

CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Atrocities

A correspondent asks how we can discover the truth about the atrocity stories which appear in the newspapers and in propaganda publications. Some of these, he says, seem to be so well attested and are published on such high authority that we can hardly refuse to believe them. In answer to this enquiry which, in one form or another, has been frequently made, we can only say that while we do not know of any test to which stories of enemy atrocities can be put at present, we should accept all such information with cautious reserve and with our critical faculties alert. We do not doubt that there is a great deal of truth in the official propaganda which has been published after careful investigation of the facts. That responsible leaders should encourage or even permit the circulation of stories calculated to defame the enemy without being fully convinced by reliable evidence of their truth would in itself be an atrocity to which we could not give credence.

All too true

At the same time it must be remembered that actual facts can

be presented in such a way as to create a very false impression and that even responsible statesmen can make mistakes and misquotations without any intention to deceive. We are all inclined to interpret facts in accordance with our own preconceived opinions, and Cabinet Ministers and learned Judges do not seem to differ very much in this respect from ordinary people. If we expect the enemy to be atrocious, and if, moreover to justify and stimulate our own war effort we *want* the enemy to appear atrocious, we shall not have to go far in the search for atrocities. War itself is one vast atrocity, and while it provides occasion for heroism and self-sacrifice, it also makes men a prey to their worst passions and their lowest and most bestial instincts. Men will do in the fury of fighting and in the hot lust of vengeance deeds which they could not bear to imagine at any other time. It is only too dreadfully true that the most fiendish and foul cruelties have been practised in this as in other wars. What is so false in much propaganda is the impression conveyed that atrocities are solely the work of the enemy

and are evidence of the baser quality of his humanity and of the lower moral standards of his race. We have only to notice how suddenly the moral character of a nation changes when it ceases to be an enemy and becomes an ally, to see how facts can be coloured by emotion.

Lies of Last War

As a warning against credulity we commend to any of our readers, who do not know it, Lord Ponsonby's book *The Truth in War*, of which a new edition was published two or three years ago. Those who can remember the well-vouched for stories which were so widely circulated and believed in the war of 1914-1918 and afterwards exposed as lies, many of which had no foundation except in the perverted imagination of their authors, will treat all tales of atrocities with great reserve. Our attention has been drawn to a recent example of the sort of invention that gains currency in war-time. The newspaper which published the story published the exposure of its falsehood a week later, but unfortunately all who read the lie may not have read the denial. We print below the paragraphs as they appeared in *The Universe*, the first on 4th February, 1944, the second on the 11th of February, 1944.

Japanese Flog Priest to Death

A priest, arrested by the Japanese at the outbreak of war with the United States and jailed in Tokio, was frequently flogged and eventually died of his injuries, reports Reuter from Johannesburg.

A nun who was with the priest and who has since been repatriated is now in a Johannesburg sanatorium, as a result of the treatment she received.

The nun was branded with a "V" sign on the back and arms by the Japanese, who, it is stated, tried to make her renounce Christianity and embrace Shintoism.

"Flogged Priest"

Sir,—A few lines regarding the article on the front page of your current issue

with the bloody title "Japanese Flog Priest to Death".

I know both the priest and the nun referred to very intimately. I nursed both the priest and the nun on their way from Japan. My last visit before leaving South African soil was to the nun in question, who was admitted to hospital.

And now the facts. The priest was *not* flogged to death by the Japanese. The nun is in a sanatorium, but *not* as a result of the treatment she received from the Japanese. She was *not* branded with a "V" sign, neither on the back nor on the arms. She was *not* pressed to renounce Christianity nor to embrace Shintism.

H. V. STRAELLEN, S.V.D.
St. Mary of the Angels,
Bayswater, London.

We Can Face the Worst

While we are on the subject of atrocities we must make it clear that our reserve in accepting atrocity stories is due to no squeamish refusal to face unpleasant facts and to no wishful thinking of dictators as really very good fellows at heart. In the profound moral issues which underlie the present world conflict there is no doubt whatsoever where our sympathies as Christians and pacifists lie. It is with the means and methods of the war, and not with its high moral objectives as they appear to the best elements of the nation, that we are at variance. We are as keenly opposed to oppression and tyranny as any, but we fight them with the spiritual weapons which, we believe, are alone effective. The gospel of forgiveness in the Cross is not one for easy situations nor is it applicable only to the not-so-very-bad-after-all. It is, we believe, the only practicable way to deal with the most desperate of sinners and the most perilous emergencies.

New Hope in India

Mr. Gandhi is, as we write, observing silence for fourteen days following his release from long incarceration. Those nearest him say that two things are chiefly in his mind: the first is the question of India's food problem—this suggests

at once a basis of common concern with Lord Wavell; and the second is the Hindu-Moslem question—and he has said that he is ready to discuss matters with Mr. Jinnah as soon as he gets better. Meantime, as a result of growing feeling here that the Church must make an appeal regarding the political deadlock, a deputation from the British Council of Churches, headed by the Archbishop of Canterbury, has waited on the Secretary of State for India (Mr. L. S. Amery) to urge afresh the need for full consultation with the Indian leaders and to plead for understanding. Though Mr. Gandhi's release was due to considerable anxiety as regards his health his present freedom and the hope of his recovery point the way at last to the new possibilities for which we have long begged, namely conversation leading to co-operation.

Punishing the Enemy

Attention is drawn to the booklet *Christ and Our Enemies*, now in course of publication by S.P.C.K. (Price 2d.).

To this enlarged edition of a 1941 F.o.R. publication, Archbishop Temple has contributed an *Introduction*, in the course of which he writes as follows:—"In his essay, *Retribution and the Christian*, Mr. Hobhouse developed a thesis with which I could not wholly agree. To me it seemed at an earlier stage of the war that the peace terms must for a limited period include a penal element, if justice were to be done. But the intensification of the bombing of the German cities seems to me to have altered that. Those of us who believe that this intense bombing is justified as a military measure, aiming at checking Germany's power to produce war material, must also recognise that it constitutes a penalty for German aggression so great that no other can be called for. In so far as this punishment has become an incident

in the conduct of the war, Mr. Hobhouse might claim that my present position is very close to what he outlined in that pamphlet; it has come by the operation of that 'wrath' to which St. Paul tells us to 'give place'. Dr. Niebuhr has urged the same consideration in a recent article. Anyhow, whatever may be appropriate as a policy for the prevention of future aggression or as the execution of justice in relation to some individuals, any thoughts of 'punishing Germany', more than the course of the war is punishing her, must henceforth be excluded from the minds of those who are under obligation to find and follow the way of Christ."

Inside Germany Now

Under the above title the London Union is arranging on June 27th, at Whitefield's Tabernacle, W.1, the second of a series of public meetings in connection with the "Towards a Christian Peace" Campaign. The consideration of the problem of Germany, begun at a meeting held on May 12th, will be continued, and the aim is to give information regarding individuals and movements whose existence justifies the conviction that Germany is capable of making a worthy contribution to the building of a constructive peace. Vera Brittain will take the Chair, and it is hoped that the speakers will be two Germans who have knowledge of present conditions.

Contributors and correspondents are requested to address their communications to The Editor, 38, Gordon Square, London, W.C.1, and to enclose return postage if a reply is required. Signed articles appearing in these pages must not be understood to express editorial opinion or necessarily to represent the policy of the publishers.

