many members that this would mean a shortage of trained teachers after the war, and would render impossible the much publicised plans for improved post-war education; despite many requests, the Board of Education had nothing to say on this subject, and the Bill passed the House of Commons on December 9th.

Pacifists and Non-Pacifists

An interesting side-light on the attitude of the Archbishop of Canterbury towards pacifists is shown in a letter he has sent to the Anglican Pacifist Fellowship in reply to their invitation that he should visit the Hungerford Club. Although the Archbishop is uncertain whether he will actually be able to do this, he wrote to say "I quite see a special point in going to this Club because of my great concern that the deep division of conviction between pacifists and non-pacifists in the Church should not result in a breach of spiritual fellowship, and this makes me eager to show as much interest as I can." This tolerant attitude of the Archbishop's is reflected in the fact that the Anglican Pacifist

Fellowship can report that not one of their clerical members is at present unemployed as a result of pacifist convictions.

Religious Revival

The news bulletin of the German Evangelical Lutheran Church reports on August 1st that much work is being done in many quarters to deepen and renew Lutheran worship in Germany. Daily services are in many places beginning to establish themselves. Professor Dr. Martin Doerne writes in the magazine *Musik und Kirche* a noteworthy essay on the institution of daily services, in which he says: "The Church cannot live on the main Sunday service alone. It is urgent that we return to daily services. . . . The daily service is a vital necessity of the Church. Without it, the Sunday Service comes to be inwardly isolated. . . . For the clergyman too it is not a matter of indifference whether he stands at the altar daily or only once a week and on special occasions. The priestly attitude of which the Lutheran clergyman should have no less than the Catholic one is to be learned and practised most effectively in the discipline of the daily service. The everlasting sacrificial and priestly service of the New Testament People of God presses to be made visible in this daily service. . . . The reinstatement of this daily prayer must not be made dependent upon the number of participants. We must accustom ourselves to the fact that the religious revival without which we cannot conceive the future of the Church begins from small groups."—I.C.P.I.S., Geneva.

"The Christian Pacifist"

Readers who have not already done so are urgently requested to renew their subscriptions to *The Christian Pacifist* for 1943, using the order form on the back of this number, and so saving us the expense of further reminders.

ANOTHER SIX MONTHS IN INDIA

PERCY W. BARTLETT

Perhaps it is futile to dwell on the Government's self-contradiction in demanding that the parties in India should come to agreement while denying even such a moderating influence as Rajagopalachari any kind of access to the imprisoned Congress leaders. It seems equally futile to dwell on the childishness which demands that men of such political stature as Gandhi and Nehru should be required like naughty boys to say they are sorry before they can come out of the corner; or on the failure to utilise the constructive services and advice of a man like Sapru. But that is only one half of the picture. The other is the refusal of the Prime Minister, even under the pressure of American and Chinese opinion, and under that of the military demand for India's whole-hearted help, to think of anything but British military strategy—the winning of the war in the narrowest sense of the term. Such a refusal leaves peace in India and the whole of the future to look after themselves.

The fact that nobody worth while is willing under such conditions to become Viceroy of India next April and that we are driven to the desperate expedient of again extending the present holder's term (with a show of reasons that deceives nobody) is by itself enough to warn the Government that it is out of touch with realities. The re-appointment of the Viceroy is, by the way, to be taken alongside the appointment of another English Chief Justice, in spite of the fact that a well-qualified Indian candidate was available. But Downing Street appears to be unaware that by doing nothing but say "No" it is in fact making far-reaching decisions as to the future of Asia and as to the relations of that continent with

the West—and possibly making blunders that will never be overtaken.

Recently there was much Government self-congratulation over the value to this country in war-time of the treaty with Egypt. Now Egypt was formerly a pro-consular area of ours with a poverty-stricken people, much oppressed, and a revolutionary party in conflict with authority. For the protection of the Canal some arrangements had to be made; and the Wafdists, formerly execrated, are now in power in Cairo and are hailed as the friends of this country. The analogy with India is not held to be cogent, though what Mr. Gandhi has frequently offered in exchange for independence is just such a treaty of friendship.

The effect of the Government's attitude towards Congress is patently to enable Mr. Jinnah continually to put up his price; and as a result there now appears to be a diminishing hope of avoiding the dilemma: India is either to be divided politically or split sooner or later by civil war. In the meantime the smaller minorities, the Sikhs for example, are increasingly fearful as to their own future, while lawless elements are breaking out again; so that one wonders to whom the Government will turn when something more than its own authority is clearly required to restore order. Nothing is being done to reconcile Hindu, Muslim and other claims in a constructive and cooperative policy. Still less attempt is being made to see the future of Asia as a whole—Asia with its north-west under Russian influence, its north-east the scene of struggle between Chinese and Japanese, the south-east with all its rich resources an area of utter chaos, the south-west a great scattered Muslim area that may some time draw together again, whether under Egyptian or

Arab leadership—and India. India is almost cut off by mountain and desert from the rest of Asia, except the south-east; and yet it cannot be regarded as entirely isolated. If India could achieve its own constitution, using that word in its broadest sense, it would at once open up more than its own future and would offer a basis of relation between East and West and a lead to the Pacific world.

Almost as a postscript let us ask whether absolutely nothing can be done. The prison doors are shut and the people in Whitehall are themselves deaf to all knocking. But the Viceroy has agreed to undertake the thankless task of serving another six months. Does this suggest that one final appeal might be made to him? What is wanted is a British initiative, an effort to

bring people together and to provide an atmosphere in which mutual trust might be generated again and a fresh attempt made at cooperation. We hoped that a new Viceroy would go out to India to take up just that task. Is there no one to suggest to Lord Linlithgow that in consenting to serve another six months he has morally accepted just that responsibility? We wish that the little Christian group in India, not hitherto regarded as a political force and yet found in the way of reconciliation by the Bishop of Calcutta's recent intervention, could feel that it ought to knock gently at the door in Delhi and urge in the name of Christ that, even so tardily, an effort might be made to agree with these "adversaries" of ours, who might become our friends, while we are in the way with them.

