

The
**CHRISTIAN
 PACIFIST**

THREEPENCE

MAY 1944
 OF POLITICAL AND
 ECONOMIC SCIENCE

THE CURRENT OF AFFAIRS
Second Front

The Nations are standing on the brink of momentous events. Vast forces of destruction are poised for the assault in such terrific battles as history has never yet recorded. Through the deafening noise and blinding smoke let us try to see what is happening. What really are these brave events? Homes stricken desolate by grief! Children for ever rendered fatherless with all the thwarting and distorting consequence in character! The most precious creations of affection and long care smashed clumsily to formless fragments! God's noblest works defaced and fouled! The very life-blood of the family of nations poured out in mad and irremediable havoc? And a great heap of bitter hatred and lust for vengeance towering still higher than the material ruins! Here is fear exalted over faith; evil worshipped in the place of good. The whole of the vast area of world life cunningly organised for that which only a few years ago was almost universally condemned as contrary to Christ! Will not this impending blow be the severest hurt that ever was sustained by real religion?

Custom of Fell Deeds

Readers who have been deeply concerned for the sufferings of the people in German-occupied Europe, and particularly for the loss of vitality and resistance to disease on the part of children and adolescents due to malnutrition, will be grateful to the Archbishop of Canterbury for his speech in the House of Lords on the 15th of March. The Primate began by alluding to one of the gravest evils of wartime, the growing insensibility to suffering and wrong which is an inevitable concomitant of prolonged warfare. He said:

"One of the great perils in a time like this is that of necessity men's sensitiveness to horror becomes rather dulled. We read day by day of such appalling occurrences that if we had the same sensitiveness now as we should have had concerning any one of them in the days of peace, life would be unendurable. And so there is no doubt a certain merciful Providence that arranges for this hardening of our sensibilities. But there is also in that a great danger, and especially for people like ourselves who, throughout the war, have been provided with the necessities of life in a most amazing degree, and who are perpetually grateful to the organisation which has secured our being so well fed. . . .

So my concern is partly to express these feelings in order that, by

expression, they may be kept alive in us, and that we may avert that horrible state of things described in the line of Shakespeare, which haunts me every now and then in these days:

'All pity choked by custom of fell deeds.'

Appeal to Christ

In attributing this insensibility to Providence, the Archbishop will not be suspected of complacency. He was rather drawing attention to the spiritually mortal danger of abusing the natural and merciful provision whereby we can become used to anything, so that experiences which begin by shocking our feelings almost beyond endurance end by dulling them into a comfortable stupidity. A study of the ensuing debate in the House of Lords may incline the reader to the belief that this moral anæsthetic has been at work in high places. We do not doubt the sincerity of the Minister of Economic Warfare when he said:

I should also like to say that I am glad that it was the most reverend Primate who has raised the question. It is, in particular, his part to bring the policy of His Majesty's Government to the bar of Christian principles and His Majesty's Government have no wish that their policy should be judged by any other standard. But when you are attempting to apply Christian principles in war-time you are faced with a continuous choice of evils, because the whole fact of war is proof of the failure of one party or the other to attain the Christian standard. And therefore the question is not whether the policy of His Majesty's Government is causing evil or not, but whether we are making the choice of the lesser evil. I should like to say that from the moment I took office I approached the question which your Lordships have been debating this afternoon from that angle, and, together with my advisers, have constantly re-examined it from that angle since.

We can only shudder to hear the grim and incalculably damaging consequences of blockade justified by appeal to Christ!

A Happy Easter

Few of us are quite consistent and the fighting forces, much to their honour, sometimes exhibit the

inconsistency which is so often attributed to the pacifist. An incident has occurred on the Garigliano front in Italy which recalls the Christmas of 1914, when British and German soldiers fraternised in No Man's Land, to the joy of their publics at home, although to the subsequent severe displeasure of authority. The occasion this time was an Easter service, an account of which appeared in several British newspapers, but which is sufficiently noteworthy to be recorded again. We quote the report in the *News Chronicle* of April 10th:—

Germans and Allies, fewer than 400 yards apart, joined in the same Easter service on the Garigliano front this morning.

The Germans, who were within sight of the field altar, held their fire while Protestant and Catholic services were held and broadcast to German troops in the sector.

Capt. Oscar Reiboth, of Seward, Nebraska, read the Easter story in German and English.

The men sang hymns from hymn sheets brought up on mules last night, and responded to a general prayer led by the chaplain.

An address delivered to the Germans wished them "a happy Easter."

"Christ died and rose again for all men, for Germans and Americans alike."

Another report, given in *Peace News* of April 14th, quotes the Easter address as follows:

Lieutenant Leo J. Crowley, of Syracuse, New York, celebrated High Mass. An address to the Germans said:

"A happy Easter. As an American chaplain, I greet Protestants and Catholics in the German Army.

"We have been instructed since childhood to love all men, even our enemies. To-day is Easter Day—the day of Christ's triumph. Christ died and rose again for all men, for Germans and Americans alike. Therefore I wish you also to-day, on behalf of my soldiers, a happy Easter."

Another interesting story of an Easter service in which British and Germans participated in a prisoner of war camp in North Africa appears in *Peace News* for April 7th.

A New "Reconciliation"

We must not allow the restrictions of our space to postpone any

longer our welcome, which has been squeezed out of recent issues, but which if belated is none the less most sincerely given, to the new periodical *Reconciliation* published by the Fellowship of Reconciliation in Canada. It is an attractive and well edited magazine of pocket size, and while it has courageously started with a modest circulation we have little doubt that it will speedily grow to enjoy the wider popularity that it needs and deserves. There are some good names among the editorial contributors, and live issues are bravely and informatively tackled in its pages. The subscription is \$1 a year from Albert G. Watson, 43, Warren Road, Toronto, Ontario.

The Miners' Strikes

Is it possible that there can be one exception to the rule that "victory must come first"? Even to shorten the war the Government has seemed reluctant to yield to the demands of the miners or to come to an understanding of their complaints by a full and impartial investigation. It is exasperating, no doubt, that at a time when such sacrifices are being made in so many fields of national life, one vital section of the community should seem to hazard the whole war-effort by an ill-timed and irresponsible airing of grievances. But perhaps there are reasons why the miners, like some other workers, do not share the enthusiasm for the war effort which is naturally most characteristic of those who suffer least from it. It must be remembered that the war has very greatly improved the material and sometimes the social conditions of millions of workers. In that improvement the miners have not partaken. If we suffer from the discontent of the miners the fault must equally be laid to the charge of the whole nation which has so long tolerated for its miners conditions from which the less patient elements in the community would have revolted at

a much earlier and perhaps more critical stage of the war.

The Porter Award

A supplement to *The Christian News-Letter* of April 5th written by Mr. Harry Brown, who has all his life worked at the coal face, puts before us some considerations which are important for the Christian conscience. The whole *Supplement* is worth reading. We can quote only a few lines of it here:—

"Output per man-shift has not risen chiefly because men were able to work harder when working, say, four or five days per week than on the present full time. . . . Nothing has created more anger and humiliation than the fact that wives and daughters of men may come home from the factories with more wages than their husbands after a gruelling week on the coal face. The Porter award, while excellent as far as it goes, has created chaos in an already complicated wage structure. We have the spectacle of many skilled men receiving the same amount of wages as the raw recruit of twenty-one years of age doing a haulage job."