THE STRONG MAN ARMED

R. F. WRIGHT

The Rev. Dr. R. F. Wright is Vicar of S. Mary's, Isleworth.

We have often seen the damage which can be done to a cause by the quoting of texts from the Bible without reference to the context. The cynic will quote from the Psalms, saying: "All men are liars"; but he fails to see that the Psalmist said this "in his haste".¹ The materialist may quote: "Let us eat, drink and be merry", but he fails to note that it was the fool who said it.² And the advocates of the "Might is right" policy have so often quoted the words of Christ in St. Luke XI to support the race in armaments, that it may be well, even at the present time to consider their meaning in the light of the context. Jesus said:

"When a strong man armed keepeth his palace, his goods are in peace".

From this it is argued that Our Lord set His seal on the race for, and piling up of, armaments as the best means of International peace, but experience seems to prove the opposite. If proof is needed we have only to turn to the Atlantic Charter of August 14th, 1941, where the leaders of two great empires declared that they

"believe all nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force".³

But let us turn to the Bible. Jesus has cast out a devil; and the Scribes and Pharisees, no doubt jealous of their power, accused Our Lord of being in league with the devil. "By Beelzebub he casteth out devils". But to this Our Lord replied by showing the absurdity of the charge: "a kingdom divided against itself cannot stand". Then comes our text. The interpretation seems obvious. The devil is the strong man armed, holding sway

over those who were "possessed". "His goods are in peace", cannot mean that the "possessed" have the peace of God or represents the peace of a Christian or well-ordered community. Peace here merely means unity of control or possession.

¹ Psalm cxvi, 11.

² St. Luke xii, 19-20.

³ 8th point.

Moffatt renders it: "his property is undisturbed"; and Weymouth, by: "he enjoys peaceful possession of his property". If it proves anything at all, it proves that armour or armaments *may*, for a time, make an evil man secure in his evil possession. Few will deny that the gangster or the madman may dominate for a time by means of a gun. That is all that the text proves. But that was not all that Christ said. Material force holds sway only for a time: "until a stronger than he shall come upon him . . . and taketh from him all his armour wherein he trusted, and divideth his spoils". Christ's meaning was a spiritual one: the goodness of God in Christ triumphing over the evil of the devil. But if men will quote it for material purposes, it seems to prove the exact opposite of their contention. Could any few sentences describe more exactly the race in armaments? The history of Alsace-Lorraine is an example. From early times Alsace was part of the German empire. Towards the end of the seventeenth century, it was seized by France. In 1870, it was seized by the Germans. In 1918 it went back again, only to be seized once more by the Germans in the present war. From time to time men have dreamed of world power and talked glibly of world peace as the result; but all men are far too suspicious of such power: absolute power in man

leads to tyranny. This fact became so abundantly clear that philosophers and politicians were compelled to devise "the balance of power" as the only means of peace. That too has failed.

The lesson which history seems to be forcing upon the world is that real and lasting peace demands more than material armour. A New Order demands new men and women, who will repudiate the principle of "might is right" and will seek in the spirit of Our Lord to establish a new kingdom—the Kingdom of God.

At the end of the last century, feeling between America and ourselves was somewhat strained; and it was suggested that the shores of the great dividing lakes between Canada and the States should be fortified. No doubt, some would have used Christ's words as authority; but a far better wisdom prevailed. It was pointed out that the presence of forts and battleships on one side would necessitate the placing of similar armaments on the other side, only in greater number, which in turn would make it necessary for the opposite side to increase its fortifications; and so a race in armaments would go on increasing each year. Where would it end? Thus it was decided that neither side should fortify so that there could be no rivalry or provocation for war; since then the peace has never been disturbed and to-day we rejoice in the solemn declaration of the President of U.S.A. and our own Prime Minister quoted above. Even in war we look forward to the future, not so far distant, when the power of justice shall displace the sword and the power of Christ will cast out the devil of war.

But this will mean a change of heart in man, with a recognition of the Overlordship of Christ in the affairs of men. Science may forge the chains to bind the "possessed at Gadara"; but only the Saviour of the world can cast out the devil.

THE FELLOWSHIP OF PRAYER

Eternal God, our Heavenly Father, we look unto Thee with reverent and loving adoration. Thou art the Spirit of Love, and being perfect. Love, Thou art perfect Wisdom, and perfect Righteousness, and perfect Power. Thou only art holy; thou only art worthy to be praised; thou only art worthy to be worshipped who art our Maker and Who made heaven and earth. We praise Thee O God for Thy presence and for Thy power; we praise Thee for Thy Providence and Care; we praise Thee for Thy Grace and Goodness; Thou, O God, art the same Spirit of Love that was in Jesus Christ our Lord; in His name we rejoice together in Thy presence. We look unto Thee for our life; we look unto Thee for our salvation; in Thee we live and move and have our being.

O God, Who hast not dealt with us after our sins nor rewarded us according to our iniquities, we confess that we have fouled Thy fair creation by our sin, and have abused Thy good gifts in our folly. Thou didst make us in Thine own likeness to be children and heirs of Thy glory, and we have deformed Thy divine nature into a crippled and infirm and distorted nature of our own; we have tried to live in mean, unloving and proud ways for which the structure of Thy world was not designed, and we have come upon disaster.

But now, O God, we turn away from that which we have done to that which Thou hast done. Our sin is our departure from Thee; our disobedience of Thy holy, blessed will. And now we do disown, deny, repudiate and forsake our fears and faithlessness; our avarice and our pride. We turn from our own way to take Thy way, and from our own thoughts to Thy thoughts. We repent of all in which we have been unlike our Master Jesus Christ.

INTERNATIONAL NEWS

PERCY W. BARTLETT

Last minute attention is drawn to the opportunity of meeting friends of the I.F.o.R. in a gathering to be held on the 3rd and 4th of June at Friends House and at 38, Gordon Square. Dr. Devik, of the Norwegian Ministry of Education, will speak at 5.30 p.m. on the 3rd, at Friends House, on "The Scandinavian Contribution to Post-War Reconstruction". At 11 a.m. on the Sunday there will be a service at 38, Gordon Square, with an address by Carl Heath; and in the afternoon at 2.30 p.m. an address by R. Daniel Hogg, formerly assistant secretary of the I.F.o.R., on "Reconstruction in South-Eastern Europe."

We are hoping to arrange a short series of studies of various outlines of peace terms, on Fridays, 9th June, 23rd June and 7th July, at 5.30 p.m. at 38, Gordon Square, taking the broad problems of peace in Europe, Asia and Africa, with the help of leaders who know the background. The studies will be both critical and constructive, we hope, from the Christian point of view, and the group thoroughly international on each occasion. Particulars will be available by post from the I.F.o.R. Office, 38, Gordon Square, W.C.1.

The National Peace Council's pamphlet, "The Conditions of a Constructive Peace", will be one valuable piece of material for the group.

