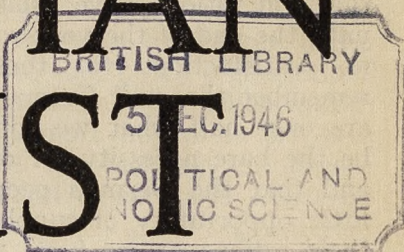


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The
**CHRISTIAN
PACIFIST**

THREEPENCE



THE CURRENT OF AFFAIRS

Germany

The debate in the House of Lords on November 6th did more to confirm anxiety than to allay it, but we may be thankful that something was done to press the very serious situation, of which we wrote last month, on the attention of the Government and the nation. Lord Beveridge declared that everything in the letter of Mr. Victor Gollancz from Dusseldorf in *The Times* of November 5th has been confirmed, and in another place described conditions in Germany as "absolutely intolerable physically and psychologically". These conditions are not due to bad administration, but to the fact that an impracticable plan is being conscientiously worked by officials who do not themselves approve of it. The Potsdam agreement must be revised. As Lord Beveridge said it has already been flouted by our Allies in some of its essentials. Control of the British Zone, under a responsible minister of Cabinet rank, should be removed from Berlin to the zone itself. Lord Pakenham, replying to the debate on behalf of the Government, admitted that the level

of industry plan, which was disliked by the Government itself, was indirectly retarding German recovery. The Government were quite clear, he said, that the present state of affairs could not continue indefinitely. He did not explain why it should continue at all.

Rations Must be Increased

The most urgent need is for food. Industry, not to say health, cannot be maintained on the present rations. Even if the cost of increasing the diet of Germany were a reduction in our own rations it would be well worth while, quite apart from any moral considerations. Unless more food is found there will be trouble, as officials responsible for keeping order know only too well. This ought not to be the motive for supplying more food but it is a fact that cannot be ignored. It is reported that special precautionary measures are being taken to prevent the disorder that may be expected in a famished community. If the authorities resort to armed force that will be considered a necessary act of defence. It will only be necessary, as war always is only

necessary, if the demands of wisdom and justice are neglected. This is the time to create order, not after the disorders natural to a despairing population have broken out, but while they can still be prevented by the exercise of common sense and common humanity. The news that full rations have been secured until the end of the year will afford no satisfaction to those who remember that full German rations are only half what we consider to be the bare necessity for ourselves, and that the German people have little opportunity of supplementing their rations as we have with unrationed foods. Facilities for the sending of food parcels from this country to Germany, if not sufficient to meet the need, would at least be of immense material and psychological value. The Government should be pressed for this concession which, though it would put a burden upon transport, would ease many a still greater burden elsewhere.

World Council of Churches

The formation of the World Council of Churches may yet prove to be one of the most important events in an eventful time. The first Assembly, which is the principal authority of the Council, has been called to meet at Amsterdam from August 24 to September 5, 1948. Many will be impatient of the delay but it would be useless to hold such a meeting without world-wide preparation. As the Chairman of the Study Commission, Professor Henry P. Van Dusen has said, "It is intended that this first Assembly shall be very much more than a business session. Here most of the major Communions of Christendom, apart from the Roman Catholic Church, will come together for the first time in the persons of their officially designated representatives. It will be their task to seek to give guidance to the Churches

in the central problems of our time."

That suggests that there will be guidance forthcoming on the very pressing issue of the use of modern weapons of war by Christians, and later in the same document Professor Van Dusen says, "Those who are aware of the degree of indiscriminate destruction that the decisions of a comparatively few men may bring upon humanity in atomic war will press upon the Church the question: how is this possibility related to God's design?" The answer to that, we should have thought, is that it isn't related at all; it is an outrage upon God's design! And who are these "comparatively few"? Those who have not repudiated atomic war seem to consent to it, and they are legion. Those who do not denounce the use of atom bombs look like accessories after the fact. Dr. Van Dusen, however, replies much more wisely, "It is not given to us to draw immediate conclusions from the events of history concerning God's intervention."

We may be reassured that the preparation for the Assembly will not shirk the great issues. "We see also signs of God's design in the struggles of men for economic justice, for political freedom, for a world order that can deliver humanity from war." Christian pacifists will loyally discipline themselves to co-operate in all tolerance with those who take honest, if to us perplexing, views of Christ, and will pray with all faith and hope and love that the Assembly will speak with the prophetic word of God.

The Christian Pacifist

And now we take leave of our readers, to all of whom we wish a very blessed Christmas and such a new year as we hope to enjoy ourselves. For next month we shall re-appear under our former title but in a new and becoming guise as *Reconciliation*.

INTERNATIONAL NEWS

PERCY W. BARTLETT

Wilhelm Mensching, who has been spending the term at Woodbrooke and who appears to have benefited in health by his stay in this country, hopes to visit several more F.o.R. branches in the course of a short tour early in December and then to return to Germany before Christmas paying some visits in Holland on the way.

* * *

A stained glass window by our friend Eugène Yoors, formerly of Antwerp, in memory of the late George Lansbury, was unveiled in Kingsley Hall, Bow, on the 25th of October by the Prime Minister, Clement Attlee, M.P. James Hudson, M.P., presided.

* * *

In a private letter Marie Schenk gives a glimpse of the second conference to be held this year by the German F.o.R., that at Ludwigsburg near Stuttgart in September. She speaks of the wonderful atmosphere of fellowship, tells of lectures about Gandhi, Schweitzer and others, of Rudolf Daur's presiding, of the music contributed by Elli Ney and of the service of Agnes Rössler, Wilhelm Mensching's very capable helper. "We felt strongly that we were entering a new life and turning towards God." Marie Schenk regrets that so few foreigners were present.

* * *

Alan Braley, who has for the past six months been working in Vienna under Friends Relief Service and the British Red Cross Society, has been in close touch with Kaspar Mayr and with the Swedish and Swiss Friends and F.o.R. members who are doing relief work there. It is clear that there will be great need of continued help in Austria after the U.N.R.R.A. organisation comes to an end.

With the help of Laszlo Hamori, who is in close touch with the Swiss Radio, André Trocmé was able to broadcast while he was in Switzerland recently. Elisabeth Monastier tells us that the announcer urged listeners to join peace organisations and especially the Fellowship. Laszlo Hamori hoped to be able to attend the meetings of Unesco in Paris and to act as an observer.

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Friends interested in the Antipodes may like to become subscribers to *The New Zealand Christian Pacifist*, which is the official organ of the Christian Pacifist Society of New Zealand, 3d. monthly, published from 15, Wakefield Street, Auckland, C.1.

The Peacemaker: an Australian Venture in Reconstruction, is published monthly by the Federal Pacifist Council of Australia from 67, Buckley Street, Essendon, W.5, Victoria.

