

The
**CHRISTIAN
 PACIFIST**

THREEPENCE

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 CONTENTS

NOT CÆSAR'S

James Norbury

INTERNATIONAL NEWS

Percy W. Bartlett

THE NEW REVOLUTION III.

F. A. Lea

THE FOUNDATIONS OF PEACE

 THE CURRENT OF AFFAIRS

Aid for Russia

Outside the very small circle which has access to uncensored information nobody can tell what is actually going on in Russia, least of all the experts who predict the course and issue of the war on the Eastern front. The view that Britain and America should support the U.S.S.R., but not too heartily, may not be held in Government circles, but we hear it frequently expressed in conversation by those who profess to be devoted to the allied cause. That any humane person can find satisfaction in the unimaginable carnage on the Eastern front, in which the resources of both Germany and Russia are taxed so terribly, is almost incredible. Yet the opinion is shamelessly expressed that the best thing that could happen is that both sides should exhaust themselves in the conflict, leaving British strength unimpaired. Not only is this cynical view freely uttered but arguments are adduced to show that no stable peace can result from a decisive victory for either belligerent. If this is true of the struggle between Russia and Germany surely it holds true of the war as a whole, yet the idea of agreeing with our enemy while we are yet in the war with him is flouted as completely outside the realm of realism.

Negotiation ?

We have received a number of replies to the questions posed by Dr. Raven in our last issue. A selection of these will appear next month. Meanwhile a useful contribution to the discussion may be found in *Peace*

Commentary of 6th September, the concluding paragraph of which we quote: "Perhaps the main source of confusion on the question of urging peace negotiation is found when we seek to discover from various sections of the Pacifist movement what is the essence of their disagreement with the better elements in the war effort. Do they say primarily that *this* war should be fought non-violently; or that this war should not be fought at all? Perhaps most agree that the real struggle for freedom must be fought by non-violent methods: but clearly we cannot expect more than an artificial and apparent agreement between those who believe that in some real sense this is a war for freedom and those who hold that in no manner can it be that. One school will say that it were better for this war to be fought violently than not at all; the other would declare the utter irrelevance of the present war to the issue of freedom, and therefore want to see the meaningless process stopped. We are not at this moment attempting to judge between the two points of view—although perhaps our own position is already evident. We are stressing once more the need that the present discussion on peace negotiation should start from the whole belief of each disputant."

Civil Defence Duties

Registration for Civil Defence has given senior pacifists the opportunity of standing in with younger men as conscientious objectors. Few would have any conscientious objection to fire-watching, but the regis-

tration was not for the purpose of fire-watching only but for what is called "Civil Defence" which in the absence of definition may be suspected in an emergency to include any kind of unarmed participation in the war effort. It was on this ground that some pacifists refused to register, for though already engaged in voluntary fire-watching they were not prepared to put themselves at the disposal of the State for unspecified purposes of Civil Defence. The importance of vocation was emphasized by some who being already under orders from a higher authority, even if not in holy orders, felt called to continue their own work in the place to which they had been sent, a right which was surrendered when one registered for fire-watching unreservedly. Others declared that they had no conscientious objection to do under compulsion something which they were already doing voluntarily. We should have thought it best to register, making at the same time a statement of conscientious objection to participation in the war effort, even though that is not provided for under this order.

The Atlantic Charter

The Prime Minister's statement that "the Atlantic Charter" does not apply to the subject peoples of the British Empire is a grave disappointment to more hopeful interpretations of the Roosevelt-Churchill declaration, a disappointment which is naturally felt most keenly in India. The Executive Committee of the National Peace Council in a statement commenting on the declaration says: "The Committee believes it to be vital, however, that there should be no delay in preparing detailed plans for the realisation of the better and more fully democratic world order to which the Declaration looks forward, and it trusts that there will be at the earliest opportunity further and more formal conversations for this purpose between all the Governments that are willing to take part. Further, the Committee stresses the importance of some immediate and practical action in fulfilment of the spirit and letter of the Declaration as a tangible assurance to the freedom-loving peoples everywhere of the sincerity of the Declaration. In this connection the Committee points to the urgent need for a constructive solution of the Indian question and for the progressive realisation—even in time of war—of a wider economic and political freedom in the British colonial empire and of a truer social justice at home." We understand that the Council is calling a Conference for a more detailed examination of the Declaration.

Conscientious Objectors in India

The Christian News-Letter has done a service in bringing the Indian situation so forcibly before its readers in its Supplement "Britain and India" written by Dr. William Paton. This ought to be read by every British man and woman. The problem is outlined clearly and concisely though in the paragraph "Division of Judgment" we feel there is more to be said in explanation of the Congress attitude to war. Few people are aware that for the past decade this major political party has repeatedly made clear its attitude to war—and its refusal to be drawn into it without the consent of its people. The action Congress took in September, 1939, was in line with these oft-repeated statements. More needs to be said about what Dr. Paton terms the

Congress's "Inconsistent adoption of non violence". With 6,000 miles separating us, hampered by lack of information, it is difficult to assess Mr. Gandhi's movement adequately; but it is one that all pacifists should study and try to understand. The present situation calls for the attention of all workers for peace. Mr. Amery revealed in the House on September 11th that the number of those serving sentences in connection with the Civil Disobedience Movement on July 1st was 12,129—and that this number included 28 ex-Ministers and 290 members of Provincial Legislatures. We stand before the bar of the public opinion of the world; this situation must end and some new approach be made. Dr. Paton ends his valuable article with these words: "Is it too much to hope that in the creation of this new understanding the Christian world community, which is alive in India as it is in Britain, might play a decisive part?"

Anglo-American Relations

A public Conference on the theme of British Commonwealth and United States relations in the post-war world is to be held under the auspices of the National Peace Council in the Æolian Hall, London, on November 7th and 8th. The Conference will consider the cultural, economic and political implications of a closer Anglo-American co-operation and particularly proposals for an Anglo-American Union. Those who, it is hoped, will take part either as introductory speakers or as chairmen include Dr. WELLINGTON KOO (the Chinese Ambassador), Mr. JAN MASARYK, Professor DENIS SAURAT, SENOR S. DE MADARIAGA, Professor ARTHUR NEWELL, DR. G. E. G. CATLIN, Sir ARTHUR EDDINGTON (the President of the National Peace Council), Professor NORMAN BENTWICH, Mr. HERBERT H. ELVIN and Dr. C. E. M. JOAD. The Conference will be primarily for representatives of organisations, but individual visitors will be admitted as far as accommodation permits. The fee for delegates will be 2/- per delegate and for visitors 2/6 per person. Application forms and fuller particulars can be obtained from the National Peace Council at 39, Victoria Street, London, S.W.1.

