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# CHRISTIAN PACIFIST

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## THE CURRENT OF AFFAIRS

### Humane War Impossible

"It is impossible to make war humanely". So said Earl Winterton in the debate on Economic Warfare in the House of Commons on the 8th of July. He was replying to the appeal made by Mr. Harvey, Mr. Stokes, Mr. Sorensen and others for the relaxation of the blockade of Europe to the extent of admitting vitamins and dried milk to save the lives of young children. Undoubtedly the noble lord was right and the honourable members were pleading for something which, on the part of a nation at war, would be both illogical and inconsistent. As Earl Winterton had said earlier in the debate:

My hon. Friend said that in these matters we had to have regard to humanity and not to mere questions of strategy. If that is so, he should not be a supporter of the war, because in war you have to have regard to strategy most of all. Otherwise, you do not win. If you had regard to motives of humanity when the tanks were going into action and you saw the other soldiers being murdered, you would stop.

### The New Chivalry

We do not describe the facts accurately, however, when we say that the advocates of famine relief

or the restriction of bombing or any other humane and chivalrous measure, are taking a sentimental view while the strong men in the Government look resolutely at the grim realities of the situation. The war effort itself is maintained by sentiment. As Mr. Sorensen said:

This war would not last 10 days but for the strong emotional appeal it arouses. When the Prime Minister, with his well-known methods of romantic appeal to the minds and consciences of the people of this country, raises his hand and extends two fingers in the "V" for victory sign, thousands of people who never follow an argument, and perhaps never wish to follow an argument, are moved by that simple emotional symbolism.

The choice is not between sentimentality and realism, but between different kinds of sentiment and different qualities of feeling. The argument against further measures of famine relief is that they might have the effect of prolonging the war thereby causing more suffering and death to our fighting forces. This has the appearance of saving the lives of our soldiers by the deaths of women and children and seems quite unfair to the gallant men in the Services.

### Necessity of Choice

What must clearly be understood by Christian people is that when you commit your fortunes to war you give up the right to act in mercy or compassion or even in common decency. It has been fancifully supposed that Christians could support the war effort and at the same time salve their consciences by advocating such humane measures as would modify its harshest cruelties. The present war has proved again that this is impossible. The war effort greedily devours all the support the Church can give it, but when the Church puts in a plea for mercy it is only to be snubbed. In this respect the Church has been made completely subservient to the State and Churchmen who support the war are left in the ridiculous position of being used by an organisation which they cannot control or even influence. When, in pre-war years, all the Churches declared that war was inconsistent with the spirit of Christ, it was not perceived sufficiently clearly that every member of the Church has to choose between Christ and war. He cannot successfully serve both.

### An Ethical Fallacy

The consideration that seems to justify participation in war is that this being a struggle against aggression and cruelty, to win it, at whatever cost, must be the greatest possible act of humanity. The ethical fallacy here involved is too plain to call for refutation. By the same plausible self-deception we might justify any infamy on the ground that after the deed is done the doer is going to repent. But no man can ever repent in the future; he can only repent now. The brigand who retires on the fruits of plunder to a life of philanthropy is still the same ruffian as before, and though he has quite put away robbery and violence he nevertheless believes in them at heart and should circum-

stances arise in which he might deem them necessary he would resort to them again. The swindler who, having made his fortune, settles down to dispense charity is still a swindler. And those who having saved humanity by bombing and starving children settle down to a new social order are morally still of the same sort. Anyone who can read the accounts of civilian sufferings consequent upon recent aerial bombardment and say "This is distressing but it is unfortunately the only way to make a new world," will be in the new world of that same kind. We are laying now the foundations upon which the new order will be built.

### A Pacifist Church?

So deep is the cleavage between the pacifist and non-pacifist witness that the question has been inevitably raised whether the pacifist groups in all denominations ought not to unite to form a pacifist Church. Can we continue sincerely to worship with those who, though they honour the same Word and Sacraments, interpret both so differently? This question has recently been brought before us again in a leaflet issued by Wallace and Frank Hancock and in a letter from the Rev. H. Ingli James to the Council of C.P.G. It is right that the most careful consideration should be given to a question so important not only for the whole pacifist Christian movement but for our understanding of the nature of fellowship. There may conceivably come a time when the pacifist minority (if, as is likely, it remains a minority) will be cast out of the Church by excommunication. It would then be necessary for pacifists to draw together as a distinct Christian denomination. Pending that unhappy event, which is not in the least imminent, and which would be disastrous not only for pacifism but for the whole Church, pacifists will remember that religious

fellowship is not conditioned by agreement on matters of faith. If it were, no sooner would we have formed a pacifist Church, than it would be necessary to split that again on fundamental grounds, for the pacifist issue is not the only one on which Christians are deeply divided. Where pacifists are not able to worship together that is not because the worship is pacifist or non-pacifist, but just because it is bad, and non-pacifists have no monopoly of poor and unhelpful worship. True fellowship not only permits but encourages freedom of witness for all, and as we desire for our own convictions the freest and fullest expression, so we wish for the sincere convictions of others, however widely different from our own, a similar liberty of utterance. They must tolerate us and we them, and even if pacifists were all herded into a Church of their own this would remain true. We must bear each other's reproach and where necessary each other's correction.

### To All Men Everywhere

The 275th Yearly Meeting of the Society of Friends, which has just been held in London, has issued a Peace Message which we hope will have a very wide circulation. Our space permits us to quote it only in part:

"War is hardening our hearts. To preserve our sanity we become apathetic. In such an atmosphere no true peace can be framed; yet before us we see months of increasing terror. Can those who pay heed to moral laws, can those who follow Christ submit to the plea that the only way is that demanded by military necessity?"

"... That way of peace is not to be found in any policy of 'unconditional surrender' by whomsoever demanded. It requires that men and nations should recognise their common brotherhood, using the weapons

of integrity, reason, patience and love, never acquiescing in the ways of the oppressor, always ready to suffer with the oppressed. In every country there is a longing for freedom from domination and war which men are striving to express. Now is the time to issue an open invitation to cooperate in creative peacemaking, to declare our willingness to make sacrifices of national prestige, wealth and standards of living for the common good of men."

### Conference at Glossop

From the Summer Conference of the Fellowship of Reconciliation, held again this year at Kingsmoor School, Glossop, the Rev. Leslie Artingstall writes:

"The programme was carefully drawn up this year to bring in the international side of the Fellowship, and several speakers are down to tell us of the work, and especially of the personalities, of F.o.R. people in the world at large. The programme has Magda Yoors of Belgium; Lilian Stevenson of England, who has travelled widely and has almost complete knowledge of international personnel; and Joy Hodgkin, who, with her husband so famed in the story of the Fellowship, has been in touch with the work in China and to some extent in Japan. All this forms an international background against which the work of the British Fellowship may be seen even more clearly than by just looking at Britain itself. In another part of the programme, there is an international flavour."