We have received also *Reconciliation* from the Continental Committee of Latin America. This is printed in Spanish and published from Montevideo.

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Post cards, "unpictorial", (a Post Office adjective) can now be sent to Japan. Lilian Stevenson has received a post card dated September 10th from J. S. Egawa, Minister of Annaka Christian Church. He says, "We, five in all, have been safe all through, preaching the Gospel and working for the Church people. The threat of being starved has almost passed away now. You see it is a miracle that our people have kept up peace and order after the surrender, and that none of us cherish enmity against the Allies. The defeat has proved a high providence for the rebuilding up of our nation."

THE MEEK SHALL INHERIT

R. F. WRIGHT

The Reverend R. F. Wright, M.A., LL.B., Ph.D., is Vicar of Spring Grove, Isleworth.

When a popular History of the Nations appeared some years ago it had for its frontispiece, a picture of "The Conquerors of the World"; it was an imposing procession of the Cæsars, Alexander, Napoleon, and all the rest. These had possessed the earth; but only for a time and only by trampling over the dead bodies of the conquered!

The picture was, no doubt, true to history. Does not Nature also point to the fact that it is the 'fit' which survive, and does not the philosopher say that "the race is to the strong"? It would seem, therefore, rather surprising that our Lord should make a statement which appears to run counter to the teaching of history, philosophy, and science, "The meek," He says, "shall inherit the earth." What did He mean? Can it be literally true?

It will be noticed that it is a quotation from the Psalms (37II), and the dominant thought here is humility; it is so translated elsewhere in the Old Testament. But when our Lord quoted from the Old Testament He always gave a deeper and richer meaning; and this is no exception to that rule.

Apart from the New Testament, the word had a special significance in Classical Greek. Aristotle, in his Nicomachean Ethics, has a good deal to say about it: In this work he discusses the subject of happiness, which consists in finding the "mean between two extremes". Virtue is that path which lies between excess on the one side and deficiency on the other; and meekness is the mean between irascibility, quick temper, sullenness and sternness on the one side, and a phlegmatic disposition on the other. "A person is praised,"

says Aristotle, "if he grows angry on the right occasion, with the right people, in the right manner and at the right time and for the right length of time. Such a person will be good-tempered and inclined to forgive rather than take revenge . . ." But "it is not easy to determine the right manner, objects, occasions, and duration of anger. There are times when we praise people who are deficient in anger and call them gentle, and there are other times when we speak of people who exhibit a savage temper as spirited . . . for it is only a slavish nature which will submit to being insulted or will let a friend be insulted without protest . . . but of the two extremes the latter is less blameworthy." Such is Aristotle's definition of "the meek"¹; spirited, but knowing how, when, and where to be angry, and yet gentle withal.

Humility, gentleness and non-resistance to evil was the dominant thought of the Early Church; indeed the Christians were known as "Chrestiana" the kind and gentle ones; and of this the Christian Apologists availed themselves in answering the charges of evil-doing brought against them. Jerome, a classical scholar, when translating our text, used the word 'mites', mellow or sweet; and Thomas Aquinas follows this line of thought that meekness is not passive but active. "All the beatitudes," he says, "are assigned to the active life rather than the contemplative." Sweetness of character removes the "objects of sensual pleasure"; and Christ delivers us from "irascible passions so that we are undisturbed by them.

¹ J. E. C. Welldon's Ed., 1892, Bk. 2, ch. VII, and Bk. 4, ch. II.

Hence, 'Blessed are the meek',¹ Luther, whilst a prisoner in the Castle at Wartburg in 1521, translated the New Testament into German; and he carried on the same thought as the Vulgate, using Sanftmüthigen: the sweet tempered or the tenderhearted. At this period of his life the Reformer was consistently advocating the doctrine of non-resistance. Later in the same century, the Huguenots held very different views on the subject of force; and it is not without significance that in their translation of the New Testament, they used 'Debonnaire'. No doubt, originally this word conveyed the meaning which its derivation suggests: of good manners; but it would seem that a new thought was introduced by the use of this word: the idea of courtly dignity. Evelyn's Diary for February 1685 speaks of Charles II, as "a prince of many virtues and many great imperfections, debonair, and easy of access". This form of meekness would seem to bear little relationship to the virtue mentioned by Chaucer in *The Canterbury Tales*²: "as meke as is a mayde". Ruskin sees in this meekness a peace of mind which comes from contentment. In spite of his overwhelming admiration of the pageantry of war, he was bound to confess that the military life was not a "perfect state of man, but an interesting specimen of humanity. In a healthy State, man should not destroy life, but save it; he should be not rich, but content. Restlessness is not peace, and ambition not meekness."

It is because of the special connexion of meekness with contentment that it is promised that the meek shall "inherit the earth"³. Neither covetous men nor the great can inherit anything; they can only consume. Only contentment can

¹ *Summa Theol.*, Quest. 69, art. 3.

² Prologue, 69.

³ "Modern Painters," in *Works* (Library Edition), VII, 425.

possess. "The strength of the Middle Ages," he maintains, "was not the mortification of the body, but the satisfaction of the spirit; it was not the refusal of the pleasures of the world, but the escape from its tormenting desires; chiefly, it was the laying down the crown of the Proud who trouble the earth, to take up that of the Meek who inherit it." It is obedience "to their message of Good-will towards men".¹ The R.V. and Weymouth's Translation use 'meek', and Moffatt falls back on the Old Testament idea of 'humility'; but it is certain that no single word in English can convey its full meaning. 'Meek', however, is a most unfortunate rendering for modern use as the word conveys a rather colourless quality, lacking in strength and purpose: a negation rather than an assertion; and one is reminded of Renan's *Life of Jesus*, where our Lord is depicted as an amiable and sweet character, with little regard for truth or honesty, "whose gentle gaiety found expression in lively ideas and amiable pleasantries". Such an estimate of Christ's character is possible only to those who reject the Gospel narratives; but the thought does linger in the modern use of the word 'Meek.' Perhaps the only true interpretation of the Greek word must be found in Jesus Christ Himself; where we find perfect strength under absolute control; where unselfishness means consideration for others and the elimination of all worldly and covetous desires; where nobility of character is revealed in true humility; where suffering on account of evil is preferable to inflicting it on others. Blessed are the meek. So much then for the quality of meekness. What part is it going to play in the life of the world?