The Universities Suffer

Very few students will be entering the universities this month for purely educational purposes. The ravages of war are not confined to the battlefield and one of its disastrous effects on the life of the nation which is not likely to receive public notice is the turning of our universities from centres of learning and culture into training grounds for the mass production of expert war workers. What we have deplored in other countries seems now to have taken place in our own. The Ministry of Labour and National Service has decided that all students who are reserved under the Schedule of Reserved Occupations or who are scientific or technological students whom the Joint Recruiting Board puts in Category C shall continue their courses on two conditions, (1) that the student is periodically certified to the Ministry by the University as making satisfactory progress in his studies, and (2) that the student shall couple with his studies part-time national service, namely membership of the Senior Training Corps or of the University Air Squadron. Individual exemption from performing the part-time national service may be granted by the Ministry on recommendation from the

University. The grounds on which an exemption may be granted include membership of the Home Guard, the Royal Observer Corps, or a Civil Defence Service (other than fire-watching), part-time; or heavy pressure on the student of academic work (including that falling to a medical student in his clinical years); or other exceptional circumstances. The position of a conscientious objector who desires exemption is that this will be determined by the Ministry in accordance with the finding in his case of the Statutory Tribunal for conscientious objectors.

Forms of Prayer

A desire was recently expressed in the Council of Christian Pacifist Groups for a form of prayer suitable for national days of prayer, a form not distinctively pacifist in character but free from objections seen by pacifists in some prescribed services. Several members of the Council have given careful thought to the subject; and as a result two forms of prayer were prepared, and offered in stencilled form to about two thousand pacifist ministers. Part of one of these was printed in the August issue of the Christian Pacifist. There has been a very encouraging demand for copies, and voluntary contributions accompanying them have been practically sufficient to cover the costs involved. It is believed that considerable use was made of them on Sunday, September 7th. Further copies are available from the office of the Council for those who are interested.

Methodist Peace Fellowship

The following letter from Officers of the Methodist Peace Fellowship was published in The Methodist Recorder on August 7th, 1941. It was signed by the Revs. G. E. Hickman Johnson and F. A. Farley (Deputy Chairmen), Eric Bilton, Leslie Keeble, and Donald Soper (Hon. Secretaries)

"As pacifists we cannot but regret that the Conference in its present depleted numbers has committed

the Methodist Church officially and formally to an endorsement of the present war; but we are sure that Methodists everywhere will recall the declaration of Conference in 1933 that 'war is contrary to the spirit, teaching, and purposes of our Lord'. By this affirmation we stand, and we know that thousands of fellow-Methodists will continue to do so. In view of the leading article of July 24, which suggested that those who feel constrained by their understanding of Christ's will to refuse endorsement of war are a diminishing company, the executive of the Methodist Peace Fellowship desire us to add that since the outbreak of war the membership of the Fellowship has steadily increased and includes over eight hundred Methodist ministers and theological students in its total membership of five thousand. We have reason to know that these are not the only Methodists who sincerely endorse the position taken by our Chairman, the Rev. Henry Carter, at Conference in opposition to the resolution. None the less, now as always, we rejoice in the unbroken fellowship of which we are gratefully conscious between us and those whose understanding of the way of Christ is other than ours."

We very much regret the further reduction in the number of our pages necessitated of course by the restrictions of the Paper Control Board, and offer our apologies for the holding over until next month of a number of contributions which we had hoped would have appeared this month.

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 to represent the policy of the publishers.

ANALYSIS OF DECISIONS OF LOCAL TRIBUNALS FOR REGISTRATION OF CONSCIENTIOUS OBJECTORS UP TO 2nd AUGUST, 1941.

TRIBUNAL.	No. given A.		No. given B.		No. given C.		No. given D.		Total
		%		%		%		%	
London No. 1	74	1	1726	21	3434	42	2897	36	8131
London No. 2	75	3	667	29	527	23	1025	45	2294
S. E. } London Cases	51	5	399	36	344	24	599	35	1393
S. E. } Eastern Cases	150		1007		606		795		2558
Southern	44	2	790	37	690	32	614	29	2138
E. Anglia	264	15	775	45	526	30	164	10	1729
Midlands	64	1	3041	65	774	16	834	18	4713
N. Midlands	4	0.3	509	44.7	332	29	298	26	1143
S. W.	548	15	1803	51	844	24	352	10	3547
N. E.	67	3	626	28	872	40	630	29	2195
N. W.	331	10	1063	31	1143	33	875	26	3412
Cumberland and Westmorland	9	6	38	21	105	47	68	26	220
Northumberland and Durham	18	6	51	21	99	47	46	26	214
N. Wales	80	10	330	41	220	27	183	22	813
S. Wales	71	6	788	62	297	23	122	9	1278
S. W. Scotland No. 1	167	8	875	42	702	34	338	16	2082
S. W. Scotland No. 2	291	13	445	21	254	12	1164	54	2154
S. E. Scotland	10	1	257	33	129	17	380	49	776
N. Scotland	82	8	300	29	419	40	241	23	1042
N. E. Scotland	3	3	12	12	36	37	46	48	97
N. E. Scotland	13	4	171	49	108	31	55	16	347
	2416	6%	15,673	37%	12,461	29%	11,726	28%	42,276

A—Unconditional Exemption; B—Conditional Exemption; C—Non-combatant Military Service; D—Full Military Service.

NOT CÆSAR'S

JAMES NORBURY.

The future historian looking back to the Nineteenth Century will no doubt record it as the Age of Doubt. There will be the few of course who will see it as an era of promise, but alas, they will be like the poet Swinburne who, when writing "Songs before Sunrise," ignored the simple fact that the sun of liberal hopes had already set and was giving way to the gloomy darkness of twentieth century industrialism. They were strange folk who inhabited that tottering tower of babel. "God is dethroned, all is well with the world," said the agnostics; "Man is at last moving towards the golden age," cried the optimists; "Progress towards plenty," echoed the humanists; and while the many voices were all acclaiming the "just around the corner world" mankind were all rushing down the Gadarene slope to their own destruction.

The significant factor in that period was that man who began by doubting God ended by destroying his fellows, for, lacking the authority of a creative mind, he soon found himself allied to the destructive element that to-day dominates modern society. Moving from adoration at the cradle of humility he soon found himself falling down before the idols of power, and so a Hitler, a Stalin, a Churchill or a Roosevelt became the symbols of the greatness of our day and generation. A topsyturvy Magnificat was being sung in high places where it was shouted "He hath installed the mighty in their seats and hath degraded the humble and meek". The nature of man was seen as that of a beast deceived and the chaos of the jungle was taken as the pattern for human society.

