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The OF POLITICAL AND
ECONOMIC SCIENCE

CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Scapegoats for War

The Prime Minister has warned us that war is a very chancy business. Far from being that large scale police action, so fondly spoken of by war's apologists, in which armed force is used in swift and efficient "operations" to bring offenders to justice, it appears to be a confused and ungainly scuffle for the necessaries of life, in which the blunders of bureaucracy are reflected in the futile sacrifices of battle. Yet this is the arbiter to whose decision the nations have entrusted the momentous issues which confront them. Judgments which demand all the reason and goodwill at humanity's command have been submitted instead to this monster of war, and this is sometimes called the triumph of real religion over a pacifistic humanism! As the revolting, brutal nature of this court of appeal breaks through all attempts of sentimentality to give it a heroic aspect the cry is raised, a few weeks ago in Germany, now in Britain, for changes of control. The chiefs must be spared

of course. Popular feeling could not yet bear to lose the heroes that popular imagination has created. But let the governments under them be changed, and changed again. At last the people will come to realise that it is not the statesmen that are stupid but war itself.

Registration of Youth

There is something to be said for the Government scheme for the registration of all boys and girls between the ages of 16 and 18. For many years Christian workers have longed for some treatment of adolescents other than mere neglect. Since the war began the increase in juvenile delinquency (though it is largely a statistical increase that enlightened legislation could have avoided) has intensified the desire to bring young people of these critical ages under better influences than those of their home and work environments. Simple minds might have supposed that the direct method of improving the environments would have been most effective, but this

scheme instead of trying to improve home life ensures that no young person will get too much of it. Almost the whole of their waking existence is to be organised so that they simply will not have time to get into mischief. If ever righteousness came by the law here is its chance. All young people aged 16 to 18 are to be registered compulsorily. If we ask, What is the registration for? there are two answers designed to suit two different sections of the public. To those who have long cherished ideals which they can distinguish, though we cannot, from those of Fascism, the reply is that now we we have got the entire youth of the nation under military discipline. The other reply is for the Churches and youth organisations. The new scheme, it assures us, is an extension of education, and what could be more suitable at the present time when (deplorable as the fact is) we are at war, than that the young people should be given some practical training that will fit them for the military careers which inevitably await them?

What Answer to India?

What About India is the title of a timely and arresting pamphlet that should have wide circulation now.* At the moment of writing, India and the world await Mr. Churchill's reply to the "Moderates'" Appeal that was made to him when in America. This reply is long overdue. India, with Japan at her door, is becoming impatient. Mr. Churchill needs the wise and understanding heart of Solomon for his task. If he speaks to India "as equal to equal", giving a definite assurance of India's free place in the family of nations, outlines an interim scheme that will

* "What about India?" by Kathleen Bliss. (Edinburgh House Press, 2, Eaton Gate, S.W. 1). 3d.

meet India's demand for the formation of a National Government and above all tells India that he is sending forthwith a special envoy to negotiate details of settlement, the deadlock might end swiftly. In a word, the imperative need is for our Prime Minister to convey the idea of a kind of "treaty" arrangement between us. By the time these words are in print the reply will have been given to India—for good or for ill.

Theirs Is The Kingdom

Just because we are proud of our liberties we are inclined to watch them rather jealously and we should be poor citizens with small claim to public spirit if we did not continue to call attention to the casualties which liberty of conscience is suffering amongst us daily. We are not speaking now of conscription, military or industrial, which, it appears, is a necessity of war, but of the harsh and stupid victimisation of good citizens who quite harmlessly act in accordance with their own conscience. We do not complain that conscientious objectors suffer. They are willing to suffer. Their suffering does them honour. After all, "so persecuted they the prophets". But it is not a symptom of moral health on the part of the nation to indulge in religious persecution. Perhaps it will be argued that you cannot go to war without religious persecution, but even religious persecution might be conducted with some regard for common sense and the national interest. What is gained by taking men from humanitarian work of first-rate importance to the community, in which they have attained to a high degree of proficiency at a rate of remuneration far below that of the lowest ranks in the army, to put them in prison for the greater part of a year just to satisfy the law, as if it were the function of legislation to administer itself while its creators look on

helplessly. Or take the case of Mr. Wallace Hancock whose sense of duty to the community led him to undertake 65 hours a week of fire-watching. On grounds of conscience Mr. Hancock refused to register for "civil defence". Perhaps he was wrong. The best of us may be mistaken. The relevant fact is that a man of high character, already fulfilling far more than the demands of the law, was prosecuted for neglecting a formality. Fined £50, he was detained in a cell until the money was paid. The next case in the same court was that of one charged with indecency. He was fined £2 and allowed a fortnight in which to pay.

Mr. Gandhi

The recent decision of Congress to cooperate in the defence of India, should the British Government meet the situation outlined above, resulted in Mr. Gandhi handing over his leadership to Jawaharlal Nehru, "my legal heir". Denying that this meant a "split" between him and Congress, Mr. Gandhi said that the difference between him and Mr. Nehru was no secret, "but this difference could not separate us". It is also asked what proportion of men and women will follow Mr. Gandhi. No figures can be given; as in all countries a minority probably. Meanwhile, Mr. Gandhi has resumed his weekly paper *Harijan*, needed "for the dissemination of my views". He will also deal with questions "which confront war-resisters as much as war-mongers". He also says "My resistance to the war does not carry me to the point of thwarting those who wish to take part in it. I reason with them, I put before them the better way and leave them to take the choice." It is to be regretted that *Harijan* now takes so long to reach us—for Mr. Gandhi's articles contain eternal truths. The dramatic visit of General and Madame Chiang Kai Shek has stirred not only India, but the world. Its

significance goes far beyond questions of military strategy; it has strengthened the spiritual bond between China and India. The talks they were able to have with Mr. Nehru, Mr. Jinnah and others will have given these Chinese guests a picture of the situation in India. But what we should like to know is—what transpired in the four and a half hour talk with Mahatma Gandhi?

Conscientious Objectors

Up to December 6th 46,510 C.O.s had witnessed before Tribunals. Of these 2,489 or 5.4 per cent. were registered as C.O.s unconditionally; 17,199 or 37 per cent. conditionally; 13,691 or 29.4 per cent. for non-combatant military duties; and 13,131 or 28.2 per cent. removed altogether from the register. Up to December 27th 15,060 appeals had been lodged. Of these, by November 30th 13,059 had been heard, and in 6,358 cases or 48.7 per cent. the decision of the local tribunal was changed. To the end of November the number of C.O.s prosecuted under the 1939 Act for refusal of medical examination was 517, of whom 202 were imprisoned. Under the 1941 Act 553 have been imprisoned. The total of C.O.s tried by Court Martial is 261. Other prosecutions amount to 97. Complete details up to date with a summary of recent legislation and reports of typical cases may be found in the *C.B.C.O. Bulletin* for February, which may be had for 4d. post free from this office.