A Pacifist Church

The Movement Towards a Pacifist Church which held its inaugural meeting on April 29th at the Friends House, Euston Road, London, has issued a manifesto, copies of which can be obtained free from Wallace Hancock, 21, Raymond Avenue, London, E.18. This document is a simple statement of pacifist faith and will win the assent of many who do not desire to see a new pacifist denomination. A circular letter accompanying the manifesto says that great interest has been shown in the article by Canon L. W. Grensted in *The Christian Pacifist* of last November, and appends a reply by Winifred Cummings.

Contributors and correspondents are requested to address their communications to The Editor, 38 Gordon 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.

HISTORIC MEETING

The inaugural meeting of the new Pacifist Council of the Christian Church (mention of which has been made in previous issues) was held at Fellowship House, Gordon Square, London, on Monday, 3rd April. Forty-three persons were present, including many of the leaders of the Christian pacifist movement in this country.

Professor Charles Raven, who took the chair, recalled the conference held at Kingsway Hall in December, 1943, at which the decision had been reached to set up the new organisation. He reminded the meeting of the responsibility which would rest on the pacifist movement in the coming days. It had been predicted by some acute and non-pacifist observers that after the war there would be a large turning towards the pacifist position. Such an opportunity of witnessing to our faith called for new unity and vigour.

Acceptances and nominations of representatives were reported from the Anglican Pacifist Fellowship, the Baptist Pacifist Fellowship, the Church of Scotland Peace Society, the Congregational Christian Pacifist Crusade, the Methodist Peace Fellowship, the Fellowship of Reconciliation, the Unitarian and Free Christian Peace Fellowship, Pax, Churches of Christ Pacifist Fellowship, the Presbyterian Pacifist Group and the Friends Peace Committee. An application was accepted from the Northern Friends Peace Board, which was invited to appoint representatives.

The resolution constituting the Council was moved by the Chairman and carried unanimously, but the suggestion was made that in the title "Pacifist Council of the Christian Church" the word "Church" should be replaced by "Churches". After some discussion the Standing Committee was asked to consider

which word would be the more suitable both in the title and in other places in the Constitution.

The Constitution (as printed in our February issue) was then adopted with the exception of the "Objects" clause, which was considered to be not sufficiently dynamic. The revision of this clause was also laid upon the Standing Committee.

Under the Constitution, the Standing Committee should consist of the Officers and six other members. It was agreed that the six additional members should be appointed at the next meeting, and that the Officers should be asked to act alone *pro tem*.

The Officers of the Council were appointed as follows: The Rev. Henry Carter and the Rev. Professor Charles Raven to be Chairmen; Percy W. Bartlett and the Rev. Martin Tupper to be joint secretaries; and Mr. Eric Wilkins and the Rev. James Fraser to be joint treasurers.

Five Commissions were appointed each with a Chairman and Convener as follows: Research and Re-statement: Professor G. H. C. Macgregor, Karlin Kapper-Johnson; Publications: Rev. Lewis Mac-lachlan, Rev. Leslie Keeble; Youth: Mrs. Doris Nicholls, Rev. Martin Tupper; Personal Service: Percy Bartlett, Edward Parish; Preaching and Teaching: Rev. F. A. Farley, Rev. Gwyneth Hubble.

In the closing address the Rev. James Fraser reminded those present of the high task and privilege to which they were called. They were being given the opportunity of helping towards the working out in social life of God's law of love. He warned members against that sort of conciliation which led men to drop to a lower level of behaviour rather than suffer estrangement from their fellows.

CORPORATE SIN, SYMPATHY and SICKNESS

A REPLY

W. MAULEVERER

(The Rev. Wyons Mauleverer is Vicar of S. Francis, Salisbury)

It is interesting to find that there are so many Christian Pacifists who are attracted to the subject of Spiritual healing. In fact it seems as if the theological convictions which cause us to become pacifists when we consider the disease of the body politic, lead us on further to study the Divine will in regard to the disease of the body physical.

Behind the anonymity of the writer of the article in last month's *Christian Pacifist* on this subject, I think I detect one whom I regard both as a saint and as a theologian of no mean order, and it is therefore with considerable trepidation that I beg leave to join issue with him. If I understand the article aright, it sets forth the view that disease, or rather the patient endurance of it, may *sometimes* be part of God's redemptive purpose; i.e., it is not always God's will to heal, as He may use the suffering as part of Christ's suffering to redeem the world. It is maintained that the wickedness of the world made saints like George Fox physically ill, and that their sickness can be contributory to God's saving health.

Now, while admitting that great saints throughout the history of Christianity have often suffered grievously from illness and disease, and also that many a person has been brought through sickness to a knowledge of the Lord, I still maintain that the fact that it is *always* God's will to heal is absolutely fundamental to any understanding of Spiritual healing, and that, when healing does not come, the cause must be sought anywhere else rather than in the will of God.

As illustrative of this fundamental

principle I would offer two points for serious consideration.

First: Christ, who claimed to reveal the Father's will to men, not only never caused or desired anyone to be physically ill, but always and in every case was willing and able to heal those who came to Him, provided that they had the one necessary qualification of faith. This faith was of a double nature. (1) It was inspired by Christ Himself. It was He Who, standing before the patient, made the patient feel confident that He was going to do something, and yet (2) the faith was actually in the patient ("Thy faith hath made thee whole"). It was a complete assurance, a certainty, (not a pious wish), that Jesus could and would heal. The patient looking at Jesus saw in His face something which gave him complete assurance, and "As thou hast believed, so be it done unto thee". And what Jesus Himself willed and performed, one cannot but believe that He meant His church to will and perform, but the difficulty is that (1) there are practically none of us who can in the name of Christ inspire in the patient the necessary complete assurance (faith), and (2) that for many generations people have been taught to believe that their sickness is in some way the will of God and must be patiently endured, so that, even if consciously they have begun to believe otherwise, yet sub-consciously the old belief is still liable to be there.

The point that I wish to make with all the emphasis possible is that, if it were true that sometimes it was not God's will to heal, then the assurance (faith), which Jesus taught

to be absolutely necessary, is impossible. How can I *know* whether I am one of those whom God desires to heal, or one of the exceptions? That very uncertainty destroys faith.

Secondly: in considering the whole case of redemptive suffering, surely one must make the widest possible distinction between (1) what we may call "outward persecution" and (2) sickness and disease.

