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The

CHRISTIAN PACIFIST

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THE CURRENT OF AFFAIRS

Appeal to Belligerents

The appeal addressed on December 30th by the International Red Cross Committee to the Governments of all the belligerent States is of so important a character, and has received so little attention, that we think it right to reprint it here in full. The official version, which we quote below, appeared in *The Times* for the 8th of January, and as far as we are aware no part of it, or any allusion to it, was printed in any other newspaper.

The International Committee of the Red Cross recently had occasion to approach the belligerent Powers mainly with the view to urging them to refrain from modifying the status conferred by international agreements of governmental declarations upon prisoners-of-war or civilian internees in any manner or degree detrimental to those prisoners' or internees' interests. Article 2 of the convention of 1929 relative to the treatment of prisoners-of-war expressly forbids measures of reprisal against captives.

Whatever views the belligerent Powers may hold as to the legal possibility of prosecuting prisoners-of-war for offences committed before their capture and imputed to them, these Powers should never resort to such prosecutions by way of reprisal. This would appear most imperative in that during the course of a

trial by law a judicial appreciation of acts considered punishable would encounter grave difficulties both as to the establishment of the facts and to the determination of the accused person's individual responsibility. Moreover, the judges' function must be to hold free from even that appearance of bias which a trial instituted as a measure of reprisal would necessarily imply.

The International Committee therefore earnestly entreats all belligerents to abstain from taking reprisal against prisoners of war and internees who have ceased to take part in hostilities or who have never done so, and who by their captive condition are deprived of every means of self-defence.

Furthermore the International Committee observes with great and increasing disquiet the steady aggravation of methods of warfare affecting civilian lives and property devoid of military importance, but the destruction of which is an irreparable loss to civilisation. The principle laid down by international law, according to which the legitimate destruction of military forces and objectives may not expose lives or property of a non-military character to hurt or risk out of proportion to the importance of the aim in view, seems to be relegated now more and more to the background in favour of the unreserved pursuit of total warfare.

The International Committee has always felt that its task consisted less in uttering public protests than in bringing practical aid wherever possible. Silence

is often imposed upon it by the necessity of safeguarding the results of its interventions. In consideration, however, of the exceptional interests and moral values which the problem of reprisals threatens to endanger, the committee deems it its duty to make its voice heard in the defence of those interests and moral values.

Christian Pacifist Unity

About a year ago, largely under the influence of the Rev. Henry Carter, a meeting of Christian pacifists was convened to see whether there could be any closer co-operation between the various groups and societies which make up the Christian Pacifist movement. The result of that conference was the formation of a joint committee for the production of pacifist literature, and the expression of the hope that at a future date some further steps in the direction of unity might be taken. For the last six months discussions have been going on, and the suggestion was made that the Jordans meeting of a year ago should now be followed by a further conference. Eventually there emerged a proposal of a concrete kind to replace the present Council of Christian Pacifists Groups by a stronger and more representative body.

An Important Conference

This plan was brought before a second conference which was held at Kingsway Hall in London for three days at the end of last year, when a representative body of Christian Pacifists came together. The gathering was convened by the Rev. Henry Carter, who, with Professor Charles Raven, who took the chair throughout its deliberations, was officially responsible for the planning of it. The conference met with a sense of urgency. Its purpose was to obtain a clearer vision of the task awaiting the Christian Pacifist movement, and in the light of that vision to make a new start

for the better discharge of its work. The conference was fortunate in its personnel. Professor G. H. C. Macgregor, who led the devotions daily, was a great inspiration. Henry Carter, who made the opening speech (the substance of which is reproduced as an article in this issue) rose to the occasion quite magnificently. Amongst other speakers were Dr. A. Herbert Gray, George M. Ll. Davies and Dr. Alex. Wood.

A New Pacifist Council

The proposals for the formation of a Pacifist Council of the Christian Church put forward at the Kingsway Hall meeting and referred to above were laid before the Council of Christian Pacifist Groups at its meeting at Friends House on January 12th, and warmly received. It was explained that the new Council would take over the work attempted since 1934 by the Council of Christian Pacifist Groups and itself consist of representatives of the denominational Christian Pacifist Fellowships in the various Churches, along with representatives of the Fellowship of Reconciliation and other Christian pacifist bodies. After some discussion of details, a resolution was proposed from the chair, by the Rev. Henry Carter, agreeing to the proposal and deciding to merge the Council's own life in that of the new body as from the date of the latter's formation. The resolution, which concluded with thanks to God for the opportunities of prayer, conference and service enjoyed during the ten years of its existence, was adopted unanimously by a standing vote. A period of prayer followed. The Council adopted a financial statement for the preceding year, indicating that it was only able to make a token payment of £25, instead of the amount due to Embassies of Reconciliation, namely £100, for secretarial assistance provided. The Rev. James Fraser, the Treasurer, pointed out that war

conditions had deprived the Council of its normal income, and emphasised its obligation to Embassies of Reconciliation.

The New Constitution

The constitution proposed for the new Pacifist Council will be considered on the 3rd of April at the meeting to be convened by Mr. Carter for this purpose. Until that meeting has been held the construction and working of the new organisation remains entirely undecided, but the matter is of such widespread interest to the whole Christian Pacifist movement that we are permitted to print below the provisions which will be under discussion at the forthcoming meeting.

CONSTITUTION PROPOSED FOR THE PACIFIST COUNCIL OF THE CHRISTIAN CHURCH

(being the Plan approved unanimously by the Kingsway Conference on December 18th, 1943.)

1. NAME.

The Pacifist Council of the Christian Church (uniting in specified work with the Fellowship of Reconciliation and other affiliated Christian Pacifist organisations.)

2. OBJECTS (being drafted).

3. MEMBERSHIP.

(a) Each denominational Christian Pacifist Fellowship shall be represented on the Council by not fewer than three and not more than ten members appointed annually by its own Committee.

(b) The Fellowship of Reconciliation shall be represented on the Council by seven members, namely, its Honorary Officers, the General Secretary and the Assistant to the General Secretary.

(c) Any other Christian Pacifist society or group may apply for affiliation, and if accepted shall appoint annually one or two members as its representatives on the Council.

(d) The Council shall have power to co-opt ten persons.

4. OFFICERS.

The Council shall appoint annually Joint Chairmen, Joint Secretaries and one of two Treasurers, the other to be appointed by the Fellowship of Reconciliation.

5. STANDING COMMITTEE.

The Council shall appoint a Standing Committee to prepare business for the Council. The Standing Committee shall consist of the Officers and six other members of the Council, two of whom shall be representatives of the Fellowship of Reconciliation.

6. MEETINGS.

The Standing Committee and Council shall normally meet monthly, and otherwise as required.