A committee of the World Council of Churches on the reconstruction of Christian Institutions in Europe is issuing an appeal for a fund of £1,000,000 to be raised through the Churches and Christian societies of this country. And incidentally it is suggested that money offered by the U.S.A. and the Dominions shall be sent to the more needy areas abroad rather than used for the

reconstruction of bombed churches here. This great sum will help not only to replace buildings destroyed by the war but also to train new staffs and to restore the institutions and work of all Branches of the Protestant and Orthodox Church. We do not yet know what steps the Roman Church may take. In the post-war situation it will be easier and quicker to send money than to render personal help; and we welcome this appeal as a first step towards bridging a gulf that only personal contacts and collaboration can finally do away. But it urges us to press consultation with our friends abroad as to the speediest means of renewing common service. It is good, even while permits for travel are entirely refused and even posts are being suspended, that the idea of two-way traffic is extending. We must await invitations from the Church in Germany before entertaining any hope of being able to render any effective help there; but we can even now prepare our own invitations to German and French Church leaders to come here immediately after the declaration of armistice to re-establish fellowship and to consult as to the renewal of joint Christian work.

At a recent very international gathering over tea at 38, Gordon Square, we began a discussion of the steps to be taken to re-establish the institutions of the Fellowship after the war. Inevitably it is a question of conferences and group meetings and pamphlets made possible by the travels and explorations of our messengers who will make it their first business to bring groups together again and to set up once more those indispensable card indexes that stand symbolic of our awareness of one another. No doubt

many of our friends abroad are already beginning to dream of a first post-war council meeting of the I.F.o.R.

One or two personal letters keep us in touch with friends at the ends of the earth, though the first writes from the shores of the Mediterranean. Ethelwyn Best went with the first group of relief workers to serve under the Middle East Relief and Rehabilitation Administration, and finds herself attached, after more training, to the kitchen staff of a refugee camp. She writes cheerfully and vividly of hundreds of children who are being built up again in the kindergartens. Olive Warner, who has for years worked with a training institution for blind people in the Transvaal, writes of new efforts for the prevention rather than the cure of blindness, and of her travels during holidays to visit hospitals and clinics for the care of the people of the country, and speaks of a full and happy life. A recent letter comes from Isabel Reinke in the Argentine. She says their *Fraternidad de la Reconciliacion* is still very small but that the committee is promisingly active; and goes on to speak of the members and of their study meetings. Isabel Reinke herself is much preoccupied, as are all Christian workers, with many "lame ducks". John Johnson writes from New Zealand, assuring us that the peace movement there is keeping its head up and doing what it can for C.O.'s, though some 675 men are in detention camps for alternative service. Their special sphere of study is Japan, and her occupied countries around the Pacific.

The larger items of news, together with an article entitled "Ambassadorships Vacant", and a memorandum from New York on the function of the I.F.o.R. in Post-War Reconstruction, are given in a new number of the I.F.o.R. Bulletin.

CORRESPONDENCE

The Boys' Brigade

I, as a B.B. member of F.o.R., would reassure Mr. H. W. Brown as to our fitness for F.o.R. recommendation. Superficially, the drill and uniform do indicate militarism, but it must be understood that the B.B. is dealing with boys between 12 and 18 years of age. Methods, which if applied to adults, are mere regimentation, are for boys the willingly accepted expression of the "gang spirit" which most adolescents possess.

The B.B. object is the "Advancement of Christ's kingdom". We are completely under the control of our Churches in contradistinction to the Boy Scouts. This later movement was born out of the Boer War and its policy is much more nationalistic than the B.B.

To-day the Church is competing with Youth movements which are largely Pagan and certainly militarist. The Boys' Brigade is the Church's 60 years old answer to this struggle for the loyalty of youth. Our pomp and glitter provide that thrill of "marching with the Band" which adolescents enjoy and need. After this milk the B.B. gives them the spiritual meat of Church membership and the discipline of the Love of Christ.

WALLER SEARL.

14, Connaught Road,
Finsbury Park,
N.4.

Your correspondent, Harry W. Brown, is guilty of confusing the means and the end: and he writes with little knowledge of the B.B. movement.

Drill and saluting are used both by the Army and the B.B. for the promotion of discipline. In the case of the Army, the discipline is necessary for the successful prosecution of the war: in the case of the B.B., it

is a self-discipline in the battle of life—a control of self in the interests of the whole. The Company in which the discipline is strong has the best spirit, and turns out Christian men, men through whom the Churches are strengthened because they have learned what it is to surrender self. After all, why should the military have the monopoly of colour, and show, and the spectacular? Have not we a far greater cause?

Many hundreds of B.B. officers are convinced Christian pacifists: but they are not ashamed to say that their chief object in the B.B. is to lead Boys to Christ. If, as a Boy grows to calling-up age, he tends towards the pacifist position in his thinking, then we will help him and guide him in facing the issues. But if he feels his call is into the Forces, then we will send him off with a word of cheer: we will remember him in our Bible Class prayers: and, if the drill we have taught him, has made him into a more efficient, and thus a more *happy* soldier, then I fail to see that we have compromised our pacifist position in any way.

E. R. STANIFORD.

Athelstan,
Staple Hall Road,
Bletchley.

For eighteen years I have been a member of the B.B. and I am a pacifist and a member of the F.o.R. because of the B.B. training. Furthermore, in my company alone, there have been seven C.O.'s during the last four years.

May I remind Mr. Brown of the object of the B.B.: "The advancement of Christ's kingdom among Boys (and the promotion of habits of Obedience, Reverence, Discipline, Self-Respect and all that tends towards a true Christian manliness)." Every B.B. company is attached to a Christian body, regardless of sect, creed or colour, and is

primarily concerned with the task of teaching boys between the ages of 12 to 18 years the Christian way of life and the winning of boys for Christ. All communities require discipline, and discipline in the B.B. is the obedience of love with a view to service.

G. A. BLAKE.

55, Woodford Avenue,
Ilford.

Corporate Sin and Sickness

Of the people whom I have known, those who have most made me feel, "That is what Christ's life must have been like: that is a person such as all true Christians should be", have all been folk who have known a good deal of suffering (not always, though often, bodily sickness). I know that suffering degrades as often as it ennobles—perhaps more often; but there do seem to be heights of the spirit which cannot be reached without it. *But* (and this is important) these people have without exception had an unshakable conviction of the power and goodness of God. (I have chosen those words advisedly—both His power *and* His goodness.) Is this the whole secret? Should one's attitude be, not acceptance of the suffering itself, but acceptance of the will of God, whatever that will may be?—or rather something more positive than acceptance—a free and willing committal of oneself (or one's beloved) to the care of the Father, who is recognised and adored as being all-mighty, all-wise, and all-loving? No doubt this committal would have to be repeated as a regular act of discipline, until it became the habitual reaction to every fresh onset of pain or anxiety. By making the focus of attention not the sufferer (ourselves or another) but God, we recognise that He can, if He will, make whole, but also that there may be a purpose hid from our eyes, which will be served best by a continuance of bodily suffering.

SLAVERY AND FREEDOM*

D. S. SAVAGE

This article reviews Nicolas Berdyaev's latest book which, in the writer's opinion, "is a work of the most urgent relevance to our times, easily the most important book published since the war." Mr. Savage is the author of "A Time to Mourn" and "The Personal Principle," both published by Routledge.

