

The
**CHRISTIAN
 PACIFIST**

THREEPENCE

51125

THE CURRENT OF AFFAIRS

Dr. Bell's Speech

When, in the House of Lords on the 9th February, the Bishop of Chichester challenged the Government to state their policy regarding the bombing of towns in enemy countries, he was politely told to face the facts. What Lord Cranborne, speaking for the Government, meant was that the Bishop and his supporters (of whom perhaps there are more than is realised) should face a special exhibition of facts selected for the occasion. The facts particularly commended were: (1) the essential injustice of war. "War cannot be carried out," said Lord Cranborne, "without suffering to those not immediately responsible for the conflict." We all know that. (2) The destruction of whole cities by the R.A.F. has seriously impaired the German war effort and engaging 80 per cent. of the German fighter defences, has materially aided the Russian victories. (3) War industries can only be paralysed by bringing the whole life of the cities in which they are situated to a standstill. (4) The populations of occupied countries, allied prisoners of war, and soldiers on all fronts continue to suffer severely as long as the war lasts.

Wishful Thinking

Along with these facts, Dr. Bell was invited to consider the supposition or speculation that the present bombing campaign will hasten the end of the war and so reduce the total of world suffering. This of course is not a fact, it is an expression of opinion. As Lord Cranborne said: "We have to weigh against each other how much suffering is going to be caused or saved by any action which we may feel obliged to take." No calculation of this kind can be made with accuracy. That the Government has made it with entire sincerity and from the best motives we do not doubt. We must face the fact, however, that their calculation is based not on fact but on opinion. If it is the opinion of those who thought that the landing at Anzio would shorten the war it may be an opinion that is much misled. It is an opinion which we do not share for reasons which we gave in these pages two months ago and which we will not now repeat except to say that the systematic destruction of whole cities, consigning to a death of unimaginable horrors both the very old and the very young, causes not only immediate and present suffer-

ing but, creating as it must, an abiding rancour and hatred, lays up future suffering for generations to come. As the Bishop of Chichester said, we have to consider not only "the vastness of the material damage, which is irreparable," but also "the harvest it is laying up for the future relationships of the peoples of Europe."

Anything is Justified!

This, however, is only an opinion. We could gladly believe it to be mistaken. But let us face the facts for some of these were not mentioned in Lord Cranborne's speech. Two in particular have an ugly look. The first is that it is now our accepted policy to do anything that may be thought likely to shorten the war. We are going to stop at nothing. Why should we? *Anything* that can be declared to have the intention of shortening the war will be justified by this argument. The same reasoning doubtless justified, in the opinion of the German High Command, the invasion of Denmark, Holland and Norway and other acts which at the time were rightly condemned as the subordination of moral considerations to military expediency. In fact we have come to a stage in the war in which the dominant criterion of conduct is, "Will it probably shorten the war?" But surely there are policies so dishonouring to our arms that even to shorten the war we would not stoop to them. We do not presume to understand the ethics of warfare. We have consistently maintained that the Christian ethic forbids the waging of war altogether. Dr. Bell's plea that the war should be fought with some consideration for humane and moral motives may seem illogical. We confess it does seem illogical to us. To go to war is to appeal to the Devil, and needs must when the Devil drives. But to very many, both within and without the churches who have supported the war effort from the highest motives, but with

increasing uneasiness of conscience, the Bishop's speech must have come as the courageous public utterance of what they are feeling in the secret of their hearts.

What Does Victory Mean?

Another fact that emerges from Lord Cranborne's speech, though no allusion was made to it, is that we have, as a nation, no idea what we are fighting for. Or perhaps it would be more correct to say that we have far too many ideas, each contradictory of all the others, of what we are fighting for. The official object of the war is "victory", which means precisely nothing. We are bent on defeating the enemy. But to what end? And what is the enemy we intend to defeat? Writers from many different points of view all take it for granted that victory will mean victory for them.

Christian writers who confess that all war is contrary to the Christian spirit declare that the successful prosecution of this war will be a victory for Christ. But Lord Cranborne says that our bombing policy has given victories to Russia, triumphs for which country, however desirable, could scarcely be called triumphs for the Christian faith. At any rate, if it is the triumph of Christianity we are fighting for, we should hardly invite the Turks to come in, at least not on our side. We have friends who tell us confidently that the war will end in a victory for socialism, which we would gladly believe if Lord Cranborne were not fighting for it too. Pacifists, not to be outdone, and with more reason, might claim the end of the war as a victory for peace. The fact is that none of us will triumph in the expected victory, which will be a victory for military power and for nothing else. It will be a military victory won by those who have the military resources to obtain it. What is going to be done with the victory afterwards will have to be settled by all the parties con-

cerned in a new struggle of quite another kind. As to what element is likely to come out on top of that ferment, whether communism or Fascism or Christianity (or a popular mixture of all three) we still have our earnest hopes, but nothing has yet happened to relieve us of our fears.

Mania for Victory

The danger of this mania for victory is not only that it prevents our thinking out in clear terms what the objects of the war are (if we began to do that perhaps we should stop fighting), but that it hinders the very thing for the achievement of which such sacrifices are being made—the shortening of the war. If only some reasonable approach to the German people could be made to inform them what our conditions of peace are, perhaps we should find, especially if the conditions were manifestly righteous and merciful, as every Christian must wish them to be, that they are just as acceptable to many of the German people as to us, or at any rate that they are more acceptable than the prolongation of the war. As a nation we have changed very considerably during these four and a half years of war. Perhaps Germany has too. Can we be sure that we are fighting the same enemy now as when we began?

Allies in Germany

Some time ago a proposal to make conditions of peace known was rejected on the ground that any mention of peace might be mistaken for a weakening of morale or a sign of war weariness. If an Allied victory is now assured that objection could not be urged with the same force. What harm could be done by disclosing to the German people, among whom we know there are many anti-Nazis, the objects which we are determined to achieve? Before a "second front" with all its devastation and slaughter is embarked

upon, an appeal to the people of Germany to listen to reason could bring nothing but honour to the Allied cause. In Russia Free Germany is allowed to broadcast to the Fatherland the assurance that the enemy of the Soviets is Nazidom and not the German people, who are urged to shorten the war by overthrowing the Nazi regime. Could not similar assurances be given from this country by the mouth of some of the many anti-Nazi Germans amongst us? Or is it possible that while Russia desires an anti-Nazi revolution in Germany, there are influential elements in this country that fear it?

A Pacifist in Parliament

We congratulate Mr. Cecil H. Wilson on the completion of his long Parliamentary career as representative not only of the Attercliffe division of Sheffield but not less of peace and temperance and other good causes. He has always been readily accessible to visitors sending in green cards from the Central Lobby of the House, or seeking his help more privately, and has worked as hard as many a Cabinet Minister in placing public and private matters before the Government and the House of Commons. Mr. Wilson has long been an active supporter of the Fellowship of Reconciliation and of the Council of Christian Pacifist Groups. Readers may care to be reminded of the speech he made to the Commons on Jan. 28th, 1942, copies of which are still available in leaflet form.

Object of Pacifist Council

Last month we printed for the information of our readers the proposed Constitution for the Pacifist Council of the Christian Church. From that Constitution the "Objects" clause which was then being drafted was omitted. It has now been agreed upon as follows:

"The objects of the Pacifist Council of the Christian Church

THOUGHTS ON FREEDOM

JACK DODWELL

Does a planned economy imply compulsion, and is it therefore to be resisted in the name of liberty? Or in order to be free must we not forgo freedom? Or is it really freedom that we are giving up when we help to make the people free? In the following article Mr. Jack Dodwell, B.Sc. (Econ.), helps to clear the air. He is a member of the F.o.R. Pacifist Service Unit, and is at present engaged in social and youth work at Trinity Presbyterian Church, Kentish Town.