Henry Carter, who has made a very special study of Russia, is to speak on Christians and Communism. A background for his addresses is to be provided by Glyn Lloyd Phelps under the heading of "Europe in Retrospect". The remaining part of the programme is being conducted by D. Penry Jones, who is putting the claims of Christian discipleship before us.

## THE CHRISTIAN SOLDIER

JOHN HICK

I am grateful to the Rev. Alan Knowles for replying to the points discussed in my article of several issues ago entitled "Members One of Another". He has expressed very clearly the standpoint of pacifist orthodoxy on this topic of the relation between pacifism and non-pacifism in the Church. The position which he was criticising maintains that the situation of Christians in the non-Christian world and in the historical Church at the present time is too complex to admit of a single simple solution to the problem of war, and that there is thus no "right" answer which is universally obligatory, like a mathematical truth. And indeed do we not all behave towards the sincere Christian soldier as though we accepted this and recognised that in proportion to his sincerity and devotion God may be using him too? Attempting to work out some of the implications of this attitude I had said that "there is a sense in which the present war, though wrong, is nevertheless necessary"; for although the pacifist alternative would succeed if it were tried, there is in fact no likelihood of its being tried in the present situation, and it is therefore in a practical and immediate sense irrelevant. Europe is not Christian or pacifist, and the possibility of non-violent persuasion is not entertained by the vast majority of Europeans as a practical or desirable proposition. That is not to say that our pacifist alternative *ought* not to be tried, but simply that it will not in fact be attempted by *this* Europe of today in its present struggle with Nazism. That is all that I mean by the "inevitability" and the "necessity" of the present war. I was endeavouring to start from a recognition of the tragic fact that the world is at war, with its corollary that this is a world such that it has produced and accepted

war, a world in which the creation and irruption of Nazism inevitably meant war, and therefore a world in which the Christian pacifist protest has had little or no direct political effect.

If this is so—and I suggest that it is merely a statement of the obvious—it cannot imply, as Mr. Knowles claims, "that God lacked wisdom in Creation" or that He is "responsible for sin". If the fact of war—that is, the proven inevitability of war in the present world situation—is a disproof of the perfection of God, then God's perfection is disproved. But surely none of us believes that. Nor, I submit, did what I wrote imply it. I did not say that "God so made man that it is impossible for man not to sin"; I merely pointed out that man has in fact sinned. The "inevitability" of war is relative to human sin.

Surely we must recognise that the relevance of Christian pacifism to sinful humanity is, in Dr. MacGregor's phrase (following Niebuhr), "the relevance of an impossible ideal". As such it can be significant only for a few, but for the few it has an imperative force. For the illumination of the Holy Spirit, though His presence be the presence of perfect and incorruptible goodness, is yet mysteriously but searchingly and categorically relevant to our finite and sin-bound problems. The grace of God is not, as Niebuhr claims, forgiveness functioning as a dispensation to accept our imperfection as normative, so that

The Christian is freed by that grace to act in history; to give his devotion to the highest values he knows; to defend those citadels of civilization of which necessity and historic destiny have made him the defender;\*

but it is forgiveness functioning simply as divine forgiveness, and

\* *Why the Christian Church is not Pacifist*, p. 44.

bearing within it an infinitely patient encouragement and persistent challenge to face again and again, in penitence but in consecration, the command, "Be ye therefore perfect . . ." Such is our pacifist interpretation of Christ's teaching. But let us realise that after nearly two thousand years the world has not received the gospel; and that pacifism depends on that gospel and is, if presented by itself, tragically irrelevant to the life of the nations of the world.

I therefore suggested that the sin of mankind and of the Church gives rise to a situation in which war, though essentially unchristian, becomes, relatively to the sinful predicament of the world, inevitable; and that in this situation the Church is facing the dual facts of her implication in the life of a civilisation which has given birth to war, and of her allegiance to an ethic which is wholly incompatible with that life, by dividing and sharing the burden of responsibility. The Church in her own sinfulness—principally her sins of the past, with respect to the present world chaos—is simply unable to fulfil in singleness and unity both her factual commitment to the world of which she is a part and which she has helped (largely negatively) to create, and her contradictory moral commitment to the absolute ethic of Christ. But by embracing both the soldiers' and the objectors' lives and witness she is able partially to fulfil both aspects of her duty.

In reply to the Rev. Alan Knowles' criticism of this position I would urge that the test of a theory of pacifism is not primarily consistency by adequacy. And surely one of the most outstanding among the relevant facts is that apparently equally good Christians, including the best, take different sides on the war issue. In view of this we can take one of two attitudes. We can say that Christ reveals the wrong-

ness of war to all alike; that (in Mr. Knowles' words) "man's capacity for reception varies with the degree of sin in his soul"; and—though this is not stated—that therefore non-pacifists are more sinful than pacifists, and remain non-pacifists for that reason. Or we can reject such a theory as a denial of the facts, and content ourselves with noting that on some of us Christ has laid the peace witness, and on others He has not. Though we cannot explain this we can at least refrain from explaining it away by identifying the difference of interpretation simply with a difference in moral development.

Thus, to conclude, I would maintain that although pacifism is true, it may not be the whole truth, and that in spite of the logical clarity of our position it is nevertheless as woefully half-Christian as that of those others who are willing to take part in war. At one level this can be a very superficial solution to the problem, but I believe that in its fullest meaning it is profoundly true that we and they in our different vocations are "everyone members one of another" and should be able to recognise the mark of obedience and discipleship even in such strangely different and humanly incompatible lines of action.

"It is well for us who work in tolerable cleanliness and comfort to be reminded now and then that the miner's job is not only dirty, unhealthy, exhausting and unpleasant, but also perpetually dangerous. War or no war, the average miner in a normal lifetime's work must be expected to be injured by underground accidents eight or ten times; the chances are one in five that one of these injuries will cripple him and one in twenty that he will be killed. Moreover, the average miner can find little cause to feel gratitude and social obligation in the treatment which the nation as a whole meted out to him in the long, peaceful years when there was coal in plenty to burn. If in these circumstances something like 95 per cent. of the miners are doing their utmost to increase output, that is a higher proportion than we had a right to expect."

—*Manchester Guardian*.