"They shall inherit the earth." Could anything seem further from the theory and practice of the world,

¹ "The School of Florence," in *Works* (Library Edition), XX, 366.

or the Christian Church for that matter? The fit and the strong take possession, we are constantly told. But who are really the fit and the strong? Brute force is no longer considered the greatest strength. Intellectual fitness has taken possession; and the strength of the wild beast has become subservient to the intellectual strength of man. The animals do not possess the earth. And in modern warfare it is knowledge and skill which conquers the force of numbers. Military knowledge and skill, however, do not always possess the earth. The meekness of beauty, art, and philosophy can possess even the possessors. There was an instance of this in the ancient Roman Empire. "It is a just though trite observation," says Edward Gibbon, "that victorious Rome herself was subdued by the arts of Greece."¹ When our Lord preached the Sermon on the Mount, Greece had been a province of Rome for over a century; it had been conquered and subdued by organised physical force; but the mind of the Greeks had conquered and possessed the lives of the Romans and become their teachers. The Gods of Greece were incorporated into the national life of Rome. The Roman youths were trained in the literature of Greece, and Greek philosophy was almost the only philosophy that the Romans knew. They adopted Greek arts and were moulded by contact with Greek life. The world was Roman in name and government, but in thought and life it was possessed by the Greek. If, therefore, military skill has taken possession of brute force; and if the power of things artistically beautiful can permeate and so conquer military skill, may we not look forward to a literal fulfilment of our Lord's words that moral beauty and goodness, which would rather suffer than inflict evil, may so possess the possessors of the earth that the meek shall win

¹ *Decline and Fall*, ch. II.

the world as an inheritance from Christ?

It may be that this is the rock on which Christian philosophy of the future will split. Will the kingdoms of the Christian world of the future be built on the maxim that in the last resort, "might is right"; or shall we trust in the power of goodness: *Amor vincit omnia*. This problem has confronted the Christian Church at every important stage of its history. The Early Church relied upon moral and spiritual strength alone for three centuries; but with the 'establishment' under Constantine, it fell back on material force; and most of the Post-Nicene Fathers interpret the inheritance of the meek as a spiritual kingdom among the faithful and not the kingdoms of this world, in this present time. Augustine says: "The 'earth' is here to be taken as that steadfastness in God, with a view to which it is said, 'the meek shall inherit the earth'."¹ "The Church receiveth for her inheritance, eternal life through our Lord Jesus Christ, that she may possess God Himself, in cleaving to Whom she may be blessed according to Mt.5⁵" "What earth but that of which it is said: 'Thou art my hope, my portion in the land of the living'. Therefore is God said to be our inheritance."² The land is the one of which we have often spoken, the holy Jerusalem, which is to be released from these her pilgrimages, and to live forever with God and on God. Therefore they shall inherit the land.³ John of Damascus, some three centuries later, wrote: "The earth which is to be the possession of the holy is immortal. This earth will pass away."⁴ Chrysostom, on the other hand, has written extensively in support of the interpretation of

¹ *Nicene and Post-Nicene Fathers*, VIII, 2.

² *Ib.*, II.

³ *Ib.*, 94.

⁴ *Ib.*, IX, 29. *Exposition of Orthodox Faith*, Bk. 2, ch. X.

the material kingdoms in this world and age. "Tell me," he exclaims, "what kind of earth? Some say a figurative earth; but it is not this, for nowhere in Scripture do we find mention of an earth which is merely figurative; and Christ holds out a sensible (material) prize." "He who possesses his goods in safety; namely, he who is not rash nor boastful—he possesses the earth. But the boastful, rash sort of man loses his patrimony and his very life."¹ He further points out that God promises many material blessings to the faithful.² The Medieval Church, in theory, abandoned the use of force; in practice it was used most shamelessly. In 1302 Boniface VIII issued the Bull *Unam Sanctam* in which it was decreed that the temporal sword is to be used by the secular power "at the nod and pleasure of the priesthood"; and the Church was not always slow to command its use. In the Inquisition, the Church passed the offenders over to the secular power for punishment, lest the Church's hands should be soiled with blood; but princes who refused to burn the victims were to be excommunicated. The Reformed Church faced the same problem; and after condemning the Catholics for using force, they adopted similar methods, even if in a less degree. Zwingli declared that the "meekness of the lamb only makes the wolf more furious;"³ and Switzerland became the battleground of contending Christians, and brother slaughtered brother in the name of religion; the country became divided against itself; and Zwingli, a priest of God, died in battle clad in military uniform.

The British Empire, like every other, was established by force of arms; but it was surely never so strong as it is now since the passing of the Statute of Westminster in 1931

¹ *Ib.*, X, 93. *Works of Chrysostom*.

² *Ib.*, XIV, 284.

³ Zwingli, *Opera*, VI, 296.

whereby the Dominions become self-governing States, on equality with the mother country, and bound to it by no other force than that of goodwill and loyalty. This is surely meekness indeed on the part of England; but this Commonwealth of Nations was never so firmly united before. We possess that part of the earth.

But what would really happen if any nation abandoned the use of the sword? Would not that nation be over-run by every other nation? Could any nation maintain its existence if it were meek? It is often asserted that no nation could retain its liberty without the power of the sword; but as it has never been tried, it is not possible to speak from experience. A Quaker experiment, however, in the seventeenth century would seem to point to an opposite conclusion.

In the year 1682, William Penn accepted from Charles II, that part of America, which afterwards became known as Pennsylvania, in lieu of a debt to his father, of £16,000 owed by the British Government. The preamble to the Charter declares that Penn's application arose out of a "commendable desire to promote such useful commodities as may be a benefit to the king and his dominions; and also to reduce the savage nations by just and gentle manners to the love of civil society and the Christian religion". Under this charter, Penn became governor and owner of a province nearly as large as England; but his Quaker opinions would not allow him to use arms even in self-defence; and it was by these principles that he governed his new province. The land was inhabited by Indians, who in other provinces had already come into conflict with the settlers; but Penn resolved that he would live among the natives, unarmed and treat them with absolute justice. The treaty which followed, was said by Voltaire to be the only league between those

natives and the Christians which was never sworn to and never broken. The natives rose to the occasion. They responded to Penn's fair dealing and confidence in them and they behaved accordingly. For forty years never a shot was fired; and then it came from the white man's gun and not from the Indians. Even then the Indians interceded for their murderers, and it was not till seventy-two years after the 'Great Treaty' that an Indian killed a white man in Pennsylvania; and then Quaker blood was not shed.

If this is possible among native tribes in the seventeenth century, it might well be argued that it should be possible among Christian nations in the twentieth century. All nations profess that they want peace, and that their armies are merely for self-defence; that the dictum

"Might is right" must be proved fallacious; but we generally prove it by means of force.

Beyond question, the world is faced with a new form of the problem of war with the discovery of the atomic bomb. A new way of life must be found. The Christian doctrines of "overcoming evil with good" and "feeding one's enemy" demand a fresh consideration when tens of thousands of people on the Continent are being faced with starvation. We need more than the cessation of hostilities and the calling of a Peace Conference. We must be more anxious about Christian righteousness than our rights; about the Sovereignty of God than the sovereignty of nations. It is still righteousness that exalts a nation; but will the nations learn the truth of our Lord's promise that

"The meek shall inherit the earth"?

