

The CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

The War with Civilians

The worst evil of war is not the suffering we endure but the suffering we inflict. This truth is recognised not only by pacifists but by some conscientious supporters of the war effort who are frank enough to declare their revulsion from the terrible effects of the recent aerial bombardment of German cities. Mr. Harold Nicholson, writing in *The Spectator* of June 4th, says:

By what arguments, I ask, can humane and honest people be convinced that the bombing of large cities is in fact a necessity? For them it is hypocritical to contend that our pilots or our bomb-sights are so far superior to those of the enemy that our bombs spare the innocent while dealing destruction only to the guilty. It may be true that grave dislocation is caused to German war production by the annihilation of whole streets of workers' dwellings. But it is also true that this annihilation brings death and misery and horror to many civilians.

Mr. Nicholson then concedes that there is something in the argument that the bombing of German and Italian cities will shorten the war and thus reduce the total sum of human suffering. "Yet," he decides, "if this were the only argument, I should feel myself that it were better to have another year of war-

fare than to achieve victory by bombing in the night." This is a very frank admission that there are some things no decent man should do even for the sake of victory. (The starving of children by means of blockade is one.) The establishment of this principle is the first step towards a complete repudiation of war, for he who is prepared voluntarily to surrender victory for moral considerations is on the way to become a pacifist.

Do Evil that Good may Come

The article goes on to discuss some other considerations which might be thought to justify the aerial bombardment of cities.

"It will hamper German war production": "It will shake enemy morale": "It will shorten the war": "They started it first"—all these are arguments which can certainly assuage the smart of conscience which so many of us feel. I do not derive full comfort from these palliatives. My conviction is steeled rather by the harsh reflection: "War is a cruel thing. We strove, even to the point of dishonour and cowardice, to avoid it. Now that it has come to us, we must cast aside all soft hypocrisy and wage it grimly ourselves." I am prepared for this. I do not jubilate when the dams burst, and I know that in a night terror and death came to many humble homes. I set my teeth and say,

"That means six months less of war; that means six months less of fear and misery for Poles, and Czechs, and French, and Greeks." I say: "Let us not flinch or quail; let us do it again and again, for the end is good, although the means are terrible."

Teaching Germany

Mr. Nicholson ends his article by suggesting a justification for the bombing of civilians. Even this he puts, as well he may, in the form of a question—"Is it hypocrisy to feel that this is the true education? Is it incorrect to feel that the German people, terribly and durably, are being taught that war does not pay?" We do not feel inclined to accuse so honest a writer of hypocrisy, but we see no reasonable ground for supposing that bombing teaches people that war does not pay. What the bombing of their cities is teaching Germans we have no means of knowing, but we could make a pretty shrewd guess by observing what the bombing of our cities has taught the people of this country. Far from teaching that war does not pay, the aerial bombardment now being made by the United Nations is teaching the whole world that war does succeed if you wage it with sufficient resources and sufficient ruthlessness. In what it succeeds is another question. It certainly does not succeed in making a better or more durable peace or in improving the relations between nations in generations to come, or in raising the ethical standards of mankind, but if its aim is to reduce a nation to submission and destroy its effective military resistance, then surely the plain lesson of the last few weeks for Germans and for everyone else is that war pays if you can make it sufficiently barbarous and keep it up long enough. If this is not so, then why are the allied nations continuing to do it? Is it their aim to demonstrate that those who bomb cities by night will in the end suffer defeat? Or is it not to show

the world that those who can organise air attacks of sufficient intensity can impose their will on their victims? This must be the lesson which Germany and other nations are learning, and if they are at all repentant we imagine that they are repenting not of having bombed cities but of not having bombed them enough.

Outrage on Christ

Another voice raised in anguished protest against the mounting barbarity of war is that of Dr. John S. Whale. In his sermon preached at the annual meeting of the Colonial Missionary Society and printed in *The Christian World* of May 20th, he asks,

Why is it that the Christian society is not strikingly, convincingly, triumphantly different, in thought, deed and life, from the non-Christian society living on its doorstep? In time of war does not this old and notorious problem become almost unbearable? It certainly does for me. Like all of you, I am called by Christ's name, yet I am inextricably and guiltily involved in a world-situation of appalling evil which is an outrage on the name of Christ. The war puts us all in an utterly false position, from which there is no escape. Every serious and sensitive heart knows the agonising dilemma with which it is here confronted. Christians ring their Easter bells in Rome and Washington, in Munich and London; but after singing "Christ is risen; Hallelujah" they hope for news of the successful extermination of their brethren for whom Christ died—at sea, on land and in the air. There is the all-too-familiar dilemma. It presents us with two and only two alternatives.

Does Pacifism Condone Evil?

On the one hand we may take the only logical position—that of uncompromising pacifism. But with what result? It is idle and worse to say that the result does not concern us. Events force me to admit that this way of non-violence would ensure the brutal and abiding triumph of terrible evil, and I cannot believe that this is the will of the God and Father of our Lord Jesus Christ. When the massacre of the defenceless is a common occurrence, when hardly any imaginable outrage against decency and truth is lacking, passive martyrdom for the ideal of absolute love is no answer to the desperate need of a

sinful world for the bare justice of law. All my fine phrases about the power of love to overcome evil just die in my mouth when I am confronted with tyranny which is as successful as it is devilish. I do not deal with foul iniquity by uttering ineffective moral platitudes and passing by on the other side. Unless my Christian witness is to be completely irrelevant to the tragically complicated realities of world politics, it has to face them as realistically as the responsible leaders of the nations have to do. In short, the way of non-violence involves condoning the triumph of such terrible wrong, as to be itself wrong.

War Never Christian

We quote this passage because we think it right that pacifists should know what non-pacifists think of them. We would only observe that this dilemma, so clearly set forth by Dr. Whale, is precisely that which confronted our Lord when he deliberately rejected the Maccabean ideal and chose that of the Suffering Servant of God. Dr. Whale is not claiming, however, that the non-pacifist way is any more Christian than that of the pacifist. He continues:

But, on the other hand, the whole-hearted support of the war effort—which is the only logical alternative to uncompromising Christian pacifism—involves us in the practice of the most horrifying evils, in order that evil may be overcome. This, too, can never be Christian. This is an offence against the love of Christ for ever. You have only to listen with the smallest degree of understanding and imagination to any news-bulletin and, as a Christian, you shrink back appalled.

There is no easy way out of this tragic predicament. The immemorial mystery of man's iniquity will outlast our arm-chair strategies and our deck-chair homilies. Rhetoric will not solve humanity's oldest problem; indeed, the easy irresponsibility of the professional idealist often aggravates it.

We do confess that easy idealism is a dangerous error and if pacifists are particularly prone to fall into it they must take a friendly warning. Is there not a danger on the other side, however, of too easily idealising war, describing it in euphemistic metaphors and attributing to it

functions which it has never fulfilled?

