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CHRISTIAN PACIFIST

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THE CURRENT OF AFFAIRS

“Imperialistic Policy”

The flutter caused by Mr. Wallace's electioneering speech, in which allusion was made to “British Imperialistic Policy”, seemed to show that our withers are not entirely unwrung. Considering the circumstances in which the speech was made, and the audience to which Mr. Wallace spoke, we confess that we were not so shocked by it as were some of our conservative friends. Mr. Wallace, in fact, made some very sensible if not quite tactful remarks. Of course, as General Smuts replied, British imperialism is dead, but even after they have begun to decay, ideas and systems can continue to poison the atmosphere. It will take some time to clear away what Vera Brittain, in the September issue of *Fellowship*, calls the “debris of misrule”, and the significance of what is happening in India and Egypt will take a little while to penetrate natural prejudice. It is in the near East that our conduct arouses most suspicion and there Mr. Bevin has not given sufficient proof that Labour policy is guided by its own ideals. To quote Mr.

Wallace, “Most of us are firmly convinced in the soundness of our position when we suggest internationalisation and defortification of the Danube or Dardanelles, but we would be horrified and angered by any Russian counter-proposal that would involve also internationalising and disarming the Suez or Panama”.

Mr. Byrnes Addresses Germany

Another American speech of far more importance, though it has not apparently received such widespread attention, is that of Mr. Byrnes at Stuttgart on September 6th. Peace lovers who have been watching the German situation with increasing anxiety during recent months have welcomed this pronouncement both for its frank and friendly approach to the German people and for many of the detailed proposals it contained. Chief among these were the establishment of a central German government and the early announcement of the essential terms of the peace settlement. The whole speech has been widely approved and gives a lead to our own Government whose

attention seems sometimes to have been distracted by pressure of events elsewhere from the German problem. The striking articles by Lord Beveridge in *The Times* were also a stimulant to public opinion which we hope will steadily press for prompt action in a sphere which is second to none in its importance for world peace.

Repatriation of P.o.W.

As one step towards improvement of the German situation we welcome the announcement of the Cabinet's scheme for the repatriation of German prisoners, our only regret being that it was not made some months earlier. Prisoners of war are to be repatriated from now onwards at the rate of 15,000 a month until the 394,000 men eligible under the scheme, all but some senior officers and those who are known to be strongly pro-Nazi, have been returned to their homes. At this pace it will take over two years to repatriate all the P.o.W. in this country, and it is earnestly to be hoped that transport may become available to allow for a speeding up of the scheme. Meanwhile improvements are promised in the conditions of labour for prisoners in this country. Nothing has been said about the relaxation of the rule against fraternisation, which seems now to serve no useful purpose, and stands in the way of much that could be done to give this large army of German youth in our midst a better understanding of the British people and of democratic traditions and institutions, and thus of sowing the seeds of goodwill for years to come.

World Council of Churches

It has been decided to call the first General Assembly of the World Council of Churches to meet in the summer of 1948. The delay may be deplored but the plans, which are already in action, will take time to mature. Ninety-two churches,

belonging to thirty-five countries, have already decided to take part. Information as to the way by which this agreement has been reached, of the subjects, material, social, theological, to be dealt with by the Assembly, on the persons who guide the life of the ecumenical movement in the various countries and at its centre in Geneva, may be obtained from the July issue of *The Church in the World*, published at 56, Bloomsbury Street, London, W.C.1, price 4d., and also from the *Christian Newsletter*, numbers 256 and 268, to be had from 20, Balcombe Street, N.W.1, 6d. each. Readers of these cannot miss the thrill of an earnest and united Christian endeavour with a world purpose.

The Squatters

The seizure of vacant houses by homeless people has been widely condemned not only as a breach of law but as an act of violence which, we are edified to learn, can never be justified even by acute necessity. At the same time there is much tolerant sympathy for the families who have had recourse to these rather unpleasant methods to obtain some sort of home. Their need has been exploited in a political interest, but that could not have been done so successfully if the homeless people had not already been driven to desperation. Their illegal seizure of property seems to have had some good results not only for themselves but for the whole large legion of the homeless, in the speeding up of housing schemes and the requisitioning of empty houses by local authorities hitherto reluctant to use their powers. Has, then, good come out of evil, and have the squatters done a little evil to achieve a great good? Or perhaps some would put the question thus: Can a little organised violence contribute to social well-being? The answer is, of course, that for homeless families

to take possession of unused houses is not wrong but very right. What is wrong is to keep people in housing conditions which are a scandal morally, socially and hygienically and to do less than, as now appears, could have been done about it. The element in the squatters' action which has brought about good is not that of violent appropriation, but of protest against grave wrong. It is this act of witness to a grave social need that has won for the squatters so large a measure of tolerance.

The Death Penalty

With the whole world stinking of death in a devaluation of human life which, not content with the grotesque sacrifices of war, continues in a merciless indifference, hitherto associated with the lowest grades of civilisation, to the sanctity of the breath of God in man, it may seem an excessively nice conscience that is troubled by the death penalty. If we have not been moved by millions doomed to die from the mal-distribution of food, or even by the thousands of victims claimed by our hurrying road traffic, why bother about a few criminals! It is not, however, for the sake of the criminal that we would abolish capital punishment, but for the sake of the society which suffers with every execution a coarsening of mentality far more dangerous than would be the disuse of a hideous but ineffective deterrent from crime. We are grateful to the National Council for the Abolition of the Death Penalty for its exposure of the judicial torture by which the boy Leonard Holmes was squabbled over as a legal case for many days of terrible suspense only to be hanged at last. "The end of this man's life", says the *Bulletin* for September, "was surely one of the most heartless examples we have had in recent years of the cold administration of the law".

"Reconciliation"

We have been acutely conscious for many months that the present war-time size and appearance of this journal is unworthy of its importance as the organ of the Christian Pacifist movement in this country, and plans to resume a more adequate size and format have been under careful consideration by our Business Management Committee. It is now decided that from next January we shall normally issue twenty-four pages plus cover of a slightly larger size (half foolscap). Unfortunately the very great increase in the cost of printing, chiefly due to rises in wages, makes it impossible for us to print a larger magazine, or even to maintain our war-time size, at the present price, and we are reluctantly compelled to raise our price, as from January, 1947, from 4s. to 6s. post free, while single copies will be sold at 6d. We believe that our readers will appreciate the necessity for this rise in price, which though overdue we have postponed as long as possible (and even longer!) and that they will continue to make the magazine an effective witness to peace by giving it the widest possible circulation. As a measure calculated to increase our popularity, and to enable readers to introduce the magazine to a wider circle of friends, we have decided after long deliberation to resume in our January number our former title, *Reconciliation*. The attention of readers is requested to the inset order form issued with this number.