THE BEVERIDGE REPORT

G. LLOYD PHELPS

The first significant thing about this Report is that it is the Report of one able man and not that of a committee. This may mark the beginnings of a new technique for democracy. Legislation by Committee has always been regarded as one of its safeguards, but we have often had cause to regard it as a stubborn delaying action against decisive handling of pressing problems. It has been bitterly said that a committee keeps minutes and wastes hours. The reports of committees are apt to be compromise documents in order to achieve unanimity and the result usually excites the enthusiasm of nobody. The heart of the problem which is the cause of the committee's existence is usually avoided because there is irreconcilable division between two or more sections of the com-

mittee. The personnel of a committee is usually chosen so as to represent every possible point of view and this effectually prevents decisive recommendation.

This procedure has been strangling democracy and the first thing we must applaud about the Beveridge Report is the Government's decision to entrust the enquiry to one superbly qualified man.

The result should surely encourage them to try this method again. No Government paper has ever reached such a circulation. The Report does seem to have kindled the imagination of the public as no political matter has done for years. Both the manner of unifying the rather haphazard collection of social services the nation has acquired since 1906 and the detailed recommendations have been brilliantly conceived. The

only definite recommendation that rouses some disappointment is that concerning old age pensions. One would have hoped that it would have been possible to make more adequate provision immediately. The full benefits twenty years hence will interest some of us but not most present-day old-age pensioners.

The Report must raise some questions and leave them unanswered. The two most important are "Can the country afford to finance these recommendations?" and "Will this measure and others similar suffice to avert a social revolution?"

In answer to the first, it is freely asserted that if the nation can afford to spend twelve to fifteen million pounds a day for the war it can easily afford the estimated cost of these recommendations. This answer leaves out of account several vital factors. First, there are no profits to be made out of social services that are commensurate with the profit to the banks of financing wars. Secondly, the burden of interest from the present war will be the first charge on the national income for generations. Thirdly, the financing of war is made possible

by heavy taxation, price control, and the elimination of luxury expenditure: it remains to be seen whether either Government or country is sufficiently concerned about social services to adopt correspondingly drastic measures.

Sir William Beveridge himself seems to think that the adoption of his Report will help to remove the need for a social revolution. He has said in interviews that it steers a middle course between capitalism and socialism and that it takes us half way to Moscow, so that we may not have to go the whole way. In these remarks he reveals himself an exponent of the ransom theory of social services; *i.e.*, that the owning classes allow themselves to be taxed for social services in return for being allowed to keep their economic power.

This payment is one that an expanding capitalism can easily bear, but British capitalism is now on the decline and it may be doubted if it can carry this extra burden and hold its place in world competition. Hence, the moral of this Report will probably be that we can only provide freedom from fear of want by becoming a Socialist country.

THE WORLD UNITY MOVEMENT

BARBARA WAYLEN

In 1938 there appeared a letter in *The Times* on "Moral Rearmament and World Unity among Peoples", signed by several eminent men and women. In this letter S. de Madariaga, that far-sighted statesman and reformer, is quoted. He points out the sheer madness of sixty different governments, in larger issues which concern all nations continuing to pursue sixty independent policies, many of them incon-

sistent. Inspired by his teaching, a World Foundation was initiated in the U.S.A. "With a twofold purpose: (1) to foster the idea of World Unity among all peoples; and (2) to promote enquiries directed towards political and economic appeasement on all fronts. . . . These two purposes are essentially complementary. Only if we are fired with a new conception of World Unity can we hope to override the rock of national bias upon which so

many admirable international schemes split."

Following this lead, a group of men and women including S. de Madariaga, came together to discuss how recognition of the fact of World Unity might be most effectively promoted. It was agreed that a permanent peace depended on the establishment of right relations between men and nations and the world as a whole. Sooner or later if such relations are not established and if the world is not regarded as one body, peace is sure to be broken and we all suffer. In the words of Madariaga "a nation, a limb of the world, misbehaves, i.e., it acts against the world community which is the whole body, and sanctions are decided on to punish it. But can we punish a limb without punishing the whole body?" In short, ultimately the interests of the citizen, the nation and mankind are identical.

In order to secure the acceptance of this principle in practical affairs, an organisation known as World Unity Movement has been established and its objects have received the enthusiastic approval of many progressive leaders and representatives of existing organisations working directly or indirectly towards World Unity.

The aims of the movement are to direct attention to the fundamental principles of The World Unity, to promote the conception of a World Commonwealth of Nations and of citizenship of such a Commonwealth as the next natural stage in evolution from national citizenship; to advocate the formation of suitable national instruments for exercising the various functions appropriate to a World Commonwealth.

The methods proposed for the attainment of these ends, in logical order are, study, propaganda, and action. As examples of proposals already put forward in the name of the Movement, the following may be mentioned: (1) In addition to the

existing Permanent Court of International Justice, which should continue to exercise its present functions it is suggested that a Court of Equity is needed to deal with non-justiciable disputes. Its main function would be to pave the way for peaceful change in the relations between nations, to conform with constantly changing world conditions, and to examine national grievances impartially before they reach an acute stage with the object of finding a just settlement. The judges of the Permanent Court of International Justice, seeing that they have established a reputation for wisdom and impartiality, might be invited to prepare a scheme for the selection of a panel of suitable people to serve upon it. As Ruskin has wisely said: "You cannot build on Love because you have not got it, but you can begin to build upon Justice".

(2) An International Council of Social Service has also been proposed to consider such problems as the feeding of famine-stricken peoples, the reconstruction of war-ravaged countries, and when peacetime production gets back into its stride the direction of output, the creation of a pool of surplus commodities and distribution from the pool according to need. Such a body could do much to stimulate and encourage constructive voluntary service for the World Community by individuals and by groups such as those who have already rendered invaluable service, e.g., the International Voluntary Service for Peace, and the Friends Service Council.

A recent pamphlet issued and published by the International Arbitration League entitled *Peace through Justice*, by C. A. Radice, explains to the layman the aim and import of the proposed Court of Equity in relation to World Unity (priced 3d. and well worthy of close study).

The members of the World Unity Movement believe that harmony between nations can best be assured by means similar to those which

have been used throughout history in all countries to maintain internal peace, namely the exercise of judgment by an impartial Court in the light of the ascertained facts.

This well-proven method has never yet been applied internationally; it involves the creation of an internal national legislature to carry out the decisions of the supra-national courts.