"PLEASE TO REMEMBER THE FIFTH OF NOVEMBER"

PAUL GLIDDON

A bashed top hat, a face of painted paper, a skull of straw, arms and legs hanging listlessly, being just stuffed sleeves and trousers; it all makes a somehow sad and fantastic memorial of an act which demanded great courage and planned a great destruction. Those who took part in the Gunpowder Plot had no wish to see their friends in the Houses of Parliament blown to death, but they did feel that, brutal as their scheme must appear to be, it would lead finally to the establishment of true religion and the larger welfare of the race. The means might be cruel, but the end more than justified the means.

These conspirators, as we call them—liberators, they would have

called themselves—fell into the mistake, which everybody else seems to have made, of thinking that actions lead to neat and tidy ends; whereas, of course, the first thing to notice in the argument about the end justifying the means is that there never is an end. If Guido Fawkes had not been discovered before the King arrived to open Parliament on November 5th, 1604, there would not only have been a sudden shortage of Stuart sovereigns, Peers of the Realm and very Faithful Commons, but there would have been immense and continuing personal, social and constitutional changes brought about through that one explosion. For endless years it would have been impossible for anyone to say of any momentous

issue, "This is in no way coloured or affected by what happened that fifth day of November"; the explosion would have gone on rumbling through the centuries.

Even the discovery of the plot produced a long series of consequences. The man who first found Fawkes, who called out, "Hi, you there", or whatever it was he shouted, may have realised that he had saved his sovereign lord the king, he can hardly have believed that he had also brought about a change in the Book of Common Prayer, or that small boys in 1946 would be collecting money, or bonfires still be blazing, because, more than three hundred and forty years before, he had spotted Guido Fawkes.

And it is so also with wars, those larger-scale gunpowder treasons. Here again it is maintained that, though war may be in itself a wicked business—"cruel and insane" the late Neville Chamberlain said it was—yet, in certain circumstances, the end justifies the means employed. But when is "the end"? Clearly it is not the cease-fire, for nothing that justifies anything has happened by then, only the killing has stopped. It can hardly be the signing of the peace treaty, for these autographs only mark, not even the end of the beginning but, at best, the beginning of the beginning of the end. The end is not a point in time; not even a period of time; it is a time to which there is no period; it is a trackless area of consequence; not a "now" but a "henceforward".

It cannot be too strongly urged that there is no point where the stream of consequence of any action finally dries up. It is a purely arbitrary proceeding to take, as it were, a snap-shot of a certain set of consequences and say "that is a picture of the results of that action", for any of the pictures taken by a cinema camera on an endless roll of film might show some connection

with the first act, itself a consequence of others.

You may chop off the head of a John Baptist or shoot an arrow at a Sabastian and you may say to yourself "That's that, anyhow". But it is not, it is always more than that. Not only will others be inspired or depressed by the courage of the saint or the discretion of the executioner, but artists and poets will keep the event itself alive and, hundreds of years later, young men and women will stand before a picture of that flying arrow and pass their comments. Even the fact that a few Jews wanted to crucify Jesus instead of stone Him, as, later, they stoned Stephen, determined the symbol which, almost two thousand years afterwards, should be seen on the dome of St. Paul's or, worked in gold, be the present from a bridegroom to his bride.

But, even if it were true that there exists such a thing as an end which may justify the adopting of certain, otherwise deplorable, methods, it is surely strange that, if evil can be done that good may finally be established, no wicked man ever suggests that an effective way of establishing evil may be the deliberate employment of laudable methods.

The devil may be a very dull knave but he must, at least, take a lively interest in the goings-on of the righteous and, on the principle that what is sauce for the angels is sauce for the demons too, it is disquieting that he should refuse to employ a method so favoured by the opposition.

If evil men thought that a wholesale adoption of good methods might be made to lead to evil results, then they would train themselves to do good deeds with the same care and costliness with which good men make themselves expert in evil devices. Just as tracts of country are cordoned off for war-like exercises, so that the technique

of burning folk alive with flame-throwers and blasting buildings with bombs may be properly mastered and ready ultimately to be employed for some lofty purpose, so we would see other areas set aside by evil men for the practice of goodness, faith, meekness, charity, so that, by the works of the spirit, evil might be enthroned.

The reason why the children of the evil world set out on no such enterprise is that they are far wiser than the children of light. Experience and reason alike assure them that the practice of such virtues would tend to touch with their own righteousness those who employed them and lead to the victory of light, rather than darkness. They know full well that, if an evil man plunged into a life of goodness with the same recklessness with which a fighting man acts as one possessed of the devil, then the last state of that man would be better than the first, and evil be all undone.

Just as good actions do, in fact, lead on to other actions also good and, indeed, are undertaken with that as the expected consequence, so evil actions lead on to further

PACIFIST SERVICE UNITS

Though Pacifist Service Units closed down as a national organisation on September 30th, the Units are carrying on their work under local committees.

Stepney P.S.U. has been sponsored by the P.P.U. but the Unit committee will be responsible for finance, publicity and personnel. The Unit will continue to operate from Flat 6, 335, The Highway, E.1, and will maintain its wide range of work amongst the families and young people with whom it has made contact.

Manchester and Liverpool Pacifist Service Units will continue the intensive casework among problem families from 86, Rusholme Road, Manchester 13, and 56, Grove Street, Liverpool 7, respectively. Every effort is being made

evil actions and no amount of expecting them to do otherwise will modify the process. What is holy leads on to holiness; what is evil leads on to further evil. There is no miraculous moment when evil methods are transformed to good results, for results are only a part of a series of means and, as the old schoolmen might have said, are of one substance.

The various roads to hell may differ widely in many respects but they have one thing in common, they have all been made by demons and bear clear signs of that industrious workmanship. So also with the many roads by which the Heavenly City may finally be found; some may be lovelier than others and some exceedingly painful to walk and very narrow but, when you strike the track, you know it was not an evil spirit who planned it, you know that here an angel has been at work. The roads in the New Jerusalem are said to be of gold and only of that rare metal are the paths made which lead there at the last. Perhaps that is why they are so scarce and need to be so narrow and few there be that find them.

to establish this work on a permanent national basis.

To continue the work of the Brockley Unit on the Honor Oak Estate on a permanent peace-time basis, the F.o.R. are co-operating in the establishment of a small residential settlement, "Fellowship House", at 48/49, Kentwell Close. The settlement will carry on the Junior Club, Youth Work, Community Centre, Church Work and other social service already established by the Unit.

The Cardiff Unit has become a Community Service group of pacifists and non-pacifists and has now moved to 251, Bute Street, Cardiff. It is carrying on the work amongst the people of Tiger Bay, Cardiff's coloured quarter.