Reformation but no Rudder

It soon becomes evident to the most casual observer of the modern dilemma that what was lacking in our age is a centre of authority that does not derive its justification from the power-lust that has eaten its way into the heart of the modern state. The medieval order with its emphasis on the unity of catholicism served to temper the temporal authority of the ruling princes of Christendom. When, in the degradation of the rise of Spain as an Imperialist Power the spiritual authority of the Papacy met its challenge, man, while seeking emancipation from the corruption of the papacy, still maintained that there must be a centre of authority within the personality that was not subject to the legal codes of the statesman of that day. Indeed, it is, I think, fair to assert that the motivating force behind the reformation and the formative impulse motivating the English Revolution under Cromwell was a desire on the part of man more clearly to define the function of the spiritual authority for human personality in the life of the community as a whole.

The Diggers and Levellers both found justification for their attitude in an appeal to the dignity of man before his Maker, and their challenge to the *status quo* of their day was that it denied man those basic and

elemental necessities upon which alone the good life could be founded. They sought to give a spiritual foundation to the body politic, to show that, while man must live in society as a good and peaceful citizen, yet the source of his being must be beyond politics, and the goal of his efforts the realisation of the Kingdom of God, which must, by the very nature of the judgment of God under which man lived, lie beyond history.

The social content of the English Revolution cannot be divorced from its spiritual vision, and the leadership of Cromwell was tempered at those points where he rose as the vehicle of the Divine Imagination by a concept of a just and tolerant temporal order. The poetic genius of Milton was at work acting like a leaven to the new age about to be born, and he seems to have crystallised the essential virtues of that age in his masterly words, "a little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligencies to join and unite in a brotherly search after truth; could we but forego this prelatial tradition of crowding free consciences and Christian liberties into canons and precepts of men". Whatever else mattered, one thing was supreme, and that was the inalienable right of conscience to lie outside the legal structure of the law of the state.

The Martyr's Obedience to his 'Familiar'

This was no new vision. It had inspired Socrates to defy the City Fathers of Athens; it had led Jesus to a lonely cross on a hillside beyond Jerusalem; it had been the mainstay of thousands who had trod the pathway towards martyrdom rather than sacrifice their primary allegiance to the 'familiar' within them that demanded implicit obedience. None of them sought heroism as an end in itself or embraced martyrdom for its own sake, but each in his turn recognised the truth so well expressed by T. S. Eliot in *Murder in the Cathedral*, when Becket says: "A martyrdom is always the design of God, for His love of men, to warn them and to lead them, to bring them back to His ways. It is never the design of man; for the true martyr is he who has become the instrument of God, who has lost his will in the will of God, who no longer desires anything for himself, not even the glory of martyrdom."

The leaven of Milton had its effect upon Cromwell himself, and in that one supreme moment when he saw himself as a man of destiny, a willing servant of God, in his address to the Barebones Parliament Oliver Cromwell seems to have crystallised for us the underlying spirit of the Reformation in this country. "Therefore I beseech you," Cromwell said, addressing himself to the Parliament of his day, "have a care of the whole flock! Love the sheep, love the lambs, love all, tender all, cherish all, and countenance all in all things that are good. And if the poorest Christian, the most

mistaken Christian, shall desire to live peacefully and quietly under you—I say, if any shall desire but to lead a life in godliness and honesty, let him be protected."

The Age of Serfdom was over and the Era of Industrialism was being born. While the spiritual authority of the Catholic Church was being surrendered more and more to the temporal power of the sovereign states a mighty move was afoot to establish the modern order with its dominating factor, the preservation of the balance of power in the hands of the ruling Imperialism of our own times. Holland, Spain and England each competed to discover the North-West passage to find an outlet for their goods in the form of markets, piracy on the high seas was the code of the Merchant Adventurers who sought to give international sanction to the policy of the robber barons who had despoiled the Middle Ages. A new man was emerging from the womb of history—a man whose token value was to be economic wealth, whose power was to be measured solely upon his ability to exploit his fellows. The sanctuary of the Church could no longer protect the honest craftsman from the savagery of the secular arm as what we term the modern spirit with its lust for personal power was being brought to birth.

The Forward March of Man

This struggle was essential to the forward march of man. History must move from the enforced community of the power-ridden Catholic Church to the free community of the spiritual man. The individual had to discover himself before he could destroy the power of the state; he must become man the individual and then offer himself as the instrument of God for the coming of World Community. In order that this might be accomplished the one thing that must be preserved was the right of conscience, the right to dissent against any and every measure that sought to make man merely the tool of his capitalist taskmasters. In peacetime he must struggle to abolish the burden and tragedy of poverty; in wartime he must strive to assert the sanctity of human life and challenge the monstrous inhumanity and degradation of war. Unless there was a permanent minority within history ready to dedicate themselves to this task, then indeed the salt had lost its savour, and man was doomed to the tyranny of his fellows.

The impetus of the Reformation with its due emphasis upon the rights of the individual was destined to preserve for us that permanent minority who had in their keeping the social conscience of humanity and the direct legacy from the heretics of Christendom. In philosophy this questing spirit for the truth about man and history led to Hegel and Fetsch, in economics and political theory it led to Marx and Lenin, in religion it gave rise to the great non-conformist sects from the Quakers to the Four Square Gospellers, each group giving due emphasis to one aspect of the truth of God, and often slightly distorting that truth in order to meet the particular needs at the time of their emergence into the stream of historical revelation. All find a common unity in a single fact, man is a creature of God, a being living under orders, a human in crisis ever attendant upon the judgment of God which is the true measurement of history. All witnessed to a

single consummation, the coming of the Kingdom of God, beyond economics, beyond politics, beyond history, yet needing history for its partial manifestation. The seed of eternity must mature and flower in time, but its fruit lies ever beyond time, just as temporal man ever finds his true being in the divine redemption.

God is not Mocked

God is not mocked is indeed the paramount truth of history, for in every age His prophets have been amongst men, pointing them to the inevitable judgment which alone can bring about a resolution of crisis. Keirkegaard, Brunner, Berdyaev, Maritain, Sturzo, are names that immediately suggest themselves. These men stand like prophetic pillars of fire in a world that has plunged itself into misery and darkness. Nor must we forget the noble name of Benedicto Croce, who has dared, in spite of living under the mailed fist of Italian Fascism, to write his profound treatise on 'History as the study of Liberty'.