Contributors and correspondents are requested to address their communications to The Editor, 38 Gordon Square, London, W.C.1, and to enclose return postage if a reply is required. Signed articles appearing in these pages must not be understood to express editorial opinion or necessarily to represent the policy of the publishers.

TWO GENERATIONS OF YOUTH

VERA BRITAIN

This article, which has already appeared in the U.S.A., is here reprinted by kind permission of the Author and with grateful acknowledgments to "The Christian Century" of Chicago.

Throughout the U.S.A., thousands of young Americans are today returning to their homes from Europe and the Pacific. Many have memories of which they cannot speak. Like gray relentless ghosts these memories haunt them, dividing them from friends and relatives to whom once they were close.

During the course of a six weeks' lecture tour for the American Friends Service Committee which took me across the continent to California and back, I met these youthful veterans in the homes of friendly families who entertained me. Most of them were rather silent, with an air of distant pre-occupation. One or two seemed barely able to tolerate the company of their elders—an impression, I am told, in which I was not mistaken. The look on their faces brought back to me a series of recollections which unite the ex-service men and women of one generation with their successors of another.

I

In July, 1917, a young British officer sent a letter to his sister, a Red Cross nurse, in answer to one from her in which she told him of the death from wounds of the third of their three closest friends fallen in battle. "We started alone," he wrote, "and here we are alone again. You find me changed more than I find you; that is perhaps the way of life. But we share a memory which is worth all the rest of the world, and the sun of that memory never sets."

The sister had volunteered to do hospital work overseas after her first year in college. The brother had

not reached even that stage of maturity, having received his commission as a university cadet. A year after writing the letter which both concealed and expressed his grief, he too lay in his grave on the Asiago plateau in Italy.

One of the most significant aspects of his letter was the repeated use of the word "alone". It marked him and his sister, whom he recognised to be his companion in loneliness, as members of that British generation which went down to the extent of one million lives in World War I and was in very truth "lost." Over the four years of the First World War, a deep spiritual gulf developed between the armed forces and those who went abroad with them, and the civilians who, however anxiously, remained at home. Among those civilians there were some minor hardships, such as rationing, and a very few casualties (mainly in London) from occasional raiding Zeppelins. But nothing, except the military hospitals, gave those relatively comfortable civilians any idea of what the mobilised young were going through, or of the tragic freemasonry which had grown up among the boys and girls who accepted death together overseas.

When they came home from fighting or nursing, the young seemed to be returning to strangers living in an alien land. One of the most famous of those veterans, Colonel T. E. Lawrence, bitterly recorded the existence of that unbridged gulf in his *Seven Pillars of Wisdom*: "When we achieved and the new world dawned, the old men came out again and took from us our victory, and remade it in the

likeness of the former world they knew. Youth could win, but had not learned to keep, and was pitifully weak against age. We stammered that we had worked for a new heaven and a new earth, and they thanked us kindly and made their peace."

Today, in Britain as in all Europe, the gulf no longer lies between soldiers and civilians, for during the past six years civilians have often suffered more than men and women in the forces. In the 1940-41 blitz, when the troops from their brief but intense experience at Dunkirk had been evacuated to camps in country areas, the inhabitants of London nightly faced danger and death. In 1944-45, flying bombs and rockets gave the civilians of southern England a kinship with the forces and with Belgian civilians who suffered from the same missiles in Antwerp. Among the Germans, civilian endurance equalled that of the fighting men. During the period of massacre bombing by the Allies, an article in a Swiss newspaper described how German soldiers, returning from the Russian front to the west, bent their heads and crossed themselves as they passed through the Ruhr, "bowing before the sacrifice" exacted from their wives and children.

The psychological gulf in Europe lies now between those who have suffered and those who have been immune. Often during the past years, as I listened with my children to guns and bombs from the cold depths of the Anderson shelter in our back garden in London, I used to feel a greater sense of fellowship with the German mothers going through the same experience than with the permanent occupants of safe hotels in Cumberland, Westmorland and North Wales.

When individual travellers become more numerous and international contacts increase, it will be, I believe,

in that fellowship of suffering that one of the best hopes of the future will be found. Through the common fate of the poor and humble, who all over the world have trembled in shelters, stood wearily in food queues, or listened apprehensively for the signals of invasion, may be discovered the path to lasting peace.

II

At present, for all their sincere desire to be within this fellowship, the majority of Americans are outside it. Their civilians stand just where British civilians stood after the armistice in 1918, and the psychology of their youth is that of British youth in 1919. These young men and women also have memories—poignant, heartbreaking, glorious memories, of which the sun will never set. But American veterans and their parents, each tortured in their different ways by loneliness and by the consequences of misunderstanding, may take heart from the fact that in much of Europe that gulf has now been bridged.

I am not suggesting that it will be necessary for American cities to be laid waste by atom bombs or for American civilians to be reduced to starvation, in order that psychological understanding between two generations may be achieved. Even before World War II, the oldest generation in Britain had come to understand the now middle-aged youth of World War I because of the life work to which, in numerous instances, those early experiences had led them.

III

Reconciliation and understanding between two American generations will similarly come, I believe, as soon as the young veterans grow older, recover from the successive shocks which have dazed and saddened them, and begin to assess the significance of the years just past.

A few, no doubt, will remain embittered—though if bitterness decants itself into another *Seven Pillars of Wisdom* it will make a contribution of great value to American history and literature. Others, as in the Britain of the 1920's, may become indifferent or cynically gay, emulating the "twentieth century blues" depicted in a closing scene of Noel Coward's *Cavalcade*.

But the more thoughtful are likely, within a year or two, to enter upon those mental processes which stirred so many young British men and women after World War I. They will begin to ask the why and the wherefore of the calamities which destroyed their friends, and so strangely—and, as it must often seem, unfairly—spared themselves. They will seek to learn, through the study of history, the

true causes of the cataclysms of our time, and will gradually perceive the long-range political and social factors which have culminated in the wars of this twentieth century. Through the fog of propaganda which has confused their minds and bedevilled their relations with their contemporaries among many peoples as well as with their own families, the reassuring truth of human unity will begin to appear.

Recognition of that unity will lead them, as it led their British predecessors a generation ago, to dedicate themselves to the interpretation of the tragedies through which both they and their elders have passed. And this, as I have learned from personal experience, is a spiritual mission which can unite two generations in the task of building a peace that will endure.