## CHRISTIAN INTERNATIONAL SERVICE

PEGGY MANGAN

Looking through my numbers of the *Christian Pacifist* of recent months I have been struck by the scarcity of references to the wider international field of Christian pacifist faith and endeavour, by a certain insularity of outlook which, while understandable and in a sense justified by the conditions of war, is surely nevertheless a potential weakness in the F.o.R. movement. True, there are the "International Notes" each month; but even there the proportion of news from the British Dominions to news from the European continent illustrates not merely the rupture of communications with foreign lands but the relative weakness as a movement of Christian pacifism in those lands in comparison with its strength in Britain and America. One cannot help seeing that while the Fellowship of Reconciliation here and across the Atlantic has grown and flourished in rude health in our atmosphere of Anglo-Saxon freedom and democracy, the fruit of past centuries of effort and development, the valiant little groups in France, Germany and other lands were not developing at the same rate, even before the rise of various types of fascism made their struggle peculiarly hard.

Is there not a responsibility resting on us to learn more about Continental conditions and culture, and to be ready, the moment opportunity offers, to make a contribution to strengthening the Fellowship in other lands? In the measure that we regard rejection of war as one of the most fundamental consequences of our Christian faith, we should be gaining a growing consciousness of the reality of the Christian international and of the needs, spiritual and material, of these brothers against whom we

refuse to fight but whom, on the other hand, we sometimes tend merely to ignore.

Not all of us, even when the war is past, will want or be able to travel abroad. But International F.o.R. conferences have been held from time to time on British soil, and will certainly be welcomed here again; continental F.o.R. members visit our country and are usually ready and anxious to meet and address F.o.R. groups and there is always the good old method, known to us from our school-days, of an exchange of letters with a correspondent in another land.

What can be done at this moment? Perhaps most important is to call to mind in private and group devotions the faithful workers in all other lands, so often labouring under an almost intolerable burden of loneliness and deprivation, and to fortify them with our sympathy and prayers. Many round the world are remembering the Fellowship at nine o'clock each evening, particularly on Saturday nights; we can join in and strengthen that chain of prayer, recalling with gratitude the steadfast witness of those, perhaps even unaware that like-minded people exist, who have only their faith in God on which to lean. We in this country have the precious knowledge of the support of thousands of our fellow members and the right of free association with them: some of them stand almost completely alone.

For those who will be "mobile" in the months immediately after the fighting stops, there will be opportunities for personal service in the Christian spirit among the millions of spiritually and physically starved people in Continental countries, those who have been dazzled by false propaganda, blinded by suffer-

ing, oppression and hate. While helping to supply their physical needs, to feed the children, to nurse the sick, to reunite lost members of families, we shall perhaps be able to help them a little to see again. We know we must not go as "educators"; but the friendly personal relationship between man and man which has been so fettered and crushed by all the attendant evils of modern war has its own value and results in a mutual and continuing education.

These are the hopes that lie behind the movement called Chris-

tian International Service, founded with the goodwill and active support of I.F.o.R. for the training of groups willing to prepare themselves for service abroad after the war. The movement is still in its infancy, and the groups now coming together are few and small. But if F.o.R. members and branches could feel the call to be preparing in such a way for opportunities of service abroad, the movement would soon show a sturdy growth and, though not intended exclusively for pacifists, could be given in its groups a wholesome admixture of F.o.R. ideas.

## CENTRAL BOARD FOR CONSCIENTIOUS OBJECTORS

There can be few people in the Pacifist Movement for whom the initials C.B.C.O. have no meaning, but there are a great many who have very little knowledge of the quite tremendous work which has been successfully undertaken by the Board since its inception early in 1940.

To the Board meetings, which take place once every six weeks, come delegates from all parts of the country, representing 17 constituent organisations and the 16 Regional Boards which have been organised locally.

The Central Board does not exist primarily to give financial relief to C.O.s in need, nor to give advice to men who are about to appear before local Tribunal—that is the work of the local advisory bureaux or of the constituent organisations. The Office does give expert advice and sometimes legal assistance to those who are in especial difficulty, or faced with technical problems, and it arranges for reports to be taken of all cases appearing before Appellate Tribunals. Its main purpose, however, is to watch the administration of the various Acts, Orders and Regulations affecting C.O.s and to take steps to deal with any infringements on the part of the Authorities. It makes representations where amendments are obviously necessary, and takes up cases of victimisation and difficulty with the Ministry of Labour and National Service; the War Office, or other Government Departments; or with sympathetic Members of Parliament.

In addition to this, hard blows have been struck against "Cat and Mouse"

treatment wherever it occurs, and the Board has pressed for recognition of conscience in industrial work and firewatching. It has made successful representations about the duties of C.O.s in Civil Defence and the Non-Combatant Corps, and has obtained a review Tribunal for C.O.s in prison for refusing medical examination, and, where their appeal is successful, the remission of the balance of their sentences.

Perhaps the clearest picture of the work of the Board can be given by citing one or two examples of the sort of problem with which it has recently been concerned. Here is the case of S— H—, who was given two years' detention at his fourth Court Martial, having been almost continuously in prison since October, 1940, for whom the Board offered legal representation, and about whom there has been correspondence with the War Office. Then there is G— E—, prosecuted for the fifth time for refusing to fire watch. Here the Board has taken up the matter with the Minister of Home Security. Representations have been made to the Minister of Labour and National Service about T— V—, an absolutist C.O., who, having been sentenced to six months' imprisonment for refusing medical examination, and subsequently registered conditionally by the Appellate Tribunal, was sentenced to twelve months' imprisonment for non-compliance with the condition they imposed.

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## THE FELLOWSHIP OF PRAYER

Though we have failed to understand the nature of Thy kingdom, disputing with ourselves whilst Thou wert humbly serving all,

*Lord, Thou knowest all things; Thou knowest that we love Thee.*

Though we have sat with Thee at Thy table, and yet have not discerned Thy passion; though we have broken bread with Thee, and did not stay the hand of the betrayer,

*Lord, Thou knowest . . .*

Though we have slumbered whilst Thou wert at prayer; though we have taken our ease, whilst Thou wert in agony; though by our inability to watch we have assisted Thy betrayal;

Though we have tried to serve Thee in ways Thou didst forbid; though we have sought to save Thee from that by which Thou hast saved us; though in the hour of darkness and defeat we have forsaken Thee and fled;

Though we have followed Thee but furtively and afar off; though even after hazarding our lives for Thee we have denied Thee; though we have looked upon Thy passion and could only weep;

Though we have been foolish and slow of heart to believe all that the prophets have spoken; though we have failed to recognise Thee when Thou talkedst with us on the way;

Though even when Thou camst among us we have doubted; though we could not believe that which we had not seen;

Proving in prayer the power that Thou hast promised from on high; gathered together in fellowship of common faith; waiting for Thy Spirit to revive Thy Church,

*Lord, Thou knowest all things; Thou knowest that we love Thee.*

## CHRISTIAN REUNION

It is a matter of experience that divisions within the body of the Church disappear whenever its members are prepared together to dig down to the hidden springs of our common life in God. But in this, as in every other re-discovery of community, the task is not a matter for discussion so much as for dedication: first to a personal discipline and then to the exploration of group fellowship. It is with the one or two gathered together—as in the beginning—that Christian unity rekindles and from that little living flame it can spread outwards to such as are ready to receive it. To approach Christian reunion in any other way—and above all to approach it as an institutional programme—is surely to set out on a long road that too readily loses itself in the dry places of the spirit.