Those who advocate the creation of an international police force should understand that the policeman's power lies in the agreed laws and the courts to interpret the laws that are behind him. Without these institutions the policeman is a mere soldier entirely dependent on material force and shorn of the immense spiritual power created by the fact that his coercive actions are authorised by decisions based on accepted laws, after careful enquiry in which all parties interested are given opportunity to explain their claims and rights. Laws accepted by the majority of citizens will be obeyed willingly because they are just laws in the

eyes of those majorities. Therefore the decisions of impartial judges based on those laws will be carried out willingly, and coercive police action will not be required.

The Atlantic Charter formulates a valuable principle... "enjoyment on equal terms"... but fails to inspire confidence in its sincerity by avoiding any indication of the manner in which this promised "enjoyment on equal terms" will be assured to all nations. A promise to create an international legislature to frame laws for giving effect to this principle is required; therefore many of us would like to see the Allied Governments formulating such a promise and forthwith convening an international conference to adopt this principle and to create an international legislature charged with the duty of drafting and adopting laws that will give effect to this principle. We believe that all the Allied Nations and that some other nations would send representatives to such a conference.

GOD'S RECONCILIATION

EDWARD SMALLEY

This is a divinely-created world. Whatever that means, it certainly means that God's redemption is the only potent redemption. It does not mean that God's way is forced on men whether or not they will it, but it does mean that, unless we accept His way we shall never be redeemed.

The method of God's redemption—a method which we are called to share—is always and will ever be "forgiveness". There is no other way by which man can be made aware of God, for God is supreme Goodness and a man can only become aware of Him as his own spirit responds to Goodness. Since Goodness includes the capacity to be

loving and forgiving, God cannot seek to impress men by means which deny His nature.

Thus, God *has* forgiven us as He *has* forgiven all, whether sinner or saint. Men may not accept His forgiveness, but that cannot alter God's nature; the sun still shines, even though men may black-out their windows and so prevent its rays streaming into their homes. To interpret the prayer which Jesus taught His disciples as meaning that unless men forgive each other, God will not forgive them is surely to misinterpret the ways of God, for did not Jesus die "the innocent for the guilty"? Rather does this

prayer mean that unless our hearts are so loving that we forgive our worst enemies, we are incapable of accepting the forgiveness which God has already offered and is continually offering. It cannot be true, with this conception, that there was "no forgiveness until Jesus died"; it is true that, by His death, Jesus caused the forgiveness which God had to be understood more perfectly by men.

We are called to recognise our own share in the world's guilt, for unless we can do that we shall be unable to forgive, and thus fail to release the power of God into the world. Centuries ago Jesus saw in the spirit of the Pharisee the very evil which was the cause of the world's ruin, and the Gospels record how far these people were regarded by Jesus as being from the Kingdom of God.

Let us do all we can to make this method of God understood at a time when so many are feeling that there is a place for "retribution" in the scheme of God. Many have been the Government spokesmen who have stressed that after the war the Germans must be brought to Justice and punished appropriately. I am, however, much more concerned with the expressions made by Christian people. Some time ago the Leading Article of the *Christian World*, commenting on the statement of the

Prime Minister that "... retribution for these crimes, the shooting of innocent hostages, must henceforward take its place among the major purposes of the war," said:

"This is not a case of taking revenge upon an enemy... it is a question of witnessing in God's name to the eternal laws of righteousness... If we were to envisage a peace settlement in which such a crime should go unpunished, it would mean that we preferred the ease and comfort of peace before law, justice and mercy. There is nothing in Christianity which justifies Christians in allowing cold-blooded murderers to escape human justice."

And there is nothing to prevent God blasting us all off the face of the earth for our constant stupidity, selfishness, lust and cruelty, except His own loving nature. We—ourselves sinners saved by grace—who are we that we shall condemn or judge others with a piety which forgets that what good there is in us is God-given and not humanly deserved?

"Our choice," to quote Gerald Heard, "is to go on to a new state of living—or to end." But, by the mercy of God alone, not by our own goodness, the door to that new state of living is still ajar. We still have our choice, but unless we choose the way of the mutual forgiveness of sins we are lost and all the good we strive to accomplish is doomed to failure.

RETRIBUTION

The subject of Retribution remains so topical and is of such fundamental importance to the Christian pacifist witness that we welcome another edition of the very popular and scholarly pamphlet by Stephen Hobhouse to which we have alluded in recent months. The new issue, made necessary by the rapid sale of the first two editions, contains an appendix in which the author says:

"Last year in *Christ and our Enemies* (see back cover) it was

shown how the 'forgiveness' which every disciple is called to extend to his enemies is essentially a spirit of compassionate goodwill, not conditioned by their prior repentance, but a necessary *antecedent* to it; and an appeal was made for much more regular and earnest prayer for our present enemies, even for the worst of them; just as Christ has told us, 'Whenever ye stand praying, forgive.' This spirit is indeed indis-

pensable for the attainment of true Justice and it must, of course, go hand in hand with *continued prayer and compassion for the innumerable victims of oppression and war*. Indeed the two prayers, for the suffering victim and his cruel oppressor, should be inseparable.

"Such are the marvellous ways of the Divine Love, that I would dare to describe the goal attainable (that is, in the forecourts of Heaven) as a relationship of peculiar kinship and tenderness between those who once were oppressor and victim. In one of the loveliest of the many beautiful hymns of evangelical Germany, the poet writes of the Saviour 'Thy love, most faithful, triumphs, in the end the sinner feels it, And with bitter tears of grief clings childlike to Thy knee.' Even so, utterly incredible—abhorrent as it may seem to us, Caiaphas and the beloved disciple, the martyred Stephen and his murderers (including one named Saul), yes, the Nazi executioner and his once revengeful victim may yet, by the processes of the heavenly Justice, stand together, reconciled and rejoicing, in the all-embracing family of God."

Referring to page 3, line 12, of the original pamphlet, Mr. Hobhouse writes:

"This principle seems to be the key to the meaning of difficult verses like Matthew v, 25-6, vi, 15, and xviii, 34-5 (parable of the unforgiving servant). Study these verses in connection with the crucial saying of Matt. v, 20, which contrasts human retributive justice with the divine Justice of ch. v, 38-48 (see page 5). By *administering punishment* to the sinful we may indeed serve as one of the necessary instruments of God's 'wrath,' but, if once we have known His personality and grace in Christ Jesus, *we degrade ourselves to an impersonal level unworthy of us and of His 'kingdom.'* As in the natural process of 'degeneration', the normal and *ultimate result of retribution*, whether divine or human, *is a continual increase of sin and decay*. This is, for the Christian, the conclusive argument against taking part in its workings. Only by the arrest and overthrow of sin in the enemies of society as well as in ourselves can we move onward to true security and 'joy in widest commonalty spread.'"