PACIFISM AND VOCATION

JOHN HICK

Although there are in detail almost as many forms of pacifism as there are pacifists, yet there appear to be only two main types of ethical theory involved which are significantly different. Treating these purely from the point of view of the problem of war, they might be called the "absolutist" and the "vocational" ethic. The former is presupposed by the majority of pacifist statements, and was one of the dogmas of "pre-war pacifist orthodoxy". But, on the other hand, the latter point of view is undoubtedly that towards which the best pacifist thinking has been moving, especially during recent years.*

The absolutist position is that fighting (in war) is morally wrong in itself for all people at all times. "Do not take part in war" is regarded as a categorical imperative

which (by definition) admits of no exceptions; it is universally obligatory, and to disobey it is always and necessarily wrong. Thus, even apart from any question of motives, in wartime the C.O. is acting rightly and the soldier wrongly. It is freely admitted that many non-pacifists are better Christians than many pacifists; but it is insisted that their behaviour in relation to war is unalterably right or wrong

* The "vocational" interpretation of pacifism is to be found, for example, not only in the writings of Professor H. H. Farmer, perhaps the most careful and adequate treatments of the war problem which we have, but also in C. H. Dodd, *The Bases of Christian Pacifism* (pp. 13-15); in Dr. C. J. Cadoux, *A Pilgrim's Further Progress* (pp. 197, 8); in Principal William Robinson, *Pacifism in the Old Testament and Afterwards* (pp. 23-27); and in Dr. E. L. Allen's recent pamphlet, *Pacifism as an Individual Duty* (pp. 21-24).

in itself, and that the nature of the moral order is such that war is, even when undertaken with the best of motives, wrong and sinful, and that to refuse to support war is in all circumstances right and, indeed, morally obligatory. Thus the absolutist ethic claims that the war issue is a choice between right and wrong, and that the right and wrong in question are as clearly definable and as widely opposed as black and white. War is always wrong and to take part in it is always wrong: this is a clear and definite position, and it is, I believe, a position which is involved in the faith of many, and perhaps most, pacifists.

And yet, attractive though such a doctrine is on account of its forthrightness and clarity, there are many reasons for believing that pacifism cannot finally be stated in such terms. Leaving aside other objections which can be brought against any ethic which expresses itself in specific moral rules (such as, "Do not fight"), there is an insuperable difficulty which arises from the very nature of such a complex moral issue as that of war, involving as it does both the social and personal spheres. The absolutist position is obviously true in some sense; the question is whether it is the *whole* and sole truth about war. It is, I think, possible to show that absolutism is true only of a single aspect abstracted from the total moral problem and illegitimately treated as though it were itself the whole problem.

The essential feature of the kind of situation in relation to which absolutist pacifism is true is that in it to fight can do no good and to refuse to fight can do no harm. But such a situation is an imaginary one. The historical events which have posed to our generation the moral problem of war were more

complex. In September, 1939, there were two manifest truths which seemed incapable of being brought together into a rational unity: (1) That war in general, and this war in particular, was "contrary to the Mind of Christ", and that to take part in it meant actively *unbuilding* the Kingdom of God. (2) That once war had broken out the fate of such civilisation as had been achieved depended on its result. For there was no chance whatever of the Christian teaching of non-resistance being accepted during the war by the largely non-Christian nations engaged in it. And the very fact that the vast majority of those menaced by Nazism were not pacifists and knew of no protection or help but war, created a new situation within which, in an immediate sense, the refusal to fight was wrong. It was wrong relatively to a prior situation which was itself wrong. For the *only* means of achieving the immediately right end of saving the victims of Nazism was a wrong means: only by doing evil could an urgently imperative good be realised.

Thus there was both a sense in which it was wrong to fight, and a sense in which it was wrong to refuse to fight; and both C.O. and soldier were "doing evil that good might come". The Christian had to decide whether to refuse to fight because fighting was wrong, or to fight because to allow evil to triumph was wrong and because there was, then and there, no other way than war of combating the evil in question. It was true in a sense—in a real and definite sense—that we were right and those who joined the forces wrong; but also, in another relative but relevant sense, the roles were reversed; and both points of view entered into and gave poignancy to the concrete dilemma which confronted the soul in history. For we cannot

be *fully* justified in renouncing the claims of relative ethics until we renounce them consistently, in every department of life. Nor on the other hand can the non-pacifist ever be *fully* justified in deliberately setting aside the sovereign and persistent demand of absolute ethics.

The situation was not, then, a simple choice between right and wrong, as "pacifist orthodoxy" has always assumed. It was a choice between two lines of action each of which was in one sense right and in another sense wrong. It was a dilemma in the full and proper sense of two alternatives each of which is wrong. Nor should this seem surprising to the Christian, who knows that "fallen" man is a contradictory creature, at war within himself, haunted both by good and by evil, who knows God's law and yet habitually disobeys it. It is not unlikely that a race which sees the good but follows the evil should build up in its history situations in which the ideal state of affairs has been so long betrayed that it has ceased to have any relevance except as an ultimate standard by which to condemn the existing situation. On such occasions the dilemma prevails that any action is either immediately right but ideally wrong, or else ideally right but immediately wrong. It is indeed precisely the definition of a sinful or "fallen" world that in it right action, as demanded by eternal truths, and as demanded by the existing situations, do not coincide.

All this is no doubt highly paradoxical, but it is a paradox for which we can see adequate grounds. The moral problem of war has been created by human sin in history. It is a problem which ought never to have arisen, and which cannot exist without moral contradiction. As such it does not offer us a choice between perfect right and

wrong, but confronts us with an inexorable limitation of the practically relevant lines of action, which represents the cumulative effect of sin in the human community. And we, both as individuals and as members of the Church, carry a share of responsibility for this state of affairs—for the appalling fact, for instance, that the world was in such a condition that the Jews could only be helped, if at all, by the horrors of war. The logic of the situation was that someone must shoulder the inevitable consequences of a breakdown in the civilisation in which we were all equally participant. To refuse to fight meant to contract out of that task; and yet to fight meant that the soldier not only accepted his own share of the burden but also that he actively heaped that burden upon others; for the burden was the war itself.

There was no neat theoretical solution to this dilemma: the only possible solution was to be found in practice, in the humble and thankful acceptance of a vocation. The pacifist and non-pacifist each abstracted and acted upon a different demand of the same complex dilemma. No one person could act upon both of the obvious truths about the situation—that war was necessary and that it was un-Christian. And yet both aspects were real and had to be acted upon. It was in this historical sense that the pacifist and non-pacifist decisions represented complementary aspects of the truth.

