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OF POLITICAL AND

ECONOMIC CHANGE

# The CHRISTIAN PACIFIST

THREEPENCE

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## THE CURRENT OF AFFAIRS

### A Treacherous Weapon

It looks as though what the Archbishop of Canterbury once desired for Germany as a pre-requisite for peace, "some severe military disappointment," had been granted to this country instead. Whether it will have the effect of repentance and disposition to peace on this nation that it was expected to have on Germany is doubtful. The hunting of scapegoats has given place to the acknowledgment of shortcomings and the scramble to make amends. Armed force is proving less helpful than was expected. It is a treacherous weapon at the best, capable of as much mischief to the hand that wields it as to the enemy against whom it is used. Let us hope we shall hear no more of the "large scale police action" by which fanciful euphemism war has been designated by those who cannot bear to see it as it really is.

### War Upon Children

But if arms on sea and land have not been very successful of late there are two kinds of action in which we are assured of the supremacy. The one is the blockade and the other bombing from the air. It is a melancholy reflection that these two of

war's most hideous and least heroic of weapons are those in which we are expected to excel and by the employment of which our fortunes are to be restored. The blockade is war upon children, striking as it does at the heart of a country through its love for its little ones. This indeed is war upon the innocent and defenceless. It is the use of this weapon that most terribly exposes the essential injustice of war in which those who can have no responsibility whatever for the causes of the conflict, nor indeed any understanding of the issues involved, are the chief victims; in which pressure is brought to bear upon men and even more severely upon women through the suffering of their babes. Of the other weapon which we boast that we shall use victoriously little need be said. We have seen it at work in our own cities. With all possible precision of bombing and the utmost care to avoid mistakes with all their dreadful consequences, it remains largely an assault upon civilians, especially upon the poor and helpless. Surely no man with the qualities of character which have been called "soldierly" can use either of these weapons with any satisfaction. It can be little joy to us to reflect, as it will be burning

shame to our children's children to learn, that we won the war by the use of bombing and blockade. Is there anything to be gained that can compensate for such dishonour? Is it conceivable that God can use such methods for the accomplishment of His will which we believe to be revealed in Christ?

### **The Sword Slays The Soul**

If military reverses bring us humility and heart searching then we may be thankful that some good has come out of evil. The fact that we are less proficient in modern warfare than some other nations is nothing to be ashamed of, nor is military defeat in itself to be taken to heart nearly so seriously as the defeats which we have already suffered in other fields with apparent equanimity. If we have not been overwhelmed in disgrace by our exploits in the fields of economics, education and architecture, not to speak of those of ethics and religion, we need hardly feel ashamed of our failures in war. On the other hand if as a nation we excelled in those arts that really concern the health of a nation's soul, if we had learned the science of good government and sound economy, if we knew how to use the fruits of the earth without avarice, if beauty and learning were cherished amongst us and if our people were inspired by a living faith, no invasion or aggression or defeat could affect us. He that takes the sword shall perish with the sword, but he who refuses to take up the sword need never fear it even when it is directed against himself. For the soul destroying quality of the sword and the only evil in it to be feared, lies not in its endurance (as the noble army of martyrs testifies) but solely in its infliction.

### **Controlled Food Relief**

The alarming food shortage suffered by the occupied countries of Europe is no longer denied even by those who a few months ago rejected the evidence of facts and figures.

Dr. J. H. Oldham, in a recent *Christian News-Letter* gives some details of the situation and says "We must know that these things are happening. We dare not close our minds to them because they are too terrible to think about. What can be done in present circumstances to bring relief is a baffling question. But it must stay with us." One answer to the question may be suggested in a resolution adopted by the National Peace Council. What can be done in Greece can be done in other parts of Europe. "The National Peace Council, believing that in the general interests of humanity and of the future welfare of the continent of Europe ways and means must be found of relieving the starving condition of the peoples—and especially the children—in various occupied countries, cordially welcomes the decision of the British Government to facilitate the passage of 8,000 tons of food to Greece. The Council trusts, however, that everything possible will be done to expedite the actual sending to Greece of these supplies and that the further relief for Greece, which is under consideration, will make provision for the despatch of not less than the 25,000 tons per month agreed to be the minimum quantity required to arrest starvation in that country."

### **Appeals By Men In Prison**

Further appeals to the Appellate Tribunals by C.O.s undergoing imprisonment for refusing medical examination have now been heard and the proportion of cases dismissed has greatly increased. The Tribunals have taken the view that the fact that a man goes to prison for his convictions does not show the sincerity of his views and that he must produce further evidence which was not formerly before the Tribunal. Because prison is regarded as softer, or at least safer, than army life it is supposed that these men prefer it to the hazards of non-combatant service, which if they had accepted

they would have been treated bountifully!

### **Women C.O.s**

The Central Board for Conscientious Objectors furnishes the following information of special interest to women:

1. Married women cannot apply to be registered as conscientious objectors to military service whatever their age.

2. Women under the 20 age group or over the 30 age group, whether married or not, are not at present included in any proclamation for military service and in such cases no right of conscientious objection is recognised. They cannot, therefore, at present apply to be registered as C.O.s and go before a C.O. Tribunal.

3. Women in the 20 and 21 age groups registered for war work but their groups have been proclaimed and are being dealt with for military service. If unmarried, they can apply to be provisionally registered as C.O.s and go before a C.O. Tribunal. Such women have had Form N.S. 196 which asks if they wish to be registered as C.O.s. Women provisionally registered in this way will be asked to fill in a form of application to a local tribunal (N.S. 14) like men, and can go before a C.O. tribunal. *It is understood that they will not be directed to civil work while their applications to a C.O. tribunal are pending.*

4. Women in the 22 to 30 age groups inclusive have been "proclaimed" but are not at present being dealt with for military service. It is now settled by a recent Ministry of Labour instruction to local offices that, if unmarried, they *have the right to apply now to be provisionally registered as C.O.s*, and many women will desire to do this. They can apply personally or by letter. When provisionally registered, they will receive a letter (Form N.S. 229) stating that they have been provisionally registered as C.O.s but that

they appear to be above the age now being dealt with for military service and adding that they will be given an opportunity to fill up an application to the local tribunal (N.S. 14) *when their age group is being dealt with for military service.*

5. If women who have registered as C.O.s are in reserved occupations, they will be sent a letter (Form N.S. 225) stating that they will not be called before a tribunal until they cease to be reserved or leave their jobs.

6. If women who have provisionally registered as C.O.s are willing to accept one of the forms of vital war work available, they will not be called before a tribunal on taking up such work.