Abolition of Bombing

Dr. Whale goes on to plead for the abolition of night bombing—"... though not a logical step, it would be a practical step towards enlarging that sphere of 'morally inadmissible means' which modern warfare has reduced almost to nothing..." Pacifists will hear Dr. Whale's appeal with profound sympathy if not entire agreement. His proposal is one which the Bombing Restriction Committee has been pressing upon us for some time. To retort that if you are going to fight at all you *must* fight like the devil is not the whole answer. War must be allowed its merciful inconsistencies. But it will not escape notice that the recent daylight bombing by American aircraft seems to be even more destructive, both of property and life, than night bombing. To satisfy Dr. Whale's very just demand would it not be necessary to abolish bombing from the air altogether? And indeed to abolish war altogether?

A Fellowship House

At its meeting in June the General Committee of the Fellowship of Reconciliation reappointed the Rev. Leslie Artingstall to be General Secretary for a further two years after the termination of his present period of office in January, 1944. Tribute was paid to the ability and enthusiasm with which Mr. Artingstall has served the Fellowship for nearly seven years and the Committee expressed its gratitude to him in terms of high praise. One of Mr. Artingstall's hopes is likely soon to be realised in the acquisition of a Fellowship House to become the centre of all the Christian Pacifist organisations in London. Subject to a favourable report from the surveyor, a house for this purpose is to be taken in Gordon Square.

ISAAC GOSS

On Sunday, the 23rd of May, there passed over, at the beginning of his 64th year, from among the most stalwart and trusty servants of the Christian pacifist movement in this country one for whom "all the trumpets sounded on the other side".

There was nothing sentimental about Isaac Goss, yet it seems hard to express our feelings for him in any other way than to say we loved him. We often disagreed with him, and sometimes disapproved of him. It was possible to do both without impairing the goodwill and fellowship between us. That was the quality of the man—patient, not impassive as he sometimes seemed, but long suffering, tenacious, a rock amid currents. As one writes: "It's good to remember the numerous times we disagreed and could tell each other so with no likelihood of the deep fellowship we shared being disturbed, even though neither of us would give way."

Few workers for peace have served the movement so practically and for so long a time as I. G. We began to know him as the champion of C.O.'s in the years 1914-1918. Himself eligible for military service, he was by a curious providence never arrested. Men who were maltreated or deprived of legal rights in military detention or imprisonment had only to add to an innocent communication "Tell Isaac", and I. G. would immediately travel down to have a talk with the Officer Commanding. We were never sure whether it was his persistent courtesy and immovable goodwill that changed the hearts of officials or his pertinacity that wore them out. He could sustain an interview apparently unwearied for hours together and until his opponents in argument were exhausted. But there was more in his method than a reversal of the third degree. One

officer declared, "This man Goss turns a sort of light on you."

When the war was over he came to the support of the Children's Hospitality Fund, which was the means of bringing a thousand Austrian children to this country, where they were entertained in private homes or in hostels for a year. How much of the labour involved in this enormous piece of organisation fell on I. G. we can only guess. We know that he made several visits to Vienna. He was always an interested traveller and enjoyed these trips to the Continent as he did afterwards his journeys for the International F.o.R. One who travelled much with him writes, "He quickly won his way with people of other nationalities, though he had no facility in foreign languages. Somehow he made them talk to him, and his friendly way made friends."

It is as their Treasurer that the F.o.R. will remember him best. The expansion of the Fellowship in recent years was not due to his efforts, but it is doubtful if the Fellowship could have gone forward with such assurance if it had not had perfect confidence in its financial adviser. At the same time he was treasurer of several other organisations, notably the Central Board for Conscientious Objectors. Besides that he rendered personal help to many individuals, seeing them through crises and helping them to reshape their lives and sometimes their finances. He was responsible for bringing into the service of the Fellowship some who afterwards were among its leaders. But his contribution to the peace movement consists so largely in quiet work done in privacy and silence that its value must remain incalculable.

The unflinching courage with which he faced the illness of his last years which required repeated sur-

gical treatment was comparable to the matter of fact acceptance of the complete demolition of his business premises in Newgate Street in the incendiary raid on the City of London on the last night of 1940. It was not long before he had started a new business in Sackville Street. No wonder that he suffered a relapse later, but though he lost his memory he never lost his calm, imperturbable good nature or that humble sort of dignity that won the deep respect of all who knew him. Perhaps it was because his faith was expressed more readily in deeds than in words that he was held in such high esteem by all sorts of

people and worked happily with all sections of the peace movement.

It was remarkable that at the Memorial Service held at the Friends Meeting House in St. Martin's Lane on June 5th some of those who spoke most earnestly in his praise were not pacifists. He was not a typical Quaker saint, but he was a good man and obtained a good man's reward in being made a blessing to many. His spirit goes forward with us, and wherever the story of the pacifist movement is told throughout the world he will be mentioned with honour and thanksgiving.

THE SIGN OF THE PROPHET JONAH

CECIL W. DAVIES

The writer is an actor by profession and holds a first-class honours degree in English Language and Literature from the University of London.

Not long ago a lady visited a group of Conscientious Objectors living as a small Community. She found them to be like other people; their personalities and desires sometimes conflicted; and the little community was by no means an atom of Perfection amid universal imperfection. The lady was disappointed, and expressed despair for the future of mankind if such a group could not live together without discord.

She had looked for disciples among whom were none of the Sons of Zebedee, who could endure the longest night without denial, and the most subtle temptation without betrayal. But she found that here too was the price of the Potter's Field, here as elsewhere the cock crew, and men longed for the place at the right hand. These were men. She had not expected men, but a sign; not humanity, but a revelation. So the seeker after a sign went sadly away.

Such sign-seekers are everywhere, seeing before them the Mystery of

Creation, but longing for the Miracle of Revelation; not satisfied with living men, and unable to see the Living God.

The seeker after signs is a menace to the tender shoots of hope. He comes to a Community and asks, "Where are you going, and what are you producing?" If we answer, "We are producing life, for we are living; but where we are going we know not," he will say, "In such a place they have produced such a fruit, and their goal is such a city".

And he will go his way.

To a man he will say, "What wonder have you achieved?" The man answers, "None; but I have written this Sonnet".

"And how many have read it?"

"None; for I cannot find a publisher."

Then says the sign-seeker, "Such a one has written a book of five hundred pages and ten thousand people have read it."

And he will go his way.

The sign-seeker insists on seeing

achievements born and grown, and the woman with child is no symbol of hope in his eyes. Yet such are dismayed when described as a wicked and adulterous generation. How should they receive the Sign of the Prophet Jonah?

All can understand the Jonah who, fleeing the highest he knows and realising his sin, makes an act of Faith, suffering alone the consequences of his failing, and finds himself sustained by the very Spirit he had sought to deny.

But to the sign-seeker, the rest of the allegory is a stumbling-block.

Having realised whence is his only strength Jonah is sure that the power which sustained him will destroy sinful man. He has now the courage to denounce the evil he sees, but relies on the manifestation of a sign by the spirit that sets him on.