This, however, is only the negative aspect of the vocational ethic. The positive aspect must now be stated, in terms of God's activity in history in calling individuals and groups to witness to a truth in advance of the general moral conviction of their time. For ethical action becomes practically and politically relevant through the growth of

the conviction that it is morally obligatory. The vicious circle of history, in which evil gives birth to more evil, is only gradually broken and redirected by the ideal acting within the real through the tension of relevant moral vocations. Moreover, it is not some abstract ideal, but the living God addressing the mind of man in his situation of intolerable moral dilemma, and acutely aware of the sinful nature of all his actions, which resolves that dilemma from above by taking up the human will into the ongoing divine purpose, lifting a man's responsibility out of the plane of conflicting moral demands generated by history, and laying upon him a duty which reveals and relates in a prophetic manner the evil of this world and the divine Will which both judges and redeems it. It is because history is the field of divine as well as human action that, to quote Dr. Farmer, "at certain points amidst the confusion of the historical process, which God alone has in His grasp, Christians, or groups of Christians, may be called upon to stand fast to certain positions, come what may, without being able to justify what they do in terms of the usual prudential considerations and calculations which rightly govern much of human existence".* Thus to "stand fast" is not policy but prophecy. It is an event in history whose full meaning and reason lies beyond the autonomous human world, but which is in some measure a vehicle of God's judgment and redemption within that world. We cannot ultimately understand an authentic vocation, for it is simply a response to that divine activity which is the great theme of the Christian gospel, and which stands in an unique relation to human history, at once

* *This War and Christian Ethics*, p. 75. See also *The Revelation in Christ and the Christian Vocation* (Church, Community and State Books, Vol. IV).

revealing and condemning its shame, and evoking within it a new purpose which is linked to that final Purpose in which we "live and move and have our being".

Vocation, then, is the Christian equivalent of an ethic. Because the Christian revelation is essentially personal it comes not as a dogmatic system but as a calling. The fact that everyone is called makes the call none the less personal and the response none the less a vocation. And the special moral imperatives which arise from time to time within the general Christian calling, in relation to such special evils as slavery, usury and, to-day, war, are themselves vocations. The time lag between their inception in the mind of some moral prophet and their acceptance by the Church as a whole is not always due solely to the blindness of the majority, but also—and this is particularly evident in the case of war—to the Church's implication in the life of a partially-Christian civilisation which is only capable of being changed slowly. The interim period is a period of dual responsibilities in which the immediate object of moral responsibility is in process of shifting from the more proximate to the more ultimate demands which the situation contains.

The fact that a vocation is not an impersonal principle but a dynamic event in the personal history of the individual reminds us that the Church may yet in our day receive a vocation to witness against war. It does not follow, because at present another Christian is not a pacifist, that we must leave him to his different vocation, and go our own way. Possibly we should not speak of a soldier's "vocation" at all, but only of his lacking the pacifist vocation and being therefore subject on this issue to the normal moral demands of the political sphere.

No Christian pretends to have a vocation to witness in favour of war in general in the sense in which the pacifist is called to witness against it. The obligation on some Christians to accept war can only arise in time of war, and whether or not it does then arise will depend partly on the extent of the progress which the pacifist conviction has

made towards the point at which it becomes politically relevant. The historical situation is constantly changing, and it may well be that in this atomic era the Church will never again feel called upon to support war. But at any rate our part in the development of the total situation is to make our own witness to the Church on this great issue.

A WAY OF GOD

JOHN HUNTER

This is a friendly criticism of the foregoing article on "Pacifism and Vocation". Mr. Hunter is a member of the Religious Society of Friends and his article may therefore be taken as representing the personal view of a member of that Society.

One can be grateful to the writer of the article "Pacifism and Vocation" without necessarily agreeing with its main thesis, for Mr. Hick will have done the cause of the Christian Pacifist service by his thought-provoking essay.

Mr. Hick seems, to the present writer, to be unduly obsessed with the "complex moral issue" of modern war, which does not provide Pacifists with that simple situation in which "to fight can do no good and to refuse to fight can do no harm". On the contrary, the 1939-46 War raised issues of such complexity that it was impossible to resolve the dilemma caused by the conflicting facts that (a) War in general and this war in particular were contrary to the Mind of Christ and (b) that the fate of civilisation depended on the result of the war once it had been started. The solution of the dilemma propounded by Mr. Hick was the recognition of the rightness of two *opposing* courses of action; in the one case of Pacifists who "vocationally" refused to fight because war was unChristian, and in the other case of those who fought because war was necessary to achieve certain immediate ends demanded by the existing historical situation. The

first were right "prophetically and ideally"; the second were right "ethically"; and both were wrong in the measure in which they did not represent either the ideal or the temporal needs!

We do not dispute the contention that the 1939 War presented a complex moral issue; it quite obviously did do so, as the words put into the mouth of the young airman in *The Just Vengeance** show:—

'The thing's a muddle; that's what you righteous people
Never seem able to see. We try to do right
And someone is hurt—very likely the wrong person;
And if we do wrong, or even if we do nothing,
It comes to the same in the end. We drop a bomb
And condemn a thousand people to sudden death,
The guiltless along with the guilty. Or we refuse
To drop a bomb, and condemn a thousand people
To a lingering death in a concentration camp
As surely as if we had set our hands to the warrant . . .
You can stand there and say your hands are clean;
I cannot. But you were lucky. You could be meek
And go to prison, and not take others with you.

* *The Just Vengeance*, The Lichfield Festival Play for 1946. Dorothy L. Sayers (Gollancz 5s. and 3s. 6d.).

We, who are tied in this damnable cat's cradle
Where there is no choice except between bloody alternatives
Have a fraternity which you know nothing about."

What we do question is whether any war in history, or any situation offering a moral choice, has ever presented a simple choice between right and wrong, free of all secondary claims of relative ethics. Did not Christ emphasise this fact when He told his disciples "He that loveth father or mother more than me, is not worthy of me", thus stressing the complex nature of the conflicting loyalties they would have to face and the necessity for the disciple to forsake "all that he hath" to obtain the Kingdom—by the coming of which all secondary loyalties and relationships would be resolved?

Mr. Hick, one feels, makes the complexity of choice even greater than it is by some assertions which one would challenge. Such, for instance, as are implicit in his words:—

"once war had broken out, such civilisation as had been achieved depended on its result."

and
"For the *only* means of achieving the immediate right end of saving the victims of Nazism was a wrong means; only by doing evil could an urgently imperative good be realised."

We question the validity of these assertions. In the first case, history tends to prove that a successful war does not necessarily preserve the ideals for which it was fought. And in the second case, Pacifists deny that war is an effective means of saving the weak or that good can proceed from evil. Did, in fact, the last war "save" the millions of Jews who were sent to the concentration camps and the gas chambers?