### **A Peace News Service**

Those who know something of the success with which during the last eight years Devere Allen has been building up a pacifist press agency, will be interested in the new beginning just announced in which *No-frontier News Service* becomes *Worldover Press*. The editors, Devere Allen, Marie H. Allen and E. Dixwell Chase, assert that the change of name involves no alteration of policy. The news service they edit does not go out for a set of aims, as an organization might, but tries conscientiously to present objective news often overlooked by other agencies, permitting the expression of personal opinions only in signed articles where responsible authors are given complete freedom of expression. *Worldover Press* publishes news, facts and articles, often uncensored at source, from a large staff of foreign correspondents and specialists. It deals primarily with international relations and foreign policy. It seeks to get behind conventional newsgathering, interpretation, or propaganda; and to contribute uniquely to an informed public opinion on world affairs. Readers finding articles or news reports credited to *Worldover Press* or sometimes

simply to *W.P.* will understand the source, and the temper with which this material is put before them. The editors announce the addition of new translators to their staff, and an

Advisory Council of distinguished Americans known to be experts in various fields important to the transmission of reliable news and articles.

## A TWO-EDGED SWORD

*Part of a supplement issued with the Monthly Notes of the Anglican Pacifist Fellowship and written by the Rev. Paul Gliddon.*

Many Christian pacifists may be dreading Passiontide this year, feeling that meditation on Calvary will only increase their present sense of separation from the larger company of Christian people. For the pacifist the Cross seems to be the complete vindication of his refusal to take part in war: for the non-pacifist it seems the very embodiment of that spirit of self-sacrifice which is the lonely splendour of international war. Alike we glory in the Cross of Christ, alike we pray that the eyes of all mankind should be fastened upon it; alike we claim that only its message can save the world, but over much that that message involves we are in completest variance.

The grave difference between the methods of Calvary and those of war express themselves graphically enough in the tools they employ. The instruments of war are bombs for blasting others, tanks and guns and deadly tools for forwarding their destruction: the instruments of the Passion are nails that go through one's own hands, a spear that pierces one's own side and a crown of thorns for one's own head. Terrible as is the courage soldiers show, they are not enlisted that they may die for their respective countries: they are enrolled for the task of making other men die, but the task is so highly hazardous that often, before it is accomplished, they themselves fall.

Yet the moment we pacifists establish our view of the significance of Calvary to the war situation, we become conscious that the peace

message of the Cross is a two-edged sword. We cannot hold that Cross before the closing eyes of a dying age without sometimes giving it a sidelong glance ourselves; and then we suddenly realise that we are morally defeated in the very hour of our theological triumph. As we begin to try to be honest with our own selves, we see that this Cross we are thrusting into the faces of war-minded ecclesiastics and politicians is something we also have denied. They may be cruel in some of the things they say about the enemy, but we are hardly less cruel in some of the things we sometimes say about them, or even about one another. Wounds are not less serious because they are inflicted with a tongue and not with a tank, and the demoralising effect of being a person who despises others is much greater than the act of killing in a war the slayer himself detests.

Christian devotion has never let us off lightly as it has fastened our eyes on Calvary. It has never accepted our alibi, never admitted that evidence of time and space established our innocence; always it has insinuated that we were somehow parties to that dread crime, and as we look upon the Cross of Christ our protests of guiltlessness grow steadily less certain. The Cross is indeed a dangerous weapon to use against our adversaries; it makes them see things they have not done before, but it makes us see them too. We start by denouncing others in its name; we finish "Father, forgive us, for we knew not what we did."

## AN OPEN LETTER TO ANY TRIBUNAL

Gentlemen,

I have listened to some hundreds of hearings before one or other of the Tribunals set up under the National Service Acts for the purpose of adjudging the *bona fides* or otherwise of men claiming exemption from military service on grounds of conscience; and every time I attend, I come away with a deepened sense of pride in our English institutions. Civil and religious liberty are living realities, so long as men who feel unable to support their country's effort in time of war receive the considerate treatment generally accorded by you to the applicants who come before you. Not long ago, I took a German refugee with me to a session of a Tribunal in order that he might see how we in England deal with conscientious objectors; in his own country he had been a High Court judge, and for very admiration he could hardly believe his eyes and ears as the proceedings developed. "It is impossible to imagine such a thing in Germany, even in time of peace," he said, "and in time of war it is incredible." He, no less than I, was impressed at once by the patience and by the fairness with which each case was handled; indeed, I freely confess that I should be inclined to give much shorter shrift than you do to some of the applicants, and again and again I marvel at the care with which you try to unravel a tangled and unconvincing skein of apologetic. I remember well how, on one occasion, five successive cases were those of men who were actually engaged in some kind of munition work; and yet the Tribunal set itself in each case to discover how the man in question could reconcile such work with a conscientious objection to participation in war. It would have been the easiest thing in the world to call the man a hypocrite and strike him off the Register; but in each

instance the Tribunal began with the assumption that the man was sincere and that somehow he might be able to justify, or at least explain, what appeared on the surface to be a hopeless contradiction. If it is not too paradoxical in a pacifist, I would say that it is the attitude thus represented by the Tribunal which makes England worth fighting for!

It is for this very reason, however, that I wish you could see your way to grant a far larger number of unconditional exemptions than is the habit among Tribunals. The Act allows discretion to the Tribunals in this matter, and though I have listened carefully, I have so far failed to discover any consistent principle by which a Tribunal decides between conditional and unconditional exemption. So far as I have been able to understand, you seem to be governed by three considerations in the main when you withhold unconditional exemption; and each one of the three seems to me to be open to grave objection from a moral point of view. And may I remind you, with all respect, that in all questions of conscience it is primarily a moral and not a legal issue with which you are concerned. The voice of conscience is imperative in its own right and it has inalienable authority for the man to whom it speaks; he "can do no other" than obey. But let me indicate the three considerations to which I have referred, and then deal with them *seriatim*.

(1) The applicant is rendering no service that is not being rendered by countless others, and he is therefore not entitled to other than exemption conditional upon his continuance in such service.

(2) The condition or conditions imposed by the Tribunal make no practical difference to the applicant,

seeing that he would continue his present service, even if granted unconditional exemption.

(3) The condition imposed is merely a guarantee, under legal direction, that the service contemplated will be duly performed; and without such guarantees there is no assurance that the applicant will fulfil his moral obligations to the community.

My comments are as follows, and I put them in the numerical order of the considerations to which I have referred.

(1) The Act of Parliament does not make the grant of unconditional exemption depend upon a parity between the applicant's service,—either in its amount or in its character,—and the service rendered by other people, but only upon the general trustworthiness of the applicant himself as an honourable and public-minded citizen. If evidence as to this is forthcoming, there is nothing in the Act which makes any other condition necessary, and on this basis alone the Tribunal is legally authorised to grant unconditional exemption. Indeed, the trustworthiness of the applicant is of necessity the only ground upon which a Tribunal can exercise a judgment in so intimate and indefinable a matter as the moral sincerity of a conscientious objector. That is to say, unless there is a glaring inconsistency between a man's profession and his practice, the presumption must be that conscience is genuine and can therefore be trusted without condition to express itself in life and conduct, as opportunity offers. If such presumption is absent, I submit that the Tribunal should withhold exemption altogether until and unless further evidence can supply what is lacking; either a man's conscience is genuine, in which case a condition is derogatory; or else it is spurious, in which case exemption is unwarranted.