The contemporary scene is a bewildering spectacle. It seems to lie in the main in the shadow of destruction, but here and there we can see flashes of creative light that spell the ancient truth of salvation. In Adam, that monstrous creature who has enslaved himself in bondage to the machine, all men are daily and hourly dying, but in Christ, the Revealer and the Redeemer, all men are capable of being made alive once more.

It is I believe against this historical background, hastily sketched in and lacking in many places in essential detail, that we must see the struggle for the rights of conscience to-day. If many are supporting the war to save their own skins, many are opposing it to save their own souls, and both groups are treading the way to damnation. The witness of conscience is not an isolated thing, not a self-righteous thanking God we are not quite as wicked as our next door neighbour; it is a social factor, a grouping of men bounden by a common purpose and that purpose can be nothing less than to prove worthy to be the instruments of world salvation. Man dare not cultivate the spiritual at the expense of the temporal. To do so is to forget his obligation as a member of the fellowship of God, which is the fabric of a healthy society. The struggle of the outcast, the exploited, the dispossessed, is a common struggle, and if man opposes war he must also oppose all those other factors which cannot with any justification be said to be of the things that belong unto our peace.

The dividing line between many who support the war and the few who oppose it is not as wide as some of us are prone to think to-day. We are all reacting to that sense of disillusionment which threatens the world with disaster. Paul's cry, "Who shall deliver me from the body of this death", is a universal cry to-day, and many in the pacifist ranks are being persuaded by despair to accept in silence the bondage of authoritarian rule. They write glibly of sacrificing liberty to justice. They offer peans of praise for Hitler's New Order and almost seek to persuade us it resembles the New Jerusalem. What they fail to see is that liberty is now as always the handmaid of justice and that the state was made for man and not man for the state.

THE NEW REVOLUTION III

F. A. LEA

Now, what is to be the impact of this inwardly dynamic community movement on the larger community of which it is still a part, and to which it owes its responsibility? That its impact will, in the long run, prove revolutionary I myself cannot doubt; but obviously it is impossible to predict in what precise ways it will make its influence felt. The movement is still in the bud, and the situation of society is changing from day to day. At one moment it seems as though we shall be faced with literal anarchy: with starvation and disruption of communications throwing localities more and more upon their own resources. In that event the rural community might well have an important part to play in providing a centre of order amid disorder, a focal point of sanity such as the monasteries provided during the Dark Ages preceding the mediæval renaissance. At other times it looks as though some kind of highly centralised state socialism is bound to emerge, after the continental model, but not necessarily so oppressive. In this event again one can conceive an important rôle for the community movement.

It is held unlikely, by Wilfred Wellock and others, that a firmly rooted community performing work of obvious material advantage to society, such as agriculture, would be literally obliterated by the State, in a time of scarcity and mass-unemployment. If not, it is just possible that communities might contrive to break through the capitalist order at the point where it is most vulnerable—in the countryside. It is not inconceivable that the countryside might be directly revolutionised, economically and socially, by virtue of the leadership of even a comparatively small body of men who combined disinterested devotion to the welfare of farmer and farm-labourer with a real knowledge of country conditions and occupations: who had earned the respect of their neighbours, not by words, but by example—the example of good husbandry, good craftsmanship and good living. That, at least, was the belief of Edward Carpenter, after years of experience of rural conditions (which have not changed greatly since his time). "There is," he wrote in 1915, "a place in our countryside—and a need—for people of a rather wider knowledge and outlook than the general rustics to come and live among them simply as friends (and not as benefactors). People of this kind can certainly contribute something—even though their 'wider knowledge' be as a rule rather vague and bookish. They have information about what is going on elsewhere, and they are often good at organising. A new kind of parson, democratic-minded and really in touch with the people, and not attached to any 'church', and a man, with a little leisure at his command, might be greatly helpful. Why do not thousands of young men (or women) who are thus qualified rush in to fill this void?"

Edward Carpenter and the Rural Revolution

As an example of the kind of rural revolution such people might inaugurate, let me quote further from Carpenter's autobiography:—

"A supply of Small Holdings (holdings, say, up to thirty acres in size) on a really secure basis would do an immense work in liberating the social life of

the rural workers. For the first time in his history one of the most important types of man in the country would be able to hold up his head, face his 'superiors', and give some kind of utterance and expression to his own ideals. At present agricultural life is hugely dull from its mere uniformity and want of variety under the all-pervading foot-rule of the landowner and his faithful servant the parson. A greater supply of small holdings would also, I need hardly say, be valuable from the economic point of view, and the greater variety it would encourage in the culture of the soil.

"Of course what we now especially want, and what happily people are beginning to feel the want of, is the establishment of large co-operative farms over the face of the land—somewhat on the model of the Danish farms. When it is remembered what the Danes have done, with an originally quite poor soil by their organised co-operative methods—how they have renewed the prosperity of their own country and created a new invasion of Britain by their agricultural products—it seems astonishing that we over here still remain in the muddy ruts of our old ways. Supposing for example that by co-operative or governmental purchase or even (if it can be imagined) by gift from a large landowner, an extensive farm of some two thousand acres were acquired; supposing that suitable portions of the farm were broken up into twenty small holdings of ten or twenty acres each; and that the remaining body of the land were farmed in thorough style under a skilled manager—the workers on the central farm being the smallholders themselves who would thus work partly for themselves on an individualistic basis and partly collectively for wages; supposing that the manager were given by the co-operators a certain amount of authority for the purposes of work and organisation and that on the other hand he was there to advise the smallholders to a certain extent as to their work and crops; supposing that he organised co-operative arrangements for the members of the society, both for the purchase of necessary materials and the sale of their products; suppose that a joint council arranged the matters of wages and dividends, and the establishment of creameries, cheese and butter-making apparatus, egg-collecting systems and so forth; surely it is not very difficult to see that in some such roughly indicated way a great new departure might be made in the agricultural development of the United Kingdom. If a thousandth, if a twenty thousandth part of what is spent in the mad destruction of a great war were spent on some such constructive work, ten times the number of people now employed in agriculture might be placed productively on the land, and the output of wealth and home-grown food (so important to our island) might be enormously increased . . ."

(My Days and Dreams, p. 288.)

It is sufficiently obvious that the effects of such a rural revolution (for what Carpenter pictures is nothing less) would not be confined to the countryside.