“The power of the Holy Spirit is his indwelling in each individual soul” says one interdenominational fellowship, grown into being since the war. It is a group of men and women belonging to all Christian communions who pledge themselves, while living in the world and following their usual businesses and professions, to live under a religious rule of life embodying private prayer and devotion, reading, common meeting at the Lord’s Table, sharing Christian sacraments without set ritual and with common worship based on mutual understanding. Definite Christian service is part of the commitment with the allocation of a portion of income to charity, a strict simplicity of personal life and a consistent practice of self-examination.

The purpose of the group is “to listen to God in contemplation and prayer and thus through the nourishing of the personal spiritual life in each of its members to develop the awareness of His presence in the Church”.

## THE CHRISTIAN’S DILEMMA

G. H. C. MACGREGOR

The intensification of Allied bombing, with the inevitable massacre of thousands of innocent women and children, and still more its apparently whole-hearted approval by leading Church dignitaries, has raised in a more acute form than ever the question whether the Christian is ever shut in to the choice between two lines of action both of which are sinful. Does God ever place him in such a situation that he is compelled to commit what he knows to be sin, but honestly believes to be a lesser sin, in order that he may escape committing a greater sin still? That in war-time he is under such a necessity is of course the key-stone of the position of non-pacifist Christians of the complexion of Reinhold Niebuhr, whose statements sometimes tempt one to believe that he finds the chief relevance of the “impossible” Christian ethic in this imperfect world in its use as a yard-stick against which a Christian may measure up two sins and thereby determine which is the less and must therefore be committed! So Dr. Garbett, the Archbishop of York, when asked to protest as a Christian against the present mass bombing of enemy cities, replies that “often in life there is no clear choice between absolute right and wrong; frequently the choice has to be made of the lesser of two evils, and it is a lesser evil to bomb a war-loving Germany than to sacrifice the lives of thousands of our own fellow-countrymen who long for peace and to delay delivering millions now held in slavery.”

The acknowledged spokesmen of majority Christian opinion to-day frankly acknowledge that to support such action involves the Christian

Church in sin, but claim that Christians are caught in a dilemma from which there is no exit save by the way of this “lesser” sin. Thus Dr. J. H. Oldham, for whose honest efforts to grapple with this problem we should all be grateful, returns to it again and again in the *Christian News Letter*, as if haunted by it, as indeed he is: “In the fulfilment of what we believe to be our duty we are driven by the remorseless logic of the conflict to perpetrate ourselves the most odious acts. Contrary to our will we are forced to become the doers of despicable deeds” (C.N.L. 185). Again, “For the Christian to participate or acquiesce in the irresponsible taking of life is a blasphemous denial of the work of Christ . . .” (C.N.L. 181). “Modern methods of warfare, indiscriminate in their nature, compel us to inflict wounds and life-long disability on children and other innocent, or relatively innocent, persons. There could be no more hideous contradiction of the purpose for which Christ came into the world” (C.N.L. 185). And yet again, “In order to rid the world of an intolerable evil we are compelled ourselves to commit acts not easily distinguishable from those of fiends” (C.N.L. 133). By supporting the war effort the Christian Church is thus involved in heinous sin; yet she is compelled to commit it by “the insane logic of war”. But let another supporter of the war, Dr. J. S. Whale, sum up his own predicament: “Like all of you I am called by Christ’s name, yet I am inextricably and guiltily involved in a world-situation of appalling evil which is an outrage on the name of Christ. . . . The whole-hearted support of the war effort, which is the only logical

alternative to uncompromising Christian pacifism" (note this, for we return to it) "involves us in the practice of the most horrifying evils, in order that evil may be overcome. . . . This is an offence against the love of Christ for ever." (*The Christian World*, May 20, 1943.)

That is the Christian's dilemma! Naturally certain considerations are invoked which make it more supportable and seem partially at least to justify the "lesser" sin. A sin apparently is less a sin when it is prompted by a previous similar sin on the part of the enemy. Thus even Dr. Oldham argues that on reaching an ethical judgment on indiscriminate bombing "we cannot leave out of the picture the unimaginable horrors on an unimaginable scale which the Axis Powers have perpetrated" (C.N.L. 133). This apparently means that the perpetration of horrors, however "unimaginable", is justifiable for the Christian provided that his opponent has perpetrated them first—an argument which is probably perfectly valid from the military point of view, but can hardly find support in the Christian ethic. Again the "intention" is all-important: "There is no *fundamental* violation of Christian principle if, in an honest intention to attack a military target, the boundary line is on occasion over-stepped and the lives of non-combatants are needlessly sacrificed" (C.N.L. 181). I wonder! Even when 2,000 tons of bombs are dropped, as has been admitted, *through the clouds* on Hamburg? As well aim at a button on a man's underwear, and then claim that you have no "intention" of killing the man. But the favourite argument at the moment is that on the long view we are being cruel only in order to be kind, that we are murdering children to-day "that the children of the world may be saved in the future from still greater sufferings and yet more deadly

injuries to their souls" (C.N.L. 133). Above all we shall thus end the war more quickly: "The real justification for continuing this bombing," writes Dr. Garbett, "is that it will shorten the war and may save thousands of lives"—which incidentally is precisely the argument with which Mussolini once defended, quite logically, the use of poison gas against the Abyssinians.

The truth of course is that once one has accepted the war-method there is nothing more insane than to wage it half-heartedly and thus prolong the infinite misery. The Christian, no less than any other war supporter, is bound to agree with Dr. Oldham when he says: "I can imagine myself becoming a pacifist; it has never seemed to me sense to embark on war and to hold back from dealing the hardest blows" (C.N.L. 181). But the logical consequences of this view—surely itself the only logical one—are of the greatest possible importance. It means, firstly, as Dr. Oldham tacitly admits, that the Christian must put his conscience wholly in pawn with the competent military authorities (which is one important reason why some Christians are still pacifists): "Where the line is to be drawn between attacks on military targets, on the one hand, and indiscriminate slaughter and wanton destruction, on the other, is a decision which, so far as I can see, must be left to the Government, the military authorities, and the fighting men" (C.N.L. 181). Is Christ then Lord, or Cæsar? It means, secondly, that the Christian must now give up the hopeless task of himself trying to "draw the line" in Niebuhrian fashion by the discriminate use of the yard-stick of Christian ethics. Yet not so long ago the duty of so doing was said by non-pacifist Christians to be of crucial importance: "I agree that the line is hard to draw: I am sure there is a