The Fellowship of Prayer—continued from page 13

over whom the clouds of mortal danger are hanging. Let Thy power become manifest, Thy right be revealed, Thy love do its wonderful work. Order Thy judgments in such a way that they become blessings, that many who live without Thee may turn to Thee, that the middle wall of partition between Israel and the nations may be shown to have been broken down, that all who confess Thy Holy Name may seek and find each other as brothers in Thee and that all may be one fold, under one shepherd.

Teach us to seek the things which

are above, not those which are in the earth. Provide for all needs, even for that of our daily bread. Make us submissive and patient. Grant us good courage and strong resilience and a hope which is not disappointed. Make us weak in ourselves so that we may be strong in Him Who has borne the Cross for us and has despised shame and is sitting at Thy right hand, in Him Who is the King of the ages, to Whom belongs the future, which Thy Church awaits with deep desire, when Thy Name will be hallowed, Thy Kingdom will have come and Thy Will shall be done on earth as it is in heaven. Hear us, O God, for Jesus' sake. Amen.

CORRESPONDENCE

Wartime Theology

For all I know Dr. Raven's strictures on Mr. Davies may be deserved—I have not read him—but his treatment of C. S. Lewis seems to me unjust. To say that he "makes no reference to love and fellowship" is to ignore the very moving chapter on Divine goodness in the *Problems of Pain*, and the treatment of fellowship in the *Screwtape Letters* is not likely to be forgotten by any readers of that profoundly religious book. If Dr. Raven's defence is that he has not read these books and is commenting only on the reprinted *Broadcast Talks*, that is not the impression that his article gives, nor is it fair to Mr. Lewis; and further those very compressed Talks, severely limited in scope as they were bound to be, contain in their first part what is nothing less than an exposition of the truth that "the spirit of man is the candle of the Lord". If the doctrine of the Holy Spirit is implicit rather than explicit in Mr. Lewis's writings, that is not to say that it is absent.

Mr. Lewis, in the *Screwtape Letters*, has shewn himself sensitively appreciative of the pacifist position, and has said things which many of us pacifists need to hear. One service he can do us is to help pacifists and non-pacifist candidates to understand one another, and that is an aim which we all know Dr. Raven to have at heart.

W. C. ROBERTS.

Sutton Rectory,
Sandy,
Beds.

In his criticism of "Wartime Theology" in the last number, Professor Raven seems to be justified in attacking Mr. Davies's effort, which indeed tries to start at the wrong end of Christianity and fails. But he is surely too hard on Mr. Lewis's Broadcast talks.

In this, as in other of his writings, Mr. Lewis is insisting that evil originates in man and stresses the urgency of individual repentance; and this is surely a truth which a pacifist would be eager to vindicate. Also at the end of the book he talks vehemently about "choosing": that the "salvation from without" can only be obtained by choosing and accepting and being changed.

The bracket, "and is", which appears when he is talking about the historical Jesus, shows that he has not forgotten the Holy Spirit. As for his supposed omittance of love and Fellowship, firstly with what can he be comparing sexual love to call it milk and water?

And surely he does not assume that the Edinburgh train will not be packed with other pilgrims.

It seems that Mr. Lewis's critic was either badly biased before he started reading or he did not read properly, or both. Mr. Lewis does not indicate in the least what is the logical corollary as regards war to the acceptance of Christianity.

ANDREW W. HUNKIN.

Corner House,
High Roding,
Dunmow,
Essex.

Handcuffed Prisoners

With regard to the question of the chaining of prisoners-of-war, referred to in the November issue of *The Christian Pacifist*, you may be interested to read the following quotation from a letter received from an officer in Oflag VII/B—the Camp where the chaining of prisoners by the German military authorities has been enforced. Here is the opinion of those whom it directly concerns, as to the course which the British Government should take in this matter:

"As you are aware, the British Government has been accused of having their prisoners' hands tied on immediate capture, and the D.K.W. therefore feel it necessary to take reprisals since, it's stated, it could place no faith in our Government's assurance. Well and good; no one here, I assure you, minds in the least. It's a bit of a nuisance for the chaps in handcuffs, but the whole business in this Camp has been done very humanely and no one is the worse. We think firstly that the British order referred to, if in existence, is a perfectly legitimate order and practice of war, as long as it is confined to the time of immediate captivity. If the Germans object and take reprisals on us—that is their affair. That our Government should follow suit is, to most of us, an action incompatible with our ideas, traditions and national *modus vivendi*; we regret it. Please tell those whom you meet how we feel—I think we are right."

(Mrs.) BETTY LEE.

Mere Cottage, Birkenhead.

Militant Pacifism

It was most refreshing to see the Duke of Bedford's defence of Militant Pacifism in the December number. Many Christian pacifists, in their anxiety to find excuses for the "other side", fail to be missionaries in any real sense, and appear to be suffering from a kind of inferiority complex.

What our movement needs is the dynamic pacifism of the New Testament—prophets filled with Pentecostal fire, who will openly oppose the disciples of Mars at all times and in all places; not, indeed, with bitterness, but with the Divine courage and conviction of the Triumphant Christ.

C. D. H. BORAM.

Tippacott Farm,
Brendon, Nr. Lynton, N. Devon.

THE FELLOWSHIP OF PRAYER

The following prayer is part of a form of worship which is reported to have been used in all Churches in Holland, Catholic and Protestant alike, on Sunday, 26th July, 1942, the occasion being the united protest to the Reichskommissar against the mass deportations of the Jews.

Holy Lord, God of Abraham, Isaac and Jacob, Father of our Lord Jesus Christ, Whose judgments are abroad in the earth, we kneel before Thee in our great need. We desire not merely to lament all the suffering, which wounds Thy children; we would not merely pity those who are especially stricken by this suffering. We pray Thee to guard us so that we may not only accuse others, but first of all ourselves. Lead us by Thy Holy Spirit so that above all we lament our own sins.