He goes to the sinful city, prophecies its imminent fall, and goes out to watch for the fulfilment of his prophecy. The appointed time passes, but the city still stands. The prophet despairs; his words are discredited: There has been neither miracle nor lasting conversion of the people.

Then a pest destroys the leafy shrub which had sheltered the prophet from inclement weather. He is filled with self-pity and longs for the shade once more. Through being deprived of one of the gifts of nature he has been made to feel the greatness of those gifts. He is sorry, not only for himself, but on account of the shrub, which he had learned to love. So the realisation comes to him that the destruction of the city would have been a tragedy of the same order as the death of his little shrub, but on a vastly greater scale; that the people of the city, unable to distinguish good from evil, should be the object of his love. Their evil will bring its own harvest in the natural order of things.

The Sign of the Prophet Jonah is that there is no Sign but the Signs of the Times.

Men seek signs only because they have lost contact with God. They applaud a noble act because it receives the approval of the newspapers. To them the value of righteousness is its success in bringing those concerned into good repute. They would have every upright man painted upon a pole and underwrit "Here you may see the Saint".

From sign-seeking it is an easy step to an even greater expense of spirit in a more disgusting waste of shame: Sign-making. Instead of acting according to our lights, dim though they may be, sign-makers ask us to act according to the lights of those who have been well spoken of.

For instance: A few men quietly undergo a voluntary privation, in the hope of doing a specific good to their fellow men. By chance their action receives wide publicity. Now," say the sign-makers, "see what success these men have had. Let us all impose a privation on ourselves (not for any specific good) and we too shall achieve fame and our cause will prosper."

There is no speculation about this; such things are being said, and such ideas propagated.

The sign-maker is a present peril to the whole body of pacifists, and to the community movement in particular. He demands to make the unknowable known, to cause the unseeable to be seen. He will not foster natural growth, but seeks to tear caesarean marvels from the womb of time. He is too impatient to labour the Minute Particulars; he cannot rest while the heaven works in the meal; he has no vision of the oak in the acorn.

Around him is the Mystery of Creation, the Spirit of God upon the face of the deep, the seedtime and harvest of the fields and of human endeavour and sin. But he will not accept his nature; he will not accept the nature of the God of which his soul is an atom.

INTERNATIONAL NEWS

PERCY W. BARTLETT

France

Since the German occupation of the south of France, the American Fellowship, our usual source of news of the friends there, has been cut off; but we understand that French Quakers are doing what they can to assist them in their relief work. We were alarmed to read in a March issue of the International Christian Press that Pastors Theiss and Trocmé had been interned; but we are very glad to report that, although held in prison for two or three weeks, they have been released and have returned to their work at Le Chambon.

Switzerland

The Circular Letter of Swiss Friends for February describes how Pierre Ceresole, the founder of the I.V.S.P. movement and an original member of our Fellowship, paid a visit to Germany in December, 1942, crossing the frontier without passport. He was soon arrested and spent three weeks in the German prison of Waldshut. These weeks, he declared, were among the most satisfying he has ever spent. He had a discussion with the director of the prison—a virulent anti-Semite—and also had valuable talks with prisoners on the subjects of the Jews and of pacifism.

Norway

From a correspondent in Stockholm comes a little news of our friend, Ole Olden, who was for some time held in Grini Concentration Camp, but was then released. Ole Olden has to register daily with the police.

India

Gladys Owen wrote recently describing a visit she was allowed to make to Gandhi during his fast, and her hope that in spite of the gloomy outlook some move towards reconciliation would be made. The

fact that after the ending of the fast the repressive policy of Government remained totally unchanged has caused the greatest disappointment. Muriel Lester has just received a letter from Mr. Rajagopalachari, President of Madras, in which he says: "I suppose you get *some* news of India and guess how we are all feeling. As for my own mind, you can have it in a few simple sentences. The Congress, including Gandhiji, made serious mistakes. The British Government are mercilessly exploiting those mistakes. The world has consequently lost a great chance. A great good thing could have been done, but the British Government has resolved not to do it."

U.S.A.

The Secretary of the Fellowship in New York says that the work goes forward with amazing freedom, and that people are eager for the Fellowship message. There was a gain of more than 2,000 in membership during 1942, and very few resignations; and the membership consists, as to nearly 50 per cent., of younger people. Spiritual life is deepening, and intellectual discussion is keen.

Nevin Sayre speaks of continuous effort to arouse public opinion in favour of relief for Belgium. Many leading churchmen, some who formerly opposed, are now helping in the campaign. A half-hour's coast-to-coast broadcast was given by Herbert Hoover and Rufus Jones, and a mass meeting in Carnegie Hall, New York, was also addressed by Herbert Hoover. Nevin Sayre says: "It is my belief that at present the chief sticking point is in England. If you can overcome that opposition we can get things rolling here."

A hundred people, representing some fourteen different peace groups,

attended the Sixth Annual United Pacifist Conference in New York on February 20th. The Conference called for steps for the making of an immediate peace by negotiation.

In order to try and provide leadership for youngsters of high-school age in constructive thinking about the problems of war and peace, race relations, and so on, the F.o.R. is sponsoring the organisation of a new group, to be called The Forerunners. Members of The Forerunners are not asked to subscribe to the pacifist position, but to agree "to explore the possibilities of world brotherhood".

South Africa

The Grahamstown Branch of the F.o.R. has sent in an Annual Report for 1942. This shows that nine meetings were held during the year, each opened by a devotional period followed by discussion on a special subject prepared by a leader. A resolution on Native Education was sent to the Natives' representatives in the House of Assembly and Senate and to the Ministers of Education and Native Affairs.

South Africa

The Durban War Resisters' International continues to give much of its concern to the problem of racial relations and that of the raising of the standard of living of the native peoples, including the Indian community in Natal.

New Zealand

From Christchurch comes the news that the Combined Pacifist Committee has joined with the National Peace Council. Christchurch is said to be "the strongest peace town in New Zealand, although Auckland probably leads in conscientious objectors." Another correspondent speaks of the pacifist group in Palmerston North, which has shrunk in numbers owing to members either passing into defaulters' camps or having to change their jobs owing to their convictions and thus leaving the district.

THEY SAY

SEAWARD BEDDOW

A Soldier on C.O.s

"I admire conscientious objectors in this war as long as they are conscientious about it, and I admire soldiers. The only ones I never admire are the ones who fight with their mouths and say 'Kill one for me'. Each man with desire for bloodshed should do his own shedding."—Major Eric Knight in "Commonsense".

"To the Last Drop of Blood!"

"If you hear anybody talking about fighting to the last drop of blood, ask him, 'Whose blood?'—*"Ikonoblast" in "Forward"*.

Our Problem

"The problem of our day is not the breakdown of Christianity. It is the breakdown of the secular culture which was hailed as an improvement on it."—Prof. R. H. Tawney, in "Manchester Guardian".

The Latest Cushion!