Training for Post-war Service

At the desire of Dr. Raven, who has with the help of Pastor Franz Hildebrandt started in Cambridge a training scheme for post-war service on the Continent and elsewhere, the plan is to be extended to London.

Under the auspices of the Council of Christian Pacifist Groups a beginning is to be made with classes in German. These are to be followed as soon as possible by directed reading in history and literature and by some lectures as well as work on other languages and countries. All this will be undertaken in parallel with somewhat similar work under the auspices of the Society of Friends. A first gathering of those interested in German will be held, by kind invitation of Mrs. Alfred Braithwaite, at 101, Gower Street, London, W.C.1, from 6.30 to 8 p.m. on Wednesday, March 4th. Dr. Olga Pilpel, of Vienna, who has expressed her willingness to teach the language, will be glad to meet students there and make a beginning. Applications for enrolment forms should be addressed to the Council of Christian Pacifist Groups, Drayton House, Gordon Street, W.C.1.

Dr. Temple and the Primacy

The resignation of Dr. Lang, the Archbishop of Canterbury, arouses interesting speculation as to his successor. One thing at least is certain, the long period of tenure by Scotsmen of the highest position in the Church of England appears to be ended. It is generally assumed that Dr. Temple is likely to be transferred from York to Canterbury, and indeed there appears to be no other figure among the bishops of sufficient stature to be a serious rival. Christian Pacifists as a whole will rejoice in the additional prestige and influence which would come to this great progressive Churchman through his elevation to the Primacy. Dr. Temple has been a doughty opponent of pacifism as a theory, but in practice he has often been the best of allies. By word and pen, and above all by his personal fellowship with pacifists, he has done more than any man to heal bitterness and create understanding between pacifist and non-pacifist Christians; more than once he has successfully intervened to

secure justice for conscientious objectors; and his occasional messages, in the name of the Universal Church, to Christians abroad, including our "enemies", have rejoiced us all. Dr. Temple has all the qualities which go to make a great Church leader. With immense intellectual ability he combines a vast amount of practical common-sense; he is determined, yet always conciliatory; and the "adroitness" (in the best sense of the word!) with which he achieves results could not be better illustrated than by his own words in an introductory note to the recent pamphlet *Malvern and After*: "Many diverse points of view were represented, and we did not always reach unanimity; but all are agreed in allowing me to put forward what follows as genuinely expressing a common mind." It is certain that the appointment as Archbishop of Canterbury of one who points to the Malvern Report as "a guide and call to Christian revolution" will be vigorously opposed by lovers of the *status quo* (and there are only too many of them!) in the Convocations and the House of Laity. It has even been suggested that Dr. Temple might find himself handicapped in his great social Crusade were he to consent to be overloaded with the innumerable spiritual and secular formalities inseparable from the Primacy. But the Church of England needs his inspiring leadership, and multitudes will feel that, if she passes him over, she will only have passed judgment on herself.

G. H. C. M.

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

CHRISTIAN POLITICS AND PARLIAMENT?

REGINALD SORENSEN

In this article the Rev. R. W. Sorensen, M.P., one of the small but valiant Parliamentary Pacifist Group, discusses how Christian principles can be made effective through parliamentary procedure, incidentally answering the question: "Should there be a Christian Pacifist Party?" and maintaining the view that "because Christian faith accepts the democratic concept its upholders must not seek benevolently to impose their full personal convictions on others."

Many attempts have been made to reconcile the apparent dualism of religion and politics or of Church and State through a specific Christian sociology and even its apparent political organisation. And today the sharp contrast and conflict to many ardent Christian minds frequently generate a desire that Christian principles should find direct social and political expression untrammelled by compromise.

Yet Members of Parliament could assert that Parliament already accepts Christian teaching and inspiration as the source and safeguard of its deliberations. Each day the House sits it commences with a prayer meeting. The Chaplain passes with the Speaker, the Serjeant-at-Arms with the Mace, the Train-bearer and the Speaker's Secretary through the corridors of the House, and then for a few moments in the Chamber Divine blessing and guidance is sought for the Royal Family, the members and the nation. The well-worn yarn about the schoolboy visitor who afterwards explained in an essay that the Chaplain enters, looks at the members and then prays for the country is inaccurate!

The ceremony has its origin in distant days when Church and State were more intimately related. In one sense it could be claimed that Parliament began within the Church and the resemblance of the Chamber to an enlarged chancel, together with the practice of bowing towards the Speaker's chair, has definite historical ecclesiastical associations.

Since then, however, changes have taken place to permit not only Anglicans but also Nonconformists, Roman Catholics, Jews, Agnostics, Christian Scientists, and even a Parsee to become honourable members of the House of Commons. Probably the majority would still "profess and call themselves Christian" although, even so, interpretation ranges from those who firmly believe that capitalist industrialism, imperialism and every British war embodies the Divine plan to those who accept Christianity as synonymous with democracy, socialism and pacifism. It becomes, therefore, a little difficult effectively to define Christian politics, in view of such Christian diversity in the House. Intelligent, earnest and responsible M.P.s differ as much in religious faith as eminent theological scholars.

Art of Representing

On rare occasions Parliamentary Prayers has a large gathering by no means exclusively of Christians, for incidentally this may ensure the possession of a much coveted seat for a big debate. Those men or women are not merely themselves, but on an average the representative of 50,000 other men and women, also extremely diversified religiously as well as politically. A Jew does not simply represent Jews, nor a woman women, nor a Liberal Liberals, but in some measure all who live in his or her constituency.

Therefore, acceptance of the democratic principle involves both relationship and adjustment between the personal convictions of the individual M.P. and his representative function. Further, whilst theoretically the M.P. directly represents his constituents, with their complex mixture of convictions, prejudices, needs, grievances and hopes, in fact generally he owes allegiance to a Party under whose auspices he has received the voting support of a percentage of the electors. Actually his electoral vote may have represented a minority of registered voters and if he was one of more than two candidates even a minority of the votes cast. Another important factor is that the electoral composition changes considerably in the course of years. Altogether, democratic representation is a difficult art and this is not always appreciated by the Christian democrat.

Necessity of Parties

Despite criticism of the party system, parties are unavoidable, for the convergence of those with similar ideas or interests is instinctive and inevitable. Cricket cannot be played in solitude, but requires teams and clubs, rules and discipline, and Christianity requires a Church. So it is with politics, but with the further consideration that unless one can afford anything from the absolute minimum of £200 upwards to over £1,000 parliamentary candidature is impossible unless a number of associates (*e.g.*, a Party) together meet the expenditure. For Christians who do not believe individual wealth should give political advantage the latter course is obviously the proper one. Although a few Independent M.P.s exist (mainly for that anachronism the University seat), the assumed advantage of political independence through wealth contains dangers quite as great as any arising from Party membership. Moreover, in practice "independ-

ence" possesses technical as well as ethical problems.

