

The

CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Post-war Conscription

The Lords' debate on December 6th made it quite clear that the Government has reached no decision on the question of conscription after the war. That there would be throughout the country widespread opposition to the retention of an emergency measure as a permanent national institution is something more than a pacifist hope. At the same time it would be a very great mistake to suppose that it will be easy to get rid of conscription once the war is over, or to belittle the forces that will strive to perpetuate some form of compulsory national service in the guise of post-school education. Lord Selborne very rightly said that "there are matters it is very desirable to keep out of party politics, and this is one of them." But the arguments advanced by several speakers in the debate were not unflavoured by party or even class prejudice.

Its Contribution to Religion!

When Lord Trenchard innocently advocates that

"Compulsory training and service should be linked up with training in the professions and trades. Teachers ought to have two or three years'

service before taking up permanent posts. Would it not be a good thing for a curate, when he had passed his examinations, to do two, three or four years in the services, so that he could rub shoulders with his fellow-men before he settled down? The system might also be applied to the lower divisions of the civil and municipal services"

we can hardly fail to see a comprehensive scheme for making sure that every man in any sort of responsible position in the nation will be suitably disciplined in a docile and reverent regard for wealth and power and tory politics. It is suspicious that enthusiasts for conscription usually dwell on the alleged cultural value of the compulsory service they seek to impose on the nation's manhood. Even some who were in pre-war days among the most ardent antagonists of conscription seem now to be ensnared by the tangled argument that a little discipline is good for youth. Unless it is a training in self-discipline, discipline is of very low moral value, and the stupid and mechanical discipline of the army, while it may be necessary for the successful prosecution of war, does men, as men, more harm than good. When the hierarchy of caste begins

to commend conscription for its value in creating fellowship and breaking down class distinctions we must be forgiven if we are amused. Even into the parson's life, it appears, conscription can bring something of brotherly love which the communion of saints has missed! Compulsory education is one thing, but compulsory education handed over to the care of the fighting forces is quite another.

Need for Discussion

Industrial conscription seems to raise a different set of questions. It may be true that in a properly planned society the State ought to have authority to call on labour—and if so on property too, of course—to be employed in accordance with the public welfare, but that does not settle the question how this authority is to be exercised. Has there ever been a time when the community offered men work in their own trades and in right conditions when the requisite labour was not forthcoming? Would the response of labour be more adequate, and the work better done, under compulsion? We need not argue too fiercely about this for the possibility of industrial conscription, unless for military purposes, is never likely to exist. There will be too many men for too few jobs. The cry for industrial conscription is like the old ridiculous demand that we should "compel the unemployed to work"! We only wished we could, for had it been possible it would not have been necessary. The whole question undoubted needs more careful examination and is not to be settled by compulsion all round and conscience clauses in every act. We have never wanted exemption for ourselves, but what is right for the whole country. We are glad to see the subject is under discussion both by the Pacifist Council of the Christian Church and the P.P.U. There is room for a variety of pacifist

opinion, though it is difficult to see how any measure of compulsory service can win the support of pacifists that is not entirely dissociated from any military establishment.

World Day of Prayer

The Women's World Day of Prayer held annually on the first Friday in Lent offers an unusual opportunity of bringing together all denominations of Christians in an act of worship which is world wide and centres round the theme of the Church Universal. The order of service to be used this year on the 16th of February is based on one prepared by Miss Olive Wyon. We should like to see it used in every Church in the country. With slight adaptation it could easily be made suitable for use on many other occasions. It can be supplied from 42 Memorial Hall, London, E.C.4, at 3s. per hundred with other literature. We appeal to all our women readers to find out what arrangements are being made in their own districts for the celebration of this day, and to give them all the support they can. Where no arrangements have been made it is not too late to begin now by bringing together a group of friends representative of all the Churches.

We regret that in our last issue Dr. Alex Wood was described as formerly "Senior Tutor" of Emmanuel College, Cambridge. The word "Senior" ought to have been omitted.

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KINGSWAY HALL MEETING

The Christ and Peace Meeting held at Kingsway Hall, London, on Saturday, December 9th, and arranged by the Pacifist Council of the Christian Church, brought together about 600 people, a considerable audience for wartime. The chair was taken by Prof. Charles E. Raven, who after an uplifting devotional opening addressed the meeting as follows:

"It is appropriate but also in many ways singularly difficult to hold this great meeting at this particular season, at the beginning of the time called Advent, and within sight of the great festival of the Prince of Peace, at Christmas. It underlines for all of us the tragic and terrible division of these days of ours. 'Glory to God in the highest, and on earth peace'. We believe, we hold on to the belief, that ultimately the heavens themselves declare the glory of God, that nature itself is capable of his peace, just as we hold on to the faith that ultimately the quest of mankind will become indeed the quest for the Prince of Peace, and we shall see his star and follow it. And we wake up from that dream to hear the bombers booming overhead, wake up, as I have woken up for five years now, night and morning, with the drone of their engines as they go out, wake up from that dream and know that one has got to keep sensitive and aware of the hideousness of the evil of the times, one has got to weep with them that weep, one has got to be heart-broken with them that are broken.

"When we planned this meeting so many months ago it seemed as if by now the prospect of peace might even have dawned upon us, as if we might be ready to go forth and deliver our witness at a time less incongruous, less impossible of securing a hearing. With the disappointment of these last months, as the carnage gets more and more immense,

as we begin to realise that the cessation of active war may well be merely the prelude to the collapse of civilisation in civil and private strife, when we see opening in front of us a prospect utterly incompatible with all that Christmas means, it is immensely difficult for you and me to keep our faith. I suppose the plain fact is that it is only when your faith is broken that it is of any value to God; it is only when your heart is broken that God can fill it; it is only when your pride is crucified with Christ that we can in any sense fulfil our ministry of reconciliation. It is only in despair that faith blossoms and God is glorified. And in the utter emptying of all our material reliances and all our self-centred dreams, it is in the smashing of those things, hideously painful as it is, that we are rendered fit for the service which demands all and can only be fulfilled by those who have cast out self. The magnitude of the challenge to you and me, the magnitude of the sacrifice that is demanded should rise in proportion to the desperate character of the situation with which we have to deal. For surely that is the essential message of the Christian Gospel, that it is out of a Cross, the solitude of Calvary, that the Prince of Peace fulfils his mission and achieves our reconciliation."