We have lived in self-satisfaction and tranquillity, in presumption and self-conceit, in worldly-mindedness and enjoyment, in double-heartedness and ambiguity, with the appearance of piety and virtue, and we have at the same time forgotten and trampled upon Thy law in our lives and upon the right which our neighbours can claim from us. We have not taken seriously Thy right and Thy law, Thy holiness and love, the costly blood of Christ and the anointment by the Holy Spirit.

Grant that Thy judgments may bring us to contrition and conversion, both individually and as a community. Take out of our hearts all bitterness, quench the flame of unholy hatred and teach us to kneel before Thee in the communion of sin and guilt with all men, even with those whom Thou permittest to humiliate and chastise us, for whose conversion we pray.

Give relief, merciful God, to all who are tried and oppressed, to prisoners and hostages, to so many

(Continued on page 11)

THEY SAY

SEAWARD BEDDOW

Social Reform in the Church

"There is a growing dread in influential circles that the Church is going red and that vigorous efforts should be made to keep it red, white and blue."

Ikonoblast in "Forward".

Mrs. Roosevelt on C.O.s.

Question: "How do you think our boys who have gone to war and risked their lives should treat conscientious objectors after the war?"

Mrs. Roosevelt's answer: "I should think that the boys who go through the war, and who believe in what they are doing, would have a respect for a conscientious objector who had an equally strong belief that he should not kill other people. We have put these conscientious objectors to work in this war. They are clamouring for more dangerous work. Some of them are already doing work which requires great courage, but not the taking of another man's life. It would certainly seem a curious thing to me if a boy were not able to understand, having had deep convictions himself, that other people have a right to equally deep convictions and that they should be respected."

—In "Ladies Home Journal."

What They Hit

"Criticising bombing policy, he mentioned the heavy attack on Cologne, and added: 'I know I hold unpopular views on this subject, but women and little children are women and little children to me wherever they live, and it fills me with absolute nausea at the filthy task many of our young men are asked to carry out.'"

—Report in "Manchester Guardian" of a speech in the House by Mr. R. R. Stokes.

A Fighter Pilot's View

"This air fighting is a damn good game."

—From "Daily Record" report.

One Way to Peace

"Incessant total war will ultimately be found intolerable."

—J. Middleton Murry in "The Adelphi."

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

An important discussion took place at General Committee in the middle of December on the possibility of initiating a campaign in the months immediately following the cessation of hostilities on behalf of a Christian peace settlement. The discussion was, of course, only of a preliminary nature—the ground that would need to be covered was surveyed, the kind of subjects that would need to be dealt with, and the kind of literature appropriate to these subjects, and the way in which such a campaign would need to be put across by our branches and members in every district. All these details will be discussed again of course, and if there are points about which members have special knowledge or special concern, we shall be very glad to have word of these sent to us.

It is hoped that the organisation of such a campaign would engage the sympathy and enlist the support of Christian people generally, and it may be considered advisable to try for a widely representative Committee in each area. We have recently had experience of the value of such widely representative Committees in the conduct of the Food Relief Campaign.

Such a campaign, you will see, is a matter of great importance, and we want to ask your interest and concern immediately and your very earnest prayer that the General Committee may be guided in its thinking and planning on this matter.

BOOK REVIEWS

THE FOUNDATION OF ECONOMIC RECONSTRUCTION. By Professor John MacMurray. (N.P.C. 4d.)

In this striking address delivered to the Peace Aims Conference at Oxford in September, 1942, Professor MacMurray discusses the moral issues in economic reconstruction and urges that the basis of a new civilisation should be sought in a synthesis of the spiritual and the material aspects of life.

TOWARDS BELIEF IN GOD. By H. H. Farmer. (S.C.M. Press. 8/6.)

In this book Professor Farmer has placed us all in his debt by an exceptionally able and lucid presentation of the case for the fundamental Christian faith in God. The argument moves in masterly fashion within its self-chosen limits: it neither attempts to demonstrate God nor evades the necessity of relating our belief in Him to the facts and perplexities of the world in which we are called to live out what we believe. It concentrates on that "ethical theism" which is common ground to all Christians and tries to show both how we arrive at this and how we can have confidence to retain it in face of attack.

We can be grateful to Professor Farmer for the stress he has laid on what he calls the "coercive" factor in such faith. God, he urges, is not an inference but a Fact, the One with whom we have continually to do, who communicates Himself to us in what gives beauty and richness to life, and who challenges our consciences in His absolute holiness. We are led on from this starting-point to an analysis of the human problem in a most suggestive and valuable section, and to a demonstration of how faith in God enables us to meet this problem. Finally, after it has been made clear that we have to do with God in self-committal to Him rather than in reflection about Him, we are shown how reflection has yet its part to play: from the vantage-ground of Christian faith in God, we can map out whole areas of life more adequately than without it.

On the one hand two current denials of theism are dealt with, the sociological and the psychological theories of religion. On the other hand, the objections which can be brought against theism are stated with candour and without any attempt at minimising them, though the final conclusion is that none of these is able to deprive us of what has already convinced us on its own merits.

This is a book which can be read and enjoyed by the ordinary thoughtful reader, since the writer has devoted to it all his skill in simplifying the argument

and presenting it in the clearest possible language. There are only two criticisms which the present reviewer would be prepared to pass on what is in so many ways an admirable piece of work. The first is that for one person who has been affected by the "sociological account of religion", he has met a hundred who have been influenced by historical materialism; ought not place to have been found for this? The second is that the references to Bergson in the chapter on this very topic are likely to leave on the mind of the reader who is not familiar with *The Two Sources of Morality and Religion* the mistaken impression that he too explained religion in purely social terms.

E. L. A.

THE RIGHT TO LIVE. By Max Plowman. (Andrew Dakers Ltd. 7/6.)

Max Plowman, the author of this collection of essays, died at Langham, in Essex, on June 3rd, 1941. By his death the Peace Movement in the English speaking world lost an indefatigable worker, English literature a critic of insight and imagination and those who knew him, either through his secretaryship of the Peace Pledge Union or his association with Middleton Murry's *Adelphi*—of which he was Editor—and his connection with Adelphi Centre, a gay and understanding friend who in his own life incarnated so many of the virtues of the Pacifist faith, which he devoted his energies to propagating during the latter half of his life.