"According to a paragraph I've just been reading, a cushion cover with Mr. Churchill's picture on it is selling all over Canada and Newfoundland. Just fancy anyone having the nerve to sit on Churchill! Or do they just use these cushions to lean against?"—*"The Bulletin"*.

The Terror of Hate

"I wish to leave here, but they won't let me go. Do you know what it means for one full year to feel nothing but hate, not to be spoken to, not to be looked at? They hate us, these Dutchmen, and we are afraid of them."—*From a letter of a German woman in a Dutch war factory, in "Reynolds News"*.

Christian Advance!

"At Brotherhood Week services in Christ Church Episcopal Cathedral in St. Louis recently, whites and Negroes sat unsegregated. No one was visibly perturbed by the arrangement."—*"New York Nation"*.

A HAND UPLIFTED OVER HATE

MURIEL LESTER

We reprint below, by kind permission, part of a chapter of Miss Lester's book, "Dare You Face Facts?" published by Harper Brothers in the U.S.A. in 1940 and not obtainable in this country.

"To hold a hand uplifted over hate"—that was Euripides' plea twenty-four hundred years ago. To return good for evil, to have a genuine desire to help our enemy find the right way, to liquidate hate, anger and bitterness—this is the cosmic achievement expected of every Christian, in fact, our job to-day.

That we have failed anyone can see. But to try to justify our failure by pretending the thing can't be done is to deny Christ, to betray Him, to tell the world that He is not so good a Leader as a dictator is. At any rate, the commands of a dictator are obeyed. What are we to think of a leader who is not followed?

To forgive a real enemy, a personal enemy, one who has stolen from you your position or reputation, your home, your friend or your children may be more difficult than to cut off your own right hand. Yet until we force ourselves to do it our society must continue to slip and slide toward perdition.

But to forgive men and women who are scheduled as the national enemy against whom one's government has signed an ultimatum, unseen people, workmen and peasants caught in the toils of the war machine, just as we are—this is very easy, much too easy sometimes for the peace of mind of generals and staff officers. Our Tommies in the Army of Occupation in Cologne had to be ordered not to go on giving away their rations to pale-faced, thin-cheeked German children. Fraternisation seemed to staff officers in 1914 a serious danger. Civilians must be kept in battle mood by the use of words like

"Hun". Evidently here in the United States people are being prepared to hate. The other day a man who happened to have talked with survivors of a U boat attack repeated what he had heard from them, that the German Commander was generous in helping them, took some risk, in fact, for their sakes. Immediately one of the group, looking quite shocked, put his finger on his lips and begged the narrator not to report anything that would redound to the honour of Germans. Sustained effort is necessary if enough hate is to be whipped up to keep wars going.

When the depression had Britain in its grip, the Chairman of a powerful city company paid tribute to the healing power of forgiveness and goodwill. In his annual speech to shareholders he regretted that the year's dividends were so low, adding, "We now realise that if at the end of the war we had followed the example of the man of Galilee and forgiven our enemies of their debts, we should all be much better off now." Every Christian should have proclaimed that truth in 1918, but most of us were hurrying through our prayers, trying to show the world how practical we were. We were sure that God wouldn't mind if we put the Sermon on the Mount in cold storage for a time. But when I visited the northern areas of Britain, designated "Depressed", the people looked so curiously white that at first I thought an epidemic must have been raging. Only in a nursery school did I see children with normal colouring. I was told that the pigmentation of the skin was actually changing. An American woman and her friend, a German

sociologist, left the beaten track of the tourist to see what was happening in the North. The German's comment comes back often to my mind, "You wouldn't think it was England that won the war, would you?"

This situation evoked much study and sacrifice, both material and social, from individuals, groups, churches and government. We have reason to be proud of the new pattern of life in that area.

You who subscribe to settlements, and support educational schemes in ugly industrial areas, do you realise how versed in forgiveness many slum dwellers are?

While the representatives of big business were shadowing the peace-makers in Versailles, pushing their point of view ceaselessly, haunting their secret deliberations, the workmen in the French and German trades were making more practical plans. The Germans wrote a letter declaring their deep regret at having destroyed so many homes in Northern France that shell holes had to be used as dwelling places. They wanted to do something about it. Would they be received if they came over to that area? They would bring their own materials and work side by side with the French, home-building. The secretary of the French Trade Union accepted the offer on behalf of the rest with deep satisfaction. They knew this would tend to make peace stable, founded on the rock of understanding and mutual respect. Plans were made. I saw the magazine that carried the story, illustrated by sketches and plans of the various types of house proposed. Suddenly the French Government took action, withdrew the magazine from circulation, forbade the whole scheme. If your firm had secured a big concession from the Government which would last five or six years, you, too, might be tempted to bring pressure to bear upon it if a co-operative movement of voluntary workers

were to spring up which would lessen your profits. Would you dare to face the fact that the quality of forgiveness, creative good will and generosity at the heart of the movement is the very thing you fear most, a spiritual thing with a life of its own, working for love? Yet by crushing such movements you would be working against God. It is fairly obvious that the peace-makers at Versailles were.

During the same period a young Swiss, an engineer of a noted military family, lying in jail because he refused to be a conscript, was pondering on the prospect of an eventual disbanding of the army. Ought it to be disbanded? Wouldn't something very fine be lost, something essential, something only to be found in an army? What is that quality? Is it not the fact that army life is free from the petty mean-nesses of competition? That anxiety as to one's family disappears? That dependents are cared for whether the soldier lives or dies? In any case the camaraderie is glorious. Above all, there is the serene and blessed sense that comes from having committed oneself to something bigger than oneself.

The young prisoner eventually decided that there must be a new sort of army in which all these characteristics should be retained, and murder removed. It should be international, voluntary, recruited for creative work, armed with tools instead of weapons. Within a few months of his release, Pierre Ceresole founded the first unit of the International Voluntary Service for Peace. It proceeded to one of the war devastated towns of Northern France and began to rebuild houses there. Many of the people were still living in shell holes, but the service was not more of a godsend to them than it was to a German member of the group. He joined it to try to make amends for his dead soldier brother's part in killing Frenchmen. Every year since then the International

Voluntary Service for Peace has done similar work in various countries. To help victims of the Spanish Civil War several services were set up. In all there were seven in progress in 1939, paid for by innumerable small donations from humble people of many countries.

No, it isn't difficult to love your enemy when you realise that he becomes so by the fiat of someone else.

It is in our personal relationships that the seed of all war is prepared. There resentment can be aroused by a single word, a tone, a look. Deep-seated jealousy often discolours our vision. We see green. Or fear of disapproval causes us to act in a nonchalant, self-assertive manner that exposes us to the very treatment we are dreading. Self-pity is always at hand to make the pain chronic. Then comes bitterness, which poisons our bodies as well as our minds and makes us spiritually sterile. It can create nothing. It can only twist into tortured forms what others have created. Forgiveness seems impossible.