The next speaker was the Rev. H. Ingli James who said:

"It was easy, looking at the situation at this moment, to denounce. It was easy, looking from a rather different standpoint, to applaud, and even on occasions to reverence. What was never easy was to find the truth, or even to desire to find it. We all delighted in slogans, especially in tiring, nerve-racking days such as these, and readily allowed our minds to rest in them. We looked at a world divided as perhaps never before and we

heard people talk airily of a new order, of security and fraternity, to follow this war, and we marvelled at their blindness. Violence stalked the earth, undisputed master of the situation. Not only were nations warring against nations but nations were divided within themselves, Belgians against Belgians and Poles against Poles. What was happening in Athens this week was a dreadful forecast of what was likely to happen throughout Europe. We could not wonder. People had been told they must resort to any means to crush the enemy—why then should they not resort to any means to crush the enemy nearer home? We should not expect to look for figs when we broadcast thistles. Truth was the first casualty in every war and in this war she had suffered such wounds as would have been mortal if Truth could die.”

Mr. James went on to say:

“It is easy to denounce, but it is easy to praise and we must not forget that. What brought the nation into the war? If by the nation we mean the common people then certainly it was neither lust of blood nor the desire for conquest. It was a misplaced trust in the power of violence but along with that was the conviction that duty demanded that the nation should resort to evil, knowing that it was evil but believing that only thus could it put an end to a greater evil, that was becoming intolerable. They went out with mingled loathing and elation that Europe might be free. False? Yes, maybe. But there were thousands as honest as ourselves who truly believed it. For years they have persisted in the course they choose through every hardship. To deny that is not pacifism. To deny that, for me at least, would be a sin against the law. I was a pacifist minister in Coventry when Coventry was blitzed, and I never heard from anybody a single bitter word. I was amazed by the self-sacri-

ficing temper of our people, by their neighbourliness and their kindness.

“The doctrine of total depravity was always a manifest libel and that of the natural perfectibility is an illusion to which we find the antidote as soon as we look into our own hearts. Our task, I take it, is to strive humbly and very gently to temper the one and to strengthen the other. But to those who say a big extension of education would solve our problem we may answer that education of the sort that is now in fashion has recently achieved its greatest triumph in the rocket bomb. And to those who say that man is hopelessly lost we may answer that that is neither the teaching of experience nor the message of Christ's gospel. The gospel is not an assertion that man's actions are beyond redemption, that mankind is doomed either to an eternal or to a terrestrial hell. It is the glad news that looking down on this mad world God saw that in man which he loved, and for that Christ lived and died. To reach that he went to a cross and that was the darkest moment in our human story. But from the midst of that gross darkness the light burst, and in that thought we may go forward with courage and hope. For that light shines in every man, often dim, often broken, often flickering but never quite extinguished. Though it shines in darkness it does shine, for this is God's world, be it what it may. The light shineth in the darkness and the darkness overcometh it not.”

The address which followed by the Rev. Principal William Robinson will appear, we hope, as an article in our next issue, and need not be reported here. The closing speech was made by the Rev. Henry Carter, who said:

“The new Council in whose name we gather here to-day has accepted an unparalleled responsibility. At an hour without precedent in human

history, when no other aid than that of God can save mankind from self-destruction, there has fallen upon the minds of a comparatively little group of followers of Christ the sense, the conviction, the call that the message of Christ—forgiveness, reconciliation, redemption, peace—must be proclaimed, cost what it may. We on whom there rested the conviction that has drawn this Council into being have come here for the first time to meet in public those with whom we wish to share that responsibility. We bring a message of hope, and ask you with us to bring it to the world.

“It is my task to try to show you how the Council is beginning to shape its course. We do not feel that we can rush into this unprepared, and of the four Commissions which have already been brought into being the first is known as ‘Research and Re-statement’. The message which has been brought this afternoon has to be re-stated, that it may be spoken all over the country. We have groups of theologians who are, in quiet and in fellowship, preparing the way for a new literature on the Christian Evangel; a similar group of psychologists who are facing the new light that has come in our own day to bear upon the problems of the human mind and mood, are studying the question as to the reason why some pacifists have stood strong and fervent amidst the tempest of our time, and others have changed their side. What is the ground in man's reason and judgment which will stand the test of an hour such as this, and what is the ground that is unsure? Others again in this group are facing practical issues of our day with a view to providing a thought basis for those who will be trying to guide the thinking and action of the Church. What ought, for example, to be the judgment of the Christian upon post-war conscription? The Commission on Research and Re-

statement will present its findings on that issue.

“The second Commission we call simply ‘Preaching and Teaching’. We are not thinking only of the speaking of the message of forgiveness and redemption within the Christian Church, though I stress that first of all because, let it be clearly understood, the movement for which we speak this afternoon is not schismatic—we are not seeking to break away from organised Christianity. We believe it has been given to us to see a truth which stands the test of the darkest hour, and to hold it in trust for the Church of the future. Part of the testimony, therefore, is within the Church. But all the time we are bearing in mind that England is mainly non-Church-going; and when the Council meets in January another part of the report to which it will give heed will be recommendations from the Commission on Teaching and Preaching, which we trust will have relevance for non-Church-going England—how the living word of peace and forgiveness can be spoken outside the Church.

“The third Commission on ‘Publications’ I only mention: its task is to find the printed medium. I just add that the journal which many here know and love, *The Christian Pacifist*, a monthly which I would not miss for anything, will be the organ through which the Pacifist Council will make known its findings and its doings.

“The last of the four Commissions we call ‘Personal Service’. It is providing the centre from which a great many activities will radiate one by one. The first is to try to give the answer to the eager Christian pacifist who wants to find a place in relief and restoration activity when war has done its worst. We are not going to reduplicate the work of other agencies, but to work through them. The F.O.R. campaign is directed to help people to think what

is needed in the cultural, the economic and the political spheres, if the coming peace is to have a Christian basis, and we are all urged to try to form discussion groups based upon its documents. Do not forget either that the National Peace Council is now ready to move into the public sphere. It is a Council which

federates pacifist and non-pacifist who are jointly peace seekers. 'The Conditions for a Constructive Peace' is preparing the way for a national Petition, to which it wants to obtain a million signatures. All this makes towards that peace-building as distinct from a new building up of armaments."

THE TRAGEDY OF DUMBARTON OAKS

KARLIN CAPPER-JOHNSON

The writer is Secretary of the Friends' Peace Committee and was formerly Lecturer in International Relations in the University of Syracuse, U.S.A.

Few documents of our time are quite so tragic as the plan for world organisation which has emanated from the politicians assembled at Dumbarton Oaks. There are many points of detail upon which it may be criticised, but it is for its major failure that it will ultimately be condemned. Its designers were authorised to produce a plan for world peace—and they have outlined a blue print for the rule of fear. They were entrusted with constructing the scaffolding of a new world—for peace is new—and they have produced a variant on that scaffold for death, upon whose block mankind has been for so many centuries laying its head. They were obsessed with military security and planned accordingly. It is all there—the Great Powers heavily armed, the lesser Powers inadequately armed, the defeated Powers disarmed; the Great Powers above the law, the lesser Powers under the law—which, being interpreted, means under the Great Powers. And the power, the life force to quicken this plan?—the fear of death; death to any lesser Power challenging the Great Ones; death to all men if, or when, the Great Ones quarrel.