In point of time these essays were written between the experiences in France during the first world war, which changed him from a patriotic Englishman to a mystical humanist preaching the sanctity of life and creative activity and the new nightmare of the current war which he long ago prophesied; in matter they cover the field of politics, religion and literature; but at whatever time they were written and whatever the subject, whether it be the character of Hamlet or the position of the Pacifist in wartime, the same spirit illumines through them. The book is very much a whole and Max Plowman (whom I did not have the good fortune to know personally) was, according to his friends' testimony and certainly as he is seen in his writings, an exceptionally whole man. At peace within himself, for him the conventional divisions of life were broken down and "he saw life steady and saw it whole". Thus his interpretations of Blake's poetry is, at the same time, a statement of religious belief and a criticism of acquisitive

society; his essay on "The Problem of Peace and War" contains the germ of an æsthetic theory, and the blue-print for a new society.

How was this integration achieved? By that same religious awakening which gave birth to his Pacifism. By a belief that good and evil are something more than sounds in a politician's speech, that the will of God (or the clue to harmony with the universe—the terms matter little) is discoverable by the average man if he will only seek it; and that will is good will. God wants men to be happy.

"Joy and pain are the touchstones of honesty. They form the two-edged scalpel the surgeon uses to divide the tissues of falsehood. They are the great simplifiers, the heaven and hell which all insidious tyrannies try to avoid by holding their victims suspended in an emotional void. For the basest tyranny is not that which crushes the life out of its victim; it is rather one which assesses his strength with exactness and compels him to a burden heavy enough to crush his spirit while his body remains motive."

And: "Life will not long endure a civilisation that does not encourage widely distributed happiness. Sooner or later it destroys those anæmic communities in whose blood the bright corpuscles of happiness are ceasing to flow."

Quotations are sometimes misleading out of context and I hasten to dispel any idea that Max Plowman was propounding a new Hedonism. Nothing indeed was further from his thought. The happiness, the joy which he saw as the evidence of spiritual welfare arose from the maintenance of "harmony between you and the earth, between you and your fellow men" and was never to be arrived at by a barren pursuit of pleasure. "Self-surrender (to the general harmony of life) is involved. It means the acknowledgement of personal failure, the humiliation of personal defeat, the abject abasement of personal pride; it means the total loss of self-esteem."

We must: "Decide as a nation to mend our ways and learn humbly and patiently of life as tractable children, making resultant happiness our touchstone for every step of the journey."

This "wise and beautiful book", as Middleton Murry, in an admirable introduction describes it, can be thoroughly recommended.

A. R.

THE ECONOMIC BASIS OF PEACE. (1s. 4½d., post free.) National Peace Council.

Dr. Thomas Balogh, E. F. M. Durbin, Wilfred Benson, A. A. Evans, Miss M. F. W. Joseph and others discuss the techniques of economic peace.

THE CHRISTIAN AND EDUCATION. By W. G. Humphrey. (Epworth Press. 4d.)

This is one of the Pilot Books on "The Christian and World Affairs". The author, Headmaster of The Leys School, Cambridge, states three characteristics of education for and in a positively Christian society: First, equal opportunity for all, irrespective of wealth; second, full-time schooling for all up to age 16, with part-time schooling for some years after that; third, the most fundamental, a Christian content, which shall both meet the child's present spiritual needs and equip him to achieve an eventual synthesis of his knowledge upon a Christian basis.

RELIGION AND THE QUEST FOR PEACE. By George M. Ll. Davies, P.P.U. 30 pp. 1s.

Those who know and love George Davies and who read everything he writes for the sake of its shrewd wisdom and fine spirit of persuasiveness will not be disappointed in this excellent booklet. A feature of it is the large number of apt quotations from a great variety of sources.

THE ANGLICAN PACIFIST FELLOWSHIP

Secretary: The Rev. Paul Gliddon. 1, Adelaide Street, London, W.C.2.

The special funds raised for the Christmas parties at the Hungerford Club, Charing Cross, and at "Down the Lane", Bury St. Edmunds, were very well supported and it was possible to arrange them most satisfactorily. Our thanks to all who helped so generously.

We shall be glad to be put into touch with men who are looking forward to Ordination but who can, at present, do little to prepare themselves. A number of our clerical members are ready to assist such men in their studies as far as is practicable, and we are therefore anxious to hear from pacifist ordinands who wish to avail themselves of such free tuition.

At the weekly Celebration of the Holy Communion at St. Martin-in-the-Fields, on Fridays at 7.30 a.m., we would like to pray for imprisoned Conscientious Objectors whose names are forwarded to this office for that purpose. There may be other subjects also which friends would wish to propose for intercession.

A week-end Retreat-Conference is being planned for the South-West in the spring, while arrangements are also being made for a Retreat-Conference for Clergy at the House of Retreat, Pleshey, shortly after Easter. We shall gladly try to arrange other area Conferences where a desire for them is expressed.

Our January Saturday afternoon Conference at Friends House takes place on January 9th at 2.45, and will be addressed by Mr. Fred Pinder, the subject being the Pacifists' Contribution towards the Planning of Post-War Society.

BAPTIST PACIFIST FELLOWSHIP

Chairman: The Rev. Gwenyth Hubble, B.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 of our Fellowship the Rev. Gwenyth Hubble, B.A., B.D., our first woman Chairman. Miss Hubble is now the Women's Secretary of the Student Christian Movement. Before that she was associated for some years with the headquarters of the Baptist Missionary Society, first as the Educational Secretary of the Girls' Auxiliary and then as Assistant Secretary for women's work. She was the author of the article on William Carey in the October issue of this magazine. She comes to office with a concern for the growth of pacifism among the women members of our Baptist Churches. Our Fellowship began as a Ministers' Fellowship and, although it has been open to members and adherents of Baptist Churches, men still predominate in our membership. Miss Hubble hopes that in her year of office she may see something like sex equality reached in this matter. May I assure her of the good wishes and prayers of the Fellowship in all her work.

New members are still coming in slowly but steadily and we are still gaining more members than we lose from various causes. The Annual Report will, I think, reveal that our largest cause of loss this year has been through members leaving the denomination for Friends and for Churches where the minister is a pacifist. They are not, of course, lost to the pacifist movement.