As regards (1) "Outward persecution", Jesus taught us to expect it, and wherever it is *voluntarily* borne, it is in fact redemptive. As pacifists we should be all agreed on that. Such voluntary suffering of outward persecution was demonstrated in its fullness on Calvary, and in lesser degree by every Christian who has stood for his principles. It was suffering imposed from without upon one who was willing to accept it rather than deny the truth. But (2) physical sickness or disease is something of an entirely different category. It is not imposed from without, nor can it be said to be voluntarily accepted (except perhaps by any who would resolutely refuse to take medicines or to try to get better), and it is very hard to see how it in any way helps anyone else. There is no evidence that Jesus was ever physically ill, though His sensitive soul must have felt throughout His ministry sorrow and anguish for the world's wickedness and sin. There is no evidence that St. Paul's "thorn in the flesh" was a disease, and could not have been (as is much more likely) evil temptations or outward physical persecution. And I should have felt that there was very little evidence to support the theory that, by my continuing physically unfit, I am in any way helping either God or man in the great work of the world's redemption.

Here I would quote from a book called *Hope*, by Rev. A. W. Hopkinson.

"Disease often hinders or prevents thought and prayer. Many

diseases have characteristic results in warping the spiritual side of man's nature. Indigestion or shingles, e.g., depress him to the border of despair. Consumption often rouses a hectic hopefulness which sometimes takes a sexual turn; and many consumptives have larger families than the normal healthy man. Other diseases engender irritability, sloth, or a furtive suspiciousness. It does not do to limit or underestimate the influence of disease.

"But, say some, its influence is not necessarily bad; it may be good. We can point you to invalids whose spiritual life and intellectual power are on a higher level than most healthy men. They will go so far as to say that patience is the result of disease—much as people say that heroism is the result of war. It is true that war makes a splendid background, because a dark one, for the shining virtue of courage. And much the same may be said of disease as a background for patience. But patience is manifested at its best, not because of disease, but in spite of it."

In this short article there is obviously no room to proceed to the most perplexing question of why good men suffer illnesses and bad men so often seem to be immune. All those who have been studying spiritual healing know that there is much yet to be learned from psychology, theology and experience before we shall understand such problems. Neither do I desire to give the impression that a person's illness is necessarily his own fault. The ramifications of the powers of evil are much too complex for such an easy deduction. I have only tried to state that, whatever the cause of continuing sickness may be, it is not to be found in the will of God, and that, just as we pacifists have come to know that in the affairs of nations you cannot cast

out evil with any degree of permanence by making use of evil means, neither in the greater affair of the world's redemption does God

seek to overcome the evil in men's souls by using or willing a continuation of the sicknesses in their bodies.

AN OPEN LETTER TO HIS SATANIC MAJESTY

Your Majesty:

You will, I trust, forgive me for venturing to write to you, but I felt that, at a time when one meets so many sad and disappointed people, it would be rather a pleasure to send a line to someone whose schemes are working out with the encouraging success of your own. I am afraid I do not know your present address, as enlightened theologians tell us that the place we used to think was your residence does not even exist, but, since the press shows many signs of your constant interest, I concluded that a printed letter would certainly catch your eye. Doubtless your messengers keep you well informed about events in this besieged City, yet you may find a word from someone on the spot of interest, even though most of what I write is just stale news.

If you are not above such human weaknesses you will have derived considerable satisfaction from the excellent sale of a volume pertaining to contain letters written by yourself to a rather dull nephew, though the genuineness of the letters would have been questioned had they not been sponsored by a person connected with one of the older universities. I know that you are without literary ambitions and that you prefer to inspire others rather than commit yourself to print, but the success of the volume, without which no clerical library is now complete, at least shows how deeply even your hobbies interest us all.

When I see how the tricks you

have always played still meet with such immediate and gratifying results I am astonished that you can keep up your interest in this world. I would have thought you would have found putting temptations in our way just too boring for words, for you never seem to need to put on a fresh show. We here talk about the "Unchanging East"; it must be rather the same in your part. Even your jokes are all chestnuts. Thus in 1914 we accepted your help in fighting a war to end war, with the result that we started off with grand ideals and precious little army and finished with a triumphant army and precious few ideals. This time you have again come to the help of the righteous against the mighty and the result once more is that almost all the things which horrified us in 1939—the destruction of churches, the killing of non-combatants, the bombing of open towns, the weapon of starvation and the rest—we now not only tolerate, but the radio and the press seem to find satisfaction in their execution. Our industrial system has trained us in the belief that what is successful is therefore respectable; so your Majesty will not be surprised at the new attitude now taken towards your own somewhat underground movements.

Many of our leaders have been quite shocked that you should have taken advantage of the general upset which war occasions and have done so much to weaken what they call the moral law, but, as many of them were nearing middle age when you

did just the same thing in the last war, it is a little difficult to see why the repetition of the trick should come as so complete a surprise. When they assented to war they ought to have realised that they assented to the destruction of an unknown number of bodies and an unknown number of souls and it does seem to be unreasonable for them to expect you to help in spreading death but not deadly sin. I can tell you that our leaders are quite genuinely worried over the sudden increase of V.D. and of bigamy, the unexpected bi-products of their great crusade. I cannot see, however, why it is an unpardonable outrage on womanhood for a man to run away with his neighbour's wife, but just a regrettable necessity if he blasts the wife of his enemy.

You will already have heard how expert many Christian ministers have once more become in adapting the teachings of Christianity to war-time requirements, but you may not have been told that the story of Holy Week has lately been used to underline the message of weeks for saluting the soldier. This revised version of the Gospel is going down well with many powerful and well-intentioned organisations, though I have to warn your Majesty that the Church may attempt to escape from the association when the war is over, and that Christian teachers will then again refer to the need for toleration, humility and patience and for showing respect for life and property. Still, they may not find it very easy to repudiate in peacetime the principles they have advocated during the war. Of course one of your outstanding successes has been in the way you have slowly persuaded really good men to equate the will of God with the pursuit of victory, so that what God demands must be done unquestioningly and also what victory demands. This dual control never lasts long; ultimately the right is

not what God ordains but what Victory demands and men see in Victory the new name now blazoned on the forehead of God.

But the most unrestrained admiration is necessarily reserved for your diplomatic skill in establishing yourself as the Universal Aunt of most great causes. Just as our armament firms have a way of making handsome profits out of providing some nation with weapons and then yet more handsome profits from furnishing an enemy nation with the machinery for countering them, so also nations contemplating some act of brigandage naturally solicit your assistance, while those who are trying to restrain them assume that the only thing to do is to go to you and see what you are prepared to do to help them. Your Majesty is credited with having not only all the best tunes but all the best tools, so that both the crusaders and those against whom they crusade sign your contracts. This gives to both sides the benefit of your very wide experience and your unlimited resources, though finally each of course has the devil to pay. While you can continue to persuade men and nations that you are their refuge in time of trouble and the wise friend who can get them out of their difficulties, there seems no reason why you should not continue to prosper, cashing in on our calamities and, in a world so full of failures, maintaining your obstinate success.

How very right you were when you once told Someone that the kingdoms of the world were yours, and what a mercy it is for you that His followers have so seldom accepted His example in refusing your assistance. Of course you never did win His submission, but then, after all, He never got your kingdoms either. The good people here still think that they can make a convenience of you, calling you in when they want you and packing you off when your work for them is

finished, and they forget that, once you have got yourself established, no power on earth can shift you. But do you ever ask yourself what would happen if that Man's followers became like Him, if they too said that they would found a kingdom without your help, even though that might mean that the kingdom would be long delayed?