This is no overwrought imagining.

—Look at the plan—A General Assembly of all States; A Security Council of the Great Powers plus six, but on which each Great Power will have a veto. The Polish Kingdom was not more anarchic! A General Assembly which may discuss, before or after submission to the Council, and *recommend*; A Security Council which may *act*—act in the name of this half-impotent Assembly—and which may loose upon the world all the terrors of hell, but may not act to create plenty! Already the Council is provided with a Committee to plan the execution of any recalcitrant lesser Power, not to stretch out a helping hand, to give the understanding assistance, to amend an inequitable situation, or to redeem an erring nation. For this is the power of terror not the strength of love; it is death and not life. And the new "United Nations" are pledged to threaten war, to give their all if need there be, in enforcing sanctions; but there is no pledge to compulsory arbitration nor to that self-denying economic aid whereby poverty is overcome and the fear of hunger banished. Dumbarton Oaks has taken on the imprint of a world at

war, and the plan's chief features are thus determined.

Twenty-five years ago an earlier and first attempt was made. A stark professor, become statesman, arose out of America. He spoke of the "great voice of Humanity abroad in the world", "the great compulsion of the Common Conscience" and he fought for a new order, whose lineaments were sketched in a Covenant—sketched, but never filled in. Men could not free themselves from self, projected into the nation-State, and lusting still for power and wealth. White supremacy denied equality to their yellow Allies. The measure of a nation's worth was still its guns, its battleships, its bombing-planes. And the very men whose international experience, whose knowledge of the world's economic unity enabled them to weave great webs of international co-operation, built vast cartels and prostituted their vision to private gain.

So the League of Nations failed, deserted by great and small; by America who repudiated her President's design; by Italy whose greed, first here, then there, slashed at the fragile fabric of world unity; by Britain and by France to whom the fellowship of Man was as nought in comparison with their own imperial power, who frowned on the economic co-operation of lesser Powers, winked at Japan's rapacious violence in the East, and slyly brought the Conference for disarmament to a lingering death, fearing to lessen their own military might, to be equated with mere Swedes or Dutch, and lose the power to bomb into submission their "natives"; deserted too, by Greece's folly and Poland's wild excesses; and finally the victim of all nations' fears that each their national security would lose if their own economic plans were subject to the welfare of the world.

Thus the League fell, which yet for all its faults, proclaimed the

need for constant mediation, for treaties changeable by international suggestion, for peace secured through world disarmament.

And so there came a coma on mankind. The heart's warm beat is chilled, the generous impulse lost in shame to seem soft-hearted. In the name of "realism" a world is planned whose unity is the submission of small Powers to Great, and all to the fear of yet another war. Even the co-operation borne of this titanic struggle cannot survive. The chance to build man's unity in the air is fading. Competition for profit, the lust for power arise once more.

One slight hope remains, the Cinderella of the new world organisation, an Economic and Social Council, not fit to be listed with the chief organs of the plan but dragged in at the end. On this the hopes of millions must be fixed, millions who are finding even now the unity of hunger. On this we who strive for peace, must also centre our slight hopes and our inadequate efforts.

Yet what hope is there? None, if the spirit change not. None, if States small and great persist in their self-love and lust to be "Mightier yet". None, if men the world over love ease and wealth, the flattery which fear pays to power, the recognition to be equal with the Joneses and to be esteemed of more account than Tom or Dick or Harry. Without a willingness to give and not take, to lease and lend unstintingly for peace no less than war, there is no hope.

Those of us who seek to be Christians and pacifists must meet the challenge first in our own lives; and then in the indefatigable endeavour to help the world to faith, to the robust belief in the good and in the true, in the power of mercy and of self-denial expressed in terms of tariffs lowered and imperial power laid down. Dumbarton Oaks

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THE FELLOWSHIP OF PRAYER

Eternal God, Who art for ever working out Thy purpose, deliver us from spiritual blindness, and from the sickness of a hope deferred. Save us from compromise with sin, and from acceptance of defeat of truth. Give us the faith to see and trust the infinite resources of Thy grace; to know that love never faileth, and thus to yield ourselves to Thee as instruments of righteousness, through Jesus Christ, our Lord.

O God, Who art light, and in Whom is no darkness at all, enable us to prove the goodness of Thy will, and to see evil as despite of Thy divine appointment. Waken the world from the nightmare of its fears to the real life of truth and peace. Give us to walk with Thee in confidence, thinking no evil, and cherishing within our hearts no bitter or resentful feeling. Deliver us from all complaint against Thy providence; from pity for ourselves or failure in compassion to our neighbours. Show us the world not only in the gloom of sin, but with the light of Thy redemptive love shining thereon. Give us more joy in our discernment of the right, than ability to detect wrong. So walking in the light as Thou art in the light, we shall have fellowship with one another, and Thy love which, with the blood of Christ, is poured out for Thy whole creation, will cleanse us from all sin.

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is bad; should be recast. Yet though we fail in that if we now could build this faith the world might change, and the Economic Council, yes, and even the General Assembly itself, instead of being a faint flicker of forlorn hope, might become the start of a new world! For no scheme, however nobly planned, will work unless illuminated by the light of Christ.

LUCY GARDNER

Miss Lucy Gardner, a member of the original Cambridge Conference at which the F.O.R. came into being in 1914, and the first General Secretary of the F.O.R., died on November 27th. Speaking on December 9th at Kingsway Hall of her long career devoted to peacemaking, Charles Raven said:

"To many of us the news of Lucy Gardner's passing ten days ago must have come almost with a shock of surprise. She had been so much out of public work all these many years now, that we had hardly felt that she was still here with us in the flesh. When I heard the news, it seemed to me that no one whom I have known laid upon a meeting like this a larger obligation. I think that when the history of inter-Church co-operation, of the Ecumenical Movement and the British Council, comes to be written, Lucy Gardner, of the Society of Friends, Lucy Gardner who drew together the Christian Social Service Unions, with Bishop Gore, Father Plater, Will Reason and many others in the great days before the Edinburgh Conference and the Ecumenical Movement, I fancy that she who created Copec, which made possible Stockholm and all the Life and Work Movement, will receive from all a very high share of gratitude. At any rate for those of us who knew her, how she combined an utterly ruthless power to sacrifice herself and everything else for the purpose which, as she felt, God had laid upon her, with an exquisite sensitiveness to every person whom she was dealing with, so that her whole method of organisation was shot through and through with affection. Those of us who experienced that learned the lesson which we shall never forget."

See also tributes in *The Friend* of December 16th.