RELIGION FOR THE CREDULOUS

ERIC HAYMAN

There will apparently always be a large following for anyone who claims to open the door to "mystical experience". Many people assume, and mislead others to assume, that "mysticism" is a higher grade of Christianity, whereas it is not necessarily more than a type of apprehension of "spiritual reality", whatever that may be. Mysticism may characterize the deepest places of communion with God in Christ. Many, however, of His perfect servants, His truest friends, will know nothing of it. It certainly does figure as the key-word in a multitude of cults, important or otherwise, well-publicised or quite unknown. These cults are, in the main, variants of the prevalent humanism. There is always a prevalent humanism, as always there is a "modern mind". They differ chiefly in the extent of their departure from truth.

The speculations of Mr. Aldous Huxley have ranged widely. As Bentley said of Belloc:—

"He seems to think nobody minds His books being all of different kinds."

This is not the place to review his journey, nor would this article have been written save for Stephen Hobhouse's warm but quite uncritical commendation of the latest of so many books. They have ranged from eroticism to serious religious search. I have never known Huxley, and would not for one moment question the assertion that he is engaged in a spiritual quest. I believe that quest sincere, and it may even lead him to the Christian faith. I should expect that more than an intellectual change would be needed, as with all of us. I can only judge on facts so far as they are known, and write briefly of important

questions already discussed at much greater length elsewhere.

The *perennial philosophy* to which he now claims attention finds its counterpart, and its practical expression, in the current activity of his colleague Mr. Gerald Heard. Like Huxley, he seems to be "everything by turns and nothing long". The gifted intellectual, the devoted social worker, the amateur in anthropology and psychological research has now come by devious routes to expound the latest and perhaps the most deadly form of the "perennial Gnosticism" which ever besets our faith as Christians. It draws on sources far older, in Hindu and Buddhist practice, and in the timeless depths of magic. The mass of analogous material quoted in its support is largely tinged by these sources, even where it appears in Christian writings. The two men may—I hope not unfairly—be regarded interchangeably. One experiments in thought; the other with action in the psychic field; and thought and action are complementary. Whatever is owed by them to Christian sources, which both quote freely, is not the Christianity but the common stuff of natural seeking. It is a search by the self for the All-Self, and perfectly proper to natural man—reflected even (as some suppose) in anthropoids. In so far as it submits to logic and form, its way is the *via negativa*, the way of annihilation. But, as developed by these writers, it is far more complex and stylized.

They build on a world-view "more consistent and more noble than any other", using the three-fold principles of *Karma*, *re-incarnation* and *Samadhi* (union) as their foundation. In none of these (save remotely in the last) is there any Christian affiliation, nor can they hope to

satisfy the human moral sense. On this groundwork they raise an elaborate structure labelled 'prayer'. One is glad to see the label. But true prayer is a living relationship of persons—the ineffable Personality of God Himself, and the derived and imperfect personality of the little human creature whom God is drawing with His love, and for whom the only satisfying response is in humility, penitence, and adoration. None of these elements exists for our experimenters. There is, instead, an impersonal principle toward which the human being aspires and strains in a self-willed determination to realise itself, using in the quest a syncretist technique wrought out of the high-sounding phrases of the East popularised in American "new thought", and claiming fallacious support from certain Christian writers, including the more doubtful of the Quietists. Both Heard and Huxley, however, do special violence to the "doctor of the Universal Church"—St. John of the Cross. Since St. John's teaching on the Christian life, and his ascetic theology, are largely meaningless to those outside that life and discipline, one cannot blame our writers for missing both his ends and his means alike.

On this cosmology, and by these means they proceed to "self-training" to equip themselves for the annihilation of the self by the deliberate will of the self, to the end of spiritual mastery of the universe. Quite soberly, this is power-magic thinly disguised. The goal is clearly disclosed by their acknowledged master, Swami Vivekananda:—

"Each man is only a conduit for the infinite ocean of knowledge and power that lies behind mankind. . . . Desires and wants are in man . . . the power of supply is also in man. He can reach anything he likes, he can rule anything he wants. The Yogi proposes to himself no less a task than to master the Universe, to control the whole of nature."

This, at least, is neither religion nor prayer. Let us see what his pupil can say. Here is part of Mr. Heard's panegyric on what he calls "the contemplative":—

"He has touched the mainspring. But, much more, he has become part of that perpetual sustaining Word, but for which the Universe must disappear. Here, then, we see his supreme use. He alone acts, directly, purely, creatively . . . The creative *fiat* is at last spoken by man when, with exultant confirmation, the creature countersigns creation with *Fiat Voluntas Tua.*"

As Chesterton would surely have said—"O God! O California!"

It is needless to quote the mass of corroborative detail. Such doctrines and practices would be negligible if they were not dangerous to the life of the soul. How can we find in this exegesis of the perennial philosophy anything remotely resembling our faith? Stephen Hobhouse calls Huxley a *Christian* pacifist—a reverent mystical philosopher. He supports him in saying that "the experience and practice" of such mysticism will "save our Society from corruption, disintegration and final ruin". But society cannot save itself. The degeneration and deformation of man is his own act, because he has turned his back upon God, has exalted the individual ego and glorified its powers, only to see that ego crushed as it deserves in an impersonal absolute. In such deserved despair men will turn even to the patent nonsense of this pseudo-mysticism, not understanding that they are only feeding the corruption with that which caused it. "We beseech you on behalf of Christ, be ye reconciled to God" . . . Not to yourselves, not to world-mastery, not to the thrills of 'experience' and a false 'union' should we be tempted. Our task is the humility of obedience, the shared suffering of the Cross. We cannot and dare not manipulate the will of God.

THEY SAY

SEAWARD BEDDOW

A Commander Speaks

"It is a striking commentary on the low level to which public morality has fallen that the Lower House of Convocation last week refused to express an opinion on a motion condemning the use made of atomic energy to bomb two Japanese cities. Lest we be accused of sitting on the fence, we take this opportunity of condemning absolutely the dropping of the bomb in the way in which it was used. To have used a second one was a shocking crime against the ethics we attempted to crystalise into law at Nuremberg."

—From Commander King-Hall's *National News-Letter*.

A Politician Speaks

"Our concentration upon material values has led us into the most appalling tragedies and bids fair to destroy all that we value in our civilisation. We know the divine answer to our troubles given in Christ's teaching but we have, so far at least, not had the courage to make those teachings the guiding principles of our everyday life. We have the means of judging the real values but we do not apply them. Until we do we shall stagger on from misfortune to misfortune, never learning the lesson revealed to us over nineteen centuries ago."

"If only all those who profess and call themselves Christians could combine to insist upon the real values as the test of all national and international policies we could transform the world in the course of a few decades."

—Sir Stafford Cripps in a speech.

A Negro Speaks

"We want the same racial equality at the ballot-box that we have at the income-tax window; the same equality before a court of law that we have before an enemy's bullet."