The most encouraging feature of the year has been that just lately we have at last established effective contact with the Welsh Baptists in North Wales and we hope that 1943 will see our Fellowship greatly strengthened.

We should also like to congratulate the Rev. H. Ingli James, B.A., B.D., B.Litt., on his appointment to the office of Area Superintendent for the East Midlands. Mr. James is one of our Committee and is known through the denomination as a pacifist. It says much for his great gifts and fine spirit, and also for the changed atmosphere of our denomination, that he is called to this high and responsible post in wartime. We assure Mr. James of our prayers as he takes up his new work in April.

G. LLOYD PHELPS.

METHODIST PEACE FELLOWSHIP

Headquarters Office (first floor), Kingsway Hall, London, W.C.2.

During the last month seven members have joined the Fellowship, while five have resigned.

Rev. Henry Carter had received a message from Rev. Donald Stuart in the Channel Isles, dated August 17th, saying he was safe and in good spirits. It has been learned since that Mr. Stuart and Rev. Frederick Flint, the Chairman of the District, have both voluntarily accompanied their people, many of whom have been deported to German Work Camps, where they are permitted to minister to them. Both are members of our Fellowship. The Executive specially remembered them and others in prayer, and we ask all members to do so.

It is proposed to hold a Rally of London and District members at Kingsway Hall on Saturday afternoon, February 20th. Further details will be made known later. Meanwhile all members within reasonable distance of London, or who may be visiting London at that time, are asked to make a note of the date. We are grateful to many friends for donations and subscriptions recently received, which have helped to improve considerably our financial position.

LESLIE KEEBLE.

"I.V.S.P."

International Voluntary Service for Peace was founded in 1920, following a proposal made at a Conference of the I.F.o.R., that volunteers from different countries should offer their services for reconstruction in the devastated areas of Northern France.

Between the two wars men and women speaking many different languages worked together to relieve suffering and to increase international understanding, and on the outbreak of the Spanish Civil War, help was given in the evacuation of civilians, distribution of food for mothers and children and the running of hostels for children. Welfare work amongst Spanish refugees was continued in France after the end of the Spanish War, and was developed to include any child-victims of war during the present war, and the last report published in January, 1942, spoke of 1,825 children being cared for in camps and hostels, a maternity-home taking 50 mothers for six weeks each, 7,500 children for whom foster-parents had been found and 2,500 child war-victims who had been enabled to have three months' rest and recuperation in Switzerland. The organisation of this

work has now been taken over by the Swiss Red Cross and the I.V.S.P. volunteers engaged in it are carrying on under the Red Cross flag. Swiss volunteers have also been market-gardening during the past year, in order to increase the food supply.

In this country three services are working at present.

In Worcestershire over 1,000 acres are being farmed by 20 I.V.S.P. volunteers and some half-dozen local men.

In West Ham two schemes are at work: a Demolition Service which has so far demolished 118 damaged houses and cleared away between 2,000 and 3,000 cubic yards of brick and plaster rubble from the site of demolished flats, besides filling in bomb-craters; and a Relief Service which is giving treatment for scabies at two of the borough clinics, erecting Morrison shelters and blast walls for Anderson shelters, taking hot mid-day meals for dock-workers, delivering meals from communal kitchens to school feeding-centres and distributing supplies to the kitchens. Last summer both services helped with an I.V.S.P. youth harvesting camp at Haslemere, a good many of the boys coming from West Ham. Members are also helping in local youth clubs.

After the war, it is hoped once more to

co-operate with the friends on the Continent in doing constructive work in the service of those in need. There will be plenty of scope for material and moral reconstruction.

There is at present urgent need in all three of the English services for men and women volunteers—women being especially needed for the house-keeping and cooking, owing to the nature of the work for which the services are responsible. Maintenance is provided for all, with pocket-money in addition for long-term volunteers. Some F.o.R. members, though not able to work themselves on service, have been helping by accepting parcels of mending to be done for the volunteers.

I.V.S.P. seeks to create a spirit of friendship and a constructive attitude towards peace among men and women of good-will—whether pacifist or not—and counts among its members many now serving in the Forces who sometimes join a service during their leave. It offers to serving members hard work and hard living alongside those in whose need its service originates.

Inquiries, including requests for speakers, should be addressed to the Secretary, I.V.S.P., 1, Lyddon Terrace, Leeds 2.

THE BELLS

A CHILDREN'S STORY

FRANK R. HANCOCK

The Lord Jesus, as was His custom, was walking in one of the gardens of Heaven on a Sunday morning in June, 1942. For nearly three years the world below had been enveloped in black and yellow smoke, and scarcely any contact had been made between Him and His creatures. But that Sunday morning there were a few gaps in the smoke clouds, and the sound of bells pealing happily came through to Heaven. He hurried to the gates and came swiftly down to earth to where the bells were ringing. He found Himself outside a German Church, and went, full of hope, into the bellringers' room.

"Gott in Himmel!" cried one of the bellringers, letting his rope go and spoiling the peal.

"Let me take a rope, and we will wake up all Heaven!" said the Lord Jesus, and asked, "What are the bells ringing for?"

But all the five Germans had now let go their ropes, looking rather ashamed of themselves. Then one said, rather sheepishly, "Haven't you heard, Lord? We have gained a great victory in North Africa."

"Are the English bells ringing?" He asked.

"No—they have suffered a serious defeat."

The Lord Jesus passed His hand wearily over His forehead, and walked away.

* * *

Five months later the Lord Jesus again walked in one of Heaven's gardens, when again the smoke that enveloped the earth seemed to be parting, and the sound of joyous bells again came through. Again the Lord, following the sound of the peals, came to earth and found Himself outside an English Church, and went in.

This time He was more cautious, and kept away from the belfry. He wandered round the church, particularly looking at the stained glass windows, which depicted some of the tenderest scenes of His earthly life. He was there healing the sick, feeding the poor, and blessing little children.

"A kindhearted race of people," He said. "I like these English Christians."

Just then the stirring sound of a band reached His ears. He hurried out of the church, and was penned closely into a corner of the doorway, as in streamed a great procession. There were Air Raid

Wardens, Firemen, Ambulance Men, Home Guards, Scouts and Girl Guides, the Mayor and Councillors. They filled the church to overflowing. The great doors were closed.

Jesus approached the Verger.