The gravest issue one would wish to counter is that there is no "right" way to take in this issue of war; for the present writer is convinced that "there is a way of

God in every situation". The Christian Pacifist asserts that there is a redemptive counterpart to the way of violence which he believes his pacifism represents. His pacifist witness not to oppose violence with violence, his positive intention to overcome evil only with good, hatred with unyielding and unflinching love, is not a contracting out of the historical context but a bringing into it of the power of redemptive love. He might quote Prof. Royce's beautiful words to explain his faith:—

"The human community, depending as it does upon its human lovers, and wounded to the heart by its traitors . . . utters its own doctrine of atonement as this postulate—the central postulate of its highest spirituality: No baseness or cruelty so deep or so tragic shall enter our human world, but that loyal love shall be able in due time to oppose to just that deed of treason its fitting deed of atonement."

In the eyes of the world such an attitude and deed often look small, unimpressive and even negative:

"But you were lucky. You could be meek

And go to prison, and not take others with you."

But the world's assessment is almost invariably wrong. The young airman, in this case, is blind to the fact that the imprisoned C.O. does in a very real sense take his loved ones with him; they suffer together, whether inside or outside prison. And in a deeper and wider sense all who witness, negatively against War and positively for the "One Family", bear the "cosmic" ache at heart; ("Lay upon us the burden of the world's suffering"—extract from a Quaker Prayer) and their tendered spirits, and often their bodies, feel the more keenly that ostracism with which the world meets their witness to the oneness of fellowship, human and divine. Mr. Hick's assertion is that "The Christian had to decide whether to refuse to fight because

fighting was wrong, or to fight because to allow evil to triumph was wrong and because there was, then and there, *no other way* than war of combating the evil in question. We, on our side, assert that there was another way, both for the individual and the nation. "There is a way of God in every situation."

Mr. Hick gives us a picture of "fallen" man, haunted by good and evil, and who knows God's law and yet habitually disobeys it. Is not this an over-gloomy picture for a Christian to paint? While there is obviously some truth in the Old Testament quotation, "all our righteousnesses are as filthy rags", there is equal and probably more dispensational truth in the words, "Be ye holy . . ." and "that ye might be holy and blameless before him in love". The saving faith which comes to us in and through Christ can be known in the life; like George Fox we can all in measure assert "And this I knew experimentally".

Nor do Pacifists seek to minimise the relative claims of the existing situation; the temptation comes to all of us to seek to achieve good ends by wrong means but* if we accept the life and death of Jesus as the fullest manifestation of the divine method for over-coming evil, we can only say that we seek to show ourselves wiser than God if we allow our reason to lead us to any method for bringing in His Kingdom which is at variance with the spirit of love.

The fact is that the obedience of Christian faith is not relative to the contingencies of human history; we would all rule out the possibility of any opportunist element governing our choice of the way of God or the way of the world. Where would our faith be if this had not been so in the past?

* These are the words of Dr. Henry T. Hodgkin in *Christ and Peace*.

Could Shadrach, Meshach and Abednego have said "Well, it's quite obvious that idol worship has the majority vote at the moment and what good can the witness of only three of us do! Besides, what about our relatives if we go up in smoke!" Instead, while they allow for the possibility of divine intervention for their deliverance, they definitely reject "safety first" as a relevant claim and declare, "But if not . . . we will not serve thy gods". Yes, there is a way of God in every situation and with it a sense of moral and religious compulsion to walk in that way despite all "complexities and contingencies". "Here I stand", says Martin Luther. "I can no other. So help me God."

In the final section of his paper, Mr. Hick distinguishes, somewhat precariously I feel, between the personal vocation of a Christian to witness against war in general and the obligation on some Christians to accept war in times of war. He adds: "and whether or not it (the obligation) does then arise will depend partly on the extent of the progress which the pacifist conviction has made towards the point at which it becomes politically relevant". But we assert that the principles of Christianity are always "politically relevant" and only as these principles are witnessed to will the situation become, humanly speaking, politically relevant. There will be no forward movement until someone moves forward. The Quaker, Jonathan Diamond (1796-1828) supplies us with a relevant quotation:—

"Whatever the principles of Christainity will require hereafter they require now. Christianity, with its present principles and obligations, is to produce universal Peace. It becomes therefore an absurdity, a simple contradiction, to maintain that the principles of Christianity allow of War, when they, and they only, are to eradicate it. If we have no other guarantee of Peace than the existence of our religion,

and no other hope of Peace than in its diffusion, how can that religion sanction War?

The truth is that to attempt to make any distinctions upon the subject is vain. War must be wholly forbidden, or allowed without restriction. . . If the principles of Christianity, in any case or for any purpose, allow armies to meet and to slaughter one another, her principles will never conduct us to the period which Prophecy has assured us they shall produce. There is no hope of an eradication of War, but by an absolute and total abandonment of it. Either we must refuse to fight or we must abandon Christianity. War and Christianity are contradictory ways of life; they are flatly incompatible with each other. One is absolutely what the other is not." (The Essay on War).

In conclusion, our Christian witness on these matters is surely in no way conditioned by the historical situation or whether or not we live in an atomic era. It rests on our belief that this is God's world and that God is Love. It is in this belief that, to quote the 1804-

statement of the Society of Friends, "we feel bound explicitly to avow our continued unshaken persuasion that all war is utterly incompatible with the plain precepts of our Divine Lord and Lawgiver, and with the whole spirit and tenor of his Gospel; and that no plea of necessity or of policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe unto Him who hath said, 'Love your enemies'. . . It is a solemn thing to stand forth as the advocates of inviolable peace; and our testimony loses its efficacy in proportion to the want of consistency in any among us."

May we, as Christian Pacifists, have unity in our testimony that *all* war, in *all* circumstances, must be denied by *individuals and nations*. It is a testimony which is both politically and ideally relevant.

CORRESPONDENCE

Conscription

Rev. David Mitchell's "Christian Case against Conscription" in August *Christian Pacifist* needs an answer. He sees conscription as physically beneficial, and says that when it is abolished "some method will have to be discovered" to continue its good. The physical effects as seen in V.D. and in the easy acquirement of loose morals in the boredom of army life are well known. And are there no playing fields in Britain? Are there no rivers for oarsmen, no seas for swimmers, no roads for cyclists, no youth hostels and no mountains to climb, that we must needs have barracks and drill yards?

As for his admiration of "noble motives" of many men who go to war, Dr. Fosdick answered that plea a generation ago in *The Unknown Soldier*. The Peace Conference at Paris should effectually

answer this plea to-day. To throw a glamour of nobility over war helps to perpetuate the biggest mischief ever conceived by man. Why weaken a "Christian Case" by such a condoning?

FRANK R. HANCOCK.
Hill Top, Redmell, Lewes.

Recent Articles

May I venture to criticise the general trend of recent articles in the *Christian Pacifist*? Civilisation has reached a crisis from which only the pacifists can save it. If we are to save humanity from moral and physical chaos, we must win the majority to our view *in the next few years*. Yet your journal—apart from the excellent editorials and a challenging article here and there—is degenerating into a kind of semi-theological backwater, suitable for maintaining the spiritual glow among a few rather intellectual Christian pacifists.