In effect, under this heading you assert the principle of "equality of sacrifice"; the conscientious objector is not entitled to unconditional release from military service because he is merely doing what countless others are doing in civil life, and the implication of this is that he can only qualify for complete exemption if he is prepared to pay a price comparable to that which is paid by men who are enrolled in the armed forces. Several Tribunals have laid down this principle quite explicitly in determining the kind of exemption granted to various applicants.

But is "equality of sacrifice" a morally legitimate test? For one thing, such sacrifice rests largely upon factors which are subjective and which therefore cannot be assessed by the onlooker; for what is sacrifice to one man may be nothing of the sort to another. Also, from an ethical standpoint, it is strictly irrelevant. If a man feels that he must follow his vocation,—his sense of God's call to him,—as a religious obligation, the easiness or hardness of his task does not affect the issue in any way. For instance, two men may go into the Army under a similar sense of vocation; yet one may find himself in a "hot spot" and another in a "cushy job". But provided that both are willing, if need be, to face any and every eventuality in fidelity to conscience, there is on the moral plane nothing to distinguish the one from the other. I claim that the same applies to the conscientious objector, and that therefore it is entirely beside the point to enquire whether an applicant's form of service can be equated with that of other citizens or to insist that his particular service shall involve "equality of sacrifice" with those who submit to military training.

(2) A letter which I have recently received from a young man to whom you granted exemption on condition

that he continued in his chosen service (a devoted piece of social work, gratuitously followed years before the war came), bears upon this point. He writes:—"It is a pity that the Tribunal does not appreciate the joy there is in doing a thing simply because you ought to do it as God's will for you; the same action under compulsion or under legal condition somehow becomes irksome; it robs one of the sense of freedom in service." I agree; and the feeling is shared by not a few who are zealous supporters of the war-effort. I know someone, for instance, who voluntarily gave two whole nights a week to fire-watching long before such service was made compulsory. Then came the regulation requiring forty-eight hours a month as a statutory obligation, and the effect in his case has been to reduce his service to exactly half of that which he was previously giving; for—call it unreasonable or not—he now feels that if the authorities demand their pound of flesh, a pound they shall have, but no more! He evidently regards it as an affront to his public spirit that he is now required to perform under compulsion the duty which hitherto he has rendered *con amore*. In other words, to impose a condition which makes compulsory a form of service which has been—and would continue to be—given voluntarily *does* make a subtle psychological difference to the man who is thus compelled; and it seems to me unsound both in principle and in practice to invoke the coercive power of the State where it is plainly unnecessary. It used to be said in the days of the old press-gang, that "one volunteer is worth two pressed men"; and I heard a member of a Tribunal say not long ago, in urging a man to accept non-combatant service, "We would rather have willing service than that a man should only do his duty under compulsion or for fear of consequences." Then, why not unconditional exemption where

such willingness can be rightly assumed?

(3) Any Tribunal which resorts to this plea is—quite unconsciously, of course—proclaiming its ineptitude. With one breath it says in effect:—"This applicant is genuine; we admit the validity of his conscience and he is therefore entitled to exemption." But in the next breath it says: "The applicant is a man of dubious character; his conscience is under suspicion and we therefore cannot trust him to honour his moral convictions except under duress." So it imposes a condition which a man may honestly accept to-day, but which to-morrow may be quite inconsistent with his sense of vocation. For, as the Chairman of an Appellate Tribunal recently put it in granting unconditional exemption, "a man who is governed in all his dealings by the voice of conscience cannot predict what it may say three months hence." A conditional exemption, therefore, is no guarantee that an applicant will "fulfil his obligations to the community"; if he is genuinely conscientious, he will fulfil them in any case (though not necessarily in the precise ways that you gentlemen of the Tribunal would prescribe); and if he is a fraud, he is not entitled under the Act to exemption at all. The argument of the Tribunals, therefore, under this head is merely a rationalisation of their inability to perform the difficult task for which they were constituted.

You cannot be blamed for this inability; for there is, of course, no infallible test of a genuine conscience. But Parliament took the risk of deception when it provided for the granting of unconditional exemption; and I assume that it did so in the conviction that the fullest liberty of conscience, compatible with the public safety, is an asset in a State whose most cherished traditions are bound up with civic

freedom. In other words, compulsion becomes necessary only where the citizen does not gladly and willingly recognise and implement the responsibilities of his citizenship. In cases therefore where that willingness is vouched for by sufficient evidence and is not in any reasonable doubt, there seems to me to be an overwhelming case—alike legally and morally—for unconditional exemption.

Our English heritage has been largely built up by respect for conscience, and the sections of the National Service Act which deal with the conscientious objector do honour to that heritage; for they bespeak a real regard for the moral values which mark England at its best. It is because I am jealous for our national reputation in that respect that I am anxious to see those values preserved unimpaired; and I would, therefore, rather see the Tribunals err on the side of too great latitude to conscientious objectors than on the side of even the most justifiable rigour. Some few slackers might thereby dodge their

duty, but the resulting gain to the public morale would, I believe, far outweigh the loss of unwilling service.

I address this letter to you in no spirit of carping criticism. I would have you believe that the friends of the men who come before you appreciate greatly your devotion to the public service through your work upon the Tribunal; they recognise how difficult and indeed often how impossible is your task in many cases, and they are grateful to you for your painstaking care as case after case has to be considered. But you are human and fallible, as we all are; and I write, therefore, in the belief that you will welcome the comments which I submit to your consideration and that, should they commend themselves to your judgment, you will far more frequently than at present exercise your legal discretion in favour of unconditional exemption.

Yours faithfully.

LEYTON RICHARDS.

## TELEMACHUS

ERNEST BENNETT

*A story often used as an illustration of the nature of pacifist witness is here retold by Sir Ernest Bennett, M.P. for Cardiff Central.*

In the year 404 A.D. a strange event took place in Rome which at the time changed the moral outlook of civilized mankind, and opened up an avenue of hope for future generations, even for the torn and distracted world of our own day.

For centuries the people of Rome and many large provincial cities had flocked on public festivals to witness in their amphitheatres the combats of gladiators fighting with wild beasts, or with each other.

These men who "died to make a Roman holiday" were, as a rule, condemned criminals or prisoners of war. Britons, Germans, Spaniards, Nubians fought in single combat with short swords, spears and nets, and the life of a vanquished and prostrate gladiator was granted or refused by the gesture of the Emperor's thumb—whether outward and inward, or upward and downward is a point still disputed by scholars.

These gladiatorial contests, which

sprang originally from the killing of slaves at the funeral of their master, increased under the Empire to an amazing extent, and by a strange paradox this degraded enthusiasm reached its highest records under some of the best Emperors. Julius Cæsar presided over games in which some seven hundred gladiators fought in the arena. Under the humane and tolerant Trajan in games which lasted for four months, ten thousand gladiators fought with each other or with wild beasts. Titus "the darling of the human race" (*deliciae humani generis*) distributed thousands of Jewish captives for gladiatorial combats throughout the Eastern provinces.