7. APPOINTMENTS TO THE FELLOWSHIP OF RECONCILIATION GENERAL COMMITTEE.

The Pacifist Council of the Christian Church shall appoint its officers and one other member to the General Committee of the Fellowship of Reconciliation.

8. FINANCE.

(a) In order to facilitate the work of the Council, the Fellowship of Reconciliation has agreed to be responsible for the finance of the Council beyond the contributions received from affiliation fees and other sources. This arrangement is made in the first instance for a period of three years.

(b) A budget shall be prepared annually for approval by the Council and transmission to the Fellowship of Reconciliation. The budget shall be prepared by a sub-committee composed of the Honorary Officers of the Council, the Honorary Officers of the Fellowship of Reconciliation, and the General Secretaries of both bodies.

(c) A banking account shall be opened in the name of the Council by the Joint Treasurers. Affiliation fees and all other contributions to the work of the Council shall be paid into this account.

(d) Cheques shall be signed by the Joint Treasurers or by one of the Treasurers and one of the Secretaries of the Council or of the Fellowship of Reconciliation.

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

REALISTIC PEACE

PERCY W. BARTLETT

We have not yet convincingly met the arguments of those who long for a real and constructive peace as much as we do, but who are convinced that, in a world of realities, peace depends on the possession by the right people of effective power of enforcing the right. Theoretically they will admit that, seen from the point of view of the wrong people, such an arrangement is one-sided and therefore not consistent with the conception of justice that identifies it with even-handed fairness. And again, theoretically, they will admit that a concentration of power in the hands of a few, a self-chosen few, is a corrupting business for the few, one likely to lead them into tyranny, and certainly one to provoke the many to intrigue and violent reaction: an imposed peace means that the war is not finished and that another outbreak is inevitable within one or two decades. But the realists are more concerned for the immediate present; and they challenge us to point to any other means effectively to control the wrong people—in a world where the struggle for power has already burst into the most violent of wars—*any* other means than those that victory gives. They go on to insist, of course, that if the wrong ones win there is no future for anybody.

Ignoring for the moment the metaphysical question whether evil can ultimately beat good, we are confronted with a dilemma. Our friends prefer a peace imposed now by means of power, at the risk of war later, rather than the victory of evil with its consequence of no peace now or, in their view, at any other time. And being convinced of their own good faith—nor have we reason to doubt their faith but only their wisdom and their premises—

they equate their imposed peace now with justice all round or at least with the foundations on which justice can soon be erected: and they, the right people, undertake to administer justice to the world at large.

Mr. Walter Lippmann in his important little book, *U.S. Foreign Policy* (Hamish Hamilton, 6/-) sees in an Anglo-American and Russian alliance, following upon victory, the one possible means of ensuring justice and peace to the world and of paving the way to a general order of the nations. Very clearly and very emphatically, if a little repetitively, he reads his countrymen a lecture on their refusal to recognise the fact that for a century their peace depended on power held in reserve for them by the British fleet and not on power generated by the United States themselves. In contrast with the often quoted utterances of Washington and Jefferson, the United States relied on a virtual alliance while adding commitment to commitment, from the Monroe Doctrine to the occupation of the Philippines, without balancing those obligations (which ultimately involved war) with the (military and naval) power to honour them. He lays it down that foreign policy is unsound unless foreign commitments are balanced by the military force necessary to honour them. He goes on to say, "The elementary means by which all foreign policy must be conducted are the armed forces of the nation, the arrangement of its strategic position and the choice of its alliances", and to declare that national security, the true objective of foreign policy, is a greater end than peace. He says that "the vice of the pacifist ideal is that it conceals the true end of foreign policy".

He confounds pacifism with appeasement, isolation and defeat, and echoes the charge now made by those who advocated armaments that "the preachment and the practice of pacifists in Britain and America were a cause of the World War." He also writes: "The common error in the foreign policy of all the great powers is that they did not take the precaution to become members of an indisputably powerful combination. The aggressor combination was not powerful enough to win: it was powerful enough only to plunge the world into war. The combination of the defenders was not formed until they were on the edge of catastrophe."

In our view, the true end of foreign policy is not the narrow one of so-called security—which soon proves itself to be an unstable tension of competitive power, certain to break down before long in general disaster—but the broad and increasingly comprehensive objective of economic and political co-operation based on a deepening trust. The Christian pacifist, aware of realities as well as of idealisms, is partly concerned to warn the world that security based on power and foreign policy depending upon military alliances are politically futile and a contradiction in terms, as well as a moral wrong: he is also concerned to persuade men to a fundamental faith in mankind, whatever the colour, the tongue, the tradition, the ideology, as the one basis on which a future can be built. He is himself prepared ultimately to trust his fellow, as he asks himself to be trusted, and to take the risks involved.

We do not believe that this sort of pacifism consists simply of vague aspirations and idealistic principles, to be scouted in the face of ruthless evil. Christianity does not shut its eyes to evil. But it offers also a fundamental judgment of the right-

ness or wrongness of action proposed to conquer evil. And it is itself an action and a service of a most constructive kind which reaches out from the personal into the political field to build up the good. Since it envisages universal and not merely national good, it enunciates, and points out the method of, a foreign policy as well as of a domestic policy. Christianity leaves responsibility where it properly belongs, namely to those called to the political function; but it regards the state as the servant of the community and not its master. Power, in the political, economic and military sense, that is dominion over others, whether in Europe, India, the Philippines, or South America, cannot ultimately pass Christian tests. Those who wield it are falsely called benefactors. Its exercise must involve not justice and security but war. The way of co-operation and mutual service is the way of peace. But we have still to speak of these things in concrete and realistic terms, so as to stir the imagination of the peoples whom they might save.

P.S.—Since writing this, I have read with great interest the leading article entitled "The Power Fallacy" in the *Manchester Guardian* of December 14th, which is perhaps summed up in the sentences: "The assumption . . . is that no power matters except industrial and military power. . . . When the war ends the plight of the world will be such that the work of rescue and rebuilding must be the first charge on the energy and resources of every responsible people. To put before this duty the considerations that are now pressed on our statesmen in the name of realism would be an act of treachery to all the principles we have proclaimed and would destroy all hope of setting up Europe on any basis that could last."

IS WAR MURDER ?

PAUL GLIDDON

Not only pacifists, but also others, so often speak of war as "wholesale murder" that many of us have accepted this as a correct description. And, superficially, it seems accurate enough. Murder involves the deliberate destruction of human life. In war the destruction of very many people is planned on a scale and with a thoroughness which makes the mere retailer in murder seem a very timorous amateur. Since a person who commits a murder is a murderer, this definition of war necessarily carries with it the corollary that all who engage in war are engaging in murder and are therefore murderers, a dramatic and rhetorically satisfactory conclusion which has the single disadvantage of being complete nonsense.