In your efforts not to be narrow or too political, you omit the essential message which pacifists should never cease to proclaim—the vigorous condemnation of war, the futility and danger of armaments, the betrayal of Christ by the churches, the essential basis of Christian pacifism, the details of a policy for peace, and so on.

One has the impression that you are afraid to publish anything that has been said before, or that has been fully dealt with in pamphlets or books. The result, as far as I am concerned, is that I hesitate to give the *Christian Pacifist* to non-pacifist friends, because they would find in it—again excepting the editorials—nothing to convert them.

I feel that this is all the more unfortunate because I know of no other journal which even attempts to fulfil this function.

ALAN LITHERLAND,
38, Gloucester Drive, London, N.4.

The Machine System

Mr. Hanna's article "The Social Implications of Being a Pacifist", in the September number, struck me as being one of the most challenging we have had for a long time. For instance he says: "Western civilisation . . . is organised for war". If that is true, and personally I believe it to be so, does it follow that the Pacifist must repudiate the whole of our present civilisation?

Whether we accept that fully or not, I think we must at the very least reject a machine system which stifles personality and leads to degeneration of all cultural values. These values can only be restored by concentration upon the creative living arts; that is to say such things as the cultivation of crops, trees, the care of animals and the practice of all the arts and crafts connected with rural life.

R. B. JAMES.
66, Osmeston Road, Birkenhead.

THEY SAY

SEAWARD BEDDOW

Defending "Democracy"

"American statesmen and journalists who are calling on us to unite in defending the West against the threatened horrors of Communism, even to the extent of throwing atomic bombs at Russia here and now, do not know what they are talking about, having never noticed the simple fact staring them in the face that all civilisations are founded on Communism. Take away our communal roads, streets, bridges, police forces, courts of law, fire brigades, water supplies, street lamps and coast lighthouses, postal services, giant dams and Tennessee valleys, etc., etc., etc., and who will be left alive next month except a Red Indian tribe or two and perhaps a handful of Chinese?"—George Bernard Shaw in *Reynolds News*.

The Nuremberg Trials

"After using the atomic bomb without warning and demonstration, and repeating it unnecessarily, we are hardly in a moral position to hang anybody, however logically."—George Bernard Shaw in *Daily Express*.

Hoping to Fail.

"I think there was not one of the scientists on the project who did not hope that further investigation would show up some difficulty which meant that atomic bombs were impossible. But we had to carry on.—Prof. Rudolph Peierls in *Reynolds News*.

"What Would You Do If . . . ?"

"Yes, we used to say to ourselves in 1940, what would you do if a couple of Germans came walking up the garden path . . . what would you do? And yesterday it happened—a couple of Germans did come walking up the garden path. They'd come to empty the dust-bin."—From a public house conversation, *Daily Express*.

In *Towards World Government—the Role of Britain* (sevenpence post free from the National Peace Council), Mr. Henry Osborne, M.P., one of the leaders of an active Federalist group in the House of Commons, suggests an approach to World Government through a disarmed Western Federation operating within a strengthened United Nations.

BOOK REVIEWS

Concerning the Way by F. C. Bryan.
S.C.M. Press. 6/-.

Without being particularly profound or new, this is a useful, friendly little book, and it hits on the head many nails which need hitting. There are stimulating passages on love, and especially on loving people whom we dislike. It may be true that "forgiveness cannot take effect until the wrongdoer repents", but the trouble is that so often the wrongdoer may feel himself to be the wronged, and that it is the other fellow who needs to repent. Moreover, one is forced, on reading the passages on "penalty" to ask "who are we, to deal in penalties?". One is reminded of the general insistence on punishment of "war criminals", and the tacit assumption that no such criminals are English.

There are good passages on service ("Service for love's sake, yes! Service for its own sake, no!"), on the value of creative silence, sentimentality (described strikingly, if inelegantly, as "Christianity with the guts out of it"), and the right uses of leisure and money. But why not come down to brass tacks, and give figures? Surely it would be helpful if Christian writers could agree, within not too wide limits, on what is a reasonable sum (not proportion) to spend on food and other things.

F. E. M.

The Healing Nation by Alexander May;
James Clarke and Co. 3/6.

This is a provoking book in two senses of the word. It certainly provokes furious thinking in all who read it seriously; for it is a much-needed challenge to accustomed concepts in Christian thought and action. Pacifists will be familiar with the author's stress upon the ethical (and not merely the theological) significance of the Cross; but even so, its social implications are often missed, and it is these which the author is chiefly concerned to emphasise. No man is "saved" in isolation, but only as a member of a community, and the plea is pressed that the nation should become that community, a veritable "Body of Christ" prepared if need be to go the way of the Cross for the redemption of Mankind.

But at this point the book is provoking in another sense. At least it is so to the present reviewer. For, in reading the book, he finds himself led again and again to a point where definite guidance, if not a definite conclusion, seems to be promised; and instead, he is left with a series of unanswered questions most of which begin with the word "How?"

How is the nation to become the "Body of Christ"? How, in the meantime, is the pacifist to bear his witness? And how is he to find his "salvation" in and through a community which does not yet exist? How are the unregenerate or the unseeing to be (as the author puts it) "adjusted to Reality"? This failure to find an answer is "provoking" in the colloquial use of that word. The failure may be due to the reviewer's want of understanding and not to the author's presentation, but the fact remains that at least one reader put down the book with anticipations unfulfilled.

Nevertheless, one is grateful for the book. For, if it does not answer the main question which it raises, it is far too provoking (in the best sense) to be laid aside without a strenuous attempt on the reader's part to grapple for himself with the issue which the author so passionately presents. And perhaps that is more profitable to the reader than a blue-print from which subtleties are erased and where what is naturally crooked is made artificially straight.

L. R.

PERIODICALS

One World, the new peace-time monthly of the National Peace Council (August) has an editorial on the immediate future of Europe which is in itself, apart from the full notices of various kinds, a sure guide to further reading (144, Southampton Row, London, W.C.1; 2d.). The *C.B.C.O. Bulletin* for August (3d.) concentrates on the influence of C.O. "Releases" upon organisations which it details as specialising in C.O. service of every description. The seventh Annual Report of the Board entitled *To the End Persisting* has been undertaken this year by Dr. Alex Wood (6, Endsleigh Street, London, W.C.1). The Friends' Service Council rightly emphasises the next three years as being crucial years in their work, the 1946 Annual Report of which, under the title *Response to World Needs*, sets forth their widespread claims for support (Friends House, Euston Road, London, N.W.1). The Spring-Summer issue of the *Community Broadsheet*, together with its important Supplement *Community and Youth*, should not be missed by any close observer of community movements. Some of us may think that the latter rather belittles "religious institutionalism". But both "broadsheets" are most illuminating. (Hon. Sec., Chancton, Dartnell Park, West Byfleet, Surrey; 9d. each.)