As we have been treated by our intellectuals to booksful of cynicism every post-war year, and as their more scornful attitude seems to be reserved for their references to Christianity and church life, let us remind ourselves that other religions than Christianity command forgiveness.

Hear these few sayings from Hindu Scriptures: "Just as the earth nourishes and sustains those who rend and tear her bosom with a plough, so must we return good for evil." "If the man who is beating you drops his stick, stoop down, pick it up and return it to him without a word." "The righteous are like the sandal tree which when it is felled perfumes the axe that lays it low."

Have we yet begun to understand this technique of power that Jesus gave on Calvary? It was a new clue to God's way of dealing with evil, a potent way, a terribly painful

way, but the way everyone must take if society is to persist. Throughout prehistoric centuries our ancestors had to cope with the problem of evil. Thousands of years before they consciously pondered on it, they had to take action concerning it. To kill the evildoer was the obvious way to stop his evildoing. It was a very long time before they noticed that killing him didn't get rid of the evil but often increased it. Eventually laws were accepted that made the punishment more nearly fit the crime. One didn't knock out four teeth if only two of one's own had been dislodged. After a few centuries the idea of forgiveness dawned on the world. Then Calvary became its focal point. There it was demonstrated publicly. There was God's Representative, wearing our flesh, which soldiers stretched and hammered on to a bit of wood while His mind was functioning. There sat those men playing games at His feet, forced to stay there hour after hour to watch Him. There He hung, concerned for their state. The unthinking ordinary soldier was probably some Roman captive from Gaul who had chosen military service rather than slavery. Ever so many were like him all over the world, through ancient and past times, and many are still like him right on to 1940. "Father, forgive them, they don't know what they're doing." The words may have burst from Jesus' lips unconsciously. Did someone repeat them to Peter—poor, shamed Peter—skulking far away from his Lord? Was that what gave him courage to bear his sin, to face it instead of killing himself as Judas did; to run with John to Joseph's garden early on Easter morning, even before he knew that it was Easter, before he dreamed that there was a Resurrection?

We never learn to forgive until we have learned to accept forgiveness ourselves. It is those who can't forgive themselves, who cleave to

the bitterness of their own sins who perhaps will be the last to find the enlarging joy, the abounding health that comes from forgiving others. Brother Lawrence's method of dealing with sin may be recalled here. "When he failed in his duty, he simply confessed his fault, saying to God, 'I shall never do otherwise, if Thou leavest me to myself; 'tis Thou must hinder my falling and mend what is amiss.' After this, he gave himself no further uneasiness about it."

Part of the training for forgiveness is to learn to accept life as it is, to accept people as they are, just as they are, unlovely in voice or face, in manners or character, to accept yourself as you are without excuse and without pretence, with no lurking self-pity, no hidden resentment, in short, "to accept the Universe".

I used to visit a young Englishman when he lay for five months dying in the hospital in Jerusalem. He had come out from London as a member of the Peace Army to make

friends with Jews and Arabs, to serve in any possible way, to learn from them where their deepest troubles lay, to strengthen the solidarity of the human family. He made many friends in both communities just as he had made friends in the East End of London. The Bow people still say of him: "Hugh Bingham was always the same; he made you feel he was glad to see you; he never was too busy to help people." One day he was shot, no one knows whether it was by Jew or Arab. Everyone agrees it was an accident. He was mistaken for one of the enemy. Messages of regret and love poured in from both sides.

Mistaken for an enemy!

Is that the mistake the Church is making?

She imagines the enemy is outside, in Germany or Russia. But the Church can never be overcome by anti-Christian activities. She can only be overcome by accepting other standards than God's.

WHAT FOR THEM?

Christians who are also pacifists are quick to recognise the sincerity of conviction and the sacrificial devotion that moves so many brethren of the other persuasion today serving in the Forces. But pacifists who are also Christians have surely a special responsibility to these.

The experiences of war are leading many such men and women to new and searching rethinking about the larger issues. Like their predecessors of the last war, many will be returning presently to civil life committed to the hope of a better way of living in which the accustomed comradeship and service can be turned to constructive ends. And what for them?

It was the tragedy of so many demobilised men, last time, that

the relative indifference of those at home to their resurgent idealism asked no more of them than attendance at Sunday services and forced them back into the barren materialism of competitive commercialism during the week—if indeed they were able to escape the "bread line".

In whatever shape and whether in tasks of reconstruction abroad or at home, community effort deserves, for this reason alone (though not alone for this reason), the interest and support of Christian pacifists. "*Community in a Changing World*" and the "*Broadsheet*" find interested readers in the Services as elsewhere.

Correspondence and enquiries to Community Service Committee, Hon. Sec. Chancton, Dartnell Park, West Byfleet, Surrey.

CORRESPONDENCE

Members One of Another

In an article under the above heading in the April number, John Hick shows a laudable toleration and a brotherly spirit by his anxiety to justify fellow Christians who are non-pacifists and whom he feels to be "grievously and tragically mistaken".

But when his anxiety leads him to say "On some He (our Lord) had mercifully laid a clear witness to the Eternal Peace even in the midst of war and from others, He has mercifully withheld that witness" and "But for His Church to-day it is true that war is necessary and that it is un-Christian".

His toleration is demanding too great a sacrifice. If he would substitute for the respectable word "War" the more realistic terms "hatred", "bombing babies" or "disembowelling fellow Christians", I think it would help to clarify his arguments.

HARRY W. BROWN.

13, Redington Road, N.W.3.

John Hick, in his determination to avoid condemning "better Christians" than himself for their participation in the war, or regarding them "as being in this matter less Christian" than himself, is forced to the position that war is wrong but necessary; that on some God has laid a clear witness to the eternal peace even in the midst of war, and from others He has mercifully withheld that witness (shades of John Calvin!); and that militarism and pacifism are complementary half-truths.

Not so have we learned Christ. With all humility, I must, for the Spirit that is in me, say that it is wrong and sinful to take part in or support war. Wrong, even though Pope, Archbishop and Priest approve.

This does not mean that I consider

myself a better Christian than their Holiness, Grace and Reverence. I have many sins of which they may be entirely guiltless, and who shall judge which is worst in the sight of God? But I do think that *in this matter* I am following more closely the way of our Master.

The idea that one Christian's vocation may be to be a soldier and another's to be a pacifist is untenable. It is true that we have many different vocations, but they must be really complementary, and able *together* to make or serve. If they are anti-pathetic, one destroying what the other builds, they cannot both be God-chosen. One, or both, is wrong.

"Non-violent persuasion . . . would eventually succeed if a nation adopted it," says John Hick. Succeed? In what? In defending that nation? or retaining its wealth, its national independence? That might not be good, either for the nation or for the world.

God knows no frontiers, and takes little account of nations or any other groups, as such. Salvation and condemnation, good and evil, non-violence and violence are for individuals. And non-violence, used not as persuasion but as an attitude of approach to others, is bound to "succeed" for an individual. Not in saving his property, or his life, or in getting him his own way, but in putting him more in tune with the Infinite, and in teaching him more of the power of God Who is Perfect Love.