To equate war with murder is not to make war disgusting, but to make murder respectable and any civilian who disputes this statement has simply to ask himself both how he would feel if he were the tenth person on a night train in a carriage full of murderers and how if, instead, it were full of soldiers or sailors. When a young man tells his pacifist parents that he has decided to join the army, the reply is usually that he must do what he feels to be right and that they will pray for his safe return. But if the young man says instead "After mature consideration I have decided to set up as a murderer," the information is greeted with some dismay. Whatever pacifists may say in their speeches and in their writings about war being murder, their reluctance to regard those in the services as murderers and those working on munitions as accessories to the crime suggests that they are unconvinced by their own eloquence.

All this is not an attempt to whitewash war but just a timid pleading that the pacifist should get

out of the habit of calling one thing by the name proper to another, or, if he must do so, that he should not be misled by his inaccuracy. Thus it is perhaps stupid but quite harmless for a mother to call her baby a "dear little ducky". But her fanciful language would cease to be so harmless if it led her to regard the baby as a duck and throw him in the pond. War is not murder, an enterprise never undertaken by more than a tiny minority, whereas, in the case of war, the tiny minority is composed of those who refuse to employ it in any circumstances whatsoever. War can only be defined as war, and, when you have said that, you have not only said the best there is to say for it, you have also said the worst.

It is a mistake to think that the things which make up war must be evil just because war itself is evil. The explosives which are bringing destruction and death to the world to-day are manufactured from substances which are harmless or even life-giving; thus the two chief uses of nitrates are for explosives and for fertilisers. The terrible charge against war is that it makes a corner in most human virtues—honour, self-sacrifice, courage, good-fellowship, patience, devotion — adds other qualities not so admirable, and produces a compound which destroys alike the evil with the good. What the common man contributes—and by the phrase "common man" we mean the ordinary decent citizen of every class and nation—is not something he thinks of as wrong but rather something he thinks of as right, and, because he sees his fellows also largely offering of their best, he cannot bring himself to feel that the sum total of so much good can possibly be evil. Thus both pacifist and non-pacifist fall into the error of forgetting that

there is an alchemy of the moral world and that it is possible to mix in certain proportions quiet qualities of great excellence and yet thereby to produce results of the utmost violence. Like does not always produce like, indeed a too great degree of likeness may breed a monstrosity.

If war gathered into a single enterprise all the worst features of our national and personal lives we would recognise it as the necessary result of our general shortcomings. But war is not just the heyday of the riff-raff and there would appear to be among our commanders at least as large a proportion of God-fearing men as there is in any other walk of modern life. It is inadequate to say that war is an attempt to do evil that good may come, for that takes up the story only in its later stages. Those who make war do not necessarily set out with a desire to do evil, often they begin with a desire to do good and it is to that desire that war owes much of its vitality. War may rather be an attempt on the part of the good to wrest from evil the weapons of evil so that these may be used for the destruction of evil and good may finally triumph.

Of course there are times when wars succeed in increasing the wealth of some nation and in all wars there are individuals to whom they are highly profitable. But it would be difficult to prove that the hold war has upon nations results simply from avarice and greed, partly because war so obviously makes a strong appeal to other motives, partly because its record as a profit-making device is by no means reassuring. Indeed they are partly right who say that no reorganisation of society will get rid of war because "there always have been wars and there always will be". They are right in so far as they draw attention to the fact that wars are fought even when they offer little hope of material gain, and to the fact that man is

seen almost everywhere and almost at all times as a fighting animal. But these facts should disclose to us the secret as to wherein its great strength lies, for, although wars are directed by captains and by kings, they belong to man the worshipper rather than to man the politician and the key-word to them is one which bulks so largely in both war and in religion—blood.

The idea of salvation through sacrifice, through the shedding of blood, the blood of the enemy, the blood of the unwilling victim, the blood of the willing victim, of one's own blood, is something native to the religion of the human race, while the word sacrifice can alike suggest immolation upon an altar, the desperate charge of warriors against overwhelming odds, or death in an attempt to rescue a wounded comrade. Thus in war-time you may see united in a common cause men of a wide variety of faiths and creeds who have entered into a fellowship which has some of the characteristics of a religious fellowship and yet which cannot be identified with any religion professed to-day and that because it largely belongs to the religion of man's yesterdays.

It is the strange tragedy of our times that we have entrusted the ingenious instruments of our most modern minds to the awkward hands of such an anachronism as war. Yet science has also shown us a world which, so far from having reached its autumn, may not yet have experienced more than the first movements of the coming spring. It is not surprising that the Christian Gospel, planned to outlive the world, has not entirely ousted, even from the Christian Society, all traces of its earlier rivals. But the hope that mankind will soon escape from war is not likely to be hastened by pouring scorn on deeply held convictions but rather in showing that the only shedding of blood which really saves is that which is offered by the guiltless for the sake of sinful man.

THE FIFTH YEAR

CÆCILIA E. M. PUGH

(Continued from last month.)

Just as the form of our pacifist service varies among us, so will our social testimony vary. But if it is led by Christ, it will have a coherence similar to the coherence of our varied pacifist witness.

Ideally, we are a living body infused with the spirit of Christ, fed with His blood flowing in every member; we are a limb of His Church. Yet we seek to preserve our own separate identities, our own incomes and charities, our own separate service and spiritual prestige, our own private lives. Then we are surprised if the group rattles like a dead skeleton strung together with wires.

Let us begin by putting to rights the relationships between ourselves in each little group situated in one spot. We cannot be alive in Christ without entering into one another's lives, participating in each other's concerns, not only joys and sorrows, temptations and achievements, but also finance, sharing in one another's responsibilities, and individual service, sharing spiritually in one another's everyday work as the integrated work of the whole group, as a limb of Christ. In I Cor., chap. 12, we find a prolonged description of the various members being all one body and in need of one another for healthy existence; and then running on without a break into chap. 13 the sublime poem of Love. This is no accident, but the logical sequence of experience. In the course of working out our complete relationships with one another on a comprehensive Christian basis reaching into every sphere of living, we shall be working out the principles on which a world-order based on Love can be established in the world at large. In so far as we take the risks involved in living in true fellowship with one another in a world which does not yet accept Christ fully, we shall be rendering

to our fellowmen the pioneering service which is the urgent need in this fifth year of war.

A Supra-National Council

The fundamental need is for real international or global-minded individuals, each able to stand above national outlooks, and, as a world citizen, to judge the policy of his own nation by a world outlook, and, as a democrat, to act accordingly.