line to be drawn somewhere. Christianity has no meaning unless for every man there is a point where he says, Here I stand before an absolute; this is unconditionally forbidden" (C.N.L. 48). And even Dr. Whale can still say that this line "must be drawn if the very cause for which we fight is not to go altogether by default, and if the Christian gospel which we preach is not to stink in the nostrils of millions as the most outrageous hypocrisy" (*The Christian World*, May 20, 1943). It means, thirdly, as Dr. Oldham now admits, that it is "*the acceptance of war that increasingly seems to me to be the fundamental issue*, while the precise point where the line is to be drawn is of secondary importance; if you accept war, military necessity, in so far as it is a real necessity, must prevail". That is what Christian pacifists have always said; it is precisely why, even before the outbreak of war, in season and out of season they emphasised and isolated this one issue. Now at any rate we know where we stand. To uncompromising Christian pacifism there is no other alternative than the acceptance of total war with no moral reservations whatever. But what a landslide from Christian standards, when one recalls that early in the war our two Archbishops admitted (I cannot quote chapter and verse, but it was, I think, to a deputation of pacifist Anglican clergy) that Christians ought to be prepared to lose the war rather than descend beyond a certain point in disregard for the laws of God and man.

But are pacifist Christians any the less impaled upon the horns of an inescapable moral dilemma? Our critics say, No! Certainly we pacifists have our dilemma, and a sore one it is. We are bound up with the community of our fellow-citizens in all the relationships and responsibilities of ordinary life. Are

we to lend our support to what is acknowledged to be "an offence against the love of Christ for ever?" Or are we to be defaulters when called upon to defend from atrocious evil, by methods approved by the vast majority, a social structure whose nurture and protection we ourselves still need and indeed still accept? Let us admit too that we are equally involved with others in the complex of human sinfulness of which this war is the most tragic fruit; we are all inextricably entangled in the guilt of a world-situation which itself is an outrage on the name of Christ. But our critics go farther. In our judgments and decisions on war-participation we too, they say, are shut in to a choice which either way involves sin. If the way of war admittedly can never be a Christian reaction to aggressive evil, the pacifist alternative is equally un-Christian and equally sinful because, as Dr. Whale puts it, "events force me to admit that this way of non-violence would ensure the brutal and abiding triumph of terrible evil, and I cannot believe that this is the will of the God and Father of our Lord Jesus Christ".

The typical pacifist answer has never been better put than by Leyton Richards: "Can the Christian who has already seen the radical opposition between the authority of Christ and the nature of war reconcile the irreconcilable by pleading the world's dilemma of a choice between two evils? . . . No Christian need be caught in such a dilemma; *for there is always an exit from a choice of evils by the way of the Cross* or its equivalent, if only men have sufficient faith to take it. Compromise with truth is the only fatal and final disloyalty." Now above everything we must be honest with ourselves. Are we quite sure this is anything more than the complacent mumbling of a Shibboleth? Are we really, as Dr. Whale suggests,

trying to deal with foul iniquity by "uttering ineffective moral platitudes and passing by on the other side"?

What do we mean by "the way of the Cross"? We mean that the New Testament in the life and teaching and death of Jesus shows us the only Christian way of meeting and overcoming evil, and that it is in the light of this way of life, and above all of the Cross which sealed it, that the whole Christian ethic must be interpreted and applied. Jesus knew that to "vindicate justice" means not to punish or "liquidate" those who offend against it, but to win them over to acknowledge it as such. He knew that the true "redemptive" activity is not to deliver the oppressed from the tyranny of the oppressor, but to deliver the oppressor himself from the tyranny of his own sin. He therefore taught that it was better to suffer wrong than to inflict it; He called on His disciples, instead of seeking revenge, to love their enemies and pray for their persecutors; He insisted that error must be overcome not by violence but by truth, hatred not by enmity but by love, evil not by its own weapons but by good. And for Him this positive redemptive method of overcoming evil found its climax on the Cross, which Jesus deliberately willed to endure rather than prove false to that chosen redemptive way. Note that in speaking of "the way of the Cross" we do not mean that the Cross depends for its efficacy on self-sacrifice *per se*, without any reference to the life-way which leads to it, and that any such isolated and indiscriminate act of martyrdom, whether individual or national, will have an automatic redemptive power. It is not suffering as such that redeems, but willingness to suffer to the uttermost rather than deny the truth. By "the way of the Cross" we mean not presumption in martyrdom, but loyalty to a life-way of redemptive love.

But in the midst of a world-war is this really an exit from our dilemma? No! say our critics; because the "way of the Cross" in Hitler's Europe "won't work". Always an easy taunt about ways that have never been tried! And even if, like Jesus, we should fail the whole way to Calvary, it is still true, as even Dean Inge admits, that "the notion of a martyr-nation, giving itself up to injustice and spoliation for the most sacred of all causes, cannot be dismissed with contempt". And after all the first question is not whether the way will "work", but whether it is Christ's way. Much more serious is the charge that even so we Pacifists have not escaped our dilemma and are still confronted by a choice of evils. Certainly the "way of the Cross" may involve "evil"; isolation from our fellows, the breaking of the spirit of community, the very suffering which this way, no less than war itself, will inevitably involve—all these things are "evils." But they are also *sinful* evils in the sense that, by rejecting war, we too have made a sinful choice, so that the only question is which is the greater sin? "Yes," says Niebuhr, because the only pacifist alternative is "capitulation to tyranny". Yet even that was Jesus' choice when He rejected the policy of the Messianic war and chose the role of the Suffering Servant. It is morally wrong, say others, to involve others in a crucifixion which one may be willing to endure oneself. Yet we have no evidence that Jesus ever shrank from the Cross because it might mean suffering and danger to others beside Himself. It is to "condone evil" and so to share in its guilt. Yet it was precisely by submitting to evil and being slain by it that Jesus revealed the exceeding sinfulness of sin and thereby broke its power.

But have such arguments any practical relevance to the present world situation? "The Pacifist,"

says Dr. Oldham, "has no convincing answer to the question by what practical means the unspeakable cruelties of lawless and brutal men may be restrained" (C.N.L. 133). Well, admit it! But that is not the whole answer. The full reply is that for twenty years between two wars Christian pacifists sought to awaken repentance for our own country's share of responsibility for the steady drift towards war; urged a positive policy of conference, reconciliation and reconstruction; called not merely for "appeasement" at the expense of weaker peoples but for genuine national sacrifices from the strong. We believe that such a policy, if adopted before the powers of evil had become enthroned in the high places, and if combined with an uncompromising refusal by the whole Christian Church ever again to give its blessing to war, would almost certainly have saved the peace. Our country, and all other countries, rejected that way, because they feared it might lead to a Cross. We still believe it is the only way to true peace, and that therefore our best contribution to a new and better world is to persist in our witness to that way.