I trust that, with your accustomed foresight, your Satanic Majesty has made your plans for flight in such an event, though you may see little likelihood that the emergency will arise.

Believe me.
Your rather too obedient
servant,
P. G.

INTERNATIONAL NEWS

China

We have experienced a great loss in the death of Dr. P. C. Hsü, our F.o.R. leader in China. He met with a fatal accident while travelling by road to Changsha. Many will remember him from the Fan ϕ Conference days of June, 1939, where he and En-lan Liu contributed a great deal. At the I.F.o.R. Council which followed, he brought forward the plea that a central office of the I.F.o.R. should be set up in Asia as soon as possible, and that it should be staffed by one Japanese, one Chinese, one Indian and, for the first two years, one Westerner, either British or American.

On another page will be found an appreciation of P. C. Hsü. A letter reaching Muriel Lester only a few days after the news of his death, and breaking a silence of many months during which no news had come from China, has made still more vivid the sense of the irreparable loss his passing means for the Fellowship in the Far East, and indeed for the whole cause of Christian evangelism in China. That letter discussed with realism and enthusiasm the project for setting up a Far Eastern I.F.o.R. office after the war; gave news of friends; and outlined an ambitious programme of translations of Christian classics to be undertaken, with Dr. Hsü's help, by the Literature Production Board.

The group which gathered round

Dr. Hsü at Chengtu made various suggestions regarding the Far Eastern proposal, as to the most suitable place (Calcutta or Chungking), nationality of staff, and work that could be done. It is very much hoped that this plan will materialise, and that the little fund which the British I.F.o.R. office has been trying to gather for this purpose will grow.

India

Gladys Owen, our principal F.o.R. correspondent in India, has been touring in the districts with some members of the All India Women's Conference, and writes of what she has seen of famine conditions. She visited many homes and hospitals for destitutes, some under Government control, some military, and others again run by local groups of Hindus and Moslems together. She reports that though the situation is much better there is great apprehension about the future, and black-market prices continue.

U.S.A.

Rufus M. Jones, Richard Roberts, John Paul Jones and Nevin Sayre are among some fifteen signatories, headed by Bishop Lawrence, of a telegram sent from New York to Archbishop Lang recently expressive of the appreciation of American Church leaders of the stand taken by the Bishop of Chichester and the Archbishop in the House of Lords

on February 9th regarding Allied bombing of German cities.

The International F.o.R. Committee in America have been giving much of their attention to plans and post-war policy for the I.F.o.R. A memorandum just received from them suggests as guiding principles

reconciliation (1) across national frontiers, (2) across political and ideological divisions within nations, and (3) across racial cleavages; and hopes that an extensive exchange of visitors can take place between the nationals of war-time belligerent nations at the earliest opportunity.

HSÜ PAO-CH'EN: A REMINISCENCE

MURIEL LESTER

When I arrived in Peiping in 1933, I was taken out to Yenching University where, being a member of the F.o.R., I was immediately adopted by one of the professors, known to foreigners as Dr. P. C. Hsü, Confucian scholar, devout Christian, patriotic pacifist, lover of men.

P. C. was very small of stature. As a child his brain delighted the old-style Confucian teachers, who kept him at his studies all day, allowing no play-time. At the age of eight he could repeat the 200 classics. As an adolescent he discovered the Gospel. It is an overwhelming, staggering experience that grips an Oriental when he first reads the life of Jesus. "When I found the Sermon on the Mount," confessed another Chinese philosopher, "I couldn't sleep for several nights." The already accepted cultural, self-abnegating standards of the good Brahmin, Samurai or Confucian, form a foundation to their Christian living, so stable that they can advance with sure-footed confidence along the way of Christ, leaving many of us Western followers behind, a little out of breath.

P. C., like most other Chinese, always wanted to know more about Gandhiji, his method of training volunteers, the menial tasks he performs, his lack of possessions. Gradually we planned to set up an experimental Ashram one day in China. High up above Kuling, in

a fold of the hills called Lotus Valley, about sixteen of us lived together in deep joy. From our balcony we looked down on a far-away plain, dotted with lakes which caught the red rays at dawn, so that during our prayer-hour the sunrise below us disclosed a fiery world.

Here P. C. came to know Christopher Tang, an ardent young Christian pacifist, and to love him as a son, saying, "Perhaps Christopher may one day become the Gandhi of China."

Meanwhile Mrs. Hsü and he had decided to leave the insured, pensionable comfort of Yenching and go into Kiangsi, to lead the new Christian Rural Centre manned by University graduates and supported by Madame Chiang, which was setting up classes, clubs, clinics and libraries in surrounding villages. It was a fascinating place.

In January, 1938, I found P. C.'s family crowded into two small rooms in the foreign part of Shanghai, where he was teaching at the University. The Japanese had destroyed an enormous area, burnt innumerable villages, spread poisonous drugs over the country and reduced the people to starvation. Yet P. C. was free of bitterness and resentment.

He was one of the leading Chinese delegates at the Tambaram Ecumenical Conference, then joined our I.F.o.R. party, travelling third class

through India, studying conditions and meeting leaders. Gandhiji treated him with notable honour. Nehru enjoyed a long talk with him.

During his stay in England he lived mostly with us in Bow, and then attended the I.F.o.R. Conference on the Danish island of Fanø. Here at the last Council meeting ever held, he put forward the idea that there should be an I.F.o.R. headquarters in Asia.

Returning home in '39, he taught in the West China Union University at Chengtu and worked for the

Christian Literature Society. This February, while travelling to Chungking by the heavy-laden postal truck, it overturned; he was pinned beneath the mail bags, and died two days later.

Last week I received a letter from him written with joy on hearing that some British F.o.R. members were already making specific promises to enable him to set up the Asiatic office as soon as he was ready after the war. This project, so dear to him, will now perhaps be his best memorial.

THE MAKING OF PEACE

Dr. Charles E. Raven, Master of Christ's College, Cambridge, speaking on "The Christian Churches and the making of peace" at a recent National Peace Council meeting in the Kingsway Hall, London, said that although in the making of peace blue prints for politicians and economists were desirable, and ordinary folk must be encouraged to study and discuss them, it was essential to recognise that there is a task at least as important as that of devising and imposing systems of government or means of economic recovery. This was the restoration of human contacts between enemies, the business of reconciliation and mutual forgiveness. This ought to be a primary obligation upon the Church.

Looking back to 1919 and what followed, it was at least arguable that the failure was not so much due to the blockade and the economic chaos or to the Treaty and its political mistakes as to the simple fact that for some five years it was impossible to get French and Germans or British and Russians to meet on a common platform, even if that platform were Christian. It was much longer before any sort of confidence or friendliness was re-

stored. The Church through its great conferences at Stockholm in 1925, at Lausanne in 1927 and at Jerusalem in 1928 began to build up an international or ecumenical movement, but its efforts were too late.

The warning was clear. Unless a measure of mutual reconciliation could be achieved, economic relief becomes mere charity—and hateful as such—and political reconstruction mere policing and oppression. If some degree of mutual trust could be created our schemes might have a chance of success; if not, the time we devoted to them would be wasted. Psychologically forgiveness must precede amendment.