There is, I believe, a quite definite lead which Christian bodies could make, which would help to build up such an outlook. It is to provide a "working-model" of an ultimate world federal government by setting up a consultative body or council representing the Christian bodies and churches throughout the world. It would meet in the spirit of the Madras and Jerusalem Conferences. Its members would be men with a sound understanding of practical affairs as well as being Christians, and their business would be to discuss and report on world issues as they arise, from a supra-national viewpoint, and then to indicate fearlessly where lesser interests (national or monopolistic) may be standing in the way of world-unity and peaceful co-operation. . . .

DERIC EVELEIGH.

International News

The usual feature of International News contributed each month by Percy W. Bartlett does not appear in this issue owing to restrictions of space. The attention of readers, however, is drawn to the Quarterly News Letter published by the International Fellowship of Reconciliation. The current issue contains, in addition to an article by Canon Grensted, news of the peace movement in Europe, China, India and America and a special article on India by Agatha Harrison. It may be had from the I.F.O.R. office, Drayton House, Gordon Street, London, W.C.1, for 2/- per annum post free.

CHRISTIAN PACIFISM AND THE FUTURE

HENRY CARTER

The Conference of Christian Pacifists held last December at Kingsway Hall, London, to which allusion is made in "The Current of Affairs" this month, was addressed at its opening session by the Rev. Henry Carter, C.B.E. What was said on that occasion has such an important interest, not only for those who were then present, but for all members and friends of the Christian Pacifist movement, that we are glad to print below the substance of Mr. Carter's speech prepared by himself as an article for "The Christian Pacifist".

I recall reading in *The Friend* the report of the 1942 Yearly Meeting of the Society of Friends, at which a deep concern was expressed for "a new apostolate of peace and healing". The idea arrested me, and led by stages of reflection to the convictions I will try to express.

The first *apostoloi* were the men sent forth by Jesus to preach the good news of the Kingdom of God and to have authority to cast out demons. Their original commission points directly to the need of today. Present-day counsel to choose the lesser of two evils is not a Gospel. The authentic Gospel is the proclamation of deliverance through Christ from the power of demons. That is the function of a new apostolate. We should recognise at the outset that acceptance of such a vocation, face to face with the desperate condition of the world, demands the deepest self-searching.

I

FACING THE EVIL

We who are pacifists on Christian grounds hold a truth in trust for the Church of the future. We believe that Christ refused in thought and act to meet evil with evil, and that by example and teaching He called His followers to overcome evil with good. It should be our continuous task to recall the Church and to call the world to this standard, which is in sharp contrast with the current endorsement of total war.

Self-searching begins with the meaning we attach to the word "evil". Is it war only that is evil,

or is it evil that explodes into war? Some who with moral reluctance have endorsed the present war think more profoundly on this question than do some pacifists. Nazism which they and we detest, Nazism which defies the State and degrades the individual, is *evil*. It disregards or denies the image of God in man. Relentless use of force, and atrocities against the Jews and subjugated peoples are evil in the sight of God and man. We must say so, and in saying it acknowledge that this was the reason which constrained many Christians to endorse the war-method. We shall find it easier to renew fellowship with them—if fellowship has been broken—when it is clear to them that we too are in moral revolt against demonic power.

Self-searching must go deeper. Nazism is not essentially a German product. Its root is in our common human nature. Its sap runs up into each act of disregard of neighbour. Before Hitler seized power its fruit was seen in national and international policies which held back the potential richness of the earth from millions of our fellow human beings.

II

"PUBLISHERS OF TRUTH"

A member of this conference wrote me, "What I want to see is a missionary Christian pacifism". An old Quaker phrase is to the point here: the followers of Christ are to be "publishers of truth". Our testimony to truth is threefold.

First, those sent forth by Christ today are to declare that Satan cannot cast out Satan, but that on the contrary to meet evil with evil is to multiply evil. Mr. Chamberlain declared in 1939: "It is evil things that we shall be fighting against—brute force, bad faith, injustice, oppression, and persecution. . . ." Alas! In fighting, we have grown used to evil things—so used as to accept without public protest the sheer destruction of great German cities, and the blazing death of their men, women and children. Famine, plague and the breakdown of ordered life are a present tragedy, and we know that the Europe which will emerge from the reign of horror will be deep sown with bitterness and despair.

Next, we are to affirm that for the Church of Christ there was another way than that which led to war. To say that the Church, as the Body of Christ, must necessarily choose between two evils—acquiescence in Nazi tyranny or acceptance of total war—does not meet the real issue. "Follow Me," from the lips of Christ, did not mean the choice of the lesser evil, but the renunciation of evil. George Lansbury, in the simplicity of his Christian faith, saw through and beyond this fallacy. He urged that Christianity was a way of living for nations as well as for men. Governments ought to set themselves to answer the prayer of the peoples, "Give us this day our daily bread". They must *share*—he said it with recurrent emphasis—share with all the bounty of God and the skill which God had given to man. The duty of the Church was to lift her voice against systems and practices which brought wealth or sufficiency to the minority only, and tethered the multitudes to poverty of body and mind. War on hunger was one way to peace in Europe and elsewhere. The Van Zeeland Report of 1938, which propose a Pact of International Economic Collabora-

tion, gave authoritative and formal shape to such a policy. But G. L.'s testimony was unheeded and the Van Zeeland Report has become dusty with neglect.

Had the Churches stood from 1918 onward for the economic and cultural rights of the common man, had they laboured persistently to reconcile the nations severed from one another by the First World War, I believe that a Second World War would not have blasted the life of this generation. The failure was common, and we all were contributors. The point is that fidelity to the cause of "these least" in every land would have led to policies of social justice; humanity would have taken the road of cooperation instead of conflict.

Our testimony cannot stop at a judgment on yesterday. "The Bible never mistakes Satan for the successful rival of God."¹ Now is the moment to deny the authority of evil; this the occasion to open out the meaning of full obedience to the will of Christ; this the time to proclaim Him as the Lord of Life to disillusioned, aimless youth. I return to the plea for a missionary Christian pacifism. It is the old Christ-Evangel of love of God and love of man, to be spoken in life and word, to be shown as the answer to the futility and horror which was as stamped on the life of mankind. Let us think deeply about this business of preaching Christ. Our faith, if vital, should be communicable. Are we willing, with a new urgency, to call men to see in Christ their Teacher, Exemplar and Saviour? Confronting a world which has lost the sense of direction, which disbelieves or knows not what to believe, which is sated with death and destruction, let us ponder and proclaim the relevance of His absolute affirmation, "I am the way, and the truth, and the life."

¹ Raven, *Good News of God*, p. 16.

III CHRISTIAN PACIFISTS AND THE CHURCHES

Publishers of truth—but for non-Quaker pacifists the question at once arises: From what platform? Those of us who are pacifists within Churches which are not pacifist, Churches whose declarations or official leaders have endorsed the war, whose preachers and teachers still pray for victory (though terror-bombing is its appointed means), from what platform are we to proclaim the full Evangel? It would be shirking the issue to pass by this question.

