





to find the right thing to do in the present situation, vexed as it is, difficult as it always has been. Various suggestions have been made by competent students of Indian affairs. The National Peace Council has issued to its 70 or 80 constituent organisations a letter in which it says:

"Whatever the rights and wrongs of the situation and the relative responsibility which rests on the Government and on the Congress Party the present condition of virtual war in India between the Government and the largest Indian political movement represents an intolerable situation which those who desire reconciliation and agreement cannot possibly be content to accept. In the Committee's view it is imperative that all possible influences should be brought to bear in favour of the opening of negotiations which might lead to a cessation of this new and developing struggle and pave the way for a settlement. The Committee noted that the Government took repressive action before the envisaged civil disobedience was in operation, at a moment when the public statements of Congress had come nearer than at any time to an unqualified support of the cause of the united nations and in disregard of a virtual appeal for negotiations."

The letter goes on to urge that representations should be made to Mr. Amery and Sir Stafford Cripps.

### Gandhi a Spiritual Force

The Council of Christian Pacifist Groups, in a letter issued by Mr. Percy Bartlett, gives the results of conversations with knowledgeable members of the India Conciliation Group and others:

"Ordinary people in this country do not find it easy to understand Mr. Gandhi's position: but in spite of the attempt (on the basis of a single sentence torn from its context in a draft of a resolution) to represent him as a Quisling, thoughtful folk

at any rate will admit that his championship of independence for India is honest and that he is a spiritual force that cannot be entirely ignored. Clearly the Government has made a mistake in throwing him into prison just when he showed himself ready to negotiate on the Congress resolution, and had said that he would write to the Viceroy and wait one week, two weeks, if necessary three weeks, for a reply before acting further. In any case it is our part to press upon the Government that the principle of statesmanship is "Negotiate, negotiate, negotiate", while repression is fatal."

### Difficult for the Pacifist

"Opinion in China and in America is urging negotiation, mediation and guarantees; and important articles in the British press (e.g. "Audax" in *The Observer* of August 9th, and leaders in the *Manchester Guardian*) have urged a more liberal attitude. The most important utterances have been the letter from the Archbishop of Canterbury in *The Times* of August 1st (asking for "a new temper of mind and a new spiritual approach"), and the two subsequent appeals published in *The Times* of August 3rd and 12th by the Bishop of Calcutta, Metropolitan of India. Every effort ought to be made to win support for those appeals. The position is a little difficult for the pacifist, since the strongest argument in other people's minds is that a satisfied India is indispensable to the war effort; but the principle remains that India is entitled to her freedom, that repression is wrong, and that none but the method of negotiation and reconciliation can find a way through the complexities of the Indian problem."

### The Path of Wisdom

In the letter to which Mr. Bartlett refers the Bishop of Calcutta said:

"I returned from early service

yesterday morning with the words I heard there ringing in my ears: 'If thou hadst known, even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes.' Would Christ have spoken these words to us British in India today? The Government have felt compelled to take drastic steps to counteract an organisation which it believes is being perfected for the execution of the Congress threat of mass civil disobedience.

"But alongside this there has been the postponement of civil disobedience for a week, and Gandhi has declared his willingness to visit the Viceroy and take part in the conference suggested by Sapru. Surely there is very strong ground for summoning such a conference of the real leaders of the people at the earliest moment. That force has been employed must not be allowed to rule conference out of court. . . . The creation of a council chosen by the real leaders of the political parties of India with real executive power now would unite all in the common war front. Mutual counsel to learn God's will, rather than conflict to gain one's own, is the path of wisdom." According to Reuter, the Metropolitan also said that the British in India would serve India best by helping to make her a self-governing nation, which is the Government's declared policy. . . . He added: "Are there not sufficient leaders of this type in every camp who can thus serve the nation in this critical hour in its history?"

### Mr. Gandhi's Sincerity

This is surely one of those issues in which the Church must have something to say to the State. But we must not leave the Church to speak officially, though we may be thankful that it has done so. Christian public opinion throughout the country should be stirred to plead for the way of reconciliation. It must be remembered that India

has no confidence in the promises and professions of British Government, and that for this unfortunate lack of confidence honesty must compel us to take our share of responsibility. Mr. Gandhi, as a convinced and life-long pacifist, is of course suspected of treachery by a war-maddened world. We who have shared the same reproach must patiently attempt to make his evident sincerity clear even in the fog of hostile propaganda. The assumption of the outcry against him that effective opposition to Nazism and British supremacy in India are one and the same thing will certainly not be made outside this country. No sensible person will make light of the real difficulties of the situation. To bring in all shades of Indian opinion may even prove an impossible task, but that is no reason why it should not be attempted with the kind of attempt which is desired and expected to succeed.

### An Interim Government

The Executive Committee of the National Peace Council at a special meeting held on August 14th adopted a resolution from which we quote these words:

"In the Committee's view it is imperative that His Majesty's Government, on whom the ultimate responsibility rests, should do all in its power to make possible the opening of negotiations having as their objective not only the ending of the present conflict but the securing for India of an interim Government based on all the major political groups and broadly reflecting the popular will. Only so can Britain rightly claim to be the champion of liberty for all peoples, and India be enabled to play her full part in a free community of nations."

### South Poplar

Another pacifist candidate has contested a Parliamentary election



without losing his deposit. The Rev. Patrick Figgis, who has been for some time in charge of youth work at Kingsley Hall, Bow, stood for South Poplar division as a Christian Socialist with pacifism as one of the main planks in his platform. The election was naturally of special interest in pacifist circles, even to those who would not wish to see the formation of a Christian party. Mr. Figgis' adoption meeting was held at Trinity Congregational Church, with the Rev. Alan Balding in the chair. The P.P.U. supported his candidature and members of that body and of the F.o.R. helped in clerical work. Speaking mainly at open-air meetings, Mr. Figgis was encouraged by the reception given to his policy, involving as it did an immediate cessation to hostilities. He met with little opposition and a great deal of interest in, if not agreement with, his proposals. Out of an electorate of 43,000, only 3,916 persons voted, 3,375 for the Labour candidate and 541 for Mr. Figgis. Evacuation and an outdated electoral roll no doubt accounted largely for the small poll.

#### A Message to C.O.s

At the recent Yearly Meeting of the Society of Friends, it was decided that the following message be sent to all C.O.s and especially to those in prison:—"The Society of Friends (called Quakers) believes, as it has done for over 250 years, that to take part in war is contrary to the way of Christian love. Therefore our Yearly Meeting, gathering at York, greets in sympathy and thankfulness all C.O.s, whether members of our Society or not, and especially all those in prison or in other ways suffering for conscience. The way of violence may appear at first sight to be justified, but in the end it will certainly fail. Suffering and patience alone can truly overcome evil. To refuse to take part in wrongdoing is a true service to

the community. We, with you, will continue to work to end conscription and war."