Let us admit finally that for those who have never had a vision of the Christian way war may well seem the lesser of two evils. It is a worse thing merely to "pass by on the other side". Right and wrong are eternal and absolute values; and yet in one sense they are relative to our own degree of enlightenment; so that for a nation, that is perhaps one quarter consciously Christian, to go to war with high and generous purpose against aggressive evil is without question relatively right. But for the Christian who has watched Christ tread the way of the Cross and heard His call to follow Him? For the Church which claims to be His very Body, transcending all national divisions, uniting

the citizens even of warring states into one Man in Christ? The principle that we cannot cast out devils by the prince of devils, the faith that there is only one Christian way of overcoming evil, is not a mere appendage to the Gospel, a matter of opinion to be proved or disproved by cleverly manipulating texts. It is the core of the whole Gospel as proclaimed and as lived by Jesus Christ Himself. Of course Jesus may have been wrong. But, if so, He was wrong all along the line, His Gospel is sheer wrong-headedness, and the sooner we become converts to the new paganism the wiser shall we be. On the other hand, rather than Jesus being wrong, St. Paul perhaps was right, when he declared that "the foolishness of God is wiser than men, and the weakness of God is stronger than men", and that the way of the Cross, which will always be to some an offence and to others mere folly, becomes to those who are called upon to tread it "the power of God, and the wisdom of God".

#### I.F.o.R. LONDON GATHERING

The International Fellowship of Reconciliation is arranging a gathering of Friends of the International to be held at Friends House on Friday and Saturday, October 1st and 2nd, with a service of intercession in St. Pancras Church on the Saturday afternoon.

It is proposed to devote the several sessions to some review of the problems challenging the spirit of Christian reconciliation in the three great continents of Europe, Asia and Africa. Speakers familiar through personal contact with some at least of the problems of those great areas will be named in programmes available shortly at the office of the I.F.o.R., Drayton House, Gordon Street, W.C.1. Members of the F.o.R. and their friends all over the country will be warmly welcome. It will facilitate various arrangements if those able to attend will let the office know some time in advance.

## INTERNATIONAL NEWS

PERCY W. BARTLETT

### Switzerland

Readers of these notes will have seen in the June number reference to plans for an international summer school for post-war workers to be held in the Bernese Oberland. The subject was to be: "What will be the Needs of the European Countries after the War?" A few days ago we were rejoiced to receive a telegram from Dr. F. Siegmund-Schultze, of Zurich, saying that the school had been held, with 90 members from 16 nations, "in full fellowship with International Service and your meetings". From letters reaching us about the same time we learn that the gathering was at Saanen (Berne Canton). One can only wonder and be thankful that at a time like this friends from as many as sixteen different countries can meet together in this common purpose. It renews our determination to draw a fully representative group together again as soon as possible after the war for prayer, study and service.

### U.S.A.

The July *Fellowship* reports an encouraging response to the "Fore-runners" campaign directed to the guidance and education of young people of school age. Some hundreds of members have already been enrolled; and it is expected that if a full-time secretary can be found the work will go forward rapidly. Youth work is one of the most important directions in which the Fellowship, in other countries as well as in America, can and must be active.

In contrast with the very heavy sentences that have sometimes been passed on conscientious objectors, the decision to allow several objectors appearing before the Los Angeles District Court to go free on condition that they engage in useful work is very welcome. The Judge declared that he did not believe in heavy sentences generally, and that he did not consider prisons and

penitentiaries appropriate places for the treatment of genuine religious objectors.

F.o.R. members in Chicago conducted a poster parade on Memorial Day proclaiming the need for an immediate people's peace. The group met with no violence and distributed more than a thousand leaflets explaining the non-violent alternative to war.

### Canada

One of the most encouraging developments of recent months has been the re-shaping, with a newly-formulated statement of purpose, of the Canadian F.o.R. Nevin Sayre visited Canada in the spring, and reports that there are about 300 members of the Fellowship. 111 of them ministers, and that there is a good prospect of advance if it can raise some money and secure a full-time secretary. The Chairman is the Rev. J. Lavell Smith, who it will be remembered was forced to leave his church at Westmount, and is now Superintendent of the Church of All Nations in Toronto. The church notepaper on which he writes bears the names of a Hungarian, a Finnish, an Ukrainian, a Dutch and a Czech minister! Lavell Smith speaks of hopes of getting out a Canadian journal, and in the meantime sends a stencilled news-letter with a personal letter supplement from Prof. Carlyle King, of Saskatchewan University, who was Chairman of the first Canadian F.o.R. The possibility of an amalgamation of the several small Canadian pacifist publications is being investigated.

### Australia

A conference of women pacifists was held in Melbourne in the spring to discuss the conscription of women in Australia and the general situation of C.O.'s under Australian law. Three women were appointed to

work with the Central Committee for C.O.'s.

Joan Chadwick, the travelling secretary of the Australian peace movement, visited Tasmania recently, touring many places on the island, and a Tasmanian Pacifist Fellowship was formed, affiliated to the Federal Pacifist Council. The Federal Council now represents all states except Western Australia.

### India

On July 13th an important statement was published in the Indian press, over the signatures of 25 British missionaries in India headed by the Metropolitan of India and the Bishop of Madras, calling for a fresh approach to the constitutional problem and a new effort for a settlement acceptable to all classes in India. The statement says: "We believe that such a settlement can be reached only through co-operation with the best minds in India. We therefore earnestly urge that all parties should . . . declare their willingness to enter into unrestricted conference with each other with a view to discovering whether their differences are irreconcilable. . . . We are strongly of the opinion that the representative body proposed in Sir Stafford Cripps' scheme should be called together now, and that the Government should give it every help and encouragement."

A statement signed by some hundred representative persons in Great Britain was published here on August 7th, similarly appealing for fresh efforts by both sides to find a solution.

*Continued from page 171.*

The Board has produced excellent literature. There are now 12 broadsheets explaining in simple terms the position of C.O.s at various stages, and a number of pamphlets dealing with matters of interest to them. In addition to this, the C.O.s Hansard, being a series of reprints from Parliamentary Reports, is published at regular intervals, and the *Bulletin*, giving a concise and reliable record of current events relating to C.O.s, is published monthly.

## THEY SAY

SEAWARD BEDDOW

### Christianity in Action!

"The country could stop cycle-thieving in a week. Everybody knows it is rampant. How can it be stopped? Bring in a new Act, bring the "cat" into action. Fining is no use; imprisonment is a waste of time and money."

—*The Vicar of Hooton in his Parish Magazine.*

### Hitlerite Mentality

"Vansittartism is popular, because the Hitlerite mentality is not confined to Hitler; it exists wherever humility, candour, and charity are defective. Man looks for a scape-goat in order to divert attention—his own and that of others—from examination of his own defects. So he contributes to his own demoralisation. Lord Vansittart's view of the Germans and Hitler's view of the Jews or the Slavs are chickens out of the same moral nest."

—*Bishop of Bradford in "Picture Post."*

### When We Are Christian

"We are not bidden to live the Christian life because it is easier, and yet in many ways it is easier, because to live so is to live in harmony with our true natures—in other words, more natural."

"However seldom, however imperfectly we live up to the Christian teaching we know by experience that it is on those rare occasions that we are happiest, most effective, most completely ourselves."

—*Lord Elton in "Daily Sketch."*

### G. B. S. on Jew-hating

"Anti-Semitism is the hatred of the lazy, ignorant, fat-headed Gentile for the pertinacious Jew who, schooled by adversity to use his brains to the utmost, outdoes him in business."

—*Bernard Shaw in an interview in "Sunday Express."*



## CORRESPONDENCE

### Service-Nation Movement

The question "Has Christianity a Political Expression?" is being asked ever more insistently. Naturally Christians want to play their part, and an effective part, in shaping the New World Society; for they know that unless this Order has a spiritual basis and is infused with the Christian ethic it is doomed to disaster.

The consciousness that Christianity transcends racial distinctions, that it is international, makes the choice of affiliation particularly difficult, as—so far as most Christians are aware—there is no nation in the world which is identified with the fundamental requirements of the universal Christian position, with its mission of peace.

Such a nation, however, is in the making, since the formation of the Service-Nation Movement three years ago. Here the Church already has a majority status. More than 80 per cent. of the members are Christians, and about 25 per cent. are actively associated with the F.o.R. and A.P.F. The objects of the Movement, indeed, represent just that political purpose which is wholly in line with Christian aspirations. These objects are:—

"To create, by the will of God, as an instrument for the promotion of world peace and justice, a free nation, pervasive and universal, dedicated to the service of humanity, to the function of international mediation, and to the demonstration of a pattern of nationhood."

ELFIE PRICE,  
*Hon. Secretary.*

### Conscription of Boys

The news that Mr. Bevin is to conscript boys of 16 for the mines is on a par with the sentence of *life* imprisonment imposed on a Jehovah Witness in California for refusing to salute the U.S.A. flag.

That the conscription of boys for mines is to be in mining areas does not affect the issue. There is no reason to suppose that Mr. Bevin may not extend it later to *all* boys of 16, or even to girls. It seems ominously significant that children *under* 16 now have different identity cards from children *over* 16. Apparently children over 16 are to be classed with adults where military and industrial slavery are concerned. This enslavement of children should revolt every decent-minded adult as much as the starving of the children of Europe.

RONALD S. MALLONE  
*(Christian Party National Press Secretary).*

53, Musgrove Road,  
New Cross,  
London, S.E.14.

### Positive Thought

I feel my call as a pacifist is to send out peace thoughts—to live in a consciousness of peace—to send out love thoughts and to live in a consciousness of love, and so counteract the force of the opposite thoughts that are going out so powerfully. I believe *thought* to be the greatest power in the Universe, for I believe spirit and thought are almost, if not entirely synonyms, and God is Spirit.

Are there any meetings I can attend where the object is to contemplate God and get into tune with His Peace and Joy and Love, and so act as a channel for sending out the right sort of thought forces?

Cannot we, as pacifists, meet together to think about music, art, beauty, and all the *positive* realities of life, and study and practise them. Could not we meet to express brotherhood, asking people of all nations, especially coloured people, to attend musical and social events,

and make it our business to be entirely lacking in race consciousness. Could we do the same with regard to sect, and hold meetings of people of all sects and beliefs (not only Christian) in which we contacted the Holy Spirit of God as absolute Goodness, Harmony, Joy, Peace, Love.

CHRISTINE N. STAINES.  
145, Barry Road,  
London, S.E.22.

### Ex-Service Pacifists

Some time ago you very kindly permitted me to appeal to pacifists who had been combatants in the last war. I asked them to write me, giving me a short outline of their record in that war, and also explaining the motives, episodes, conversations, personal contacts, etc., which had been the main causes of their conversion to pacifism. I had hoped that if a sufficient number of replies were received, I should be able to make some contribution to the problem of presenting pacifism to men who are serving in the current war and who will probably be faced with many heart-searchings when they come to demobilisation.

Unfortunately the replies—though very illuminating and indicative that I was right in my contention and hope—were too few to constitute a genuine cross-section of ex-service pacifists. But it has recently been urged on me that such people could do a real service to pacifism by having their transition from militarism explained to the younger generation of Service men who will, perhaps shortly, be faced with heart-searchings such as we ex-Service men encountered after the last war; and further, that there are many more ex-Service pacifists who may have missed my last appeal. May I therefore be allowed to make it again?

R. H. LE MESSURIER.  
Holy Cross Vicarage,  
47, Argyle Square,  
London, W.C.1.

## BOOK REVIEWS

A TIME FOR GREATNESS. By Herbert Agar. (Eyre & Spottiswoode.)

Like the herring, this book is "bonny fush and halesome fairin'": like the herring, also, it is difficult to distinguish among the bones a coherent skeleton. We see today, says the author, a conscious rejection of civilization, an attempt to reverse the trend of history. This positive barbarism from without was made possible by a negative barbarism within. We neglected to serve our great tradition faithfully, treating the means of life as if they were ends. In particular, we regarded civilization as a by-product of economic progress. "The purpose of economics is to help us define what can or cannot be done in the use of the wealth of nations, . . . never to define what ought or ought not to be done. That is the province of ethics." The degradation of our politics has made us vulnerable: "we must either be great or we must be defeated. . . . We must either have high politics or none." We have not distinguished between opportunity for the man of rare ability to get ahead and opportunity for every man to be civilized. The author has much that is valuable to say on the relation of liberty to economic security, and also on the best means of restraining the power that must necessarily be in the hands of government. Indeed, in a book as discursive as this, some of the discursions are almost as important as the main theme; and Mr. Agar has something stimulating to say on Continuity and Communism, the colour problem, groups and the crowd, and "Business is business". It is a pity that he includes an ill-informed attack on the Duke of Bedford.

E. C.

THE CHRISTIAN FRONT. By W. Robinson, D.D.

These Hints on House Groups and Home Fellowships by the Professor of Christian Doctrine in the Selly Oak College, Birmingham, will be helpful to all who arrange Group meetings, especially in the devotional part.