There are pacifists who feel that a break with the existing Churches has become inevitable, and that this is the hour for the formation of another Christian communion whose creed would incorporate the rejection of war and the war-method. Their sense of fellowship has been strained by sermons justifying war or assuming its Christian justification; they experience, as pacifists, a virtual exclusion from the inner life of the local church with which they are associated. These things are a spur to separatism.

Yet, so far as I can see, there is only one possible justification for "going out", and for most of us that justification does not at present exist. If liberty of prophesying were formally denied, so that the full story of God's love for man could not be told and the full call of neighbour-duty to all sorts and conditions of folk could not be urged in the name of the Church, then a new beginning would be essential. The responsibility for division would rest with those who denied the right to fellow-Christians to testify, as they were moved, to Christ as Lord. But in general—and increasingly in the later stages of the war—pacifists have been welcome in church and school as preachers and teachers. Men in our Christian Pacifist Forestry and Land Units witness to this; doubtless the shortage of lay church-workers is

part of the explanation, though in many places goodwill has mastered illwill as our land-workers have shown a conciliatory spirit, and as the realities of total war have stirred second thoughts about its Christian validity.

It is directly relevant to observe that in one respect the guidance of the Holy Spirit has been unmistakable in the life of the Church in our generation. The deeper meaning of catholicity has been revealed. Beyond the familiar fact of joint Christian effort in civic affairs, the ecumenical movement, the surge towards unity among Christians, has taken more explicit forms. Presbyterians in Scotland, Methodists throughout Britain, Methodists and Congregationalists and many Presbyterians in Canada, and Methodists in the United States have achieved organic union. The centuries-old division in England between Anglicanism and Nonconformity is yielding to mutual recognition of an authentic Christian experience; the formation and activity of the British Council of Churches is a definite expression of the change of attitude. The trials of the Continental Churches have opened the way to a widening understanding and collaboration between Roman Catholics and Protestants. All this has its meaning for the pacifist minority scattered throughout the Churches. Catholicity is our concern, insistence on the Christian ministry of reconciliation (2 Cor., v. 18-19) is characteristic of our testimony. Do we seek to reconcile the nations and to divide the Church? Apart from the one contingency named above, it seems to me that the range and depth of the obligation we have accepted impel us to be peace-builders within the Church as well as between the warring peoples.

IV

PROGRAMME FOR A NEW COUNCIL
The December conference at Kingsway, in which the C.P.G.,

all the denominational Pacifist Fellowships, the F.O.R., and the Friends Peace Committee were represented, concluded with the unanimous endorsement of a "Plan" for a "Pacifist Council of the Christian Church". The "Plan" is now before the Executives of all these bodies, with the request that they will appoint official representatives to a meeting to be held on April 3rd for the formal constitution of the new Council. This new federation, drawing together our resources of faith and working-power, should bring quickening of hope and re-direction of energy to the Christian pacifist movement as a whole.

Four tasks were foreseen.

(1) *Research and restatement.*

We must have answer to the emergent problems which will dominate the future, the treatment of Germany, the economic basis of national and international life, the Indian deadlock, the colour bar. On these and other urgent and complex questions research is essential, so that the full Christian message be restated and its teaching applied.

(2) *The printed word.*

Research and restatement call for new vehicles of expression. Books, pamphlets and Press contribution must carry the message. In particular, the need was recognised for the foundation, when public conditions permit, of a new weekly journal served by first-class journalistic ability, to present the undiminished Christian claim in face of the swiftly-changing world situation. I name this expressly, for the money-cost would be great, and there may be those among us who, looking ahead, would be willing to direct their resources to this project.

(3) *Youth.*

Most significant of all our working resources is the fine body of youth which has held with fidelity to pacifist faith and practice through the testing years of war. It cannot easily be drawn together in existing conditions. Our young men and

women are in the F.A.U., agricultural and forestry units, hospital, teaching and other social services. Ways must be found to ally them with the movement in its reorganised form. One can foresee a Youth Council working in *liaison* with the new Council. There is nothing of greater potential importance than that youth, Christian and pacifist, should rank among the architects and builders of the future.

(4) *Personal Service.*

Many hundreds of our younger members are already enrolled in one or other of the organisations preparing for reconstructive work in Europe or further afield. Similar service in our own country may also be required. Overlapping of effort must be avoided, and probably the work of the new Council in this sphere will be informative and advisory. Personal service may find another expression in the future when contact with fellow-Christians in European countries is again possible; the offer of hospitality in our country, the visit to old and new friends on the Continent, may prove to be the best of all means for restoring active fellowship.

The world grows used to death and destruction. Boys and girls now leaving school have grown up in an atmosphere of war-mindedness. The ordered way of life in Europe is no more than a memory; penury, starvation and man-hunting have usurped its place. When at long last demobilisation begins, millions of men and women will be adrift mentally and spiritually: exhaustion of body and mind will make the work of recovery vastly more difficult.

We come together in view of this situation, more intimately, more cooperatively, than heretofore—more humbly, too, for power to aid redemptively in any field of human need centres in communion with the Living Christ. It may be that among us He will call one here, another there, to "a new apostolate of peace and healing".

THE FELLOWSHIP OF PRAYER

O God, Who art pure goodness; Whose holy thought hath created nothing that is not wholly good; Whose divine Word hath ordered all things in beauty and order, blessedness and peace; Who art forever active to reconcile Thy children to Thy glorious and perfect will,

We confess that we, using our freedom to rebel against Thy love, have brought disorder into Thy creation; cherishing our mean and sordid thoughts we have made strife where Thou went making fellowship, and turned Thy bounty into famine; shutting out faith and giving place to fear we have turned joy to lamentation, and youthful zest of life to squalid death.

Forgive, O God, the darkness of our minds in which we have thought evil and feared evil, and spoken evil of our fellow men; forgive the sin by which we have called evil good and good evil; forgive the folly that has sought to bring in evil to cast evil out.

Renew in us belief in Thy forgiveness, and let our faith in Thy forgiveness of sin be seen in our forgiveness of sinners.

Do Thou, Who in Christ art reconciling us to Thyself, being our thoughts into accord with Thy thought, and our wills into harmony with Thy most glorious and blessed will.

O God, Whose holy name suffereth outrage by the sin of man, we cry to Thee in pity both for those who helplessly endure the cruelties of war, and those who find their duty in inflicting them. Let not Thine image be defaced in man. Turn him from frustrate violence to creative labour. Let the high courage of youth be given fulfilment in the ends of mercy, and move the hearts of men to seek their honour in Thy glory, and their salvation in Thy perfect will in Jesus Christ, our Lord. Amen.

CORRESPONDENCE

C.C.M.C.O.