"Will you let Me in please?" He asked.

"Sorry, sir, the church is full."

"Cannot you find room for Me?"

"Sorry, Sir, there is no room for you," replied the Verger. As he spoke he looked at the Lord Jesus for the first time, and became very embarrassed. Then he said quietly, "This is Thanksgiving Day for a great British victory in North Africa. You had better go away."

The bells had ceased. The service of praise had begun.

The Lord Jesus passed His hand wearily across His forehead, and stole back to Heaven.

* * *

Every Sunday, still, He walks quietly in His garden, waiting for the day when the smoke will be blown away, and both German and British Bells will ring together. Then the Lord Jesus will come to man again.

THE LONDON UNION OF THE FELLOWSHIP of RECONCILIATION invites you to its

NEW YEAR PARTY

SATURDAY, 23rd JANUARY, 1943

at

TRINITY PRESBYTERIAN CHURCH, Buck Street, Kentish Town Rd., N.W.1. (1 minute from Camden Town Underground Station).

3.30 to 4 p.m.—Musical programme arranged by the Secretary of Heston Group.

4 to 5 p.m.—American Tea. Guests are asked to bring their own food.

5 to 5.30 p.m.—Musical programme.

5.45 to 6.30 p.m.—Rev. Lewis Mac-lachlan, M.A. (Minister of Trinity Church and Editor of the *Christian Pacifist*) will speak on "Current Events".

6.45 to 7.30 p.m.—Two dramatic sketches by the Winchmore Hill Group.

The times are approximate.

Host: Rev. JAMES ALEXANDER, M.A.

Tickets of admission (1/-) to be obtained from BEATRICE C. M. BROWN, 165, Gray's Inn Rd., W.C.1.

SAVE TO CONSTRUCT

3% TAX FREE

Thrift may be practised easily and simply by systematic investment in the withdrawable shares issued by the St. Pancras Building Society, the yield on which is three per cent. per annum free of income tax.

Write for our "Guide for Investors" (2d. post free)

Managing Director: E. W. BALES

St. Pancras Building Society

St. Pancras House, Parkway, N.W.1

The Christian Pacifist

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

Please send me *The Christian Pacifist* Monthly to the end of 1943. I enclose 4/- being the inclusive cost from January.

Name

Address

Kindly use Block Letters.

Quaker Service in East London

is the title of our 20-page 75th Annual Report. Our EIGHT CENTRES are busy with Youth Clubs (comprising recreational and cultural activities), social and war relief work, evening classes, religious meetings and Sunday schools, play centres and nursery schools, etc.

Please send a postcard for the Report. The Bedford Institute Association, Quaker Street, London, E.1.

75 YEARS OF SOCIAL SERVICE.

Classified Advertisements

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

SITUATIONS VACANT.

Unconditional C.O. invited to apply for position as Manager, live as family. News., Stat., Tobacco, Books. Kay's Bookshop, Bramley, Guildford.

Domestic Help for country Guest House. Must be conscientious worker, and fond of country. Someone interested in community experiment preferred. Box 257, 17, Red Lion Square, W.C.1.

Assistant (either sex) wanted by Property Management Firm in West Herts. town. State age, experience and salary required to Box 253, 17, Red Lion Square, W.C.1.

KINGSMOOR SCHOOL, GLOSSOP. A resident graduate master (exempt from military service) is required by the above well known North Midland Co-educational Boarding School, to teach English with subsidiary Latin in preparation for the Cambridge School and Higher School Certificate examinations. Salary according to qualifications. Write to Headmaster.

MISCELLANEOUS.

"RABBONI," a novel by Susan Miles, author of "Blind Men Crossing a Bridge", 8/6 from booksellers or A. Dakers, Ltd., 42, Gt. Russell Street, W.C.1.

FIND RECREATION and new power to serve through writing and speaking. Correspondence (also visit) lessons 5/-; classes in public speaking 1/6. Dorothy Matthews, B.A., 32, Primrose Hill Road, London, N.W.3.

First-class Typewriting/Duplicating.—Mabel Eyles, 84, The Vale, N.14. Pal. 7386.

LAMB BRAND RIBBONS.—Cleanest, Clearest, longest; 3s. 6d. each, 10s. 0d. three, 18s. 6d. six. State typewriter, colour(s). Dense black quarto carbons 9s. 6d. hundred (minimum); 10s. 6d. foolscap.—Hardman's, 15, Prospect Place, Preston.

Wanted to rent before March, house or flat in Greater London area. Epping Forest district preferred. Apply Pettitt, 57, Cranbourne Avenue, Wanstead, E.11.

SUMMER CONFERENCE. Will any member who knows of an *available* centre for 100 people during August, 1943, send full particulars immediately to the Assistant Secretary, F.O.R., 17, Red Lion Square, W.C.1.

DUMFRIESSHIRE. Small cottage, Barn, four acres land. Freehold £100. Main water: 1½ miles station. Pretty Valley. Bankhead, Moffat.

SITUATIONS WANTED

Energetic man (53) requires urgently position of trust. Good organiser. Fluent English, French, Dutch and German. Must provide for small family. Gunning, 54, Woolmead Avenue, West Hendon, N.W.9.

C.O. seeks post, very domesticated. 10 years' experience. Write Box 255, 17, Red Lion Square, W.C.1.

C.O. requires work in land surveying urgently: specific conditional exemption. Midland preferably: can drive car. Write G. L. Parker, 43, Sycamore Avenue, Chesterfield.

MEETINGS.

A FELLOWSHIP MEETING for communion with God and each other is being held at 165 Gray's Inn Road, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on January 29th, 1943, and the leader will be I. Margaret Glaisyer.

HOLIDAYS.

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

BEAUMARIS, ANGLESEY.—"Those who behold Me in degree and are unable to depend entirely upon Me, remain outside the 'Gate' until they let go of self that the Greater Self may be set at liberty."

Permanent or Temporary Guests received in well-appointed home of gentlefolk. Near sea and in peaceful country surroundings. Rooms available as suite or separately (single or double as desired). Every comfort and consideration. Safe area. Lidington, Brynhyfryd, Beaumaris.

WYE VALLEY.—"Christian Fellowship" welcomes paying Guests. Terms moderate. Large house in own parkland of 150 acres. Lindors Settlement, St. Briavels, Glos.

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