Public opinion strongly favoured these spectacles, and the populace of Rome mourned for the death of the infamous Nero because of his lavish expenditure on the games. Of all the pagan writers, Seneca alone condemned the immorality of these murderous displays. On the other hand the Christian Church had always opposed them, and Tertullian, above all others, denounced this iniquity in the most uncompromising terms. But the spectacles of gladiatorial slaughter seemed too deeply rooted in popular favour to be shaken by the protests of either philosophy or religion.

And then suddenly in 404 a humble monk by an act of supreme devotion brought to pass what thinkers, priests and legislators had utterly failed to accomplish. Telemachus—this was the monk's name—dwelt in Asia Minor, but his birthplace is unrecorded; his name is not found in the martyrologies of the Church, nor was he ever canonized as a saint. Apart from the one great deed of his life Telemachus lived without a history, but he did not perish without a memorial—and how glorious that memorial! He had brooded deeply on the horror of the gladiatorial combats, and made the great resolve of his

life. After a journey of a thousand miles he reached Rome and entered the Coliseum in which the Emperor Honorius was presiding over the games. All eyes in the theatre were fastened on the combatants when Telemachus rose from his seat and ran forward into the arena. Cross in hand, he threw himself between the gladiators, calling on them in his Master's name to cease from fighting. The amazed combatants stood irresolute, but the spectators, baulked of their entertainment, filled the amphitheatre with cries of fury and execration. Those in the lower tiers rushed into the arena and with sticks and stones beat Telemachus to death.

The mangled body of the monk lay on the ground, but the games ceased abruptly: a strange revulsion of feeling swept over the spectators who followed the Emperor as he rose and left the Coliseum. Honorius seized the opportunity and issued a rescript forbidding henceforth all gladiatorial combats—the one great achievement of his feeble and inglorious reign. From that moment these degrading contests came to an end though fights between men and wild animals continued for centuries and still survive in the bull fights of Spain.

Fifteen centuries have rolled by since a single obscure Christian by his act of supreme self-sacrifice abolished for ever the bloodshed of his fellow men in the amphitheatres of the Empire. "There is scarcely," says Lecky, "any other single reform so important in the moral history of mankind as the suppression of the gladiatorial shows, and this fact must be almost exclusively ascribed to the Christian Church."

How badly does our tortured world need a Telemachus today! Can we hope—even against hope—that some great Christian leader or group of leaders may resolve to enter the vast arena of the world-wide conflict and in the name of

God summon the nations to call a truce to mutual slaughter and devastation, and settle their quarrels by peaceful means?

If any of my readers regards this suggestion as "fantastic" or "impracticable", I can only remind him that the peoples of Britain, Germany, Italy and America are Christians, the Founder of whose faith blessed peacemakers and called them, in a special sense, the children of God. In the last war, good Pope Benedict XV strove hard to stop the carnage, and his failure broke his heart. In our own country Lord Lansdowne faced unpopularity and abuse in the same noble endeavour; he too failed. Is there no great Christian leader in the world

today who will try to succeed where these men failed? If success came, how great his reward! The gratitude and love of mankind would be his, and generations yet unborn would arise and call him blessed. Above all, this Telemachus of our day would save the Churches of Christ from the inevitable decay which threatens them. All over Europe thoughtful men and women, young and old alike, are groping after some fresh expression of religious faith—a Church which will do more than merely pray for victory, and then look on in silence, while the warring nations continue their dog-fight, until starvation and exhaustion end the conflict, and leave the world to impoverishment, hatred and thoughts of future vengeance.

## INTERRUPTION TO WORSHIP

*In a summons dated April 30th, 1941, Pierre Cérésolle, Founder of International Voluntary Service for Peace, was accused of having, on Good Friday, in the Temple du Bas, a Protestant Church at Neuchatel, interfered with the free exercise of public worship, by endeavouring to address the congregation. The following is an extract from the speech made in his defence by Arnold Bolle before the Court at Neuchatel and translated by Marie Butts.*

Indeed, Mr. President, the world to-day is demented. Mankind, rushing to suicide, is suffering from madness. I do not indict anyone, or rather my indictment includes us all because we have individual responsibility in the present disaster. Well, it is probably useful that a voice should be lifted up here and there to point out the defect in the armour that encases us and which is crushing us, that there should be some who protest against certain aberrations. Pierre Cérésolle is one of such useful beings.

He is a man with a mission. Since he is not understood in the world of officialdom, he is justified in saying to himself that there does exist a community which is capable of understanding him: the community of

Christians. He thought: "I can turn to no one now except to Christians".

We must admit, Mr. President, that the order promulgated by the general staff of the army,—for wishing to read a passage of which Cérésolle is held to be blameworthy,—is an astounding document.

When I read that order of the army I admit that I am not merely amazed, I am thunderstruck. By a circular, a memorandum, No. 24, of June 15th, 1940, the general staff of the army, through its Press and Radio Service, gave the Swiss newspapers the following order:—

"Articles and comments stressing the horrors of war, to show their inhuman, anti-Christian and anti-social character, are forbidden

... Not intended for publication."

One hopes, one ventures to hope, that such a contemptible document—the word contemptible is appropriate when applied to such an order—one must hope, I say, that this contemptible document was hatched on the desk of some irresponsible subordinate. I hope so for the dignity of my country, for the honour and dignity of the members of the general staff, whom I respect. Otherwise, I should be in despair.

War! That monstrosity! We have not the right, we in Switzerland, to say that it is inhuman, anti-Christian and anti-social!! Is it that people are afraid? While I agree with national defence in its principle and with certain of its consequences, I hold that it is shameful, in the name of national defence, to forbid any one to stress the inhuman, anti-Christian and anti-social character of war.

Pierre Cérésolle said to himself: "I alone am deeply enough compromised to go and speak of that order to Christians. Why not do so on Good Friday? On the crucifixion day which reminds each of us individually that a man went to the Cross loaded with all the weight of the sin of our race, of my sin too, and that He offered His life as a sacrifice to save us all. It ought to be said, it *must* be said, that collective murder is nevertheless murder, that it is therefore inhuman; the necessity of reacting against such an order of the army must be laid before Christians."

That is what Cérésolle intended to do. He meant to speak to the Christian community. Among Christians there are men who hold responsible official and military positions; can they countenance such things? Is it too much to expect of the army chaplains, for instance, that they should denounce such things? That is the hope that Pierre Cérésolle may have had.

He went to the church. I am now coming to the fact that gave rise to the summons.

He waited till the end of the service; he then stood up to speak. I do not consider that this man's act interfered with the order of public worship within the meaning of the penal code. It was during the break<sup>1</sup> that he came and that he entered into a discussion. The trouble may have come from the intervention of the beadle who called the police. Given the intentions of Pierre Cérésolle, there was no infringement of Article 183. I do not believe that article to be applicable: Cérésolle did not interfere with public worship.