—Rayford W. Logan.

CORRESPONDENCE

Some answer should be made to the correspondent in the October issue who asserts that "Civilisation has reached a crisis from which only pacifists can save it. If we are to save humanity from moral and physical chaos, we must win the majority to our view in the next few years."

While it is perfectly true that Christ preached a practical philosophy of living which, if followed by the great majority, would bring about a state analogous to the Kingdom of God on earth, surely this was not the final text of His message. He had a concrete message of hope for the world in the promise of His personal return. This in the fulness of time will not wait for the tardiness of sinful man to grasp the truth, but will be brought into operation through the power of God.

Surely all Christians are missing a great opportunity, in fact are evading a great responsibility, in not bringing this great message of hope to a distracted world, that beyond and above all our feeble efforts there is the power of God, which will not allow the world to destroy itself.

EILEEN JOHNSON LEWIS,
1, Highbury Parade,
Weston-super-Mare,
Somerset.

Law and Grace

As a comment on Dr. E. L. Allen's illuminating article the following quotation from Dr. John Oman's *The Paradox of the World*, p. 128, is instructive:—
"The law, strange to say, always does follow the gospel, which is meant to replace it. Nothing in human history is more certain or more unexpected, or, at first sight, more unexplicable."

"In actual literal fact Paul himself may not have realised, the

Priestly Law he specially intended is shown by historical study to have followed the Prophetic Gospel."

The whole sermon "The Simplicity of the Gospel" should be read. It is, in my judgment, the best in the book. And that is saying a great deal!

Yours sincerely,
WILLIAM E. WILSON.

Pacifism as a Vocation

I am glad that you have opened your columns to a discussion of this vital issue of "Pacifism as a Vocation", and trust the argument will continue. Your original contributor and John Hunter have sufficiently demonstrated the weakness of the theory; may I add a word on its practical consequences? However humbly it may be advanced, it seems inevitably to convey the impression that pacifism is a faith for the select few, requiring higher than average spiritual and moral qualities; hence, I believe, many modest souls who are pacifist at heart have been discouraged from making their witness. The escapist attitude to contemporary problems which the doctrine fosters has also, in my view, been largely responsible for the feebleness and ineffectiveness of the pacifist movement during the war years and now.

WILLIAM H. MARWICK.

As we go to press we hear that the sending of food parcels to Germany and Austria will soon be permitted.

PAMPHLETS

Peace is not a Cosmetic by Donald Port, is a stimulating pamphlet issued by Peace News, Ltd., 3, Blackstock Road, London, N.4, for twopence, but circulated without extra charge to subscribers under its penny-a-month pamphlet scheme, details of which can be had on request. *Prison Problems* by W. J. Brown, M.P., is a constructive publication of the Prison Reform Council (53, Greencourt Road, Petts Wood, Kent, 11).

GERMAN EDUCATIONAL RECONSTRUCTION

The publishers of the three booklets here referred to are a group of able educationists, German and British, who have been thinking and planning together for years in the true spirit of cooperation and fellowship. Their purpose is what is loosely spoken of as German "re-education"; but they have interpreted their function in a liberal sense, and being themselves experts, their work has been inspired with the spirit of progressive reformers in their own field. Re-education for them could never mean primarily the function of an Allied Control Commission, still less of Military Government. The task of re-educating Germany is a task for Germans, though the preparatory work has been happily undertaken in England by this mixed group during the war, German people interested in the problems of youth profiting by the opportunity to learn the best which the experience of British colleagues had to offer.

The Group are in close touch with the newly appointed Educational Directors in the German Provincial Administrations, men like A. Grimme in Hannover and H. Landahl in Hamburg, who fully share their ideals and welcome their cooperation. Any publications of such a group must be taken as a serious contribution on educational problems of the future, both in Germany and elsewhere. The present pamphlets are, however, concerned rather with the educational background in Germany in the fairly recent past, the last half-century; with the foundations upon which a new education system will have to be constructed. Thus, No. 1 describes a dozen or so of the well-known private and public experimental schools that existed in Germany before the Nazis enforced some measure of "Gleichschaltung". It is written by an outstanding personality, formerly Head of one of the schools she describes, who has now gone back to Germany to take charge at the Odenwaldschule, amongst the best known of these institutions, whose purpose she describes as to "place learning in the environment of the free and full life of a community". In the second pamphlet, on "Vocational Training", a German teacher deals with Vocational Schools (Berufsschulen), in which Germany has been a pioneer—schools similar to the Young Peoples Colleges now proposed for this country. No. 3 in the series gives a most valuable history of the German Youth Movement from the inside, by two teachers who were of and in it.

C. C.

Healing through the Power of Christ, by Jim Wilson, Vicar of St. Mary's, Somers Town. James Clarke & Co. 2s.

This little book of 64 pages is the well-written record of the thought and practice of a vicar who believes that Christ's commission to heal the sick really does mean something in the Church of to-day. It is a modest book, and a healthy one, healthy especially in its emphasis that healing means healing of the whole man, body and soul. It might be added that a book of this kind is well worth the attention of pacifists, since the principles that make for the healing of the sick man are the same as those that, if we would only apply them, would make for the healing of the nations too. For nations as well as for individuals healing must begin at the spiritual and mental levels. When those are harmonised, the life of the body will follow.

L. W. G.

PERIODICALS

Reconciliation, our Canadian counterpart, has three instructive articles on the relevance of pacifism to a world with the Atomic bomb, in its July issue (Room 305, 74, King Street East, Toronto, 1, Ontario; 15 c.) as well as an account of Europe Revisited by John Nevin Sayre, co-secretary of the U.S.A. Fellowship and co-chairman of our international Fellowship. The No Conscription Council has issued its first annual report (Room 41, Kingsway Hall, Kingsway, London, W.C.2). It gives evidence that an encouraging response is being made to the Petition Campaign and that furthermore the Parliamentary Committee has made the Government realise that any attempt to impose a system of permanent conscription on this country will meet with considerable opposition. The Christian Council for Refugees from Germany and Central Europe issues its report for the year ending in March last with ready acknowledgment of more favourable conditions during the period under review for our refugees from Nazi persecution.

THE CHRISTIAN PARTY

Secretary: C. R. Field, 32, Wordsworth Road, Stoke, Coventry.

Will Hinson is the new candidate for the Brandhall ward of Birmingham that was contested by Arthur Field last year. Mr. Hinson emphasised at a public meeting, that there was no other political party that did not acquiesce in conscription, and conscription was the denial of personality. Mr. Norman Robbins, the Chairman of the Party, stressed in his speech that the Christian Party was not only a political party. It took part in politics, but also in other activities and advocated the application of Christ's teaching to all affairs of life.