All this bears directly on Christian politics. Given clarity and decision on Christian sociology, then of necessity this demands corporate action. Yet of vital importance to the Christian is the importance of the individual conscience. Corporate action may degenerate into sterile compromise or into Ibsen's "damned compact majority". But independence can become a mere synonym for individualism or else relative political futility. Powerful Clericalist Parties have existed on the Continent, although this was possible because of their authoritative Roman Catholic foundation. An attempt to establish a specific Christian Party in Great Britain could hardly get as far even as the foundation because of doctrinal variations. Even if pacifism is assumed to be the supreme characteristic Christian technique, wide divergences in application would speedily appear and a Christian Pacifist Party would not only find it hard to secure effective support from our very mixed electorates, but also impossible to avoid confusion and compromise. It might even evoke both a Christian Militant Party and a Christian Revolutionary Party, each emphatically repudiating pacifism as being unchristian.

Partly arising from these complex factors all that Christian politics means to many is either the zealous preservation of pious traditions and ecclesiastical privilege or else an earnest concern about temperance, gambling, private morals and, perhaps, education. In neither case are fundamental social, economic and international issues of supreme Christian significance. Some, however, feel profoundly that Christian principles and method are not consistent with a faithless, evasive retreat from immediate social reality or complacent adaptation and subservience to prevailing conventions or absorption in detached moral

elements. They are convinced Christianity involves a radical transformation of the social structure and existing values, and no existing Party appears adequate for this tremendous task. Even the Labour Party or other socialist political organisations professing attractive ideals and advocating reconstructive policies lacks the spiritual perception and the sensitive redemptive consciousness that will not simply plan worthily but also liberate mankind from its inner corrosion.

Christianity cannot be enforced

Granted this, an insistent democratic problem remains. Precisely because that type of Christian faith accepts the democratic concept, its upholders must not seek benevolently to impose their full personal convictions on others. They have, therefore, to accept that measure of individual restraint and discipline without which democracy disintegrates. By guidance, example and persuasion they have to serve democracy, although preserving their own spiritual integrity and bearing appropriate witness to their faith.

Therein, I would submit, lies the singularity of Christian Politics. In the very nature of a diversified society political programmes and even policy are subject to flux and adjustment. Parties, being the embodiment of temporal needs and moods must necessarily practise constant adjustment in relationship to their political nature. Christianity cannot be so restricted, for its province is that of ultimate values and its political or social proposals can only be tentative contributions for consideration by prevailing representative institutions. Christianity is not a mechanism but a dynamic.

But, Christianity should proclaim principles capable of social and economic application and expose the evil content and effect of spurious alternatives. It must provide a criterion of values and make explicit their significance to the social order.

With this it has also to amplify and emphasize the essential Christian and pacifist process of reclamation. In some measure this has been accepted within limited spheres, but its validity in the realm of international relationship is still largely rejected and even scorned. Christian Politics, therefore, is primarily permeative, directive and inspirational in its operation and its constant task is clearly to demonstrate to and through democracy both those elements of justice, fraternity, cooperation and equity upon which the true social order must rest, and the policies of all Parties be tested, and also the certainty that hate is an emotional poison that generates death to all social hopes.

Whether we select the Labour Party (as I do personally), or some other political body, as the best available means of serving the social transformation we believe Christianity implies, we must recognise that their limitations and imperfections are inevitable human characteristics of a juvenile democracy. We have to share in this disability, for therein lies the test of Christian Politics and the responsibility of proving it is neither theological phantasy nor a pharisaical withdrawal from the dwelling place of the ordinary man.

NATIONAL PEACE COUNCIL

An important pamphlet on Anglo-American relations entitled *The British Commonwealth and the U.S.A. in the Post-war World* has just been published by the National Peace Council. The moral and cultural, economic and political implications of a closer Anglo-American co-operation are discussed by an international team which includes Senor S. de Madariaga, Mr. H. D. Liem, Professor Denis Saurat, Mr. H. N. Brailsford, Professor A. L. Goodhart, Miss Barbara Ward, Sir Arthur S. Eddington, O.M., Miss Vera Brittain, Mr. Willard Connely, Professor George Catlin, Professor Norman Bentwich and Mr. Herbert H. Elvin. The pamphlet (1s. per copy, postage 2d. extra) can be obtained from the National Peace Council, 39, Victoria Street, London, S.W.1.

PACIFISM IN PERSONAL LIFE

W. ARNOLD HALL

This article is written without enthusiasm and in no spirit of unfriendly criticism. It is a simple enquiry and a concern.

In a war-threatened and now in a war-ridden world Christian Pacifists are united in a common life and witness for a New Way and Purpose in National Relationships, while there is also a growing conviction of the need to apply our method and principles to the re-ordering of Social and Economic conditions. As pupils of the Nazarene, we are prepared to undergo ostracism and loss and, if need be, personal suffering in our endeavour to be true to the Light we see. We believe that in this way alone it is possible to transmute the forces of ill-will and hatred and selfishness into forces of co-operation and good-will and creative love. We know that Christ's Way is the "indefatigable effort to overcome evil with good whatever the consequences". This is our programme and we are committed to it.

Is it sufficiently realized, however, that this programme commits us to the same Way in all our personal dealings with individuals and in particular in our dealings with each other—including our dealings with our fellow pacifists? That is our immediate enquiry and concern. We do not hesitate to tell our countrymen that Christ's words to His disciples apply not only to individual life but also to corporate life; may we not sometimes need to be reminded that His words apply not only to corporate but also to individual life? It is certainly a frequent charge against us that our personal attitudes are not much sweeter than anybody else's when we have to deal with people who do not think as we do or with those even of our own persuasion with whom we are called to co-operate.

It is alleged that we are ready to love our enemy whom we have not seen but not at all so ready to love our neighbour or our colleague whom we have seen—perhaps, as the cynic remarked, because we have seen him.

Few will fail to appreciate that this is rather a serious state of affairs if what is alleged is true. And many of us will feel that it must be admitted, however regretfully. In one town known to the present writer there are two, if not three, distinct pacifist groups for no other reason than that of personal disharmony among the respective leaders. It is a circumstance which is not a little perplexing to pacifist newcomers but an easement of consciences to non-pacifist on-lookers. The question has more than once been asked whether a similar circumstance may not explain the original formation of the different pacifist societies. That the answer is in the negative is little to the point; that the question could be asked is very much to the point. It is generally agreed that there ought to be much closer co-operation both in the high places of the pacifist movements and also between the societies as a whole. This is now a commonplace. "When I go out someone else comes in" may be a feature of the playground; it is a little saddening to hear of it operating where we should least expect to find it. The theme is not improved when it runs "When I come in someone else goes out".

Hugh Ross Williamson calls attention to the fact that the new commandment of Jesus was addressed in the first instance not to mankind in general but to eleven men who in His absence might not get on too well with one another. "Each sure that he alone had understood the whole truth, their

clashing temperaments might open the way to feuds and divisions. To guard against this catastrophe there was only one thing of sufficient strength—love. And so the last, the most subtle and the most limited of Jesus's commands was given." ("A.D. 33", pp. 114ff.). In honour let us prefer one another.