The problem of freedom has exercised the minds of men for centuries, Magna Charta, Habeas Corpus, and the Reform Bill of 1832 are all landmarks in the struggle for freedom in this country. The Chartists and Utilitarians in the last century thought that man would be free if only political freedom was obtained through the ballot box, but they did not, indeed could not, foresee the vast economic power that was only then coming into existence, and which would in due course turn political freedom into a mockery. It would seem from this that periodically man has to reconsider his freedom and the means of maintaining it and extending it, and there is little doubt that at the present time man is passing through one of these periods.

When the question is examined, however, there are immediately two conflicting ideas that have to be faced, firstly the growing dislike of the Totalitarian Theory of the State, as witnessed by the outburst that greeted the release of Sir Oswald Mosley, and secondly the increased desire on the part of the people for economic planning, which would of necessity involve a large increase in the pre-war power of the State. Some definition too of freedom must be kept in mind in any discussion, and in this article, therefore, freedom may be said to exist in a State when people know that any decisions which are made by the governing authorities will not injure their personalities.

This definition is chosen because

it seems to be wide enough to include any increases in the content and appreciation of freedom which may take place, and there is little doubt that the content and appreciation of freedom does change from age to age. What today seems to be an essential freedom would probably have been meaningless to a man centuries ago. Freedom of thought and freedom to put thought into words are, for example, essential to any real freedom today, but would have been meaningless to primitive man who had learned neither to think for himself, nor to put his thoughts into words. Freedom as a whole can in fact perhaps best be conceived as various realms of freedom. In the past man has struggled to gain new realms of freedom, for example freedom to worship whom and how he pleases, and political freedom which is freedom to choose the form of government he desires. Today we have to add two new freedoms to the list, freedom from want and freedom from fear, for in the Atlantic Charter these were for the first time explicitly referred to as freedoms.

We have of course still to strive after these two. Nevertheless freedom from want and freedom from fear are now fundamental to all other freedoms, and just as wanted and unwanted freedoms can be distinguished, free thought in the eyes of primitive man falling into the second category, so too real and formal freedoms can be distinguished. Man may for example formally have political freedom, but

if economic power is wielded by a small group of monopoly-capitalists who can by purely financial and restrictive measures create widespread unemployment and want, as indeed is the case, then political freedom is formal and unreal. So too in other realms of life, people have choices, the choice of living in a dilapidated slum or a comfortable house, of spending their holiday among the beauties of the country or sitting in a London back-yard at home, but in effect these choices are only formal, economic circumstances, or rather economic want determines them and makes them meaningless.

Freedom from want and freedom from fear are of course closely allied, for the fear that is in the minds of most people is fear of economic insecurity, fear of losing work and so falling into economic want. To abolish one then is to abolish the other, and the popular suggestion in order to abolish them both is to plan. Planning, however, involves a more authoritarian form of government and this would seem to imply less freedom.

It is indeed true that under any system of planning many choices now open to us would disappear. We might, indeed, we probably would, lose the right to buy what we liked, for some system of rationing would be required. We might, too, lose the right to choose what profession or occupation we wished to enter, for control of production is essential to planning, coupled with this also the choice between work and leisure would be controlled. But would the sacrifice of such choices mean the sacrifice of real freedom? The answer could only be found by examining carefully the apparent freedoms that would have to be sacrificed.

If the three freedoms mentioned in the last paragraph are considered, then the first, the choice to buy what we like, falls, it must surely be agreed, for the vast majority of

people, into the category of formal freedoms. Most people would choose a comfortable house, good food, and warm clothing, but in a family with an income of less than 7/6 a head—and there are many such families—even today, as every social worker knows—there is no real choice in the matter. Similarly it can be argued that with such an income there is no freedom to choose one's vocation, children being, because of economic necessity, thrust on to the labour market and often into blind-alley jobs as soon as they are of school-leaving age. The choice too between work and leisure is only formal if pre-war days are taken as the criterion, for long and hard hours of work were a luxury, and long months of enforced idleness, not worthy of the name of leisure, the lot of many.

It is of course impossible to examine in a short article all the choices that would have to be sacrificed under planning. The three mentioned would appear important in the eyes of most people and they are all seen to be only formal. The same would be true in the vast majority of the remainder, and there is surely no real sacrifice of freedom if formal choices alone are given up.

It may be argued, especially by those who object to all forms of conscription, that to place such choices as those mentioned into the hands of the State is dangerous and "totalitarian" in character, but the choice is either to hand them over to the State or to leave them in the hands of vested interests and high financiers as at present, and there would appear to be some positive advantages in the former course.

If, by planning, economic want and fear of economic want are abolished, and there is little doubt that they could be so abolished, then a heavy load would be lifted from the backs of the majority of people, more opportunities for educa-

tion, discussion, and thought would be possible and this should lead to a more virile democracy being created. Democracy has for long suffered from the fact that the majority of people have had no opportunity for real education and no ability to think, and these facts have helped in the creation of vested interests which have become a tyranny. National economic planning might diminish certain freedoms—it would abolish, if rightly directed, freedom for man to exploit his fellow man, and it would, too, abolish many formal freedoms that we have now, but on balance there is no reason to suppose that

man will have less freedom under planning than he had in pre-war days, for as some old forms disappeared new forms would arise, a remodelling and a recasting of the whole range of freedom would in fact take place.

It would seem, therefore, that the job of the Christian Pacifist today is, for there is little doubt that planning in some form has come to stay, to see that planning is rightly directed, directed that is towards a social order that is more nearly like the Kingdom of God, so that all men everywhere may be set towards "the glorious freedom of God's children".

THE HARDER CROSS

R. H. LE MESSURIER

The writer is the Vicar of Holy Cross, Cromer Street, London, W.C.1, and author of "The Absent Christ," "The Hidden Life," "The Inner Circle," and other books.

Three years ago we in London listened, night after interminable night, to the droning of planes over our heads. Soon this noise was followed by the crashing of bombs, the destruction of buildings, blazing fires, the screams and cries of the wounded and the dying, and the slow, solemn processions of the "remains" of those who had once been men, women and children.

All this was comparatively easy to bear. One went about trying to do good. Though human fear would not be denied, one was conscious of doing the work of God, not merely in performing the "works of mercy" which fell to one's lot, but that far higher work, that of preserving an inward spirit of calm and love in the midst of a people gone insane with hatred. One thought of, and prayed for, not only "our" victims, but also for those German boys flying over us in the darkness, boys with whom one had no quarrel, boys who had no quarrel with us, but boys who believed what they had

been told and so carried out their foul orders. Yes, such a task was comparatively easy, though many of our own people refused to listen and even called one a traitor for one's pains. But we knew it was fear that made them say such things. And so we learned to discount the things they said.

But now comes the harder cross. Once again we listen to the droning of heavy bombers on their paths of destruction; but now there are no other noises. Now the planes are "ours". They are British and American, and the boys in them are our "allies". Once again we pray for them as they pass overhead, pray too for those who will be their victims within the next few hours, pray above all for the destruction of the spirit of hatred and blindness which sends them forth to "bleed and burn".

Harder to bear? Yes, infinitely. For as each plane drones overhead there goes with it the thought, "There goes my fault. There goes

my sin". I must share this responsibility. Had I been the man God meant me to be, had I been the true follower of Jesus of Nazareth that my profession as a Christian priest publicly declares, then surely the power of the Gospel working in me would have prevented such terrible things. I cannot evade this cross. The Germans will "blame" me—and rightly—for the murderous bombing of their civilians, just as much as some of the British "blame" the German people for the horrors perpetrated earlier in the conflict.

For I am involved. I cannot escape from my share in the war guilt. I cannot even escape from helping the war effort, except by the forbidden and cowardly path of suicide. Everything that is less than perfect in me has helped to add up to the total of human sin which "caused" this war. No renunciation of war, no signing of pacifist pledges, no amount of trying to be an "absolutist" or a "conditionalist" can absolve me. Overhead, night after dreary night, drones my sin.

But I must bear this cross. For indeed it is my own. When the Germans were bombing London was I self-righteous? Did I boast (if only to myself) that I could "take it," that I could preserve love in the midst of hatred? Did I feel I was "doing something" to offset the tragedy? If so, my complacency must now be rudely shattered. I face an infinitely harder task. It was easy to avoid blaming "Hitler". Is it as easy to avoid blaming "Churchill?" But do I blame myself?

One thing I know. I—and may I ally myself with my fellow pacifists—must search my soul at hitherto unsuspected levels and acknowledge my share in the world's sin more deeply and bitterly than ever before. I must see that the pathway of love that I am pledged to tread is much more narrow than I had ever before

considered. The crown of thorns must transfix my imperfect and guilty mind. The nails of frustration must be driven into me. And my heart must be pierced through with many sorrows before I can be a true instrument of Eternal Love. Yes, my heart must be broken for my own sin. For only then can I truly identify myself with the sins of others without being guilty of the grossest presumption.

You marvel that I speak of sin? But sin is "any failure or refusal to do the will of God". And it is most certainly not the will of God that His children should bleed and burn because of the hideous efficiency of "my" bombs. And alas for our pacifist complacency if we think otherwise than that they really and truly are "ours"—yours and mine.

Princess Tsahai Memorial

Soon after the Emperor of Ethiopia arrived in England as an exile in 1936 his daughter, the Princess Tsahai, then a girl of 17, was drawn to take up the vocation of a hospital nurse. All who knew her at the Children's Hospital, Great Ormond Street, at Guy's and the Royal National Orthopaedic Hospital, are at one in their estimate of her gentleness, humility and absolute devotion to her calling. To go back to Ethiopia and to serve as a pioneer in its equipment with adequate health services became her vision, and in due course she returned there in 1941 and had begun the fulfilment of her work. Her tragic death cut short a life of devoted service and brilliant promise.

A Memorial hospital in Ethiopia, which will also be a training school, is being established.

A service will be held on behalf of this Hospital in Westminster Abbey on Thursday, March 16th, at 3 p.m. The Bishop of London has consented to preach. The collection, after expenses have been met, will be devoted to the Princess Tsahai Memorial Hospital Fund.

THE FELLOWSHIP OF PRAYER

Thou, O God, art Love and therefore art omnipotent; Thou, O God, art Love, and therefore perfect righteousness; Thou, O God, art Love and therefore infinite wisdom; Thou, O God, art Love and therefore art Thou God.

We bow before the majesty of Thy gentleness! Thou Who workest not by might, nor by power, but by Thy Spirit, we stand in awe of Thee. Thou Who dost not compel, we tremble before Thee. Violence we could defy; force had we resisted; against assault we should have raised defence. But unto Thee Who comest in the lowliness of love entreating entrance, we open willingly our inmost hearts.

Forgive us, O God,

That we have sought to see Christ, but failed to find Him in our neighbours;

That we have been more concerned for what we are doing than for that which Thou art doing;

That we have exalted our own importance and so could not exalt Christ;

That we have listened more eagerly to news of the world than to the good news of God;

That we have hoped for the best while lending our support to the worst;

That we have been shocked by the sins of our enemies, but have not repented of our own;

That we have asked forgiveness for ourselves, but have not demanded it for others.

O Thou Who art a just God and a Saviour, Who when Thou offerest redemption, givest not the promise only but the fact, let our minds be renewed, and our manners sanctified and ourselves be made new creatures in Jesus Christ, our Lord.

THEY SAY

SEAWARD BEDDOW

Juvenile Criminals. Why?

"Violence is glorified over the wireless, it is the most important news in the papers, it is the universal theme on the picture-house screen. And yet we hold up our hands in horror when the children begin to take a hand in it and when they begin to do on a small scale what their fathers are conscripted to do on a large scale, and what they are practising in innumerable camps and battle schools from John o' Groats to Land's End. . . . What a case against his elders a really eloquent juvenile delinquent could have made at that conference!"

—*Comment on a recent Edinburgh conference on Juvenile Crime.*
"Forward".

Farmers' Union Debate

"I would put up a statue to every shepherd of forty years' service and knock down every statue to admirals and generals who have blown things up."—*Major Sydney Carter, at Stratford-on-Avon F.U. debate on the merits of the countryman and the townsman.*

—"Farmers' Weekly."

How to Deal with Germany

"Serving soldiers, sailors and airmen are almost without exception on the side of leniency. They approach the problem not so much from the point of view of "what to do with Germany" as of "how to prevent another war."

—"Daily Mail" in a summary of recent correspondence.

Religion and Politics in the P.P.U.

"What I feel certain of is that all over the country the political side of our movement is hungry for religious experience, and the religious side of it hungry for true political expression. When that balance is attained the pacifist movement will have within itself the seeds of a new social order—creative and at peace."

—*John Barclay in "Peace News"*

THE POLITICAL TRANSLATION OF CHRISTIAN PACIFISM

REGINALD SORENSEN

How can Christian pacifism be made politically effective? An answer to this question is suggested in the following article by Mr. Sorensen, who has been a member of the F.o.R. since 1915, and Member of Parliament for W. Leyton since 1935, with previous experience of parliamentary life from 1929-31. Mr. Sorensen is also a member of Essex County Council, Parliamentary Secretary to the India League, Chairman of the West African Committee, and a member of the Labour Party's Advisory Committee on Education. He is a Vice-President of the National Peace Council, President of the Unitarian and Free Christian Peace Fellowship and Chairman of the Labour Pacifist Fellowship. Among his recent publications is "India, the Famine, and Mr. Amery."

Truth, beauty and righteousness need conditions for their appearance, survival and growth, and these conditions most certainly include the economic and the political. A newly born child brings, or should bring, joy and thanksgiving to its parents and possibly they interpret this spiritually. But if they leave it at that at least father will find himself before long in the police court. The child needs physical sustenance and attention as a preliminary to its future development—and so does the human race.

My daughter has described to me the locust swarms she saw in South Africa and how indetectable seemed the effect on the mass of the losses the locust sustained as they beat against or were beaten by hard objects. So also in war millions have perished but the human swarm has persisted. It is valiantly fertile and neither slaughter through war nor famine and disease have heretofore frustrated its multiplication. India has 400,000,000 souls and the recent loss through famine of one or two millions makes little difference, considering the nett vital increase is from 5 to 6 millions annually. Why did those victims die of starvation? We may answer, according to knowledge or prejudice, because of the failure of the local or the central government, inflation, war condi-

ditions, cyclone and flood, transport dislocation, loss of the Burmese rice supply and so on. Or we may contend that basically the increase in population was incommensurate with the increase in available subsistence. As you please, but the fact remains that those human beings who ordinarily only have an expectancy of life at birth of about 25 years, compared with our 59, were starved to death.

Food grains were rushed in, a bumper new harvest was announced, controls and rationing was imposed and the worst, it is alleged, has been overcome. We hope so, but what of next year, and the year after and the years after that? Philanthropic action will prove quite inadequate to deal with the problem and indeed with the possibility of the whole world being famished. It may be that millions yet will perish and millions more be permanently affected through malnutrition and disease. Again, not a local phenomenon, for only a small fraction of the earth's population escape drastic frustration or manage to reveal in physical and mental fulfilment "the glory that shall be revealed in us."

I know many fine, cultured West Africans. The capacity that educational good fortune has been able to liberate in them is a testimony

not only to their individual resources but also the potentialities of the 30 millions in West Africa who will not have the advantageous conditions enjoyed by the few. Yet that is also true of the natives of the ex-colony of Rome now known as England (I purposely omit Scotland) or of Gaul, despite the centuries of church building and preaching and the prayers of the devout.

Moreover, during past centuries of Christian activity the energy of the persecutor, executioner, oppressor, obscurantist and warrior has found in its day a fully approved place. The Crusaders and the Ironsieds alike were devoted to the religion of the Cross. I hardly think our present armies, although mostly officially described as "C. of E" have anything like the same piety.

Those perpetrators of blind or cruel deeds knew no better, and I would therefore urge for the most part they may neither deserve blame nor praise to the full measure our present reprehension may incline. Would we condemn the neanderthal man for not knowing Shakespeare or a Bulgarian peasant for not understanding the subtleties of capitalist finance? Oh, yes, there are and may have been striking mutations or geniuses, but that itself implies the innate limitation of normal human beings. Certainly, some blame or praise may be justifiable, but where and when for certainty, God only knows. I may think I know, but then I am neither neanderthal nor Bulgarian and I live in A.D. 1944.

Nevertheless I have neanderthal elements in my inheritance and some affinity with peasantry, Bulgarian and otherwise. I live by the labour of Indians and Africans and South Americans. Trace our lives outward and back a little and we shall find a social ecology that makes us just one more or less big, happy family. And sometimes this truth will out and atavistically our prehistoric great-grandparent and our uncouth "man

with the hoe" link their arms with ours in this our present day.

Two facts, then, emerge. Firstly, appropriate conditions are required for human growth and enlightenment. Secondly, the restricted life of the past is also a fact of today. Pacifism, including Christian Pacifism, has to confront and relate itself to those two facts. The other facts of the Love of God and the Power of Christ are also insistent but they cannot ignore the former. That is to say, Christian Pacifism may be, indeed is, a way of life for those who understand and know that way, but it is not yet a way of life for those who do not understand or know. And this applies to the majority with whom we live and from whom we can neither escape nor should try to do so. They form our human family, giving us our daily bread, generating our electric current, delving for our coal and informing us of our bank overdraft. They are as good as we are, and if we dare to believe we see in some respects further than they do, or that we have treasures they may as yet not fully appreciate, then ours is a privilege only justified and maintained in humility and service. Therefore, we must seek their co-operation and share with them their struggle and see with them as far as they can see, even if we see beyond.

This involves politics. I would go further and suggest it involves party politics, though which Party I will not state. It draws us into the political struggle and it should thrust most of us into a Party because we pay rates and taxes and obey or flout the law of this human community of prehistoric and peasant mentalities and of much more than both. The mentalities of capitalists and trade unionists, of financiers and co-operative members, of diplomats and old-age pensioners, are also in our community. Altogether, we are a mixed crowd, with an amazing variety of elements in the fabric of our lives. Socially,

as well as spiritually, "We come from the Loom of the Weaver that weaves the 'Web of Years.'"

We all start with the politics of a domestic totalitarian state the some psychologically never grow out of it. Others, in varying degree, grow democratic, although homes generally retain or embody the totalitarian element. Whether democratic or autocratic we cannot escape the politics of the home. The root of the word "politics" means that. Nor can we escape the politics* of our village or borough, although most people prefer to accept this non-democratically and to conform with custom or law without asking questions. Only a minority vote in municipal affairs in normal times, and in abnormal times they have no opportunity to vote but only to grumble and endure. But beyond the locality there is the nation with a government that passes laws or issues orders-in-council that must be obeyed, and pursues policies that mean liberty or death. Essentially the same problem expands from the home to the circumference of the whole earth, and somehow we have to get along together and suffer one another in patience, or adjust ourselves to people whom we do not like or who do not like us. We have to practice collective adaptation in every crowded 'bus and the place where we work, or tension, friction and conflict ensue and the conductor turns us off or the job is not done. If we are not neurotic we soon discover it is better to make allowances for others as we would they made allowances for us, and even that it may be easier to get along temporarily with a man who obviously over-enjoys his glass, or with a woman who worships her mirror, than with an incompetent mystic or saint.

In every phase of political life from the cradle to the Mother of Parliaments we are associated with individuals like ourselves in a greater or less degree. But this is a sub-

ordinate fact when it comes to fire-watching, or queueing for fish, or pushing a broken-down car off the middle of the road. If we can get a plumber when the pipe bursts we do not bother so much about the state of his soul or his views on pacifism or about his technical efficiency, especially in these days! We may suffer in silence if he swears, so long as he plumbs, and we do not mind a bit whether he is or is not a Baptist, but only whether he can stop the water cascading down the stairs. Hence also, it can be said, it matters not whether they are Socialists, Mormons, Bohemians, or Vegetarians who get together and secure an adequate production of food or houses so long as this is accomplished.

If it can be demonstrated that the only way to meet economic needs equitably and socially is by collective ownership and control, then all who believe this is the right and effective policy must co-operate. In so doing they form a Party, in which they agree on certain main principles and accept the consequential discipline. "Independence" is all very well as a financial or psychological luxury, but no church or club fulfils its mission when the membership is confined to one individual, however much he may esteem his own individual convictions. It is so with a Party. Only thus can opinion and effort be mobilised to achieve the results desired.

Here, however, it may be urged that although a "Party" may be necessary it should be one on a sound ethical foundation or even one based upon Christian Pacifism as the central principle. As ours is a free country there is no obstacle to this and only one real difficulty, which is that all the problems of existing Parties will simply recur and that the task of securing maximum necessary popular support for economic transformation should steer as clear as possible from theological

tests. Whatever may be the weaknesses of existing mass organisations are at least weaknesses in a relatively successful organisation of a mass mind that is inherently lethargic and liable to be influenced by neanderthal and peasant prejudice. To counterbalance this by exerting influences from Christian Pacifist and other minds is imperative lest otherwise valuable human material is wasted, or worse, through a diversion of those valuable minds to other experiments.

A third fact has therefore emerged—the necessity of securing economic transformation through political action by the largest possible association of Christian Pacifists with ordinary people who will work together for that purpose. In this, Christian Pacifists can make a profound contribution, not only by increasing the strength of a social movement, but also by using the opportunity to translate their principles influentially. This can be done not sanctimoniously, crudely, provocatively or wearily, but in sensitive, patient and tactful comradeship. Wisely directed influence produces a cumulative effect even though it entails much forbearance and faith. In its absence the Devil may play high jinks and is unlikely to desist because of admonitions from a distant Lindisfarne.

There is a fourth and final fact. The Christian Pacifist, aware that he stands in fact in a minority so far as his scale of values and his ultimate technique are concerned, has not only to share his life as far as possible in corporate action for the common good but also to manifest his specific ethical contribution to human need. Wherein does this lie? Over a wide social field he finds in effect that although a certain form of activity is to him quite definitely an application of his fundamental faith, yet others also share it who will not accept the whole of that faith and even nominally repudiate it. Education, preventive and remedial health measures,

housing and town planning, the treatment of the delinquent and the criminal, the social services generally, and forms of public ownership and control are spheres of essential pacifist service though mostly advocated by non-pacifists. This activity the pacifist shares, whatever else he may do and however at some point he may diverge and press ahead in less popularly acceptable spheres. Even here his commendation and influence can and will be translated, although modified according to the degree of acceptance. Emphasis on desirable peace aims, the treatment of refugees and prisoners, the preservation of political sanity and wisdom, the encouragement of humane and democratic ventures, the enlightenment of causes of conflict and the exposure of evil propaganda, the restriction of violence and the nourishment of compassion are but a few of the tasks that must be performed and which although partial to the Christian Pacifist nevertheless may secure his endorsement. Beyond this, Christian Pacifism bears its witness resolutely, with full recognition that it will be long before its testimony with its onerous implications proves acceptable in its entirety to the great majority. It will explore and experiment meanwhile, proferring in a spirit of service whatever it may feel or find thereby is a contribution to the nation and the race to which it belongs. *(Continued on page 301)*

CURRENT OF AFFAIRS—cont. from p. 291.

is to unite the Christian Pacifist Fellowship of the Churches in Great Britain, with the co-operation of the Fellowship of Reconciliation and other Christian Pacifist bodies, in fuller realisation of, and common testimony to, the person and work of Jesus Christ, and the way of life which He proclaimed."

Change of Address

On and after the 20th of March our address will be 38, Gordon Square, London, W.C.1.

INTERNATIONAL NEWS

Europe

Some news of F.o.R. friends in various parts of the Continent has recently reached England from the I.F.o.R. centre in Switzerland. The fullest information is from Sweden, where the Fellowship held its usual annual conference last summer, at Orebro, dealing with questions of post-war reconstruction. At this meeting, Dr. Natanael Beskow, President of the Fellowship since its foundation 25 years ago, resigned from the presidency owing to age (he is well over eighty); his colleague, Pastor Samuel Thyssell, was elected in his place, Dr. Beskow accepting an honorary chairmanship. New members appointed to the Council were Ingeborg Tegner, Harry Hansson and Joel Sörensen; Ansgar Eeg-Olofsson was elected Deputy Chairman.

We are sorry to learn that Pastor Hugenholtz, of Holland, leader of the International Union of Anti-Militarist Clergymen, has been in concentration camp since June.

In France, our friend Henri is very much occupied with his pastoral work; his family are in better

health than formerly. The two principal workers in the refugees' homes in the South have had to leave their home, on account of difficulties due to their work, and are reported to be now in hiding.

Dr. Siegmund-Schultze writes that the conference on preparation for post-war service in Switzerland last summer has stirred up much interest in the subject, and many similar plans are now being dealt with in conferences or study weeks. He has round him in Zurich a group of some 25 young people eager to prepare for future work; and has himself given lectures in other Swiss towns, mainly about the spiritual side.

America

The International F.o.R. Committee in New York, the opposite number to the London Committee, set up as a war-time emergency device since the Council cannot meet, has gained some new members. They include Philips Elliott, who is the new chairman of the American F.o.R., Ted Walser, who for many years represented the I.F.o.R. in

(Continued on page 302)

THE POLITICAL TRANSLATION OF CHRISTIAN PACIFISM—cont. from page 300.

The political translation of Christian Pacifism cannot stand in isolation, for Christian Pacifism itself is not isolated in human experience but is an expansion of ethical consciousness. What Christian Pacifism can do if it is prepared thoroughly to vindicate its appropriate technique is to deepen the content and significance of political principles already extant, to seek the dissolution of political poisons and to inspire reformers and transformers with an increasing appreciation of the true values implicit in their service. But in this there exist the twin necessities of the maximum possible persistent association with those others who grope their way towards a more gracious age, or who cannot intellectually see as Christian

Pacifists see, and a firm loyalty to "a more excellent way" when this conflicts with the impulsive or the deliberate selection of the general community.

Christian Pacifism has to prepare the conditions of its ultimate harvest and this demands attention in every field. Otherwise, there will simply be a delightful flower garden whilst the tares flourish and the barns are half empty of grain.

There is one supreme service that should be rendered by Christian Pacifism: it must emphasize the fact that politics is not an end in itself but simply a necessary instrument related to ultimate values and that to ignore this is to put the State in the place of God and thus to foster totalitarian tyranny.

INTERNATIONAL NEWS—continued.

Japan, Winburn Thomas, and Herrick Young. Roswell Barnes is Chairman of the New York Committee.

The American F.O.R. has set aside 10,000 dollars for the work of the I.F.O.R. on the Continent and in South America during 1944.

The F.O.R. Mid-Western Secretary, Roger Axford, made a two weeks' journey through Mexico in November, including Mexico City,

BOOK REVIEWS

Christian Counter Attack. By Hugh Martin and others. S.C.M. 124 pp. 6s.
No Other Gospel. Sermons by six preachers, including F. Hildebrandt, N. Micklem and A. R. Vidler. S.C.M. 62 pp. 2s.

Both these books tell the story of the Church conflict on the Continent and both leave the reader asking in astonishment, What *are* the nations fighting for? Surely this is the real conflict, the historic not to say cosmic significance of which the brevity of these small volumes cannot hide. It is a conflict taking place in every country in Europe (except our own!) and it is a warfare of which the weapons are not carnal but spiritual. The violence at any rate is all on one side and all on the losing side. Is not this the real war of our times compared with which the other is a chaotic and noisy brawl in which the belligerents have no idea what they are fighting for—except victory? Victory for what? Nobody knows! If it is victory for Christian faith, surely our Allies are in every land of Europe including Germany. Instead of blasting their cities with their churches and homes we should be hand in hand with them in the struggle against a godless tyranny. Why talk of defeating Nazism? Those continental Christians *have* defeated it with no bloodshed but their own. We are merely imitating the enemy, apt disciples of a pagan cult. These books are the tale of what the Churches in Europe have to teach ours of loyalty to Christ in the jealous defence of His gospel.

News! News! Wartime Commentary
By Susan Miles. Published by the author. 48 pp., pocket size.

This is a striking and in some ways a startling little book. Very proper people will not care for some of its contents. Others will find in it the anguished cry of a sensitive spirit in a world at war. It is not intended to sooth, but to awaken the reader. Rightly handled much good use could be made of it, not only by pacifists. At a time when we are all in

Jalisco, Guadalajara and Cuernavaca. He reported that the time seems to be ripe for the I.F.O.R. to employ a field secretary in Mexico; and the possibilities are being explored by the committee.

The American Fellowship has just brought out an American edition of Professor G. J. Heering's *Fall of Christianity*, with an introduction by Stanley Jones. It is intended to push the book as widely as possible in theological circles.

danger of growing used to war we commend it to the discriminating reader.

THE HEART AND MIND OF JESUS. T. Edmunds. 76 pp. (Epworth). 2/-

Mr. Edmunds is a Leicester Baptist minister whose previous writings, especially a booklet called *Religion, Freedom and Community*, have not received the attention they deserve. He has now produced an interpretation of the fifteenth chapter of St. Luke's Gospel, which is a valuable corrective to the usual exposition of this chapter. Mr. Edmunds has a trenchant manner with those whom he thinks have erred and he deals very faithfully with the emotional exaggerations of Mr. D. R. Davies' view of man, and shows it to be a distortion of the Bible view.

G. LLOYD PHELPS.

THE NONCONFORMIST CONSCIENCE. H. F. Lovell Cocks. (Independent Press). 2/-

In this book Dr. Lovell Cocks subjects the Nonconformist conscience to a sympathetic but searching analysis. His method is historical and it is good to find a Free Church scholar who is not afraid to give full weight to the economic factors that conditioned the rise and form of the Nonconformist conscience. We need hardly add that he repudiates economic determinism and shows how the teaching of the Free Churches did in fact, though only in part, penetrate beyond the interests of the rising middle classes in which they were rooted. He pays an overdue tribute to the influence of the Nonconformist conscience in municipal government, especially in the North, but he is more critical of its rôle in national politics. He finds that its mistakes were due to an individualistic morality which was relevant to relationships between persons but which was often harsh and ignorant where impersonal factors were predominant. The book tails off where it comes to giving guidance for the social thought of the Churches to-day.

But it would be ungenerous to dwell on this as we cannot expect everything for two shillings. Although this book

and the series of which it is part are addressed to Congregationalists they have a message for all Christians.

G. LLOYD PHELPS.

THE CHRISTIAN BASIS OF DEMOCRACY. Albert Peel. (Independent Press.) 4/6.

Dr. Peel's thesis is that the deepest roots of democracy lie in the value given to the individual person by the Christian religion. He finds that this value was finally made explicit on the political level by the Independent and Anabaptist congregations that were the left wing of the Reformation. He gives a large place to the story and teaching of John Penry, the young Welsh Independent, who was martyred at the age of 33 in 1593. In his last lecture he discusses the Army debates of 1647-9, in which the Diggers and Levellers tried to give the newly framed political democracy of the Independents an economic content. They failed, but their demands have come to life in our own day when it is being widely realised that unless we achieve economic democracy we shall lose that measure of political democracy which we have.

G. LLOYD PHELPS.

RECENT PAMPHLETS

Not by Might, by B. A. S. Brunskill, Stedham, Midhurst, Sussex, a striking little booklet of 14 pages which pleads for pacifism on a basis of Christian faith is to be had from the author, who was for 22 years in the Indian army. No price marked. Its appearance should make it acceptable even to unsympathetic readers. The Proportional Representation Society publishes a thirty-page booklet, *Two Problems of the Post-War Democratic World*, by John H. Humphreys, with a foreword by T. Edmund Harvey, price 6d. The Movement for Christian Action, whose home is in Coventry (9, St. Andrews Road), has produced an interesting programme for *The Post-War European Settlement*, which is an attempt to apply the principles of Christianity thereto (2s. 6d. per dozen post free). *The Jewish Problem*, by the Rev. Dr. James Parkes, reprinted from "The Modern Churchman", is an important contribution to reconciliation. We must take some action, says Dr. Parkes, "against the consistent misrepresentation of Judaism which uncommented and unexpurgated reading of the New Testament is bound to produce in any ordinary congregation." *The C.O. and the National Service Acts* (C. B. C. O., 6d.) is the well-known Guide for men and women conscientious objectors and their advisers brought up to date in a new edition. *The Healing of the Nations* (16 pp., 3d.), published by the Northern Friends Peace

Board, is well worth reading as a statement of Christian faith. "It is not sufficient simply to tell the good news of God's love and forgiveness towards man. We must apply it to the needs of to-day. This pamphlet is devoted to formulating certain broad principles which must form the basis of our action." *Home and Family Life*, published for the British Council of Churches by the S.C.M. Press (64 pp., 1s.), is full of sound Christian sense and might well be in every home. It deserves a longer review which we hope to give it later. *Four Years of War*, by Grace M. Beaton, is the story of war resistance in many lands (32 pp., 6d.). *Transylvania: a Key Problem*, by Dr. R. W. Seton-Watson, is published for the author by the Classic Press, Cowley Road, Oxford. In 20 pages it discusses the attitude of the Allied Nations, and especially Britain to Roumania, and urges that the Vienna Award, never recognised by Britain, should be undone. Two popular pamphlets by A. Ruth Fry have been reprinted, *An International Force*, to be had from the author, Thorpeness, Suffolk, and *War: Its Causes and Cure*, from Northern Friends Peace Board, 2d.

PERIODICALS

The Howard Journal, published by the Howard League for Penal Reform, 1s., by post 1s. 3d. The current issue contains an editorial review of the Hereford Juvenile Court Enquiry, and among other valuable articles and reviews "A Minister in Prison", by Sidney Spencer. *The Tribunal*, 3d. monthly, from 119, Perry Vale, London, S.E.23, is devoted to the witness and interests of the conscientious objector. *The World Citizen* is the bi-monthly organ of the Service Nation Movement, 5, The Riding, N.W.11. *The Wayfarer*, a record of Quaker Life and Work, is published at Friends House, monthly 1d. *The Bulletin*, published monthly by the C.B.C.O. and edited by Denis Hayes, contains news and statistics of C.O.'s with notes on recent legislation and cases of special interest. 3d. *The Knight Crusader* is an international magazine produced by youth and contains many good things. Next six issues 2s. post free from High Cross, Bishop's Tawton, Barnstaple, North Devon, where it is edited by Arthur H. Bird. *The Open Ballot* is "a medium for democratic group thinking by mail", published by members of the *World Citizens' Co-operative*. 50 cents annually from C.P.S., 52, Powellville, Maryland. "It is our determination," say the editors, "to use only non-violent methods in working with our fellows." *The Word*, edited by Guy Aldred at 104, George Street, Glasgow, C.1, is a spirited monthly

devoted to pacifism and socialism. *The Community Broadsheet*, issued by the Community Service Committee at Chanceton, Dartnell Park, West Byfleet, Surrey, contains some excellent articles. The winter number, just published, is of special interest to workers on the land, but the articles on Shadow Communities by Professor J. W. Scott, and "Some

CONCERNING THE FELLOWSHIP

It is proverbial that coming events cast their shadows before them, but one hopes that the particular events to which I am about to refer will not have any shadows attached to them either before, during or afterwards! First of all: a thorough and complete exploration of the whole country has resulted in our being able to arrange three Easter Conferences, as follows:—

Northern Counties: Rigby House, Park Gate, Wirral. (Regional Secretary: Rev. Sam Mason, 95, Larkfield Road, Liverpool 17.)

Eastern Counties: Newnham College, Cambridge. (Regional Secretary: Rev. Martin Tupper, 16, Meadow Gardens, Edgware, Middlesex.)

South Western: Spicelands, Blackborough, Cullompton, Devon. (Miss Ethel Comber, 6, Paul's Dene Road, Salisbury, Wilts.)

It is also hoped that Conferences will be arranged for:—

West Midlands: Queenswood, Colwall, nr. Malvern. (Regional Secretary: Rev. John Mellor, Rainbow, Wyche Road, Malvern, Worcestershire), and

London area: Sherwood School, Epsom.

The accommodation in each case is limited, and those who will be able to attend are asked to make application to the appropriate Regional Secretary very soon. In the case of the London area Conference, applications should be made to Mrs. Doris Nicholls, at headquarters.

The other forthcoming event of very great importance in the life of the Fellowship is the Annual Meeting of the Council. It is pro-

posed to have part of two days— from tea-time on Friday, June 2nd, to tea-time on Saturday, June 3rd— and following that to have a gathering of the members under an arrangement by the International Fellowship, until Sunday afternoon. All the details for these very important meetings will be given later in these pages, but friends are asked very earnestly to book the dates now, and if they are attached to a Branch to see that it will be duly represented on the Council, as is the right and duty of each Branch.

LESLIE ARTINGSTALL.

LONDON UNION

The annual New Year Party was held at Hinde Street Methodist Church on Saturday, January 22nd, when nearly 200 people assembled. The proceedings began with an hour of excellent music by the International Choir, after which tea was served in two relays. The address was given by Mr. Denis Hayes, LL.B., editor of the *C.B.C.O. Bulletin*, who spoke on "Compulsion: its meaning and implications". An entertainment arranged by Dick Williams concluded the meeting, in the course of which the following resolution was passed:—

"That this meeting, organised by the London Union of the Fellowship of Reconciliation, views with great concern the repeated prosecutions of conscientious objectors for fire watching offences. It has particularly in mind the cases of the Rev. Sidney Spencer, Minister of Hope Street Unitarian Church, Liverpool, who has been prosecuted four times, and of George P. Elphick, local F.o.R. Secretary at Lewes, now being prosecuted for the eighth time. This meeting desires to enter a vigorous protest against such treatment of genuine conscientious objectors and urges the Home Secretary in the public interest to remit the outstanding sentence of the Rev. Sidney Spencer, as already requested."

CHURCH OF SCOTLAND PEACE SOCIETY

190, West George Street, Glasgow, C.2.
Glasgow has had two interesting meetings recently, one of them of the F.o.R. and Peace Society jointly, when two speakers opened an animated discussion on the question, "Should there be a Pacifist Church?" The other one, in which the P.P.U. also took part, was a "Brains Trust", with questions concerning pacifism in various aspects. Edinburgh and other branches are having meetings to discuss the Campaign "Towards a Christian Peace".

In December the Scottish Council of the F.o.R. adopted a definite Constitution. Previously its members were all co-opted. Now Branches have all been asked to elect representatives with a view to closer contact between Council and Branches. The first meeting of the new Council is to be on Wednesday, March 8th, in Glasgow. Besides receiving reports and electing office-bearers, it will be taking stock of our activities and organisation, and making plans for the future.

The Annual Business Meeting of the Peace Society, which has usually been held in June, is this year brought forward to Saturday, March 18th, at 3 p.m., in Glasgow—probably in the hall of Kent Road Church. This is a meeting for the whole membership of our Society. It not only receives reports from Secretary and Treasurer, and elects the office-bearers and Committee. It has a big responsibility for shaping our policy. This year in particular we need to look ahead, and try to discern and prepare for the part we as a Peace Society within the Church of Scotland shall be called upon to play. The question of the revision of our Covenant is likely to come up, to express more clearly our concern for the application of the law of love in relation to other matters besides war. Our President, the Rev. David Mitchell, is to give a lead with an address on "Our Society and the Future". A large attendance is important.

METHODIST PEACE FELLOWSHIP

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

LONDON SPRING RALLY. Friends are again requested to book Saturday, 29th April, at 3 p.m., for the Rally of the Fellowship for all members in or near London. Rev. Henry Carter, C.B.E., will preside and give the latest information concerning the new Pacifist Council of the Christian Church which will by then have come into being. Rev. F. A. Farley, M.A., B.D., will lead a discussion on one of the fundamental issues before the Christian Pacifist at the present time. It is hoped members will try to keep this

date clear, and make the Rally a great inspiration and success.

Rev. Henry Carter, C.B.E., reported at the recent Executive Meeting that he had heard from Rev. Donald Stuart in Germany, where he went voluntarily some months ago with members of his Church in the Channel Islands. He sent greetings to all his colleagues and friends in England.

Membership as reported remains stationary, showing an increase and a decrease of nineteen since the previous Executive.

Mr. Henry Hilditch, a member of the Executive, is standing as a Christian Socialist candidate at the Kirkcaldy Burghs By-Election.

LESLIE KEEBLE.

PRESBYTERIAN PACIFIST GROUP

A meeting for London members was held at Trinity, Kentish Town, on Saturday, 12th February, when the Rev. W. Z. Gibb took the chair. The Rev. James Fraser gave the address, raising the question, "Have we any voice as pacifists either in Church or State?" Discussion centred chiefly on the moving of resolutions in Presbytery and Assembly. While care should be taken not to arouse resentment it was thought that the Church should be given opportunity of recording its condemnation of such horrors of war as the complete destruction of cities. Such witness to its faith would be gratefully remembered in days to come if not welcomed now. After tea, it was agreed that the meeting during Assembly might take the form of a breakfast, and that the Annual Business Meeting should be held on an evening in October. The formation of an executive committee was advised.

L. M.

ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, Charing Cross, W.C.2.

There are two vacancies for the Service Unit of the A.P.F. at the Hungerford Club for Vagrants, and any who may feel called to do this special form of service are invited to get in touch with the leader, Tom Chester, The Hungerford Club, Hungerford Lane, Charing Cross. About 70 shelterers now look on it as a home, and come regularly each evening for the night.

The good wishes and thanks of the Fellowship go with Sydney Greaves, who has gone on to the X-Ray Department of University College Hospital; Alfred Frye, who is there as an orderly, and Fred Carnie, who is now working with boys in the Church Army. All these three were members of the Service Unit, and have done nearly three years of fine work.

at the Hungerford Club, and at St. Martin's Crypt.

The Service Unit are looking for a new flat when their present tenancy expires at the end of March. Could any reader put us in touch with anyone who has a vacant flat, with four rooms, bath and kitchen, within 2 miles of Charing Cross? It should if possible be light and airy, and not cost more than approx. £90 per annum. Part of a large house would be suitable.

The Retreat House at Pleshey is booked for an A.P.F. Retreat from the afternoon of April 28th to the morning of May 1st. The Retreat Conductor will be the Rev. F. Fincham, Vicar of East Preston, Sussex. Inclusive cost, 25/-, booking fee 2/6. Pleshey is near Chelmsford, Essex.

The Rev. Hugh Ross-Williamson will be the speaker at the Central London Group meeting on Saturday, March 18th, at 3 p.m., at St. Anne's Church House, 57a, Dean Street. All A.P.F. members will be welcome.

MARTIN TUPPER,
Hon. General Secretary, A.P.F.

PAX

Chairman: Dr. Cecil Gill.
Hon. Sec.: Stormont Murray, Green End, Radnage, High Wycombe, Bucks.

LENT, 1944.—In a very special sense the vocation of peacemaker is to be one of God's "little ones". The warmonger strides across the world arena, greeted with popular acclaim, and invested with a Valhalla-like destiny and glory. We cannot fail to see him, marvel at his size, and know him by his fruits. On the other hand, the approval of God has ever been for the lowly of heart, for the insignificant, for the hidden things of truth and goodness. "You are the salt of the earth" implies that we are not to consider ourselves as the whole plat de résistance of society. The leaven is essential to, but lost in the lump. So during this Lent let us consider how in the sight of God size, numbers and worldly values count for little. The faith of the few has repeatedly broken armies in their millions. Our faith can do this again. Peacemakers see clearly. They X-ray, as it were, the roots of war. "From whence are wars?" (St. James iv). "From your concupiscences." Bitter though that may be to face, true it is. And the Divine Physician points out the remedy for the world's sickness and sin, and to peacemakers equally with others:—"This kind is cast out but by prayer and fasting." Let us pray regularly then at this time for our military brethren on whichever side they may be, for them we love, it is the system they serve we hate, and fast in reparation for the millions starving in body and soul.

Magda Yoors has been lecturing widely in Great Britain to arouse the public conscience on behalf of the famine-stricken on the Continent, and in Belgium in particular.

T. G. W.

WAR RESISTERS' INTERNATIONAL

The War Resisters' International is now in a position to consider applications from volunteers who are prepared to go into Europe before the end of the war—as well as after the war—to take part in Relief Service among the civil population.

The first party will probably go very shortly. Preference will be given to persons between 22 and 35 years of age, but others with special qualifications, such as experience in organisation of relief work, language knowledge, knowledge of the Continent, First Aid, Medical or Technical knowledge, agricultural experience, motor-mechanics and communal feeding will receive consideration as well. Food, accommodation (such as is possible) and transport will be provided and a small amount of pocket money where needed. Those wishing to take part in this work will have to volunteer for twelve months or the duration of the war, whichever is the shorter, and be prepared to take up certain training for a few months prior to departure for the European Continent. C.O.s working under a Ministry of Labour direction may also be considered.

PACIFIST SERVICE UNITS

The report just issued reviews the position of the Units at the end of the third year of their existence. The number of units is now 10, containing 60 members. These are engaged in hospital work, Play-centres, Youth Clubs, Care Committee work and family case work (as described in an article in our issue of October last). The report is a fine record of humble, essential service rendered to the community and may be had from the P.S.U. Office, 6, Endsleigh Street, London, W.C.1.

NATIONAL PEACE COUNCIL

Dr. Franz Hildebrandt, Pastor of the German Refugee Congregation at Cambridge, will speak on "The Mission of the Refugee" at 1.10 p.m. on Friday, March 3rd, in the series of Lunch Hour Meetings, in the Kingsway Hall, London.

On March 10th Professor Denis Saurat will speak on "Federation for Western Europe?", and the concluding lecture in the series on March 17th will be given by Dr. Charles E. Raven on "The Christian Churches and the Making of Peace".

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.

HOLIDAYS.

WYE VALLEY and FOREST OF DEAN—Guest House, own parkland and 150 acres. Very tranquil and mild district. Grand walking centre. From £3. Lindors Settlement, St. Briavels, Glos.

The Briars, Crich, Matlock (Ambergate Station, L.M.S.). Vegetarian Guest House. Rest and comfort amid beautiful scenery. Alt. 600 ft. Arthur and Catherine Ludlow. Tel.: Ambergate 44.

WENSLEY HALL, WENSLEY, Near Matlock. A.A. appointed. Small, sunny Guest House. Good centre for excursions. Telephone: Darley Dale 116. Eric and Muriel Bowser.

GUESTS TAKEN IN COTSWOLD COTTAGE. Friendly, comfortable, pacifist, vegetarian; Station.—Nan Delaney, 6, Instone Road, Charlbury, Oxon.

MEETINGS.

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on 31st March, and the leader will be Rev. James W. Alexander.

BIRMINGHAM BRANCH. A "Towards a Christian Peace" Meeting will be held at Carrs Lane Church on March 27th, at 6.30 p.m., when Leslie Artingstall will speak on "The Economic Aspect".

SITUATIONS VACANT.

C.O. LANDWORKERS, married men or single girls. Anyone interested in proposed Hostel (with married quarters), in Midlands, for General Farm Work, under good conditions.—Apply Box No. 343.

C.P.F.L.U. have need of Male C.P. Land Workers to complete Units in 3 Hostels. One not under E.W.O. Groups of 4 or 5 friends could apply.—Write Secretary, Room 16, Kingsway Hall, London, W.C.2.

CANTEEN MANAGER (Full time) required at the Hungerford Club. 25/- maintenance and lodging. Either sex.—Apply Box 344.

MISCELLANEOUS.

YOUNG PACIFIST COUPLE, making home, seek Unfurnished Flat, Cottage, or small House; anywhere within 20 miles Central London. Help entreated.—Gandy, 2, Selvage Lane, Mill Hill, N.W.7.

SHERWOOD SCHOOL, EPSOM, a progressive co-educational community; boarding and day; 3—18. Margaret Barclay, B.A., Harold Pratt, B.A.

LAMB BRAND TYPEWRITER RIBBONS.—Cleanest writing, longest wearing, 3s. 6d. each; 10s. 0d. three; 18s. 6d. six; name models, colours. Good value black carbons, quarto or foolscap, 10s. 0d. hundred (minimum). All postage paid.—Martin Hardman, 15, Prospect Place, Preston.

YOUNG COUPLE urgently require modern bedroom suite. Can you help us? Postage refunded. Box C. 338.

ESSENTIAL AND CONSTRUCTIVE WORK. Women at Holton Beckering would welcome co-operation of others free to help in running farmhouses for young farmworkers with progressive purpose. Particulars from Community Farming Society, Holton Beckering, Wragby, Lincs.

VICTORIES WITHOUT VIOLENCE, latest edition: 69 stories of bravery, collected by A. Ruth Fry. Post free 2/2, or 6 copies for 10/-.

AN INTERNATIONAL FORCE? 1d. each, 9d. per dozen, 7/- per 100.

WAR, ITS CAUSES AND CURE. 2d. each, 1/10 per dozen, 14/- per 100. To be obtained from A. Ruth Fry, Thorpeness, Suffolk.

PEACE COMMENTARY. A Pacifist Socialist view of industry, Parliament, Imperial and Foreign affairs. 2/- for 6 issues, post free, from 16, Mecklenburgh Square, London, W.C.1.

THE CHRISTIAN PACIFIST

To become a regular reader send

3/-

to cover the cost until
DECEMBER, 1944,

to

THE FELLOWSHIP OF
RECONCILIATION,

17, RED LION SQ., LONDON, W.C.1

SAVE TO CONSTRUCT

3% TAX FREE

Thrift may be practised easily and simply by systematic investment in the withdrawable shares issued by the St. Pancras Building Society, the yield on which is three per cent. per annum free of income tax.

Write for our "Guide for Investors"
(2d. post free)

Managing Director : E. W. BALES

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

LITERATURE

- "The Easter Message," by Carl Heath. (1½d.)
"Economics and the Christian," by the Rev. Leslie Artingstall, B.A. (4d.)
"Home and Family Life," (1/-)
"Justice," by Dr. L. W. Grensted, M.A. (4d.)
"No Other Foundation," by the Rev. Alan Balding, M.A. (2/6)
"Retribution and the Christian," by Stephen Hobhouse. (2d.)
"Social Control and Personal Freedom," by Leyton Richards (4d.)
"Social Policy Report," (6d.)
"Towards a Christian International," by Lilian Stevenson. (1/-)

THE FELLOWSHIP OF RECONCILIATION
17, Red Lion Square, London, W.C.1

FELLOWSHIP OF RECONCILIATION

EASTER CONFERENCES

APRIL 6th to APRIL 11th

DEVON—SPICELAND TRAINING CENTRE, BLACKBOROUGH,
CULLOMPTON.

Speakers include : CHARLES DINGLE, MISS R. BENCE, ERIC NORRIS, MISS R. K. EVANS, REV. H. N. HORNE.

Cost 22/6 per head.

CAMBRIDGE—NEWNHAM COLLEGE.

Speakers include : REV. PROF. C. E. RAVEN, REV. REG. SORENSEN, PASTOR HILDEBRANDT, G. F. SHOVE.

Cost £2 10s. 0d. per head.

CHESHIRE—RIGBY HOUSE, PARKGATE.

Speakers include : REV. K. DYKES, KENNETH ROBINSON, MURIEL LESTER.

EPSOM—SHERWOOD SCHOOL, 6, BURGH HEATH ROAD.

Speakers include : REV. L. ARTINGSTALL, MRS. DORIS NICHOLLS.

For full particulars, write

ASSISTANT SECRETARY,
17, RED LION SQUARE, W.C.1.