RENDALL DAVIES.

c/o 22, Haverstock Road,

Knowle, Bristol, 4.

Reply to Mr. Huzzard

The object of my article was to consider some of the implications of a rejection of what I take to be

the orthodox pacifist view that as between the Christian pacifist and non-pacifist the one is simply right and the other simply wrong. That position appeared to me untenable, although to relinquish it admittedly complicates the situation and indicates a more modest, though, to my mind, a more believable and workable form of pacifism. But whilst the effect of such an alternative view is to diminish the gulf between Christian pacifists and non-pacifists it does not, surely, involve any disparagement of socialist and humanist pacifism. Indeed I believe it is much truer to emphasise the rightness of such secular pacifism in contrast to the unconscious political creed of the world to-day, than to import the same radical distinction in between the acceptance and rejection of specifically Christian pacifism. The Christian non-pacifist is not so much accepting—he may strongly condemn—those wrong and unchristian assumptions which still govern national policies, but rather he is accepting the common sinful predicament of the world as the basis and determinative framework and mould for his application of Christian principles. We believe that in this he is wrong, that war is too grossly evil to be thus accepted for one moment; but surely we reject his attitude for quite different reasons from those which apply as between purely political pacifism and militarism. The former range of considerations does not, and cannot so long as both parties remain Christian, contain the literally radical breach of viewpoint which can exist without contradiction between secular sociologists. The beliefs about which Christians are at one, because such beliefs are quite ultimate, must surely always outweigh any on which they can differ.

Thus I do not at all accept the disparagement of non-Christian pacifism which Mr. Huzzard attributes to me. But whilst agreeing

with what I conceive to be his main affirmation—the value and truth of the non-Christian pacifists' witness—there does seem to me to be a dangerous seed in his argument. For if taken quite literally it would lead to the surely unintended conclusion that a non-Christian Europe might be preferable to a Christian one! This tendency of thought, valuing the solidity of the pacifist above that of the Christian common front—which elsewhere finds extreme expression to-day in the appeal for a Pacifist Church—illustrates, to my mind, a real spiritual peril which can be involved in the pacifist vocation. And the great safeguard against this danger is, surely, a rightly balanced emphasis on our unity with all Christians as such, and a continual realisation that, as the greatest of contemporary Christian pacifist thinkers has insisted, "the test of a man's Christianity is not his views on this issue; the test is whether he is seeking to walk in the light of Christ, and whether he is ready to commit himself, and all this chaotic and shadowed existence of mankind, to the Wisdom and Love and Power of God."

JOHN HICK.

Richard Roberts' reminiscences of the early days of his Fellowship are most interesting. The gathering which has always seemed to me to mark its birth was one held at Lucy Gardner's house in St. George's Square, Pimlico, when Maude Royden gave a fine pacifist address on what we ought to have done when neutral Belgium was invaded by Germany. William Temple was Chairman and I remember vividly how he said, "Miss Royden's views are beautiful, but they are *too simple* to be true. The truth is always complex."

STEPHEN HOBHOUSE.

Behind the Battle

To save space I must reply briefly and bluntly to Mr. Briggs' criticism of my review of "Behind the Battle", which was compressed for the same reason.

The Conference *was* suggested in 1939. Of course it might have failed, but my point was that a non-pacifist writer thought it worth trying. Surely a pacifist will not maintain that it was not worth trying. I have not heard of Elie Blois book, but I have learned about France from other sources. The I.P.G. made a pretty accurate forecast of what happened there. "Behind the Battle" shows that Stalin worked hand in glove with Hitler to weaken the war effort in France and Britain through the Communists. Axis agents were also busy in France. The "fantastic illusions" of the Left are similar to the illusions of the Right, which I remember protesting against 10 or 12 years ago. "Look what Hitler has done for Germany"; "Mussolini has made Italy prosperous and given her good government". In *C.N.L. Supplement*, No. 180, I read this quotation: "The autocracy of the Russian regime is the most extreme that has ever existed in human history". Stalin double-crossed Chamberlain by signing a pact with Germany the very day our Mission was expecting him to sign one with us. How can we respect a government which refuses to ratify the Geneva Convention about prisoners? Fear of Communism put both Mussolini and Hitler in power. Much of Europe's trouble can be traced back to the Russian Revolution and this again to the "fight to a finish" policy of 1916. Last year the Bishop of Chichester was warned in Sweden that we took the Russian menace too lightly. I have heard more than once of Poles saying that they were glad their relatives were in territory occupied by Germany rather than Russia. I hold no brief for

Franco, but at least Spain is embarking on a great programme of religious education believing that "what Spain needs is a real re-Christianisation".

A. E. SWINTON.

Swinton House, Duns, Berwickshire.

Friends' Ambulance Unit

I am writing to correct a possible misapprehension in George M. Ll. Davies's letter in the April issue, appealing for assistance in Sanatoria in Wales. The Friends' Ambulance Unit has no members working at the Llangwyfan Hospital. Two hundred and fifty members are working in various hospitals in this country, but I understand that the group at Llangwyfan consists of other pacifists who were trained at the Spice-land Training Centre.

A. TEBLA DAVIES,

Chairman of the
Executive Committee.

BOOK REVIEWS

NO OTHER FOUNDATION. "Studies in the nature of Christian Discipleship." By Alan Balding, M.A. (F.O.R. 2s. 6d.)

This latest addition to the F.O.R. series will be welcomed by all—by older members of the F.O.R. as a reminder of the early and inspiring origin of the movement; by more recent members as a comprehensive statement of what the F.O.R. really stands for. It recalls how in "December, 1914, some one hundred and thirty people met at Cambridge under a two fold constraint. They were called of Christ to make their protest against the war, in which as Christians they could have no part. It was laid upon them as Christians to explore together a more excellent way." The famous "Basis" in which they expressed in five searching paragraphs their common conviction are here expanded into five illuminating and penetrating chapters.

In thus recalling the Basis of the Fellowship, Mr. Balding is rendering to the Movement a timely service, especially to the younger members who amidst the

conflicts of conscience in these days may be pardoned if they feel a vagueness and almost futility about the Pacifist witness. Further, it will go far to meet the anti-theoretical criticisms of those who, on the one hand, feel that the Movement fails to stress the personal and religious emphasis of the Founders (the vertical approach or Reconciliation of sinful man to the love of God) and is in danger of losing itself like a river in the desert, in a nebulous system of stoic morality veneered with religious sentiment; and those who, on the other, assert that the religious emphasis of the Movement tends to obscure our vocation of calling men to a realisation of true fellowship (the horizontal of the Cross) in the social, economic and political life of the nation and world. Both of these critical approaches are implicitly if not explicitly met; although many might have wished that more space had been available for the working out of a more detailed approach of the Fellowship in "a life of service for the enthronement of Love in personal, social, commercial and national life".