THE WORLD OF 1945—AND MYSELF

HENRY CARTER

The Rev. Henry Carter, C.B.E., was for many years General Secretary of the Social Welfare Dept., of the Methodist Church. Now he is Chairman of the Board of the Christian Council for Refugees, Executive of Methodist Peace Fellowship, Board of Christian Pacifist Forestry and Land Units, Board of the Community Farming Society, and Joint Chairman with Canon Raven of the Pacifist Council of the Christian Church.

I write in December, 1944. The world I knew in early manhood, buoyant with hope of human progress, was shattered in the First World War. The world of alternating hopes and fears which struggled onward from 1918 through two decades crashed on September the third, 1939. Now in the sixth year of strife and slaughter, mankind tries to foresee a cessation of armed conflict in Europe and later in Asia. I offer no forecast as to external events. The task to which I turn is of another quality, centring in individual responsibility.

Let me try to explain, asking in advance pardon for aught that may seem unduly personal. In sight of 1945 I challenge myself to state what I really believe, and what I believe to be my duty over against a world-situation desperate beyond description. I ask myself, as the New Year approaches, How do I see the human tragedy? How ought I to think about it, and what ought I to do? Perhaps as my own answers are formulated, they may aid others to review and renew their judgments at the turn of the year—an exercise which each of us might serviceably undertake.

First, how do I see the world in which (to quote Berdyaev) "a merciless non-humanity" has wrought its will? In particular, how do I view Europe, "the tragic Continent" that lies at our doors?

In 1939

When Mr. Neville Chamberlain, as Prime Minister, declared war on Germany on that fateful third of

September, he said: "It is evil things that we shall be fighting against—brute force, bad faith, injustice, oppression and persecution—and against them I am certain that the right will prevail". His declaration of the wrongs which the Nazi regime had perpetrated rang true; but the root question was whether war could "prevail" against them. Ultimate superiority in man-power and munitions could destroy or scatter armies, but the end which he defined was different, and the difference was in character. The victory over wrong would have to be won in the moral realm, and the real issue was whether military victory, if achieved, could also achieve the moral victory or open the way to its achievement.

On that day, never-to-be-forgotten, I turned to the Covenant of the Fellowship with which I was associated and weighed its words: "we . . . having learned from the events of this generation that modern warfare involves the destruction of human life without mercy or limit, and that the fruits of war are disorder and destitution, fear and hatred, covenant together to renounce war". The Covenant of the Methodist Peace Fellowship had been drafted with the events of 1918 and the succeeding years in view. It was based on experience, on hard-won learning. Simply and solemnly I committed myself to it again. It has not been easy to hold to that renewed decision amid the tensions of the years following. Many a time I have examined the ground afresh, especially after con-

versation with trusted friends who felt that, as Christians, they could endorse this war as a means of prevailing against "evil things". Always I have come back to the bare simplicity of the fact that war—as I see it and know it, not as a word but as a succession of planned and ghastly deeds—denies by its very nature the purpose, teaching and example of Christ. If I am to follow Him I must renounce war, though in saying this I judge no other, least of all would I even seem to judge my fellow-Christian who holds to the opposite conclusion.

AT CHRISTMASTIDE, 1944

The sixth Christmastide of the Second World War is at hand, as these reflections are penned. Let me test once more that individual judgment reaffirmed at the onset of this world conflict. What are "the fruits of war"? Are the "evil things" yielding to the fighting forces? The record of a vision seen long ago comes to mind with singular relevance:

"I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth."

The fourth of the four horsemen of the Apocalypse—Conquest, Slaughter, Famine, Death—bestrode the earth.

The vision of the seer of Patmos is one with the scene in Europe and in Eastern Asia to-day.

The sword, its meaning multiplied in monster guns and flame-throwers, bayonet and hand-grenade, torpedo and flying-bomb destroys by millions, laying waste another generation of the youth of the world.

Famine haunts the war-ravaged lands. A message brought out of Yugo-Slavia in the early days of this winter told of a half-starved and almost naked peasantry, whose infant

children perish by the hundred for lack of food and warmth and medical aid. Poland and Greece declare a like piteous tale, and scarcely less pitiful is the news from parts of "liberated" Western Europe. The position in the invaded provinces of China is known to be no less desperate.

Death-dealing is the occupation for which the youth of the nations are systematically trained as they were never trained for productive industry. Even the banditry of the nations has been summoned to the work of man-hunting. On Dec. 8th Mr. Churchill, defending his course of action in the civil disturbances in Athens, said in the Commons, "During the war, of course, we have had to arm anyone who could shoot a Hun, apart from his character, political convictions, past record, and so forth. If they were out to shoot a Hun we accepted them as friends and tried to enable them to fulfil their healthy instincts".

"The wild beasts" of the Apocalypse may stand for the "evil things" which Mr. Chamberlain rightly branded as evil, and against which we seek by war to prevail. Does armed force end "brute force"? There is no sign of this in the post-war hunts for collaborationists, or in fratricidal strife in Greece. It is a token of the deterioration in mental and moral standards that the Prime Minister's fierce words in the Commons, quoted above, were received with laughter and cheers. Are "bad faith, injustice and oppression" exorcised by war? Armed strength is settling the destiny of the Baltic States; the dismemberment of Germany is freely advocated even before her defeat; fraternisation between Allied soldiers and German civilians, in occupied territories, which might mitigate embitterment, is forbidden under stern penalty. Whether "persecution", especially the persecution of Jewry, can be overcome by war has yet to be seen;

those of us who are nearest to the ugly fact of anti-Semitism are sorrowfully aware that it is increasing in the lands of the United Nations.

I will not bring into the picture the vast material destruction which has brought the homes of multitudes, ancient seats of culture, and great and famous cities to ruin. Beyond all this is one haunting fact. The children now entering the 'teens have heard little but news of war, whilst youth in the 'teens and twenties has shared to the full in the work of death and destruction. The slackening of moral discipline, and the lack of emphasis on neighbourliness and mercy, show their baneful results in our own country. The Editor of the *National News-Letter* (June 15, 1944) drew attention to an aspect which affects the quality of future citizenship in Continental Europe. He wrote:—

"Here is an actual case which illustrates the problem. Mr. X is a young Belgian who has played an active and gallant rôle in the resistance movement of his country. He joined the movement at the age of 17, fresh from the University. He never was in an ordinary peacetime job; never experienced ordinary, everyday adult life. For four years, he has lived as an outlaw. He has learned to steal, deceive, risk danger daily, and even to kill. The killing he has done has not even been that of the man in uniform who carries out organised slaughter on the field of battle at the orders of the State. Only one thing distinguishes X from the outlaw—the motive which prompts his action. To-day, because of his motive, X is quite rightly looked upon as a patriot, perhaps even a hero. But what of the future: how quickly will X be able to turn his back on these four years of killing, plundering, living like a hunted animal, and assume for the first time his place as an ordinary adult in civilised life?"