Modern pacifists are of two kinds. There are those for whom pacifism is a fixed dogma, and the pacifist movement a sectarian organisation focused only on war. And there are those whose pacifism is a decisive moment, made in response to certain historical circumstances, in a living, creative movement directed towards truth and wholeness, and which therefore contains within itself unlimited implications towards every single aspect of existence. For the second kind of pacifist the philosophy of Nicolas Berdyaev is of the utmost importance. I would go so far as to say that Berdyaev presents us with the philosophy of pacifism, meaning by this the philosophy that the genuine pacifist would arrive at if he followed up the implications of his position courageously and thoroughly. This is a partial, one-sided approach to Berdyaev. Pacifism in itself is not of final, or central, importance. It is important, and significant, only as a manifestation of a much deeper central spiritual orientation, and it is this central orientation, with all its corollaries, that is made clear, it seems to me, in Berdyaev's thought.

Berdyaev's thought is not of the academic kind. He is not concerned with building up a 'system'.

I was never a philosopher of the academic type and it has never been my wish that philosophy should be abstract and remote from life. Although I have always read a great deal, books have not been the source of my thought. Indeed I never could understand a book of any sort otherwise than by bringing it into connection with the

* *Slavery and Freedom*, by Nicolas Berdyaev (Bles, 25s.)

experience through which I myself was living. . . . My thought has always belonged to the existential type of philosophy.

Again:

As a philosopher I have not only wished to gain knowledge of the world; in my case the desire to know the world has always been accompanied by the desire to alter it. Not only in thought but in feeling also, I have always denied that the things which the world presents to us are stable and final reality.

In this way, therefore, Berdyaev is linked with all human beings who are, like the second kind of pacifist, engaged in the living pursuit of truth and wholeness. His starting point is the same. And if his conclusions differ from theirs, it is only because Berdyaev is a man of completely uncommon integrity, fearlessness and intellectual penetration.

Let's have a look at Berdyaev's views on war. In Part III of *Slavery and Freedom* he has a subsection devoted to this question, entitled "The Lure of War. The Slavery of Man to War." And it begins, quite uncompromisingly, with the statement that "The state, in its will to power and its expansion creates war. War is the fated destiny of the state." What could be more simple, and yet more penetrating? How many pacifists have realised this essential truth? He continues:

The law of life for national states is:—Man is a wolf to man. In organised civilised states, men spend their strength in the first place upon preparation for mass murder, and the sacrifices that they make are primarily to this inhuman end. It would be a mistake to say that war exists for the sake of men and not men for the sake of war.

In this book Berdyaev comes out uncompromisingly against war and its makers and supporters. He exposes the falsity of those who talk about the 'tragic acceptance of war', and 'just and unjust wars'. "Nowadays a war cannot be an evil in just a small degree, nowadays its satanic nature is laid bare." Present day wars "are reminiscent not of a duel but of a back street murder".

But why is war so evil? Berdyaev's answer is plain, and it is here that his pacifism links up with his philosophy as a whole.

War and everything connected with it is not only the most extreme form and the utmost limit of violence, it is also the most extreme form and the utmost limit of anti-personalism, it is a denial of personality. In consenting to war, man ceases to be personality and he ceases to regard other people as personalities. An army is a sort of hierarchical organism of which everyone in it feels himself to be a part, where each takes a share in the common life of the whole and occupies a definite place in it. This precipitates human personality into an entirely special atmosphere, in which slavery and violence are experienced organically and may even be felt to be pleasurable. This is the particular temptation, and the special lure of slavery to war, which arouses the elemental forces of human nature.

Note this. War is not evil because it makes a break in progress, threatens to disrupt civilisation, or even, in a manner of speaking, because it means bloodshed. It is evil primarily because of its denial of personality, because it turns persons into objects, into things. As Berdyaev says:

War is possible only against an object. You cannot make war on a subject. If in your enemy you recognise a subject, a concrete living being, human personality, war becomes impossible. War means that men have been turned into objects. In warring armies there are no subjects, no personalities. It is sometimes said in defence of war that there is no personal hatred in it. But can there be hatred which finds its outlet in a thirst for killing, yet is not directed against

another man, against a person? Is the man whom it is desired to kill out of hatred, viewed as a subject? I think not. The hatred which kills a man, converts that man into an object, that against which hatred is expressed ceases to be a subject, and a person. If the one who hates and is thirsting to kill, could recognise in his enemy an existential subject, if he could enter into communion with the secret personality of the other, his hate would be a thing of the past, and the act of killing would become impossible. Hatred and murder exist only in a world where men have become objects, where human existence has become objectified. There is an eternal conflict between 'war' and 'peace', between 'historical' life and 'private' life, between life which is 'objectivised' and life which remains in 'subjectivity'.

It is at this point that we come near to the centre of Berdyaev's thought. Berdyaev calls his philosophy 'personalism', and he means by this that for him personality is the highest of all values. It is higher than any outward order: higher than the race, the state, the nation, society, civilisation, culture, nature, the cosmos. And all forms of the subordination of personality to any of these things are slavery. It is higher because it is the 'existential centre', because it actually contains all of these things. And it is possible for Berdyaev to affirm this because it is also possible for him to reverse the commonly-held conception of the relation of the subjective to the objective. The commonly-held conception of the priority of the objective world of nature over the subjective realm of existence is an effect of slavery to the present world-order into which man has been plunged as the result of sin, as the result of his alienation from God and the life of the spirit. The objective is not the real: it is the result always of a process of exteriorisation in which man becomes estranged from himself. It is the subjective which is real, in an existential sense: and personality

is achieved within it. The scale of relationships which Berdyaev affirms is the primacy of freedom over being, of spirit over nature, subject over object, personality over the universal, creativeness over evolution, dualism over monism, and love over law. The multifold forms of slavery, with which this book is concerned, are the result of the degradation of personality by its submission to false orders of being resulting from the process of objectivisation. Slavery is inward, not outward, although it takes an outward form, and Berdyaev sees all enslavement as proceeding from objectivisation. "The fountain-head of slavery in man is objectivisation." That is the central statement of his thesis, from which everything else in this book depends. The world is evil, not because it contains matter, but because it is the realm of necessity and in it man is subjected to compulsion. The realisation of freedom is the overcoming of the world of objectivisation and its restoration within the inner world of subjective existence.

In connection with his remarks about war and objectivisation, it is interesting to consider Berdyaev's remarks on the state.

That weird and horrible phenomenon of human life which to-day is called the totalitarian state, is certainly not a temporary and accidental phenomenon of a certain epoch. It is a revelation of the true nature of the state, of sovereignty. The totalitarian state itself wishes to be a church, to organise the souls of men, to exercise dominion over souls, over conscience and thought, and to leave no room for freedom of spirit, for the sphere of the Kingdom of God.

Thus the modern totalitarian state reveals the true nature of the state in general as modern totalitarian war reveals the true nature of war. (The implications of this revelation, from the viewpoint of spiritual revolution, are profound.)

The state [continues Berdyaev] has always striven to be totalitarian. All

theocratic states have been totalitarian; all the empires have been totalitarian. Plato's Republic was a totalitarian state. That state was absolute and denied all independence and freedom to human personality. It was a prototype which prefigured at the same time mediæval theocracies and the present-day totalitarian state including the communist state.

And this is where Berdyaev's conception of the objectivised character of the state comes in.