I respectfully beg you, Mr. President, to see this affair in right perspective and keep it within its just limits, to take into consideration the very pure intentions of Mr. Cérésolle, to keep yourself free—in estimating the facts—from the disturbing influence of present events, which makes itself felt even among the rulers of our country, and to realise that there are men who are called to-day to proclaim certain truths. When I saw in the report of the secret police that it was proposed to have P. Cérésolle punished in application of the "Order for the Protection of Democracy", I could not help being tickled by the irony of the situation! Because the general staff of the army has not respected the elementary principles of democracy, it is Pierre Cérésolle who is to be considered guilty!

It is, therefore, with confidence that I leave the actions of Pierre Cérésolle to your judgment. Certainly, his attitude is sometimes in conflict with common sense, with "sound common sense". Sometimes it is even in conflict with legal dispositions—if not with the spirit, at any rate with the letter. But to-day is the moment, as never before, to remember the prophetic warning of the French protestant pastor, Wilfred Monod, when he said: "Woe to those wise people whose cold logic triumphs over the man of vision".

<sup>1</sup> Between the ordinary morning service and the communion service.

## INTERNATIONAL NEWS

PERCY W. BARTLETT

### Europe

*The I.V.S.P.* When Pierre Cérésolle went to India in 1934, Rudolfo Olgiati took over the secretaryship of the Service Civil, which Pierre Cérésolle had founded and developed as a positive expression of the spirit of the International Fellowship. Rudolfo Olgiati has now gone into Swiss Red Cross work and Pierre Cérésolle, recently married to an old friend, Lise David and now living in Lausanne, has taken up the secretaryship again.

We hear from the I.F.O.R. Zurich Centre that the situation in the South of France has improved, both for the local population and for refugees. They send news of Henri Roser and his family, who are described poignantly as "thin". From another source we learn that Pierre Vernier and his wife are very well, as also Philippe Vernier; the latter is continuing his work in his old parish and has organised a holiday settlement for miners' children.

In a letter just received a friend in Zurich writes of his close co-operation with the Swiss Church Peace Federation, which is regarded as representing the I.F.O.R. in that country. He says: "I had letters from Holland which show their courage and steadfastness; in Denmark they cannot do much, but in Sweden and Finland our groups are quite lively. Many of our former friends in the Baltic countries have disappeared in this period after the beginning of the war, as for example the former Bishop Rahamagi. The situation in Poland is of course very grave. The anxieties of the non-Aryans who are still in Germany are increasing." Our friend reminds us that he still keeps up his customary thinking and praying for his I.F.O.R. friends at nine o'clock in the evening. May we frequently sustain him similarly in all his work.

The War Resisters' International publish a message from their Norwegian section. "We are still in business", and say that similar messages have been received from members throughout the world.

### U.S.A.

Nevin Sayre writes: "The toboggan slide of the U.S.A. into the war is, of course, hard for many of us, but it was not totally unexpected. The Fellowship had prepared, and our work and general procedure has not been slowed up a single day. We have the best team of secretaries ever and members generally throughout the country are responding to the stimulus of the time. . . . We expect to live to see you and many of our brethren abroad in the great reunion which is coming. We have somewhat over 300 pacifist ministers now in New York City and vicinity; there are more than 2,000 in the country."

A letter dated December 31st from an F.O.R. member in Los Angeles says: "We are still buying our vegetables of our Japanese-American greengrocers. They are in no difficulty. Our Government has been very fine in dealing with the aliens: except for the freezing of funds they are treated well. They are gardening as usual."

### China

Via New York we hear that Ralph and Louise Galt continued their work for the F.O.R. in Paotingfu, Hopei, during last summer. Ralph Galt successfully completed his theological course at Yenching University, and had organised a number of pacifist meetings among the missionaries at Petaiho Beach. Other American F.O.R. members were expecting to go to West China Union University at Chengtu.

### South Africa

A branch of the Fellowship has been formed in Grahamstown, and

two meetings had already been held before the close of 1941. The January, 1942, *Bulletin* of the Durban W.R.I. says: "The Grahamstown Group is fortunate in having as its spiritual leader the Rev. Riddell Moore, who is one of the few realists to be found in the Church in South Africa." An interesting *News Bulletin* issued by the Society of Friends in South Africa has been received. Many study-groups are meeting to discuss post-war reconstruction, questions of inter-racial relations, colonial administration and so on.

### Canada

The number of C.O.s in Canada, apart from members of the historic peace churches, is very small, and no special work camps have been set up for them under religious auspices as has been done in the U.S. None the less, some of them are reporting an enriching experience of fellowship in the lumber camps and on the road gangs which the government has organised. A friend in Westmount, Quebec, writes:—"Our local F.O.R. group meets monthly with a fairly regular attendance. We have been trying to express interest in some of the interned civilians from Britain. . . . I think it is true to say that there is much less bitterness even yet in this war than in the last one. The government itself has put no pressure upon us. In the Church it has been the local officials and the heads of the Church that have failed to uphold our right of free conscience."

### Australia

A friend in Sydney writing to Muriel Lester describes a Community Centre set up by young Christian Pacifists in Surry Hills, the slum area of that city, with a counterpart in Melbourne. She says: "I want to see our Community an open house where anybody and everybody can come when they like for fellowship and a cup of tea. That angle of community is developing as we get to know the people better. . . .

A couple of us are running a children's club at the local Congregational church. . . . Bad housing is at the root of so many social evils and slum problems. So I'm starting a housing movement in Surry Hills. The idea is to divide Surry Hills into zones and work through the district with some system. I'm hoping to see set up a citizens' housing committee which will be self-helping and independent."

## "ALL THINGS NEW"

Amongst Christian men and movements much heart-searching is reflected in private conversation and public discussion. Creative Christianity, never a negation, demands, above all, creative action now. But *what* action?

There is no lack of answers. Ears listening for the voice of the Spirit are like to be deafened by clamour of slogans and catch-phrases invading the silence of the angels. Into this uncharmed circle the word "community" can too easily be brought by superficial interpretations relating it to some preconceived social pattern with immediate and universal applications. That it is not, nor ever has been. Community is a preconceived pattern, only in the sense that it is already laid down in the gospels; universal, only in the sense that, *in some form*, its principles are applicable within the frame of *any* endeavour towards a Christian order—spiritual, social, political, economic; immediate, only in so far as we who call ourselves Christians must make these principles true in our own life before we can expect them to come true for society. Talking too much of community, but striving too little to find what it means and how we can begin to achieve it amongst ourselves and our groups, leaves us so often abortive, frustrated, with no clear principle for ourselves or compelling message for others.

Hence this present relevance of

*Community in a Changing World.* Its predecessor, *Community in Britain*, told the life story of a number of experimental groups. This later record looks at the motivating ideas behind these efforts and sets them up against the large scale background of contemporary life and thought. Those who contribute wisdom to its common stock have won it hardly at the price of experience. Others who read may be surprised to

discover the breadth and reach of activities through which the community technique operates to-day. But its expressions must be as wide as the work of churches, parties and movements, if we are to witness again the power of the resurrection to make all things new.