#### Post-War Service

There are still a few vacancies for the Vacation School for Training for Post-War Service to be held in London under the leadership of Dr. Raven and Pastor Hildebrandt from September 14th to the 26th. Moreover, the course has now been extended to the evening and for a reduced fee it is hoped that a much wider group of people will be brought together for the evening lectures, to be delivered at Friends' House by Dr. Raven, Professor Hildebrandt, Dr. Rieger, Dr. Gillies and Miss Olive Wyon. A social gathering is proposed for Saturday, September 19th, and on Sunday, September 20th, there will be special services in the German churches in London and a service at Bermondsey Parish Church at 6 p.m., in which Pastor Soederberg, Pastor Hildebrandt, the Rev. Eric Fenn and a representative of the Far East will take part.

#### Government Defends C.B.C.O.

We welcome the very clear statements made by members of the Government in the defence of the right of C.O.s to obtain help in the preparation of their cases. Mr. Bevin rejected the suggestion that legislation should be introduced to make the work of the Central Board for Conscientious Objectors illegal, reminding his questioner that it is already an offence to incite any person to evade service. Mr. Herbert Morrison said, "We do not regard it as illegal to give advice on the law and on technical points at the proceedings of these tribunals, and I do not think we should be justified in interfering on those grounds. The doubt is whether they are really discouraging people from undertaking military service, and, if there is any evidence of that, I shall be glad to look into it".

## NIEBUHR RE-EXAMINED (II)

B. S. Moss

*(Being an account of the findings of an Oxford F.o.R. Study Group, composed of about a dozen undergraduates and graduates, which met during Hilary and Trinity Terms, 1941, to discuss Professor Niebuhr's "Interpretation of Christian Ethics". The first part appeared last month.)*

During the first two terms of its existence the group often found itself touching upon Niebuhr's views of Grace and the Kingdom of God. In the main we postponed a full examination of these questions to the Michaelmas term 1941, when the Group (with some changes in personnel) turned upon them its full attention, using Professor G. H. C. Macgregor's book, *The Relevance Of The Impossible*, which had meanwhile appeared.

We began by considering Niebuhr's attack upon Christian Pacifism; this, he says, is a Liberal heresy "denying the reality of evil" (p. 153). Pacifists have a confidence in human nature which human nature cannot support (p. 131). (a) We agreed that this is not necessarily true of Christian Pacifists. (b) We were extremely doubtful whether Christian Pacifism is in fact to be justified by its expected results. The martyrdom of the 16th century church in Japan is an example; it suffered complete extinction. So if we can find grounds other than expectation of results in this world it is at least theoretically possible for a Christian Pacifist to admit a Niebuhrian view of the nature of man.

Moral evil, according to Niebuhr, is "an inevitable fact of human existence" (p. 100). His view is accurately expressed in psychological terms. There is a will-to-live, an assertiveness which involves the preferring of self to neighbour, of this human society to that. This inherent selfishness affects the whole field of human life and is revealed with particular force in collective relationships. It precludes any

society from reaching perfection and involves it in some degree of anarchy. Justice is the coercion of these conflicting human interests so as to achieve the optimum society and group of societies. Such are the inherent characteristics of the world in which we live. The Group on the whole tended to accept this analysis, and turned to examine Niebuhr's views of Grace and the Kingdom of God in the light of them.

#### I. Grace

Grace in Niebuhr's view may be more accurately described as "pardon" than "power". Those who are guilty of falling short of the fullness of Christ are acquitted before the divine tribunal (Dodd: *ROMANS*, p. 52). The Group, however, agreed with Macgregor against Niebuhr that the N.T. teaches rather a doctrine of "enabling grace". "Enabling" us to do what? To carry out the commands of Christ in a world of conflict? (Macgregor): We rejected this answer in view of our previous conclusion that Christ's teaching is to be regarded as the illustrating and enforcing of a single command: to act from *agape* in an imperfect world. The Holy Spirit does not "enable" us to do certain sorts of acts; He may, however, enable us to act (whether as pacifist or as non-pacifist) *from a disposition of agape*. Such an enabling as this of the Christian by the Grace of God is required by (a) the imperfections of the human psychological make-up (cf. *ROMANS* vii with N.'s analysis outlined above); (b) the environments of human societies within which we must make our moral



choices between alternatives, each with its evil consequences. So the struggle in the Christian soul remains as a fact of experience within the this-world existence, and in fact may appear to be intensified by his access to the Grace of God in prayer and the Sacraments. We found ourselves in strong disagreement with Macgregor when he says of Romans vii: "Paul is describing here not, as Niebuhr seems to suggest, a permanent disability which would render all moral effort irrelevant, but rather his own desperate moral conflict *before* he met Christ on the Damascus road" (p. 45). Paul is more probably describing the inherent characteristics of fallen man's struggle up to God. The "permanent disability" which Macgregor is anxious to deny can only be disability to do certain sorts of acts or achieve certain states of affairs in this world. In a sense such disabilities are rather themselves irrelevant to moral effort by the Christian; for he may be enabled by the Grace of God to act from *agape* in any world however imperfect. The Grace is the means whereby those in the Church of God are empowered in faith to redirect their chained and perverted human wills.

It follows that Niebuhr's view of Grace is not wrong so much as inadequate; and its inadequacy springs from his rigid dichotomy between the coercive acts required to save society from anarchy and the commands of Christ regarded as ethical precepts. As explained in the preceding article, on our view pacifist and non-pacifist Christians are differentiated from each other not by adherence or non-adherence to an impossible ethical ideal but by the different ways in which each sees it his duty to express *agape* in the stubborn imperfections of the historical situation. So one Christian brother is involved in war, another in deliberate severance from the society of which he is a member. To deny that either may be in some sense

"enabled" by the Grace of God to do His will is to assign to ourselves the function of God Himself.

## II. The Kingdom

It is plain from a study of Niebuhr's view of human society that for him the Kingdom of God is not realisable in history as we know it. It is certainly not a millenium developed out of human progress. The Kingdom follows upon the achievement of the impossible ideal; it is a future and transcendent state of affairs.

Now Macgregor (chapter iv) opposes Niebuhr here on the grounds that the distinctive character of Jesus' teaching about the Kingdom lies in His references to its present manifestation in the world, and that this is supported by the N.T. in general. The Group accordingly paid some attention to the N.T. teaching about the Kingdom of God, and concluded that (1) *prima facie* the N.T. statements are equivocal and could be made to support different views; (2) though there can be no final reconciliation of all the N.T. statements about the Kingdom, it is best not regarded as a concrete state of affairs achievable in this world. The analysis we had agreed to of sin and grace led us to suppose that the Kingdom of God could best be described as something non-physical, non-static; as a "dunamis", a new life in the Spirit and the Church. (Cf. such phrases as "the K. is within you, is not of this world, has come upon you"; "Thy K. come on earth as it is in heaven" is for our purposes quite ambiguous). *Basileia* then is perhaps more accurately translated, "Reign".

It should nevertheless be added that some of us felt that the Kingdom could properly be regarded as future, and as involving in its realisation the transformation of the physical world. This seemed to commit them to an eschatological view of the Kingdom similar to Niebuhr's.

We were enabled to conclude that the Kingdom is in part "realised" in the world in those who as members of the Church are by God's Grace acting in accordance with His will. Such a line of interpretation both admits the N.T. evidence more easily than the view Niebuhr adopts and at the same time does not commit one to the Pelagian heresy which he attacks so vigorously. The

prayer "Thy Kingdom come" on the lips of modern Christians is, then, neither a pious and over-optimistic expression of the Liberalism which Niebuhr denounces, nor the expression of a vague eschatological hope for the ultimate dawning of Utopia (of this Niebuhr himself is guilty); it is rather a prayer for divine Grace and guidance in the ever-present hour of crisis.