It follows from the Gospel that the 'Prince of this world' always rules, that he places himself at the head of states and empires. But the 'Prince of this world' is not a neutral figure placed in a neutral zone between the Kingdom of God and the kingdom of the devil. He is a figure in the highest degree aggressive and ready to take the offensive; he is always encroaching upon the freedom of the spirit and upon the sphere of the Kingdom of God. The prince of this world is at the extreme limit of the objectivisation, the exteriorisation and the alienation of human nature. The conflict between the Kingdom of God and the kingdom of Caesar is in philosophical terms, the conflict between subject and object, between freedom and necessity, between spirit and objectivised nature. It is all the while the same problem of the slavery of man.

It is in passages such as these that Berdyaev goes to the root of the matter, and if we can follow his thought many of the perplexities which hedge us in—perplexities as to problems of organisation, political activity, and the rest—will be dissolved. For example, what do pacifists imagine to be the political implications of their resistance to war? It is commonly understood that a new order of some sort must emerge from our present social disruption, and that the pacifist attitude is somehow relevant to it. Will it be merely a social order somewhat similar to the old, except that perhaps competition will be abolished, war eliminated, and cultural values re-established? And will that be the final form of human society? Is that the *end* to which our present activities are somehow leading? Something of that sort

seems to be implied in many statements by pacifists, from which one would suppose that pacifism is merely a form of moralistic socialism. But doctrinaire pacifism is not good enough, from any point of view. Pacifism is not, and cannot be, a social doctrine in any realistic sense, and to attempt to make it so is actually to compromise with the 'Prince of this world', to hand oneself over to him. If our pacifism is dynamic and deep-rooted, it is a single moment of our affirmation of personality (over against war, the state, the objectivisation and mechanisation of man), and this single moment carries us on into yet further moments of affirmation, in relation to whatever circumstances we find ourselves in. And this brings us once more to Berdyaev. Berdyaev has nothing whatever to say about new forms of social organisation or political activity. That does not mean that such forms will not be necessary. But it does mean that they must be subsidiary to the primary revolution which is incumbent upon all free men. That is the revolution of personality. In the name of personality, Berdyaev demands a transvaluation of all values. And his demand is justified by the eschatological profundity of his thought.

The resultant and consistent demand of personalism, when thought out to the end, is a demand for the end of the world and of history, not a passive waiting for this end in fear and anguish, but an active, creative preparation for it.

Pacifism itself cannot be understood in a social perspective, in relation to some future social organisation; it can be understood rightly only in an eschatological perspective: that is to say, with reference to the vertical and not only to the horizontal principle.

To the authoritarian consciousness or to the authoritarian order of life must be opposed, not reason, and not nature, and not a sovereign society, but spirit, that is to say, freedom, the spiritual principle in man, which

organises his personality and is independent of objectivised nature and the objectivised logical world. . . . The inward existential universalism of personality must be opposed to the outward objectivised universalism which is ever more and more creating new forms of slavery. Everything which is not personal, everything alienated into the sphere of the 'common', is the seduction and slavery of man.

To relate this way of thought to pacifism, of course, is to relate pacifism to Christianity (can they ever be disentangled?) and to see in the pacifist opposition to war the conscience of Christianity—the living Church as opposed to the dead Church-organisation which is affiliated to the interests of the state. That is, of course, taking the present pacifist movement into account, absurdly optimistic; but nevertheless it is only from such a viewpoint that pacifism comes to have any valid meaning at all. And the demand of the Christian (the pacifist, the person) can never be merely for a 'christianised society', that is, a society which, by a judicious compromise with the kingdom of Cæsar, approximates in certain respects to the Kingdom of Heaven. It must be a demand and a preparation for the Kingdom of Heaven itself—the overcoming and the transformation of outward, objectivised life, legal and organisational, of which war and the state are extreme expressions, by the inner existence of personality, which is freedom and love. (Any compromise is not Christianity. It is theocracy, sacerdotalism, T. S. Eliot-ism.) Of this transformation, Berdyaev writes:

For all this means that change in the structure of consciousness in which objectivisation disappears, in which there is no antithesis between subject and object, no master, no slave. It is infinity, it is subjectivity filled with a universal content; it is the realm of pure existentiality.

This is the result of "a profound interior revolution which is brought about in existential, not in historical, time."

Continued from page 356.

In this way we leave the way open for any healing which may be His will, and at the same time escape both the presumption of dictating to God what He should do, and also the arrogance of claiming that our suffering is a sign of some special sensitiveness or sympathy—which last, even if it avoided the pitfall of "enjoying bad health" pointed out by your correspondent's correspondent, seems dangerously near to spiritual pride.

ETHEL COMBER.

6, Paul's Dene Road,
Salisbury.

Proportional Representation

Mr. Arthur Greenwood states that the Labour Party will oppose Sir Stafford Cripps in Bristol East. This decision is a powerful argument in favour of electoral reform. Labour can win East Bristol only by excluding Sir Stafford Cripps from the post-war Parliament.

A general election is the one occasion when electors take a direct part in the government of their country. It should be possible for them to create a House of Commons fully and truly representative, containing within it the highest political ability and leadership available for national service.

The instrument that would enable electors to do this is P.R. Bristol would be one parliamentary constituency returning five members. All parties would be free to nominate their candidates; the electors would be free to choose. If one-fifth of the electors of Bristol desired Sir Stafford Cripps to be their representative they could elect him. No party organisation could deprive the electors of this right.

JOHN H. HUMPHREYS.

82, Victoria Street,
Westminster, S.W.1.

Several letters have been unavoidably held over for lack of space.

THEY SAY

SEAWARD BEDDOW

Real Defence

"Lieutenant General Nye, Deputy Chief of the Imperial General Staff, said at a luncheon of the Worshipful Company of Carmen in London: 'I foresee great danger confronting us after the war. We are likely to relax. . . . We should maintain in peace a really adequate defence service so that if war comes again we shall not have to bank on the errors of the enemy and the grace of God.'"

—Report in *Manchester Guardian*.

De Gaulle and Napoleon

"France's future is bound up for the time being with the remarkable personality of Charles de Gaulle, a political mystic with a burning belief in his own destiny, who long ago wrote those strange sentences: 'For Glory gives herself only to those who have dreamed of her . . . for the sword is the axis of the world and greatness cannot be shared.' Napoleon, however, who had considerably wider experience of these matters, said: 'There are two powers in the world, the sword and the mind. In the long run the sword is always beaten by the mind.'"

—Alastair Forbes in *Daily Mail*.

Precaution

"One of the nicest and most velvet-gloved of iron-fisted Tories is Lt.-Col. Lancaster, coal owning M.P. for Fylde. The other day I caught him destroying his copy of Soviet War News (which is distributed free daily to all M.P.'s by the Soviet Embassy). He was good enough to say that I might quote him as saying: 'I always tear this up before putting it in the wastepaper basket, so that my servants shan't read it.'"

—Tom Driberg, M.P., in *Reynolds News*.

BOOK REVIEWS

THE GREAT OUTLAW. Geoffrey Hoyland. (S.C.M. 7s. 6d.)

The publishers were wise to expend so much care on this book: letterpress, binding, jacket are alike attractive and we hope that many a casual reader will be tempted to buy and read. Here is treasure. The life of Jesus is told again with a fresh charm, in a novel setting, with an imagination inspired by its Hero's parables and an insight that bespeaks a rare discipleship. There is sound scholarship as well as a rich experience behind these pages: you might overlook the one, but you could scarcely miss the other. One person at any rate, reading for review, has found his reading a benediction.