THE PROFIT MOTIVE AND THE CHRISTIAN ETHIC. By the Very Rev. W. R. Matthews, K.C.V.O., D.D., D.Litt. (The Brotherhood Movement, Inc. 6d.)

This, the 21st Dr. John Clifford Lecture, forms an excellent introduction to an investigation into the economic and psychological factors underlying the profit motive. While not denouncing profit entirely, the writer is convinced that the evils in society that arise from the search for profit can only be removed by making

brotherhood a reality, for then and then only would the good of all be the desire of each. The lecture concludes with a plea for the Church to show society the meaning of true brotherhood. J. D.

### BLOOMSBURY HOUSE HANDBOOK

In August last the Central Office for Refugees, Bloomsbury House, London, W.C.1, published a handbook, entitled "Bloomsbury House", which was an authoritative guide to the many organisations concerned with the welfare of refugees from Germany and Austria.

The handbook in its revised form is now obtainable from the Central Office for Refugees at the above address, Price 6d., or by post 7d.

### METHODIST PEACE FELLOWSHIP

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

An important Conference of the M.P.F. will be held on Friday, September 10th, at 6 p.m., in the Lecture Hall, Kingsway Hall. Vital issues bearing upon the future attitude and action of the Fellowship will be discussed in open conference and in groups during that evening. These issues are set out in a statement by our Deputy Chairman, Rev. F. A. Farley, M.A., B.D., included in the Chairman's letter, which should have reached members by the end of August. Mr. Farley concludes by crystallising the issues into five questions:—

1. Can the Christian Way of Life be expressed in a code of laws which allow of no compromise or deviation? If not, what is the Christian's guide in conduct?

2. Apply the principle or guide to concrete situations; e.g. you have caught a man breaking into your house; you see a man illtreating a child.

3. Does the Christian Way of Life require us to live, in the community as we find it, a life only approximating to the Christian Way? Or does it require us to create Christian communities in which the full Christian life can be lived? Is the latter possible?

4. What should be our attitude to the proposal to keep the peace of the world by establishing an "international police force"? On what conditions, if any, could we consent to co-operate in such a plan?

5. "We are fighting against evil things." In that conviction our countrymen took up arms. But will "victory" in arms overthrow "evil things", or only certain political regimes, leaving the "evil things" to find other expressions and instruments? How should we fight "evil things"?

It is hoped that London Groups and

members will give full support to the Conference. It is suggested that those in other parts of the country should also find time and opportunity to discuss these questions.

The annual subscriptions of members fall due, in most cases, in September or October, and we should be grateful to receive them at the above address.

Any members who do not receive the Chairman's letter at the end of August are requested to notify Headquarters, as it is probable we do not know their present address.

LESLIE KEEBLE.

### A CHURCH OF IRELAND PEACE FELLOWSHIP

The third Annual Meeting was held on May 13th, 1943 (Synod Week) in the Y.M.C.A., Danson Street, Dublin. There were forty-six present. The Rev. Canon Dobbs, M.A. (Blackrock, Dublin) took the chair. The opening prayers were said by the Rev. H. Lamb, M.A. (Lisnadill, Armagh). The reports of the Hon. Secretary and Treasurer were presented and adopted; and the Executive Committee was re-elected. A very fine address on "The Christian Warrior" was given by the Rev. Lynn Millar, M.A., B.D., to which the following spoke: Mrs. Simms, Miss Mills, the Revs. A. S. Bluett, M.A., R. C. P. Hanson, B.D., and E. W. Greening, B.D.

The Declaration of Membership of the Fellowship is as follows:—

Believing that, as members of the Church of Ireland (1) and of the One Brotherhood of Man in Christ, we are called to promote peace and the well-being of all men, we are convinced that "the Christian must condemn war not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the Will of God" and "incompatible with the teaching and example of our Lord Jesus Christ." (2)

We, therefore, appeal to our fellow-Christians to pledge themselves, as we do, to seek the elimination of war on the ground of its sinfulness and to endeavour to promote international fellowship and such conditions of social justice as are in accord with the Kingdom of God.

(1) This may be struck out by non-members of the Church of Ireland who wish to associate themselves with the Fellowship.

(2) *Vide* Encyclical Letter of Anglican Archbishops and Bishops, and Report: Lambeth Conference, 1930.

(Rev.) H. J. L. ARMSTRONG  
(Hon. Sec.)

Howth Rectory, Co. Dublin.

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### SITUATIONS VACANT.

Community of Evangelical Catholics (on basis of the original teaching of Dr. Orchard) on Franciscan lines seeks members for small-holding and also for book business. No capital needed, all may share what we have. Full details of our principles for stamp. Apply: Secretary, Kingdom Books, 51, West Cromwell Road, London, S.W.5.

I.F.O.R. Office: Vacancy for Second Shorthand-Typist and General Assistant from 1st September. Write Drayton House, Gordon Street, London, W.C.1.

C.O.s wishing to do social service in the London area in exchange for keep and 15/- p.w. pocket money are invited to apply to the Warden, Dick Sheppard Club, 254, Harrow Road, W.2.

RESIDENTIAL NURSERY near Newmarket. Wanted immediately woman to take responsibility for 24 children under five. Training or experience essential. Write giving full details to Friends War Relief Service, Friends House, Euston Road, London, N.W.1.

### SITUATIONS WANTED.

Anglican Pacifist Couple, early twenties, seeks farm and/or domestic work. Some experience. E. A. Faux, W.A.E.C. Hostel, Bockleton Vicarage, Tenbury.

C.O. (unconditional), with municipal library experience (A.L.A.), seeks position in similar profession. Box 302, F.O.R., 17, Red Lion Square, W.C.1.

### 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.

### 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 24th Sept., and the leader will be Leslie Tarlton.

Birmingham Branch, Monday, Sept. 20th. Dr. Konrad Braun of Woodbrooke will speak on "Re-education of Germany." Carr's Lane Church, 70 Club Room, 6.30 p.m.

### MISCELLANEOUS.

Will those seeking the Way of Peace and Re-creation in the truest sense, write to The Secretary, THE ECCLESIA (The Pacifist Church of Regeneration), Brynhafryd, Beaumaris, Anglesey. Tel. Llan-goed 57: where there is facility to accommodate 20 friends.

Sherwood School, Epsom (prog. co-ed. community, boarding and day, 3-18), is extending premises: a few vacancies still remain. Apply, Harold Pratt, B.A.

CHRISTIAN PACIFIST PRINTER invites enquiries and orders for printing. General and Commercial. The Coronation Press, Trimdon Grange, Co. Durham.

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Books on theology, mysticism, liturgy, Bible study, Christian sociology, pacifism, etc. Also church ornaments and vestments. 2½d. stamp for list. Kingdom Books, 51, West Cromwell Road, London, S.W.5.

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