*Enquiries to hon. sec., Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey.*

## CORRESPONDENCE

### Forward

In your last issue you say,

"Most of our readers will know the stalwart weekly, *Forward*, which, during the last war, won the distinction of being suppressed. *Forward* supports the war this time, but critically and without enthusiasm, as a man might pay his insurance, wisely but grudgingly."

It is quite true that during this war *Forward* has not been suppressed (touch wood), but the rest of your statement is misleading.

It is quite true that we publish articles from contributors who are opposed to the editorial view, as *Forward* did in the last war, but these are the personal views of those contributors and are obviously not shared by the Editor or other writers to the paper.

Yours fraternally,

EMRYS HUGHES, *Editor.*

26, Civic Street,  
Glasgow, C.4.

[We regret our misjudgment of a friend, but are glad to learn that *Forward*, with its fine tradition of independent opinion, is entirely with us.—ED.]

The military machine is working smoothly with Pacifists as some of the neatest fitting, best oiled cogs. Whether this is the finest contribution possible to Pacifism, we may not live long enough to know, but I suggest that some encouragement be given to men and women who take the same uncompromising stand as those whose conduct in the last war has unquestionably made the way of present C.O.s much easier (to mention only a minor achievement).

CLARENCE TRITTON.

Shepherds Corner,  
Ringmer, Sussex.

### The Real Enemy

The essential difference between the attitude of the Christian Pacifist and the Christian Non-Pacifist to this war is that they conceive the struggle on different planes. Both recognise the same enemy, but the non-pacifist narrows the issue to the international plane and tends to identify some nations with Evil (or Nazism) and others with Good (Freedom). The pacifist, on the other hand, recognises that "Nazism" is not confined to Germany, but is present in this as well as in all other countries, in different degrees in different men, but in some degree in all . . .

But a question, which deserves much closer attention than it has so far received in the movement, is how it comes about that at some times and in some countries this spirit of "Nazism" becomes dominant, as in Germany just before this war. The answer is undoubtedly to be found in the social context, and this drives us to the conclusion that this war is as much a war against unemployment as against "Nazism", for it was unemployment which gave the Nazis their chance.

Pacifists must face the fact that the present social system contains an inherent drive towards war. The way of personal conversion alone will not counteract the immense pressure of the social system in the opposite direction. Christian Pacifists are committed by the logic

of their own convictions to strive for an order of society, the dynamic of which is not completely at variance with their conception of God.

GEORGE E. SMITH.

### Dr. Temple and Pacifism

Is it a fact that the new Archbishop has "in theory" always opposed pacifism in the past?

On page 68 of *Personal Religion and the Life of Fellowship*, published by Dr. Temple in 1926, when he was Bishop of Manchester, these words are to be found:—

"Most characteristic of all is the fourth principle: *The Power of Sacrifice*. The Gospel proclaims that God is Love. If so, then Love is the root fact of reality. And the way to progress is not by the force which imposes on men what they resent, but by the sacrifice which wins them to a willing acceptance. There are two kinds of victory. There is the victory of Pride, won by force over beaten enemies; and it brings no peace; it brings the bitterness of defeat, the waiting for revenge, the renewal of the conflict when strength is restored. And there is the victory of Love, won by sacrifice over enemies who are by that sacrifice converted into friends. This is the only sort of victory that God cares to win. To win such a victory He 'endured the cross in scorn of contempt'. But He is not a remote person watching the world; He is the root fact of reality, the inner life of history. Progress can only come in His way. You cannot prepare for the Kingdom of Heaven by fighting for it—only by suffering for it. Progress comes by sacrifice, not by force."

(Rev.) JOHN DARLINGTON.

All Hallows Vicarage,  
North Greenford,  
Middlesex.

## THE FELLOWSHIP OF PRAYER

*God of all grace, Whose arms were outstretched with Christ on Calvary, call to the nations of the earth to cease from strife, that all may join to fight not one another but their common foes of want and ignorance, disease and sin. Lead back humanity out of the way of death into the way of life; and from destruction to the building up of a new world of righteousness and peace, of liberty and joy. End the dark night of lies and cruelty; bring in the dawn of mercy and of truth. Hold up before the peoples of all lands that Cross in which alone there is salvation, on which forgiving and defenceless died the Lamb of God, Who taketh away the sins of the whole world.*

*O Thou Who art the source and essence of all life, Who came to give us life abundantly, over Whom death had no dominion, deliver us from fear of death, of parting with this shadow world of space and time; but as those who have already died to self, in whom Thy Spirit is alive for evermore, give us a joyous expectation of that time when in Thy good pleasure we shall no longer be imprisoned in the house of sense but go out freely into that heavenly and blessed world of the eternal and unseen, into which even now we gaze in rapture, but then shall be received in perfect liberty and endless joy.*

*Father of all, before Whom none should stand if Thou didst mark iniquity, but Who hast given us redemption in the forgiveness of sins, teach us to forgive sinners as Thou didst in Christ, especially those who have wronged us and our loved ones, not cherishing our rights or considering our pride, but daring to forgo defence, that even from defeat we may pluck victory. Let us esteem it noble not to find fault but to discover virtue. Let evil be assailed not by increase of evil, but overwhelmed by abundant goodness.*



## BOOK REVIEWS

LETTERS OF A PRISONER. By Corder Catchpool. (Allen and Unwin. 174 pp. 2/-.)

Letters written to his mother from three prisons in 1917-19 by a Quaker C.O. who was previously an ambulance worker often under fire in France. Characterised by a wealth of realistic detail, shrewd literary judgments, prophetic insight, and many humorous touches, this book presents an inspiring and fascinating psychological study of a many-sided personality making the best of penal conditions considerably worse than is the lot of most imprisoned C.O.s to-day. It should be particularly acceptable to anyone interested in the problem of facing the ordeal of a long imprisonment.

THE RED BIBLE. Compiled by Sidney Dark. (Gollancz. 142 pp. 5/-.)

If this collection of scripture passages induces some to read the Bible who would not otherwise do so, then there is something to justify it. Its purpose seems to be to show that the Bible is on the side of the socialist, but by such a process of selection the support of holy writ could be gained for anything, even for war, and, indeed, Mr. Dark does "prove" that war is righteous though he has to go extensively into Maccabees to do so! Unfortunately the section on "Peace and War" is left to the end and most of the passages that pacifists would associate with their faith are omitted, perhaps because so many of them have been used in other sections.

THE UNDIVIDED MIND. The Swarthmore Lecture for 1941, by E. B. Castle. (Allen and Unwin. 102 pp. 1/6.)

Recognising the dangerous mental conflicts of half-faith, and pointing to the division between our professed beliefs and their expression in public life, this book calls for a new kind of adventure, not the exploration of new continents nor the wresting of her secrets from nature in scientific discovery, but the building of new social structures. "The obstacle to social advance has been the division between our religious and political thinking" but now we "are entering upon a phase of history when cataclysmic changes are imminent". Shall we take on the colour of our opponents suffering spiritual, if not military, defeat? Or, with our economics and faith in harmony, can we plan a Christian order of society?

INTO EGYPT. A Miracle Play by Alex Comfort. (The Grey Walls Press. 25 pp. 1/-.)

This play, by an F.O.R. member, is reprinted from *The Adelphi*.

NEW VISION. Edited by G. B. Pittock-Buss. N.V. Publications, 22 Seaford Road, N.11. 4d.

The Winter 1941-42 number gives 16 pages of useful articles on subjects of special interest to peace lovers, including Starvation in Europe, Federation, The Future of Politics, Penal Reform, Faith the Foundation of Peace—a magazine to be recommended.

THE PRESENT AND PERMANENT VALUE OF COMMUNITY WORK SCHEMES. By G. Norman Robbins, B.Sc. Published by The Christian Party. 16 pp. 2d.

Sets forth in brief the principles of Christianity Community illustrated by the experience of the Warley Community Work Scheme which has now been established for 18 months.

THE TRIBUNAL. Monthly Organ of the Fellowship of Conscientious Objectors. 2d.

The March issue contains articles of special interest to C.O.s with a supplement reviewing pacifist literature.

COURT MARTIAL GUIDE. C.B.C.O. 10 pp. 3d.

Concise guidance taken from the Manual of Military Law explaining the consequences of various courses of action. It should be read carefully by all who advise conscientious objectors.

THE SIXTH DAY. By Frank R. Hancock. James Clarke & Co. 124 pp. 2s. 6d. Will be reviewed next month.

## THE LANSBURY GATE

For twenty years the War Resisters' International has been building, building a community of men and women who live in harmony and work in fellowship. Although scattered over the face of the world, they are one united family. Millions to-day desire a new way of life, a few hundred thousand desire it so intensely that they are determined to live in that way, making their lives a witness to the coming of a new order. This determination has often led them to oppose authority. When Galileo asserted that the earth moved round the sun, authority persecuted him because it wanted its world to remain static. The early Christians suffered martyrdom rather than deny their new-found faith. All over the world men and women who have become known as war resisters are trying to live in a new way of life.—From *The War Resisters' International*.

## THEY SAY

SEAWARD BEDDOW

"Twaddle"!

"When Claud Davis of Carlton appeared at Nottingham Police Court for refusing to be medically examined, he said that he followed Jesus Christ, not the laws of the country.

'Don't talk twaddle!' replied Brigadier-General Bagnall-Wild, the presiding magistrate."—*C. B. C. O. Bulletin*.

They are Puzzled!

The Bishop of Accra gives a penetrating analysis of the feelings of his simple African Christians. They are disturbed and perplexed, for they cannot reconcile religion, such as they have been taught it and as it has begun to take hold of their lives, with Christian nations fighting each other, and with all the horrors of modern war. The authority of the Church, of the missionary, of the native priest has been undermined, and where before there was implicit trust, now there may be questioning and reserve. The trustfulness, the buoyancy, the eager joy which were such a beautiful characteristic of our African converts has been dimmed, and not only has that reduced the spiritual temperature of the Christian Community, but it has rendered it a much less effective force to break down heathen prejudice and to win souls for God and His Church."—From an Anglican Missionary Pamphlet.

Religion in Russia

"Alexander Werth in his singularly observant review of his recent stay in Moscow writes: "I haven't seen the slightest trace of anti-religious propaganda here; and God is often mentioned in conversation. I don't think the Soviet regime will ever bother about anti-religious propaganda again; but it will remain anti-clerical."—Sir Bernard Pares in *Manchester Guardian*.

Teetotallers Need Not Apply

"In an appeal to members of the W.A.A.F. to volunteer for the W.A.A.F. police it is stated qualifications are not exacting. The age limit is 24 to 36, and the volunteers must be moderate drinkers and not teetotallers."—From Temperance column in *Christian World*.

## CONCERNING THE FELLOWSHIP

Chairman:

PROFESSOR CHARLES E. RAVEN, D.D.  
General Secretary:

REV. LESLIE ARTINGSTALL, B.A.

The further we get in this terrible business of a totalitarian war, the more and more difficult it seems to be to carry on with specifically pacifist work or to aim at specific objectives. So it has been put to me in many a letter received at the office, and I put it to you in this column. I wonder, however, if it is not a little misconceiving what as pacifists we are called to do, and whether there can really be such a clear-cut differentiation between what is Christian and what is Christian Pacifism.

Similarly, I have had letters full of complaints against the Christian Church—very much on the line of Middleton Murry's book *The Betrayal of Christ by the Churches*. I wonder greatly whether we are not a little off the track in these complaints. Of course nobody supposes that the Christian Church has witnessed as it should have done, but no one supposes that we Christian Pacifists have either, and I wonder if we have sufficiently borne in mind that over many years of both thinking and acting, the Christian Church has witnessed to the pacifist method—which, as I think, is the Christian method. For instance, there has been for more than a century, a considerable Church witness against capital punishment, and at the same time in favour of dealing with our criminal population in a Christian manner, and I dare to assert that this is pacifism in action. For 150 years—to this year—the modern missionary enterprise has sent its ambassadors for Christ into all the world, following the great and glorious example of William Carey, who with £14 2s. 6d. in his pocket and a mighty faith in his heart set out to buy India for Jesus Christ. There are, to-day, in spite of the war, more than 25,000 Protestant missionaries in the world—their

work sadly mauled but their method unchanged. And what is that method but the pacifist method—or as I would rather put it, the Christian method—applied in the mission field? And it is applied by the Church.

Therefore, let us beware of speaking of the betrayal of Christ by the Churches. The Churches, alas, have not applied this Christian method in every relationship of life, but they have tried to apply it in nearly every one, and it is for us, surely, to convince our brethren in the Church that the method they so readily seek to apply in other spheres should in fact be applied in the sphere of international relations as well. And there is our point of contact with the Church and our lasting, as well as immediate, witness to our faith.

#### F.O.R. IN SCOTLAND

Co-operating with the Society of Friends, the Glasgow, Edinburgh and Aberdeen Branches have held meetings which were addressed on March 10th, 11th and 12th, by Percy W. Bartlett, who spoke on the work of the International F.o.R. and of friendships which war could not sever. The meetings were well attended and Mr. Bartlett's wide knowledge of the peace movement and of its constructive work throughout the world brought a fresh and deepened interest to many members. Mr. Bartlett also addressed conferences of ministers in Glasgow and Aberdeen, pleading for action on the part of the Church to secure controlled food relief for the children of the occupied countries in Europe and to find the men of devoted character who might intervene in the present world situation on the basis not of politics but of faith.

#### PAX

Acting Chairman: H. Grant Scarfe.  
Hon. Secretary: Stormont Murray, Little Green End, Radnage, Bucks.

PAX's interest in the land has continued to develop. Not only is this due to an ever-increasing number of members who are taking up land work as a result of Tribunals, but there is a growing awareness on the part of the membership that opposition to war entails also opposition to our industrial-capitalist social order; and its displacement by a simpler and more natural economy based on the land rather than the town. One result of this is that PAX is gaining in reputation outside the pacifist world.

