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The
**CHRISTIAN
PACIFIST**
THREEPENCE

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THE CURRENT OF AFFAIRS

Expose the Roots of War

With almost the whole world at war the predictions of those who warned us that hostilities once begun could not be localised or confined have been horribly fulfilled. The further entry of Japan and the U.S.A. into the fighting has been the occasion of the usual vituperative accusations which seem to be found necessary as a sort of anæsthetic to the public conscience. Surely one of the worst evils of war is the moral pretence which it makes possible even for intelligent people. It is common knowledge that Japan like other countries is fighting for her existence. What else is she to do? No country will take her exports. No country will take her emigrants. To take to arms is certainly a desperate remedy and a very foolish

and wicked one, but who is in a position to blame Japan for that? To reproach her with treachery is just to acknowledge that she has been a little more slick at the war business than her neighbours, among whom (all honour to them) there still seems to lurk the delusion that you can fight like a gentleman. It is curious that those who organise, with complete moral comfort, to kill find it so abominable to lie—except in propaganda. We shall be taken to task for condoning Japan, but nothing could be further from our mind. The situation is far too serious to blame anyone for it, or to find satisfaction in pouncing upon scapegoats. Right thinking people in every country deplore the war. They know that it is caused by evils which could be remedied but

never will be remedied permanently by fighting. It is our business to expose these causes both economic and moral and to make sure that they cease to operate.

Testimony to the Commons

Under this title the last speech of Dr. Alfred Salter in the House of Commons made on the 25th of November has been published by the Council of Christian Pacifist Groups as a penny pamphlet. After a long and notable career in Parliament, Dr. Salter, now retiring to private life, took the opportunity of making this brave witness to his Quaker faith, in the course of which he said: "As this is probably almost the last occasion on which I shall have the opportunity of addressing this House, I can no longer refrain from rising to oppose the present war and everything connected with it. There are only seven or eight of us in the House who are resolutely opposed to all war for any purpose whatsoever, and our opposition is based primarily on religious grounds. But there is evidence that outside this House there are at least 2,000,000 people who share these views, or roughly about one in twenty of the population. . . . Every day the war continues it will become harder, not only materially but spiritually, to build a new and better world. The present war will leave behind it a pandemonium of hatred which is terrifying to the imagination. All this is founded on the great and terrible fallacy that ends justify means. They never do. That is an eternal truth which no casuistry can get around or can overthrow. We cannot believe that any new or righteous order of society will be achieved by evil means, by overcoming evil with greater, more potent, and more effective evil."

A Threat to Posterity

The following resolutions were adopted by the Council of Christian

Pacifist Groups at its meeting in London on December 12th, 1941:

"This meeting of the Council of Christian Pacifist Groups feels bound to record its emphatic protest against the further extension of the principle of conscription for war purposes, and in particular against its application to women.

"Notwithstanding opportunities for alternative service and for exemption on conscientious grounds, this last step is a thoroughly retrograde one, a further encroachment on the freedom of the person and a threat to the health, physical and moral, of the next generation. The Council can conceive of nothing more likely to foster the evil of militarism in the country than the subjection of women to the war machine."

"Conscious of the effects of the war situation in aggravating the problems of adolescence and recognising that there is urgent need for the training and education of young people from the present school-leaving age onwards, the Council of Christian Pacifist Groups protests against

1. Such training as will prepare youth for war and encourage the military spirit;
2. the use for this training of so unsuitable an educational means as units of the Forces; and
3. the application of compulsion or pressure upon adolescents to take part in any military activities without the fullest consultation with, and co-operation of, their parents."

Conscription of Women

The Press Service of the Central Board for Conscientious Objectors supplies the following notes on The National Service (No. 2) Act, 1941, which extends the National Service

Acts, 1939-1941, to women "as they apply in relation to men". This means that women between 18 and 51 can by proclamation be recruited under those Acts for full-time service in the W.R.N.S., the A.T.S., the W.A.A.F. and those Civil Defence Forces declared to be such under the Act of 1941. Women drafted into the Women's Forces or Civil Defence will have the same right as men to have their jobs back on discharge. A married woman or a woman with a child of her own under 14, including a step-child, adopted child or illegitimate child living with her, is to be exempt altogether from liability to undertake full time duty in the Women's Services. Women in the age groups 20 to 30 will be called up gradually, and notice will be given before further age groups are called up. So far as practicable women will serve near their homes. When women are called up they will be given an "option" to serve in the Women's Services, in Civil Defence or in industrial work, though there is no guarantee that they will be so posted. The "option" is administrative only. At present Women's Services mean in practice the A.T.S.

Conscientious Objection

Women are to be non-combatants unless they volunteer for combatant duties. No woman shall be required actually to use any lethal weapon or to take part in the actual use of any lethal weapon unless she has signified in writing her willingness to use those weapons. Women are given exactly the same right of conscientious objection as men. There will be a woman member on each of the Tribunals. Women C.O.'s dealt with under the National Service Acts (as distinct from the Registration for Employment Order) may in proper cases be registered unconditionally, or conditionally upon doing work of a civil character under civilian control, e.g., work

on the land. It is unlikely that a woman who is registered in this way will be directed to vital war work under the Registration for Employment Order. The existing registrations of women aged 21-31 and future registrations under the Registration for Employment Order will be used as necessary for the purpose of the National Service Acts. Women aged 20 will be required to register early in 1942 and those aged 32-40 will follow at fortnightly intervals.

India

The pacifist is bound to estimate the new situation created by the release of Nehru and many (or most) of the Congress prisoners in a very different way from other sincere friends of India. The grant of political autonomy, whether in a complete form or in that of progressive dominion-status, is by no means yet assured, but it is now, perhaps, a probability. If it comes, we must all rejoice in it, however mixed the motive, as an act of wise justice, which up to a point will bear good fruit. More important than political independence to the pacifist, as it is, we believe, to Mr. Gandhi, is independence—liberation from the distrust and fear, from the readiness to hurt and kill in self-defence, which underlie the corporate use of the hideous war-machines today constituting the armaments of a nation. Let us suppose that a sufficient pledge of Indian autonomy is given to persuade the majority of active Congress members to cooperate vigorously in the prosecution of the war. Our chief hopes must surely be set on the maintenance and recruitment, under the leadership of the far-seeing Gandhi (particularly from among the released prisoners, who are picked men and women) of at least a devoted nucleus, a "remnant" in Isaiah's language, of single-minded *satyagrahis*, who will continue to do all

they can, in the realm especially of prayer and thought, to save India from the disaster of enslavement in the network of armaments, of power-politics, of the mass-produced machinery of capitalism and destruction, by which the other great nations are being throttled. We must pray above all that such a company of Indian men and women, in close spiritual touch with religious-minded pacifists here and the world over, may rise above the general demoralisation of war to continue to build up the foundations of slowly expanding pacifist communities, true "Churches" visible and invisible, which are destined in God's providence to inherit the earth and the spacious kingdom of His Heaven.

"Our Shield is Tarnished"

But the situation in India is moving so fast that what is said at the moment of writing may well be out of date when it appears in print. War is on India's doorstep; Mr. Nehru and Mr. Azad and some of their colleagues have been released, and the question on all lips—is "What will happen now"? Judging by recent statements of the Viceroy and Mr. Amery, the Government envisages no new move. During Christmas week the committees of both the Congress and Muslim League will meet to review the present position. Pending the Congress meeting, Mr. Gandhi has directed its members not to offer Civil Disobedience; his position remains the same. In a short statement recently made he has said: "Let it be known that I have no authority to suspend Civil Disobedience. That is for Congress to do. . . . As a man sworn to peace, at this critical moment to suspend anti-war activity would be to deny myself." Meanwhile, at home, there is a considerable activity among all sections of opinion and the Government is being urged to

fresh action. Underlying much of this is the wish to secure India's whole-hearted support in the war. It is good, therefore, to see another note stressed in a leading London daily. Commenting editorially, the writer says: ". . . But expediency is not the sole ground for action. Justice is the proper and prior motive. We are fighting the war for justice and to establish the freedom of peoples. Our shield is tarnished by our present relationship with India." This sorely needs to be emphasized. To base any forward action solely on the hope of securing India's support in the war will have little appeal for men like Mr. Gandhi and Mr. Nehru—to mention only two. For India feels that a principle is involved.

War Challenges Christianity

A private conference will be held by the Council of Christian Pacifist Groups at Friends House, Euston Road, London, N.W.1, on Friday and Saturday, January 30th and 31st, 1942, under the leadership of the Rev. Professor Charles E. Raven and the Rev. Henry Carter. It is hoped that the Conference will provide a needed opportunity for Christian Pacifists to examine in a devotional spirit their responsibility in face of the world situation. The three sessions, on Friday evening and Saturday morning and afternoon, will be devoted to a syllabus under the headings—Our Perplexity; Our Testimony; and Our Service; and it is intended that the fullest opportunity for discussion should be given to the body of the Conference. The accommodation available is limited, and early application from those wishing to take part is invited. Applications for membership, accompanied by a conference fee of 2/6, and any further enquiry, should be addressed to the Council of Christian Pacifist Groups, Drayton House, Gordon Street, London, W.C.1 (Euston 5130).

CHRISTIAN REALISM*

G. H. C. MACGREGOR

The title of this book is explained by the author's claim that "theology is an area of thought that is extraordinarily relevant to the most urgent issues of our time". As a theologian Dr. Bennett, who is a Professor in the Pacific School of Religion in California, writes from a sane middle position: "I write as a liberal who tries to take seriously the contribution of such thinkers as Barth, Brunner and Reinhold Niebuhr; and as a Congregationalist who believes in the central importance of the ecumenical Church." After two chapters on "Our New Situation" and "God and His Activity", which lay the foundations of his theology "in the light of insights which have come from recent developments in theology, and in the light of events that haunt our minds", Dr. Bennett gives us a treatment of "Man and His Possibilities", admirable both for its sanity and for the welcome relief it gives us from the extreme pessimism of much recent writing. He points out that the best Christian theology has always been optimistic about what God can do with man, "though some forms of theology seem to have assumed that the social order is too much even for God!" Even the two "fountain-heads of Christian pessimism, Paul and Augustine, believed that men by the grace of God can become new creatures". It follows that though "we can no longer identify the Kingdom of God . . . with any social order which is to be expected in this world", nevertheless "a world is possible in which there is a structure which will not defeat life and within which individuals and groups, and especially the Christian Church, will be able to rise to high levels without intolerable compromise".

* By John C. Bennett. Student Christian Movement. 6/-.

In the Christian Church the author sees "the only strand of world community that shows any sign of holding", and the one hope of salvation for the individual and the community; but he agrees with Canon Cockin that at the moment it is "itself one of the greatest obstacles to the achievement of its own true aim". Nevertheless he sees real signs of hope, firstly, in the firmness with which the Church is willing to endure persecution; secondly, in the extraordinary development of her social conscience during the last few years; thirdly, in the widespread theological revival in the interval between the wars; fourthly, in the trend toward unity; and, lastly, in the rapid growth of a new ecumenical, or Catholic, consciousness.

Love Assumes Justice

But the chief interest in the book is its discussion of "Christians in Society". Disillusionment concerning the possibility of realising Christian ideals in society is tempting Christians to neglect their responsibility for the institutions of society, and at the same time causing a wave of individualistic and other-worldly Christian thinking. Yet "the Social Gospel at its centre represents imperatives that are at the heart of the Christian religion". Even the personal and individualistic emphases of Jesus' teaching have social implications which make it impossible for us to accept his ethic without translating it into concern for the political and economic structure of our society. In the following "links between the personal and social aspects of Christianity" our author finds the basis in the Christian religion for what is commonly called the "Social Gospel": *Firstly*, Christian love necessarily implies

concern for the welfare of all groups of persons and especially all those whose lives are affected by our own decisions. Love assumes justice as its necessary pre-condition, and no love which is careless of equal justice can be considered fully Christian. If in an economy of poverty Jesus could suggest charity as our highest duty to our fellows, then in an economy of potential plenty Christian charity must also express itself in an effort towards the realisation of a more equal distribution of wealth. *Secondly*, the call to repentance must be understood as a challenge to greater sensitivity to the moral behaviour of the groups to which we belong, particularly of the nation within which as citizens we have a voice in the making of public policy. *Thirdly*, God is the Lord of history, concerned with nations and with social movements as well as with the souls of individuals; and the teaching of Jesus, when implemented realistically in our own situation, implies drastic change in our social and economic and international order. *Fourthly*, unless the Church concerns itself with something more than the saving of individuals, it must face the fact that a political change in the character of the state may render impossible the very conditions which are necessary for the freedom of the Church to be the Church.

In seeking to implement Christian principles in society there are of course in any programme certain neutral elements from the point of view of Christian ethics (matters usually of "means" rather than "ends") which may rightly be left to technical experts. But the alleged necessity for "expert" guidance can often be used as a façade to protect special interests, and "it is well to be on one's guard against the claims of the expert in so far as his conclusions fit the economic interests of the class which supports him and within which he moves".

Four Attitudes

The most difficult area in which a Christian must make social decisions is where he appears to be confronted by a choice of two evils, so that any available choice involves a tragic compromise. War here provides the test case. Our author suggests that there are four possible attitudes when we face choices of this sort. *Firstly*, the ideal being impossible, we may assume that the next best thing which we see to do from the standpoint of its social consequences is God's will for us, and may therefore be chosen without serious inner tension. The supreme danger here is of course that, without repentance for our own share in evil, we may identify our own preferred alternative with the absolute will of God, and so, e.g., identify Christianity with the national cause in time of war. *Secondly*, there is the view, encouraged by Barth's emphasis upon the absolute transcendence of God, that the Christian standard is so impossible of realisation in society that its chief function is to convict us of sin and drive us to seek forgiveness as individuals. As Bennett well says: "Sometimes the proclamation of the fact of sin by our contemporaries seems to be a fatalistic summons to men to live down to their reputation as sinners, at least in public life!" Such a Christianity will abdicate from the task of social leadership and leave a moral vacuum to be filled by whatever ideals happen to be uppermost in secular society. Those who hold such a position, relying too upon Paul's words concerning "subjection to the higher powers", too often find it possible to serve even the most non-moral state with a clear conscience, while being assured of forgiveness in their own souls. "It is the attitude of those who say the war is a dirty business with which God and Christianity have nothing to do, and yet who see no alternative but to participate in it",

and it virtually amounts to the plea (often, be it admitted, on the ground of Christian sensitivity) that Christianity may be suspended till after the war is over. *Thirdly*, there is the attitude of the Christian Pacifist, at least when regarded from its positive aspect. "It involves detachment from the political policy of the nation, as much detachment as is consistent with positive action on a non-political level. This action is designed to heal the wounds of war and to keep alive a spirit free from hate and unclouded by the falsehood that war breeds. . . . I do not believe that it is necessary to be a pacifist in order to have some part in this non-political redemptive activity. . . . Still, it is probable that pacifists, if they rise above the temptation to be self-righteous, by their concentration upon this redemptive function can make a contribution that no one else can make." *Fourthly*, there is the "Christian non-pacifist" attitude, as set forth in particular by Reinhold Niebuhr, with which our author in the main agrees. It preserves within itself a greater tension than do the others. It recognises that Christian love cannot be fully realised in a sinful world. It refuses to identify any one cause or policy with the will of God. But it insists that, when the ideal is impracticable, it may yet serve as a norm to determine which of two policies is relatively more just than another. It thereupon rejects the pacifist absolute and accepts the challenge to defend even by force of arms the relatively more Christian cause. While associating himself with this viewpoint, Bennett at the same time criticises Niebuhr, firstly, for his "extremely perfectionist interpretation of love in terms of complete selflessness and complete non-resistance"; and, secondly, for his failure to see that the conflict of choices is often not between love in a perfectionist sense and justice, but rather between the demands of

positive and negative justice; as, e.g., when negative justice—the necessity of restraining aggression by war—may violate the claims of positive justice that the innocent should not be punished for the guilty, or occupied Belgium be starved as part of the process of restraining Nazi tyranny. Bennett claims that this fourth position avoids "the self-deceptions which are the danger that goes with the first, the fatalism which is characteristic of the second, and, unlike the third, it is a position that can control the choices of those who remain in public life in the times when choices are hardest."

There follows a very sympathetic statement of the Christian Pacifist position and an equally fair criticism which all pacifists would do well to study.

An Essential Christian Way

Bennett argues that "pacifism has some claim to be regarded as in a special way a Christian point of view . . . and rests in part on a generalisation from Jesus' own dealing with evil . . . the Christian who is not a pacifist must recognise that the pacifist has chosen one Christian way that all Christians should honour. What the non-pacifist Christian rightly contends is that pacifism is not a self-sufficient social strategy available at all times to the nation and to those who are responsible for public policy, and that, since Christians have responsibility for public policy, pacifism is not the only decision open to the Christian who seeks to be sensitive and obedient."

Even many convinced pacifists will agree that at present "no nation as a nation can be expected to have the moral discipline to live according to the pacifist faith, paying the price of the cross rather than defending itself." Pacifism remains a necessary vocation for a minority group; but our vocation in war-

time may not be to bring pressure on the nation to adopt a policy which, though it may outwardly resemble pacifism, yet might have very different results from those for which we pray, simply because the motives and mood of the nation would be utterly different from what might be presupposed if one were dealing with a community wholly educated in and convinced by the pacifist faith.

Bennett's conclusion is this, and we have little quarrel with it: In so far as pacifists "form part of political pressure groups controlled by the conviction that they have a strategy that the nation must always adopt" they are justly open to criticism; "but in so far as they make the most of non-political

means of social redemption in times of crisis, they represent an essential Christian way of life. . . . Let the statesmen never close their minds to the insights of the pacifist. He has no self-sufficient strategy which he can prescribe for them, but he can remind them of those aspects of the truth that they are in the greatest danger of forgetting." Churchmen too should "welcome the fact that there is a pacifist minority to remind them of Christian demands which they are tempted to forget, and to supplement them in the Church so that the message of the Church as a whole may be more Christian." This is a broad-minded, suggestive and able book, and emphatically one to be read by every Christian Pacifist.

CHRISTIAN PACIFIST FORESTRY AND LAND UNITS

HENRY CARTER

Two years have gone since the first war-time Unit of Christian pacifist forestry workers came into being on 2nd January, 1940. I did not foresee that the four men who then began life and work at "Dockenden", a solitary derelict house in the heart of the Hempsted Forest, Kent, were pioneers of a movement now numbering over fifty Units and six hundred land-working members. The story is worth re-telling and the second anniversary an appropriate moment for recall.

Then and Now

Conscription began with the Military Training Act of May, 1939. Letters came swiftly from members of the Methodist Peace Fellowship asking advice. Rejecting military service on Christian grounds, the sense of social obligation impelled them to offer at least their leisure, in some instances their full time,

for work which would help their fellows. F.A.U. was re-forming to train C.O.'s for ambulance and hospital duties. A quick survey suggested that work on the land was the other form of community service likeliest to meet the inward call of the men I knew. Nothing sounded more simple or convincing, yet few occupations proved more difficult for C.O.'s to obtain in 1939. Branches of the Farmers' Union were passing resolutions condemning the employment of C.O.'s; men who found farm jobs usually found active hostility among farm labourers; here and there a man was "rough-handled". I got four men well-placed with friendly Norfolk farmers, but inquiry far and wide brought few openings to light.

When the Tribunals began to direct many conditionally registered C.O.'s to do land work the situation became desperate. Men dismissed

from shop, office or factory, looked to the Labour Exchanges for help and, at that time, generally looked in vain. We took a deputation from M.P.F. to Ernest Brown, then Minister of Labour, and stated the case for the willing but workless C.O. Mr. Brown was sympathetic, but saw no way forward. In November a bare possibility came into view. Walter Smith, head of the Timber Control, came to see me. He wanted some forestry workers, and the Ministry of Labour had told him that I knew townsmen willing to work in the country. He could take men if I could find housing for them. Why housing? Because the Forestry Commission could not find it near enough to work in forest areas remote from towns. I should discover, so he said, that even hamlets were full of evacuees, and if a cottager had a room to let he would not readily take in a known pacifist.

That was the problem which brought "Dockenden" to fame. I called at the London office of the Forestry Commission, and was offered work for six C.O.'s in Kent if housing could be obtained. A large-scale map showed ten square miles of forest; the villages on the fringe had been searched for lodgings without result. But there, in the forest itself, a building was marked "Dockenden"—untenanted, forsaken, "haunted" said the villagers, recalling a tragedy of years ago. "May two C.O.'s who care nothing for spooks go there, and see if the house can be made habitable?" I asked. Authority said "Yes", and two chosen "toughs" set to work at once on a building ruinous within though presentable without. There four men lived through the arctic weather of the opening months of 1940, working in the forest in daylight, and in the dusk restoring and cleaning their new home—cooking, eating and sleeping at intervals! Soon two others joined them. I remember going on icy

roads to visit those six pioneers, leaving the car in a snowdrift in the forest, trudging across snowfields, and finding them on that Sunday morning merry and bright in their isolation. It was their grit which won for C.O.'s wide entry into Forestry Commission service.

Forestry now accounts for nearly two hundred of our 615 members, grouped in Units dotted over Britain. The increasing field of employment in 1942 is under County War Agricultural Committees, which employ over three hundred of our men. One hundred and fifty more are at work with farmers and other private employers; these form our "Kingsway" or Headquarters Unit. The rest are in Land Drainage Units in the Thames and Nene catchment areas; in horticulture; or in full-time National Fire Service or other Civil Defence activity. A second "Kingsway" Unit is now being constituted for Christian pacifists on Civil Defence duty.

From Six to Six Hundred

Throughout 1940 the movement advanced steadily. It was natural to speak of the six men living and working under the same roof at Dockenden as a "Unit", for the quality of their fellowship justified it. When other groups of Christian C.O.'s were formed to work under the Forestry Commission each was called a Unit, and there—undesigned but actual—was a Units Movement in being.

Calls soon came for more men from Forestry regional officers—from Sussex and Hants and the Forest of Dean. The housing difficulty was overcome by ingenuity and expenditure. We borrowed tents, hired caravans and railway coaches, accepted Y.H.A. hospitality, rented a village schoolroom and sometimes found cottage lodgings. The well-equipped County Agricultural Hostel of to-day is in a class by itself. Two years ago the effort was to get work for men

thrust out of industry because of loyalty to conviction, and any kind of roof was welcome shelter.

The men came from every Christian communion. I had tried to help a few Methodists, and quickly found myself face to face with an urgent need felt by pacifists in all churches. The obvious course was to make the movement serviceable to all. So, on 16th February, 1940, following talks with leaders in denominational pacifist fellowships, an inter-denominational Executive was formed and "Christian Pacifist Forestry and Land Units" constituted. Anglicans, Baptists, Congregationalists, Methodists, Presbyterians, Quakers, Roman Catholics and men from smaller Christian companies are now in its membership. A common Christian fellowship exists and deepens; its roots are in the community of daily life and work, where men learn from each other what the following of Christ can mean.

The hostility of which I have spoken still smoulders, and flares up on occasion. There have been a few local outbreaks of physical violence; in more than a few places a ganger has been bullying and tyrannous; and I add with regret that some places of worship refuse offers of service in church and social activities. Where such tensions have arisen the real meaning of Christian pacifism has been tested, and often have I felt thankful for the absence of resentment and the presence of goodwill. Usually, as time passes tension passes, neighbourly relations are formed and continue. A few weeks ago a Unit entertained in their forest quarters some army officers "on manoeuvre". When on the last morning the senior officer learned that his forestry hosts were C.O.'s, he said, "Well, I'm d—d; I take my hat off to you chaps."

All through 1940 we were searching for jobs. Forestry employs less labour in summer than at other seasons; fortunately as that call

weakened we found openings for Land Drainage Units in the Thames watershed, and a little later Cambridgeshire Agricultural Committee agreed to accept our men. At the end of 1940 four hundred Christian C.O.'s were in Units and employment. Early in 1941 the situation changed radically. The Government bluntly told farmers that labour mattered more than prejudice. One County Agricultural Committee after another got into touch with us, calling for workers. That is the position to-day. By and large, as Americans say, our Units have won a good repute for character and industry. We can now place in one kind of land service or another as many Christian C.O.'s as are available, provided they are men of suitable physique and with the will to work. Six hundred need not mark our boundary.

The Movement To-day

The Movement has outgrown its one-room office at Kingsway and a second administrative office is in action at Harrow. Inquiries should still go to "First Floor, Kingsway Hall, London, W.C.2". My friend, Fred Mitchell, oversees day-by-day headquarters work with a sympathy which has won the affection of hundreds of our members. Scottish Units are under the care of William Coutts, Ampherlaw Cottage, Carnwath, Lanark. Kingsway, Harrow and Carnwath have common responsibilities. New applicants are interviewed, new openings for employment investigated, transfers from job to job and Unit to Unit negotiated, visits to Units arranged, and men's personal difficulties considered. Contact is maintained with the employing authorities, particularly on questions of housing, industrial conditions and catering. A quarterly News-Letter now keeps each member informed of policy, programme and progress.

The minimum wage-rate over the

whole field is fixed by the Agricultural Wages Board, with some upward variants determined by County Agricultural Committees. Two years ago it was as low as 38s. per week; step by step it has risen to £3 (in England), as the scandalously low pay of the agricultural worker challenged public attention. The present rate is regarded as roughly equal to the present cost to the State of the pay and amenities of the serving soldier. There is a lower rate for beginners, and for men under 21. In certain circumstances a billeting allowance can be obtained for a worker living away from home who has still to meet family expenditures. The substantial cost of central administration is met in part by weekly contributions from the men at work, in part by individual gifts.

Life within a Unit should be far more than living under the same roof and working at the same job. Given sincere desire to take, and hold to, the Christian "Way", a community life can develop of a type new to most and enriching to all. This is the testimony of man after man. All the same, to live and work continuously in a Unit is a searching test. A member who

has shared successively in five Units writes: "A successful community is one in which we do not allow the little annoyances of every day to sidetrack the main issues of our Christian practice."

That comes near to the other thing I would say. The roots of Christian practice are in surer knowledge of the "Way" of Christ, and in broadening views of the meaning of neighbourliness. This is why we ask Units to set aside times for corporate devotion and religious fellowship, and other times for civic study and discussion. This, also, is why I rejoice that men in so many Units have found local opportunities for lay preaching, or for service in youth movements, refugee organisation and the like. The world of to-morrow will need every gift that ripens through reflection, study and social activity. Often, as I look at the map on the wall of our Kingsway office, marking the location of each Unit, and think of men I know in person and of their comrades, I find that thought becomes prayer—prayer that they and we, one and all, may serve the counsel of God amid and beyond the furies of this generation, with unswerving fidelity.

ANNIVERSARY OF C.P.F.L.U.

The second anniversary of the founding of the first Christian Pacifist Forestry Unit is due on the 2nd January. To-day, over 600 Christian conscientious objectors are employed by public authorities under the auspices of the Christian Pacifist Forestry and Land Units—in forestry, agriculture, horticulture and land drainage.

The Anniversary Celebrations will be on this wise. Each Unit or individual member will be asked to set aside an hour from 8 to 9 p.m.

on the 2nd January. An Order of Service is being prepared by Rev. Henry Carter for use on that occasion. On the following day (Saturday) a rally of Unit members and friends of the Movement will be held in the Lesser Hall, Kingsway Hall, London, W.C.2; the Adelphi Players have kindly agreed to contribute a programme. Each Unit member will be asked to reserve a period for rededication and renewal of Covenant on the next day (Sunday).

CORRESPONDENCE

C.O.'s in Civil Defence

For some time past there have been in some localities schemes of giving some form of war-work, as, for instance, the making of camouflage nets for the army, to A.R.P. workers to be done in their duty periods. Up to the present, such work has been voluntary, but suggestions have recently been made to extend the scope of the schemes, possibly putting them on a compulsory basis. The various A.R.P. and A.F.S. trades unions are reported (*Reynolds*, 23.11.41) to be negotiating with the Home Office on these proposals.

There are throughout the Civil Defence services a fair number of conscientious objectors who have undertaken this service solely for the purpose of rendering civilian air-raid relief. It is therefore likely that any such schemes associated with munitions or similar work will be unacceptable to them. As, however, they are widely scattered through the various services and in stations and depots, individuals may be penalised through refusal to take part in such schemes.

A group of C.O.'s in the London district has thought that some form of co-ordination between C.O.'s in the Civil Defence services would be of value in considering these and other problems which may arise.

We should be glad, therefore, if any interested members of these services would get in touch with me.

DAVID ROBINSON.

24, Wharton Street,
London, W.C.1.

The Way Out

A correspondent writes:
German propaganda continually asserts that the democracies are controlled by Jewish International

Finance. We can disregard the anti-Semitic part, as we know that there are many decent Jews who are not financiers and many anti-social financiers who are not Jews; but the remainder of the charge, although but a small percentage of the citizens of the democracies are aware of it, is unfortunately only too well-founded. The governments of the democracies are, in their economic policy, undoubtedly advised and controlled by those who make the interests of producers and consumers subservient to the interests of money-lenders, currency-speculators and Big Business Monopolies—which restrict production or sabotage new inventions—and their financial system makes it quite impossible for wealthy countries to assist poorer ones without getting into debt to themselves or involving others in debt.

A reformed financial and foreign trade system is the bridge on which the democracies could meet those with whom they are at present at war and thereby save mankind from further destruction. They could say to the totalitarian States: "In the interests of humanity we are prepared to abandon the tyranny of international finance which you declare to be your chief enemy and which we feel to be the enemy of our people also. This is the contribution we are willing to make in advance as proof of the sincerity of our desire to join with others in the building of a new world. We invite you, on your part, to make a similar contribution by restoring a greater measure of freedom than you now permit, both to nations and to individuals." If agreement were reached along these lines each side could claim to have secured victory over that feature in the other's régime which had appeared most obnoxious and had most seemed to justify war.

[Continued at foot of col. 2, page 16]

INTERNATIONAL NEWS

New Zealand

A letter from New Zealand says: "The Christian Pacifist movement here seems to view the situation from two distinct angles. The first has, owing to the refusal of the authorities to permit them the use of halls for meetings, persisted in the holding of an open-air meeting at the Methodist Memorial in Wellington. The police have warned the speakers that the meeting is a prohibited one under the Emergency Regulations, and when they have attempted to speak, have arrested them. The magistrate has imposed a penalty of three months' hard labour. Except for a break of one week, this witness has been made since Easter time. The Secretary of the Christian Pacifist Society has been charged before the Supreme Court with attempting to publish and distribute a subversive statement, and was convicted on each charge to 12 months' hard labour. The other group has endeavoured to witness both by conduct and attitude to the faith that is theirs. Which is the more effective it is difficult to say. But as men are being invalidated back from the Middle East and the lists of missing, wounded and killed continue to come out, the present tolerant attitude displayed to this section may harden. Then will be the testing time."

France

A little news has reached us, via America, of some of our friends in France. The letter reports that Henri Roser is working for a firm of publishers of books on medicine, principally in making translations from German and English. He is able to continue his "Foyer" gatherings on two days a week, and during the evenings, and is working especially on the drink question.

The letter continues: "Do not be scared if we have all got

frighteningly thin. This is the common lot of all French people, and we seem to get along anyway! One is anxious not to deprive children too much. . . . The doctor forbids M. to grow any thinner. She cannot have any milk, because if she had a milk card she would have to give up her meat, cheese and butter cards, which is too much to give up. . . . We cannot get anything without tickets, and there are not always things to be exchanged for them. Life was very cold last winter, and everybody suffered from the cold, and everybody ate swedes with all kinds of sauces. But we do what we can not to let ourselves be depressed; we even go to the opera concerts now and then. And now, in summer, we eat to our need, but nothing good."

We wonder what will be the effect of the extension of war to America on the extensive famine relief which has been dispensed in the past months by American workers to children in unoccupied France. It is feared that all such relief may be completely cut off.

Holland

An interesting letter has just reached us from a Dutch friend whom some may remember at the Summer School in Denmark in 1939, Henk van der Linde, describing the conditions for our movement in Holland. He says it is only possible to meet in small groups to discuss Fellowship matters. The magazine of the Dutch group, which continued to appear for some time, has now had to cease. "Perhaps the way of small groups and brotherly consultation is after all the best means of extending our work of reconciliation. . . . Our work has to be more in depth and less in extent. . . . In spite of war, we feel ourselves just as near to our friends as we were that time at Fanö."

THEY SAY

SEAWARD BEDDOW

The Judge and the C.O.

Judge Welsh in the Federal Court in Philadelphia, passing sentence on a young man who refused to register for military service under the American conscription law, said: "I believe you to be utterly conscientious, but I have to obey the law. . . . I must sentence you as a judge, but as a man with sons I admire your strength of character. . . . You must have wrestled with your problem in solitude, but I ask you to be charitable towards me. Consider that I am your father, and that I am talking to you as my son. . . . The sentence I impose is given me as a judge sworn to uphold the law; but what I am about to do makes me feel like Pontius Pilate."—Quoted by Rev. Leyton Richards in *Christian World*.

Christian Penetration

"Can the Church of Jesus Christ be among the first to enter both the occupied and the enemy countries as soon as there is a cessation of hostilities?" This question, put by a correspondent in a recent issue of the *Christian World*, raises interesting and even dramatic possibilities. The tiny band of Quakers who penetrated into Germany immediately hostilities ceased after the last war, succouring the starving women and children, did the whole Church a service. Indeed, I am told that to this day the German Quakers are largely protected from interference by the esteem in which their Society is held by the mass of the German people as a direct result of that Christian service.

"A large-scale attempt by the whole Christian Church in this country and in America to succour and to serve their German brothers, without a moment's delay on the signing of an armistice, has tremendous possibilities, and might contribute far more to the building of permanent peace in Europe than any number of treaties."—*Socialist Christian*.

Bang Goes £150 a Second

"The war is costing £150 a second—£9,000 per minute—day in and day out, and £13,000,000 a day. The last war cost £8,000,000 a day, so that was a comparatively cheap war. The difference in the cost is that this war is a mechanised war."—Ellen Wilkinson, M.P., quoted by *Forward*.

Community Notes

OPEN SKY

In the building across the street double glass doors mark one end of a corridor that leads back into the interior. They are visible from outside because a mansard roof and three stories below were blasted out one night last year. Coming along this corridor from within all would appear familiar, well ordered, unchanged. Until you pushed open the doors. Three more steps and you would be on the brink of chaos; four more and you would be over. Yet it is on the brink, beyond the security of the corridor, that you see the sky. Curiously like a parable of our times, is it not?

Nor perhaps is the analogy so wide of the reality. Material destruction can and does open up unobstructed ways beyond which new visions are glimpsed: through which the wind of the Spirit can blow. As witness the remarkable œcumenical ministry amongst the ruins of Clydebank: hindered, as it might seem, for just so long as each congregation was shut away from its fellow-Christians by the solid walls of its own place of worship. With the walls down, a new power is released: "outside the shipyard gates"—we quote from this latest *Coracle*—"for week after week men have stood in their hundreds by the hour, drawn by the authority of a United Church". And out of such things the vision of things to come takes shape.

1. Here, for example—and again from the *Coracle*—are some outlines for one of those derelict churches so often left high and dry by a receding tide of membership:

"Starting with a tiny coterie of pledged members . . . say the minister and his wife; a school teacher, a professional family, some like-minded craftsmen—perhaps twenty in all . . . let them commence with a minimum economic demand of a tenth of their income in the common pool . . . let the 'small hall' be their sufficient place of worship . . .

turn the large hall into a community restaurant that is community in truth . . . then move out to make contacts in the district. . . . Let us serve once again as parish churches used to do with no other motive than the love of Christ: and let a common table be our place of introduction appropriate to this day when man's last material problem is how to share his bread . . . here indeed the Church might be seen once more as the Redeemed Community . . ."

2. Again, "would it not be a splendid undertaking," writes the editor of the *Laymen's Bulletin*, "if a missionary movement such as ours could find in England a community on Ashram lines—a centre of worship and of service: a hostel for the needy stranger, a guest-house for the Christian traveller, a sanctuary of peace and quiet for souls distressed and overwrought?"

3. An Anglican community in the south country is described in its own magazine, *Church and Community*, as

"a mother-house gathering in and sending out the Family and spreading its influence abroad, or a mother-cell, drawing in nourishment, growing and strengthening, in order to divide and spread and issue in new life . . . there are signs now of opportunities opening up and around us for the outward movement, if we are humble and faithful enough to lay hold on them."

In many places all over this country the walls are going down—yes, but the light is coming in.

Correspondence and enquiries to Hon. Sec., Community Service Committee, "Chancton," Dartnell Park, West Byfleet, Surrey.

BOOK REVIEWS

LIVING UNDER TENSION. By Harry Emerson Fosdick. S.C.M. Press. 279 pp. 7/6.

This book of sermons by one of the most famous preachers in the world bears quiet testimony to the faith of a Christian pacifist, though it contains not a single sermon on pacifism. While it is meant for the general reader and has something fresh to say on many topics of intense present-moment interest, it will prove also an inspiration to the preacher. "The Church in wartime," says the author, "easily becomes the mere echo of the warring masses. . . . Many in the Church, both pacifist and non-pacifist,

are on guard, deeply concerned that Christ's distinctive message should not be submerged."

ACROSS BARRIERS. By Elizabeth F. Howard. Friends Service Council. 118 pp. 1s.

We could wish for this little book a circulation of millions. Its fine spirit is an antidote to propaganda. Frankly opposed to the tyrannies of the Nazi régime, it narrates with something of the racy interest of a detective story the reminiscences of a Quaker worker in Germany during the period between the wars. The book is an expression of friendship with all that is noble and good in the German people.

LETTERS OF A PRISONER. Corder Catchpool. Allen & Unwin. 2/-.

THE EDGE OF THE WORLD AND OTHER STORIES. By Howard Kent. Introduction by Vera Brittain. New Vision Publications. 1/6.

TOWARD THE SUNRISE. By George H. Musgrave. A small book of verse published by Calow Congregational Church.

JUST PEACE. By W. R. Lawrence. A small collection of Verse.

GATHERED FROM THE HILLS. Poems by Phyllis L. Ruddock. Stockwell. 6d.

THE CHRISTIAN AND WAR. By Rhys J. Davies, M.P. 3d.

MONEY AND THE COMMUNITY. John H. Guy. Industrial and Social Order Council. 2d.

THE C.O.'S HANSARD No. 9. Published by the Central Board for C.O.'s reprints speeches in Parliament of special interest to C.O.'s. 7d. post free.

Books and Pamphlets Received.

THE NATIONAL AVERAGE. A Study in Social Discipline by Alexander Miller. Published by the Shadwell Group. 3d.

A PEACE AIMS DECLARATION. War Resisters International. 3d.

THE CHRISTIAN REFUGEE.

A pamphlet, entitled *The Christian Refugee—Meeting his Spiritual Needs*, has been published by the Christian Council for Refugees from Germany and Central Europe, the organisation which co-ordinates the refugee work of the Anglican, Roman Catholic and Free Church bodies in this country. Copies of the pamphlet are obtainable, free of charge, on application to the Council's Press and Publicity Officer, Bloomsbury House, Bloomsbury Street, London, W.C.1.

The leaflet deals with the successful efforts that have been made by the Council to link up Christian refugees with Christian congregations in this country.

The importance of the religious training of refugee children is also emphasised.

CONCERNING THE FELLOWSHIP

The end of our financial year is January 31st. It would seem from various indications that, generally speaking, the increased earnings on the part of so many have not been much reflected amongst our F.O.R. members and subscribers. Moreover, a growing number of our young people have had to leave their previous occupations and are unable to maintain their old level of contribution. So will all the friends who usually make their subscriptions in January please bear this in mind, especially if they are able to do a little bit more than hitherto? Will any who have had the advantage of increased remuneration please consider whether that increase cannot be shared?

LESLIE ARTINGSTALL.

F.O.R. IN SCOTLAND.

The Glasgow Branch has three meetings in view, first on January 21st, when it is hoped that the Duke of Bedford will be the speaker; second on February 11th, when the Rev. Edwin Towill will speak at Cowlairs Parish Church; and March 10th, when the speaker will be Mr. Jack Hoyland. The next meeting of the Scottish Council to be held in Glasgow on the 4th of February will be the Annual Meeting for election of office-bearers.

CHURCH OF SCOTLAND PEACE SOCIETY

Following on the successful conference on the message of the Society with regard to the social order, held in Edinburgh in November, another conference on the same subject is to be held in Glasgow on Friday and Saturday, 20th and 21st February. It is hoped that Mr. A. B. Mackay and the Rev. Stewart Mechie will be among the speakers. Full announcement will be made later. The Executive will meet in Glasgow on January 21st at 5.30 p.m.

NATIONAL PEACE COUNCIL

Three hundred delegates and visitors representing thirty-five national organisations and a large number of local bodies attended the National Peace Council's public conference on "The British Commonwealth and the United States in the

post-war World," held at the Aeolian Hall, London, on November 7th and 8th. Sir Arthur Eddington, O.M., F.R.S., President of the National Peace Council, Professor Norman Bentwich and Mr. Herbert H. Elvin acted as chairmen.

Miss Vera Brittain, speaking on the cultural and psychological aspects, said that she believed not only in the possibility but in the absolute necessity of Anglo-American collaboration as a contribution to world peace. If that desirable co-operation was to be made effective the psychological differences between the two peoples must be understood and overcome, and that meant acquiring a better knowledge of each other's standards and achievements—a process which it was necessary to begin at once. Lecturers going to the U.S. carried a heavy responsibility and did not always fulfil it wisely. Three things most needed immediately the war ended would be American food for starving people; American and British transport to take it to them; American engineering and architecture for the restoration of devastated lands, including our own bombed cities. This task would bring greater understanding, not only between the Anglo-Saxon people but between the Anglo-Saxon peoples and the peoples in whose countries the work will take place. As regards cultural relations we wanted more American history taught in our schools and universities, more American books published here, more broadcasting of popular lectures on America by Americans and fewer Hollywood glamour-girl films.

The National Peace Council will have available almost immediately a pamphlet reproducing the introductory speeches to the Conference.

CORRESPONDENCE—cont. from p. 12]

The Friends Service Council has recently received a most interesting report from the American Farm School (not Quaker) at Salonika, through which is given this glimpse of conditions in Greece:—

"... You will be interested to know that the German and Austrian soldiers our Greek supervisors (recently returned) and the English and Australian prisoners all play football on our playground after work hours, and then all go into the Finley pool for a swim. The prisoners are all so eager to come to the Farm to work that their guards have them draw lots for the privilege, as they can't all come. . . . Col. —, head of the Air Force quartered at the Farm, said that the babies and children in town must have their milk, and he gave us an order which we posted at the dairy not permitting the soldiers to take it."

ANGLICAN PACIFIST FELLOWSHIP.

Miss Vera Brittain and the Rev. Professor Grensted have joined our Council. This does not mean that they are responsible for Executive decisions; it does mean that, like the other members of the Council, they are associated in wishing well of our work.

Middleton Murry gave a characteristically excellent address at the first of our conferences at the Kingsway Hall which are being arranged to consider the question of pacifism in a post-war world. This particular conference was held on a Sunday because that was the only day our lecturer could offer in December; normally they will be on Saturday afternoons.

John Hadham is the speaker at our next monthly conference, which will take place on Saturday, January 10th, at 3 p.m., in the Oak Room of the Kingsway Hall. John Hadham is believed to be in general sympathy with the pacifist position, but is, we understand, very critical of pacifist policies. His address ought to be extremely interesting and searching. The lecture is open to all.

We are glad to report that a pamphlet by Vera Brittain is being considered by the Governing Body and also that the Elizabethan Prayer Card has been reprinted in a smaller form and can be obtained from this office at the rate of one shilling for twenty-five copies, post free.

METHODIST PEACE FELLOWSHIP.

First Floor, Kingsway Hall, Kingsway, London, W.C.2.

M.P.F. Ministers' Meeting in Leeds. On Monday, November 10th, a meeting was held, for ministerial members of M.P.F. resident in the North of England, at Oxford Place Chapel, Leeds. It was, well attended, members being present from Hull, York, Pontefract, Barnsley, Sheffield, Manchester, Liverpool, Batley, Halifax and Leeds.

The meeting had been called to discuss the situation which had arisen through the resolution supporting the war passed by the Methodist Conference in July last.

The Rev. E. W. Odell conducted the opening devotions.

A number of brethren had written stating their inability to be present, and their communications were read and suggestions were noted.

The Rev. Henry Carter, who presided, referred to the Conference resolution and emphasised the findings of the London ministerial and Branch representatives' meetings as they are set forth in Bulletin No. 5, pleading for patience and the maintaining of fellowship. He spoke of the movements that bridge the gulf

between the pacifist and non-pacifist and of how the rebuilding after the war would unite men in thought and study.

HAROLD PRICE.

Methodist C.O.'s in Prison. Mrs. Maurice Cole has begun her work of keeping in touch with Methodist C.O.'s in prison, and with their families. Seven letters have been sent and were much appreciated. A personal reply was received in each case. The following is a list of those known to be (or to have been) in prison:—John Parkinson, Alfred Baum, Arnold Smith, Eric Clapton, Norman Bradley, Mr. Rutland, Allen Wade, Charles Saville, Eric Whymark, Dennis Bowyer. We shall shortly have the list of many more who are also in prison for conscience sake, totalling 46. These men were remembered in prayer at our recent Executive meeting. We shall be grateful to receive any further names.

Provincial Meetings for Ministers. Meetings similar to the one held at Leeds recently are to take place in Manchester on a date shortly to be fixed, and at Newcastle-on-Tyne on March 7th, at which the Rev. Henry Carter will preside and speak.

New Members. An increase of 30 members was reported at the Executive meeting on December 4th. It was an encouraging sign in difficult days, and was felt to reflect the loyalty and strength of the Fellowship.

Subscriptions. We would again remind those who subscribe for the *Christian Pacifist* through the M.P.F. to forward their subscriptions to the M.P.F. Office at above address. The amount is 4/-, and we hope members will add what they can to assist M.P.F. Funds, which are considerably strained.

LESLIE KEEBLE.

INTERNATIONAL VOLUNTARY SERVICE FOR PEACE.

National Headquarters: 1, Lyddon Terrace, Leeds, 2.

Attended by scheme leaders and representatives, regional representatives and members, I.V.S.P. Annual General Meeting was held in Leeds on November 22nd and 23rd. Reports from scheme leaders showed that during the year volunteers in forestry schemes at Kershope and Hawkshead, the agricultural scheme at Whitehaven, relief schemes at Market Rasen and West Ham, and the demolition schemes at West Ham and Croydon, have maintained successful co-operation with the various official bodies. Despite the drastic curtailment of international activities owing to war conditions, the experiences of present services is affording a most valuable preparation for post-war work in this country and abroad.

ANALYSIS OF DECISIONS OF LOCAL TRIBUNALS FOR REGISTRATION OF CONSCIENTIOUS OBJECTORS UP TO NOVEMBER 1st, 1941

TRIBUNAL	No. given A.		No. given B.		No. given C.		No. given D.		Total
		%		%		%		%	
London No. 1	81	.9	1921	21.4	3717	41.5	3251	36.2	8970
London No. 2	75	3	667	29	527	23	1025	45	2294
S.E. { London Cases	51	4.6	427	34.4	408	25	673	36	1559
Eastern	150		1062		677		883		2772
Southern	44	2	850	37	753	32	670	29	2317
E. Anglia	265	14	906	47	571	30	185	9	1927
Midlands	65	1	3165	65	803	16	867	18	4900
N. Midlands	4	.2	589	42.5	425	30.5	372	27	1390
S. W.	551	15	1985	52	879	23	393	10	3798
N.E.	67	3	691	29	923	39	680	29	2361
N. W.	342	9	1183	32	1248	34	928	25	3701
Cumberland and Westmorland	9	6	38	21	105	47	68	26	220
{ N.W. Cases	18		51		99		46		214
{ C. & W.	84	10	339	40	281	27	195	23	849
Northumberland and Durham	73	5	829	56	322	22	266	17	1490
N. Wales	184	8	939	43	711	33	353	16	2187
S. Wales	307	14	449	20	278	12	1212	54	2246
S. W. Scotland No. 1	10	1	271	31	143	17	437	51	861
S. W. Scotland No. 2	83	8	313	29	436	40	255	23	1087
S. E. Scotland	4	4	17	15	39	36	49	45	109
N. Scotland	13	3	186	49	119	31	63	17	381
N. E. Scotland									
	2,480	6%	16,868	37%	13,414	29%	12,871	28%	45,633

A—Unconditional Exemption.
C—Non-combatant Military Duties.

B—Conditional Exemption.
D—Military Service.

APPELLATE TRIBUNAL (Six Divisions)

ANALYSIS OF DECISIONS GIVEN TO OCTOBER 31st, 1941
Appeals against decisions of Local Tribunals

Division	No. of Appeals heard	Local Tribunal Decision A				Local Tribunal Decision B			
		Appellate A	Tribunal B	Decision C	Decision D	Appellate A	Tribunal B	Decision C	Decision D
S. England 1.	5439	—	1	—	2	17	213+183*	95	5
S. England 2.	2953	—	—	—	—	7	128+88*	10	2
S. England 3.	792	—	—	—	—	3	35+19*	6	—
N. England	1439	—	—	—	—	43	31+79*	2	4
Wales	282	—	—	—	—	1	10+18*	—	—
Scotland	1771	—	—	—	—	7	63+34*	1	—
	12,676	—	1	—	2	78	480+421*	114	11

Division	No. of Appeals heard	Local Tribunal Decision C				Local Tribunal Decision D				Local Tribunal decisions varied by Appellate Tribunals	
		Appellate A	Tribunal B	Decision C	Decision D	Appellate A	Tribunal B	Decision C	Decision D	Number varied	Percentage
S. England 1.	5439	17	1106	1148	39	21	590	615	1387	2691	49.4
S. England 2.	2953	5	611	516	18	9	335	384	840	1469	49.7
S. England 3.	792	1	138	150	3	2	113	121	201	406	51.2
N. England	1439	24	302	260	9	17	113	121	434	714	49.6
Wales	282	1	106	63	—	1	21	8	53	156	55.3
Scotland	1771	12	150	213	1	13	280	206	774	704	39.7
	12,676	60	2413	2350	70	63	1452	1455	3689	6140	48.2

* Nature of employment varied by Appellate Tribunal (included in totals Col.).

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.

CHRISTIAN C.O., 22, seeks residential post in Boys' Home, or Social Service work among young people. Experienced voluntary and full time work.—Box 201, 17, Red Lion Square, W.C.1.

CAN anyone employ EX-SCHOOL-MASTER C.O. for some months or for duration? Historian (B.A., B.Litt., Oxon); just released from prison. Fit, 26, unmarried. S. Wales or Lancs. preferred, but go anywhere.—Box 198, 17, Red Lion Square, W.C.1.

FRIEND (32), schoolmaster, unconditional exemption, Cambridge honours graduate French, German, History, requires teaching post, January; or jointly with wife (London graduate) in work for international reconciliation or among refugees.—E. K. Osborn, 278, Thistlebarrow Road, Salisbury.

SITUATIONS VACANT.

MATRON required January, small preparatory school. No objection to child.—Roper, Somerton Erleigh, Somerton, Somerset.

WANTED.—Gardener for vegetable garden (marketing). Accommodation where Fellowship of Reconciliation. Cyclist.—Vicar, Woodford, near Salisbury.

AND NOW A WORD FROM THE BUSINESS MANAGER

In the new shape and size of the magazine, there is actually as much reading matter as there was during the last six months of 1941, but of course a good deal less than pre-war days. This cutting down of the magazine and the production of a new shape has been thrust upon us, but we hope that it will grow upon our readers. This has actually happened with members of the Committee who had to consider plans and shapes. We have had a good response to the request that payments for the magazine be made in advance, but there, remain—at the date of writing—1718 people who

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 1 to 2 p.m. The next meeting is on January 19th, 1942, and the leader will be Percy W. Bartlett. Time will be allowed at the beginning of the hour for any who care to bring a picnic lunch.

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 January 5th, 1942.

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.

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

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.

have not yet renewed their payment. All these are receiving this January number, which is in effect a third notice, but they will not receive any further issues. It is essential, under present conditions, to order the magazine for the whole year.

* * *

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.

The Christian Pacifist

In order to ensure regular delivery, it is very important to order "THE CHRISTIAN PACIFIST" until the end of 1942, payment from February, including postage, being 3/8.

NEW PAMPHLETS FOR THE NEW YEAR.

- "Compulsion for War Purposes". 2d.
"Christ and Our Enemies". Stephen Hobhouse. 2d.
"The Church in the World of To-morrow". E. O. Comber. 2d.
"Testimony to the Commons". Dr. Alfred Salter, M.P. ½d.
"The Archbishop of York and Pacifism". The Ven. Percy Hartill. 3d.
"The Times of Jesus Christ". The Rev. A. G. Knott. 3d.
"Under Fire: The Christian Church in a Hostile World". 6d.
Card: "An Elizabethan Prayer for Our Enemies". 1d.

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

LONDON UNION OF FELLOWSHIP OF RECONCILIATION

165, GRAYS INN ROAD, W.C.1

NEW YEAR PARTY

SATURDAY, JAN. 24TH, 1942,
3 to 8 p.m.

AT THE METHODIST CHURCH,
HINDE ST., MANCHESTER SQ., W.1.

(Behind Selfridges)

Host and Hostess Rev. BRYAN H.
REED and Mrs. REED.

Programme:

THE HIGHAMS PARK INSTRUMENTALISTS
Rev. J. ALAN KAY, M.A.—*Songs*
Miss WINIFRED HUDSON—*Recitations*
SHORAN SINGHA will speak on "India"

Guests are asked to bring their own
eatables to supply the common tea table.

Tickets of admission (1/-) to be
obtained from Beatrice C. M. Brown,
165, Grays Inn Road, W.C.1.