THE FELLOWSHIP OF PRAYER

Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

With the whole multitude of heavenly hosts, with all who love and serve Him everywhere on earth; in songs of praise from thankful hearts; in rapturous contemplation of His holy birth.

*O come, let us adore Him,
Christ the Lord.*

Confessing our own sin by which His glory has been clouded from us; by which He coming to His own, his own receive Him not; by which there has so often been no room for Him.

*O come, let us adore Him,
Christ the Lord.*

In meek repentance of our pride; in shamed renunciation of our lust for power which is rebuked by His humility, and of our craving to possess which is disgraced by His majestic poverty.

By love and service of our fellow men; by our compassion on the multitude; by recognition of His presence in the needy and oppressed.

By the sharing of God's bounty with the famished; in the insistent claim of love to give and sacrifice; in self-denial and humble acts of kindness and goodwill.

By faithful witness to the reign of heaven; by preaching of the Gospel which was born with Him; by proclamation of the Word which was made flesh.

In our believing prayers for that which He has promised; in frequent meditation on His cherished words; in imitation of His way of life; and by His Spirit born in our hearts.

*O come, let us adore Him,
Christ the Lord.*

CONCERNING THE FELLOWSHIP

HAMPDEN HORNE

December may seem an odd month in which to be writing of the Summer Conference but people make such early arrangements for their holidays in these days that the earlier the news we can give the better. Doris Nicholls wrote to a great number of possible conference centres only to meet with refusals but, at last, Bryanston School offered to have us again. The cost will be £4 5s. 0d. for six days and we hope that we shall be able to go there in the second week in August. Will those of you who are thinking of coming write to Doris Nicholls as soon as you wish?

Our Regional Secretaries are eager to hear of any opportunity of speaking about the work of the F.o.R. to groups of people who are likely to be interested. They are equally eager to know of any possibility of forming new groups of the Fellowship. Some of you who read these notes might be able to tell the Secretary in your Region of any such opportunity so I am putting down the names and addresses of our secretaries and the districts which they cover.

The Rev. David C. Mitchell, M.A.,
74, Dundonald Road, Kilmarnock,
Scotland.

The Rev. T. H. Williams, B.A., Plas Celyn,
Penmaenmawr, N. Wales. Wales.

Hugh Faulkner, 15, Fairbourne Road,
Braunstone Lane, Leicester. (Covering
Gloucestershire, Bristol, Herefordshire,
Leicestershire, Northants.,
Rutlandshire, Salop, Warwickshire,
Worcestershire.)

Trefor Pierce, B.A., 102, Kingtsway,
Halton, Leeds. (Covering Derbyshire,
Durham, Lincolnshire, Northumberland,
Nottinghamshire, Yorkshire.)

The Rev. Clifford Macquire, 110, Palmerston
Road, Buckhurst Hill, Essex
(Covering Cornwall, Devonshire,
Dorset, Hampshire, I.o.W., Kent,

Somerset, Surrey, Sussex and Wiltshire.)

Sam Mason, 95, Larkfield Road, Liverpool,
17. (Covering Cheshire, Cumberland,
Lancashire, Staffordshire, Westmorland,
Isle of Man.)

Leslie Tarlton, Fellowship House, 38,
Gordon Square, W.C.1. London.

The Rev. Leslie Worsnip, 60, Queens
Road, Loughton, Essex. (Covering
Bedfordshire, Berkshire, Buckinghamshire,
Cambridgeshire, Essex, Hertfordshire,
Huntingdonshire, Norfolk,
Oxon, Suffolk.)

LONDON UNION

On the 9th October a meeting of Council and Group Officers was held at Fellowship House, and there was an attendance of thirty-one, including London Union Committee members. Jack Dodwell spoke on the future policy of the Fellowship, and a useful discussion followed. Hampden Horne was present, and was able to give helpful additional information.

Continuing with the policy of helping to encourage friendship and understanding between people from other countries, living in this country, and members of the Fellowship, the Committee arranged another International Party on the 9th November. The party which numbered thirty-six, and included twelve friends from abroad, went to Greenwich, and after a reception by the Mayor, visited several places of interest. The evening was spent at the South Street Baptist Church.

The New Year Party will be held on Saturday, the 18th January, and as a letter will not be sent to all members this year, friends are asked to book the date. Detailed particulars will appear in the magazine next month.

DIARY

Friday, December 13th, 6 p.m. : Fellowship Meeting.

Saturday, January 18th, 1947, 4-9 p.m. :
New Year Party (see advertisement).

THE ANGLICAN PACIFIST FELLOWSHIP

Chairman : The Ven. Percy Hartill.
Secretary : The Rev. Martin Tupper,
1, Adelaide Street, W.C.2.

The Hall of the National Society, Great Peter Street, Westminster, was crowded on October 18th when Lady Parmoor took the Chair at a Public Meeting, arranged by A.P.F., the London Union of F.o.R. and M.P.F., to consider the scientific and religious aspects of

atomic warfare. The speakers were Dr. Alex Wood and The Ven. Percy Hartill, Archdeacon of Stoke-on-Trent. Dr. Wood, who was associated with the initial stages of the research into atomic energy, said that scientific methods of destruction had rendered warfare completely impersonal, robbing the combatant of any possible sense of personal responsibility, and striking down men, women and children without discrimination. The control of the production of atomic bombs was possible only if all nations were prepared to forgo competition for the production of the weapon as a means of coercion. Used industrially, atomic energy would not necessarily enhance our chances of establishing a 'good life'. To-day, in an age of many gadgets, there was a greater sense of frustration and lack of direction among young people than ever before. Science is power without wisdom. We must consider what we want science to do for us. Is it the pursuit of material advancement for its own sake—a path leading inevitably to competition and the atom bomb—or is it "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you"?

Archdeacon Hartill pointed out that Christianity had never accepted warfare without qualification. Where war had been allowed as a weapon, certain conditions had been laid down for its just waging. In his opinion, the inventions of scientific warfare had removed the last shreds of justification in any circumstances, and we ought, therefore, to urge the Church to make a pronouncement against war, and also bring pressure to bear on the Government to outlaw the use of atomic bombs. He admitted that this was a risk for any Government, but maintained that it is the lesser of two risks. The alternative is an enormous armaments race. The way of the Cross is the way of final triumph, and Christian people ought to be prepared to take it.

At the Annual General Meeting, held on October 19th, The Ven. Percy Hartill was re-elected Chairman of the Fellowship, and gratitude was expressed for his leadership during the past year. Mr. Harry Dice and Mr. Vincent Burston were re-appointed Hon. Treasurer and Hon. Auditor respectively, and were thanked for their valuable help. A Daily Service Book was presented to Michael Segal in appreciation of the services which he had rendered to the Fellowship as Office Secretary and General Secretary. The proceeds from the Bring and Buy Sale at the A.G.M. amounted to £8 16s. 9d. We are grateful to all who gave articles, and to Mrs. Boggis and Mrs. Dice for kindly organising the Sale.

