

The

CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Do We Condone Evil ?

Pacifists have frequently been upbraided for condoning evil. That is because in an age soaked with violence humanity cannot imagine any opposition to evil that is not expressed in some brutal act of force. To attack evil men go down to meet it on its own level instead of going up to attack it on a higher plane of activity. Thus it happens that any opposition to evil of a purely spiritual nature is likely to be overlooked. There are good people (among them can be numbered saints and apostles) of such Boanergian temperament that they *must* express their emotions in acts of violence. The very sight of a heretic in the same building causes them to rush out uncovered into the street. Grief by them is not really felt till they have rent their garments. Joy causes them to dance before the Lord like dervishes. And moral indignation calls for the use of high explosives. By contrast a more disciplined emotion must seem quite spiritless and dull.

Reaction to Wrong

The Church has for many centuries maintained the view that our

Lord did on Calvary make a more effective and victorious assault on evil than has ever been made at any other time. Christian pacifists hold the simple, and they believe orthodox, belief that any reaction to evil which is to be successful (that is to say which is to co-operate with the divine will) must be of the same nature as that made by Christ when He was crucified. We will not dispute with those who insist that our Lord did on the cross finally defeat the powers of evil and that now nothing more need or can be done than to bring the efficacy of the cross to bear upon the sin of the world. Whether we are called to imitate the sufferings of Christ in our own persons or to apply to a stricken world the all sufficiency of His sufferings, we cannot believe that the best way of tackling evil is one which goes directly contrary to all that the Cross stands for. We are sometimes told that pacifism is quite legitimate and even praiseworthy when practised on our own behalf, and in circumstances where our own welfare is alone concerned, but that it is a very different matter to subject others and especially innocent children to its dangers.

To which we can only reply that we have never claimed that pacifism is safe for anybody who practises it (the way of the Cross was certainly not safe for Christ, though perhaps it was safer for His friends than would have been His resort to arms) but that it is the wisest and best way of dealing with evil. It is for that reason that we must rely upon it not only for ourselves but for those we love. In any case the risks which the pacifist imposes on his dependents can hardly be said to exceed those enforced on the dependents of the soldier. Faced as we now are with the incalculably far-reaching results of irreparable injury to the starved child population of Europe, the claims of war either to chivalry or wisdom are not convincing.

Righteous Indignation

While our rejection of the louder and more violent reactions to evil is inevitably misunderstood we must be on our guard against the acquiescence in evil of which we are so often accused. The terrible atrocities of our times *ought* to move us to moral indignation. But how is that indignation to be expressed? Merely to pretend that the wrong does not exist or to hope piously that it is grossly exaggerated is certainly not the way of Christ who would never have been crucified if He had not fearlessly assaulted evil both by word and deed. We must not on the one hand gloat over evil morbidly as does so much current propaganda, nor on the other hand turn our backs upon it as on something that we could not bear to look at. Both these attitudes are expressions of despair, and both belong to those who believe that large areas of life are beyond the scope of redemption.

Guilty of Complicity

How then are we to react to the persecution of the Jews, and the famine in the occupied territories?

To use these dreadful facts to stir up hatred and increase illwill is surely to make ourselves the allies of the very evil we would oppose. Threats of retribution, even if they were certain of fulfilment, can bring no satisfaction to the Christian conscience, nor can they serve to lessen the sufferings of the victims which they claim to champion. To let the terror run its course and then start another of our own when the war is over, is the resort of desperation, and would make another war for the next generation almost inevitable. There is only one Christian reaction to oppression and cruelty and that is to bring to bear upon them all the forces of mercy and compassion that are available. We must ask, What measures of relief can we devise? What hospitality can we afford the persecuted, what freedom the oppressed? How can we feed the hungry and bring succour to the helpless? How shall we bring to bear upon the senseless cruelties of a fanatical hatred the sanity of resolute goodwill? So long as we refuse to ask these questions searchingly, so long as we answer them in terms of fear and selfishness and pride, we are guilty of complicity in the very evils which we are denouncing.

Who Condone These Wrongs?

We must plead then for a higher sincerity of purpose. If the doctrine of a Herrenvolk outrages us (as well it may) is there no part of the world for which we are ourselves responsible in which such poisonous doctrines are allowed to corrupt the commonweal? If the death through undernourishment of countless children and the stunting for life of even more is a crime that horrifies us, is there nothing we could do to minimise the evil that we have not done? If the extermination of the Jews in Europe is a vast atrocity that shocks the conscience even of a war stunned world, has every measure been taken in our own

country to provide asylum for such as could escape? These are questions which we must answer practically if we are not to condone in deed crimes which it is futile to denounce in horror-stricken words.

Let My People Go

We commend the spirit of a pamphlet which has just been written and published by Mr. Victor Gollancz entitled "Let My People Go." (3d.). It sets forth the terrible facts of the Nazi policy of progressive elimination of European Jewry not with a view to stirring up hatred against the German people but in order to move readers to plead for compassionate action on the part of our own Government in providing for the large number of Jews who could still escape if any sanctuary were open to them. "There are two ways of reacting," he says, "to what is now happening. The one way is mercy—immediate aid to the persecuted; the other is hatred—retribution for the persecutors. And while it is theoretically possible to combine the two, in practice they are mutually exclusive." Mr. Gollancz prefaces his carefully documented evidence with these words:

"Nothing is baser than 'atrocities mongering' for its own sake or, worse, for the sake of stirring up hatred against the enemy. War is, in its own nature, one vast atrocity: and it is *that* about which we should be thinking during the course of it, lest, when it is over, we should devote our attention, not to the creation of an international society which will make war impossible, but to punishing the enemy—which usually means in effect preparation for the next war. . . . Only one motive can excuse insistence on horrible acts committed by an enemy Government: namely, the desire to save here and now innocent people who might and would, if we were silent, be the next batch of victims."

Famine Relief

The Famine Relief Committee has come to the conclusion that a great effort for the education of public opinion in the truth as to

what is happening in the occupied countries must now be made. The personal interview of the Archbishop of Canterbury and the Cardinal Archbishop of Westminster with the Foreign Secretary has met with an entirely negative response, though there is still hope that the scheme then proposed for the relief of undernourishment may be reconsidered. A report from the delegate in Greece of the International Red Cross states that the harvest this year has been very bad, and that 3,500,000 people out of a population of 6,100,000 must be fed on imported wheat; that the 15,000 tons per month now permitted to pass through the blockade will allow these 3,500,000 people 150 grams (about 5 ozs.) of bread per head daily, and that another 10,000 tons per month would be required to complete their ration. This is the quantity of tonnage for bread only. The report goes on to state that "Unfavourable weather and the effects of war have diminished the normal pre-war harvest by more than half. Only an increase of imports of dried vegetables and milk products can save the entire population from famine."

Belgium

Reliable information from Dr. Nyns, head of the Instruction Medicale Scolaire of Brussels, confirms that acute anæmia, fainting, and swollen glands are becoming more frequent. . . . The Swedish Committee for Relief of Belgian children has been sending food for distribution among the most needy in Belgium, as well as maintaining a recovery home for 100 children. The report of Swedish people who have lately been in Belgium states that conditions are infinitely worse than a year ago. . . . So far nothing has been allowed to reach Belgium through the blockade. A certain amount of produce, mostly tinned fish and sardines, has been sent with the agreement of the occupying authorities from the Lisbon area,

and the Joint Commission of the International Red Cross and the League of Red Cross Societies reports that they have conveyed some 4,500 tons of foodstuffs, which has been distributed through the Belgian Red Cross and "Winter Help" in canteens and public kitchens organised in the country.

A Quest

"A Quest for a Christian Peace" is the name proposed for a movement on the part of the Fellowship of Reconciliation to rouse the churches throughout the country to consider what terms of peace can satisfy Christian faith. At the end of the last war, it has been said, the Christian forces in this country shared in the general moral exhaustion of the nation and were not ready to speak out in declaration of the principles upon which alone any peace which could be called Christian must be founded. The result was a peace which such prophetic vision as there was at the time discerned, and which the whole world now can see to be disastrous. It is not enough, however, to reflect that in God's world no peace can be secure which ignores or defies His will. We must be ready to state clearly moral principles in which the operation of His will can be observed. On problems such as those of national sovereignty, retributive justice, racial relations, financial reform, world trade, freedom of faith and many others we must bring to bear the light of the gospel. This is the object which the proposed Quest has in view. Three commissions, (1) Religious and Cultural, (2) Racial and Political, (3) Economic and Financial, have already been set up to study with expert advice the demands of Christian faith in these spheres. In this Quest for a Christian Peace, for which we wish abundant success, the F.o.R. will doubtless find many collaborators in other organisations and in the churches, but no effort can be too great to try to ensure

that in the making of the peace the intelligent and Christian elements in the nation will be effectively represented.

C.O.'s under 18

In reply to a letter from the Central Board for C.O.'s, the Ministry of Labour and National Service, in a letter dated the 5th January, regarding the position of youths under the age of 18 who may claim conscientious objection to military service, states that applications from such persons to be provisionally registered as C.O.'s will not be dismissed on the ground that more than two days have elapsed after completion of their medical examination. This implements by administrative action the undertaking given in the House of Commons when the recent Bill was before Parliament.

Stuart Morris

Most of our readers will have heard with deep regret of the arrest of Mr. Stuart Morris, General Secretary of the Peace Pledge Union. The charge on which Mr. Morris was tried in secret at the Old Bailey on January 19th has not been divulged, but as no approach by the authorities has been made to any other officer of the P.P.U., it may be presumed that it had nothing to do with that organisation and its activities. We express to the P.P.U. our very sincere sympathy in the temporary loss of so valuable an officer.

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

GNATS AND CAMELS

PAUL GLIDDON

The Lord's Day Observance Society has lately been taking so lively an interest in the doings of theatrical artists that theatrical artists have found themselves beginning to take an interest in the affairs of the Lord's Day Observance Society. The Society, like its opposing organisation, the National Sunday League, has offices in Red Lion Square, and it is perhaps of some significance—though it may be of none—that both were destroyed on the same dreadful night upon which the neighbouring offices of the Fellowship of Reconciliation almost miraculously survived. The object of the Lord's Day Society appears to lie in an insistence that many of the rules governing the Jewish observance of the Seventh Day of the Week should govern the Christian First Day, though on precisely what authority the transfer from one day to the other is effected is not made wholly clear.

But what many of those who make no attempt to enter into this question may find a little bothering are the things the Society regards as outrageous and the things it is ready to permit. It is against Sunday games, it is against the opening of secular buildings on Sundays, it is against public entertainment, and it is, of course, against doing business on Sunday. One would therefore have expected that war, which races rough-shod across all respect for days and times and places, would have seemed the arch enemy, the very embodiment and occasion of all those things which seem most evil in the Society's judgment. But, oddly enough, so far from war being opposed, these other things are in part opposed because sharing in them is said to deprive the nation of its right to invoke the Lord's support in its war-like enterprises. Thus it is wrong to take children

to the Zoo on a Sunday, but it is not wrong to bomb them on that day; it is wrong to go by train for recreation, but it is not wrong to go by plane for destruction; it is wrong to put on a false moustache, but it is not wrong to camouflage a gun-post; it is wrong to break a bottle but it is not wrong to break a heart. Who cares for camels if gnats are nicely strained?

And the Secretary of the Lord's Day Observance Society deprives us of the last hope of making any sort of sense of this position, for he is reported in the press to have declared that he was against Sunday entertainments even for charitable purposes on the ground that the end does not justify the means. But, if he supports war and yet believes that the end does not justify the means, he must hold that the things said and done in war are in themselves entirely fitting. Yet it is difficult to see how one can think that shooting-up trains, destroying factories in which thousands of people are working, or sinking a troop ship are in themselves suitable occupations for a pleasant Sunday afternoon; it is possible to argue that they are evil things that one is bound to do that good may come out of the evil, but then such a belief is one that the Lord's Day Observance Society appears very properly to reject. However, notwithstanding the peculiar belief that it is wicked to allow a child on a Sunday to shoot at a cardboard target with a pop-gun but entirely proper on that day to drop eight thousand pounds of explosive on a target area which is a human habitation, it is at least refreshing in these days to find people who are willing to stand by any convictions whatsoever and to maintain them in the face of growing unpopularity. What we might even hope would

be that the supporters of the Lord's Day Observance Society, instead of becoming colourless people without convictions, would carry their convictions a stage further, would insist that, even in war-time, one day in the week should be set aside for the works of the Prince of Peace, that on that day the ox or the ass might be pulled out of the pit but that none should be thrust in, that once a week, when the Church remembers her dear Lord's triumph over sin and death, she should call a halt to all destruction and re-dedicate herself and her members to the abiding peace of God.

Of course the queer readiness to strain out gnats and swallow camels is a perverse characteristic of religious people, a notable example coming to the fore of late on the question of women wearing hats in church. Even now it is rather the hats that have shrunk than the problem that has been solved, but the really humiliating thing is that it is upon such issues that the Church in the midst of war has been called to decide and that the decision made should have been thought important enough to arouse some bitter criticism. One might have hoped that the Christian conscience would have been so fiercely stung on a hundred other issues that one like this would have been lost in insignificance, but the facts have been sadly otherwise. Truly we have expressed our anger at the treatment of the Poles and of the Jews and at the nameless horrors to which men and women have been subjected in German

occupied territories. But, when there has been something we could actually do to lessen the tragedy of slow starvation, such as the sending of a solitary food ship once a month to Belgium, then we have nicely weighed the pros and cons of such an action and have delayed the granting of the required assent. It may not be the will of the Father that one of these little ones should perish, but we are not quite sure whether we see eye to eye with Him on this matter, so we humour Him with hats.

Surely it is time the Church took her own orders from her own Lord and put kings and princes, presidents and premiers, in their proper place. Thus, if the Church has no message for the world in its perplexity, it may be well for her to declare through the silence of her bells that the Spirit has nothing to say to the Church that is in Europe; muffled bells might be more adequate, though silent bells can also ring a deadly warning. But, if the Church judges that her silent belfries are the true symbols of the sealed lips of the Bride of Christ, at least let her not consent to break her silence for any triumphs that are not the triumphs of her King. The Church is not joined in a war which began in 1939 or in 1914; her war is of an earlier origin and no final victory is yet in sight. If she would leave to others the tithing of mint and cummin and would care only for the weightier matters of the law, she might soon find fit occasion for the ringing of her bells and rid man of his bondage to his own littleness.

CHURCH OF SCOTLAND PEACE SOCIETY

190, West George Street, Glasgow.
Phone: Douglas 3164.

Secretaries: Revs. Hugh Erskine Fraser and John A. Hall.

The Executive met on December 12th, and in joint session with the Scottish Council of the F.o.R. heard from the Rev. Professor G. H. C. Macgregor the tale of the quest for an office, which had been left to him and the Treasurer,

Kenneth Kerr. Hopes had risen and fallen before success was achieved. Just before the goal was reached, there was nearly a catastrophe. The minute book of the Society, with those of the F.o.R. and the Scottish Council of Christian Pacifist Groups, and all the stock of stationery, etc., which had been homeless for several weeks, were carted off for salvage, and only just recovered in time—a narrow escape from being made into cartridge cases!

"WE THEN THAT ARE STRONG. . . ."

W. J. BACK

The Beveridge Report aims at a higher standard of living for the British community as a whole through the raising of that of the lowest members and sufficient provision for the aged and incapacitated; an ideal which makes so instant an appeal to all men and women of goodwill that there is a natural tendency to acclaim the proposals unexamined.

It is proposed that the cost should be borne partly by the worker, partly by his employer and partly by the State. Suppose there is a total cost of 20s. per person per week it is evident that this cost must be met out of production and must represent an increase in the total cost of all goods and services produced. In addition undertakings have been given under the "lease-lend" agreements which doubtless provide for the restoration of an equivalent of the goods and services supplied and used up in war activities. The cost of such replacements will represent a further charge of unknown amount on future production and this will also increase the effective cost of production.

Britain with its present population is not, and cannot be, a self-contained unit, it must import food and raw materials; imports are paid for by exports and these are possible only if there are buyers at prices which must include all costs of production. An addition to the cost of production in one country which is not matched by an increase in the costs of others creates a bonus on imports from countries having a lower standard of living and consequently a lower cost of production. If therefore Italy, Germany and France (not to mention India, China and Japan) have a lower standard of life than post-war Britain, sales by Britain in competition with theirs become impracticable and, on the other

hand, their producers will be encouraged to make exports of manufactured goods to Britain, so reducing employment in Britain.

But without substantial exports from Britain—exports of manufactured goods—the food and raw materials needed by this country will not be sent here because there will be no means of paying for them. In practice the government of the day (of whatever political complexion) will feel itself obliged to encourage exports by bounties and discourage imports by tariffs; the bounties will be described abroad as "dumping" and the tariffs as "boycotting" the trade of the other country—and the consequent ill-feeling will be inevitable and will lead to new wars with probably a fresh alignment of forces. It will be remembered that this kind of action by several countries, culminating in the Ottawa Convention, was so described by the countries against whom it was aimed, and because the policy succeeded in reducing German imports to the British peoples it increased unemployment in Germany and Hitler was carried to power on the crest of that wave of unemployment.

The truth has to be faced that in countries living by international trade, but having differing standards of living, no cure for unemployment, of general application, has yet been discovered—save the development of the armaments industry, as Hitler developed it.

But there is a more vital consideration; surely the Christian way of life is not for the more fortunate to fortify themselves in their good fortune, but to share it with the less fortunate, joining in bearing the privations of the "worst off". Is not the practical expression of this in the circumstances of the world of to-morrow a readiness to accept a

lower standard of life in order that the surplus may be used to raise the standard of the lowest and raise all by raising each?

Does anyone doubt that in the world of hardship to millions of men women and children, inevitable after this orgy of violence and destruction has ceased, Christ's own way, if He were here incarnate, would be the very reverse of endeavouring to stake out a favoured position for people of His own race?

Is there any easier or cheaper way of living together in peace and brotherhood in such a world as this, a world which has become a unit within a generation, than the way of Christ? Is it not certain that

security (like happiness) is a by-product, the result of each looking not upon his own things but upon the things of others? Ought not Christian Pacifists to be considering the implications of the suffering servant rather than schemes for parochial betterment? May not the answer to all the practical difficulties urged against pacifist principles by those anxious for immediately practical programmes be that disciples of Christ cannot propound or approve of sub-Christian policies for people who are not ready to accept the burden (if it is a burden) of Christ's way of life? That indeed they are convinced that nothing less than His Way is a *practical* policy.

FORESTRY AND LAND UNITS

THE THIRD YEAR'S WORK

The Rev. Henry Carter records in the following article the further development of the Christian Pacifist Forestry and Land Units of which he is the founder and which is now perhaps the largest association of conscientious objectors actually engaged in peace service in the world. It is resolved to serve not only in war time but after the war is over. Its headquarters are at Kingsway Hall, London, W.C.2.

War, which upheaved millions of lives, thrust upon thousands of conscientious objectors new ways of life and work. Those who, with the incoming of Conscription in 1939, wished to serve the community on the land, frequently found themselves face to face with the hostility of farmers and farm-workers. I tried hard in those early days to get farm-work for Christian C.O.'s, but the problem was too large and the opposition too intense to be met solely by a one-by-one method. An unexpected contact with a Forestry official provided the first opening for an organised Unit of our men, subject to the difficult condition that accommodation could be found.

On New Year's Day we commemorated throughout the movement the third anniversary of the founding of that first Unit, which

came into being in a reputedly "haunted" and positively derelict house, deep in the Hemsted Forest, Kent. I told, in the *Christian Pacifist* a year ago, the story of the pluck of those six men, in the snow-bound months of January and February, 1940; how the call for similar Units followed—in Sussex, Hants, and the Forest of Dean; how Land Drainage Boards, and County Agricultural Committees heard that our men were conscientious workers as well as conscientious objectors; and how little by little prejudice gave way, and the Unit Movement won its recognised place.

Beginning with a personal effort to aid a few Methodist C.O.'s, it has developed into the Movement of to-day, with over 800 working members, drawn from every Christian communion.

This short record will speak mostly of developments in 1942, the third year of Unit life and work.

The third year has been the best in the Movement's short history. In the anniversary celebrations of a year ago the Movement "found itself". In the common Act of Worship and Thanksgiving on that Commemoration Night, men felt that they were not only members in a local Unit, but that their own Unit was part of a unity. Numerous letters came asking, What next? Endeavours to find the right answer gave glimpses of a new and better pattern of future life. Many Units were feeling their way towards a deep fellowship, in work and leisure, in religious and social significance. Could this ripening thought and experience be the mark of the Movement as a whole? Could we learn how to make fellowship actual when the big test comes at the end of the War? Could we help one another to find a place of service in the post-war world, when the needs of men and women and children will be so grievous?

During eight Regional Conferences held last summer, answers to these questions were sought. Out of the talk in those Conferences came a defined policy which we are beginning to make operative.

It is agreed to hold together when the war ends. An Emergency Assistance Fund, just opened, will form a nucleus from which aid—in proportion to the strength of the Fund—can be given to members who may then face especial difficulties. A voluntary Vocational Register is giving a picture of men's desires as to post-war service. About 300 men have already sent in their Forms, and a surprising number indicate willingness to live and work on the land. Despite difficulties, we are beginning to find openings for farm-training—few as yet, but none the less encouraging. The call of "Community" is sounding in many minds, and we must think hard on that issue in 1943. Two courses of study are now

in wide use by Units and Unit members—F. A. Farley's highly-valued Biblical Course, entitled "Seeing the Invisible", and E. C. Urwin's Civic Outline entitled, "The New Britain we seek". There is a splendid willingness to help in the Rural Reconstruction Inquiry, now getting into its stride.

All this has gone on side by side with many structural changes in Units. A few County Agricultural Executives offered us the sole use of new Hostels; these house larger Units, numbering from 20 to 40 members, with resources for wide service in local church and community life, and the internal task of building up a fellowship which is real for every member. Another new type of Unit has grown up *within* some large Hostels, where our members may be a minority of the land-workers in residence; here the problem is to create a living fellowship within a non-Unit group—a fellowship which may be of value also to the other residents. The Kingsway Unit of men in individual appointments, now 300 strong, has advanced in comradeship as in numbers. 1942 has also seen the growth of comradesly relations with the Trade Unions for agricultural and forestry workers, and fruitful co-operation with the Central Board for C.O.'s.

Returns from all the Units, made up to the end of 1942, are just to hand. A year ago our working membership was 615; to-day it is 824. There are in addition 23 women helpers in our Hostels; 21 of our members in transit from Unit to Unit; and 3 in prison for conscience sake.

HENRY CARTER.

METHODIST PEACE FELLOWSHIP

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LONDON RALLY.—The date of the Rally has been altered from February 20th (as stated in last month's notes) to Saturday afternoon, March 20th, in the Lecture Hall at Kingsway Hall. Full details will be circulated to members later. All London Area members, and any who may be visiting London at that time, are asked to make a note of this date.

ETHEL COMBER

The National Peace Council's "Peace Aims" Conference held at Oxford from January 8th to 11th dealt with the political problems of international reconstruction. As most people know, the N.P.C. includes both pacifists and non-pacifists; and if the pacifists are apt not only to keep their heads in the clouds but to let their feet lose contact with solid ground, perhaps the non-pacifists, in their anxiety to keep their feet fixed firmly on Mother Earth, tend to let their eyes (and their hopes) follow suit. Certainly this conference, with its wide range of distinguished speakers, was calculated to broaden the horizon of everyone attending. Most of what was said was interesting; some of it provocative; and if some of it was depressing, it was salutary to be brought face-to-face with the difficulties which will need to be met by all men of good will when the war comes to an end.

Thanks to the absence of Press reporters, the speakers were extremely frank in expressing their views; but this does not make reporting more easy. Mr. Lionel Curtis, in his inaugural address, raised the question of force. Force was essential, he said, but beyond force was the wish of men to obey the law. Outside the law was anarchy, where the rule of the strong predominated. At present, as between citizens of a commonwealth, force was an instrument only; but the realm between state and state was a realm of anarchy. To do good, we must act together: we must therefore accept authority and obey it. "If you provide instruments of force," he said, "your constructive plans can be forwarded without the use of force at all".

One of the most valuable of the speeches was that of Mr. G. D. H. Cole on problems of the immediate after-war period. The first task,

he said, closely linked with that of food relief, would be that of restoring productive agricultural capacity—replacing livestock, providing seeds, fertilisers, etc.; and the United Nations should be getting together stocks for this task now. Then would follow industrial restoration, and the longer-term problem of what must be done to give Europe a chance of lasting political security. Mr. Cole drew attention to the peasant overpopulation of Eastern Europe, and suggested that the cure was large-scale investment by the larger countries in the form of secondary and tertiary industry, to relieve the pressure on agriculture. He was careful to explain that he used the word "investment", not in the commercial sense, but meaning something more on lease-lend lines—giving people the actual implements they needed. This raised the question where these goods were to come from? The obvious answer was Germany, which had the machinery to supply them, and was best placed for absorbing the products. This meant that Germany must be prosperous and retain a large heavy industry, supplying advanced capital equipment: it meant therefore that she must have the potentiality of rearmament. "Either that," said Mr. Cole, "or sow Germany with salt". There were measures which could make rearming more difficult (he instanced control of a few scarce metals), but the real safeguard was a condition of general prosperity, and therefore a Germany which would not wish to re-arm.

Senor de Madariaga's speech on Supra-National Authority gave one all the thrill that comes from a perfectly-played fugue (or possibly from a perfectly-fought duel). Taking a phrase Mr. Curtis had used—that the good of others was more important than one's own good—and

slightly commenting that "If Beethoven had washed dishes for his housekeeper we should have lost the Nine Symphonies", he made the point that it was the good of "the 'altogether' of the others" which should be decisive, and that the guiding principle was faith in the organic sense of collective life. "Until we become 'Us', we shall never have peace". "The surrender (or merging) of sovereignty is not a political act but a psychological one, and will not come until there is an 'Us' to whom it is surrendered." Tilting lightly and wittily at Vansittartism on the one hand and what he termed the Gollancz school on the other, he said that some control of Germany after the war would be necessary; but the same thing done by nations intent on keeping their own power, or even by other nations for the general good, was different when done by Us to a part of Us. The moral authority of this country was tremendous, he said: we must instil this sense of "Us" into other people. The world-commonwealth must create a world public opinion; it must have its radio, and must work that radio to put to the world the living sense of the world.

Professor Goodheart spoke of the Society of Nations from the legal point of view. Unless you belonged to a society, you had not got law; and every breach of the law tended to destroy the society. It was essential to settle territorial boundaries; where you drew the line mattered less than that it should be drawn. The two great mistakes in the League Covenant had been the Plebiscites (which kept open for too long matters which should have been settled quickly) and Article XIX (dealing with Revision of Treaties). He was borne out by another American speaker (who must be nameless), who professed to speak for the typical American, but with a dry humour all his own. "Americans believe that a boundary is a wild

animal: there is no such thing as 'justice' in connection with boundaries: they need to be settled, and then stay put." An Australian speaker, Mr. R. W. G. Mackay, had spoken strongly in favour of a Western European federation, to match those of Russia and the United States; but this did not appeal to our American contributor. America, he said, would support the beginnings of world-government, but not of regional governments, which might make war among themselves. Mr. Mackay dealt extremely frankly with the questions both of the dependent Empire and of the Dominions. Great Britain, he stated, must consider herself as a European power, even if it meant "busting" the British Commonwealth of Nations. The fire-trap of the world was Europe, and the powers outside Europe were determined to force some system by which the world could be free of the risk of war, whether or not the European peoples said it was possible.

M. Spaak, Minister for Foreign Affairs in the Belgian Government, gave a speech memorable because it came from one who dealt, not in theory but in practice. "You here," he said (I am quoting from memory) "regard international affairs in the realm of ideals, of theories: to me—they are my business. I am in them: I have to see that they work." That part of his speech in which he drew the further distinction between himself and most of his hearers—that he spoke as one whose country was over-run by the invader—was one of the most moving episodes in the conference.

Space forbids to do more than refer to the sessions on Russia and on the Far East, with passing reference to a striking description by Dr. Leo Liepmann on the influence of the Russian idea among the inhabitants of the occupied countries. Altogether, a memorable conference, of which the organisers may well be proud.

CORRESPONDENCE

The Beveridge Plan

In a long and critical review of the Beveridge Plan for Security, *Land and Liberty*, January issue, takes up the admission that the Plan would break down if mass unemployment was to come about. Attention, it is said, should be devoted at once to the causes of unemployment, not merely of mass unemployment, but also of the equally avoidable "considerable volume of unemployment" which is the safety mark of recommendations paltering with the effects of poverty and offering niggard alleviation to its victims. Mass unemployment does loom ahead. . . . No readjustment either of policy or structure can be effective short of freedom to produce and freedom to trade, with equal opportunity for all to use the natural resources of the country. . . .

Sir William Beveridge characterizes want as one of the five giants he would clear off the road to reconstruction, the others being disease, ignorance, squalor and idleness. The picture is blurred and blotted by misuse of metaphor. These are not giants; they are the spectres and miseries at the gateways shut to opportunity and abundance. Ignorance is of course fatal to hopes of progress, but it is not the illiteracy of the lowly; it is the ignorance of those who in the highest seats of authority know not or pretend not to know the solution of the riddle of the sphinx—why it is that in spite of increase in productive power wages tend to a minimum that will give but a bare living. It is represented here by the absence of even a nodding recognition of what does obstruct the road, the giant called land monopoly, with the privilege given to some to exact from the rest of their fellows a tribute before land can be used at all, to appropriate for private advantage the rent of land which is the common fund belonging to all. Even now, in the

midst of war, we see how rife this speculation is, forestalling the sites and situations that will be in demand when there is a return to peaceful occupations. The price of land rises the while that taxation is heaped more and more upon the producers of wealth and the consumers to endow and protect the most parasitic of our institutions.

THE UNITED COMMITTEE FOR THE
TAXATION OF LAND VALUES.

Birmingham Pacifist Service

Formed at first to supply three Rescue Squads and a Mobile Canteen to the City during blitz, Birmingham Pacifist Service is now training its men in more advanced rescue technique. Women of the Mobile Canteen Staff not needed for essential duty assist at a nearby Youth Club, and others assist our "Thursday Puppets", who also serve Youth Organisations and who have played in the City Parks.

All our hundred members except the Organiser are part time workers, and we would extend a welcome to any pacifist who comes to Birmingham and would like to assist us. They will find excellent comradeship and will have their time fully and interestingly occupied. Men for Rescue Work will be particularly welcomed, since we gradually lose our trained men through change of occupation, etc., and many months of practice are needed to make new ones efficient.

ROBERT M. ORGAN.

"Whetstone," Somerset Road,
Edgbaston, Birmingham 16.

The following significant telegram has just been received from Dr. Siegmund Schultze in Switzerland. "Impossible send letters. Receiving good personal news from continental friends, but situation growing graver in occupied countries showing deepest need of reconciliation."

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

There is to be a special Conference on Christian Education at Jordans Hostel, near Beaconsfield, Bucks., from Friday evening, 5th February, to Sunday tea-time, 7th February. Those interested should apply to Dorothy Green, 128, Greenway Avenue, Walthamstow, E.17.

We have arranged two Easter Conferences. One will be at Whalley Abbey, near Blackburn, where there is accommodation for about 40 people. The programme will be available shortly. We hope that this will be a well-filled Conference, although we have quite frequently been to Whalley Abbey. Those who have been to that beautiful spot will need no assurance that it is a splendid place for a conference, and those who have not yet been we most cordially invite, feeling confident that they will thoroughly enjoy both the place and the fellowship. The other Easter Conference has been fixed in London at Kingsway Hall in Kingsway. It has been quite impossible to find either a school or a college which can house us. Friends who come are asked to provide their own overnight hospitality. We felt that it was much better to have a non-residential Conference than none at all for the southern area.

So far so good, but the rest of the story is so far very bad, for we have still no place of residence for the Summer Conference, in spite of the fact that we have written to all the places on our list and to every other place that has been named to us—to the number of about 60! For the Summer Conference, we require a place with accommodation for at least 100—120 people, including a considerable number of single rooms. If you know of any such place *and know that it is available for a week during August*, and will let us know, we shall be very grateful.

We are the more concerned about conferences, because they are of the

very essence of fellowship. How they differ from ordinary meetings, or even series of meetings, is very difficult to explain, but that they do differ everyone very well knows. In conferences, we realise as nowhere else perhaps, what Christian fellowship really means, and it will be a very sad thing if in this fourth year of the war we cannot have the inestimable advantage of such fellowship.

INTERNATIONAL NEWS

Switzerland

Since the German occupation of the South of France, no correspondence has reached the International Office from Switzerland. But news has just come from Sweden that a training course for peace work is planned there for next summer. A special legacy just received by the Swedish F.O.R. for international purposes will be in part used for this course; and it is suggested that it may be possible to arrange similar courses in other countries.

Austria

Friends European News Sheet gives the following references to friends in Vienna: "Greta Sumpf is now quite well again. They succeeded in finding new quarters for the (Quaker) Centre at No. 14, Neuermarkt (Vienna), quite near to the old Centre location. William Mensching was recently there and spoke to the group."

China

A message from America says that that Dr. P. C. Hsu, formerly of Shanghai University, who visited this country in 1939, is doing translation work for the Council of

Churches in China and Nanking Theological Seminary, and at the same time teaching at West China Union Theological College and the University, Chengtu. His family is still in Shanghai.

U.S.A.

Reports have been received of the American F.O.R. annual conference, held last autumn in four divisions, for different quarters of the continent. An attendance of over four hundred was reached at each conference. It was stated that the membership of the Fellowship is still growing.

The problem of the worsening of race relations (Negro-White) is being given serious attention by the Fellowship. Tension has increased since America's entry into the war, and the Fellowship is doing all it can to alleviate this situation and to fight against the forms of racial discrimination traditionally accepted in the States. November *Fellowship* describes a bi-racial work camp and a bi-racial pilgrimage from New York to Washington.

Africa

A letter has been addressed to General Smuts by a group of South African Pacifist Societies, including the Grahamstown and Port Elizabeth F.O.R. groups, protesting against the recent arrest and deportation from S. Africa of Dutch subjects, several of them conscientious objectors. A number of these men were brought to England; and the conscientious objectors among them have since been before a Dutch tribunal. It is understood that commissions to hear pleas of conscientious objection have now been set up in S. Africa.

Japan

Of some sixty American missionaries remaining in Japan, several are members of the F.O.R., and there are faithful little flocks of Japanese F.O.R. members in a number of places, which are known

to have been meeting together for prayer and devotion right up to the outbreak of war with America; it is believed that they continue to hold together. Theodore Walser, who was repatriated to America, tells in October *Fellowship* of the kindness and loyalty of many Japanese friends towards interned Americans, in spite of the risks to themselves involved.

Australia

A three-day pacifist conference was held in Melbourne last September, and resolutions were subsequently forwarded to the State Pacifist Council recommending certain lines of action for the dissemination of information about war-time legislation, reconstruction problems, centralisation of arrangements, and a letter to the Cabinet regarding reconstruction plans.

There is still no provision in Australia for unconditional exemption of conscientious objectors from military service.

New Zealand

The Christian Pacifist Society is trying to establish a fund for the assistance of families of its members in gaol or detention camp. Rather over seventy members appear to be imprisoned.

From Christchurch comes a report of a Combined Pacifist Committee, formed at the beginning of the war to coordinate work of the P.P.U., C.P.S., Society of Friends and other peace groups. The results, in the obviation of overlapping and in co-operative spirit have amply justified the effort; and the hope has been expressed that the Committee might be the nucleus of a New Zealand Fellowship of Reconciliation embracing all the peace groups.

Readers who would like fuller details of news only summarized above are invited to take the I.F.O.R. *Quarterly News Letter*, subscription 2/- a year.

THE FELLOWSHIP OF PRAYER

Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily . . .

Compassionate Father, Who in all the afflictions of Thy children art afflicted, move in the hearts of men, both those who bear authority on our behalf, and those by whose consent they govern, that ways may be devised by which Thy suffering people may escape the cruelty of their persecutors, and refuge may be found for those who flee from terror. Make us who bear the name of Christ so resolute in action, so wise in counsel, so faithful in unceasing intercession, that we may be delivered from complicity in shame through the spirit of Thy Son our Saviour.

O God Who hast made of one blood all nations of men, break down amongst us all barriers of race and

colour, teach us the truth that no man is of merit in himself but all have equal worth as objects of Thy love; give us the wisdom that is from above, the will to solve our problems by Thy grace; and bring us in such humble reverence to Thee that we may honour all men as our brethren and own one Master only, Jesus Christ.

O Thou Who wert in Christ reconciling the world unto Thyself, and hast given unto us the ministry of reconciliation, endue with wisdom those who seek the peace of India. Bless with clear insight both the accepted leaders of the people and those who bear responsibility in government. Strengthen within them the desire to know Thy will and the intent to do it. Interpret in their minds and policies the meaning of true freedom. Dissolve misunderstanding, prejudice and pride in faith that those who seek Thy way will find it. Let humble service and a proved sincerity restore goodwill, and let Thy grace prevail to make new opportunities of trustful conference and search for peace to the glory of Thy name, and in demonstration of the spirit and of power. Amen.

BOOK REVIEWS

THE CHURCH IN THE WORLD. 56, Bloomsbury Street, W.C.1. 3d.

We welcome this Bulletin of the British Council of Churches, which contains news of the ecumenical movement.

THE COMMUNITY BROADSHEET. Chanceton, Dartnell Park, W. Byfleet, Surrey. 40 pp. 6d.

The Autumn-Winter issue contains an excellent and timely article by Leslie Stubbings, some interesting correspondence, and descriptions of many adventures in community.

THE QUAKER MESSAGE. By Sidney Lucas. (Friends Book Centre. 86 pp. 1s. 6d.)

This concise summary of Quaker doctrine, though all in the words of representative Friends, seems scarcely to do

justice to those parts of the Quaker witness which relate to worship and the nature of God. The pages on war and peace and the social order are more evidently inspired and should be studied as the basis of Christian pacifism.

THREE VISITS TO RUSSIA. By A. Ruth Fry. (James Clarke. 44 pp. 1s.)

These letters written home from Russia during 1922-25 now assume a new interest as a faithful description of the changes that were taking place during those years.

BLOOD, SWEAT AND TEARS. By Ronald S. Mallone. (New Vision Publications, 47 Argyle Square, London, W.C.1. 42 pp. 1s. 6d.)

Mr. Mallone has the right attitude to life, which is perhaps an essential of great

poetry. But these verses do not show that feeling in the use of words which we usually demand of the poet. Vera Brittain commends the spirit of the book in a brief introduction.

THE ART OF THE MISSIONARY. By Ronald O. Hall. (S.C.M. 78 pp. 2s.)

Very brilliant in parts and extremely provocative, this little book should be read both by those who have doubts about Christian missions and those who have none. The chapter entitled "The Missionary Mood" gives an unusual view of the ministry of reconciliation.

THE ART OF GOEBBELS. By F. W. Pick. (Robert Hale 10/6.)

That a rigid dictatorship of the Press and other media for the dissemination of news, ideas, and opinions forms an integral part of the Nazi system is generally recognised, but, so far as I am aware, Dr. Pick's book is the first detailed examination of the means by which this dictatorship was established, is maintained, and, most important of all, how far it has been successful in its avowed object of conditioning the German mind to the point where automatically the stimulæ of life will be reacted to in terms of Nazi ideology.

The conquest of the instruments can be largely summed up in the words terrorism, blackmail and theft. It is the question, Has Goebbels been successful? which is of immediate concern to us, for on the answer to that may well depend the history of the world in the next decade, and the fate of millions now engaged in or suffering from the war. Dr. Pick's answer is a modified affirmative. He believes that though Goebbels is personally disliked by many, his organs are believed by the majority because there is no alternative source of information. This is, I think, sound. A little eavesdropping in any bus or train in Britain will provide sufficient evidence that a pathetic tendency to accept at their face value the news and views of our own newspapers is a common human failing; but I am not personally willing to accept the view expressed that "the outbreak of the War and the fact that the German armies march and follow their Leader's orders also testify to the temporary success of the system." It is one thing to acquire a set of opinions and quite another to act on them. Fortunately in some cases, and unfortunately in others, it is only a minority of men who feel impelled to change their lives because they have changed their opinions—or had them changed for them—and the majority appear to change their views as easily as they change their clothes. Consider the change round with regard to Russia which has occurred here in the

last few years. Consider the double somersault of Goebbels' own machine with regard to the Soviet over the period between Munich and the present day. More significant than that the majority of Germans echo the prejudices and lies of the controlled press is that less and less of them are reading it.

I have emphasised this point because it seems to me of particular interest to readers of the *Christian Pacifist*, but I should be doing an injustice to Dr. Pick if I did not add at once that *The Art of Goebbels*, as its title implies, is an examination of the machine used to make Nazi rule and the war appear necessary and good to the unfortunate subjects of the Reich, and is not really concerned with the underlying causes of war. As such it is a comprehensive, scholarly document by a liberal gentleman who does not for a moment confuse the defeat of Germany with the defeat of Nazidom.

A. R.

THOU MUST VENTURE. By E. L. Allen. (Nisbet. 7/6.)

Dr. Allen is a Presbyterian minister who is Lecturer in Theology at Durham University. He has had missionary experience in China. This book is the product of a richly stored mind, a varied experience, and wide reading in many unusual channels. The book is divided into three sections—The Gospel of God; the Gospel of Jesus Christ; and Ourselves and the Gospel; and each section has ten short chapters. Each chapter sets forth some great theme of Christianity, some incident from the life of Jesus, or some enduring human experience. The beginning is nearly always some real human problem or dilemma, and Dr. Allen then traces with freshness and insight how these problems find their solution in the great truths of Biblical and Evangelical Christianity.

Dr. Allen has a great gift for revealing the unfamiliar which lies in so much of what we have for years accepted as familiar. Old Bible stories are shown to contain fresh and searching truths that impinge on modern problems. The eternal relevance of much Christian teaching which has been petrified in theological formulæ is clearly set forth in these lively chapters.

Ministers in search of sermon subjects are strongly recommended to buy this book. Any man who reads this book carefully and sympathetically will find his personal life and his pulpit ministry enriched by it. A crowning recommendation to preachers is that the book is worth the three half-crowns it costs for the illustrations alone.

G. LLOYD PHELPS.

THEY SAY

SEAWARD BEDDOW

Russian Church Buys Tanks

"Huge contributions by the Russian Orthodox Church to purchase tanks for the Red Army are revealed by telegrams exchanged between Stalin and Sergius, Metropolitan of Moscow and Acting Patriarch of the Orthodox Church.

The Metropolitan in his telegram to Stalin said: 'I have advised the clergy and believers to contribute to the construction of the "Dimitry Donosty" tank column.' He then listed contributions totalling 500,000 roubles 'as a beginning,' and requested Stalin to open a special account in the State Bank. In reply Stalin thanked him and said the special account had been opened."

Reuter.

"We are Brothers"

"After Shanghai had been taken by the Japanese the stock of insulin in the city was rapidly dwindling, when a Motherwell man, Mr. A. N. Walker, came to the rescue by assembling a makeshift apparatus and manufacturing a supply for the public health department of Shanghai Municipal Council.

'I required a certain piece of apparatus to finish the manufacture,' said Mr. Walker, 'but all the British owned apparatus of this type had been seized by the Japanese.'

'I approached the professor in a German medical school, and he allowed me to use his apparatus, saying, "We may be enemies, but in the interests of humanity we are brothers."'

—The Bulletin.

The Prince of Peace—But Not at any Price

The Bishop of Lincoln, Dr. H. A. Skelton (formerly Bishop of Bedford), writes in his diocesan magazine supporting the ringing of church bells at Christmas. "It is right," he says, "that we should connect the ringing of church bells with good news, and doubly right, therefore, that they should be rung at Christmas announcing the good news of the birth of the Prince of Peace. But, remember, He is not the Prince of Peace at any price, but of peace with honour."

—West Herts and Watford Observer.

Patriotic Convicts Smash Munition Records

"Little more than a year ago Atlanta Prison, Georgia, was the grimmiest institution in the States. It housed killers, gangsters, and other toughs. . . . After America's entry into the war, Atlanta's inmates were allowed to read in the newspapers: 'Heinous Cruelty of Hitler's Crimes'.

The story was a terrific shock. . . . There was a spontaneous demand among the convicts that they be allowed to help defeat him. . . . These so-called outcasts got to work turning their gaol into a factory.

A spokesman for the convicts said to me: 'Buddy, you can never know freedom's worth until you lose it. That is why every boy in this joint would give his life to prevent the whole world from becoming a prison with Hitler as the gaol keeper.'

—John Walters in *Daily Mirror*

"OUR AFFAIR"

Another year of war opens with new emphasis on the speculation. . . . "and what after?" Popular attention seizes hopefully upon new social initiatives suggested by public pronouncements and published programmes. So far, so good. Yet the Christian will see these only as superficial. There is no form or life until the Spirit moves on the face of the waters; no Christian order will take shape apart from a living faith in Christ. State socialism, however equitable, will not provide the answer to our problem. It will not produce community; that conscious fellowship whose roots are in communion; it cannot produce creative living whereby we grow (as persons, as groups, as societies) to "the stature of the whole man." These are our concern as Christian men and women, here and now. We cannot sit back and delegate all the responsibility to the planners. Their work is no more than a corollary of our own—of the purpose and programme of our own life and work and relationships. Christian fellowship must needs mean more than our approval of

a blue print (with the unacknowledged hope that the Christian revolution may not prove too disturbing to the elect).

A "new order" indeed there must be and, with it, "reforms" long overdue. But our social destiny will not be defined by the shape of these things on the statute book. It will be shaped by us; by our watchfulness that we do not sell our birth-right for a mess of pottage; by our wisdom in using all things to the glory of God; by the ministry of our life and work within the wider community. Things desirable in themselves may be Christian in their intention and their acceptance—or they may not. There is little we can do about that in terms of forty millions of people. There is much we can do about it in terms of one at least of the forty millions.

The Community Service Committee (hon. sec. Chancton, Dartnell Park, West Byfleet, Surrey) provides information concerning contemporary experiments in practical fellowship.

BAPTIST PACIFIST FELLOWSHIP

Chairman: The Rev. Gwenyth Hubble, B.D.

Hon. Secretary: The Rev. G. Lloyd Phelps, B.D., 21, Cambridge Drive, Denton, Manchester. Denton, 2815.

The Annual Committee Meeting will be held at Carrs Lane, Birmingham, on Monday, February 15th, at 2.0 p.m.

We have been encouraged in these last weeks by the enrolment of all of the nineteen men in residence at the Bangor College and by the news that three students at the Glasgow College have joined us. We now have members, in some cases a few but in most cases the majority, in all the Baptist Theological Colleges in Great Britain. We now hope to hear from the Dublin College.

The Annual Meeting will again take place during the Baptist Union Assembly meetings in the first week in May. It will probably be in the Oak Room at the Kingsway Hall once again. The date and time will be sent to members on the Annual Report, which should be available at the end of March.

The Secretary would be very glad to hear from members who have changed their addresses during 1942, so that his records may be kept up to date.

May we also remind our members that the annual subscription used to be due on January 1st. We now ask members to send all subscriptions and donations direct to the F.O.R. at 17, Red Lion Square, London, W.C.1. We hope all our members will take some share, however small, in maintaining the work of the Fellowship.

G. LLOYD PHELPS.

F.O.R. IN SCOTLAND

190, West George Street, Glasgow.
Phone: Douglas 3164.

Secretary: Rev. Hugh Erskine Fraser, M.A.

Assistant Secretary: Miss Marjorie Anderson.

The chief news is that the hoped-for Office for Scotland is now a reality. At 190, West George Street, between Hope Street and Wellington Street, it is in a very good central position, convenient for the stations. True, it is on the top floor of a five-storey building, but it gets any sun there is, and the building is the Ocean Chambers, housing on the ground floor such highly respectable neighbours as the Ocean Insurance Company and the Royal Automobile Club—and there is a lift. Also a telephone. Miss Anderson has entered on possession, has already had visitors, and will welcome more. For it is hoped that members of the Fellowship throughout Scotland, and also all members of the Church of Scotland Peace Society, will feel it is their office and take the first opportunity when in Glasgow of going to see it, to meet Miss Anderson, and to look over the bookstall. Any others interested will of course also be welcome.

Miss Anderson has also begun visiting district groups in the Glasgow area.

Glasgow Branch lost its Secretary when Mrs. Maclachlan accompanied her husband to London. Her place has been filled by Mrs. Lydia Hoadley, 50, Edgehill Road, Broomhill, Glasgow, W.1. Edinburgh Branch also has a new Secretary, the Rev. A. F. Simpson, M.A., B.D., 1, Traquair Park East, Corstorphine. Both these branches invited the new Secretary, Hugh Fraser, to address them, and gave him an encouraging welcome. The large turn-out in Edinburgh repaid Mr. Simpson's labour in drafting, typing, and sending out a very good circular to all the 90 members in the Edinburgh district. In future, the actual duplicating and sending out of such circulars, as of notices, for any centre in Scotland, can be done from the Office. Will Branch Secretaries please note!

Classified Advertisements

RATE: 1½d. a word. Minimum 2/-. Church Notices: 6 lines or less 3/6.
Notices of Branch Meetings 1d. per word. Discount: 5% for 6 insertions.
10% for 12 insertions.

SITUATIONS VACANT.

Unconditional C.O. invited to apply for position as Manager, live as family. News., Stat., Tobacco, Books. Kay's Bookshop, Bramley, Guildford.

Domestic Help for country Guest House. Must be conscientious worker, and fond of country. Someone interested in community experiment preferred. Box 257, 17, Red Lion Square, W.C.1.

WANTED.—Nursery Helper and Night Attendant for wartime Nursery School (children aged 2-5 years). Reserved occupation. Apply Phyllis Walter, Holcombe House, Minchinhampton, Glos.

MISCELLANEOUS.

"RABBONI," a novel by Susan Miles, author of "Blind Men Crossing a Bridge", 8/6 from booksellers or A. Dakers, Ltd., 42, Gt. Russell Street, W.C.1.

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

First-class Typewriting/Duplicating.—Mabel Eyles, 84, The Vale, N.14. Pal. 7386.

LAMB BRAND RIBBONS.—Cleanest, Clearest, longest; 3s. 6d. each, 10s. 0d. three, 18s. 6d. six. State typewriter, colour(s). Dense black carbons 10s. hundred (minimum), quarto or foolscap.—Hardman's, 15, Prospect Place, Preston.

SUMMER CONFERENCE. Will any member who knows of an available centre for 100 people during August, 1943, send full particulars immediately to the Assistant Secretary, F.O.R., 17, Red Lion Square, W.C.1.

BOOK REVIEWS

continued from page 36.

CHRISTIAN LEADERSHIP IN THE SERVICE OF YOUTH. (S.C.M. Press. 6d.) Introduction by the Archbishop of Canterbury.

It merits attention as a statement that has been very carefully considered by a large number of different people who are actively engaged in the task of youth leadership. Special attention is paid to

MEETINGS.

BIRMINGHAM BRANCH. