

The
CHRISTIAN
PACIFIST

THREEPENCE

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2 DEC 1942

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THE CURRENT OF AFFAIRS

Can Victory bring Peace

The new turn in the fortunes of war has naturally flooded the country with a rising tide of optimism which has not been much affected by the warnings of the more sober observers. Now as at all times we must try to retain a sensitive sympathy for the best feelings of the community, but for those who are not convinced that military victory can form a sure basis for permanent peace the recent course of events cannot bring unmixed satisfaction. While we rejoice with them that do rejoice, we cannot forbear to weep with them that weep, and people of imaginative insight will not fail to count the cost of victories, not only in suffering but in sheer loss of those values which the world can least afford to lose, loss which is not that of any one nation but of all humanity. It is part of the inevitable injustice of war that every soldier that falls means a stricken home in which guiltless children suffer. These famous victories have another side to them, not so heroic. Seed is being sown now which will bear fruit a generation hence. Only if the victory be for God can it be a fit occasion for the ringing of church bells.

Victory for Humanity

The Christian Century, the most influential of religious weeklies in the U.S.A. has published in its October number a remarkable article entitled "Victory—for Humanity!" by Dr. Albert W. Palmer, President of the Chicago Theological Seminary. "Every Christian," writes Dr. Palmer, "must be deeply concerned about attaining a constructive, healing and permanent peace at the conclusion of this war. If he is truly an ecumenical Christian with a world view, he desires a victory for humanity to come out of it. . . . Realistic observation of history and human nature clearly indicates that such a goal is not likely to be reached by the method of a total military victory. . . . What then? The desirable alternative would seem to be some kind of negotiated peace, anathema as that word is to most people. By this I mean a peace based on scientific analysis and genuine intelligent concern for the welfare of all humanity."

Commission for Permanent Peace

After appraising the various sorts of negotiated peace that might be possible Dr. Palmer urges "the immediate appointment of a non-

partisan Standing Commission on Permanent Peace. The purpose of this Commission would be to make as scientific and fair-minded a clinical diagnosis as possible of the causes of war in our modern world and then seek out the basic principles in world organisation which are essential to a new and better international relationship where war would be unnecessary and its possible outbreak prevented. . . . If we can convince the German people that they can obtain their own real welfare, together with the peace and security of Europe, by an open covenant openly arrived at, Hitler will either obey public opinion or be overthrown."

Someone Must Show

The article concludes with this striking paragraph:

"This proposal to seek a victory for all humanity has tremendous meaning and appeal in it for the Christian Church. The Church is dedicated to peace and needs peace in which to carry forward its great spiritual task. War is destructive of almost all the values which the church holds dear and puts its members under the pressure of terrible dilemmas which devastate their faith and make a mockery of the Christian ideal of universal brotherhood. If the world is not to expire in a stifling poison gas of cynicism, brutality and violence, someone must show a better way than coercion, sheer brute force and military might. The common people of the world in their suffering and despair await some word of hope, some summons to a really Christian world philosophy, some heroic, creative, ringing word of faith in God and human brotherhood. Who can better say that word than America? What can move America to say it except the Christian conscience as embodied in the church of Jesus Christ? We must not fail the world in this great hour."

Practical Indifference

Editorial comment describes Dr. Palmer's proposal as "taking the peace-making out of the hands of the military leaders and placing it in the hands of the people." It makes it clear "that the proposal is not in the least tinctured with pacifism." And in its insistence that "its promise will be futile without the power that comes with victory," it seems to contradict Dr. Palmer's warning of the "peril of trying to settle things in the flush of victory" and his desire "to avoid the tragedy of another Versailles." Perhaps the most interesting observation made is "As between Great Britain and the U.S. American visitors of high distinction are returning from that country with the report that what impressed them most was the great disparity which they found to obtain between American and British public opinion on the post-war world. Without indicating the differences in detail it may be said that one major impression which these visitors have brought home is of a practical indifference in high places of both church and state to the problems of the post-war order, and an astonishing lack of knowledge and even of concern with respect to the American point of view."

Supreme Fact of History

The Christian News-Letter in its issue of November 11th has very frankly called attention to the danger lest "the baleful doctrine which the nation is expending its life blood to resist should unashamedly raise its ugly head upon our own soil". Dr. Oldham is writing with reference to an article by General J. F. C. Fuller in *The Sunday Pictorial* which heralds "a new era in straight thinking and hard hitting in this nation's diplomacy". "That I can knock you down and that you can knock me down," says General Fuller, "is the supreme fact in history. Grab or be grabbed. That is what this war is all about. And

whatever your politics or morals may be, I anyhow prefer to be a grabber than a grabbee." This is, as the Christian News-Letter says, "detestable stuff" and if it represents any considerable portion of public opinion shows that some pacifist misgivings have unfortunately not been groundless. "It would be a mistake," thinks Dr. Oldham, "to regard the article as the mere aberration of an individual. The Editorial commendation of it is symptomatic of a shift of attitude that is alarming in its possibilities. . . . A section of our people are becoming Nazi in thought. Can there be a deeper, inner betrayal of our cause?" Here is a front on which all our pacifist resources should be mobilised. The real menace lies in the fact that what General Fuller has put in rather coarse and not very grammatical speech so often finds acceptance when expressed in more dignified and sanctimonious terms.

Retribution

The public discussion of retribution continues and reveals some very interesting, if sometimes alarming, ethical theories. We may welcome the frank expression of opinions even when these are distasteful to us for if any progress is to be made in the study of ethics it can only be by the honest statement of convictions on either side. The National Peace Council has done a service to the Nation in starting a discussion of this subject by the publication of an editorial article in the July-August number of *Peace Aims*. Robert Donington, the Editor, has now followed up this article by another which appears in a special issue for September-October in which he prints with his own comments extracts from a number of criticisms of his first article made by a number of distinguished writers. These include Mr. Bernard Shaw, Lord Vansittart, Lord Cecil, Dr. A. D. Lindsay, and Mr. C. S. Lewis. The whole discussion is of great value and as it

touches upon the fundamental beliefs of the pacifist we commend it to the study of our readers. *Peace Aims* may be obtained from 144, Southampton Row, W.C.1, for 3d., post free.

The Primate and the Banks

Another contribution to this subject is made by Mr. Sidney Dark in *The Malvern Torch* a monthly bulletin published by the Industrial Christian Fellowship. The November issue also contains a useful article by W. G. Peck on the Archbishop and the banks in which much of the outcry against Dr. Temple's Albert Hall speech is refuted. It appears that many bankers themselves do not know what goes on in the banks. That is not so surprising when it is remembered that many theologians have only the haziest ideas of what goes on in heaven. Possibly distinguished Churchmen could be found to contradict themselves and each other with as much assurance as do the financiers. Of course the banks create credit as everybody except the experts now know. It is very right and proper that they should, and nobody blames them, although their hasty denials seem to betray a sense of guilt. The evil which the Archbishop exposed was the creation of credit by the wrong people for the wrong purpose. "What is a public danger is the control of credit by a monopoly which is, in the last resort, a trading concern seeking its own private profit."

Community Farming Society

This society is the direct outcome of two conferences held at Langham at the end of 1940. It was realised then that one factor hampering the development of existing agricultural communities was the lack of skill among the members. The idea of a training centre was formulated and immediate and strong support enabled the sponsors to purchase a

substantial farm of over 300 acres. They have since accepted the offer of a pacifist farmer, who has bought an adjacent farm of over 300 acres to let it to them at a nominal rent for seven years. Both farms are being run as one economic unit training twenty-four men. Trainees normally stay for one year and the training is in mixed farming while living in community. Farm talks are arranged and cropping plans discussed. The Farming Groups are responsible for the affairs of the houses and gardens, and at frequent intervals they meet for discussion. The farm income supports over forty men, women and children living in two farm houses and nine other cottages adjoining. A branch of the County Library has been opened at one of the farm houses and the barn functions as a village social centre on occasion. Co-operative labour and machinery arrangements have been made with Bleasby Grange Farm, a pacifist farming unit of twenty people working 285 acres nearby.

The Sussex School Tragedy

Readers will remember the fine spirit of the sermon preached by Pastor von Bodelschwingh after the bombing of his colony for epileptics at Bethel-bei-Bielefeld, and of the forgiving words at the graveside of his bombed parishioners in North Germany spoken at great risk by another German pastor. The Bishop of Chichester had an equally exacting task when he conducted the funeral service over the twenty-nine school-boys who, with the headmaster and his assistant teacher, were killed when the Church school in a Sussex town was bombed on the 29th September. It is lamentable that certain sensational newspapers should have misrepresented what he said; and we are glad to be able, on the authority of *The Chichester Diocesan Leaflet*, to correct any misapprehension.

The Bishop's Address

The Bishop did *not* take as his text the words, "Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea". That passage did occur in the lesson (the Gospel for the Feast of St. Michael and All Angels, which was the date of the tragedy); but the words on which the discourse was based were very different. The Bishop said that the Bible reminded us that it was the child and the childlike that were greatest in the Kingdom of Heaven. It was hard to understand why children should be taken when they were so innocent. The trouble was that when once evil and wrong were done by men on the huge scale which such a war meant, the terrible result of that evil fell heavily on the innocent as well as the guilty. Evil and wrong once caused the death of the most innocent, Jesus Christ himself. "It must needs be that offences come," said Jesus. There were all kinds of offences, and our Lord warned each of us against the sin of ourselves making the little ones to stumble. "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven." "In Heaven their angels do always behold the face of my Father which is in Heaven."

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

THE PACIFIST ALTERNATIVE

The following article is taken from a longer paper prepared by the Rev. G. E. Hickman Johnson, a Minister of the Methodist Church. Owing to lack of space much of the original argument is regretfully omitted.

An increasingly large number of people disbelieve in the effectiveness of the war method and accept all that pacifists say in condemnation of it; but they see no alternative other than that of helpless submission to Totalitarian domination. Rather than do that they would continue to fight even if apparently ineffectively, in the hope that something may appear by way of intervention. When they turn to us we agree that Totalitarianism must be resisted, but we denounce the war method; what then do we put in its place *now*? This dilemma is increased for such folk by the growing fear that the war method may conceivably result in an Allied defeat which they know would not prove their judgment on Totalitarianism to be wrong. What would we advise them to do?

We have been apt to reply that we are in the position of a doctor who is called in at the last moment to save a patient on the point of death: that for over twenty years we have given due warning that the treatment meted out to the patient through these years would inevitably result in death, that if only our advice at and since Versailles had been followed this present state of affairs would never have been reached, that Britain has a major share in creating Hitler's present position, and that the history of international relationships in Europe for a quarter of a century completely confirms our pacifist convictions. All this is true, but it does not answer the question—"If the war method be wrong and futile, what other way of resistance is open to us *now*?"

A more pointed reply would be "Cease fighting and seek a Peace Conference", but can Christian paci-

fists make it? I cannot, because to me it would not be Christian pacifism. Not all non-resistance is Christian pacifism; to cease fighting because one is afraid is an ignoble action: to cease fighting because one is beaten or not in a position to fight has no moral value: only if a community, a nation, or a group of nations, can say to an enemy "We will not fight because in the crucifixion of Jesus we believe God has shewn us His way of overcoming evil, and therefore though you kill us and take our possessions we shall resist the evil in you only by appealing to the good we know is also in you, and shall suffer all the consequences of so doing in the confidence that one day this goodness in you will unite us in friendship"—only in some such attitude and action can Christian pacifism be expressed, as it seems to me, and so given a chance to work. Even then, as the Cross proves, it may not work at once. Jesus *did* die; His suffering love failed to convert either Church or State. Christian pacifism implies a readiness to die in apparent defeat; it relies only on the ultimate victory of the love of God.

How far any nation is from being in a position to adopt such a course needs no explication; probably not .1 per cent. of the population of Britain could claim a religious conviction which would justify such action.

Need for World Community

Let us first of all consider what the world needs if it is to be saved from future war. There must surely be some sort of supra-national organisation, above all divisive national barriers, which welds all men into a universal fellowship.

This principle is obviously accepted by all who stand for Federation or a renewed League. Loyalty to this universal community must be a primary loyalty, and so come before loyalty to any other group, be it nation or empire. National loyalty must be superseded. Furthermore, the fellowship of this universal organisation must be strong enough to resist all the divisive forces brought against it. World community can be found only as the expression of the experience of a universal spiritual fellowship.

All the necessities suggested above are met in idea and theory, and in some measure in practice and experience, by the CHRISTIAN CHURCH. *The pacifist movement should, therefore, apply its energies towards the support and furtherance of the universal Christian Church as the only reliable alternative to the war method of resisting evil.* In other words, to be truly and permanently international politically we must be knit spiritually from above; we cannot create such union from below; the œcumenical Christian Church is in fact such a unity.

Criticisms of the Church:

The moment this is said, I know full well the disgust with which some will turn away. Some of the criticisms to be brought against the Christian Church can be summed up in the sentence—"the Church has failed to be the Church". In the Church of Christ there is given to man a society human and divine which is itself the earnest of a reconstituted humanity. It is therefore in the Church that men should be able to watch divine redemption and divine forgiveness at work. No one, however, dare assert that the full Biblical hope of the Church is realised in the separated, dwindling communions we to day in this country and Continent call the Church. Nor would anyone venture to absolve the Church of sloth, cowardice, pride and selfishness in its own inner life,

and its outward influence. The first word to be spoken to the world to-day by the Church is one of Penitence—penitence for its own failures in life and witness. It has broken the laws of God within its own confines; it has repeatedly and signally failed to give effective witness against racial, international, social and economic injustice.

When all has been said in sincere criticism of the Church, it still remains only part of the truth.

1. Though the Church is in creasingly being ignored and becoming impotent in this country and Continent, it is NOT so in the world as a whole. On a world scale, the Church is increasing year by year. Not only is she the only universal organisation at present existent on earth, but in many countries in the world her membership is increasing by leaps and bounds. Even in Europe to-day the Church still exists. There are contacts through her across the divisions of war; her spiritual fellowship holds.

2. Whilst rent asunder by the deep gulf between Romanism and Protestantism, and in addition split into many competing parts on the Protestant side, it is blasphemy, it is urged, for the Church to preach to the nations a unity which it has not itself achieved. Yet in reply, two facts must be remembered—*never in Christian history has the Church been so ashamed of her disunity as she is to-day, and, further, never in Christian history has the sense of world fellowship been as strong as it is at this moment.* It increases as the days go by. Even now she is functioning in some respects as a world Church across the divisions created by the war. When some activities of the Church in one part of the world are brought to a standstill by war conditions, e.g., the work of the Continental Missionary Societies, the Church in other parts of the world has come in to maintain the work. Contacts and messages

have gone to and fro between Christians in enemy countries in a way that was unknown in the last war, the gist of them being, in varying phrase, one of the outstanding messages of the great international gathering at Madras (at which Chinese and Japanese, then at war with each other, were present): "Our countries are at war, but you and we are one in Christ". In other words, whilst the world is breaking up under the stress and strain of a world war, the Church is gaining in cohesion and moving towards world unity.

3. Whilst in no way condoning the fear, selfishness, and pride of the Church which have toned down or inhibited her witness against injustice on all sides of life during the last one hundred years, we should avoid the pitfall of judging a previous generation of Christians by standards to which God has only, of latter years, been able to lead us. What would be conscious sinning for the Church to-day would not necessarily be so for the Church of fifty years ago.

4. In addition to the criticisms already referred to, it will be argued from the pacifist point of view that *the Christian Church as a whole is not pacifist*, and is, indeed, preaching in many lands the righteousness of war. This again is, unfortunately, true. But it is equally true to say that *never in her history has the*

Church been so uncomfortable in so doing, or recognised on so wide a scale the fundamental incompatibility of war with the teaching of her Lord. I do not suggest that our task is to attempt to make the Christian Church pacifist with a view to our future support of her, for two reasons—to do so by a frontal attack would be, as has been proved on many occasions, to defeat our own aim; impregnable defences are set up against us the moment our aim is perceived; and secondly, I do not believe that pacifism is the last word to be spoken. I still look forward to that day when the long looked for synthesis will be revealed whereby Christian pacifists and Christian non-pacifists will find themselves at one in a wider understanding of a larger truth than either has yet received. But I am confident that whatever the larger truth may contain, it cannot contradict what we now understand by pacifism, the heart of which is for me the revelation of God's method of overcoming evil in the Cross of Christ. My plea, therefore, is that pacifists should seek to recall the Church to the central truth that she has been created to declare—"Christ and Him crucified, yea, and risen again"—and to bend all the energies of the pacifist movement towards proclaiming such a Church as the only redemptive community an institution men can trust.

A MESSAGE FROM THE SOCIETY OF FRIENDS

The whole world is drawn* into common suffering. Is there no way out of its evils but by waging war yet more ruthlessly? War is evil and wrong; military victory will not bring true peace. Cannot our common suffering make us aware of our common brotherhood? Let us turn from the terrible deeds we do

to one another and seek one another's forgiveness. The way of friendship can overcome evil. We see it perfectly in Jesus Christ. Its cost was the Cross. The loyal spirit which faced the Cross showed us the triumphant power of God. For us as children of a common Father it is time to follow His lead.

CHRISTIAN PACIFISTS IN WARTIME

W. MAULEVERER

In the following article the Vicar of St. Francis', Salisbury, offers some suggestions both of warning and advice which are the result of his experience as a pacifist parson during three years of war.

There is no particular virtue in my being a pacifist, because I do not see at my present stage of spiritual development how I could be anything else, but I have found in bitter experience that there are certain vices which may very well mar one's witness to the faith, and, in case other people are similarly afflicted, I venture to record my own attempts to overcome them.

The first vice is the temptation to regard oneself in these days as an outcast, an Ishmael. I am periodically afflicted that way, and I expect many other pacifists are also. One is conscious of holding views that must be extremely repulsive to a great many other people at this particular time, and, as one has made no effort to hide those views, often one is tempted to think that others may desire to avoid one's company. In actual practice it is not so, and I am amazed to find how kindly and considerate people are in this parish, and, although we have lost a certain number of people from the church, yet I find pronounced anti-pacifists are kind and courteous to me personally. We must avoid like the plague the expectation that they should behave otherwise, and here I find great help from a truth which I first learnt from the Christian Scientists. We must not give power to negative or wrong thoughts. Somebody else's unkind thought towards us is negative and wrong on his part. It has no permanent value, and some day in this world or the next it will be changed. It is we ourselves who give power to it and make it real, if we let it worry us.

I find that the best way to overcome the vice of considering oneself an outcast (which is, I suppose, in the final analysis, a form of self-

pity), is to train oneself to expect to see the Christ in others, for He is most certainly there, and, because one is holding to something which is a neglected or misunderstood part of His teaching, to expect that there is something in them which really responds to it, even though they still hate it.

Jesus did not go about expecting to be an Ishmael. He held views profoundly revolutionary and different to the majority of his contemporaries, and yet maintained the "courage, gaiety, and sound mind", which comes from refusing to give power to the negative thoughts of others and believing in the potential sainthood of all.

The second vice is the temptation to regard others as fools! I am often tempted that way. I hear the crumps and pops of guns practising, and I think what a very explosive age we do live in. Gentlemen career through the streets on motor bicycles wearing the most absurd hats. Others seem to wear a second hat on that part of the body which one usually associated with sitting down! Then there are, or till recently were, people gravely carrying gas masks in a high wind in open country. Balloons popping up and down outside my window like Jack in the boxes. It all seems to me sometimes so absurd and silly, and one is tempted to forget that to them it is not absurd or silly. I was in the army once and I know. I was in the army in the last war because I honestly thought that was the best way in which I could serve my God, my king and my country, and I should certainly have resented the implication that I was a fool.

It is "love" that will help us here, and enable us to recognise that

foolish actions do not necessarily imply foolish people. Children may do foolish things, but they are not necessarily foolish themselves. It is only that they have not yet come to see that these actions are foolish. After all, from the Heavenly Father's point of view, we are all like children and have a great deal yet to learn. And he loves us in spite of the things we do, and we must learn to do the same. I can still love my fellow man as a brother in spite of the fact that I consider his actions foolish.

The third vice is the worst, and it is most vitally important that we pacifists overcome it. That vice is giving way to depression. We cannot help being attacked by depression, but at all costs we must overcome it. Since the war I have been attacked this way in a manner in which I could never have believed possible, and can sometimes sense a new attack coming. It is partly due to the fact that there is a good deal of it about, and, when it hangs like a cloud over large numbers of people, because of some news from the front or some further restriction, we are liable to be affected thereby. It also can often be traced to self-pity, or even to pride, when we are annoyed to find ourselves not as adequate or as virtuous as we had estimated ourselves to be.

Now, we shall do the cause of Christian pacifism much harm if we go about depressed and dismal, and, I believe, we shall do it much good if we can maintain a serenity which comes, not from refusing to face the facts, but from facing much deeper facts than most people have yet discovered. The cure for depression is surely meditation, which we must take time to practise. We must as a solemn duty find time to realise that, though the waters rage and swell, though the heathen make much ado and the kingdoms are moved, yet the Lord of hosts is with us, and the God of Jacob is our refuge; that Jesus foretold such times as these and commanded

His followers to "be not troubled"; that not one jot or tittle of the eternal truths of God are affected or changed by the cataclysmic commotions going on around us; that God can use us as lighthouses in the storm, as a city set on a hill, as a means of bringing comfort—and sanity to a world that has lost its moorings, if only . . . if only we do not succumb to the prevailing depression around us.

(1) "Ishmael"ism! (2) Contempt for people because of their foolish actions; and (3) Depression, these three, must be avoided like the plague, and I find from experience that they are best treated by (1) a refusal to expect or give power to the negative thoughts of others; (2) love; and (3) disciplined meditation.

As the world goes increasingly deeper into the throes of this terrible conflagration, an increasingly higher standard will be required from the Christian pacifist, of understanding, of love, and of serenity which has faced the facts and refuses to be overcome by them.

[Pax and Community—cont. from page 246
Committee which exists to act as liaison for all community ventures at home and abroad. (Leslie Stubbings, Chancton, Dartnell Park, West Byfleet, Surrey, is the Hon. Sec., and the Committee publishes *The Community Broadsheet* at intervals—subscription 2/6 per year, and the book *Community in a Changing World*—price 3/6.)

This statement is approved and signed by all members of PAX community sub-committee:—

Miss Sheila Allen
Leonard Ames
Mrs. Ruth Murray
Stormont Murray
Miss P. Ouwerkerk
(Hon. Treasurer)
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following their meetings at Doolittle and Wymondley communities on October 14th and 15th, 1942. The statement was approved for publication by PAX Committee at High Wycombe on November 7th, 1942.

DIVINE JUSTICE

HOWARD MARLOW

In the trinity of "the things we are fighting for", Justice normally comes second—Freedom being first, and Christianity (or the Brotherhood of Man) last. At least this is so in official pronouncements, which seek, like some religion, to be all things to all men.

When taken over by the leaders of the Church, these semi-pagan pronouncements assume a different aspect. Freedom becomes "The glorious freedom of the sons of God", and, in most cases, transcends the bounds of the British Empire and even the ranks of her Allies. Justice becomes "Divine Justice". It is not, therefore, surprising that the most persistent and effective charge brought against Christian pacifists is that they remember only that God is Love, forgetting that He is also Justice.

"Though justice be thy plea consider this—That in the course of justice none of us should see salvation."

Clearly no Christian can deny this. Are we then committed to the view that God is unjust? Surely not. Portia means that if Divine justice were the same as human justice, then should we be damned. The Christian hope is based on a purer conception of the justice of God. Our terminology is necessarily anthropomorphic, but we deny that the Attributes of God are merely a projection of human standards outside ourselves. Christian apologists for war would, we hope, concur in this denial. Yet do they not, in effect, attribute to God a justice which they conceive anthropomorphically?

We cannot, in fact, separate God's Justice from His Love. The price of our Redemption represents His Justice and His Love: His Love and His Justice are manifested in its payment by Himself. We discern

His Justice in the Book of Job, and in the sufferings of the martyrs who suffer *because* they confess Him. Is this a hard saying? It is the harder when we realise that these things also manifest His Love. There is nothing weak and sentimental about the Love of God. It is an awful thing and a terrible—because it knows God's Will for us, which is our highest Good, and will not be side-tracked by the standards of our so-called humanitarianism.

We Christian Pacifists are far from laying undue stress on suffering. That is done by those who engage in wars to relieve it—and fail miserably. We see in suffering a path to God. It is not suffering but the infliction of suffering which is wrong—as are all the evil passions which are fostered by war. We oppose war, not for the sake of those who are sinned against, but for the sake of those who sin. In opposing slavery, the church is not concerned with a system in itself evil, nor primarily with the sufferings of the slave. The Church opposes slavery because of the temptations to which the slave-owner is exposed. We welcome suffering and would teach others to welcome it. As for those who sin by sadistically inflicting it: shall we damn them by ensuring that they die unrepentant? This is to place the temporal above the eternal to save the body rather than the soul, surely, our compassion is made of sterner stuff. Likewise, our justice, imperfectly reflecting that of God, is not of this world.

Yet is not war, confounding the innocent with the guilty, a travesty of even human justice? The militarist who appeals to "justice" accuses himself. We are compelled since Love and Justice and Truth are One—to see in this appeal but another attempt to find Christian justification for a position which has

been accepted on grounds which are not Christian. Sentiment is apt to make us lay too much emphasis on the sincerity of those who claim that God calls men to engage in war. The majority of these accept, without prayer or thought, whatever they are told by the propagandists. Dare we claim that of the few who have both prayed and thought on this subject the majority are Christian pacifists?

FAMINE RELIEF

The new leaflet issued by the Famine Relief Committee (67, Brook Street, London, W.1, 3s. 3d. per 100) states briefly some facts descriptive of the terrible condition of the peoples in the occupied countries and urges the following reasons for action:

The weapon of food blockade applied to the occupied countries must starve our allies before it starves our enemies. Among the people it starves first are the young. The Germans are mainly interested in preserving the population of working age. We must consider the future. The promises of liberation and reconstruction become meaningless unless the next generation is, as far as possible, safeguarded in health now.

The psychological effects of starvation are probably more devastating than those of any other kind of warfare.

The physical effects are most severe in the case of adolescents and children and must seriously prejudice the possibilities of any future recovery. It can be terminated at any time.

It is a mistake to argue that, if the Germans allow in relief supplies, it is proof that we should not send them. That the Germans willingly allow in food because the relief indirectly eases their task of occupation is, of course, true; the question is whether we and our allies do not also gain, and gain more than we lose. It is a matter of balancing the gain for the future, including the maintenance of the physical basis for moral resistance, against any advantage the enemy may incidentally derive. In many directions we are devoting to the task of preparing for reconstruction men and time that could be used for conducting the war. We do this because we are far-sighted enough to look ahead and to realise that the task of saving Europe involves more than defeating the Germans.

THE FELLOWSHIP OF PRAYER

Prayers for Christmas

O Thou Whose advent was not seen of men, save only by the few who humbly watched, but was in heaven proclaimed by the angelic host, open our eyes to see in this dark age the glory of thy presence; let there be truth to overcome our falsehood; let there be love to overthrow our hate; let there be penitence to conquer pride; let there be joy to banish sorrow; and through the tender mercy of our God, let the dayspring from on high revisit us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

O Word made flesh, Who dwelt among us, with rapture we behold Thy glory, fullness of grace and truth! Do Thou who art the King of Heaven and yet became a citizen of earth and wore our nature and had all things common with mankind except its sin, live in us by Thy ever present spirit, to the end that that same wisdom, that same love, that joy of life, that gentleness, that peace which are Thy blessed Self, may still abide in us, as we abide in Thee.

O God, Who when Thou camst to save the world came as a little Child, teach us the majesty of lowliness, show us wherein true power consists, that we may know the strength of gentleness. Do Thou, Who putttest down the mighty from their seats and dost exalt the humble and meek, give us the character of those whom Thou canst use to do Thy will, and let us seek no help for our salvation but that which is in Him, our Saviour Jesus Christ.

INTERNATIONAL NEWS

PERCY W. BARTLETT

Canada

The first issue of a new Bi-Monthly news bulletin, with the title *The Canadian C.O.* contains news of the Corps of Canadian Fire Fighters whose arrival in Britain with C.O.'s in its membership was reported here last month. The Bulletin describes the Alternative Service Work Camps in Canada and the Civilian Public Service camps in the United States. The bulletin claims an initial circulation of 500, and the mailing address is: P.O. No. 264, Montreal.

U.S.A.

An F.o.R. group in Cleveland, Ohio, has organized itself as "C.P.S. Auxiliary No. 1," for the purpose of visiting Civilian Public Service camps and generally being helpful to the men in them. Another group in Columbus is organising weekend entertainment to men on leave from the camps.

Fellowship reports that arrangements have been completed for the purchase of "civilian bonds" by pacifists or others who do not wish to purchase war bonds.

Africa

The Secretary of the Port Elizabeth F.o.R. sends a 10-page report of the conclusions of a study group, initiated by the F.o.R., which has been meeting to consider the Economic Basis of the New World Order. Our correspondent in Roodeport (Transvaal) also writes of a Conference on "Christian Reconstruction" held there during July. He goes on to say: "The great temptation of the moment is to overwork that part of our physical frame with which we think. . . . One seems to be always absorbing and never creating, You who live so much against the physical strains and exertions of warfare must find

it most difficult to secure time for that quiet during which God can do the creating. We, whose lives are hardly disturbed outwardly, must share in the common travail by increasing our times of quiet."

A very interesting letter from an F.o.R. member in Uganda, working with his wife in a C.M.S. Hospital, tells how the pacifist issue has been brought to the fore among the mission community by the recent introduction of registration in Uganda. He says that there is quite a sprinkling of pacifists among the missionaries; but "even among pacifists there is a tendency more and more to regard the war as part of the scheme of things; perhaps we should do more to keep contact with each other." A section of the African Christians, mostly members of a keen evangelical revival group, takes pacifism for granted as part of Christianity.

A friend working with the American Mission at Assiut, Egypt, writes that many American missionaries left Egypt in July, on the advice of the Consulate, and went to the Sudan, but are now returning. She hopes that work may go on again at Assiut without much delay.

New Zealand

A letter from an F.o.R. member in Christchurch speaks of the need for F.o.R. groups in New Zealand, but thinks it inadvisable to try to start another new group at the moment. There are already the P.P.U., certain C.O. Fellowships, and the Christian Pacifist Society; but our correspondent feels that these do not entirely fill the bill. He speaks also of the Detention Camps set up as alternatives to imprisonment for objectors, and regrets that there is no provision for alternative service or for complete exemption.

Malta

We are very glad to be in touch with an F.o.R. member in Malta, who writes of the terrific bombardments the Maltese people have had to suffer, and of the calm and fortitude they have shown. "If Malta, by her sense of heroism, has shown the peoples how to conduct themselves through the vicissitudes of modern warfare, so Malta, tomorrow, will be a shining star to lead the way when the nations reform through the word of the Gospels."

Christian International Service

The first bulletin of news and suggestions for study circulated to the groups studying problems of post-war reconstruction and Christian International Service has recently been issued, and friends specially interested can obtain copies from the office of the International F.o.R.

"CHRIST and PEACE."

Maintaining the tradition of other years, in spite of the fact that Armistice Day has lost much of its significance, the Council of Christian Pacifist Groups held a well-attended devotional meeting in Kingsway Hall on Saturday, November 7th. The keynotes of the meeting were on the one hand the realisation of man's helplessness and dependence on God; and on the other the necessity for pacifists to show forth in their lives the love and peace they professed, to bear witness before the world to the Christian faith.

Henry Carter, who in the absence through illness of Charles Raven was in the chair, led the prayers, reminding the gathering of the necessity for fellowship with non-pacifist Christians, and of the duty of caring for minority groups such as Jews and refugees. The Lord's Prayer was a body of Christian teaching most widely known today, an expression of that which is of God in the hearts of millions.

Donald Soper showed how the

pacifist faith must necessarily create a tension in the heart of the believer, who found himself forced to separate himself at that point from his fellows. He should not expect to preserve emotional neutrality towards the events of the conflict; he believed our pacifist faith was doing the will of God while our weak humanity was craving to do something else. We had to express our love and peace in a suffering sympathy with the sorrows of others.

Doris Nicholls spoke of the sense of frustration that had brooded over the years since the last war, and of the lack of security in the lives of the younger generation. Pacifists, too, suffered from frustration, though some few had found fulfilment in various forms of social service, or in preparing themselves for future work. Above all, the sense of expectancy which illuminated the early Christians was largely lacking, the faith in the power of the Holy Spirit to overcome. She deplored the growing tendency to regard one man or another as the saviour of the world, and pleaded for a new recognition that Jesus Christ alone was able to save and that only in the power of his spirit was man able to do anything. Our need as Christians was to rediscover the secret of Pentecost. Expectancy was the necessary condition for Christ's coming in power.

Lady Parmoor spoke of the need for a spiritual and moral revolution. The League of Nations after the last war had been a real step forward; but it had failed because it was not really rooted in men's hearts. We had to build much deeper and wider for a universal Christian conscience and an awareness of the essential unity of all mankind. She saw signs of hope for the future in the growth of the œcumenical spirit among the churches and of the international Christian associations such as the Y.M.C.A. and the S.C.M.

The meeting closed with an act of dedication to the service of peace.

CORRESPONDENCE

Militant Pacifism

Mr. Gliddon, in his article in the November number, raises the interesting question of the militant—some say too militant—pacifist.

Certain pacifists are, from time to time, gently reprov'd, especially by those with Quaker sympathies, for being too pugnacious.

Undoubtedly great victories for the cause of peace have been won, often against tremendous odds, by the unfailing gentleness and sweetness of manner which has been characteristic of the finest of the Friends. On the other hand, as, I am afraid, a rather unrepentantly militant pacifist and as one who remembers that neither Christ nor the early saints at times minced words when dealing with a certain type of wrong-headed or hard-hearted person, I cannot help feeling that there may be a place for the militant pacifist also. Anyhow, militant pacifism does seem to work!

From time to time I receive letters from persons previously unknown to me which inform me, in no uncertain terms, that I am a coward and a traitor; that I deserve to be hanged, shot, or imprisoned; and that my proper home is in Nazi Germany.

In all too many cases my critics, after reproaching me for my lack of courage, modestly take refuge behind the cloak of anonymity. This is especially true of those of my own sex, for among critics of pacifists "the faymales", as the Irishwoman said, "are more manly than the men"! When the critic does supply me with an address I usually begin my letter "I think we both love our country, though we have different ways of showing it. As you have written frankly to me I will also write frankly to you, though without ill-feeling." After this preliminary I weigh into my critic good and proper, sparing neither age nor sex. The reply usually reveals the critic

as a little shaken; less abusive; more inclined to argue and more on the defensive. In the next round this tendency becomes even more marked and a kindlier tone begins to manifest itself, to which I make a ready response. In almost every case we end up good friends and the critic, though not yet agreeing, has achieved a certain very real respect for the point of view he once despised and he has begun to think.

One is familiar with the phrase "the iron hand beneath the velvet glove". Perhaps the hand of friendship can at times lie profitably under what at first sight may bear an external resemblance to the mailed fist.

BEDFORD.

THEY SAY

SEAWARD BEDDOW

Drink!

"I would not like to be charged with giving valuable information to the enemy, but I sincerely hope that if invasion comes it will be in the middle of the week, and not on a Friday or Saturday night."—Dr. T. J. Honeyman in "Western Temperance Herald".

A Cargo of Whisky

The following is an excerpt from Will Fyffe's latest sketch: "I was by myself on duty on deck, during the dog-watch, when I sighted a German submarine.

"I'm going to sink you," the commander said.

"Oh, don't do that," I said, "we're only a wee cargo-boat."

"What's your cargo?" he asked.

I told him "Irish Whisky fra' Glesca."

"Irish Whisky from Glasgow? Oh, well, carry on; you'll do more harm than we shall."

Sixpenny-worth of Death

A boy walked into Loughborough Savings Centre and said: "Sixpence any good?" "Yes," replied the lady in attendance, "it will help to kill a German". The boy replied: "O.K. Here you are."—From "War Savings", published by H.M. Stationery Office.

Dr. Temple on Unemployment

"The essential evil of unemployment was not that a man could not buy what he wanted to eat, but that he found himself somebody who was not needed by the community of which he was a member. That went right to the root of everything that gave a man his proper dignity. It was a vital and horrible evil, a spiritual evil. It was not only dangerous but totally unlike the kind of thing any Christian man could conceive God wanted His world to be."—In an address to National Trade Union Club, London.

"THE CHRISTIAN PACIFIST"

For some years now, we have asked all readers of *The Christian Pacifist* who subscribe for the whole year to do so before the beginning of the year, and this is important for two reasons. The Paper Control quite naturally allows an amount of paper which covers the paid circulation of the magazine, and if that paid circulation goes down, the allowance of paper will be cut down in a corresponding manner.

The other main reason why we ask you to make the payment in November or December for the following year is a financial one. It happens with this, as with every other magazine, that people often miss out a few months, especially at the beginning of a year, and where this happens, it involves the publishing house of that magazine in some loss, both through inevitable over-printing, and also because such people who do not make payment until March or April are not likely to make payment for the whole year. This is understandable, but it does involve us in loss, and we therefore plead that the plan of making payment in advance for the whole of the year be adopted by all our friends.

You will find a renewal form on the back cover of this issue.

LESLIE ARTINGSTALL.

BOOK REVIEWS

HUMILIATION WITH HONOUR. By Vera Brittain. (Andrew Dakers, Ltd. 3/6.)

This excellent little book is in the form of a series of letters to the author's son—an intelligent, questioning boy of 15 now in the United States. He is critical of the pacifist position, and she writes less to convert than to explain. For this reason the book, though it is to be commended to all, will be especially valuable for that wide circle of friends and relations of pacifists to whom the doctrine which carries those near and dear to them into strange places seems without reason or virtue. Her main thesis is that "Even humiliation is not dishonourable when it is voluntarily accepted and endured without bitterness. . . . The humiliations . . . can become assets which add to knowledge and increase spiritual power. . . . Only humiliation with honour . . . can save men and women degraded by war from becoming sources of hatred and vengeance, and enable them to contribute . . . to those abiding things which belong to our peace."

Vera Brittain is sound in noting the inevitable decline of the individual in wartime, and has some salutary advice to give to those pacifists who are "incurable minoritarians with a passion for unpopularity". "It does not occur to these militant pacifists," she wisely remarks, "that the most effective method of war-resistance is to increase the number of war-resisters—who can only be drawn from the ranks of the war-supporters and are not attracted by provocation." In the latter part of Letter No. 4 she touches real depths of psychological and spiritual insight.

Where so much is good, one does not wish to be carping—but why does the author speak of the No-Conscription Fellowship, formed in 1914 and ceasing to exist in 1919, and not of the Fellowship of Reconciliation, formed in the same year and still growing?

E. C.

AMERICA AND BRITAIN. By William Paton. (World Issues Series, No. 11. Edinburgh House Press. 24 pp. 3d.)

A very readable pamphlet which will be a help to better understanding between the English speaking peoples.

A PLEA FOR IMMEDIATE PEACE BY NEGOTIATION. By George W. Hartmann. (War Resisters' League, 2, Stone St., New York. 16 pp. 10 c.)

The Professor of Educational Psychology at Teachers College, Columbia University, here urges that all nations should unite to work for a world programme for humanity far more urgently important than any war aims.

NEWS OF PEACE GROUPS

METHODIST PEACE FELLOWSHIP

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

BULLETIN No. 8. It is hoped that this very informative Bulletin has now reached every member. Should anyone have been inadvertently missed, please apply for a copy to the address above.

OCTOBER EXECUTIVE MEETING. Sixteen new members had joined the Fellowship, and there had been seven resignations. A new Group had been formed at Eastbourne. Mr. Denis Hayes was co-opted on to the Executive Committee, and also appointed as our representative to the Christian Pacifist Groups Council.

District "key-men" had been fixed up in the majority of our Methodist districts, and it was decided to send a special communication to these friends inviting their co-operation in certain definite matters.

KNITTERS WANTED.—Mrs. Joan Armstrong (at above address) would be pleased to receive any further offers to undertake Seaboot Wool Knitting. Wool is provided free for this purpose, and the specification for knitting accompanies it. More knitters are needed

LESLIE KEEBLE.

THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, W.C.2.

Hon. Secretary, the Rev. C. Paul Gliddon. Asst. Hon. Sec., Miss Ethel Comber.

The December Monthly Conference takes place on Saturday, 12th, at 2.45., the subject this month being "Ecclesiastical Efforts towards the Renunciation of War" and the opener the Rev. Dr. R. F. Wright. The attendance at the first Conference was disappointing and we hope that the one on Dec. 12th will be better supported. The Conferences are free and are open to non-members.

A friend sent us a ring for the Hungerford Club work and this we have sold for £15. We mention this partly to thank the anonymous donor and partly because we hope her example will not only be approved but followed.

It may not be generally known that our two Unit members at "Down the Lane", Chevington, nr. Bury St. Edmunds, have about thirty children in their charge. These are boys and girls between the ages of five and fourteen, most of whom have been sent there because they were considered unbilletable. If those who regard pacifist ideas as impracticable would pay a visit to "Down the Lane" they would see a home and household which might make them reconsider their judgment. But, even if many of these children have now become model children,

they do still remember that Christmas takes place in December. There may be a war on but that does not prevent them from hoping for sweets and toys and some of the good cheer that belongs to Christmas. It is going to be difficult not to disappoint them this year, but we hope that friends will contrive to send kind gifts to Alfred Copeland at "Down the Lane".

And then there are the shelterers at the Hungerford Club. Last year they too had a Christmas party and they are already looking forward to another this time. It is going to be much more difficult to carry the plan through than it was last year but the generosity of friends will, we are sure, enable us to prepare an entertainment which its hundred members will greatly love. In the case of the Hungerford Club money and gifts should be sent to the office.

May we remind friends what an excellent Christmas gift is our book *Into the Way of Peace*, which we are now able to sell at 3s. 6s. in the original 6s. edition?

CHURCH OF SCOTLAND PEACE SOCIETY

The usual monthly devotional meeting of the Church of Scotland Peace Society was held in Glasgow on Saturday, November 7th. The Rev. Stewart Rough, of Dumbarton, gave the address. The opportunity was taken to pay tribute to the Rev. Lewis Maclachlan, who was relinquishing the post of Scottish Secretary of the F.O.R. and Secretary of the C.O.S. Peace Society. The Rev. Professor G. H. C. Macgregor, speaking on behalf of both groups, welcomed those who had come from Edinburgh and other places to honour Mr. Maclachlan, and went on to speak with keen appreciation of Mr. Maclachlan's work. He said the Secretary had shown himself ever willing to accept burdens and an adept at doing good by stealth. Coming to Scotland at the most difficult of all times, at the outbreak of war, he had so wrought that the two societies were now in a healthier state than they had been previously, and many people owed him a very heavy debt. He spoke also of the work of Mrs. Maclachlan, Secretary of the Glasgow Group of the F.O.R. In reply, Mr. Maclachlan said that Scotland had taught him something which he thought of extreme value. He had come, he said, with great faith in all forms of "activity". That faith was not diminished. But now he had a new appreciation of the value of something else—the spirit of God working through an individual. He would leave us, he said, with that thought; if we could show the

spirit of God in our daily work we were serving the cause which we all had at heart. Mrs. Maclachlan said that they went to London with mixed feelings, being reluctant to leave all their friends in Scotland, whom they would miss very much, but also looking forward to their new sphere of service and to the friends who were ready to welcome them in their new home.

A cheque was presented to Mr. Maclachlan by Professor Macgregor on behalf of both societies. It was announced that Mr. Maclachlan would be succeeded by the Rev. Hugh Erskine Fraser, of Perth, assisted by Miss Marjorie Anderson, who would be in charge of the new office shortly to be opened in Glasgow.

PAX AND COMMUNITY

The following resolution was adopted *nem. con.* at the PAX Annual General Meeting, 1942:—

"This meeting approves the fostering of communal ventures in Christian living (the practical application of Christian principles) and empowers a small sub-committee to seek out those who can participate or who can give qualified support of any kind. This meeting further approves the inauguration of a fund to serve this end."

The sub-committee was duly appointed and now offers the following statement in amplification of the above resolution. It should be understood that this statement does not commit every member of PAX, and is not intended to convey the binding force of the ordinary 'PAX Statement'.

1. CHRISTIAN PRINCIPLES AND CO-OPERATIVE LIVING

Experiments in co-operative living (or community) are advocated because they facilitate Christian living, i.e., loving service to God the Creator in every human activity including daily work of a *creative* kind, executed in the spirit of prayer and praise. Man being body-spirit, the offering to God of due worship should entail the offering of the whole man. Christ died, not for human beings *en masse*, but for each distinct human person—hence our belief in the inviolability of the human conscience and our objection to any surrender to the cults of mechanism, money and violence.

2. THE UN-MAKING OF MAN IN INDUSTRIAL SOCIETY

To seek to know, love and serve God is difficult enough in a society run in large measure upon anti-Christian principles, and organised in the service of riches and power; but when such a society takes on the character of a centralised industrial plant, human activities are reduced to mechanical sub-human processes in which

it is well nigh impossible for men and women to function as *whole* persons (i.e., "holy, healthy" persons), expressing harmoniously both body and spirit in daily life and work. It is our contention that materialistic aims employing industrialist methods lead to monopoly by money-power or by the totalitarian State. This in turn leads to the mechanisation of man for the purposes of industry and of the wars in its defence, with the consequent disintegration of the human person. Hence the urgent need for a renewed Christian valuation of the human person and the human family; and also for the restoration of the Christian philosophy of work as vocation. Hence also the urgent need for new social forms in which men and women can become *responsible workers* with personal, family and group ownership of the means of production as a Christian alternative to proletarianism and wage-slavery. The spirit of community can find expression in many forms, but as a general pattern for the human cluster we suggest a multitude of satellite crafts revolving within the orbit of the one supreme craft of agriculture.

3. WHAT COMMUNITY HAS TO OFFER

Co-operative living is not in itself a panacea for present day social evils, but it does provide a setting in which steps can be taken in faith towards a Christian social order. Among the advantages offered by the "community way" are:—

(a) The opportunity to spread the Christian good news not only by word of mouth but in living action by the creation of "cells of good living in the chaos of our world" (Eric Gill).

(b) The opportunity to protect and encourage human freedom and responsibility, and family life.

(c) The opportunity to present by force of example the Christian (and pacifist) alternative to the destructive conditions of modern civilisation.

(d) The opportunity to practise the *positive* way of life which is complementary to the *negative* attitude of pacifism in the sense of refusal to participate in war-producing social systems or in the wars they breed.

(e) The opportunity for men and women to lead vocational lives, free from economic bondage and from the greater evil of being constrained to hold *others* in economic chains.

(f) An opportunity to recover the right relationship with nature and with the soil.

4. IMMEDIATE STEPS

The sub-committee recommends to PAX members that they should follow up the lead of the Annual General Meeting in the following ways:—

(a) By informing the Secretary or sub-committee members of any practical community schemes or suggestions they may have in mind.

(b) By taking part in existing group ventures, the names of many of which appear in the publications of the Community Service Committee (see below).

(c) By contributing, either directly to communities which are approved, or to a special PAX fund now to be opened for the purpose of promoting new community or homestead ventures, of assisting members to join existing schemes, and of extending in every way the idea and spirit of community.

(d) By studying community experiments already in being with a view to discovering and disseminating the fundamental principles on which a Christian social order must be built: as examples, the House of Hospitality and Farming Communes run by Dorothy Day and the "Catholic Worker" movement in America: The Brotherhood of the Way communities at Wyomdeley Priory and at Doolittle Mill: the Laxton Land and Family Settlement; etc. *In all those communities PAX members are now participating.*

(e) By collaborating with, and in every way supporting, the Community Service

[Continued on p. 237.]

CHRISTMAS GIFTS for PEACE-LOVERS

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MISCELLANEOUS.

SHERWOOD SCHOOL COMMUNITY invites enquiries from those wishing to accept simple standard of living, to pool incomes, probably sharing large house with one or two other families and to send children to progressive co-educational community school. Write Harold Pratt, Sherwood School, Epsom.

The Pacifist Service Bureau tries to help all C.O.s in difficulties over employment, and organisations in need of staff. P.S.B., Dick Sheppard House, Endsleigh Street, W.C.1.

"RABBONI," a novel by Susan Miles, author of "Blind Men Crossing a Bridge", 8/6 from booksellers or A. Dakers, Ltd., 42, Gt. Russell Street, W.C.1.

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THE IDEAL CHRISTMAS GIFT FOR CHILDREN—a copy of *The Churchpeople's Prayer Book* (illustrated), 2/10, post free. Charles Fowler, 325, Brook Lane, King's Heath, Birmingham.

MEETINGS.

Change of time, date and place of the Fellowship Hour.

On and after December the meeting will be held at 165, Gray's Inn Road, W.C.1, from 5.30 to 6.15 p.m., immediately before the monthly London Union Committee. This is usually held on the last Friday in the month but in December, on account of Christmas falling in that week, the Fellowship Meeting will be held on Friday, December 18th, and will be led by Rev. James Alexander, M.A. Please book in future the last Friday in the month at Gray's Inn Road, 5.30 to 6.15.

Are Pacifists really facing the great issues of today?

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"FREEDOM IS IN PERIL", Robert S. W. Pollard (4d.)

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FULL NAME in block capitals.....
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It is important that this first notice should be returned in order to save paper and postage in sending further notices.