Love begins at home

It is, however, in the ordinary relationships of daily conversation that we need to bear in mind the obligations of pacifist testimony. To expound our pacifist views and principles to a fellow citizen is not enough, if in our exposition we give the impression we are prepared to "roll up our sleeves" about the matter in the spirit of intolerance. To talk pacifism may be easy, but to act it may be hard. It may be equally hard for those who read these lines (all of us pacifists!) to ask himself—"Is it I?"

Underlying all our pacifism is our firm conviction of the necessity of the Co-operative principle. Is not that principle and that spirit obligatory on us all—on those who advocate it as well as on those who hear it advocated? It may be replied that we must not expect perfection even in pacifism. That is true, but we must remember that Jesus certainly called us to perfection, and that we could certainly do a great deal more at it than we frequently allow ourselves to do. In the meanwhile, two immediate questions should be faced.

(a) Is it possible for pacifism as a Way of Life to become effective and influential in the world of affairs until and unless we exercise it ourselves at those points where we ourselves feel strained?

(b) Is it reasonable, not to say kind, to expect men and nations to do privately and collectively what we are not prepared to do ourselves in the small print of common life? Pacifism is personal.

THE FELLOWSHIP OF PRAYER

A Meditation on the Incarnation.

And being moved with compassion He put forth His hand and touched him. . . .

God was in Christ reconciling the world unto Himself.

And Jesus, seeing their faith, saith . . . Son, thy sins are forgiven.

God was in Christ. . . .

Jesus took a little child and set him in the midst of them, and, taking him in His arms, he said

God was in Christ. . . .

And they rose up and cast him forth out of the city

God was in Christ. . . .

Jesus said, Neither do I condemn thee, go and sin no more.

God was in Christ. . . .

And when He was come near He beheld the city and wept over it.

God was in Christ. . . .

He looked up and said unto him, Make haste and come down, for to-day I must abide at thy house.

God was in Christ. . . .

Jesus went into the temple and cast out all them that sold and bought in the temple and overthrew the tables of the money-changers. . . .

God was in Christ.

And the chief priests accused Him of many things, but He answered nothing.

God was in Christ.

And, when they had mocked Him, they led Him out to crucify Him. . . .

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

The whole verse may be repeated in response after each passage which should be read more fully than space here permits

THE CHRISTIAN ALTERNATIVE

In response to a widespread need, a conference was called by the Council of Christian Pacifist Groups at Friends House, London,* on January 30th and 31st, to discuss "Our Perplexity," "Our Testimony", and "Our Service and Training" Canon Charles Raven and the Rev. Henry Carter led.

After devotions led by Canon Raven, the first session was opened by references to the sense of frustration in the pacifist movement apparent since the war began, due partly to the tendency to identify the evil to be overcome, with Nazism, and to a lack of faith that spiritual means alone could be effective. Henry Carter pointed out that, though Germany might pass under some other form of government, the things understood by "Nazism" might long remain; the evil had to be met on the plane where it really existed, in the realm of the mind and spirit.

Corporate Witness

Eric Hayman said the thinking of Christian pacifists during the last twenty years had been too superficial and utopian; there had been no realisation, until the philosophy called Nazism was seen at work, of the way the whole world had been slipping down into the power of the evil. The temptation to find a scapegoat must be resisted. Donald Soper thought that perplexity was the price which had to be paid for the sin of the world; such perplexity could not be resolved by reasoning. He thought the most practical activity for the Christian was to endeavour to win others to faith in Jesus Christ, by evangelisation and

* A further conference, for under thirty-fives, is to be held in the same building on Saturday, March 28th, from 11.30 to 7.30 p.m., also on a Christian pacifist basis. Programmes will be available from the Council of C.P.G., Drayton House, Gordon Street, W.C.1.

example. G. E. Hickman Johnson felt that pacifists were not satisfied now in merely making their individual testimony: they ought to be making some corporate reply to the spreading evil. Perhaps the time had come for the movement to throw all its weight of prayer and service into the furtherance of a true New Testament Church of Christ, a supra-national fellowship. It was for the pacifist movement to bring the Church back to the Cross.

B. C. Plowright pointed out that the individualistic interpretation of Christianity which was characteristically protestant was no longer adequate to the organization of society today. Our responsibility could not be limited to individual witness. The Gospel needed to be re-stated in terms of corporate society; Christian fellowship must be implemented in every aspect of life, involving the ending of wide social inequalities.

A Pacifist Church?

Passing to the subject of "Our Testimony" in the second session, the discussion centred on the desirability or otherwise of the formation of a purely pacifist Church. It was felt by many, however, that pacifists had to work among their own congregations and not cut themselves off from other Christians; they had to work as a leaven. Alex Wood thought a supra-national Christian Church was perhaps already to be found in the East, in the Fellowship which was still possible between Japanese and Chinese Christians. Muriel Lester said that it should not be felt that individual refusal to do war work was a "negative" testimony: she thought it a very positive one.

James Fraser gave a warning against the popular loose use of the word "justice". Our faith was in the purpose and will of God, and there was no place for the retribution

now so much talked of. The desire to administer punishment to the wrongdoer made people blind to the ends of true righteousness.

Several members pointed out that pacifism was not synonymous with Christianity, and that there was a danger of feeling that war could not be eliminated until a perfect world had been achieved, though it could be isolated in thought as a particular evil. Karlin Capper-Johnson thought deeper study was needed to discover what was really the Christian alternative to war.

Henry Carter opened the final session, on "Our Service and Training", by a reminder of the growing paganisation of the world and a plea that after the war the best trained minds in the movement should be sent through the world to preach the Gospel afresh. Particular reference was made to the numbers of refugees from other lands now in our midst, most of whom were likely either to return to their homes or to travel on: these constituted a body of potential ambassadors which ought to be used.

INTERNATIONAL NEWS

PERCY W. BARTLETT

A friend on the Continent sends us the following news from countries we cannot easily reach. Further personal news is indicated in a supplement to the *International News Letter* obtainable from the I.F.O.R. Office, Drayton House, Gordon Street, London, W.C.1.

Russia. Up to the present only war news has come in from Russia; nor have we any private communications from the conquered areas. Lithuania, Latvia and Esthonia are cut off from the outside world. The extent of the deportations that have been carried out there during the past year is not yet known. The political situation is confused: consequently the return of the Lithuanians and Latvians who had fled into Germany has not been allowed. The emigrated German Balts are remaining for the present in the places where they had taken up their new residence. To judge by the current reports, the population of Russia stands almost more strongly behind the defence policy of the Soviet Government than it did in the Great War behind the Czar. The Church too seems at the beginning of the war to have

taken up a more positive stand in relation to the State. As in the Great War, a movement of the masses towards religion can be observed. No fundamental resistance to war is apparent. Of the fate of individuals, who have taken up a position against military service, we know nothing.

Poland. The Orthodox Church, which was placed under a Berlin Archbishop immediately after the conquest, has now been put once more under the former Metropolitan, the latter having agreed to considerable privileges for the Ukrainian element. Naturally any freedom of expression in this area is impossible: the Friends of Reconciliation with whom we were in touch cannot be reached.

The Balkans. Very little personal news comes in from the Balkan countries. The church organisations appear to be stronger than the more free societies. Those that stand alone scarcely venture to express themselves. That was already the case in the disturbed time before the war. It was again made plain that the whole structure of life in the eastern European countries left no

scope for any individual will for peace, except in a somewhat sectarian connection. And since these sects have scarcely any communication with the outside world, news of happenings only reaches us long afterwards. But in the Balkans themselves scarcely any clear voice for peace makes itself heard.

In **Rumania**, where the occupation has already been in force for over a year, the internal unrest is still great; so is that in external affairs, partly through the loss of the Siebenburg district to Hungary and partly owing to the new campaign eastwards. The Orthodox Church, whose priesthood has been much in sympathy with the Iron Guard, is now in general identified with the national movement standing behind the military dictatorship.

Bulgaria, under her wise king, has best adjusted herself to conditions and has been able to achieve her national objects without participating in the bloodshed. In Macedonia there is naturally a good deal of violence and repression, but the Church leadership is working towards reconciliation.

The **Serbian** Patriarch, who had shown himself very strongly on the side of the national resistance, is still interned: and the Church in a state of "disorder". In Croatia the Roman Church is again in control. Civil war between the southern Slav races is once more being encouraged,

though the peoples themselves are related and feel no hatred. The Nazarenes and other friends of peace have had to suffer new trials.

In **Greece** a rigid control of all free movements is in force. The scattered evangelical communities, which have almost all been cut off from their sources of support, are in a difficult position. The Orthodox Church has given proof of her resoluteness, since all the bishops, from the Metropolitan of Athens downwards, have refused to take the oath to the puppet government.

Italy. Friends of the Fellowship are of course not in a position to do anything that might draw public attention to them. The old opposition to Fascism is still alive, but every possibility of organisation and association is cut off. The Protestant Churches, where liberty is fundamental, have as difficult a position as ever. But the Catholic Church also is sorely restricted as far as international questions are concerned, particularly since the German Secret Police have taken over important powers in the country; even the Vatican is not immune from their control. The spirits of the people, which had been raised by the African advance and the conquest of Greece, have sunk back into depression at the prospect of a possible ten-years' war, and can only with difficulty be kept lukewarm by the ingenious imperialism of the Duce and by German support.

CORRESPONDENCE

Community Farm Training

The Selection Committee of the Community Farming Society is now able to consider applications for additional places for single men in its Training Centres at Holton Beckering, near Wragby, Lincolnshire. Twelve young men are now

in training and it is proposed to increase the number to 20. The Society operates, under skilled management, two adjoining farms totalling six hundred acres. The enterprise is planned to give 12 months' training in mixed farming, with life in community, to selected

conscientious objectors, who intend to live and work on the land during and after the war, and to share actively in the development of the agricultural community movement. The first three months at Holton Beckering is regarded as a probationary period. The will to work on the farm and in the house in a fraternal and co-operative spirit is essential.

Applicants, who should quote in full their tribunal direction, should write to the Honorary Secretary, Community Farming Society, The Adelphi Centre, Langham, near Colchester, Essex.

HENRY CARTER.

Sir Richard Acland

As an F.O.R. member who has recently joined Sir Richard Acland's "Forward March" movement, may I make some comment upon the editorial note in your last issue which deals with Sir Richard's views?

1. Can we really say that the existence of private or of common ownership of the great resources of our land is "irrelevant to the fundamental economic issues of the day?"

2. Are "economic motives" really the *fruit* of "booms and slumps . . . and of the recurring threat of war which is the extension of the struggle for markets?"

If Sir Richard is correct in his analysis that we have made it our practice to ask not "Is this right?" but "Does this pay?", may we not agree with him that this attitude is inherent in, and fostered by, a competitive system which takes its character from an unplanned economy based upon private ownership? And, therefore, that this system militates against our living in accordance with the teaching of Jesus? Such was the conclusion of the Malvern Conference, which referred to the system as a "stumbling-block."

—(Rev.) DESMOND MOREY, 16, Park Crescent Road, Erith.

Persecution of Conscience

Alfred Evans, of 85, Stockingstone Road, Luton, Bedfordshire, was, as a conscientious objector in the last war, sentenced to death in France, the sentence being commuted to ten years' penal servitude. In April, 1919, he was released from prison with other conscientious objectors.

Now, still coming within the age limits, feeling that to register for fire-watching was not in line with his convictions, he refused to do so, and has recently been sentenced by a Luton Court to two months' imprisonment, notwithstanding the fact that, during the proceedings, his history during the last war was brought up in support of his claim to genuine conscientious motives; to this was added the circumstance of the man being practically blind, so that in no case would he be able to undertake fire-watching duties.

The prosecution of such a person amounts, indeed, to persecution, and most surely was not intended in the framing of the Act. Moreover, it does not carry out the public assurance, when conscription was introduced, that conscience should be respected.

G. H. STUART BEAVIS.

14, Fairlight Avenue,
Chingford,

London, E.4.

Biography of Mary Hughes

I have been asked, with the concurrence of the relatives in America, to write a life of Mary Hughes, daughter of the author of "Tom Brown's Schooldays", who died in Whitechapel last April, and should be pleased to hear from those who have memories of her, and to borrow any letters in their possession. These would be returned after copying.

ROSA WAUGH HOBHOUSE, J.P.

"Failand,"

Broxbourne, Herts.

BOOK REVIEWS

THE HISTORIC MISSION OF JESUS. By C. J. Cadoux. (Butterworth Press. 21/-.)

Christian Pacifists already owe much to Dr. Cadoux, particularly for his work on *The Early Christian Attitude to War* and for his recent book *Christian Pacifism Re-examined*. The present masterly volume puts all serious New Testament students and Pacifists in particular more deeply than ever in his debt. The author is still a doughty champion of the "liberal" approach to the life of Jesus, and he tilts with refreshing gusto against certain present day reactionary fashions in theology. Barthianism, for example, is "unfavourable to any painstaking investigation of Jesus' life and teaching, except in so far as such investigation can . . . bring out the close conformity of Jesus' teaching with the theological opinions of Dr. Karl Barth." And he confesses at the close: "Despite all the discouragements with which contemporary history faces us, I find myself unable to join in the chorus of derision with which many Christian thinkers are now repudiating the liberal and Victorian belief in human progress."

Dr. Cadoux insists on "the need for a return to the Jesus of History . . . as being the only means of conserving certain religious and ethical values which the traditional Christology threatens to obscure"; he deplors the current fashionable "recoil from historicism" and argues that "the claims of history cannot be politely bowed out of court in the interests of revelation and tradition, without opening the door to obscurantism, error, and untruth." He assumes accordingly that "the primary interest of Jesus was with the actual lives and needs of the individuals and communities of his own day", and he insists that the life, teaching and death of Jesus must all alike be studied and interpreted in the perspective of the actual historical conditions of his own day. The result is a healthy emphasis on points of view which have of late been ignored. Though Jesus was certainly not primarily a "social reformer," the modern corrective to that idea has as certainly been overdone and "scholars are therefore mistaken in inferring . . . that we misrepresent the mind of Jesus if we speak of his followers working for, or establishing, or extending the Kingdom on earth." Jesus' teaching concerning the Kingdom has a far greater political significance than is usually admitted. In particular, he frankly dealt with the burning question of the day in his people's relations with Rome and faced, only to reject, its popular solution in a "Messianic War". As Dr. Cadoux

writes, "To come forward as a national leader, and yet to have no word to say, or course to suggest, with regard to the biggest practical problem with which the nation was agog, would have meant such trifling as we could not reasonably ascribe to any serious prophet." Indeed Jesus' "deep interest and concern over the dangerous mutual attitude of Israel and Rome, and his strenuous effort to avert the threatened clash of arms between them," is one of the main assumptions of the book. The teaching concerning non-resistance and love for enemies must both be given this wider reference. Non-retaliation is an absolutely fundamental principle "based on the duty of imitating the ways of God", and Jesus' commands in line with it are "seriously intended by Jesus, not simply as suggestions, still less as impossible demands, beyond the power of men to obey, but as requirements which they can, and ought to, fulfil."

Dr. Cadoux' treatment of the death of Jesus in its historical setting is particularly valuable. During the first part of his ministry Jesus hoped and expected that he would be accepted as Messiah and that the practice by his followers of his characteristic pacifist ethic would result in reconciliation and good will towards heathendom in general and Rome in particular. Thus the way the of Cross might have been spared both Jesus and his followers. The Cross was not chosen by Jesus because "his mind was dominated by some dogmatic prepossession", but because, apart from disloyalty to his ethic of sacrificial love, it was the only possible climax to his chosen way of resisting evil, once that way had been rejected by his people. And the direct result of that rejection was the disastrous war with Rome in which Jerusalem was destroyed. "The obvious link between these consequences and a particular item in the ethical teaching of Jesus has been strangely overlooked."

It is obvious that the pacifist interpretation of the life and teaching of Jesus is once again strikingly confirmed by the most exact and detailed scholarship. Any criticism may well appear ungracious. The book is far from easy to read. It suffers from the defects of its qualities. For the expert scholar the analysis of the material into its various strata is immensely valuable; but the resulting multitude of references in the body of the text is irritating to the ordinary reader. The author has a strange fondness for hyphenated-expressions like "typically-problematic", "needlessly-hasty", "supposedly-inerrant". To speak of "Jacob and John" and "Jacob, the brother of the Lord" is surely

pedantic, even though it be a strict transliteration of the Greek name. Spelling misprints were noted on pages 1, 60, 148, 242.

We quote finally what Dr. Cadoux has to say on the bearing of his interpretation of Jesus' mission on the present crisis: "We can break the vicious circle of ceaseless enmity only by introducing a new spirit and policy which shall more truly reflect the ethic of the Kingdom of God. Hard indeed is it . . . for many a Christian man to see his way through the cruel dilemma of either sharing in the sub-Christian corrective of war-measures or, by adhering personally to the standards of Jesus, to seem to give up for the time being any direct participation in the immediate practical problem. He who takes the former alternative, if he can take it with a clear conscience, may be believed to be making some worth-while contribution to the world's need; but it is a contribution that has many a time proved as harmful as the evil it was meant to remove. On a long view, and on a true understanding of our Lord's mind, the second alternative alone promises to bring about a really radical solution of the problem."

G. H. C. M.

THE LESSONS OF THE PRINCE OF PEACE.

By Charles E. Raven, D.D. 91 pp. (Longmans, 2/6; paper covers.)

The present Bishop of London is continuing the practice of his predecessor in arranging for the publication every year of a new book for Lenten reading; and this small volume by Dr. Raven has been written to fulfil that purpose for 1942.

The title, I think, is not very illuminating and might possibly have been better chosen; but if the substance of the book does not fulfil the precise expectations raised by the title, it goes far beyond them in other respects. As the Bishop says in a brief introduction, "the book leads us to think about the spiritual foundations of a Christian belief in God"; and that, from the hand of Dr. Raven, means belief in a God whose constant and eternal reaction to men and things was given historical embodiment in the Person of Jesus Christ. But there is nothing merely conventional about the presentation of the theme; and the reader will find himself challenged on almost every page both to intellectual and to moral decision.

It is a book for Pacifists; for it makes no terms with "passivism" or any merely negative attitude which leaves everything to God. But it is no less a book for the non-pacifist; for equally it makes no terms with the "activism" which leaves nothing to God and treats the problem

of human sin as though it could be solved by an effort of the human will. Those who are bewildered by the Barthian and Niebuhrian endorsement of war will find that the book comes as a healthy antidote to the too oft-repeated dogma that the world is "under the dominion of the Evil-one" and that Mankind is inextricably involved in "predicaments" and "dilemmas" in the grip of which it is doomed to complete impotence.

Only on one important point do I feel inclined to insert a question-mark, and that is in regard to the assertion that "in human societies there is a group personality", somewhat analogous to what Maurice Maeterlink, in his study of the bee, calls "the spirit of the hive". That man is "a social animal" and fulfils himself only in the context of his fellows, is not to be doubted; and the New Testament builds its conception of the Church on this fact. But there is a difference between an entity and a personality, and it seems to me a little dangerous to claim "personality" for a group like the Church; for in principle the claim cannot well be distinguished from the mystical idea of the State; enunciated by Hegel and elaborated by the Nazis, with disastrous results for human liberty. That, however, is only an incidental criticism, and it in no wise detracts from the deep appreciation with which at least one reader has laid down Canon Raven's book.

L. R.

THE IRON RATION OF A CHRISTIAN.

Heinrich Vogel. S.C.M. 6s.

Here is a fine, bracing book. Reading it is like receiving a baptism of the Spirit. Heinrich Vogel is one of the heroes of the Christian faith and he speaks his bold, uncompromising word with the heroic vigour of an apostle. His faith is a weapon forged in the midst of the Church conflict in Germany—a weapon specially fashioned to deal with the enemies of Christ as they confront Vogel to-day. Where is the voice of God to be heard? That is the question he sets out to answer. In clear, unflinching, unyielding opposition to the German Christians and all who would take a similar view, he answers: "Not in history; not in nature; but in Jesus Christ. And Jesus Christ is to be found in the Bible."

It is Barthian in its emphasis but, unlike Barth and many of his interpreters, easily intelligible. We may not agree with its theology. We have seen something in Christ that this Christian has not seen, and perhaps he has seen something that we have not seen. To dismiss the book on this account, however, would mean running the risk of missing out the essential vitamins of the Word from our spiritual diet.

JOHN L. KENT.

OPEN QUESTION

"But what on earth have all these little community activities to do with the world problems we are facing to-day?"

In one form or another the question recurs whenever community comes up for consideration (as it does pretty often now).

It is not a new question: as old indeed as community itself. Almost certainly it must have been put to Paul and Barnabas as they went about bringing the infant Churches to birth; to the Celtic fathers whose pioneer teams went out into the darkness of the fifth century to rebuild Christian civilisation; to Francis as his poverillo journeyed joyously but insignificantly to reaffirm the reality of the Christian values in mediæval Europe; to all those who have gone forth in faith, either before or since, relying neither on power nor might but on the Spirit of this living God.

In truth it may be doubted whether the pioneers of spiritual reconstruction have ever been much exercised over their prospects of producing a new world. Their approach was to people—in cellar conventicles, in open fields, in the villages and on the roads. It was this personalisation of the problem that made their Christianity so vital to their contemporaries, just as our temporary habit of dealing in abstracts and broad issues "has made our own so remote".

In the last resort it is to history we must go for our answer. And history surprisingly reveals that, in all ages, these small groups were tackling the big issues. In saving the individual they salvaged civilisation itself.

Some further consideration of this subject will be offered by a number of writers in a book now in preparation: "Community in a Changing World," a study of community activities and their inferences for our own time. Enquiries and correspondence to Hon. Sec., Community Service Committee, Chaneton, Dartnell Park, West Byfleet, Surrey.

THEY SAY

SEAWARD BEDDOW

Right-thinking Christians

"The more Germans the Russians kill, the more support will be given to the Aid for Russia Fund by right-thinking Christian people." — *Lancaster Advertiser*.

A Pledge

They say that pacifism among the Churches of the United States disappeared with the attack on Pearl Harbour. But did it? At least this was the pledge signed by 1,900 American clergy in October last:—"As a Christian I see no possibility of reconciliation between the central teachings of Jesus and the necessary operations of war. I must in loyalty to conscience affirm my pledge not to use my ministry to bless, sanction, or support war."

Religion in Russia

"The assault on religion was inevitable after the conversion of the official Church into an extra police office and its subjection to the yoke of Rasputin, who in the last two years before the crash governed the chief appointments in it. But the formula 'religion is dope for the masses' was a stupidity brought in from abroad by the returned exiles of Marxian internationalism. This people is more religious than its Church," wrote the observant French Ambassador before the crash. The attempt to force Russians to be irreligious has been a complete failure. The local organisations of the Union of the Godless, according to its president, Yaroslavsky, 'have fallen to pieces,' and the momentum has gone out of the attack."—Sir Bernard Pares in *Manchester Guardian*.

Magisterial Wisdom

Sentencing a conscientious objector to 12 months' imprisonment for refusing to be medically examined as required under the National Service Act, the chairman of the Leicester magistrates said he could not understand why any man should refuse a medical examination.—Report in *Leicester Mail*.

THE FELLOWSHIP

LESLIE ARTINGSTALL

I have heard from a good many people enquiring what exactly it is intended to do in the matter of the F.O.R. Council. A great number of branches do not quite understand what is their privilege under the Constitution. Up to 1937, the Constitution of the Fellowship required an election of the General Committee, following a ballot of the whole of the members. There were then only some 5,000 members, but fewer than 500 ever replied and sent in a ballot paper—the reason for this being that so very few of the members knew or could know those who were nominated for election to General Committee. It was felt that a new Constitution should be adopted which would at least remedy that kind of absurd situation, and so a method of indirect voting for General Committee was instituted, and the central point in the whole thing became the branch. The branch was the unit; the branch was to elect a member, or members, to the Council. The Council, numbering 2—300, was then to have the privilege of nominating members to General Committee and then of voting by ballot upon the nominations. So the Council is representative of the branches, the Council members make the nominations to General Committee, and the election takes place by postal ballot, each Council member having a voting paper. This is an indirect method, but in fact it brings the governing body much more closely into relationship with what has proved to be a rapidly growing membership and an astonishingly great increase in the number of branches.

One very important point to be noted in this Constitution is that every Council member, and nobody else, is entitled to vote for General Committee. Of course it is highly desirable that every Council member should attend the Council meetings when arranged, but where that is

impossible—and there are great difficulties nowadays—it is still essential for the branches to appoint their representatives to the Council, so as to ensure that they do take a share in the election of General Committee.

BAPTIST PACIFIST FELLOWSHIP

Chairman: The Rev. D. Gordon Wylie, M.A., B.D.

Hon. Secretary: The Rev. G. Lloyd Phelps, B.D.,

21, Cambridge Drive, Denton, Manchester. (Denton 2815).

This year will see the celebration of the 150th anniversary of the founding of the Baptist Missionary Society, the first great missionary society of modern times. It is a thrilling story how twelve ministers, a theological student and a deacon met at Kettering, on October 2nd, 1792, and with promises and gifts amounting to £13 2s. 6d. floated 'The Particular Baptist Society for the Propagation of the Gospel among the Heathen'. Between then and the time William Carey, the first missionary, set sail for India on June 13th, 1793, Revolutionary France had declared war on Britain, so there is a certain grim appropriateness in this celebration during wartime of the 150th birthday of a society whose launching so nearly coincided with the opening of the twenty-three years' long struggle with France. (May we mention, in passing, that, unfortunately for those who would like to elaborate the parallel, Napoleon was still a slim young artillery lieutenant and 'the whiff of grapeshot' which sent him rocketing to the leadership of France was as yet two years and more away?)

Carey had difficulties enough to overcome before he could sail. He came from Leicester, then a hotbed of republicanism, and there was more than a suspicion that he himself had strong sympathies with what the French Revolution stood for, though he was himself a pacifist and remained so all his days. Something of the quality of the man is also revealed when we realise that he was an opponent of slavery and never took sugar because it was grown by slave labour in the West Indies. Neither these things nor his missionary purpose commended him to the East India Company and he finally sailed in a Danish ship. These things and many others should commend Carey to our special attention at this time and we hope our members will take their share in the celebrations in their home towns this autumn. He is the greatest man our churches have ever produced.

The Annual Report will be sent out during March and the Secretary will be glad to hear of changes of address before then.

METHODIST PEACE FELLOWSHIP.

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

Provincial Conferences for Ministers. A Conference of M.P.F. ministers will be held in Manchester on 14th March. Rev. Henry Carter will preside and speak, and Rev. E. Benson Perkins will also take part. Full details may be had from the Organising Secretary, Rev. Godfrey Vernon, 61, Bloom Street, Edgeley, Stockport.

A similar Conference will be held at Newcastle-on-Tyne on 7th March, and will be led by Rev. Henry Carter. Details can be obtained from the Organising Secretary, Rev. Harold E. Price, 20, Beaconsfield Street, Hartlepool.

New Members. At the Executive Committee on 21st January it was reported that 59 new lay members had recently joined the Fellowship. Of these 16 are working in connection with the Christian Pacifist Forestry and Land Units.

New Pamphlets. We commend again two excellent pamphlets, *It is not different now*, by Rev. F. A. Farley, M.A., B.D., and *Christ and Our Enemies*, by Stephen Hobhouse (each 3d. post paid). Also a new one containing Dr. Alfred Salter's recent speech in the House of Commons, *Testimony to the Commons* (2d. post paid). All can be had from our Kingsway Office.

Bulletin No. 6. As these notes are written *Bulletin No. 6* is almost ready for despatch to all M.P.F. members, and should be in their hands about the time this issued is received.

Methodist C.O.s in Prison. The following summarises a letter recently received from Mrs. Maurice Cole, who has kindly undertaken to make contact with Methodist conscientious objectors in prison and their families.

No job has ever given her greater joy than this of writing on behalf of M.P.F. 60 letters have recently been written to C.O.'s families; 33 replies have been received, and they are still coming in. These replies express strong peace convictions and also deep gratitude for the thought and prayers of the M.P.F. executive members. Penguin books have been sent to prisoners serving longer terms. 47 of the above 60 are still in prison. We are asked to praise God for the strong witness of these men to their convictions, and to pray that they and their families may be sustained.

Our gratitude to Mrs. Cole for this service is very deep.

LESLIE KEEBLE.

F.O.R. IN SCOTLAND.

The Edinburgh Peace Centre, which is to be the Headquarters of the F.O.R., the P.P.U., various denominational Christian Pacifist Groups and the S.E. Scotland Regional Board for C.O.s, was opened at 44, Frederick Street, on Thursday, 12th February, in a ceremony which began with prayer led by Rev. John E. McIntyre. Then followed tea and inspection of the rooms, four in number, including one suitable for meetings as well as smaller committee rooms. Speeches were made by Stuart Morris and Lewis Maclachan, the Rev. Dr. John Henderson, Chairman of the Edinburgh Branch of the F.O.R., presided.

At a meeting of the Scottish Council held in Glasgow on February 4th, the Rev. J. W. Stevenson was re-elected chairman, Mr. J. C. Armstrong and Mr. Maclachlan secretaries, and Mr. K. F. Kerr treasurer. Membership of the Council was revised. 34 persons from seven religious denominations being elected to represent the 18 branches and regions. Reports (mostly encouraging) were received from 10 branches and the treasurer showed an improved financial position.

CHURCH OF SCOTLAND PEACE SOCIETY

A report will be given next month of the Conference on the Social Order held in Glasgow on the 20th and 21st February. At present we can only say that the bookings exceeded expectations and gave evidence of the widespread interest in the subject.

The Council will meet on Tuesday, 31st March, in Glasgow, at 80, Bath Street, at 5.30 p.m. On the same day, at the same place, a conference of ministers will be addressed by the Duke of Bedford on the economic causes of war. All F.O.R. ministers are invited.

ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, W.C.2

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

On Saturday, March 14th, the Rev. Professor Grensted of Oriel College, Oxford, will speak at the fourth of our monthly conferences at 3 p.m., in the Oak Room of Kingsway Hall, the subject being "Can Pacifism Survive as a Dogma?" At the conference on April 18th members of the Hungerford Club will speak on lessons they have learned during their fifteen months of work.

During February we have been taking part in the arrangement of an Intercession Service at St. Martins-in-the-Fields, the purpose of which was to make a plea for hungry Europe. The service

[Continued at foot of page 59]

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 WANTED.

C.O.'s wife with young family urgently requires typing, duplicating or clerical work. Experienced Secretary. Quick and accurate work guaranteed, 2/- hour. Box 205, 17, Red Lion Square, W.C.1.

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EXPERIENCED INTERTYPE OPERATOR required. Trade Union rates: write Box 206, 17, Red Lion Square, W.C.1.

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. Please note change of time. The next meeting is on 16th March and the leader will be Joy Hodgkin.

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

MISCELLANEOUS.

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

LAMB BRAND TYPEWRITER RIBBONS—Finest weave, fullest length. 16s. 6d. six; 8s. 8d. three; 3s. 0d. each, postage paid. State colours, machine. Hardmans, 15, Prospect Place, Preston.

CHRISTIAN POET commended by leading pacifist writer, offers verse to church magazines, periodicals, etc. Box No. 207, 17, Red Lion Square, W.C.1.

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

ANGLICAN PACIFIST FELLOWSHIP

Continued from page 58

has had the support of the Bishops of London, Fulham and Gibraltar and of the Suffragan Bishops of Woolwich, Willesden and Kingston. It is hoped that similar services may be arranged in other parts of the country.

There are still vacancies for the Retreat at Pleshey near Chelmsford from Friday, March 6th, until the morning of March 9th, and for the Retreat at Whalley Abbey,

HOLIDAYS.

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

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Please send me *The Christian Pacifist* Monthly to the end of 1942
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Kindly use Block Letters.

Extracts from Parliamentary Reports

The C.O.s HANSARD Nos. 10 and 11

(6d. each; 7d. each post free)

Women Conscripted—New Right for C.O.s—Home Guard—Young People, etc.

Central Board for Conscientious Objectors,
6, Endsleigh Street, W.C.1

near Blackburn, from the evening of Friday 10th until the morning of Monday, 13th.

We thank those who have kindly filled in and returned the subscription cards sent out with our last letter. They will forgive us for sending direct acknowledgement only in cases where money is enclosed. May we also ask the names of all members of the A.P.F. who have suffered imprisonment as C.O.s in this war?

FELLOWSHIP OF RECONCILIATION

1942 Easter Conferences

WILL BE HELD FROM APRIL 2ND TO APRIL 7TH

AT SWANSEA, South Wales, and WHALLEY, Lancashire

GENERAL TITLE: "THE FAITH OF FRIENDSHIP"

Cost: The average cost is estimated at £2 10s. 0d. per head, including the booking fee and the study book for the Conference, and members are asked to contribute what they can towards this. It is earnestly hoped that no one will stay away on the score of expense.

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I shall attend the Conference at (a) Swansea, (b) Whalley.

(Please delete the one which does not apply)

I enclose a booking fee of 5/-.

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Date of Arrival..... Date of Departure.....

Do you require Vegetarian Food?.....

Further particulars can be obtained from F.o.R., 17, Red Lion Square, W.C.1.

WHALLEY ABBEY Supplementary Conference on Educational Subjects.
April 7th—10th. Average cost 27/6 per head except to those staying for Easter Conference for whom additional cost is £1. Please communicate with Miss D. Green, 1, Redcliffe Road, Mapperley Park, Nottingham.

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F. o. R. LITERATURE

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**"THE RELEVANCE OF
THE IMPOSSIBLE" (2/-)**

has gone into a second edition. Please order further copies at once.

**"THE GOSPEL OF THE
CROSS" (2/-)**

by David C. Mitchell, M.A., is worth reading in the light of present-day conditions.