Surely there is no need to attempt a résumé of these facts, which are no more than a summary of knowledge we all possess. The verdict is clear. The "fruits of war" are "disorder and destitution, fear and hatred";

"evil things" are not overcome by means that multiply evil.

Such is the answer to the first of two self-posed questions. What of the second—how ought I to *think*, and what ought I to *do*, as the New Year starkly reveals this abomination of desolation?

"THIS IS THE VICTORY"

As certainly as war breeds despair so Christ brings hope to rebirth. Recall Dr. Moffatt's rendering of St. John 3, 17: "God did not send His Son into the world to pass sentence on it, but to save the world by Him". The way of life which I have come to know as Christian pacifism is a denial of fatalism and despondency. It has become almost a habit among theologians who reject the pacifist conclusion to speak of this war as God's judgment on the swerve of mankind from the Divine Will. True, the wages of sin is death, but that is no more than the prelude to the Gospel, which is the good news that "the free gift of God is eternal life in Christ Jesus our Lord". So at the gate of 1945 I will take my stand, humbly and confidently, affirming that God's offer to man is life not death, redemption not destruction; that His free gift of life in Christ is for everyone, without frontier or limit; that He charges men everywhere to repent; and that through acceptance of the Everlasting Mercy every soul can find the road to new faith in God as Redeemer, new hope for the world through Christ its Saviour, new love of man toward whom each is to act as neighbour.

That is how I should *think*. Indeed, I am resolved not only so to think, but to declare this belief to all and sundry.

What, then, am I to *do*, to give expression to this belief as the working principle in daily life? Two things at least, the one determining my attitude to persons and policies, the other directing my action.

ATTITUDE AND ACTION

First, utterly rejecting war-mindedness, I am to hold in view an entirely different pattern of world-order from that confronting us to-day. "One World," said Wendell Willkie, when he got home from travel round the globe. "One world" is the significance of aviation and wireless broadcasting. "One world," proclaimed the Atlantic Charter, when it spoke of a peace "which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want". These are but reflections of a truth to which the Church, at least, has given lip-service for centuries. Hebrew prophecy declared the majesty and purpose of the everlasting God, the Lord, the Creator of the ends of the earth. The Christ whose advent was the fulfilment of law and prophecy taught that the Father's gifts of sunshine and rain prefigured the active universal love of man to man, and that the final judgment upon the nations would turn on their service or neglect of the neediest among them.

I am to take this teaching seriously, no longer as an aspiration, but accepting it as the one and only way to peace. A citizen of Britain, I am to be in thought and attitude a citizen of the world also. By this standard I am to test each proposal and project touching international affairs. With John Wesley I am to say, "The world is my parish". The good of all must be the good I seek—the wellbeing of refugee and Allied national, Pole and Russian, German and Jew, Briton and Indian, Chinese and Japanese. And for my own country, in her vast and intricate relations with all the continents, I am to sustain in what ways I can the strength of her character, the breadth of her outlook, and her will to serve the common human good.

Secondly, and flowing directly

from this, I am to share, as opportunity offers or can be found, in active service towards world recovery. The task is unprecedented because the magnitude of the need is without precedent. UNRRA is charged with the first responsibility for relief and rehabilitation as the tide of war ebbs in country after country. The Inter-governmental Committee on Refugees will toil throughout our generation to restore to their countries of origin millions of outcasts and exiles, or to find new homes for them. I.L.O. will carry forward its pre-war work of raising industrial standards in all countries. The new world-organisation on Food and Agriculture must make good its opening affirmation that "the goal of freedom from want of food, suitable and adequate for the strength and health of all peoples, can be achieved". Educationists will strive to restore and replenish the schools, training colleges and universities of the war-ravaged lands. The World Council of Churches will promote in manifold ways unity in worship and deeper fellowship between Christians of all denominations in all parts of the earth.

Call that an outline map of public-spirited effort to rescue our world from the abyss. Cast from you any thought that enumeration of plans for disinterested service is one and the same as their accomplishment. Powerful vested interests, national and commercial, will contest the way forward, aided by those who are bound by tradition or who dread the loss of power or prestige. A dead weight of inertia, due to sheer exhaustion of body and mind through six years of war, will be a major obstacle. Nothing less than steadfast support, by a growing body of informed opinion, will keep these constructive agencies in health and in action. Will you, with me, summon conscience, mind and will to the moral combat for a peace which could become "the healing of the nations"?

"THE SILENT HEALING PROCESS"

J. Nevin Sayre has taken *White Corpuscles in Europe*, the title of Allan Hunter's book, as the text for his annual address as Chairman of the International Fellowship of Reconciliation to the American F.O.R. Conference. We publish here, in lieu of International News, an abridgement of the address, alternative to that already printed in the American F.O.R. magazine *Fellowship*. Here we reproduce his extracts from the writings of the *White Corpuscles* who, in Allan Hunter's words, are patiently removing the poisonous matter and secretly making it possible for the broken tissues to be restored.

Says Nevin Sayre: "Consider, for instance, this picture sketched by Horace Alexander of the British Fellowship writing from India in 1942:

'China and India are being drawn together by various forces . . . Cannot those in the West who still believe that the forces of the mind and spirit are mightier than military and economic power speak a word of comfort and hope to the leaders of these eastern peoples—not a political word, but something that will strike a chord in the hearts of men who believe in truth and in human brotherhood?'

Our Chairman continues: "I have no expectation that there will be a saving revolution. I think that if pacifists count upon it, they just indulge in wishful thinking. On this point I urge that we take to heart, as applicable to the present day, a prophetic warning of Middleton Murry published in *Peace News* a year before the war burst upon us. He said:

'I am passionately convinced that if a pacifist movement judges itself only by results, it will fall to pieces. A pacifist movement, unless it is to disintegrate, must

look beyond success or failure in the matter of actually achieving international peace. The real business of a pacifist movement is to bear witness against the total dehumanisation of humanity that is necessitated by modern war.'

Nevin Sayre goes on to quote from Professor Sorokin of Harvard:

"The principal steps in the progress of mankind toward a spiritual religion and a noble code of ethics have been taken primarily under the impact of great catastrophes. The periods of comparative stability, order and material well-being, and hence of complacency, have scarcely ever given birth to a truly great religion or a truly lofty moral ideal. Herein lies, perhaps, the justification for the signal tragedies of human history."

And then from an article in *Vrij Nederland* of Christmas, 1943:

"Gone are our savings, houses, insured or not; gone our good jobs, everything is held loosely. That in itself is painful enough, but there is more: you are no longer sure any day of your own life. Who knows if there will not be a police car outside your door the next day to take you away as hostage, or to drag you to Germany for forced labour? All peace, all sense of security is gone.

"In this atmosphere, torn loose of all these innumerable earthly ties, man seeks after God, seeks after what slumbers in every human being; he seeks after contact with the Source from which he came. It brings him to the Word, perhaps long neglected, ridiculed and not thought in harmony with our ideas of the evolution of the human spirit. This Word speaks now a very, very clear language; it shows the only

way we have to go to obtain support and comfort for our shaken soul."

One of his correspondents in Switzerland wrote this about an I.F.O.R. conference for refugees conducted by Dr. F. Siegmund-Schultze :

" Our week in the Oberland in July was very good . . . we felt received and welcomed by the whole village, the 90 of us . . . In spite of evident lack of common spiritual ground from the start, we grew into one closely-bound family. When one listened to the tales of distress most of our guests have been through, one felt the burden of the sin of the world and the ties of brotherhood in our shel-

tered lives . . . Four days long we looked into things as they are around us, then we tried to look at reconstruction . . . Siegmund-Schultze was at his very best."

Finally a letter from the secretary of the F.O.R. in Buenos Aires about a meeting at the Faculty of Theology, said : " Dr. Lura Villanueva spoke most convincingly on the subject of the work of Philippe Vernier. He has left for Chile, and will try to contact there our pacifist friends and see what can be done about a more formal organisation."

Further extracts from Nevin Sayre's report will be found in the I.F.O.R. *Quarterly News Letter* for December.

CORRESPONDENCE

The Petition for a Constructive Peace

The Central aim of the Petition is to consolidate and make effectual in public policy the influence of all those who believe that the assurance of peace demands a radical and constructive approach to the problems of peace-making. It is hardly necessary to argue the need for a widespread propagandist and educational effort of this kind. All the trends in public policy and public thinking on these problems are in fact in a contrary direction. There is an almost irresistible tendency after war, and especially after victorious war, to seek peace by subterfuges and evasions of one kind and another, and the emphasis on the massing of the military and economic strength of the Great Powers and on the continuing suppression of the enemy as the all-sufficient guarantees of peace, are evidence enough that we are well on the way to making the same fatal error again.

The National Petition provides a valuable and vital opportunity,

firstly, of educating the public mind on these crucial issues of peace and war, and, secondly, of indicating to our Government and the world at large the strength of opinion in this country committed to constructive peace policies and determined that the sacrifices of the war shall not have been in vain. But the Petition will not succeed in either of these objects, and especially in the second, unless it can rally to its support at least one million persons before the collecting of signatures is closed at the end of March. That is a most formidable task and it will not be fulfilled without the active help of all who are concerned to promote a lasting peace. The Petition is not specifically pacifist, but its premisses and purposes are sufficiently close to constructive pacifism to warrant my appealing to every person in the Christian pacifist movement for immediate and practical service in this cause. If every reader of the *Christian Pacifist* would complete at least one Petition form—that would alone go a long way towards

ensuring its success Will you do your part? Printed material and suggestions for local action, including the organisation of Petition Weeks, etc., can be obtained from Mr. John Lamming, National Peace Council, 144, Southampton Row, London, W.C.1.

GERALD BAILEY.

Translation of postcard from Henri Roser to Percy Bartlett, dated 26th October, 1944, received 12th December, 1944.

III rue de Flandre,
Paris, XIXe.

Dear Brother Percy,

What a joy to read something from you and to take up again so concretely a contact which has never been broken spiritually. We have thought so much about you, and so often at the time of the bombings and the V1's we have trembled for you. You also have suffered much and British courage and loyalty are not forgotten here.

The worst experience for us has always been the atmosphere of falsehood in which everything has been submerged and which made one feel quite sick. And then not to know how to express one's indignation at persecutions and massacres, and so to feel oneself through silence a compulsory accomplice, was often intolerable.

I have several times had news from Prague. P. and O. and their children's home have come through without damage, at least until June last. But E. T.'s brothers were sent to Poland. From Denmark I have had no reply; but one of my letters to Kirsten has come back with the sad mark "Deceased". From Sweden there has been no reply either; but Siegmund has told me that Ebba Pauli died, during the winter of 1940-41, I believe. From Holland there has been no news for a long time. Spenk died in the Spring of 1941, having been very

much shaken by the migration from his part towards the north in 1940. In Belgium Jacques Harts, Philippe and Henriette Vernier are well. I visited them in June, 1942, and saw Madga Yoors' son in Antwerp. Eva and Carl H. have been in prison a long time. Mensching was all right, but I do not know what has happened to his boys. Here in France A. T. has lost his eldest son through an accident. Jacques M. was saved by two hours from being shot. Kaspar and Erika lost their son Richard in Russia in October, 1943. Helene Schott is in Paris, and is well.

Every month we have held a gathering of the Fellowship in Paris with from 25 to 30 present. The next meeting will be held the day after to-morrow. Now we are taking up again freedom of life and thought, and we are still marvelling at the joy of it, and giving thanks. Roger Wilson came through here, bringing your letter of Sept. 13th. Clairs saw him, but he only remained for a few minutes at the corner of the street. Thanks for this message, as also for your card of Oct. 10th. Claire and the children are well, though somewhat nervously tired. We are so happy to begin to live again.

HENRI ROSER.

India

The support of Christian opinion in this country is urgently needed for the new move made by Sir Tej Bahadur Sapru to break the deadlock in India. He has got together more than 20 public men, including three Christians, outside the Congress, the Muslim League, the Hindu Mahasabah and other recognised parties to form a Conciliation Committee. Though Mr. Jinnah has declined to join it, the Government has now promised information and assistance. Sir Tej describes the function of the body as to act as a kind of conciliation board.

BOOK REVIEWS

DOM BERNARD CLEMENTS IN AFRICA. By George E. F. Laing. S.C.M. Press. 56 pp. 2/6.

This is a gem of a book. It is a picture of a really great man by an African priest who owes much more than he is able to portray in fifty pages to the subject of his art. This brief sketch of Dom Bernard's five years' work as Rector of St. Augustine's Theological College, Kumasi, in the Diocese of Accra, whets the appetite of the reader for more about this amazing man. As Vicar of All Saints, Margaret Street, he quickly stepped into the limelight, and his work there fully justified what was naturally regarded as an unusual appointment. His intense love for the African earned for him the highest tribute of the latter in the naïve saying: "He looks white on the skin but his heart is that of a black man".

Athlete, student, saint, humourist, preacher and broadcaster—what more can be asked of any one man? And yet, Dom Bernard was all these and much more. No wonder he made such a deep and indelible impression on all who knew him. His short stay in Africa will have done much to prepare for the day when the love of Jesus will shine in the heart of the African as the sun does on his body.

If all civil administrators and traders loved Africa and the African as Dom Bernard did, the white man would be warmly welcomed as a benefactor in the true sense of the word. Dom Bernard was a fervent Catholic, but his loving heart and wide sympathies have won for him a high place in the affections of every genuine lover of Our Lord Jesus Christ.

We wish this little book a wide sale.

C. F. HARMAN.

THE STRUGGLE OF THE DUTCH CHURCH. By W. A. Visser 't Hooft. S.C.M. Press. 2/6.

This is not a book about the silence of the Church; on the contrary, it is about a church which through the evils and trials of German occupation found its speech again. The Church in Holland had long been divided into opposing camps and weak in its witness to the nation, but when the Occupying authorities openly violated justice by deporting Dutch citizens of Jewish blood and by conscripting forced labour for Germany, the Churches suddenly found themselves on common ground, compelled to protest "for the sake of mercy and on the ground of Holy Scripture".

Dr. 't Hooft brings together the most important documents issued by the

Dutch Reformed Churches between 1940-43 and gives a summary of the position of the Church before and during the struggle in his introduction. He emphasises that "the true and real significance of the Church struggle in Holland lies in that which God says through (and sometimes in spite of) His Church. We should read the following documents in the hope of hearing His voice in them". When we do so we realise that here indeed the strength of God is made manifest in the weakness of men. In the documents the Church shows openly its repentance for past unfaithfulness, but it shows even greater faith in the righteousness and love of God, a faith which gives it amazing firmness and courage against open wrong.

G. LLOYD PHELPS.

THE TRUSTS VERSUS THE PEOPLE. By W. L. Taylor. National Labour Press. 80 pp. 1/-.

If half of what this booklet describes is true, the post-war situation is ominous. The structure of free competition which in the 19th Century did something to keep the economic power of capitalists responsible to the consumer has vanished under the spread of Trade Associations, Trusts, Cartels and Rings. This change makes many popular political slogans irrelevant and misleading to-day. Tawney's dictum "the choice to-day is no longer between freedom and control; but between a monopoly that is responsible and one that is irresponsible" gives us the limits in which we can make our political choices, and it is essential that we should know how these limits are imposed.

G. LLOYD PHELPS.

TEACH THE PEOPLE TO RULE. By J. Russell Orr and Robert J. Scrutton. 48 pp. 2/-.

This booklet is published by the People's Common Law Parliament and is a reprint of two addresses: Education for a Social Renaissance and The Education of a Democracy. Both addresses attempt to show how the national educational system could bring about a renaissance of democracy. There are many useful suggestions for reviving local democracy which groups might be glad to use.

G. LLOYD PHELPS.

THE PROBLEMS OF FOREIGN POLICY. Liberal National Party. 24 pp. 6d.

We should realise that this is not a publication of the Liberal Party, but of the Liberal National Party which used to be known as Simonites and which the *News Chronicle* suggests should now be

known as the Brownies. They are led by Mr. Ernest Brown, and exist by kind permission of the Conservative Party. The main reason for their separate existence (if they have a separate existence in anything but name) is that they provide the covering under which the Tories hope once again to masquerade as a National

Government. This pamphlet deals largely with the problem of Germany and the organisation of peace. This pamphlet can only be recommended to our members in order that they may realise how little the Liberal National Party deserves the name of Liberal.

G. LLOYD PHELPS.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

We all enter upon this New Year with very real hope in our hearts that during its course the end of the war will come, and in view of that it would seem to be a good plan to review the work and service to which we set our hands on becoming members of the Fellowship.

OUR BRANCHES.—During the war our Branches have been maintained—in many places with some considerable difficulty. The evacuation of members for one reason or another and blackout conditions have very much affected Branch attendance. These difficulties being already partly overcome, we are provided with the opportunity for Branches to consider once again how attendance and interest may be increased. Here the Campaign may be brought in with the aid of the Posters, and with the copies of the Declaration being available in almost any numbers advertising may be carried on as it could not be through recent years.

With a better attendance, Branches may make more complete plans for carrying on the Campaign in the ways that have been suggested and this specially in order to take advantage of the new psychological condition that will be evident, we imagine, when hostilities cease.

OURSELVES.—There is a very great personal responsibility placed upon each one of us. Ours is a National membership but necessarily the life of the Fellowship is best seen in the local Branches and so we have a double responsibility, first for the appropriate working of our own Branch and then for efficiency of

the National work of the Fellowship. "National," by the way, should not be interpreted as just being Headquarters. It means in fact all the work that is done in the way of providing literature and the magazine, regional secretaries covering the country, a grant of £500 a year to the International Fellowship, and various other pieces of work and service which cannot be done by Branches. And all of this depends in very great measure upon the interest and prayer and gifts of ourselves. Will it be going beyond the scope of this column if I ask that all our members should make a New Year Resolution that the work of the Fellowship shall be given a very high place in our thought and prayer during 1945?

ANGLICAN PACIFIST FELLOWSHIP

Membership Secretary: Miss Margaret Travers, 1, Adelaide Street, Charing Cross, W.C.2.

Members will be interested to hear that Sir Ernest Bennett, National Labour M.P. for Cardiff Central, has kindly consented to become one of our Counsellors. Also, that the newly-elected Governing Body at its first meeting on November 16th unanimously re-elected the Rev. Canon T. B. Scrutton as its Vice-Chairman. By the time that these notes appear in print the Rev. Martin Tupper will have ceased to be Hon. General Secretary of the Fellowship. He has reluctantly had to resign from this office because from January 1st he is to be F.O.R. Regional Secretary for the newly-drawn Southern Region, which is to stretch from Kent to Cornwall, and he feels that, with the care of a Region which is so much larger than the one he has had hitherto, he would not have time to do justice to the A.P.F. work as well. He will, however, continue to take an active interest in the Fellow-

ship, and is to remain on the Governing Body as a co-opted member.

We recently invited members to make a gift of *On Earth Peace* to their Bishops, and, as a result, fourteen Bishops have received copies. If you would like to present it to others on the Episcopal Bench, we should be glad if you would inform us. We should also be grateful to know if you would be willing to present a copy to one or other of the Theological College Libraries. *On Earth Peace*, the latest symposium by A.P.F. members and edited by Archdeacon Hartill, is obtainable from the Office, price 7/11 post free.

Many of our C.O. members who were hoping to enter the professions have had their training interrupted by the war, and will wish to recommence their studies when hostilities cease. Others have discovered their vocation since the war began, and will want to start their training as soon as they are allowed to do so. In order to assist them with the cost of their training we have opened a Vocational Training Fund, and contributions will be most gratefully received.

FELLOWSHIP OF RECONCILIATION IN SCOTLAND and CHURCH OF SCOTLAND PEACE SOCIETY

Secretary: Rev. John A. Anderson, 150, Wilton Street, Glasgow, N.W.

In November a letter was sent to all the members of the two Societies outlining the organisational changes and the new financial arrangements. The Secretaries—the Rev. H. E. Fraser and Mrs. Dorothy Moncrieff—have resigned from their offices, after a period of valuable service, and the Rev. J. A. Anderson has been appointed to the joint secretaryship of the two Societies.

The close co-ordination of the activities of the F.O.R. in Scotland and the C. of S. Peace Society will be continued as in the past. The feature of the new arrangement is that the F.O.R. will enter upon a phase of "Home Rule" in matters financial. Where before the F.O.R. General Council in London guaranteed the "budget" for Christian Pacifist work in Scotland, now the responsibility is entirely a Scottish one. "Home Rule" inevitably involves a shouldering, not a shelving of new responsibility, and the step has been taken in the firm conviction that the Scottish response will be adequate in every way.

It is probably true to say that the immediate need of the pacifist movement in Scotland, as elsewhere, is a renewal of Group thought, discussion and activity, and there are grounds for believing that the F.O.R. "Campaign towards a

Christian Peace" will provide the focal point of relevance, for which Christian pacifists in Scotland have been looking.

I.V.S.P.

The International Voluntary Service for Peace held its Annual General Meeting at Sheffield on November 25th and 26th. At this time last year, the Movement was preparing to send relief workers overseas. Three units have now reached the Middle East where they have already done valuable work among Greek and Yugoslav refugees.

Services for young people were organised at Christmas and Easter and in the summer holidays, and included re-decorating Youth Hostels, helping with evacuee children and harvesting. During the summer some 25,000 hours' work were done by about 500 boys and girls on I.V.S.P. camps. In every case those for whom the young people worked expressed great satisfaction with the spirit of the young workers and the quality of their work.

This summer has seen a recommencement of normal peacetime I.V.S.P. work in a short-time service on a prospective holiday estate (for providing cheap family holidays) at Ruthin in North Wales.

A particularly welcome sign of another re-beginning of peacetime conditions was the visit of Rudolfo Olgiate, of Switzerland, formerly International Secretary of the "Service Civile"—a visit which brought assurance that international co-operation in constructive work will once more become not a mere dream but a practical reality.

C.B.C.O.

Attending by cordial invitation a meeting of the Central Board for Conscientious Objectors at Friends House, London, on Saturday, November 18th, Clarence E. Pickett, Secretary of the American Friends Service Committee, referred to President Roosevelt's statement to a Press Conference the day before that he proposed to ask Congress to pass a Measure for peacetime conscription after the war. Probably the training given would not be exclusively military. But considerable opposition, claimed Clarence Pickett, was likely. C.O.s in the States were in the midst of a real battle over conscription; and a large segment of the labour movement, as well as a number of religious and political groups, was opposed to the suggestion, while many of the men in the Forces viewed the proposal with disfavour, believing that the voluntary system would get the men necessary.

At present, C.O.s were not pressing for exemption for conscience but were concentrating on the larger issue.

PERIODICALS.

The Bulletin published by C.B.C.O. 3d. monthly, is edited by Dennis Hayes, Ll.B., and gives latest information of C.O.'s and the Law as it particularly concerns them. *The Church and the World* (3d.) is the monthly of the British Council of Churches and scarcely worthy of that august body. *Community* is the sprightly organ of the Christian Auxiliary Movement, edited by G. Lloyd Phelps. C. Forrester-Paton's article on "A Christian Perspective on Winning the Peace" in the November issue is noteworthy. *Four Lights* is the attractive monthly sheet of the W.I.L. in U.S.A. October issue contains useful programme for local activities. *F.A.U. Chronicle* (monthly) contains good general articles as well as travel notes and reports

of overseas work. *The Peacemaker* is published monthly in Melbourne (3/- per annum) from John Reen, 14, Banool Avenue, Kew, E.4, Victoria. *Peace Commentary* is a spirited monthly, 4/- annually from 16, Mecklenburgh Square, W.C.1. It believes that a more abundant life can be realised only in a socialist society and that the body of socialism must be moved by a spirit which is essentially pacifist. *Quest* is a periodical leaflet of good religious value, 11, Woodend Avenue, South Harrow. *Socialist Commentary*, monthly journal of the Socialist Vanguard Group, 4d. monthly. *Reconciliation* is the monthly of the F.O.R. in Canada and maintains a high standard. *The Tribunal*, monthly, 3d., from 50, Alexandra Road, S.W.19.

Classified Advertisements

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HOLIDAYS

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MEETING

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6 p.m. The next meeting is on 26th January, and the leader will be Rev. Lewis Maclachlan, M.A.

MISCELLANEOUS

BOOKS on theology, mysticism, liturgy, prayer, sociology, politics, psychology, folk-lore, gardening, etc. 40,000 in stock. Lists for 2½d. stamp. Also church vestments. Profits to Franciscan community. Kingdom Books, 51, West Cromwell Road, London, S.W.5.

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MISCELLANEOUS—continued.

FIND RECREATION and new power to serve through speaking and writing. Correspondence (also visit) lessons 5/-; classes 1/6. Dorothy Matthews, B.A., 32, Primrose Hill Road, London, N.W.3. PRI 5686.

C.O. AND THE FUTURE examines demobilisation, jobs, etc. (6d., by post 7d.). And keep up to date with the monthly C.B.C.O. Bulletin (3/- a year by post).—C.B.C.O., 6, Endsleigh Street, W.C.1.

CONTACT CORRESPONDENCE CLUB.—A satisfactory medium for those desiring congenial pen-friendships. Particulars, stamped addressed envelope 19 (C.P.) Ty-Fry Gardens, Rumney, Cardiff.

ALL PACIFISTS should read:—*Ethics of Diet* (Howard Williams); *Suffering and Wrong* (Rev. Francis Wood); *The Cause of War* (S. H. Hart)—all obtainable from: The Vegetarian Society, Wilmslow, Manchester.

SITUATIONS VACANT

WANTED—Leader or Deputy Leader; Club Leader (man); and Sunday School and Play-Hour Leader (woman) at Kingsley Hall and Children's House, Bow. Residential. Opportunities for original work. Also Junior Mistress for Kingsley Hall School (Evacuees), Sarralt, Herts. Any interested please write fully to Doris Lester, Kingsley Hall, Bow, E.3. ORDERLIES wanted on ambulance trains carrying Allied and German wounded. Details from C.B.C.O. Employment Department, 6, Endsleigh Street, W.C.1.

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The Fellowship of Reconciliation

Easter and Summer CONFERENCES

It is hoped that Easter Conferences will be organized in each Region in 1945. Those wishing to attend any Easter Conference should write for full particulars to Head Office.

TWO SUMMER CONFERENCES are being held at GEORGE HOSTEL, BANGOR from AUGUST 13TH—20TH, and from 20TH—27TH.

A booking fee of 5/- should be sent in order to reserve a place at either of these Conferences. Full details will be announced later.

38, Gordon Square, London, W.C.1.