Was the Church awake to this necessity? And were politicians and economists encouraging it to develop its international contacts, its disinterestedness, its vocation? There was little sign of this, though small bodies like the International Student Service and the Society of Friends were alive to the need and larger bodies associated in the semi-official Council of British Societies for Relief Abroad were perhaps sparing time to glance at it. But that was not enough.

CORRESPONDENCE

The Howard League

The war has quickened in many pacifists and Friends the interest which they would naturally feel in penal reform. Fortunately, the Home Secretary's interest has also obviously been quickened—witness his decision to appoint an Advisory Committee on Penal Reform and his publicly-expressed desire to blow up the prisons.

The Howard League has been active and effective in this field for many years. It has, in fact, tried to be the Home Secretary's advisory committee in the past though its advice has not always been acted upon, and it is many years since it realised that the fortress prisons needed dynamiting. I shall be glad to send a free leaflet, "Everybody's Business", explaining its aims and methods to any enquirer. The current number of *The Howard Journal* contains articles by Margery Fry, Claud Mullins, the Rev. Sidney Spencer, David Wills and others, and can be obtained for 1/3, and *A Notebook for the Children's Court* for 1/-. *The Future Treatment of the Adult Offender*, by Margery Fry (outlining a ten-year programme), published in April for the Howard League by Victor Gollancz, is obtainable from this office, as well as from booksellers, for 6d. A literature list is available free.

Those who, either at first hand or through the experience of their friends, have lately learnt what the penal system, its courts and its prisons, mean to the prisoners can turn their knowledge into power by joining and working actively for the Howard League for Penal Reform.

CICELY M. CRAVEN,

Honorary Secretary.

Parliament Mansions,
Abbey Orchard Street,
Victoria Street,
London, S.W.1.

Blockade in 1919

The authority I quoted on the subject of the Allied blockade in 1919, in my letter in your December issue was the Information Secretary of the Society of Friends' Peace Committee, in a reply to an enquiry of mine.

The writer also said, *inter alia*, that the pamphlet by Mr. Arnold Forster, "*The Blockade 1914-1919*" (No. 17 in the Oxford World Affairs series) "...is factually correct but... does not give a correct impression of the position. It is true that the Armistice maintained the blockade and the intention of the Allied governments was to take over the German mercantile marine, and utilise the machinery of blockade to supply central Europe . . .", that "it is the opinion of various eminent writers . . . that the blockade was maintained in name and substantially in fact until the Peace Treaty had been signed at Versailles," but again "a certain quantity of food was eventually sent to Germany."

Mr. Forster states that between 25/3/19 and 31/8/19, 1,105,000 tons of food and 110,000 tons of clothing and medical supplies were sent into Germany, though for most of this German gold was required in return; that against the advice of the Inter-Allied Food Council and other bodies, the use of German shipping by the Allies was not made one of the terms of the Armistice; that an agreement on the subject between Germany and the Allies was made on January 16th and 17th, 1919, when the Armistice was renewed; that there were disputes about the agreement (which included provision for Germany to import 270,000 tons of food, for a start), and the delay in sending relief to Germany continued; that on February 16th, when the Armistice was renewed a

second time, a new agreement was made about the shipping, but still the deadlock continued. However on March 13th and 14th, practical agreement was reached, and on March 25th the first shipload of food reached Hamburg.

In Mr. Forster's words, "the story is a tragic and complex one". It is doubtful if it is worth while trying to dispel the mists of time any further now. What is clear, I think, is that no supplies from the Allies reached Germany before March 25th, 1919, but that, however lacking in imagination, generosity and earnestness their methods may have been, it was not the intention of the Allied governments in general that Germany should continue to starve after 11/11/18.

G. H. BARTRAM.

12, Thornhill Park,
Sunderland.

The Boys' Brigade

I don't feel that the B.B. as an institution is the right form of service for the F.O.R. to advocate.

I have followed the activities of

THEY SAY

SEAWARD BEDDOW

Expert Opinion!

"Much as we would like to help you by placing orders, we regret we cannot do this as we are trustees of the public purse, and we do not consider that aeroplanes will be of any possible use for war purposes."

The above was the verdict of Col. J. E. Seely in 1908 upon a flying machine made by A. V. Roe. I quote from "Birth of the Air Force," by Air Commodore J. A. Chamier.

Victorian-Age Comfort is No More

"The physical comfort of the Victorian home rested upon an abundance of cheap female labour, upon the drudgery of women domestics, or of dependent spinster aunts

the movement with interest for forty years. It has its good points obviously. But it also has a very definite military tendency. The drill, the saluting and the inspections by military officers are all useful in preparing boys for the Army and giving them a distinct advantage over raw recruits when called up. But is that our concern? Personally I think the Scout Movement lends itself more readily to the procreation of peaceful principles.

HARRY W. BROWN.

13, Redington Road,
N.W.3.

Despite the Government's propaganda for Basic English, very few members of the progressive movements seem to realise the importance of an International Language. Send 3d. for a copy of *Key to Esperanto*—to keep for reference as one does a dictionary or other work to be consulted when necessary.

W. J. BRIGDEN,

125 Drakefield Road,
Tooting, S.W. 17.

or spinster daughters. A home life which imposed such conditions is well lost."

—Mrs. Cazalet Keir, M.P., in
Daily Mail.

"Is Your Journey — ?"

"Flying through a blizzard for 18 hours, a carrier pigeon arrived at the headquarters of a British Infantry Division in Italy. Its message was loosed—it read, 'Nothing to report.'"

—News Item, *Leicester Mercury*.

Village Patriotism!

"The war effort of our tiny village is no mean one, and a noteworthy contribution to it is that of a sow belonging to Mr. Wilson, of the Bull's Head Hotel, which has given birth to no fewer than 18 pigs in one litter, 15 of which are still alive and doing as well as can be expected. Is this a record?"

—Sent to *Daily Mail* by a
Derbyshire correspondent.

BOOK REVIEWS

WORSHIP AND THE COMMON LIFE. By Eric Hayman. (Cambridge University Press. 7s. 6d.)

This is a book marked by a deep concern, a strong charity, and a wide and profound respect for all that is sincere in the life and witness of all the Churches. Eric Hayman writes with a Quaker background, and part of what he says is addressed to Quakers. Much of this is relevant not only to the witness of the Society of Friends but to that of pacifists in general, and the whole book is a plea for a common Christian witness linked together and made manifest, despite its external diversities, in a community of Christian worship, in which, if it could once be achieved, the pacifist would find both his place and his fulfilment. But though this special reference is everywhere present to the reader's mind, the book is in effect a searching analysis of all that worship means, and its title, in which worship is closely linked with common life, is very apt indeed to this intention.

It is not possible here to do more than mention certain points, or rather emphases, which have struck me as I read the book, but I should like, first of all, as an Anglican and a very convinced believer in the value of the ordered tradition which, despite very varied interpretation both in matter and in manner, the Church of England represents, to welcome and, for myself, to go very much more than half way to meet the advances which Eric Hayman makes. At every point he seems to me to be in substance right, and I am by no means alone among Anglicans, though admittedly in a minority, in sharing with him the belief that inter-communion should be the means towards re-union rather than its final goal, indefinitely and tragically postponed.