INTERNATIONAL NEWS

PERCY W. BARTLETT

Muriel Lester

The news is in the public press that since August 21st Muriel Lester has been held up at Trinidad by the British authorities—apparently the Colonial Office—on her way from Brazil to New York. She had completed her long and successful tour round South-America and was on her way back to fulfil engagements in a two months' farewell tour of the United States, for which permission had been given. There is some indignation among disappointed American audiences at the action of this country in thus removing her from an American ship and in holding her without preferring any definite charge. The Americans refer in contrast to other British speakers over there who complain of German interference with liberty of speech and religion. Inquiries have of course been pressed at this end; but no answer has been given so far. The only unofficial hint of difficulty refers to a speech in a church in South America where, it is alleged, Muriel Lester referred to the sufferings of German women and children under British bombing. But there is no confirmation. Telegrams from Muriel Lester herself show that she is comfortable, among friends and in no personal need.

The August number of *Fellowship*, the American F.o.R. magazine, prints under the heading "Twice Bombed, Twice Born", an interesting selection of letters addressed to Muriel Lester during her tour, from new and old friends in Bow and in America. And a correspondent in Buenos Aires had sent us press cuttings, photographs, bills and programmes, all eloquent of what the tour has meant.

Ex Lisbon

There was hope that Herbert Jöhle and Willi Solzbacher and family would have left Lisbon for America some weeks ago, but no definite news has yet been received. After a very heavy time in Belgium and France, and with the help of other of our friends, they obtained release and all the necessary papers; but there was no alternative but to await in Lisbon their turn for a berth. We long to hear of their arrival and of their entering into new opportunity.

The Netherlands

Greetings have been received from Dr. J. B. Th. Higenholtz, formerly secretary of the Association of Antimilitarist Clergy in Holland. The Œcumenical Church news sheet circulated from Geneva contained a note recently that Dr. Buskes, one of the secretaries of "Kerk en Vrede" and formerly a co-opted member of the I.F.o.R. Council, had delivered an important address to a Student Christian Movement conference in the Netherlands on the subject "One Faith", a discussion of the Apostles Creed. Here is a very short extract:

"I believe in the Holy Spirit—I do not believe in the spirit of man, nor in the spirit of any human movement, but in the Spirit of God, who is Lord and gives life, who speaks to us, not in nature, not

in history, not in blood and soil, not in world events, but in the one Word of the one Lord.

"The Holy Catholic Church, the Communion of Saints—I do not believe in a holy nation, a holy race, a holy culture, but in the holy Church, the communion not of good people or of heroes but of those who belong to Christ, who have been baptised and celebrate the Lord's Supper in His Name, those who have been bought from all generations and tongues and peoples and nations, the communion of unity in the true faith, through the Word of God and the Spirit of God, the communion of those who live by faith in the promises of God and by obedience to the commandments of God.

"The forgiveness of sins—I do not believe in a God who is with the big battalions, helps those who help themselves, blesses those who make themselves worthy of His blessing, and gives the world to the tyrants; I believe in a God who receives sinners, and promises the earth to the meek, who hunger and thirst after righteousness."

Other Continental Friends

One of our centres on the Continent is getting regular news from all our friends; and the fact that there is nothing very special to report about any of them personally is something to be thankful for. A belated letter from Finland says: "Sometimes I visit a Quaker group's meetings and there I see Greta Langenskjold. Sometimes I even visit the evacuated club; they are wonderfully courageous." A letter from Greta Stendahl of Stockholm dated August 1st spoke of her plans for attending the Swedish F.o.R. Conference at Karlsted. She was hoping that some Finns would be able to attend.

U.S.A.

Nineteen hundred Protestant clergymen of the United States have recently signed the following Covenant:

"As a Christian, I see no possibility of reconciliation between the central teachings of Jesus and the necessary operations of war; as a loyal citizen, devoted to the cause of liberty and democracy, I am unalterably opposed to the present threatened belligerency of this country. Both as a citizen and as a Christian, therefore, I must in loyalty to conscience affirm my pledge not to use my ministry to bless, sanction, or support war."

A card with a woodcut by Enrico Molnar, formerly of Prague, accompanies a little stencilled "irregular and unofficial paper of San Diego F.o.R.", the price of which is—"attendance at some of our meetings"! It contains some very well selected quotations.

Some fifty pickets, including F.o.R. and W.I.L. members and friends and also Norman Thomas, marched to the *New York Post* building on July 10th, when an editorial called on the U.S.A. to declare war immediately. They displayed such banners as this: "*New York Post* says War—the people say No."

Australia

A letter from Western Australia dated March last but only just received says:

"... There has been a hardening of opinion against pacifists in recent months, and we are now being subject to an attack by a prominent weekly. The membership of our movement has not shown the inspiring increase which has occurred in England since the war started, but we have a strong and faithful nucleus who can be relied on to come through any crisis."

THEY SAY

SEAWARD BEDDOW

The Next War

"We must keep the quota of home production, quite frankly, as an essential preparation for the next war."—Letter in *Country Life*.

War-time Information

"The Church of England, it was explained in a Rome broadcast, is only another form of atheism, and the real link between England and Russia are the Jews, who dominate the Church of England and the Kremlin." This information is indeed startling. I have quoted the Diplomatic Correspondent of the *Observer*, who adds: "This sort of thing is being broadcast in all the occupied countries." So now we know what THEY SAY.

Panzer Parsons

"Flying squads of active and bright young curates on motor-cycles, and older clergymen in runabout cars, are among innovations now being discussed by the Church of England for the post-war world. These 'flying' parsons are to cover new and extended parishes, and will form the nucleus of the new 'panzer' divisions of the Church—but to heal and rebuild, not to destroy."—*Daily Mail*.

Horse Meat Too Good for C.O.'s.

The *News Chronicle* reported that when an application for the use of abattoirs for slaughtering horses for human consumption was considered by the Lanark County Council, Major Basil Monteith said his concern was that they had no control over who was to eat the meat. "I think," he said, "it is a horrible idea that a noble animal like the horse should be eaten by conscientious objectors."

What "Scorched Earth" Means

"The policy of the 'scorched earth' translated into facts spells desolation and annihilation over tens of thousands of square miles, homelessness and misery for hundreds of thousands of souls, and inconceivable immolation of stored wealth and the fruits of painfully won progress."—*Forward*.

God Listens Too

"When he (Mr. Churchill) begins to use his powers of invective in describing that evil man, Hitler, and his jackal, Mussolini, I must confess I feel uneasy, for I can never quite forget that God always listens in, both to what is said and how we take it."—From a sermon by Rev. Leonard Small, published in *Kilmarnock Standard*.

THE FOUNDATIONS OF PEACE

(A *sidelight on the Cambridge Conference, 24-31 viii, 1941.*)

It is a heartening thing that a conference at Cambridge should spend a week, in the midst of war, digging deep for the foundations of peace. That it should bring together, in the task, Jews, Christians, Hindus, Moslems and Buddhists and should unite the efforts of religious leaders, philosophers, psychologists, politicians, economists is not less encouraging. Not all of us were privileged to follow through the sessions and it may be hoped that some record will become available, less as a matter of academic interest than as material for synthesis and common action. That a sense of direction emerged through the diversity of approach was indicated in the summing up. Perhaps it was best expressed in the phrase of Smami Avyaktananda: "We need to *feel* what we think." It is the emotional drive behind our too smooth-worn programmes that alone can make them come alive. Revolution is necessary—not the discredited revolution of violence but an uprising of the human spirit: a pioneer venture of dedicated messengers into the fog of mass propaganda and mass reaction to rouse the unthinking to a sense of real issues. Towards this end all have their contributions to make—and not least (it was thought) the pacifist community experiments.

But *what* contributions? The answer for community was in the terms of Gerald Heard: if we would forward the coming of the kingdom of God, our first need was to realise that we have not the power: that, caught up in the whirlpool of 'movements', we are too often swept away from the realisation of our own unfitness... if we would win the world for God we must first seek power and then *self-train*.

The ends of community are service... not by precept or Act of Parliament alone but by personal identifications with those to be served... the discovery of reality by "putting love into deeds". But this will be no easy road: nothing short of the effort itself can provide the necessary conditioning. In whatever form it may take shape, community is the way of self-training without which we are neither fit to give nor ready to receive: it is the necessary approach to a new society of men and women and not merely a blue print of concepts and abstractions.

This way lies reality for movements as for individuals... by fellowship, sharing, sacrifice and service we move the hearts of men while our manifestos and counsels of perfection clamour at closed minds.

Movements, no less than men, discover fellowship in action rather than discussion. They may need to lose their life to find it... to forget their shibboleths in the community of active and sacrificial service. Foundations of peace depend ultimately and always for their laying upon the services of *people*—and of people who, realising their own insufficiency, are self-surrendered as the tools of God's purposes, who are prepared, for those purposes, to undergo the processes of tempering: to experience the disciplines of self-training; to achieve the self-forgetfulness of fellowship.

CORRESPONDENCE**Forestry and Land Units**

Every male Christian pacifist who either has been directed to land work or wishes voluntarily to work in agriculture or afforestation is invited to write at once to the Secretary, Christian Pacifist Forestry and Land Units, Room 16, First Floor, Kingsway Hall, London, W.C.2. We are completing Units in Sussex, Surrey, Hampshire, Worcestershire, Cambridgeshire, Cheshire and Lancashire, and there are certain openings elsewhere. In all 150 Christian pacifists are wanted now (a) to work on the land, (b) to develop a life of Christian fellowship, and (c) to think and plan "Toward a Christian Britain". That is the three-fold aim of our Units Movement. Over 600 men are now enrolled in the Movement, and we shall welcome new applications in view of the new openings named above.

HENRY CARTER,

Chairman, *Christian Pacifist Forestry and Land Units.*

Extension of Rationing

Unemployment—the spectre and product of the capitalistic machine age—has so far only been solved by war and war preparedness, hence the rise of totalitarianism in every country, as the one materialistic solution of the problem. One almost senses that all belligerents are scared of a cessation of hostilities for fear of this very problem. If this surmise is correct, it follows that the only alternative is the Christian one—really caring and loving our neighbours as ourselves, sharing the amazing abundance of the machine age, counting the value of human life above that of property. As an immediate practical application, I advocate the extension of rationing to the world's supply of raw materials where each nation is entitled to its rightful share.

CECIL N. COX.

Henley Cottage,
Horndon-on-the-Hill,
Stanford-le-Hope, Essex.

The Atlantic Declaration

The declaration which was broadcast on the 14th of August is in many respects satisfactory, but it is silent about the most important factor for world peace. I believe that Hitler would be content with a good deal less than world domination and that the German people would certainly wish for an immediate armistice if they could feel assured of a fair share of the world's opportunities, products and the possibility of acquiring prestige equal to our own.

The fourth point in the Declaration reads as follows: "... they will endeavour, with due respect for their existing obligations, to further enjoyment by all States, great or small, victor or vanquished, of access, *on equal terms*, to the trade and to the raw materials of the world which are needed for their economic prosperity." This wording gives no assurance to the German people as to our interpretation of the words *on equal terms*.

Hitler can not unjustly sneer that *equal terms* are the terms which we British will impose if we get a chance. The Declaration should have contained an assurance that the *equal terms* were to be defined, at the proper time, by an impartial international authority after due inquiry and after hearing all nations.

C. A. RADICE.

Coombe House,
Coombe, Oxford.

A Concern for Religion

It has repeatedly been alleged that this war is being fought in defence of democracy, decency and Christian ideals. It is not denied that the evils of totalitarian State-enthronement are a grave threat to the Christian faith. We may also assert that democracy and the Christian faith are bound up together in the real acknowledgment of human personality. Yet religion easily becomes the Cinderella in the present situation and its exercises are most easily discarded. On a recent Sunday a mock invasion exercise coincided so exactly with times of morning service that worship became almost a farce. It was cynically remarked that, on two occasions, days that his Majesty had asked to be observed as Days of Prayer were chosen for Home Guard and A.R.P. exercises...

I am not concerned to maintain a strict Sabbatarianism but I am concerned with the insidious suggestion that the religion of the country is of less importance than its business or industry. Verbal professions of faith are of little value if by our deeds we relegate that faith to the background.

One may ask whether the chief danger at the present time is not so much the desecration of the Sabbath as the failure to make the right decision in the choice between the claims of God and of the world, of which the neglect of and interference with worship is a symptom.

EDWIN H. NEWTON.

The Manse,
High Holme Road, Louth.

THE FELLOWSHIP OF PRAYER

O Thou Who art from everlasting unto everlasting God, out of Whose word alone came all creation, pour out Thy living Spirit upon men, so that material things, re-ordered in accordance with Thy will, may be the visible shape and symbol of true faith; heal and restore the souls of men, that so the things pertaining to their bodies' need may be supplied in equity and justice; let that mind be in us which was in Christ, that so our way of life may follow His, Who is the only Saviour.

Eternal God, Who wilt not force Thy will upon Thy children, but dost enreat with them in suffering love, and hast in Jesus Christ made plain the way by which all evil can be overcome, help us to understand Thy way more perfectly, that we with all Thy Church in every land may be so loyal to Christ, both in our private and our public life, that we shall dare to follow where He leads, until we come with all our brethren out of every nation together at His Cross, Who is the only Saviour. Amen.

THE FRIENDLY BOOK

THE CALL OF THE SPIRIT. William Morley. C. W. Daniel. 7/6.

Those of us who find even letter writing difficult are amazed at the industry of people who can write a whole book. We feel that nothing could force us to do anything similar unless we either had something very fresh to say or the skill to make more widely appreciated the great ideas of other men. For this reason Mr. Morley's book is something of a mystery. It is quite a good book and has some interesting matter in it, but it does not seem to have anything particularly fresh to say nor to show any outstanding skill in the exposition of the ideas of that school of thought to which Mr. Morley belongs. Interesting enough perhaps; by no manner of means staggering, and sometimes wide open to considerable criticism. C. P. G.

RUSSIA AND OURSELVES. Victor Gollancz. Gollancz. 2/6.

This book, first published in August, had its fourth impression before the end of the month, a success which is explained neither by the fact that a publisher has turned author, nor by the fact that the book made so timely an appearance, but by the real value of the book itself. Victor Gollancz knows his communist party from inside and naturally writes with great sympathy towards Russia, but his sympathy does not blur his judgment, and the presentation of his case is of unflinching interest. It cannot be said the heroics of Harry Pollitt receive anything better than a very cold douch of very cold water from the pen of Victor Gollancz, and indeed a considerable part of the book is a direct or indirect denunciation of the policy of the communist party in this country since the outbreak of war, a policy which, even in its complete reversal, has not become any more dear to Victor Gollancz. C. P. G.

WHICH KINGDOM. C. D. H. Boram. C. W. Daniel. 4/6.

C. D. H. Boram writes as a pacifist who is also an Anglo-Catholic, or perhaps it would be more correct to say as an Anglo-Catholic who is also a pacifist. With the exception of Natalie Victor's *A Catholic Looks at War*, no other book seems to have been written from quite this angle and it is therefore of particular interest. The book suffers a little from its author's somewhat rhetorical style and from the constancy with which he maintains a somewhat passionate note. One would have liked more passages of quiet reasoning and deliberate statement. Still it is a book well worth reading; it is live and provocative and it certainly has presented the Anglo-Catholic party with a series of questions that require serious consideration. There are parts of this book possessing a devotional beauty of their own and for them the volume may be welcomed by non-pacifists as well as by those who share the views of which Mr. Boram is an enthusiastic exponent. C. P. G.

THE DILEMMA OF CHRISTIANITY. John Middleton Murry. James Clarke & Co., Ltd. 3d.

This is quite a slight essay, but there is very little that comes from the pen of Middleton Murry that does not gather to itself considerable distinction. The pamphlet deals with the new concern of the Christian Church of which the Christian News Letter is significant, and goes on to commend those ventures in communal living whereby some people find the means to lay the foundations of a more stable society.

Very wisely Middleton Murry suggests that the Christian Church has been sidetracked from its main purpose of doing battle with evil through its attempt to projectify the evil of our time in Hitler and in Germany; thus the Church has come to equate fighting evil with fighting Germany and to leave unmenaced the vast area over which Satan still holds sway while attacking Germany with those weapons which are least likely to undermine his hold even in that country. He is fearful lest the Church may so identify itself with the war effort as to dig its own grave. He can sympathise with the Church if in the midst of this strange mechanical civilisation it fails to see how the Christian Gospels can be interpreted, but he feels that if the Church had no guidance it should tell the world plainly its perplexity and not retain a politic silence.

BOOKS AND PAMPHLETS RECEIVED

THE INDIVIDUAL IN THE GROUP. Florence M. Surfleet. Allenson & Co., Ltd. 6/-.
EUROPEAN REVOLUTION. Mary Saran. International Publishing Company. 6d.

FOUNDATIONS OF PEACE. Percival and Kathleen Davies. Northern Friends Peace Board and Industrial and Social Order Council. 6d.

TOMMY JONES, HIS WONDER-WORLD AND GOD. E. C. Urwin, M.A., B.D. The Guardian Press. 6d.

KINGS, KNIGHTS AND CITY BUILDERS. E. C. Urwin, M.A., B.D. The Guardian Press. 6d.

ABSOLUTE PACIFISM. Douglas J. J. Owen. Manchester Friends Peace Committee. 3d.

THE IDEA OF GOD. J. D. Beresford. James Clarke & Co., Ltd. 3d.

THE WAY OF EXCHANGE. Charles Williams. James Clarke & Co., Ltd. 3d.

CIVIL AND MILITARY PRISON ROUTINE. Central Board for Conscientious Objectors. 3d.

CONCERNING THE FELLOWSHIP.

LESLIE ARTINGSTALL

We go to press too early to allow of any account of some important subjects coming up for the consideration of General Committee at its September meeting. A further reference will be made to these later. The subjects include: The International Fellowship; a Memorandum circulated at the request of the World Unity Movement, entitled *Peace Through Justice*; a resolution from our London Union regarding Policy; and a document issued by the National Peace Council about the Roosevelt-Churchill Declaration. The work of the Council is well known. It is the body that co-ordinates all the many societies devoted to Peace and not merely the pacifist bodies. We owe the National Peace Council a debt of gratitude for its careful work and not least for its literature.

F.O.R. PACIFIST SERVICE UNIT

New headquarters have satisfactorily been acquired, and it is hoped to move into them during this month. From 1st October the new address is 91, Tyrwhitt Road, Brockley, London, S.E.4. Telephone. Tideway 2009.

UNITARIAN AND FREE CHRISTIAN PEACE FELLOWSHIP

Secretary: Rev. Walter M. Long, 35, Oakington Manor Drive, Wembley.

On Saturday afternoon last the Fellowship held a service at our Golders Green Church which was conducted by the Rev. G. S. Spinks, the lessons being read by the Rev. P. E. Canham. The sermon was given by the Rev. J. C. Ballantyne who took as the theme of his discourse the poem which Whittier addressed to those in England who were seeking reforms by peaceful and Christian means, dwelling especially on the verse:

The truths ye urge are borne abroad
By every wind and every tide;
The voice of Nature and of God
Speaks out upon your side.

Members are reminded that subscriptions for the current year are due and should be sent without delay to the Hon. Secretary.

THE NATIONAL PEACE COUNCIL

The Report of the National Peace Council for the year 1940-41 has just been issued. The activities of the Council are now largely centred in its standing Peace Aims Conference in which those taking leading positions in the work of the peace and progressive organisations meet for regular discussion upon the problems involved in making a better international and social order. Lord Noel-Buxton, Senor de Madariaga, Professor Harold Laski, Professor E. H. Carr, Mr. H. G. Wells, Dr. C. E. M. Joad, Mr. Kingsley Martin, the Bishop of Chichester, Sir Richard Acland, M.P., and Professor Norman Bentwich were among those who addressed the Conference during the year under review. Sir Arthur Eddington, O.M., F.R.S., the distinguished astronomer, is the new President of the Council, and Dr. Henry Bett, the immediate post-President of the Methodist Conference, and Mr. Robert Donat have recently been added to its list of Vice-Presidents.

THE ANGLICAN PACIFIST FELLOWSHIP

Secretary: The Rev. C. Paul Gliddon, 17, Red Lion Square, W.C.1.

The second Glastonbury Conference was fully booked up which means that some sixty people have in all attended these two one-week Conferences. A wish was expressed that the next major engagement the Fellowship arranged should be in the North of England. We shall be glad to hear of any centre available for a Conference or Retreat in that part of the country. The Rev. T. B. Scrutton has drawn up a short report of the Conference itself and this is being circulated as one of our monthly letters.

Members are reminded that the monthly letters and Secretary's notes are now sent out together, but only sent to those who have notified the office of a desire to receive them. To issue these notes and letters monthly will cost 2/- annually in respect of every member receiving them. But, although we naturally welcome help towards this expense, payment for the letters is not a condition for receiving them. Any member expressing a desire to be put on the mailing list can have this done without charge.

The Annual General Meetings will be held in the Oak Room of the Kingsway Hall, Kingsway, London, W.C.2, on Thursday, October 9th, at 11 a.m., being preceded by a Sung Eucharist at St. George's, Bloomsbury Way, W.C.2, at 9.30 a.m. The election of the new Committee will be by postal ballot, ballot papers being sent to all who are on our monthly letter list and any others who express a wish to receive them. The election will take place shortly after the Annual General Meetings, but nominations for the new Committee must be sent in by or during the meetings on October 9th.

The October office meeting will be on Wednesday, 22nd, at 5.30 p.m.

FELLOWSHIP OF CONSCIENTIOUS OBJECTORS DECLARATION

The Executive of the Fellowship of Conscientious Objectors has noted the increasing tendency of tribunals to consider the work a man is doing irrespective of his conscientious objection.

WHICH KINGDOM?

By C. D. H. Boram. 4/6

The title of this book might well have been *Christ or Caesar?* for this is its challenge and its appeal to the Church, to give up her divided allegiance and to "follow after the things which make for peace."

LONDON: THE C. W. DANIEL COMPANY LTD.
40, Great Russell Street, W.C.1.

Many of them appear to consider themselves sub-departments of the Ministry of Labour, and are determined to see that a conscientious objector does work considered useful for the prosecution of the war. This attitude can scarcely be considered judicial, and the intentions of Parliament in setting up the tribunals are forgotten.

Now the State goes further and ignores the decisions of the tribunals which have operated at much expense and trouble. Mr. Bevin declares he will not recognise a conscientious objection to civil defence, and arrangements have been made to call up for the Auxiliary Fire Service all conditionally registered C.O.'s unless they are engaged on work considered to be vitally important. We know that many will resist this further use of compulsion.

At the same time we remind our members that negative witness is not enough, and consideration of the depth and vitality of a C.O.'s conscience will also be influenced by his positive contribution to reconstruction and the creation of a new social order.

F.o.R. in Scotland

In response to a proposal made by the P.P.U., the Glasgow Branch in co-operation with the Church of Scotland Peace Society is holding a meeting to be addressed by Mr. Stuart Morris in the Christian Institute, 70, Bothwell Street, on Friday, 3rd October, at 7.30 p.m. The Edinburgh Branch announces that a meeting will be held in Friends House, 28, Stafford Street, on the second Wednesday and second Saturday of the month, in alternate months, as follows:

Wednesday, October 8, at 5.30 p.m.

Saturday, November 8, at 3.0 p.m.

Wednesday, December 10, at 5.30 p.m.

Saturday, January 10, at 3.0 p.m.

Wednesday, February 11, at 5.30 p.m.

Saturday, March 14, at 3.0 p.m.

LONDON UNION of the FELLOWSHIP OF RECONCILIATION 165 Gray's Inn Road, W.C.1.

A CONFERENCE ON "THE LAW OF LOVE AND THE COMPULSIONS OF SOCIETY"

will be held at

The METHODIST CHURCH, Hinde St., Manchester Square, W.1
SATURDAY, OCTOBER 25th, 2.30 to 5.30 p.m.

Chairman: BRYAN H. REED, B.D.

Speakers: REV. HENRY CARTER
DOUGLAS J. J. OWEN.

QUESTIONS AND GENERAL DISCUSSION.

ON TWO FRONTS

LETTERS OF A CONSCIENTIOUS OBJECTOR
by CORDER CATCHPOOL.

Letters of the Great War telling a story which passes through the sufferings and heroisms of battle-fronts and the solitariness of prison cells. Foreword by J. RENDEL HARRIS. New Preface by GEORGE LANSBURY. 160 pp. Third edition. Paper, 1s. net.

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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. (please note change of time). The next meeting is on October 20th and the leader will be Rev. Bryan H. Reed, B.D. 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 October 6th.

A LINCOLNSHIRE CONFERENCE will be held in the Friends Old Meeting House, on Saturday, November 1st, at 3 p.m. when the speaker will be Pastor Franz Hildebrandt, Ph.D., Pastor of the German Confessional Congregation, Cambridge (formerly curate to Pastor Niemoller).

MISCELLANEOUS

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

All Pacifists who are members of the Labour Party should communicate with Sybil Morrison, Organising Secretary of The Labour Pacifist Fellowship, Redcap, Greenstreet Green, Farnborough, Kent.

PACIFIST CHURCH. If interested in its formation, or offers of help, to Ronald Mallone, 53, Musgrove Road, S.E.14.

Woman member F.o.R. desires accommodation in small nursing home or private family. Permanency. Unable to walk but otherwise well. State lowest terms. Box 186, 17, Red Lion Square, W.C.1.

Divan Beds are urgently required for workers at Kingsley Hall, Bow. Any reader who can lend or give a bed and arrange for its transport is requested to communicate with The Rev. Patrick Figgis, Kingsley Hall, Powis Road, Bow, E.3.

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