The F.O.R. has given a certain amount of unofficial publicity to an organisation known as "The Council of Clergy and Ministers for Common Ownership", and their latest membership list includes at least one regional secretary and two ex-regional secretaries, as well as several more well known members of the Fellowship.

After several assurances that the Council was open to members of all political parties, I allowed myself to be convinced of its merits, and joined.

After nearly a year I have come to the conclusion that the Council is dominated by Communist influence, and I think that F.O.R. members might be interested to know.

G. LLOYD PHELPS.

What Kind of Power

Miss Ethel Comber's arguments must have made many of us think again. Co-operator wins over the Enquirer, but Co-operator makes this misleading statement, "To withdraw from participation in government because it rests upon power is to give up all hope of reforming it from within." This statement is misleading because it is incomplete and does not say on what kind of power the government rests: if, for instance, it rested on the Power of the Holy Spirit all would be well. But unfortunately it rests on destructive power, or more explicitly, on the power of destructive coercion. That means that if anyone obstructs its procedure it has the right as a last resource to wipe out that person as a physical entity, and it has this same right against any recalcitrant nation. For this reason I, personally, cannot see any hope for the political governments of today.

But there is another fact that makes it impossible to believe that the present kind of government can be reformed "from within". This

fact is the difference in *motives* between secular government and Christian ideals; the former because it believes in destructive-coercion, *is bound to seek maximum physical worldly power* in order to ensure its own existence; whereas the latter, because it believes in the supreme power of God, is bound to be principally concerned with receiving this spiritual power, which is redemptive and not destructive.—A. R. COOTE.

Canterbury Cottage,
Chardstock, Axminster,
Devon.

Blockade After Armistice

. . . It is often difficult to come by the truth, and in this matter contrary statements are very bewildering, unless some definitely authoritative voice no longer leaves room for doubt. I therefore quote Mr. Winston Churchill. In his speech in the House of Commons on March 4th, 1919, he is reported to have said:

“We are holding all our means of coercion in full operation or in immediate readiness for use. We are enforcing the blockade with vigour. We have strong armies ready to advance at the shortest notice. Germany is very near starvation. All the evidence I have received from the officers sent by the War Office all over Germany shows, first of all, the great privations which the German people are suffering, and secondly the great danger of a collapse of the entire structure of German social and national life under the pressure of hunger and malnutrition. Now is therefore the moment to settle.”

We shall all agree that at the time Mr. Churchill spoke there would be no one better informed as to what was happening. And, as we all know, the Treaty was not signed until June 23rd.

WILLIAM F. FLAWN.

47, Lytton Avenue,
Letchworth.

Mechanistic or Human?

Like many a prophet, Mr. Wellock does, I feel, overstate his case. Nevertheless in a good society the quality of things produced would be a chief criterion; and where quality is concerned some things are better made in the workshop and some in the factory. The insistence on quality would enable most people to express themselves in their vocations—a thing that is impossible in a society where everything is mass-produced. Thus the “artist” in them, which at present is repressed, would be released for creative work. Further, the collective ownership and control by the workers in each workshop or factory would restore the responsibility of the worker which is essential to a democratic society.

The dangers of centralised government and common ownership are all too apparent. Indeed it seems probable that real democracy can only exist under decentralised government and private or co-operative ownership. Personally, I am in favour of the social ownership of the land, finance, power and transport which, although admittedly difficult to attain, might well form a short-term policy.

PHILIP BELL.

Evesham.

BOOK REVIEWS

In translating Edmond Fleg's *Why I am a Jew* Mr. Victor Gollencz has brought to light a book of unusual interest to all who are concerned to understand the Jew and his position in society.

The author, born of Israel and having lost her has felt her (“Live again in me, more living than myself”). The book records his spiritual pilgrimage through an over-exalted intellectualism to the faith of his fathers.

This little work is—in the translator's words—“An urgent message of hope and obligation to the Jew and an urgent call for understanding to the Gentile.”

W. K.

A NEW PHILOSOPHY AND THE PHILOSOPHICAL SCIENCES. By A. Makrakis. 2 Vols. \$10. (Putnam's.)

Vol. 1. Philosophy, Psychology, Logic, Theology. Translated by Denver Cummings. Frontispiece. pp. 843.

Vol. 2. Ethics. Translated by A. G. Alexander. Frontispiece. pp. 716.

“Philosophy was developed in ancient Greece by Socrates, the greatest of ancient philosophers, and in Greece again it has been perfected by Apostolos Makrakis, the greatest philosopher of all times.” This startling proposition about a hitherto unheard of writer is to be found in the Editor's Foreword to the works of Apostolos Makrakis (1831—1905) now being published in America. In 1862 he founded at Athens the “School of the Logos” where he taught his “new Christian philosophy” and wrote some fifty books. His own opinion and that of his present-day Greek editors is that this teaching contains the ultimate human philosophy, solving finally all the ancient and perennial problems which have troubled the human mind.

It would be impossible in a short space to describe and criticise the various aspects of Makrakis' system; but his editors' extraordinary claim for it appears to me to be a wild exaggeration. His teaching is in entire contradiction to the current understanding of the nature and method both of philosophy and of theology. If his editors wish nevertheless to bring their master's thought to the notice of the modern world they should first prepare either a drastically abridged edition of his main work or an exposition of it expressed in terms of philosophical accuracy and precision; for the volumes now published are so verbose in the mass and so unoriginal in detail that they stand little chance of conveying any relevant and helpful illumination to those engaged in grappling with the many and complex problems which philosophical research faces to-day. J. H. H.

BOOKS RECEIVED

INTO ACTION. By A. M. Chirgwin, D.D. Livingstone Press. 140 pp. 2s. 6d.

FAMOUS PEOPLE'S PIGS. The Forum Press Royalties to the Famine Relief Committee. 1s. 6d.

The National Peace Council announces the publication of the *Peace and Reconstruction Year Book for 1944* (1/7½ post free, from 144, Southampton Row, W.C.1), which contains directories of organisations, classified bibliographies on international affairs and other information of value to the student of post-war questions.

THEY SAY

SEAWARD BEDDOW

Hitler and the Dole Queue

“Unemployment such as existed on Tyneside ten years ago is a terrible and devastating evil and the cause of war.

After the last war one in every three men in Germany was unemployed. Who believes that if we had not had that catastrophic situation Hitler would ever have come to power?

But each Government thought it knew better. Each nation tried to make itself safe from international disaster by national means. They committed suicide by cutting their neighbours' throats.”

—Mr. P. J. Noel-Baker, *Parliamentary Secretary, Ministry of War Transport.*

Mosley!

“In a country house in Sussex the other day I was glancing casually through the visitors' book.