What will immediately strike most readers is, indeed, that he writes as a sacramentalist, and yet gives the fullest value to the faith and practice of the Friends. Some sentences which he repeats are in effect a summary of his position: "Only a worship which is sacramental in its intention, its expression and its proved effect can be capable of total integration with the common life of man. Only such worship can progressively embrace the whole range and diversity of that life. Only in such worship can that life attain the divine consecration and acceptance". In sum the view here taken is that what is sacramental in worship is the gathering up and corporate offering to God of all the life in which we all have our share. In this sense the worship of the Society of Friends is typically and even supremely sacramental, and the inner experience

upon which it rests has, or should have, its counterpart in the worship of all the Churches. That sacramental doctrine often has other aspects, stressing in particular the direct act of God which goes out to meet and to fulfil the receptive faith of the worshipper, the Real Presence in rite or element, does not alter the fact of this common ground upon which Christians can and ought to meet.

But if this is true it has far-reaching implications. Clearly if the common life is thus to be offered in worship, it must itself respond to the implication of that offering. That is, for some of us, the root and obligation of our patifism. We cannot bring to God in worship a common life which refuses to take the stamp of the pattern of His love. But at the very same moment we find ourselves driven to our knees in shame at our own failure and our own implication in the subtle and limitless apostasies of life, quite apart from the acceptance of war as a means to the service of God's kingdom. And therewith we realise not merely that our own worship can only be offered sincerely when we realise its desperate imperfection, but also that we must needs worship with all who in any sincerity are seeking God's way, however little we may be able ourselves to walk in the way that they have found. So, though the way still be very dark, shall we find peace.

L. W. GRENTED.

SEED OF CHAOS. By Vera Brittain. New Vision Press.

As *The Catholic Herald* wrote in a leading article about the first 1,000-bomber raid on Cologne, "The day will come when men will look back and thank those who have had the courage to witness in public and at personal cost in defence of Christian behaviour." They will remember with shame what we have done to Europe by starvation and bombing. We think that this new book by Vera Brittain will stand in coming generations as a cry of the sensitive human conscience at the progressive descent in bombing policy to the lowest levels of barbarism.

We must leave a later time to pronounce dispassionate judgment, but we cannot all remain silent now, even in the heat of the conflict. Someone must raise a voice in grief and urgent warning. Dr. C. E. Raven has written: "We may gladly point to the protests of the Bishop of Chichester and the ex-Archbishop of Canterbury as proof that the Church is not yet entirely satisfied to accept 'total war' in silence." In "One of These Little Ones", Vera Brittain has already made a moving plea for Europe's

hungry children. She now does this same service of breaking the uneasy silence, on behalf of all who feel deeply on the subject of what may rightly be called "Massacre-Bombing", but who themselves feel gagged and voiceless in the oppressive atmosphere of total war. "Were they ashamed," she asks, echoing the old question of Jeremiah, "when they had committed an abomination?" This book is not, the author says, an indictment, but an enquiry as to "What Mass-Bombing Really Means". She leaves the grim record of its pages to give the answer, as the prophet answered his own question of old: "Nay, they were not at all ashamed, neither could they blush."

But already in America, "Seed of Chaos" has raised a furore of controversy. The foremost newspapers in New York and Washington devote front page and leading articles to it, with such headings as: "The 'Dreadful Experiment'"; "Crushing Raids on Reich Draw Protest in U.S."; "Obliteration Raids on German Cities Protested—a Call for Repentance." Controversy, even opposition, is preferable to indifference. Twenty-eight leading Ministers of Religion and others in the States have signed the Foreword. Their names and positions, printed in the newspapers, include such outstanding personalities as: Henry Emerson Fosdick, John Haynes Holmes, E. Stanley Jones, Kirby Page, Clarence E. Pickett, Richard Roberts, Oswald Garrison Villard, and Rufus Jones. In putting their names to such a moral issue, they would know that in wartime they could expect no praise, rather contumely, from the crowd—from all, that is, except the few in their own and every country who will bless Vera Brittain for her courage and initiative.

All who still believe in the supremacy of the Christian conscience ought to read and weigh this examination of an issue fraught as it may well be with fateful consequences for the whole future of mankind. The verdict of many who do so will be that expressed by the author in her title, in words from *The Dunciad* of Pope:

"Then rose the Seed of Chaos, and of Night,
To blot out order and extinguish light." C. C.

INTO ACTION. By A. M. Chirgwin, M.A., D.D. Livingstone Press. 2s. 6d.

This is a good book on a vital subject. Cogently and lucidly written, as all Dr. Chirgwin's books are, it is made up of discussions of some of the great and grave problems that face the Christian Church in every land. As he says in his introduction, it is not that the Christian Church is in action yet, but is in the throes of preparation. The main question

underlying all these other questions of the Church's relation to politics and economics is this—is the Christian Church to survive at all and if so, how? Dr. Chirgwin believes that it will survive if it makes ready to advance, and he supports this view with a detailed exposition of the world situation.

One criticism must be voiced in regard to the title of the book, the whole set-out of the introduction, and a good many passages elsewhere, for the use of so many military metaphors. They are fashionable, no doubt, and descriptive, but the great number of them in the same book, and in a book of such a character, is surely out of place. The spread of the Christian Church in its early days, the great development of it especially after the Reformation, and the wonderful success of the Missionary enterprise in the world of yesterday were wrought by methods completely opposite to those of war. The ministry of reconciliation to which the Church and its members are committed is not commended by such metaphors in such profusion.

L. A.

THE CHOICE AND OTHER STORIES. By R. H. Le Messurier. New Vision Publishing Co. 40 pp. 1s. 6d.

"These," as the author says, "aren't nice stories. Nor are they the sort of stories that a priest usually tells." But they are told with skill by one who has some gift for the difficult art of the short story.

WHAT CHRISTIANS STAND FOR IN THE SECULAR WORLD. By William Temple. S.C.M. 6d.

This is a reprint of the recent Supplement to the *Christian News-Letter*. It is an important statement worthy of critical study and sets forth the Archbishop's well-known distinction between "justice" and "love".

CHRISTIAN FRANCE TO-DAY. By Jessie Forsyth Andrews. S.C.M. 24 pp. 9d.

Describes the resistance movement in France in terms of religious revival.

Dr. W. R. Maltby's *What Manner of Man is This* (S.C.M., 1s. 6d.) is a collection of six short addresses designed to be broadcast during Holy Week. Beginning with the question which forms the title of the book, Dr. Maltby leads the reader through the main events of the first Easter week in his peculiarly gentle yet searching way. His dedicated imagination and his real insight into the meaning of Easter, coupled with his gift for proclaiming the Message in simple and modern terms will be a real help to all who have to interpret the Gospel to young people.