## FEWER NATIONS OR MORE?

STEWART MECHIE

A significant and sinister feature of current discussion about new orders is that nearly everyone seems to regard national feeling and national sovereignty, if not nations themselves, as things requiring to be "liquidated". The Nazi world order and the Communist revolution are at one in their aim of ironing out all national differences of any account so that finally the whole world is to become one gigantic servile state. Mr. H. G. Wells's World and the Federal Union world go very far in the same direction though by a more pleasant route. Left, right and centre are agreed that the individual must merge in the mass and the national mass must merge in the world mass, with a world police force to keep order under the control of the respective ruling gangs.

The danger of all this is its idealistic appeal. To a certain type of idealist even a Nazified Europe is preferable to a Europe made up of little nations, each with its national pride and exclusiveness, its frontiers and tariffs, its customs officers and army. If it is true, as many hold, that nationalism leads to war, the obvious way to peace is the abolition of nations; and there are not a few intellectuals, especially left-inclined ones, who are willing to see the ironing out of variety in Europe and beyond, because they regard this as the price of peace.

### Export Market Scramble

But is it? Is it not a grievous error to suppose that you solve your problems more easily by enlarging their scale? If world peace requires the abolition of nations, does family peace require the abolition of individuals? If community presupposes units, does not internationalism presuppose nations? Further, is it true that nationalism leads to war? Is there not a confusion here between political effects and financial-economic causes? So long as all nations conform to the rules of "sound finance" (which require each nation to "balance" its internal budget and strive for a "favourable" balance of foreign trade) they are compelled to develop an increasingly bitter struggle for export markets. It is this export-market scramble which gives an aggressive and militaristic turn to nationalism. If this financial-economic source of friction between nations were removed nationalism could easily cease to be aggressive.

Moreover, an internal debt-free money system which should reflect physical facts, promote a balance between agriculture and industry and give release from the life or death acuteness of the export struggle would also give the individual and the group within the nation a new freedom and initiative. It might very well happen in such circumstances that some of the



European nation-states, where there are now large minorities of different language and culture, might divide into two or three nations. New nations might arise and old nations separate voluntarily, as Norway and Sweden did, and perhaps reform in different groupings. The attempt to impose nationhood is a retrograde step, but the facilitating of new associations of people who have a common tradition, or for some other reason choose to work together, is a step forward. There is such a thing as a natural nationalism, which might equally well be described as a regional patriotism; and there is no reason why the nations of Europe, large or small, should not live and let live side by side, enriching the world and one another by their distinctive contributions, provided they all have a money-system which allows them to dispense with a war-generating export-market scramble.

#### Welcome Decentralisation

No doubt the idea of increasing the number of nation-states will appal

## A YOUTH GROUP

The recent decision of the General Committee of the F.O.R. to consider work among youth is important. Many young folk absorb pacifism in Sunday School or Church, but when they move or leave Sunday School it isn't nourished. Our standard F.O.R. literature, pamphlets, books and magazine are not written in the style they need, and their strength fails them.

All over the country members of the F.O.R. find their 'teen age children getting the appeal to arms in a more direct and forceful way than the pacifist challenge.

Could we have some leaflets printed as clear and definite as a tract, in short Anglo-Saxon words? I suggest a single page folder, something like the "Adventures in Reconciliation" series, containing the story of a modern person acting as a Christian pacifist in super-difficult

some readers. Let them consider that a small family is not necessarily more peaceful than a large one. Large or small, there is good reason to expect peace if the individual members of it are balanced integrated personalities who do not need to vent their internal complexes and frustrations on the other members in the form of spites and tempers. Even so, in Europe and the world the number of nation-states is of minor importance compared with the necessity that each should be so able to live at home, without internal stress and frustration, that it does not need to vent itself injuriously upon its neighbours in the form of unwelcome exports, and so is able to enter into co-operative relations with them on a free and self-chosen basis.

Beware of an internationalism which involves more centralisation of power and the increase of massed sameness. Welcome an internationalism which tends toward decentralisation of power and the quickening of cultural manifoldness.

circumstances, e.g., Mathilda Wrede or Ned Richards.

On the back of the folder a succinct paragraph saying that this is the sort of power one can rely on, constant, vitalising, God's power. "This is what the F.O.R. stands for all round the world. Its Headquarters are . . . It's Youth Group Committee's secretary is . . . write him or her if you want more details. The books we recommend are . . ."

If you want to join us sign here . . . and send us your name, address and 1/-. This will bring you a news letter every quarter. We only want as members those who are willing to discipline themselves to serve their God and their fellows. Therefore do not join our youth group unless: "Then we can add whatever conditions the Sub-committee decide upon. MURIEL LESTER.

## MAXIMILIAN

### A THIRD CENTURY CONSCIENTIOUS OBJECTOR

The following translation from Ruinart's *Acta Primorum Martyrum* is made by Mr. C. K. Freer, B.A., Hon. Secretary of the Oxford Branch of the Anglican Pacifist Fellowship. The case is mentioned in Dr. C. J. Cadoux' "The Early Christian Attitude to War," p. 149.

#### I

In the consulship of Tuscus and Anulinus (i.e., 295 A.D.), on March 12th (*IV. Id. Martii*), when Fabius Victor had been brought into the court of Teveste, together with Maximilian, and Pompeianus the advocate had been admitted, he said: "Fabius Victor, together with Valesianus Quintianus, is appointed recruiting officer (*temonarius*) to the imperial authority; I request that examination be ordered (*incometur*) . . . (*cum bono timone*) for Maximilian, the son of Victor, so that he may be examined (*ut probetur*)". Dion the Proconsul said: "Get him ready (*apta*)". And when he was ready, Maximilian replied: "I cannot be a soldier (*militare*); I cannot do evil. I am a Christian". Dion the Proconsul said: "Have him measured". And when he had been measured, there was read out by the officials: "He is five feet ten inches". Dion said to the officials: "He is to be given the badge (*signetur*)". And when Maximilian tried to resist, he said: "I shall not do this; I cannot be a soldier".