#### BAPTIST PACIFIST FELLOWSHIP

Chairman: The Rev. D. GORDON WYLIE, M.A., B.D.

Hon. Secretary: The Rev. G. LLOYD PHELPS, B.D.

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

The Annual Committee Meeting of the Baptist Pacifist Fellowship was held at Carrs Lane Chapel, Birmingham, on Feb. 16th. The Rev. D. Gordon Wylie, of Leeds, presided. The Rev. Gwenyth Hubble was elected the first woman chairman of the Fellowship. The Secretary reported that the Fellowship had lost through death, resignation, and leaving the denomination 50 members, but that 103 new members had been received in the year and that the membership stood now at 1,780. This figure did not, however, represent all the pacifists in Baptist Churches and various suggestions were made for drawing others in.

The Annual Meeting was fixed for Monday, April 27th. The Rev. D. Gordon Wylie will then give his address from the chair. The meeting will be held in the Oak Room at the Kingsway Hall at 7.45 and light refreshments at 6d. a head will be served at the close of the meeting.

#### METHODIST PEACE FELLOWSHIP.

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

*The Christian Pacifist.* As stated in Bulletin No. 6, which should accompany this issue of the *Christian Pacifist*, there are a considerable number of M.P.F. members who receive this magazine but who have not paid their subscription, not only for the current year, but for 1940-1. As each magazine costs the Fellowship at least 3/-, it is obviously impossible for our finances to go on any longer bearing such a considerable loss. We must therefore give warning that after the month of April the *Christian Pacifist* will no longer be sent to any who are two years in arrears, and it is hoped that meantime all subscribers will send in their amounts for the current year, together with such additional sums as they can spare for M.P.F. general funds.

*Membership.* The following new lay members have recently joined: At Kingsway Hall Covenant Service 12, Cheadle Hulme Service 7, Edmonton Service 4, and by Individual Vigils 11: 34 in all. There have been two ministerial resignations.

*Forestry and Land Units.* It is interesting to note that there are now 690 men working under the ægis of F. and L.U. Of these 300 are Methodists.

LESLIE KEEBLE.

## 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.

UNCONDITIONALLY EXEMPT C.O. (Male 23) seeks interesting Christian employment. Present occupation, Actor and Stage Manager for Repertory Company. Studying for Baptist Ministry. Would welcome opportunity to further studies. Not afraid of hard work. Box No. 211, F.o.R., 17, Red Lion Square, W.C.1.

#### SITUATIONS VACANT.

Sensible, companionable Working-Housekeeper, middle April for "duration", to middle-aged Lady in very comfortable caravan. Remote country, near Lake District, safe area; little work to do. Very moderate wages. Tunbridge, Agricultural Hotel, Penrith, Cumberland.

#### MEETINGS.

A FELLOWSHIP HOUR for communion with God and each other is being held at 17, Red Lion Square, W.C.1, on the third Monday in each month, from 6 to 7 p.m. The next meeting is on 20th April and the leader will be Rev. A. R. Smart.

Central London F.o.R. Group are holding meetings on alternate Tuesdays, 5.15—7 p.m., at 17, Red Lion Square. Next meeting April 7th. It is proposed to make a study of the pamphlet "Social Justice and Economic Reconstruction."

#### THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, W.C.2

Joint Secretaries: Miss Ethel Comber and the Rev. Paul Gliddon.

Two members of the Service Unit are serving sentences of six months' hard labour. Both had refused to accept the non-combatant service offered them by their tribunals and both had been working with the Unit for over fifteen months. They witnessed to their convictions in the Hungerford Club; they continue that witness in the more sedate surroundings of Wormwood Scrubs Prison.

The April Monthly Conference takes place in the Oak Room of the Kingsway Hall, Kingsway, on Saturday, 18th, at 3 p.m. At this Conference members of our Service Unit will speak of some of the social and spiritual problems their experience at the Hungerford Club has brought into prominence. On Saturday, May 2nd, there will be a continuation of the February conference on Christian

Copies, price 4d., obtainable from F.o.R., 17, Red Lion Square. A preliminary reading is recommended to those who intend to come.

#### 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.

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#### 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.

Communism, a subject which proved so interesting in February that the Rev. Charles Stimson kindly promised to attend this special two session conference at 3 p.m. in Room 16 of Friends House, Euston Road, N.W.

The Manchester A.P.F. is calling a meeting for the evening of Thursday, April 9th, to be addressed by members of our Governing Body. Particulars can be had from Harold Laycock, "Veronica", Ross Avenue, Whitfield, Manchester.

Archdeacon Hartill will conduct a Retreat over Low Sunday week-end at Whalley Abbey, near Blackburn. It will begin on the evening of Friday, April 10th, and end at 8.30 on Monday morning. The Fellowship is being charged 25/- for each retreatant, but members are asked to pay just what they feel they can rightly afford.

The Summer Conference takes place at Westminster College, Cambridge, from July 17th to 24th. Those who hope to attend are asked to write at once for further particulars.

## LITERATURE

- "The Faith of Friendship." Lewis Maclachlan, M.A. (2/6)  
 "The Cross and the Crisis." Prof. C. E. Raven, D.D. (2/-)  
 "The Relevance of the Impossible." Prof. G. H. C. Macgregor, D.D. (2/-)  
 "Towards a Christian Economic." Leslie Artungstall, B.A. (2/6)  
 "The Gospel of the Cross." D. C. Mitchell, M.A. (2/-)  
 "Lessons of the Prince of Peace." Prof. C. E. Raven, M.A. (2/6)  
 "Christ and Our Enemies." Stephen Hobhouse. (2d.)  
 "The Church in the World of Tomorrow." Ethel O. Comber. (2d.)  
 "Testimony to the Commons." Dr. Alfred Salter, M.P. (½d.)  
 "Another Testimony to the Commons." Cecil H. Wilson, 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.)  
 "An Elizabethan Prayer for 'Our Enemies.'" (½d.)  
 "It is Not Different Now." The Rev. F. A. Farley, M.A., D.D. (2d.)  
 "Social Justice and Economic Reconstruction." (4d.)

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## LONDON UNION OF THE FELLOWSHIP OF RECONCILIATION

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## ANNUAL MEETINGS

AT

THE METHODIST CHURCH,  
 HINDE STREET, MANCHESTER SQUARE,  
 W.1. (behind Selfridges),

**SATURDAY, APRIL 18th**

*Chairman :*

- The Rev. JAMES W. ALEXANDER, M.A.  
 3 p.m. A Devotional time led by the Chairman.  
 3.20 p.m. MURIEL LESTER will speak on "The International F.o.R. and some of its personalities."  
 4.45 p.m. Communal Tea.  
 6 p.m. Annual Business Meeting. Chairman, Rev. Bryan H. Reed, B.D.  
 6.45 p.m. A Devotional time with an Address on "Spiritual Discipline." Rev. Alan Balding, M.A.

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