PAMPHLETS

The National Peace Council has reprinted from the *Manchester Guardian* as Peace Aims Pamphlet No. 38, five brilliantly written articles, each by a well-known authority, examining Professor E. H. Carr's treatment of the British and Russian conceptions of democracy in his recent Memorial Lecture at Nottingham University (144, Southampton Row, London, W.C.1; 6d.). It has also reproduced from the *Economist* as Peace Aims Leaflet No. 7 an anonymous article entitled "Peace without Honour" in which damaging criticism is most forcibly brought against the Paris Peace Conference as being bankrupt of principle (2d.). The Peace Pledge Union has done nothing better and, one may add, fairer, than publish *What about Conscription?* by its retiring general secretary, Patrick Figgis. He writes primarily for boys about to register and states his case with surpassing persuasiveness. Not nearly so indispensable because so much more restricted in scope, *Free Man or Slave State*, by B. H. Liddell Hart, comes from the No Conscription Council as Pamphlet No. 5 (Room 16, Kingsway Hall, London, W.C.2; 3d.). *The Churches' Defence of Atomic-Bombing*, which is issued by Wallace Hancock, 21, Raymond Avenue, South Woodford, London, E.18, price 2d., is really a caricature of the British Council of Churches' Commission Report on this subject. That Report was in no sense an official pronouncement even of the British Council, still less of the Churches in general. Nor is it either a "defence" or a plea that "the first duty of a Christian is to be a good British citizen". This kind of exaggeration will not commend pacifism but will only damage the Church in the eyes of people who have not so much as read the Report.

NO CONSCRIPTION COUNCIL

The No Conscription Council has decided to close its National Petition Campaign on November 30th. Encouraging reports have been received from various parts of the country, and the Council is confident that in the final result the campaign will prove to have been well worth while. A special drive for the collection of signatures during the remaining weeks of the campaign is called for. Members of constituent bodies are asked to make the best possible use of this particular opportunity to bring the conscription issue before the public, and to encourage as many persons as possible to sign the petition. Copies may be had from the Council's Secretary, Room 16, Kingsway Hall, London, W.C.2.

CONCERNING THE FELLOWSHIP

For the last three months accounts have been given of central gatherings of the Fellowship, the meeting of the Council and the Annual Conference, and of the general organisation of our movement. This month something may well be said about our attempts to be of service to the German prisoners of war in this country.

On the official level one of our members in the House of Commons conveyed to the Secretary for War four questions relating to repatriation; payment of the men on a scale which would allow them to make allowances for the maintenance of their dependants in Germany; and the misleading impression given to the Germans, on leaving the United States, that they were being sent back to Germany. We received assurances that the last point had already been taken up with the American authorities and would not recur; also that the rate of repatriation from this country would be considerably increased during this autumn.

Alongside approaches such as these there is also the work which members and sympathisers have been doing in their own localities. At Greenhithe a monthly service is held in one of the churches in which the usual congregation and Germans from the nearby camp join. A special Order of Service was typed for the use of the visitors in order that they might feel quite at home in the worship; hymns were carefully chosen which might be easily sung in English and in German; prayers were offered and an address given in both languages by Austrian members of the Fellowship. At a village in Warwickshire one of our sympathisers, pastor of a church there, with his congregation, has welcomed the Germans to the Sunday services and

a number attend regularly. The pastor also holds a weekly discussion group with the men and has been able to introduce recreational equipment of various kinds into the camp. All this has, of course, been done with the friendly co-operation of the commandant in charge of the camp.

In Leicestershire another of our members is doing similar work. No doubt the same is true of many parts of the country. We may, indeed, be thankful that many people, other than pacifists, have a similar concern for the well-being of the prisoners of war while they are in this country, and for their early repatriation.

HAMPDEN N. HORNE.

LONDON UNION

CHILDREN'S HOSPITALITY COMMITTEE.

During the summer months the Children's Hospitality Committee of the London Union have arranged holidays for 39 children and one mother, who was invited with her children this year, as she had lost her husband since the last holiday.

Although the number is a slight increase on last year, it had been hoped that more offers would have been received but doubtless the addition of bread rationing to all the other food restrictions made some of our friends hesitate about inviting visitors. Most of the children were from the Deptford and Southwark areas and the majority went to the same hostesses as before, some for the fourth and even the fifth time, and although the work is only on a small scale we feel that real friendships are being forged, which after all is the real aim of the Committee's work.

Some new contacts have been made this year and a very encouraging feature of the work is the great increase in interest and enthusiasm of those who come into close touch with our work, either as hosts or as escorts to the children. It is the usual custom to hold a re-union of children with their hosts in the autumn and we are making arrangements for this year, details of which will be announced later.

M. W.

DIARY.

Wednesday, October 9th, 6.15 p.m.: Group Officers' Meeting at Fellowship House.

Friday, October 11th, 6 p.m.: Fellowship Meeting (see advertisement).

Friday, October 18th, 7 p.m.: Public Meeting "Christ and the Atom Bomb" (see advertisement).

THE ANGLICAN PACIFIST FELLOWSHIP

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

The speakers at the Public Meeting to be held on Friday, October 18th, at 7 p.m. in the hall of the National Society 69, Great Peter Street, S.W.1, will be The Ven. Percy Hartill, B.D. (Archdeacon of Stoke-on-Trent) and Dr. Alex Wood. The Chair will be taken by Lady Parmoor. The subject will be "Christ and the Atom Bomb", and the meeting is under the auspices of A.P.F., the London Union of F.o.R. and M.P.F. A collection will be taken to defray expenses, and questions will be invited. Please come, but be sure to bring a non-pacifist friend with you!

The Annual General Meeting of the Fellowship will be held on Saturday, October 19th, at 2 p.m. in St. Anne's Church House, Dean Street, Soho, W.1. It will be preceded by a sung celebration of the Holy Communion in St. Martin-in-the-Fields at 11 a.m., when The Ven. Percy Hartill will be the Celebrant and The Rev. H. F. Runacres, Rector of Newington, will preach.

There will be a Bring and Buy Sale at the A.G.M. in aid of Fellowship Funds. We shall be grateful for articles of any sort, which should be priced by the donors. Those unable to bring their articles on the day are asked to send them to the office a few days beforehand.

Only five nominations have been received in time for election to the Governing Body, and these five are accordingly declared elected. They are: The Ven. Percy Hartill, The Revs. C. Paul Gliddon, H. de Labat, and A. K. Shrewsbury, and Mr. C. Hugh Faulkner.