#### II

Dion said: "Be a soldier or die". Maximilian replied: "I shall not be a soldier. You may cut my head off, but I shall not be a soldier of the world; I am a soldier of my God". Dion the Proconsul said: "Who gave you this idea?" Maximilian replied: "My conscience, and He who has called me". Dion said to Victor, his father: "Give your son some advice". Victor replied: "He knows, he has his own advice, and

FOOTNOTE: Duplicated copies of this translation may be had on application to the office, 3d. post free.

that is all right for him". Dion said to Maximilian: "Be a soldier, and take the badge (*signaculum*)". He replied: "I shall not take the badge. I already have the seal of Christ my God". Dion said: "I send you to your Christ forthwith". He answered: "I only wish that you may. This also is my glory". Dion said to the officials: "He is to be given the badge". But he declined, answering: "I shall not take the badge of the world; and, if you put it on me, I shall break it, because it is worth (reading *valet*) nothing. I am a Christian; it is not right for me to hang a lead weight round my neck: I live by the saving mark of my Lord Jesus Christ, the Son of God, whom you do not know, who suffered for the salvation which God gave us from our sins. We Christians all serve Him; we follow Him as the Captain of our lives, the author of our salvation". Dion said: "Be a soldier, and take the badge, or die as a criminal". Maximilian replied: "I shall not die. I owe service to my Lord. I cannot be a soldier". Dion said: "Consider how young you are, and be a soldier. That is the place for a young man". Maximilian replied: "My duty is to my Lord. I cannot be a soldier of the world. I have just said, I am a Christian". Dion the Proconsul said: "In the honourable Court of our Lords Diocletian and Maximin, Constantius and Maximus, there are Christian troops, and they serve as soldiers". Maximilian replied: "They themselves know what is right for them. But I am a Christian, and I cannot do evil". Dion said: "What evils do those who fight commit?" Maximilian replied: "Well, you know what they



do". Dion the Proconsul said: "Be a soldier, or you will start getting into trouble for contempt of military authority". Maximilian answered: "I shall not perish, and if I depart from this world, my soul lives with Christ my Lord".

### III

Dion said: "Remove (*sterne*) his name". And when it had been removed, Dion said: "Because, from your disloyal conscience, you have refused military service, you shall receive fitting judgment as an example to others". And he read the verdict from a tablet: "It has been decided that Maximilian, for refusing military service in a disloyal conscience, shall be put to death by the sword". Maximilian replied: "Thanks be to God". His age was twenty years, three months, eighteen days. And when he was being taken to the place, he said: "Dearest brothers, whatever is in

your power by way of virtue, do it eagerly, that it may be your joy to see the Lord, and that He may bestow upon you a crown like mine". And with joyful countenance, he said to his father: "Give this escort (*spiculatori*) my new coat, which you had prepared for me in my service. So may I greet you with the number of the crowned saints, and so may we be glorified with the Lord". Shortly afterwards he died. And the matron Pompeiana bought (reading *meruit*) his body from the judge, and after laying it in her room, took it to Carthage, and buried it under a mound below the palace. And so a fortnight later, this very matron passed away, and was laid there; while the father, Victor, departed home with great rejoicing, giving thanks to God that he had performed such a service to the Lord, and that he would follow him shortly afterwards. Thanks be to God; Amen.

## BURMA OIL

*This is the title of a striking article in "Overseas News", a sheet published by the S.P.G. We quote part of it by kind permission.*

Oil is not only a matter of geography and war strategy. There are other questions worth considering not because they will help to win the war, but because they may help to prepare for the peace. One concerns the value of oil; the other the value of men.

The "civilised" countries of the world are madly chasing oil. Why? Because oil is essential to modern industry. Road, sea and air transport depends upon it; so do the Diesel engines in power plants and tractors. Life to-day is based largely on oil. But so, unfortunately, is death. Oil at the moment is food for the biggest killing machine the world has ever seen. Tanks, bombers, submarines, munitions-plant and the ships to transport them all thrive on it. Oil seems no better than sand as a building foundation: the house of life is so quickly changed into a

house of death. Such obvious misuse of raw material needs no comment except, perhaps, the plea that we strenuously refuse to allow familiarity with it to dull our perception.

Less obvious, but not less important, is our peacetime attitude to oil. "Human greed," remarks J. H. Curle in his latest book, *Eskimo Pie*, "is the oil industry's worst handicap". The remark would be equally true of most other industries for the extraction of raw material. Our chief aim appears to be to squeeze more and more out of the earth in less and less time. We don't stop to ask if more is needed; we don't worry how much land (our own or other people's) we spoil in the process; we don't care if we are exhausting the supply and robbing the future. The fever for speed and production has got into our blood

and on we go—often enough talking merrily about building for the future even while we rob it for the present. Temperance, in the Pauline sense of moderation, has lost its meaning for us. Wonder and humility will soon vanish from our dictionaries. "Our wagon," suggests Mr. Curle, "which ought to be placidly hitched to a star, is being frantically towed along by something like a Diesel engine; not until enough of us learn which is the more desirable are we likely to enter on a better future." In other words, we have stepped down from the bridge and gone to live in the engine room. And there, as everyone knows, you can't hear yourself think.

### Only a brown one

Then there is the question of men. We destroy plant, and shake our heads over it: capital gone west. But what of the men? Surely we ought to feel twenty times more responsible for the native people to whom our race for oil has brought war, bombing, loss of home and livelihood, famine, death. But do we? Among the hundreds of comments one hears on the war news,

scarcely one contains any note of compunction about these. It is not so much conscience as imagination that is primarily at fault. We have grown accustomed to lumping human beings together under the ghastly misnomer "labour". We have never got rid of the attitude which could pass news thus down an Indian train: "we ran over a man last night, but it was only a brown one". We haven't really discovered that the brown-skinned labourer is our neighbour—a man and a brother.

What can trailing our murderous war machine across Burma villages look like in the eyes of God? It is no use trying to separate responsibility: the modern war machine and the craze for oil are alike products of western "civilization": we are all in it together. But we might find penitence a less alien form of thought if we could get a sidelight on our actions from God's angle.

"Thou makest him to have dominion over all the works of thy hands." Isn't it time we took our foot off the accelerator and did some quiet thinking?

## "WHICH WAY BRITAIN"

WHICH WAY, BRITAIN? By Wilfred Wellock. Published by the Author at 12, Victoria Avenue, Birmingham, 32. 63 pp. 1s.

The facts and considerations which Mr. Wellock sets forth here put a damper on the easy optimism which has prevailed until recently with respect to the declared war objectives. So far no one seems to have challenged his case. "We are called defeatists," writes the author, "but in my view war itself is defeatism, another outcome of failure to act justly, and must therefore like the Versailles Treaty and the Ottawa Agreements lead to worse disasters still, probably to the universal overthrow of democracy. Can we awaken sufficient understanding to prevent the dreadful collapse?"

Mr. Wellock means to have a good try, anyhow, and in this book he pleads for revolution by consent. "Everywhere," he says in conclusion, "the people know what they want. They want peace and

an orderly life. They want economic security and full freedom of self-expression, opportunity to give the best service of which they are capable, under happy healthy conditions. To promise these things in unmistakable terms, and to back up the promise with the sacrifice of class privilege, imperial exploitation and national sovereignty, would not merely win the war, but the heart of humanity. Men would feel that a new world was at hand. No other peace aim is worth the paper it is written on."

### THE PEACE YEAR BOOK.

The National Peace Council has published the *Peace and Reconstruction Year Book* (70 pages, 1s. 1d. per copy post free, from 144, Southampton Row, W.C.1). This wartime edition of the Peace Year Book is again limited largely to directories of organisations and bibliographies of publications on international affairs.



## INTERNATIONAL NEWS

PERCY W. BARTLETT

### Europe

A friend writing from Switzerland gives news of Henri Roser and his family. She says: "We lately had a visit from a friend of Henri Roser who brought us his messages. He and his wife suffer from scarcity of food. Their children have been allowed a three months stay in Switzerland, and the friends hope that this will mean a possibility for the parents to have a little more substantial food. Henri is as valiant as ever. He does some modestly-paid scientific work and gives his spare hours to his parish."

No way has yet been found of relieving the food shortage in Occupied France. The Belgian Red Cross, however, has an arrangement by which Belgian nationals in this country are allowed to send food parcels to their relatives at home. Many, however, are unable to take advantage of the opportunity because of the cost; and it is understood that the Belgian Red Cross would be very glad to receive funds to help in this way. The address is: Office du Colis Alimentaire, 84, Eaton Square, London, S.W.1.

We have had news recently from Sweden of both Dr. Natanael Beskow and his wife, and of Baroness Olga Meyendorff. Of Dr. Beskow the letter says: "It is wonderful how he is carrying on, and his wife too. It is beautiful to see these two together. He is 76 now, but as tall and erect as ever."

### Czechoslovakia

News dated the beginning of July has just come in showing that Premysl Pitter and his helpers are still able, to their great thankfulness, to continue their work with the children. The group is going to their country house this year as

usual. It appears that some of our peace friends have been deported to camps in Poland, but names are not given.

## CORRESPONDENCE

### The Stranger Upstairs

You may be interested to hear that liberal-minded people in Bradford (with some pacifists helping unofficially) have set up a centre for refugees (mainly Germans and Austrians of Jewish extraction) in the Friends' Meeting House. The scheme grew out of private gatherings in the home of a noted woman social worker in this district, who threw open her home to refugees for evening meetings, and finally, when the numbers had increased about fourfold, suggested that the refugees should organise themselves into a club. This they did, and found suitable premises, where they hold "Continental suppers", dances, concerts etc., to which English friends are invited. They are extremely happy about it as they can "let themselves go" and do what ever they like.

MARY C. HODGKINSON.

100, Westfield Road,  
Toller Lane,  
Bradford.

I am glad that Alan Balding in July *Christian Pacifist* discourages pacifists from joining the Society of Friends. I left the Methodist Church during the last war, and eventually "joined Friends". I am convinced now, (perhaps because I have experienced so much happiness with Friends) that I should have stayed in the Methodist Church and joined in the struggle to win it to pacifism, for it can only be won from inside. And how much more hope there is of this conversion, than in 1917!

FRANK R. HANCOCK.

Craig View,  
Cwmoyoy,  
Abergavenny, Mon.

## "THE SUMMING UP"

The Rev. Seaward Beddow, Minister of Wycliffe Congregational Church, Leicester, has written another religious play which gives an historical answer to the question, *Why are we at War?* The play is called "Seed Among the Nations", and goes back for its beginning to 1920 and the New Learning. The scenes which follow are laid in 1813, the arrival of the modern machine; 1920, the growing mastery of the machine, and the present hour of warfare. The last scene ends with a speech, part of which is reproduced below. The play has been performed in the Wycliffe Church, but owing to paper shortage remains unpublished.

"I say: We have lost the key of Peace! For we threw it away in the scramble for riches: our goal—new markets: our incentive—bigger profits.

"Let no one imagine that this monstrous Event is simply an interruption of Peace and that when it is over we can go on as before. It is the end of a system of society which had no belief true enough to hold it together.

"The Prodigal of old began to think when he arrived at the husks. We are at the husks now. But by the mercy of God some few are beginning to think. They ask questions that go to the roots. They reject competitive society, they perceive the essential oneness of us all, and they seek a united commonwealth of peoples based on a fresh vision of man.

"We stand at the end of an epoch. But not at the end of all things. I think I hear the heartening word of God:—

"Thus saith your Maker. It is not the end. I do not accept your failure—nor shall you; for the dream of perfection which I have planted in man's heart shall not die.

"The secret of creation is Love, and it is in you. It inspires the famous deeds of heroes and the countless little acts of simple kindness by which you serve one another in all generations. These pure acts of your spirit are My flowers that for ever grow in the dark garden of the world, bright and beautiful, scattered by My Hand to make constant answer to your evil and point you to My kingdom—and yours!"

"We have been clever but not wise. We have built a wonderful house, but it was on sand—and the rain descended and the floods came and the winds blew and smote upon that house—and now it falls and great is the fall thereof.

"But there is hope—because the foundation of sand is disclosed for all wise men to see."

## THEY SAY

SEAWARD BEDDOW

### Religion in the Desert

A slight man wearing a tin hat and carrying a portable gramophone and record case passed near the observation post and tramped down the ridge in the direction of the forward company's positions. "That's our padre on his way to hold a service for the forward company," the battalion commander said. The padre believes that front-line soldiers enjoy music better than any other part of a religious service. He bought the gramophone and records in Port Tobruk to fill the need. He held a service yesterday morning on the Hill of Jesus (Tel el Eisa). An occasional enemy shell burst within a few hundred yards, but the front-line men sat listening without a movement while the gramophone played two choral excerpts from "The Messiah," "And the Glory of the Lord" and "The Hallelujah Chorus," and John McCormack's recording of "The Lost Chord."—From an Australian Correspondent, *Manchester Guardian*.

### The Public School Jap

"When M.P.s to-day discussed the treatment of British prisoners by the Japs, Major Sir Jocelyn Lucas (Cons., S. Portsmouth) said 'Is it not a fact that the treatment at Singapore was better because the Japanese commander was an old Harrow boy?'"—London *Evening News*.



## H. R. L. SHEPPARD

By R. ELLIS ROBERTS.

John Murray. pp. 356. 15/-.

Many people have waited eagerly and a little anxiously for this book. Would his biographer do justice to the man we loved so much? Could any man put the living Dick into a book? Yet I believe those who read it will lay it down with great thankfulness and profound admiration for its author. I hold it to be a great biography, and equally a great work of art. Only a poet could have told the real story of Dick. A real poet has done it. The man we still love still lives in these pages.

Of course the outward facts are told concerning his parentage, the schools he went to, his doings as a student, the offices he held, the journeys he made, the houses he lived in, the books he wrote, the innumerable friendships he crowded into his life, the movements he inaugurated, the mass meetings he addressed, and the triumphs he achieved through broadcasting.

The facts are also told of his gaiety, his genius for making fun, the games he started, and into which he pulled people who had lost touch with fun, the witty things he said, and the exuberant generosity that flowed from him.

Further, he is shown as a man whose love for Jesus Christ was the central passion of his life—the abiding inspiration of all his days, and who, receiving it first from Christ Himself, poured out on men and women of all classes and kinds such love as is rarely seen—love that accepted a thousand crosses for the sake of others, and was equally spontaneous and sincere.

He is also shown as a man of far greater intellectual capacity than was generally recognised—a man with an acute far-seeing mind.

It all makes a wonderful story of almost incredible and unselfish love. All England was spiritually warmed by Dick's life.

But many men could have told that story and made a most interesting book out of it. What only a few knew in his lifetime was the real story of Dick, and who but Ellis Roberts could have told it with sufficient delicacy and insight?

For the truth is that there was another Dick than the one the world knew. And that other Dick was often depressed, often desperately lonely, often perplexed—sometimes threatened by despair. Dick was not a unified personality. Two selves lived and struggled within him. (Mr. Roberts calls one Lawrie and the other Dick.) And nobody can realize the

essential heroism of his life who does not know of that perpetual conflict. It was made immeasurably more difficult by his wretched health—his tormenting distressing asthma, which made breathing an agony, and must have strained his heart. But his essential conflict was spiritual. His great triumph was not a doctor's triumph. He once said to me: "I never got better while I merely asked God to make me better. I had to learn that God was willing to give me power to make myself better".

Mr. Roberts has been criticised because he has revealed the truth about the domestic tragedy that nearly overwhelmed Dick towards the end of his life. But Dick's real story could not otherwise have been told. We should never truly know the greatest lover of all history, if the story of His Gethsemane had not been told. The same is true of this other great lover. Alone, with none to lean on, wounded in his very heart, he had to face the blank darkness of desolation. And yet in him, too, love did not fail. When he talked to me about it all and even while I felt him to be mortally wounded, I was most of all struck by the tenderness of all his references to her whom he never failed to love.

When Mr. Roberts comes to deal with Dick the Pacifist and with the P.P.U., he achieves a real triumph. He is not himself a pacifist of Dick's type. He writes some trenchant criticisms of "We say no". Some pacifists will feel that at this point Mr. Roberts does not quite realize what Dick's position was—be it right or wrong. But in the end there come these words: "In the pursuit of his policy I believe Dick Sheppard to have been right; and I believe that posterity will acclaim him as one of the great constructive statesmen in a region where constructive statesmanship is extremely rare" (p. 341). May one without discourtesy salute Mr. Roberts for this achievement!

One other quotation I must find room for: "William Temple, with more justice than others, for he has an exceptional intelligence, could condescend—in the kindest way—to Dick Sheppard and argue with him. That was hopeless. You cannot argue with the sunrise or condescend to the dawn. You can only say it is not time to get up; and perhaps it was not" (p. 272).

Well done! And again, Well done!

HERBERT GRAY.

## CHRISTOCRACY

CHRISTOCRACY. By J. Middleton Murry.  
Andrew Dakers. 6s.

A reviewer usually approaches a new book by Middleton Murry with grateful anticipation, but this book causes some degree of disappointment. The many discussions it contains are interesting and some of them even bring light into the dark places of our political system, but that is all. The scheme is ambitious; it is set forth in the Introduction, particularly in the sentence "This book claims to be no more than sub-Christian in its working attitude". Yet it carries the resounding title *Christocracy*. Why? "Aristocracy, the rule of the best; democracy, the rule of the people; plutocracy, the rule of wealth; Christocracy, the rule of Christ. The first three we know, but what is the fourth?" And then in his postscript, Mr. Murry says, "Christocracy: I have yet to justify the title of this work". That seems to be true.

The question, What is this fourth way? is scarcely answered; perhaps none could answer it. Certainly the book is not to be considered as a description of Christocracy because it contains certain phrases from the New Testament or certain ideas, for example, the quotation from the Epistle to the Corinthians (page 130), or the idea that generosity is at the basis of a continuing national existence. Is Christocracy—supposing that to mean a final God-given form of government revealed in Christ, more or less similar to the detailed Theocracy given in the Law of Moses—either possible or desirable? In the first place, it would be to ask of Jesus and the Gospels something not to be found in them, namely, a complete scheme of rules and regulations for the governing of a nation. And it would, in the second place, if such rules and regulations could be found, pronounce something as good which at best was designed for the 1st Century and which by no stretch of imagination could be made to apply to the 20th Century. This would seem to be a quite unjustified pronouncement whether in theology or economics.

While this book is not to be considered as a description of Christocracy (or at all events what it seems to the reviewer "Christocracy" means) the author does give some notions of what ideas (some of which derive from Christianity) must exist in a new and better world order. He sums up this part by saying: "The emergence of a progressive society, not wholly unworthy the name of Christian, after the incalculable ordeal of this war, depends first on the preservation of our democracy, in the specific sense of a political society based on toleration and civic liberty, and committed to chance by peaceful and legal means, and, second,

upon the existence of as many voluntary associations as possible with a vitality and self-discipline of their own." All of which is sound and true but leaves comparatively little part for Christianity to play. Indeed the author actually says in answer to his own question: "What part is Christianity called to play in this probable development?", "Obviously not a leading or decisive part" (page 83). How then can the title of the book be justified? Mr. Murry says, "The next best thing to pacifism in my scale of values is sanity". Surely this is to misunderstand both Christianity and pacifism. Pacifism is not something rather above ordinary sanity, but it is sanity itself *par excellence*, or, in other words, the use of the Christian method in every department of life, and if this is used in politics, while it may not involve any system that can be properly called "Christocracy", it is the only way to a Christian world. L. A.

ESSAYS IN SOCIAL AND ECONOMIC RECONSTRUCTION, NO 1: ECONOMICS AND THE CHRISTIAN, by Leslie Artingstall; NO. 3: SOCIAL CONTROL AND PERSONAL FREEDOM, by Leyton Richards. F.O.R. 4d.

This new series is to be welcomed as an aid to the readjustment of thought which is necessary for all who would not be left behind by the times. Much of our talk about a new order will probably never come to anything, but, while we are talking, very important and epoch marking changes are actually happening sometimes with apocalyptic rapidity. The real revolutions are seldom the spectacular, and, while excited politicians are playing at changes of regime, the real revolutions are silently overtaking us unnoticed. These pamphlets, of which the first two are now on sale and the third by G. Lloyd Phelps on the relation of the Christian to the State is expected shortly, are intended to help those who have not a great deal of time for reading to discern the signs of the times and to think and act constructively. Mr. Artingstall surveys the ground to be covered by the series. Mr. Richards takes an example from Denmark. Both are much concerned with the problem of maintaining liberty in a planned society.

PEACE AND RECONSTRUCTION. By the Duke of Bedford. The Strickland Press. 2d.

This is the speech delivered in the House of Lords on June 2nd in which economic and financial measures are proposed with a view to making peace possible.



# CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

## F.o.R. Summer Conference

The Annual Summer Conference has just been held at the Kingsmoor School, Glossop. This is the second year in succession we have taken the Conference to Glossop, and again it has proved to be an excellent place for the purpose. The accommodation is limited to 100 and 100 people were present. The feeding was rather a problem, but owing to the goodwill of the Food Controller for the District (goodwill, of course, within the rationing regulations), the efficient arrangements made at the school itself, and the genius and management of Doris Nicholls as the Caterer, the difficulties were overcome. The weather proved to be nearly as unsettled as it was last year, but several interesting walks were arranged in the afternoons, and in the late evening—apart from community singing which took place every evening—two enjoyable Socials were held.

The sessions of the Conference were devoted to two main series—both of them referring to our basis. In the mornings, the Rev. Professor G. H. C. Macgregor, who is Professor of Biblical Criticism in the University of Glasgow, gave a series of five talks on "The Gospels Yesterday and To-day". The talks were preceded by a devotional opening, lasted about one hour each, and then were followed by discussion. Altogether something over three hours each morning was thus devoted to this great subject. Dr. Macgregor treated it critically and exegetically. If a comment may be ventured, it is that the theological students who are in Dr. Macgregor's classes at Glasgow University are very much to be envied.

The second series was "Studies in the F.o.R. Basis" by the Rev. Alan Balding, who has recently become the Senior Minister in charge of the great Congregational Mission at

Poplar, taken over a good many years ago by the Rev. William Dick. The three lectures in this series followed the main principles as set out in the Basis, attention being given to 1, 3, and 5. These addresses, which left nothing to be desired, both from the point of understanding and of expounding our Basis, renewed one's vision of a God who Himself was infinitely loving and whose method of dealing with His world was the method of redeeming love.

It would be extremely difficult to imagine two courses of lectures more suitable for the Fellowship in the present hour or more adequately dealt with.

## ANGLICAN PACIFIST FELLOWSHIP

Everyone who was present at our Summer Conference at Cambridge agreed that it was most successful. The papers read there, together with two others, are to form a book called *On Earth Peace*, which it is hoped that Messrs. Gollancz will publish. This will be a successor to *Into the Way of Peace*, which latter can now be obtained from this office at the reduced price of 3/6.

The Annual Meeting will be held in London on Saturday, October 3rd. Details are not yet available, but will be sent to all members by post.

We have asked for a block booking of 50 seats for the big meeting at the Albert Hall on Saturday, September 26th, at which the two Archbishops are to speak. Will any of our members who would like one of these seats (price 1/-) please let us know. As we expect to get only about half the number of seats we have applied for, we are bound to restrict this offer to members only.

The Poetry and Pianoforte Recital which Dame Sybil Thorndike and Mr. Frank Merrick gave at St. Martin-in-the-Fields resulted not only in a great deal of pleasure for those who heard it, but also in a collection of £48 for the Hungerford Club. We are grateful to these two artists for so generously giving their services.

## F.o.R. IN SCOTLAND

At its meeting on July 22nd the Scottish Council heard encouraging reports from a number of Branches. Congratulations were sent to the Chairman, the

Rev. J. W. Stevenson, on his recent marriage. Reports were made on action taken with regard to Famine Relief and the "Cat and Mouse" treatment of C.O.s. It was resolved to hold the next meeting of the Council at 3 p.m. in Edinburgh on Saturday, October 17th, when the Rev. Leslie Artingstall would be present. This meeting, to which all Branch secretaries are invited will be followed by a Secretaries' Conference. Mr. Artingstall will address a meeting in Edinburgh on Monday evening, October 19th, and in Glasgow on Friday 16th. Further announcement will be made later.

## CHURCH OF SCOTLAND PEACE SOCIETY

Secretaries: REVS. JOHN A. HALL and LEWIS MACLACHLAN.

Treasurer: MR. KENNETH F. KERR, M.A., B.Sc., 9, Gordon Rd., Glasgow, S.4.

The speakers at the Conference "Towards a Christian Social Order," to be held at the Central Halls, 25, Bath Street, Glasgow, on Friday and Saturday, 11th and 12th September, will be Alec L. Macfie, M.A., LL.B., D.Litt., Head of the Department of Political Economy in the University of Glasgow, and the Rev. Henry Carter, C.B.E., until recently Social Welfare Secretary of the Methodist Church and Chairman of the Rural Reconstruction Inquiry of the Commission of the Churches. There will be four sessions, Friday, 7.30; Saturday, 11 a.m., 3 and 6 p.m. The last session will be devoted to Group Discussion with a summing up by Mr. Carter. The fee for the whole conference is 2s. 6d. or 1s. for a single session. Intending members are asked to register with the Rev. Lewis Maclachlan or Mr. Kenneth Kerr, and on doing so will receive a detailed programme.

## NATIONAL PEACE COUNCIL.

Sir Arthur Eddington, O.M., F.R.S., Plumian Professor of Astronomy at Cambridge, was re-elected President of the National Peace Council at the Council's Annual Meeting held on July 9th. Dame Elizabeth Cadbury, M.A., J.P., continues as Senior Treasurer, and Mr. Herbert H. Elvin, a former Chairman of the Trades Union Congress, was elected Vice-Chairman of the Council. It was announced at the Annual Meeting that the Council as a part of the development of its information service is to publish—parallel with its series of Peace Aims Pamphlets—a series of Peace Aims Documents, the first issue to contain the texts of wartime inter-Governmental treaties and agreements having a bearing

on post-war world organisation and of American and British Ministerial speeches dealing with peace aims.

The National Peace Council on June 26th moved from Westminster to larger offices at Russell Mansions, 144, Southampton Row, London, W.C.1.

## PRESBYTERIAN PACIFIST GROUP

The Group has, in common with the whole Church, suffered a severe loss in the death of its Secretary, the Rev. Eric W. Philip. A brilliant scholar and a worker of unusual ability, Eric Philip devoted his life to the humble work of the Church in poor districts, first in Manchester and then, after a few years at Weolley Hill, Birmingham, in Kentish Town, London. He was a valiant protagonist for the expression of the Christian faith in social conditions, and though his earnest and outspoken advocacy of reforms and his strong pacifism denied him the recognition which his gifts would otherwise have obtained, he had won an honoured and trusted place in the Presbyterian Church, having been for the last few years Convener of the Welfare of Youth Committee and Editor of the *Presbyterian Messenger*. Remarkable tributes to the value of his work and witness have been received, some of them from life-long opponents. Of his death, James Fraser writes: "It is a sore and devastating bereavement. But in a strange unbelievable way there is a deepened sense of fellowship and faith amongst the ministers, and also the widely and deeply expressed admiration for Eric helps to increase our confidence."

## CONGREGATIONAL PEACE CRUSADE

Chairman: Rev. David A. Vaughan.  
Secretary: Rev. Leslie Artingstall, 17, Red Lion Square, W.C.1.

It is intended to hold a general conference of all members of the Congregational Peace Crusade within the London area on Saturday, 12th September, at Friends House, Euston Road, N.W.1. The programme will consist of two sessions, 3—4.30 p.m. and 6—7.30 p.m., with tea in between. The Rev. David Vaughan will open the first session on "The Task of the Church," and the Rev. A. E. Rowlands will speak at the second session on "The Service of Youth." All members who will be in or near London on this date are invited and asked to notify the Secretary if they would like tea provided.

## FOLKLORE FELLOWSHIP

The Folklore Fellowship is doing its utmost to popularise the study of the



customs, legends and traditions of other lands. Diplomas are being offered for essays bearing upon them and the Fellowship will be pleased to provide a lecturer upon this most fascinating subject whenever out-of-pocket expenses can be covered.

Mr. S. Jackson Coleman, F.R.G.S., F.R.A.I., is the hon. administrator of the Fellowship, whose evacuation address is "Bay View," Cemaes Bay, Anglesey.

### METHODIST PEACE FELLOWSHIP

Headquarters Office: First Floor,  
Kingsway Hall, Kingsway, W.2.

The Annual General Meeting recently held in Manchester suggested that keen members in all the Methodist Districts should be asked to act as "Key-Men" on behalf of the Fellowship. We are accordingly approaching a ministerial member, in connection with each Synod, to act in this capacity for us. We propose to put them in touch with the secretaries of all Groups in their District, and (if desired) with all individual members who are not in any Group. It is hoped in this way to strengthen our work and fellowship in each of these areas. The "Key-Man" could probably arrange for meetings of members for fellowship intercession, either at the time of the Synods, or on other occasions. Information could be more easily distributed, and our literature and *The Christian Pacifist* be recommended more effectively. The collection of subscriptions at the Synods could be facilitated. No doubt advice and helpful suggestions would be sent on to Headquarters, and the whole M.P.F. thus be knit together more effectively than at present. We appeal to those who will receive this request to give it their sympathetic consideration.

Subscription for *The Christian Pacifist* and for the M.P.F. for 1942/3 fall due in September. Will members please pay their Group Secretaries, or send direct to Headquarters Office.

A further Bulletin will shortly be circulated to members.

LESLIE KEEBLE.

### BOOK REVIEWS—cont'd. from page 179.

THE SCREWTAPE LETTERS. By C. S. Lewis. (The Centenary Press. 5/-.)

It is not often that one is lucky enough to find a book as illuminating, thought provoking and entertaining as the *Screwtape Letters*. The book is in the form of a series of letters from *Screwtape*, high in the Devil's general staff to his nephew *Wormwood*, a lesser official, giving him avuncular advice on the performance of his latest duties. *Wormwood* has been allotted the task of procuring the eternal damnation of a recent convert to Christ-

ianity. We follow the undulations of this "patient's" spiritual life as reflected in the rejoicings and groans of uncle and nephew through the early months of the war until to *Wormwood's* chagrin and utter shame, during a bombing raid the "patient" dies secure in his faith.

The Christian pacifist may feel that *Screwtape* would have found in the war situation more factors to help him in his diabolical task than Mr. Lewis helped him to find, but in the seventh letter there comes a piece of satire, which ought to make each of us catch our breath and do a little self questioning. *Screwtape* is advising *Wormwood* to consider whether to influence his "patient" at the beginning of the war to become an extreme patriot or a pacifist.

"Whichever he adopts, your main task will be the same. Let him begin by treating the Patriotism or the Pacifism as a part of his religion. Then let him under the influence of partisan spirit come to regard it as the most important part. Then quietly and gradually nurse him into the stage at which the religion becomes merely part of the 'cause' in which Christianity is valued chiefly because of the excellent arguments it can produce in favour of the British war effort or of Pacifism."

This is typical of the book. The reader is carried along at a brisk pace, chuckling at the wit and happy phrases, when suddenly he is halted and forced to ponder on some new aspect of truth, suddenly shining clear as he views the path of the Christian from the queer and unusual standpoint of the Devil's high command.

J. M. H.

RETRIBUTION OR . . . ? By William E. Wilson, B.D. Friends' Peace Committee, Friends House, Euston Road, N.W.1. Price 4d.

This pamphlet analyses the problem of retribution in its relation to Old Testament teaching and to the Life and Ministry of Jesus Christ. The writer believes any settlement after the war must aim at establishing a system under which "enemy peoples" may be transformed into friends.

IS ECONOMIC EQUALITY COMING? By Beatrice E. Pollard. Society of Friends. 20 pp. 6d.

This pamphlet, examining the facts, casts doubt on the facile assumption that taxation and social services are bridging the gap between the rich and poor.

THE LAND AND THE NATION. By Dr. C. S. Orwin. Society of Friends. 4 pp. 2d.

A plan for the public ownership of the land.

[Continued on page 183

## Classified Advertisements

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

### SITUATIONS VACANT.

KINGSMOOR SCHOOL, GLOSSOP. Resident Masters (exempt) or Mistresses (over 30) required for September. French (with subsid. German or Latin), Geography (with subsid. Maths.), Music (Pianoforte, Singing, Theory). All teachers share duty. Large staff. Salary £130—£160 with board, residence and laundry in term. (No superannuation scheme).

### MEETINGS.

A FELLOWSHIP HOUR for communion with God and each other is being held at 17, Red Lion Square, W.C.1, on the third Monday in each month, from 6 to 7 p.m. The next meeting is on 21st September, and the leader will be Charles Lindsay.

### MISCELLANEOUS.

"THE CHURCHPEOPLE'S PRAYER BOOK makes the Services easier to follow than any book known to me." (Dr. Temple). Prices from 2/6; detailed list from Charles Fowler, 196, Alcester Road, Moseley, Birmingham 13.

PARENTS interested start school on free, constructive Christian lines. Please write Miss K. Evans, Cheddoncote, Cheddon, Fitzpaine, Taunton, Soms.

### BOOK REVIEWS—continued.

THE WAR HAS COME—MUST PEACE BE LEFT BEHIND. Published by the Friends Peace Committee, Friends House, Euston Road, N.W.1. Price 2d.

This pamphlet has two parts (a) The Task of Peace-making, and (b) Notes on consideration of a Post War World. In these are considered the fundamental principles upon which a Christian Peace must be based. The writers express their profound conviction that it is the ethics and not the machinery of any settlement which will determine its value.

IMPRESSIONS AFTER SIX WEEKS' IMPRISONMENT. By Chas. A. Earl. 9 pp. Free from author, 3, Molyneux Road, Farncombe.

A useful contribution to the record of experience out of which we hope widespread reforms will arise.

WAR AND THE PACIFIST IDEAL. By Jane Bailey Kennerley. C. W. Daniel Co. 16 pp. 6d.

This is a simple and gracious essay which might well be used as an introduction to pacifism.

WEEK-END ACCOMMODATION, bed-sitting room, full board, required in St. Albans or District. C.O., 23, Lay preacher, musical. Faulkner, 232, Shenley Road, Boreham Wood, Herts.

MAXIMILIAN, A THIRD-CENTURY CONSCIENTIOUS OBJECTOR, Faces his Trial. Translated from the Latin. 2d. a copy (postage 1d.) from C. K. Freer, Wycliffe Hall, Oxford.

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

First-class Typewriting/Duplicating.—Mabel Eyles, 84, The Vale, N.14. Pal. 7386. LAMB BRAND PERFECT PRINT-RIBBONS.—30s. 0d. dozen, 16s. 6d. six, 8s. 8d. three, 3s. 0d. each; postage paid. Many testimonials. State typewriters, colours.—HARDMAN, 15, Prospect Place, PRESTON.

Vera Brittain's Letter to Peace Lovers stands for civilised values in a world at war. Send for specimen copy or subscription (2/6 for six months) to 2, Talbot Place, S.E.3.

FOOD CONDITIONS IN EUROPE. Issued by the Famine Relief Committee, Drayton House, Gordon Street, London, W.C.1.

This revision of Miss Edith Pye's statement on the effect of war and blockade on people in German-controlled countries should be given the widest possible circulation.

### THE CHRISTIAN PARTY

Secretary: ERNEST T. LAW, 298, Pound Road, Bristnall Fields, Oldbury, Near Birmingham.

President: G. NORMAN ROBBINS.

The National Committee of the Christian Party passed this Resolution at the National Conference held recently:—

"The National Conference of the Christian Party calls for an immediate Armistice and earnestly points out that a just and lasting peace can only be obtained by negotiation between representatives of all the nations and races of the world."



Classified Advertisements—continued from page 183.

### HOLIDAYS.

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