Geoffrey Hoyland has achieved in an easily-flowing narrative what Dorothy Sayers has done in dramatic form. The opening chapters on the Law of Rome and the Law of the Jews supply the background and show, as we have seen nowhere else so clearly shown, how even the Pharisees came finally to seek His death. The story of the boy Jesus in the Temple, or the story of the healing of a lunatic, is told in such a way as to suggest the sublime naturalness of it all. But that is true of the whole book. A single quotation, concerning Judas, must suffice: "And yet in a sense he *is* a saint, the patron saint of all those who, in their blindness, persuade themselves that a good end justifies a doubtful means".

A. B.

THE UNITED SOCIALIST STATES OF EUROPE. By F. A. Ridley and Bob Edwards. National Labour Press, Ltd. 111 pp. 2/-.

The thesis of this book is that the present war is a revolt of the economic productive basis of society against its political and social super structure. The only solution is a revolution, and between national revolution, as happened in 1917 in Russia, and the final world over-turn comes the indispensable intermediate stage of the United Socialist States of Europe. Vigorous criticisms are made of the various idealist and Utopian schemes that seek to solve the dilemma of capitalism in decay and at the same time to avoid the alternative of socialism. The League of Nations is once again revealed as the instrument of Anglo-French domination. The proposals for Federal Union are shown to be the organ of Anglo-American domination. On Russia Mr. Ridley takes the Trotskyist line that Stalin has carried through a counter revolution. No Marxist will put much hope in Russia's influence on the post-war settlement. Mr. Ridley has the

gift of lucid phrase—e.g. 'Russia's problem has been to create wealth rather than to socialise it', but years of pamphleteering make him write at the top of his voice. Frequently he spoils his argument by over-statement and abuse.

Readers of the *Christian Pacifist* will be interested to know the comments of a Socialist on the Communist Party, who are described as "the unutterable renegade scum who spew out their venomous filth against all who remain faithful during the present searching crisis to the actual teaching of the great Lenin, whom these vermin still profess to revere."

The second half of the book is by Bob Edwards, the Chairman of the I.L.P., and deals with specific issues such as the economic background, the rôle of the American workers, the relation of America and Europe, and the impact of the war on European economy.

G. LLOYD PHELPS.

WHAT SHOULD WE DO ABOUT GERMANY? By Carl Heath. (Friends Peace Committee. 2d.)

"No policy", in regard to the problem of Germany, "will be sane, or one making for general European good that absorbs a large European man-power in prolonged repression."

NEW "PEACE AIMS PAMPHLETS"

The National Peace Council (144, Southampton Row, London, W.C.1) has published three new pamphlets in its "Peace Aims" series. In No. 23: MAKING GERMANY PAY? (5d. post free) H. N. Brailsford discusses the problem of Reparations with some special reference to Russian proposals in this field. In No. 24: THROUGH CHAOS TO COMMUNITY? (7d. post free), Professor John Macmurray stresses the revolutionary significance of the war and discusses the part which religion must play in the achievement of world unity. The third pamphlet is ALLIED PEACE AIMS (Part 2)—7d. post free. It brings together the statements issuing from the Moscow, Teheran and Cairo Conferences, the constitution of the U.N.R.R.A. and other recent treaties and declarations.

STRAIGHT SPEAKING TO A MILITARIST FROM A PACIFIST, by the Duke of Bedford, is just what the title says. 4d. from the Strickland Press.

PEACE AND RECONSTRUCTION YEAR BOOK. (National Peace Council. 68 pp. 1s. 6d.)

Contains useful directories of Peace Organisations, and Publications, Anglo-Foreign Societies, Relief and Refugee Organisations and Foreign Governments in Britain, with bibliographies.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Once a year I like to use this column for the purpose of giving some details of F.O.R. finance. The balance-sheet will be sent to any member who applies for it and sends a stamped-addressed envelope. Three things of major importance arise from this:

(1) First of all, and for this we are most profoundly thankful, certain special work is quite adequately provided for, at least for the time being, by the allocation of monies from the Elsie Ghosh legacy. These matters include the cost of removal to the new premises, and the cost of the new Campaign, and, while the expenditure under these heads is very considerable and still going on, we think it is sufficiently provided for by grants already made.

(2) Another of our adventures is not so happily placed and I should like to put it on the conscience of our members since it is amongst the most important parts of our work: the Pacifist Service Unit work. We adopted one part of the work at the Hungerford Club and this costs just over £100 a year. We have also the Fellowship Unit towards which we have agreed to find roughly half of the total cost, which amounts to about £200. Last year the expenditure was £271 and this current year has already shown signs of rising owing to the slight increase of remuneration that has been made in certain cases. Last year, however, the total donations received towards this was £194, leaving a deficiency of nearly £100.

(3) The next main item is in regard to our general budget. Committee has always given chief regard to the work rather than to the money and so our regional plan of organisation has been expected to cover the whole country and is maintained under our present arrangements

with such a purpose. But, in fact, we have never quite reached the level of income required for so widespread a work. The Fellowship needs more than to balance its general budget: it really requires a further income of some £500 per year. I hope that our members will kindly make a note of this.

We go into the fifth year of war with thankfulness for the ways in which we have been able to extend the work and with great hope that we shall be able to maintain and even extend it still further.

THE BAPTIST PACIFIST FELLOWSHIP

The Annual Public Meeting of the Baptist Pacifist Fellowship was held on Tuesday, May 2nd, in the Oak Room of the Kingsway Hall, London. Mr. Eric F. Wilkins, F.C.A., presided. After devotions, conducted by Rev. Gwenyth Hubble, sympathetic reference was made to the recent death of Rev. Humphrey Chalmers, one of the original members of the Fellowship, who had served the cause of peace with unflinching devotion. The Report of the Membership Secretary, Rev. S. H. Wing, showed that the membership of the Fellowship now stands at 1,944, the highest figure in its history. After the Hon. General Secretary, Rev. D. Gordon Wylie, had submitted the recommendations of the Committee for linking the members of the Fellowship more closely together in witness and service, it was decided to observe Tuesday, December 12th, of this year as the Tenth Anniversary of the founding of the Fellowship. Services of dedication would be held in a number of centres throughout the country.

Mr. Eric F. Wilkins delivered the Chairman's address on "Fighting Effectively", in which he indicated the distinctive methods by which members of the Fellowship can make their contribution to the bringing in of that Kingdom of goodwill and peace, which is the purpose of God as revealed in Jesus Christ our Lord. The Archbishop of Canterbury has declared in support of Total War that "when it is our duty to fight, then we must fight effectively". When it is *our* duty to fight, *we too* must fight effectively. Referring to the deplorable social conditions pertaining in our

own land, Mr. Wilkins maintained that our faith is not the doctrine of the folded hands, nor of leaving it to the Lord. As Christian Pacifists confronted with a pagan society we must not accept the doctrine that the alternative to waiting for the Second Front is to hang about waiting for the Second Coming. The Beatitudes involve both a confession of man's impotence and an utter and complete dependence upon the love of God.