The book will have a wide appeal to pacifist and non-pacifist alike for, as its sub-title suggests, it is a study of the "nature of Christian Discipleship". The pacifist attitude to war apart (and this has always been derivative rather than fundamental to our position), here is a most readable book that will provide all for whom Christ is Sovereign Lord food for thought and meditation, be a challenge to go forward and be daring in the things of the faith, and reveal an insight into the depths of the gospel and Holy Scripture, by one who knows Whom he has trusted and is "far ben" in the things of God. It is Alan Balding's apologia. His treatment of the nature of Love as revealed at the Cross is masterly and timely. For it is only too true, as he says, "the charity of which Paul writes in I Corinthians, xiii, is the precise antithesis of all that charity has come to mean." "And 'Love' has suffered a degradation more varied if less complete." Our interpretation of the Gospel is qualified by our understanding of this the very heart of the Word, and as Christians what we believe to be the very Heart of Very God.

Perhaps most of all the impression that lasts as one lays down the book is its high devotional tone. That this should be possible in a book that combines an approach to Christian dogmatic with a most practical pamphlet on living out our faith in the world, is surely a superb achievement.

The book will repay a second and even a third reading. The writer reaches truth as an artist daubing his canvas with flashing colours, rather than the

logician arguing through from *a priori* principles. If at places it is not easy to follow through the line of his thought, this is due more to restriction of space than obscurity of purpose. Yet it is a style that is living and sincere and often arresting. And when speaking of God's unwearying love, "It is God's only way of dealing with evil. If God would only tire of loving me, I could then persist freely in my sin—and I would like to. I can resist everything, and I can and would resist everything, except a love that never tires." And on our duty under God to accept ourselves as we really are, "It is high time we gave up . . . wishing we had other gifts, wanting someone else's opportunities. God has set us here in this place, with these gifts, these limitations, these opportunities. For God's sake, and our own, let us accept ourselves and get on with the business of living."

GEORGE DOCHERTY.

JOSEPH ROWNTREE GILLET. A Memoir.

In spite of the opinion quoted on page 53 of this book to the effect that "J. Rowntree Gillett was one of those unusual people whom it seems silly to try to put into words", the author or compiler, George M. Ll. Davies, has produced a most revealing and inspiring memoir.

One follows the development of his character from the early happiness of his school days and home life through the disturbed period of his introduction to the business world with his resultant sense of frustration lightened only by the friendship of George Raymond Fox.

Then in 1905 came the focal point of the "centring down" when at Yearly Meeting at Leeds, he felt the call for which he was waiting. "Religion begins when the God outwardly argued is inwardly experienced". From this inward experience of God came the inspiration of all his varied service in many parts of the world.

It is in many ways depressing to realise from the Memoir and from the Travel Letters and Articles also included, how little we have progressed in the last quarter century, but in one way at least a change of mentality is made clear; the faithfulness and endurance of the imprisoned C.O.s in the last war has resulted in improved conditions for the men and women called to witness against conscription.

J. C. L.

The National Peace Council (144, Southampton Row, London, W.C.1) has published three important additions to its series of Peace Aims Pamphlets. In No. 17, *Towards a World Order* (1/1½, post free), Senor S. de Madariaga, Mr. Lionel Curtis, M. P. H. Spaak (the Belgian Foreign Minister), Prof. A. L. Goodhart, Prof. V. Minorsky, Mr. R. W. G. Mackay

and Dr. N. Gangulee examine the political aspects of reconstruction and the special responsibilities of the British Commonwealth, the U.S.S.R., and India, in the post-war world. In No. 18, *When the Fighting Stops* (5d., post free), Mr. G. D. H. Cole discusses the political and economic problems of the immediate after-war period. In No. 20, *The Future of Germany* (10d., post free), Mr. H. N. Brailsford, Mr. P. Gordon Walker, Colonel T. H. Minshall, Prof. H. G. Wood and the Rev. Henry Carter consider the spiritual, political and economic problems involved in bringing Germany into a system of peaceful international co-operation.

HOW CHRISTIANS WORSHIP. S.C.M.
111 pp. 2/6.

These broadcast talks are descriptive of Anglican, Congregational, Methodist, Presbyterian, Quaker and Roman Catholic services. They should help the reader to appreciate what is most helpful and beautiful in worship of other kinds than his own. One of the biggest barriers to a united Church is ignorance and this book by helping to remove it makes for fellowship.

SETTLEMENT WITH GERMANY. By Dr. T. G. Dunning, Ph.D. (S.C.M.
2/6 net.)

This book covers familiar ground, and Pacifists will not agree with all its recommendations and assumptions, but it is valuable for its re-emphasis of the need for these problems being approached in a spirit of Christian realism. The value of good economic conditions, personal contacts, and the witness of the Ecumenical Church as factors making for peace is emphasised. The questions suggested for discussion are useful.

WAR ON THE PEOPLE by Bob Edwards (I.L.P., 3d.) is "an exposure of the Chemical Kings and their Nazi associates", but covers a much wider field than the pre-war connection between the I.C.I. and the I.G. Farbenindustrie. It deals with the large profits made out of the chemical industry and its extraordinary ramifications in modern life. It is said that in 1938 the I.C.I. and the Nazi-controlled I.G.F. established a new company in Manchester—the Trafford Chemical Co., Ltd.—which operated under joint British and German control until the outbreak of the war.

IN THE REAL BATTLE FOR BRITAIN (I.L.P., 3d.) Walter Padley argues that the vested interests have placed profits and post-war advantages before national needs.

BEYOND THE STARS. By Dallas Kenmare. (Burrows Press, Cheltenham.)

A JUST AND DURABLE PEACE. A Discussion by Leaders of the American Churches. (S.C.M. 140 pp. 2/6.)

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

The *Meeting of the Council*, held on Saturday, 29th May, at the Friends House, Euston Road, London, was pronounced by all to be a very great success. From the point of view of fellowship, it was said to be by very many the best series of meetings we have had for our Council. There was good time for mutual intercourse and for general discussion. It is hoped that the inspiration received by those who came has been passed on to branches and members all over the country.

The Reports that were presented to the Council have been printed, and we shall be glad to send copies to anybody who will be good enough to send a stamped addressed envelope.

Particulars of the Summer Conference appear elsewhere in this issue. Having applied to no less than 80 different schools and colleges all over the country, we have had to fall back upon the place where we have been for the last three years. Fortunately it is situated in a lovely part of Derbyshire which bears looking at again and again.

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.

UNITARIAN AND FREE CHRISTIAN PEACE FELLOWSHIP

Hon. Sec.: Rev. Walter M. Long,
35, Oakington Manor Drive, Wembley.