A Quiet Afternoon will be held in the Parish Church, Kingston-on-Thames, on Saturday, November 2nd, at 3 p.m. The Conductor will be The Rev. C. Paul Gliddon.

PAX

Chairman: Stormont Murray.
Hon. Sec.: J. M. Walsh, 78, Bristol Road, Weston-super-Mare, Somerset.

This year's Annual General Meeting, although not as well attended as some in previous years, was most fruitful in discussion. The scattered members of Pax, many of whom would never meet but for the Annual General Meeting, certainly

value this opportunity for exchanging views and coming to agreement on all points of vital interest to Catholic pacifists. The predominant subject under discussion after the routine business had been settled at this year's Annual General Meeting was the Reunion of Christendom. It was felt that there had, in the past, been a tendency on the part of many interested in this urgent matter, to be more conscious of the presence of those things which divide Christians than of those which unite them. The members, while fully aware of the existence of deep theological and doctrinal differences among Christians, feel that a thorough knowledge and appreciation of the fact that we all hold many doctrines in common would do much to clear away imaginary differences and mere misunderstanding of terms. With irreligion, and even atheism, spreading across Europe Christianity must present a united front or be submerged until it can rise united. The atheists of U.S.S.R. make capital out of the differences they see between Orthodox and Catholics. What capital could not be made out of the denominationalism, without end, of some European countries! But more important than thwarting atheists is the positive doing of the will of Christ, who prayed that 'They all may be one'.

F. W. E.

CYNHADLEDD CYMDEITHAS Y CYMOD A HEDDYCHWYR CYMRU

Cynhaliwyd y Gynhadledd uchod yn Beckett's School, Skenfrith, Mynwy, Awst 12-17. Daeth nifer o garedigion heddwch at ei gilydd a threiliwyd wythnos ddifyr ac adeiladol. Trefnwyd rhaglen lawn ond nid yn rhy feichus. Ceisiwyd cofio fod hon yn wythnos o wyliau rai, ac nid doeth a fyddai trethu corff na meddwl. Dechreuwyd bob bore gyda chyfnod o ddefosion a oedd yn baratoad effeithiol i waith y dydd.

"Trefn Llywodraeth Duw", "Gwreiddiau Heddychwaith yng Nghymru", "Rhadlen Heddychwyr Heddiw", "Cyfle ac Adnoddau Tangnefeddwyr", dyna rai o'r materion a gawsent ein sylw.

Agorwyd gan y Parchedigion Dr. E. K. Jones, Iorwerth Jones, D. R. Thomas, D. E. Williams, T. H. Williams, Mr. Gwynfor Evans a Mr. Ednyfed Jones, a'n llywydd, Mr. G. M. Ll. Davies, gyda'i ddeheurwydd arferol, yn denu pawb i'r sgwrs ddilynol. Bendithwyd ni a nifer o ddyddiau heulog a chawsom gyfle i weled mwynder Mynwy, a diddorol oedd dargenfod fod eto rai Cymru Cymreig yn y gymdogaeth hon. Gwr ac iddo ddelfrydau uchel a syniadau arbenig am addysg ydyw perchenog

Beckett's, ac ni chawsom ymadael heb ddywedyd rhywbeth am Grmyu a'n cenhadaeth. Gwasanaethwyd anrom yn siriol gan amryw o'r ymwelwyr a'r ysgol a daethom yn gryn gyfeillion a llawer o'r plant a hwythau. Breintlwyd ni yn fawr gan gwmni y gwr annwyl y Dr. E. K. Jones, a phrawf o'i ieuengrwydd ydyw ei bod mor naturiol bron dywedyd "E. K." a "D. E"! Chwith oedd gwelw y diwedd canys gwnaed ni yn frawdoliaeth hapus gan ein Llywydd a'n cwmniaeth. Diolchwn o galon i bawb am eu cyfraniad a'u presenoldeb a chredwn fod y Gynhadledd Unedig hon yn ernes o gyd-weithredidd ffrwythlon rhwyng ein Cymdeithasau yng Nghymru.

T. H. W.

INTERATIONAL VOLUNTARY SERVICE FOR PEACE

The outstanding piece of news, in recent months, is that the German short-term schemes have proved very successful. Four work camps were organised at which British and German volunteers worked together on such jobs as fuel cutting, repairs at a children's home and flood prevention at Geldern, Hamburg, Meschede and Rendsberg. The Berlin Unit also organised a scheme for the rebuilding of huts in connection with a home for ex-P.O.W'S. Despite interruptions owing to lack of materials this scheme attracted the support of a number of German youths. Towards the end of October a meeting will be held drawn from representatives from all these various schemes and it is confidently expected that a strong German branch of I.V.S.P. will result.

Short-term volunteers, both Adult and Youth, have been working on schemes, in many parts of Europe, during the summer holidays. Switzerland welcomed them to St. Stephan to help bury boulders left by a flood and to Trogen to make foundations for the Pestalozzi village, which is to accommodate refugee children. In France they helped to make a playing-field at Chateaudun; in Belgium they salvaged stone sets from a road at St. Ghislain to be used for building purposes; while in Holland irrigation canals were dug at Souburg and Wieringen.

The weather has seriously hampered the work at harvest camps in this country but it was satisfactory to note that the camps were of a more international character than has been possible for some years. French, Swiss and Dutch youths especially were in evidence. The Youth camps were situated at Chipping Campden, Dry Drayton, Stapleton and Thorpe-le-Fallows with assistance also being given to a children's home at Hucklow.

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

MEETINGS

THE MONTHLY FELLOWSHIP MEETING for communion with God and each other will be held on Friday, October 11th, from 6-6.45 p.m., and will be led by the Rev. Max Parker. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available.

CHRIST AND THE ATOM BOMB. A Public Meeting will be held on Friday, October 18th, at 7 p.m. in the National Society's Hall, 69, Great Peter Street, S.W.1. Chairman: Lady Parmoor; Speakers: The Ven. Percy Hartill, B.D., Archdeacon of Stoke-on-Trent, and Dr. Alex Wood, M.A. (A.P.F., M.P.F. and London Union F.o.R.)

MISCELLANEOUS

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"CO-OPERATE OR DIE", the latest Peace Committee pamphlet.

A study on World resources and the discovery of the Atomic Bomb, by Dr. William Agar of the United States Geological Survey.

Copies from Friends Peace Committee, Friends House, Euston Road, London, N.W.1, price 7d. post free.

EXPERIENCED CLERK AND ADMINISTRATOR (male, aged 30) requires work of social value. Please write C. J. B., 53, Dorchester Way, Kenton, Middlesex.

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