On the very first page, dated January, 1929, I found the signature of Sir Oswald Mosley—and beside it, scrawled also in Mosley's handwriting, this highly symptomatic comment: ‘My God, won't this book fetch a lot one day!’”

—Tom Driberg, M.P., in “*Reynolds.*”

Spare the Rod and Spoil the Bishop!

The Dean of Ely (the Very Rev. Lionel Blackburn) said at Ely recently:

“The use of the birch is not to be deplored. All the best men in the country have been beaten, archbishops, bishops, and even deans. Without sensible correction they would not be the men they are to-day.”

—“*Manchester Guardian*” report.

China After the War!

“Dr. Yeh, London director of the Chinese Ministry of Information, said yesterday that one thing which the Chinese wanted to avoid after the war was that their country should be a tilt-yard for investors and industrialists and for that competition which led to war.

That competition could be avoided only by planned and controlled industry. ‘We are going to plan our industries just as Russia planned hers, and no amount of argument will change the Chinese in this opinion,’ he said.”

“*Daily Mail*” report.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

I want to let you into a good many secrets about our new premises at 38, Gordon Square, London, W.C.1, which are to be known as "Fellowship House".

There were three main problems about finding central premises for the work of the Fellowship—British and International. First, the finding of the premises themselves. Every suggestion, and almost every kind of building that had a notice outside was examined over a very long period, until we had begun to despair of ever finding the kind of place that was suitable and within our means. At last we were told of a house in Gordon Square, the lease of which was for sale, and this is the house we have taken.

The second problem was to have the house made ready for occupation. It was carefully surveyed and application was made to the Ministry of Works for their licence to repair. At the time this was done the amount that could be spent in repair without a licence was £100. The estimates for repair—which did not include decoration—came to over £300. Our application for licence was at first refused, but upon further information being given it was allowed.

The third problem was that another kind of licence had to be obtained before the premises could be used for our particular form of work and our various activities such as Committees and occasional social gatherings. This further licence "to use" had to be obtained from the Bedford Estate Office. After somewhat protracted negotiations, and with the good aid of the Duke himself, a satisfactory licence was obtained.

I have mentioned three main problems, but of course there remains the equally important question of financing this new venture.

You will remember that we had a legacy from the late Mrs. Elsie Ghosh. This was divided up and distributed in various ways—a quarter of it was given to our International Fellowship, and one-fifth of it, which in fact completes the disposal of the whole legacy, has been placed towards the house, the amount being £1,250. We need another £1,250 to complete the transaction, including purchasing the lease, depositing £1,000 with the Bedford Estate Office as guarantee, furnishing and equipping.

We have asked a few people if they were willing to contribute towards this amount, and we have asked our Branches all over the country if they will be good enough to consider taking a collection at a meeting, but we have not sent any general appeal throughout our membership. If this catches the eye of anyone who is able and willing to contribute, we shall be very grateful. The Committee and Headquarters feel very strongly that to have a Fellowship House of this kind will very materially help in all the work that is undertaken now and in its further development.

BEATRICE BROWN.

The General Committee of the F.O.R. very regretfully accepted, at its last meeting, the resignation of Beatrice C. M. Brown from the Secretaryship of the London Union, after 18 years' service. The following Minute was passed by the Committee in an attempt to express its indebtedness to Miss Brown for all the work she has done during that time:—

"It is with great regret that General Committee accepts the resignation of Beatrice Brown from her offices in the Fellowship as one of the Regional Secretaries for the London area and also the Secretary for London Union. It wishes to place on record its very high appreciation of all that Beatrice Brown has been able

to do during her 28 years' connection with the Fellowship and her 18 years in office as London Secretary. Such services cannot be summed up in a few sentences and the spiritual value of such services cannot be summed up at all, but it would seem right on this occasion to say at least this much, that Beatrice Brown has served the Fellowship with a competence rarely equalled in any of its servants and a devotion that has been as complete as it has been great."

Beatrice Brown became the Secretary of London Union at a time when the interest in and activities of the Fellowship had reached a very low level, and it is mainly by her consecrated personality and devotion that London has grown stronger year by year. She has been the wisest of guides and the most indefatigable of secretaries. The most outstanding characteristic of all her service has been her success in persuading other people to give of their time and talents to the work of the Fellowship, and those who can look back on years of conscientious conscription fully realise the joy it has always been to work with her.

THE BAPTIST PACIFIST FELLOWSHIP

The position of the B.P.F. within the Denomination to which its members belong has never been an easy one. It would be idle to pretend that there has never been friction. We of the B.P.F. feel that at times we have been treated with something less than the consideration to which we are entitled. Un-vaunted we have maintained our witness, and signs are not lacking of a better understanding between the Denomination and the Fellowship. The position of Pacifists within the Baptist Church is that of a minority whose right to exist is officially recognised, in that the whole Denomination has pledged itself to "assert the rights of conscience and to defend from harsh treatment and persecution those who conscientiously object to military service" (p. 29 of the "Report of the Special Committee appointed by the Council to consider the attitude of the Denomination to War").

The B.P.F. has both a long-term and a short-term policy. As regards the latter, we seek to bring together all those in our Churches who have come to accept the Pacifist position. This is the antidote to

loneliness and discouragement, and is a means of supporting and strengthening personal conviction by corporate fellowship. We are set for the maintenance and the propagation of the Pacifist witness in our Denomination. In these days of war we are able to befriend those of our number who are called upon to appear before Tribunals because of their refusal to bear arms. It would not be too much to claim that we have done something towards moderating the attitude even of our non-Pacifist fellow-members towards many of the issues raised by the war. Even in war-time we have been able to strengthen our position. Apart from the increase in our actual membership, there has been a leavening of the whole life of the Baptist Church. Whether judged by sermons or public devotions or our general attitude, we are very far from being the aggressively militant folk we were in the first world-war.

What of the future? Just this—We are determined that, when we cease to be a feeble folk, we will show every consideration towards the minority with whom we have changed places, and none the less continue our witness until as Baptists we can look the Friends in the face without blushing, knowing that we, like them, speak with one voice on the great issues of peace and war. Such an achievement would, many of us are convinced, be our supreme contribution to the establishment of world-peace. When our Lord said, "Whatsoever ye shall bind on earth shall be bound in heaven", He established His Church as a moral tribunal in the world, and vested it with authority to speak in His Name. When Christians throughout the world come to be united in their condemnation and repudiation of war, then—and perhaps not till then—war will be both "damned" and doomed.

D. GORDON WYLIE.

METHODIST PEACE FELLOWSHIP

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

London Rally.—Friends in and around London are asked to book Saturday afternoon, April 29th, as the date of the next London Rally of the Fellowship. Fuller details will be issued later, but meanwhile it has been arranged that Rev. Henry Carter, C.B.E., and Rev. F. A. Farley, M.A., B.D., will be the speakers on that occasion.

A Word of Thanks.—Our Office Secretary reports that, in response to the appeal in the Chairman's Christmas Letter to all members, an unusually large number of subscriptions to the Fellowship for the Magazine have been received, as

well as a number of donations. As it was not possible to write personally with each receipt, we should like to express sincere thanks to all those whom we can reach through the *Christian Pacifist*.

LESLIE KEEBLE.

CHURCH OF SCOTLAND PEACE SOCIETY

190, West George Street, Glasgow, C2.

Scotland much appreciated the visit of Mrs. Magda Yoors, who had a strenuous fortnight, visiting Edinburgh, Perth, Dundee, Aberdeen, Glasgow, Dumfries, Lockerbie, Ayr, Paisley. At some places she spoke at the Sunday Church Service, and everywhere she made a great impression. We hope her visit will have done much to rouse us to greater effort on behalf of the hungry and sick in Belgium. During the last quarter of 1943 two new branches have been formed, and every effort is being made to link up more isolated members. It is hoped that during this year many more contacts will be made, and that as many friends as can will visit the Glasgow office, or contact the Secretary or the Assistant Secretary, at their homes—Rev. Hugh Erskine Fraser, Bridgend Manse, Perth; Mrs. Moncrieff, 65 Harrison Road, Edinburgh 11.

DOROTHY MONCRIEFF.

PAX

Chairman: Dr. Cecil Gill.

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

"Pax has outgrown its constitution. This was framed in very early days and the Society has grown and developed since then—as a living organism should. Also, the exigencies of the war have made a modification, in practice, of the original constitution inevitable. A draft of a revised constitution having been prepared, adhering as closely as possible in both letter and spirit to the original, it was considered, paragraph by paragraph, at the Council meeting on December 8th. After a number of alterations the final wording was agreed upon."—(*Pax Bulletin* Christmas, 1943.)

The American Pax, now known as the "Association of Catholic Conscientious Objectors", publishes a quarterly paper, *The Catholic C.O.* The subscription for British readers is 3 cents per annum, from *The Catholic Worker*, 115 Mott Street, New York, 13, N.Y.

Contributions to *Pax Bulletin* are welcomed, but they must be typed, on one side of the paper only, and stating the number of words. Send them to the Editor, Mark Fitzroy, The Rise, Mortimer, Reading, Berks.

T. G. W.

WELSH COUNCIL OF PEACE

We, the undersigned, have felt the need for some time of National organisation to co-ordinate the various pacifist movements within the Principality.

We, therefore, invite the various pacifist organisations to appoint representatives to attend a preliminary meeting to investigate the possibility of forming a "Welsh Council of Peace" and of placing it upon a permanent basis.

Names and addresses are to be sent (as soon as possible) to Miss Gwyneth Davies, 18, Glenview Terrace, Llanbradach, nr. Caerphilly, Glam.

(Rev.) GEORGE M. LL. DAVIES

(Rev.) G. SHILTON EVANS

(Dr.) CECIL GILL

IRENE MYRDDIN DAVIES

IORWERTH C. PEATE (Dr.)

GRAHAM THOMAS.

FFORDD TANGNEFEDD

Pregethau a Barddonineth. Cyfrol I.

Nid oes heddiw ond cyfle i longyforch ac i ddymuno yn dda ir anturiaeth newydd hon gan Gymdeithas Heddwch yr Annibynwyr Cymraeg. Gwyn fyd y wlad ac a mae iddi gynnifer o Heddychwyr mor amryddawn! Diolch hefyd am agor y drws i rai o'r "defaid ereill". Daw adolygiad mewn rhifyn dyfodol. Golygwyr y Parchedigion Simon B. Jones, Caerfyrddin, ac E. Lewis Evans, Pontarddulais, gyda Rhagair gan y Prifathro J. Morgan Jones, M.A., Bangor. Cyflwynir y Gyfrol i John Puleston Jones, Thomas Rees a Hywel Cernyw Williams. Argraffwyd gan J. D. Lewis ai Feibion.

Gwasg Gomer: Llandysul. Pris 5/-; byddai yn ddwbl hynny yn Lloegr.

T. H. W.

NATIONAL PEACE COUNCIL

Mr. G. D. H. Cole on "The Limits of Nationalism" and Prof. Harold Laski on "Are we building for a Peace?" are the Lecturers on Wednesdays, February 2nd and 9th respectively, in the series of Lunch Hour meetings on "The Conditions of Peace" which the National Peace Council is holding in the Kingsway Hall, London. On Friday, February 18th, Mr. H. N. Brailsford will speak on "Reparations and the future peace" and on February 25th Prof. John Macmurray on "The Religious issue in reconstruction". Admission is free, but accommodation is limited and reserved tickets can be obtained from the Council at 144, Southampton Row, London, W.C.1.

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 165, Gray's Inn Road, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on 25th February, and the leader will be Max Parker.

BIRMINGHAM BRANCH. A "Towards a Christian Peace" meeting will be held at Carrs Lane Church on February 23rd at 6.45 p.m., when Leyton Richards will speak on "The Political Aspect".

SITUATIONS VACANT

SOCIAL RELIEF AND LAND WORK. Alternate periods in Market Garden Community and Town Service Units. Write P.S.U., 6, Endsleigh St., W.C.1.

Fellowship of Reconciliation

EASTER CONFERENCES

are being arranged in
DEVONSHIRE, LANCASHIRE
and CAMBRIDGE

Write for full particulars to
F.O.R., 17, RED LION SQUARE,
W.C.1

SITUATIONS VACANT—continued.

MARRIED COUPLE (without children) or women friends wanted as Wardens at Chelsea Pacifist Service Bureau Rest House. Write P.P.U., 6, Endsleigh Street, W.C.1.

MISCELLANEOUS

HOMELESS through devotion to pacifist cause. Wanted three unfurnished rooms, kitchenette, bathroom. S.W. half of England. Small town or outskirts city. Box C. 337.

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

LOVE RULES THE WORLD.

THE FRIENDS OF GOD. Will all who are sincerely seeking to LIVE the Life Within write to the Secretary, The University of the Spirit, Brynhyfryd, Beaumaris, Anglesey. There is accommodation for Students.

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

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

TO LET furnished small Cotswold house. Station. Pacifists essential, vegetarians preferred. 6, Enstone Road, Charlbury, Oxon.

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.

WANTED by Pacifist Local Preacher complete set or odd volumes Expositors' Bible. Please send offers, stating price required. F. A. Wade, 41, Robert's Street, Wellingborough.

SAVE TO CONSTRUCT

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See the new PEACE NEWS

Edited by John Middleton Murry

A number of improvements have just been made in Peace News; it will continue to give (for 2d. weekly) a valuable news service and to provide a forum for every variety of pacifist thought

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