There was a good gathering of members at the 28th annual meeting, held at Manchester on May 4th, with the President, the Rev. R. Sorensen, M.P., in the chair. After the adoption of the report and statement of accounts, the officers were re-elected. Having in mind the recent imprisonment of one of its members, the Rev. S. Spencer, a resolution was unanimously carried regretting that the Government had failed to make provision for conscientious objection to civil defence, and calling on the Government to abandon the method of "cat and mouse" procedure now being followed in this and similar cases. Speaking on the subject "Dare We Make Peace?" Mr. Sorensen said that among the many things "not done" in polite society is the discussion of peace in wartime. Yet if we can make war surely as much thought should be given to the task of making peace. A worthy peace has to be made. While masses go forward like dumb, driven sheep to slaughter, and others accept the call to self-sacrifice because they honestly see no alternative, we ought to exercise our creative powers to make a peace that embraces full human need. Peace making is not simply passive, or just an alternative to war making. Our peace must be positive and constructive, taking away the occasion of war and overcoming evil with good.

METHODIST PEACE FELLOWSHIP

First Floor, Kingsway Hall,
London, W.C.2.

The Annual General Meeting of the Fellowship will be held at the Carrs Lane Congregational Church, Birmingham, on Wednesday, 14th July, at 6 p.m. (not 13th July, as stated in the June notes). In addition to the annual business one or two matters of special importance will come before the meeting. Rev. Henry Carter, C.B.E., will preside. A Covenant Service will be held at the close of the meeting, at which new members are invited to join the Fellowship. Those intending members who cannot be present, but would like to join on that occasion, may do so by keeping Vigil at 7.30 p.m. that evening. Any who wish to do so are invited to send their names as early as possible to the Secretary, when Orders of Services and signature forms will be sent. A special invitation is given to members in the Birmingham and adjacent areas, and to members who may be attending the Methodist Conference to support the meeting.

LESLIE KEEBLE.

LONDON FRIENDSHIP CENTRE

Young people of many nationalities attended the opening evening at the London Friendship Centre, 18, Pelman Street, S.W.7, held on Easter Saturday.

We were especially honoured on this occasion to have as our guests Mr. W. Janikowski from the Polish Board of Education, Monsieur Theodore Gjurgevitch, attaché to the Royal Yugoslav Embassy, Miss Hedda Harman representing the Austrian Centre and a visitor from the Free Italian movement.

The gathering formed itself into three commissions to discuss from an International point of view the problems of Educational Reconstruction, Post-war Relief and current problems of the Relief of Famine and of Racial Hatred. The conclusions reached by these three commissions were given to a short, full assembly of those present towards the end of the evening and were placed before the Annual Conference of delegates held on the Sunday following.

THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, London, W.C.2.

The Rev. Paul Gliddon, who has for some time been Chaplain to one of the London Hospitals, finds it no longer possible to give all the time the work of Hon. Secretary to the Fellowship demands, and has resigned. We would like to express here our deep appreciation of his great services to the Fellowship, from the very first day of its inauguration, just six years ago on June 11th, 1937.

A new Secretary will be appointed by the Annual General Meeting in September. Meanwhile the Governing Body have accepted with gratitude the offer of the Rev. T. B. Scrutton, Vicar and Rural Dean of Kingston, to act as Hon. Clerical Secretary during the interim period. They have also appointed Miss Margaret Travers to be acting Secretary, at A.P.F. Headquarters, until the new Secretary is appointed.

The Summer Conference will take place at the College of the Ascension, Selly Oak, Birmingham, from Friday, September 3rd, till the following Friday. Birmingham ought to be a very suitable centre for our membership, and the College of the Ascension, within such easy reach of Birmingham, is itself a really attractive place.

A service at the City Church of St. Andrew's Undershaft, St. Mary Axe, addressed by Vera Brittain on the subject "Feed Europe Now" was very well attended by city workers. Another service will be held at 1.15 p.m. at the same church on July 15th, and will be addressed by the Rev. W. Simpson on "The Sufferings of the Jews".

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MISCELLANEOUS.

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Meat eating involves cruelty. Why not try the Vegetarian way? Free literature from The Vegetarian Society, Bank Square, Wilmslow, Manchester.

MEETINGS.

A FELLOWSHIP MEETING for communion with God and each other is being

F.O.R. IN SCOTLAND

Church of Scotland Peace Society
190, West George Street,
Glasgow, C.2.

Members and friends will be glad to know that our much-trumpeted Office is open regularly again. Not, indeed, every day, for the new Assistant Secretary, Mrs. Moncrieff, will for the present continue to make her home in Edinburgh (3, Great Stuart Street), and devote some time to working up the Edinburgh Branch. So in the meantime her Glasgow Office hours will be Tuesday, Wednesday and Friday, from 3 p.m. to 7 p.m. Please note, and drop in.

On May 18th, the opening day of the Assembly, 23 ministers gathered at Darling's Hotel, Edinburgh, for the annual meeting for minister and elder members of the C. of S. Peace Society, under the chairmanship of the President, the Rev. D. C. Mitchell. Possibilities of

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 30th July, and the leader will be Rev. Martin Tupper.

BIRMINGHAM BRANCH. Wednesday, July 7th. James Gray will speak on "The Service of Youth," followed by discussion. Carrs Lane Library, 6 p.m.

An open meeting arranged by the Capital Loaning Fellowship will be held in the Vestry Hall of St. Martin-in-the-Fields, Trafalgar Square, on Monday, 5th July, at 6.30 p.m. Speakers: Bert Shipley and M. Channing Pearce. Chairman: Rev. Lewis Maclachlan.

BIRMINGHAM P.P.U. Weekend School. Whetstone, Somerset Road, Birmingham 15. Lecturer: George M. Ll. Davies. Saturday, July 10th, 3 p.m. "The Politics of Peace." 6 p.m., "Wholesale and Retail Methods." Sunday, July 11th, 6.30 p.m., "Personal Pacifism."

HOLIDAYS.

Wensley Hall, near Matlock. A.A. appointed. Small, sunny Guest House, Good walking or motoring centre. Excursions arranged when desired. Car for Hire. Telephone Darley Dale 116. Eric and Muriel Bowser.

WYE VALLEY.—"Christian Fellowship" welcomes paying Guests. Terms moderate. Large house in own parkland of 150 acres. Lindors Settlement, St. Briavels, Glos.

action, particularly in the Assembly, were discussed, and tea and fellowship enjoyed.

The Annual General Meeting of the C. of S. P.S. was held at the Peace Centre, 44, Frederick Street, Edinburgh, on Saturday, 12th June, at 3 p.m. The Rev. David C. Mitchell was in the chair, and led a devotional session. The Secretary's Report again showed a slight decrease in membership, to 642. Of these the ministers are still a few short of 150. Finances were still moderately satisfactory. The Rev. John A. Hall was granted his frequently expressed wish and allowed to slip out of the Secretaryship, in which he had done such good work for so many years, first alone, and latterly jointly with the F.O.R. Secretary for Scotland. He was, however, elected a Vice-President. The Rev. D. C. Mitchell was re-elected President, Mr. Kenneth Kerr re-elected Treasurer, and the Rev. Hugh Erskine Fraser Secretary.

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