After presenting a sombre picture of the present situation and of the conditions likely to prevail in the post-war world, the speaker set out the basic convictions with which we must confront that world—the assurance of the absolute equality of all men in the sight of God, the knowledge that there is no wealth save the labour of men's hands and brain and the God-given resources of the earth, and the conviction that a competitive system of society stands condemned. None the less there are grounds of hope. Never before in the history of the human race have men planned a pantry for the world as is now being attempted in U.N.R.R.A. And never before have Christians entered into such a unity as is expressed in the Pacifist Council of the Christian Church. May that body issue a clarion call that "When it is our duty to fight, then we must fight effectively."

D. GORDON WYLIE.

ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, W.C.2

Hon. General Secretary: The Rev. Martin Tupper.

Membership Secretary: Miss Margaret V. Travers.

Members of the F.o.R. and others who are interested in the work of the Hungerford Club, Charing Cross, are asked if they will help us to fill the Friends Large Hall for the forthcoming Concert (advertised in display advertisement in this issue) to be given in aid of the Club by Michael Tippett, Benjamin Britten and Peter Pears on June 21st. The programme includes Britten's "Hymn to St. Cecilia", Bach's "Christ Lag in Todesbunden", Vaughan Williams' "On Wenlock Edge" and anthems and cantatas by Purcell, Buxtehude and Orlando Gibbons. The Zorian String Quartet and the Morley College Choir are also taking part. All these musicians are most kindly offering their services and they have arranged a programme which will have a great appeal to music lovers. We would be very glad to send handbills to any who could distribute them for us in their own circles and in groups and offices in the London area.

Tickets and handbills are ready at the above address.

The A.P.F. Summer Conference will take place at Sherwood School, Epsom, from August 8th to 15th. Booking fee, 10/-.

A Joint A.P.F./Pax Conference will be held in St. Anne's Church House, 57a, Dean Street, Soho, on Saturday, June 24th, from 2 to 7.30 p.m. The general theme of the Conference will be "Christianity proclaims eternal standards to which men must make all temporal standards subservient", and addresses will be given on the following sub-titles: "What are these?", "As they affect the person", "As they affect the family", "As they affect society". The speakers will be: The Rev. Albert Gille, the Rev. Prof. L. W. Grensted, the Rev. Canon T. B. Scrutton and the Rev. C. F. Hrauda, respectively. The chair will be taken by the Rev. Hugh Ross-Williamson. Members of both bodies are warmly invited to attend, and there will be an interval for tea at 4.30 p.m.

METHODIST PEACE FELLOWSHIP

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

An invitation to be represented on the new Pacifist Council of the Christian Church having been sent to the Methodist Peace Fellowship, the following names were submitted to the inaugural meeting of the Council held at Gordon Square on Monday, April 3rd, and were accepted: Mr. Percy Applegate, Rev. Eric Bilton, Rev. Henry Carter, C.B.E., Mrs. D. Cole, Rev. G. E. Hickman Johnson, Rev. Percy Ineson, Rev. F. A. Farley, M.A., B.D., Rev. Leslie Keeble, Mr. F. Mitchell, Mr. E. Parish. As Rev. Henry Carter was appointed Joint Chairman of the Council, thus becoming an ex-officio member, a tenth M.P.F. representative will be appointed later.

SPRING RALLY.—This event, held at the smaller hall, Kingsway, on Saturday, April 29th, was attended by about one hundred members, some coming from as far as Birmingham, Reading and Evesham. Rev. Leslie Keeble presided, and Rev. F. A. Farley and Rev. Henry Carter spoke on "Our Faith and our Works". Mr. Farley clearly outlined the basic Christian faith from which the Christian pacifist conviction is derived, and indicated some of the practical attitudes and activities to which it should lead in present conditions. Rev. Henry Carter, with his customary force and lucidity, recounted the events leading to the formation of the new Pacifist Council, its constitution and the scope of its proposed work. He also commended the statement recently issued by the National

Peace Council on "The Conditions of a Constructive Peace", for personal and group study and discussion. A quick exchange of questions and answers took place after the speeches, and Rev. Percy Ineson, treasurer, made a short statement. A Covenant and Communion Service then took place to which nearly everyone remained, and during which eleven new members came forward and signed the Covenant. A successful and inspiring afternoon ended with a buffet tea and much lively conversation.

MEMBERSHIP.—Since the report in the April issue 23 new members have joined the Fellowship, nine have resigned or died, leaving a net increase of 14.

FINANCE.—Our financial year closes on June 30th. At the moment of writing our accounts do not show up very well. The reason is that a rather large proportion of our members have not sent in their subscriptions to the Fellowship for the current year. If this meets the eye of any defaulter we hope you will do the necessary and help us to close our accounts triumphantly on June 30th. A Chairman's Letter to all members should reach them at the beginning of June.

LESLIE KEEBLE.

WELSH PRESBYTERIAN CHURCH

In the Welsh Presbytery of Caernarvonshire, North Wales, held at Croesywaun, the Rev. R. Bryn Williams, M.A., presented the following resolutions from the Peace Committee:—

- (1) That we urge the Church to foster the spirit of repentance.
- (2) That we urge the Church to call for an early and Christian Peace.
- (3) That the time is propitious to consider the postponed Peace proposals of the Colwyn Bay Conference.
- (4) That the barbarity of the war and the bombing call for our most urgent attention.
- (5) That we condemn the spirit of revenge and urge the Church to take the lead in the formation of the Peace Treaty.

The resolutions were approved and will be presented to the Association of North Wales, which meets at Wrexham next week.

—Translated from "Yr Herald Gymraeg a'r Genedl."

PRESBYTERIAN PACIFIST GROUP

Hon. Secretaries: Rev. Lewis Maclachlan and Mr. Eric McKie, Pippacott, Mackets Lane, Hunts Cross, Liverpool.

The Annual Business Meeting, held during Assembly Week, proved to be the best meeting we have had for some

years. The idea of turning the meeting into a breakfast brought 40 persons together at Trinity, Kentish Town, at 8.30 a.m. The Rev. James Fraser presided and spoke of the necessity of maintaining our witness within the Church while acknowledging the tolerance which we enjoyed and the goodwill existing between ourselves and our opponents. That tolerance must not be despised, yet must not be bought at the cost of disloyalty to the truth which was committed to us.

The officers were re-elected and in addition Mrs. Kathleen Moorhouse appointed Treasurer. Dues and donations were authorised to the C.B.C.O., C.P. Forestry and Land Units, and the P. Council of the Christian Church on which three bodies the Group is represented by (1) Miss McGowan and Bernard Pike; (2) Lewis Maclachlan; (3) J. Dodwell, Rev. J. Fraser, Rev. Dr. A. H. Gray, Rev. L. Maclachlan, Miss S. McGowan and Dr. Alex. Wood. The Chairman welcomed the formation of the new Pacifist Council.

It was agreed to hold an evening meeting in October in London during the week of Assembly Committees. Discussion ensued on the wisest way of promoting measures for peace in the Courts of the Church. Bernard Pike suggested the proposal that after the war the present food rations should be continued until Europe had been fed. Dr. E. L. Allen said that our main task was to press for consideration of the essentials of peace. Is the peace to be made with a view to the past or to the future?

It was decided to appoint an executive committee and to ask the following members to serve on it: Dr. E. L. Allen, Jack Dodwell, Professor H. H. Farmer, Rev. W. Z. Gibb, Rev. James Little, Bernard Pike, Miss Lilian Stevenson, William Wishart, Dr. Alex. Wood, with the honorary officers.