THE BAPTIST PACIFIST FELLOWSHIP

Secretary : The Rev. Leslie Worsnip,
60, Queens Road, Loughton, Essex.

Members are reminded that the 12th Anniversary of the founding of the Fellowship falls on Thursday the 12th of December. A Service Leaflet is not being sent out this year, but it is hoped that the Anniversary will be observed. Ministerial members are asked to arrange a Service of commemoration and re-dedication and to invite local B.P.F. members wherever this is possible. A Service for London Members will be held in the Fellowship Room, Fellowship House, 38, Gordon Square, W.C.1. It will commence at 6 p.m. and will be conducted by the Rev. A. H. Hawkins. London members in business in the city are invited to this Service and are assured that it will be over by 7 p.m. The Rev. D. Gordon Wylie will conduct a Service, commencing at 8 p.m., in the Queens Parade Church, Headingley, Leeds, and will welcome all local members who can attend. This Service will be held on December 11th, not the 12th, in order to fit it in with other local arrangements.

L. W.

THE PEACE ASSOCIATION OF CHRISTIAN SCIENTISTS

(British Section)

STATEMENT OF PURPOSE :—

An international association for the promotion and extension of a Christianly Scientific peace, the members of which refrain from participation in war. This association functions as a private enterprise and not as an agency of the the Christian Science Church.

The inaugural meeting of the Peace Association of Christian Scientists, British Section, was held in London on Sunday, 13th October, 1946. This British Section, a branch of The Peace Association of Christian Scientists, International Group, of Portland, Oregon, U.S.A., was formed to meet the needs and to provide fellowship between Pacifists in the Christian Science movement.

Of those present a number were Conscientious Objectors of this war and, together with other Members, found a great unity of purpose and inspiration from this first meeting.

All members are earnest students of Christian Science, "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus ; to do unto others as we would have them do unto us ; and to be merciful, just, and pure". *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, page 497.

WILLIAM E. GARDNER, Sec.,
British Section.

NO CONSCRIPTION COUNCIL

The No Conscription Council has decided to postpone the closing date of the Petition Campaign to *December 31st*. It is hoped that a special effort will be made by all concerned to make a further drive for signatures and that wherever possible a house-to-house canvass for signatures will be made in a limited number of selected streets in a constituency and a careful record made of the results obtained. When the petition is finally handed or posted to the M.P. concerned, the results of this sample poll should be indicated and it should be stressed that it might be accepted as representing the general attitude of his constituents.

The No Conscription Council has given special consideration to the reported proposal of the Government to introduce legislation for a permanent conscription scheme. It believes there is every possibility of this matter being dealt with by Parliament during the next few weeks and therefore urgently recommends

that top priority should be given to the sending of individual letters of protest, and of resolutions from Branches and Groups of such organisations as the Labour Party, Women's Co-operative Guilds, Trade Unions, etc., as well as from local Churches, P.P.U. Groups, F.o.R. Branches, Friends' Meetings, and so on, to the Prime Minister, M.P.'s and the Press.

The final closing date of the petition campaign remains unchanged, but in view of the possibility, already mentioned, of early legislative effect being given to the Government's conscription policy, it is recommended that completed forms should be presented locally where possible. If you cannot arrange to meet your M.P. post the forms to him or send them to the No Conscription Council. In case of the former, you are asked to let the Council know the number of signatures collected.

The Council is organising a Public Protest Meeting early in December, details of which will be announced as soon as possible.

Books for Christmas

HEALING THROUGH THE POWER OF CHRIST

By *Jim Wilson* - - 2s.

INTELLIGENT PRAYER

By *Lewis Maclachlan* - 2s. 6d.

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18th

January, 1947

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Advertisements should be received for insertion by the 12th of the previous month.

MEETINGS

THE MONTHLY FELLOWSHIP MEETING for communion with God and each other will be held on Friday, December 13th, from 6-6.45 p.m., and will be led by John Fletcher. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available.

MISCELLANEOUS

LAMB BRAND TYPEWRITER RIBBONS. Clean, Enduring. 30s. dozen, 18s. 6d. six, 10s. three, 3s. 6d. each. Postage paid. Please name models, colours. Martin Hardman, 15, Prospect Place, Preston.

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WAS ST. PAUL A PACIFIST? This booklet has been sent to upwards of three hundred clergy alone. What about examining the question for yourself? 7½d., post free, from the Rev. C. K. Freer, Oakham, Moreton-in-Marsh, Glos.

SITUATION WANTED

Ex-Forestry Unit Pacifist finds present work in isolated place unsuitable. Single, 30, adaptable. Seeks change making possible contact fellow pacifists, cultural activity.

HOLIDAY ACCOMMODATION

THE BRIARS, CRICH, nr. MATLOCK. Food Reform Vegetarian Guest House. For happy holiday or restful recuperation. A. and K. S. Ludlow. Tel.: Ambergate 44. Station: Ambergate, L.M.S.

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SITUATIONS VACANT

Applications are invited for the post of Assistant Editor of *Peace News*. Experience of make-up essential. Write: Editor, PN, 3, Blackstock Road, N.4.

Cambridge Vicar requires Assistant Priest. Work among young people. Central churchman. Daily celebration, Vestments, Parish Eucharist. Replies to *The Christian Pacifist*, 38, Gordon Square.

Applications invited, men or women. Unit engaged five years in pioneer social work with Problem Families. Members are resident: receive maintenance, £1 p.w. allowance. Apply Pacifist Service Unit, 56, Grove Street, Liverpool 7.

ACCOMMODATION REQUIRED

C.P. couple with baby under 12 months urgently require unfurnished accommodation within fifteen miles Central London. Situation acute. Please will anyone help? Box No. 546, 38, Gordon Square, W.C.1.

University lecturer, wife, child, urgently require house, flat, part house, within ten miles Bangor. Clegg, 57, Rossall Road, Cleveleys, Blackpool.

THE PEACE ASSOCIATION OF CHRISTIAN SCIENTISTS (BRITISH SECTION)

Statement of Purpose:—

An international association for the promotion and extension of a Christianly Scientific peace, the members of which refrain from participation in war. This association functions as a private enterprise and not as an agency of the Christian Science Church.

All those interested may obtain further information and literature regarding the Association from:—

William E. Gardner, 24, Cheniston Gardens, Kensington, London, W.8.

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Conference for
YOUNG PEOPLE

KINGSWAY HALL

4 p.m. January 4th, 1947

Chairman:
DORIS LESTER

Speakers:
KATHLEEN LONSDALE, F.R.S.
GERALD BAILEY, M.A.
ALEX WOOD, M.A., D.Sc.

Meeting sponsored by the Youth
Committees of the F.o.R. and P.P.U.

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