W. A. K.

RECENT PAMPHLETS

The Poll and the People (8 pp., 1d.), by John Eliot, is published by Peace News, Ltd., and examines the claims of Proportional Representation with reference to the recent discussion in Parliament. *Towards a Free Society*, by Sidney Spencer (16 pp., 6d.), from the Lindsey Press, 5, Essex Street, W.C.2, discusses how Christianity can find expression in economic relationships. *War Aims* is the speech delivered in the House of Lords on March 8th by the Duke of Bedford, now published by the Strickland Press, price 2d. *Questions to C.O.'s* is a very interesting selection of questions which have actually been put to conscientious objectors by Tribunals, made with the purpose of helping C.O.'s to examine themselves. It is published at 2d. by the C.B.C.O. The Parliamentary Peace Aims Group adds to its list two important pamphlets: (1) *Towards a Total Peace* (20 pp., 6d.), and (2) *Germany's Record*, a reply to Lord Vansittart (8 pp., 3d.), also a very useful reprint from *Forward* of extracts from an article in the *American Mercury* on *The Treatment of Enemy Peoples*, by Dorothy Thomson.

A CHILD OF OUR TIME

There is a small group of first-class musicians in the pacifist body. One of these, Michael Tippett, has produced an oratorio entitled "A Child of our Time", which was first performed at the Adelphi Theatre in London on Sunday, March 19, by the London Region Civil Defence and Morley College Choirs with the London Philharmonic Orchestra, conducted by Walter Goehr. The soloists included another of these pacifists, Peter Pears, together with Joan Cross, Margaret McArthur and Roderick Lloyd.

This is a complete, clear and masterly work of modern musical art. It is also a profound religious experience, particularly to the Christian pacifist. Written at the beginning of this war, it tells the story of a boy separated by German authority from his mother, who shot the diplomat Von Rath in a desperate attempt to get back to her. "But he shoots only his dark brother", and the "terrible vengeance" which follows is the crescendo of terror which became the pogroms of Europe. Throughout the work the music is pure and direct in its appeal, which is maintained even when the simplicity of the narration in the first two parts is underlined by the more complex expression of the problems and motives it presents.

(Continued from next column)

members of the Staff are pacifists or are sympathetic to pacifism. In company with similar organisations the Colony is short of Staff, both male and female, which it is felt would not be the case if C.O.'s realised the great possibilities of this work at Lingfield.

PERIODICALS

The current issue of *Peace Commentary* is as spicy as usual and contains chiefly "Puchen the Portent" and a reply from Mr. Wellock to a critical review. 3d. bi-monthly from 16, Mecklenburgh Square, W.C.1. *The Tribunal* for April contains articles by Walter Padley, Robert S. W. Pollard, and Douglas Rogers. 3d. monthly from 119, Perry Vale, S.E.23. *The Bulletin* of the C.B.C.O. for March gives a narrative of the case of George Elphick and some shocking revelations of life in Holloway. There is a very interesting note too on C.O.'s in Germany from 6, Endsleigh Street, W.C.1, 3d. *The Ashram Review* published quarterly by Christa Prema Seva Sangha at Poona aims at "an explanation of Christian thought and of the application of that thought in social practice". 5s. annually (single copy 1s. 3d.) from Rev. G. N. O. Walsh, St. Ninian's House, Perth, Scotland. *Quest* is a four-page monthly of quite high religious value issued by a group of which the secretary is F. G. T. Attwell, 20, Addiscombe Grove, East Croydon, Surrey. No fixed subscription. *Pax Bulletin* for April contains "The Papal Teaching on Conscience" compiled by Mark Fitzroy, a review of Stephen Hobhouse's "Retribution and the Christian", and "War and the Catholic Conscience" by Stormont Murray. Drawing by Eugene Yoors inset.

THE LINGFIELD EPILEPTIC COLONY

The Colony is run by the Christian Service Union Inc., which maintains it by means of grants made by the various Education and Public Assistance Committees which send their cases to Lingfield for treatment. The advantages of the Colony system are manifold. Chief among them is the complete absence of the feeling of abnormality on the part of the patient. He has fits, but what matter? So does everyone else. He is no longer a case apart, an oddity to be feared and avoided. The main cause of his resentment and frustration is thus removed.

Lingfield Colony has a population of about 460 patients—men and women, boys and girls—and a Home Staff of over fifty. The eleven Homes are widely spread over a large estate in pleasant country surroundings. The children go to the Colony's own Special School which has a separate Teaching Staff. The Homes Staff is responsible for the supervision of the patients at work and at play and particularly in the organisation of their spare time activities.

There are now ten young C.O. Attendants working on the Colony and some pacifist Nurses. Several of the older

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

Our Campaign, "Towards a Christian Peace", progresses. At the outset it was thought advisable to have available for study some introductory statements along the line of three relationships—cultural, political, and economic. These statements have now been issued and have proved to be of considerable interest to our Branches. The demand for them has outstripped the supply. This we think is a good sign, indicating interest in the Campaign.

Following the issuing and studying of these documents, there is to come a Declaration of Policy. This has been the subject of several meetings of the Campaign Committee, and eventually a fourth draft was presented to General Committee. In the course of the Committee meeting another draft was prepared and at the end of the meeting No. 6 was agreed upon. In the copies that have been sent out this was called a "final" draft, but this was just optimism! The Declaration may still quite properly be amended and altered because the Council, which meets on June 2nd, is the final authority.

Immediately following that, and when the final draft is ready, comes the time for all Branches and members to use it in every possible way, and we shall by that time have prepared a small pamphlet giving the terms of the Declaration and indicating the use to be made of it.

We have now received the appointments to the Council from Branches, and the list has already gone out asking for nominations of honorary officers and General Committee. The voting is by ballot, the Council members only are entitled to vote, and the result of the election will be declared at the meeting of the Council which is to

be held at Friends House, Euston Road, London, N.W.1, on Friday and Saturday, June 2nd and 3rd. It should be noted that, while only members of the Council may vote in the elections, members of the Fellowship are entitled and invited to attend Council meetings, though of course this will necessarily be at their own expense.

F.O.R. IN SCOTLAND

Secretary: Rev. H. E. Fraser, M.A., Bridgend Manse, Perth.
Assistant Secretary: Mrs. Moncrieff, 65, Harrison Road, Edinburgh 11.

The first meeting of the Scottish Council of the F.o.R. under the new Constitution was held at the Office, 190, West George Street, Glasgow, on Wednesday, March 8th, 1944. The Rev. Prof. G. H. C. Macgregor, D.D., D.Litt., was elected Chairman, and as Vice-Chairman John Armstrong was re-elected, along with the Rev. J. H. Burry, B.A., M.D., Aberdeen, and Kenneth Kerr, M.A., B.Sc.—the latter having insisted on laying down the Treasurership, after four years of faithful service in it, for which great appreciation was recorded. A successor was found in Alex. P. Reid, Cambuslang. Miss Marjorie Anderson was re-elected Assistant Treasurer, Hugh Fraser continued as Secretary, and Mrs. Moncrieff as Assistant Secretary.