L. M.

FRIENDS PEACE COMMITTEE

The new series of lunch hour addresses commences on June 6th, when Reginald Sorensen will speak on "Shall Britain stand by the Atlantic Charter?" Subsequent speakers during June are Vera Brittain, on "Food or Famine" (13th); Rhys J. Davies, on "The Importance of a Negotiated Peace" (20th); and John Parker, on "Civil Aviation after the War" (27th). Admission is free to these addresses, which are given in Friends House from 1.20 to 2 p.m. Detailed programme will be sent on application to the Committee at Friends House, Euston Road, N.W.1, Eus. 3604.

F.O.R. SCOTTISH COUNCIL

44, Frederick Street, Edinburgh 2.
The Scottish Office has now been transferred to the above address, and all communications should be sent there. It is hoped that friends will make use of this centre; it has been arranged for it to be open Monday to Friday 10—12.30 and 2—4.30; Saturday, 10—12.30; also Wednesday, 6—8 p.m. Literature from F.o.R., Friends Peace Committee, N.P.C., and other sources is on sale.

BRANCHES.—Both Edinburgh and Glasgow have recently held their Annual Meetings, and there are signs of keen concern about the contribution the F.o.R. and Peace Societies are going to make in the work of relief and reconstruction.

Fife's new Secretary, Rev. Helen Woods, is contacting her members and organising a meeting of members in St. Andrews. This new beginning is being made at a time of travelling restrictions, and we commend their zeal. It is hoped that smaller groups will meet in their own regions.

CONFERENCE.—Any wishing to book for the Conference to be held at The Glen, Balerno, Midlothian, from June 23rd to 29th are asked to write immediately to the Assistant Secretary at the above address. The Conference is open to all who are interested, but accommodation is limited and not luxurious. The situation is at the foot of the Pentlands, and the scenery all that could be desired. Alan Balding and Muriel Lester will be the speakers, and we hope to have Garth Macgregor also for the week-end.

D. M.

CHURCH OF SCOTLAND PEACE SOCIETY

44, Frederick Street, Edinburgh 2.

Will friends please note that, as before, the Secretaries of the Society are the same as of the F.o.R. Scottish Council, and the address has changed to Edinburgh.

D. M.

PAX

Chairman: Dr. Cecil Gill.

Hon. Sec.: Stormont Murray, Green End, Radnage, High Wycombe, Bucks.

CONSCIENCE AND THE CATHOLIC PACIFIST.—We wish to draw the attention of *Christian Pacifist* readers to the April *Pax Bulletin*, which is devoted to refuting certain current but incorrect notions concerning the Roman Catholic pacifist. The April *Bulletin* will be sent to any *Christian Pacifist* reader who applies to the Hon. Sec. (as above), and it is hoped that many will avail themselves of it.

The difficulties of the Catholic conscientious objector should be more widely known. After long observation of one case after another, it is apparent that, as

far as the Roman Catholic objector is concerned, there is no honest attempt by Tribunals to examine his conscience. The brief four or five minutes rushed through on his case are used instead to give vent to unpleasant exhibitions of spite, ignorance and bigotry, which we knew had not passed away but which we did not expect to find paraded so obviously by responsible citizens.

There are instances, too, where professions of belief in vague Abstracts, "Ancient Mysteries"—Osiris and what-not, a trust in the efficacy of Secret Signs, winking and finger-wagging, have earned objectors unconditional exemption, deep respect and courtesy from Tribunals which pass immediately afterwards to ridicule the Bible to a Roman Catholic, insult his Lord, dub the Gospels "piffle" or "sedition", proving by every word that they do not care what Catholic theology is, let alone the import of a Papal encyclical—and then they claim to be judges of a Catholic's conscience, and put the objector on the military register.

Statements are not publicly read, letters from priests in support of the objector are left unopened, reason is not listened to. When the Tribunals have Roman Catholic objectors before them, are they afraid to face up to an unanswerable case? T. G. W.

CHRISTIAN PACIFIST CHURCH

A very good attendance marked the first central meeting of the Christian Pacifist Church at Friends House on Saturday, April 29th, 1944.

The Rev. Patrick Figgis, Secretary of the Peace Pledge Union, gave a very balanced address. He thought that numbers of people who have left their Churches, or who were seeking a spiritual expression for their pacifism, might come in to such a Church. Christians in a Christian Pacifist Church could exert a greater influence on the secular community if they spoke as one entity, but of course, their influence in the Church would probably be less than if they were distributed in their various communities.

Dr. A. Belden believed that some such Church would have to be formed sooner or later; the issue involved here was more fundamental than any issue since the Reformation, and went right to the heart of the Christian Faith.

Wallace Hancock, who took the Chair, made it clear that members of the new Church were not asked to leave their present Churches. It was, however, proposed to form groups of the new Church where possible and it was hoped that close co-operation would be maintained with the F.o.R. and P.P.U.

A committee was appointed to carry the work to the next stage.

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.

HOLIDAYS

WYE VALLEY and FOREST OF DEAN—Guest House, own parkland and 150 acres. Very tranquil and mild district. Grand walking centre. From £3. Lindors Settlement, St. Briavels, Glos. THE BRIARS, CRICH, Matlock (Ambergate Station, L.M.S.). Vegetarian Guest House. Rest and comfort amid beautiful scenery. Alt. 600 ft. Arthur and Catherine Ludlow. Tel.: Ambergate 44. WENSLEY HALL, WENSLEY, Near Matlock. A.A. appointed. Small, sunny Guest House. Good centre for excursions. Telephone: Darley Dale 116. Eric and Muriel Bowser.

MEETINGS

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on 30th June, and the leader will be Rev. N. O. Porter.

SITUATIONS VACANT

COWMAN Wanted to take charge of small herd. Cottage in village adjoining Northampton. Jones, Hardingstone Lodge, Northampton.

VACANCY for C.O. interested in learning Cooking in Social Service Club. Keep and 15/- a week. Apply by letter to Warden, Dick Sheppard Club, 254, Harrow Road, W.2.

London Solicitor requires Secretary Shorthand Typist. Prospects permanent post. Experience not essential. Write Box 365. GARDENER. An experienced Vegetable Gardener required to work under Head Gardener. Wimbledon district. A man resident in the district or within easy daily travelling distance essential. Write, giving full particulars of experience, age, etc., to Box No. 362.

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Chairman:

VERA BRITTAİN.

This is the Second Meeting arranged dealing with the treatment of Germany. Speakers will be announced later.

Further details from the London Union of the Fellowship of Reconciliation, 38, Gordon Square, W.C.1.

FELLOWSHIP OF RECONCILIATION

SUMMER CONFERENCE, 1944

At the GEORGE HOSTEL, BANGOR,
NORTH WALES,
from August 15th to the 21st.

Speakers: The Rev. Prof. C. E. RAVEN, D.D., The Rev. ALAN BALDING, M.A., ALEX. WOOD, M.A., D.Sc., The Rev. LESLIE ARTINGSTALL, B.A.

Cost: The average cost is estimated at £2 17s. 6d., including 5/- Booking Fee.

There are very few vacancies left, but a reserve list will be compiled. Bookings should be sent to F.O.R., 38, Gordon Square, W.C.1.