The chief business was a review of secretarial arrangements, and of the usefulness of the Office in the light of experience. It was agreed that it was not satisfactory to have the Office in one city, and the Assistant Secretary living in another; that the Office was not fulfilling hopes as a centre for members, and that accordingly it should be given up. It was felt that more field work was more important than keeping an Office open. Pending other arrangements, Mrs. Moncrieff was asked to carry on the correspondence from her house in Edinburgh.

There has been a most encouraging response to the preliminary notice of the Summer Conference to be held at The Glen, Balerno, near Edinburgh, from June 23rd to 29th, with Alan Balding as the chief speaker. It is clear that it will meet a felt need. A p.c. to Mrs. Moncrieff will bring a copy of the programme, with full particulars of cost, etc.

CHURCH OF SCOTLAND PEACE SOCIETY

The Annual Business Meeting of the Society was held in the hall of Kent Road St. Vincent Church, Glasgow, on Saturday, March 18th. It was a good meeting, good in numbers and good in quality.

There was great gratitude to the Rev. David Mitchell, M.A., for all he had done during his three years as President, and he put the Society still further in his debt by a thought-provoking address proposing changes in the Covenant. After good discussion it was remitted to the Committee to consider these proposals further, and prepare a draft of a revised Covenant. Gratitude was also expressed for Mr. Kenneth Kerr's services as Treasurer since 1940, which he insisted should now terminate, owing to pressure of other work.

Office-bearers were elected as follows:—

President: Rev. George Docherty, B.D.

Vice-Presidents: Rev. Edwin Towill and Mrs. E. B. Kydd.

Treasurer: Mr. Alex. P. Reid.

Assistant Treasurer: Miss Marjorie Anderson.

Secretary: Rev. Hugh Erskine Fraser, M.A.

Assistant Secretary: Mrs. Dorothy Moncrieff.

Committee: Miss Betty Meikle and Revs. Dr. J. H. Burry, Oliver Dryer, John A. Hall, John Kent, Dr. G. H. C. Macgregor, Dr. Hector Macpherson, J. S. Malloch, David Mitchell and C. Vincent Williams.

PAX

Chairman: Dr. Cecil Gill.

Hon. Sec.: Stormont Murray, Green End, Radnage, High Wycombe, Bucks.

Roman Catholics, and members of other denominations, wanting factual information about the Church's teaching on war, peace and related subjects, please write to Sheila Allan, 63, Blackheath Park, Blackheath, London, S.E.3.

If any *Christian Pacifist* readers have Catholic books and literature which they no longer need, and are willing to give away or sell cheaply, kindly get in touch with Bert Watts, 209a, Wellingborough Road, Northampton. Bert Watts has also been appointed to deal, on behalf of "Pax", with enquiries relating to land settlement. Will all those who are interested write direct to him.

Many Christians have been keeping the fifty days between Easter and Pentecost as a time of redoubled prayer for a new outpouring of the Holy Spirit in the present apostate world. Those who missed the first days have still time to make the novena, from Ascension Day to Pentecost, to the Spirit of Love, Joy and Peace.

T. G. W.

BAPTIST PEACE FELLOWSHIP

The number of members reported in February, 1943, was 1,912. Since then we have lost six members by death, fourteen have resigned, and four have joined other denominations. Fifty-one new members have been enrolled. This shows a nett increase of 27, and a total membership of 1,939.

A correct record of members would be greatly facilitated if information concerning changes of address, etc., could be forwarded to me. We also desire to encourage all our members to become members of the Fellowship of Reconciliation, as many have already done, and application for membership of either or both of these societies should be sent to me at 16, Brooklyn Drive, Reading.

SYDNEY H. WING,

Membership Secretary.

NATIONAL PEACE COUNCIL

The National Peace Council—a federation of forty organisations—has issued a declaration indicating the conditions which the Council believes must be fulfilled "if the goal of a war-free world is to be achieved". Following a statement of basic principles the declaration, which is entitled "The Conditions of a Constructive Peace", advocates practical policies in relation to relief and resettlement, national and international economic reconstruction, the functional approach to world organisation, the future of Germany, the unification of Europe and other aspects of the peace aims problem.

"To aim high in this cause," says the preamble to the declaration, "is not impracticable idealism, but the only realism. The will to peace will be vain unless it is the will to achieve and to accept the radical spiritual, economic and political change which the assurance of peace demands. The alternatives are revolutionary peace or a third world war." A concluding paragraph says: "Unless a determined effort is made in this way to create a new society—national and international—based on principles of mutual aid and common interest, no reliance on power, even if collectively organised and controlled, will do more than provide an uneasy interlude between wars."

Copies of the declaration can be obtained from the N.P.C. at 144, Southampton Row, London, W.C.1.

NEW PEACE AIMS PAMPHLETS

No. 23, *Making Germany Pay?* by H. N. Brailsford (5d. post free); No. 24, *Through Chaos to Community?* by Professor John Macmurray (7d. post free); and No. 25, *Building the Common Life—The Functional Approach to International Order*, by Prof. David Mitrany (7d. post free).

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.

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 26th May, and the leader will be Donald Douglas.

MISCELLANEOUS

SHERWOOD SCHOOL, EPSOM (9125)—a co-educational community aiming at independence, initiative and friendliness. School-Higher School Certificate; Boarding and Day (excellent centre for Wimbledon, Sutton, Kingston, Leatherhead, etc.).

For a world view of the world, read "The World Citizen". 2/- per annum, post free from 20, Buckingham Street, W.C.2.

ACCOUNTANT who has to spend one week in about every three months in the Colwyn Bay district would like to arrange for bed and breakfast with vegetarian family anywhere within half an hour's bus ride. R. Frind Roberts, 70, Beechwood Road, Sanderstead, Surrey.

Quarter of Acre to let, suit poultry and temporary shelter. Rent to suit Christian applicant. White, Nash Grove, Wokingham, Berks.

THE CHRISTIAN PACIFIST

To become a regular reader send

2/4

to cover the cost until Dec., 1944, to THE FELLOWSHIP OF RECONCILIATION, 38, GORDON SQ., LONDON, W.C.1

MISCELLANEOUS

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.

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.

WANTED by Schoolmistress retiring in September to buy or rent Bungalow or Cottage. Sussex preferred. Box 346.

SEMI-PARALYSED Lady seeks immediate evacuation from vulnerable London area. Please has any one room for her? Box number 348.

AFFORESTATION or Agricultural work in Christian Pacifist Units. Write Sec., C.P.F.L.U., Ltd., Room 16, Kingsway Hall, London, W.C.2.

GRENSTED ANSWERED. Read "Horror of Anarchism" by Ronald Mallone. Also Ruth Fry, Norman Robbins. "Christian Party News-Letter," 5d. monthly, 5/- yearly. Box No. 350.

QUEST. A monthly letter addressed to seekers after Christian Truth, and with the object of helping to the living of the Christian life and the strengthening of faith and vision. Undenominational. Pacifist. No subscription. Write for free specimen copies to Secretary, Quest Group, 20, Addiscombe Grove, Croydon, Surrey.

CHRISTIANS AND THE PEACE

PACIFISTS MUST NOT COMPROMISE ON THEIR PEACE POLICY

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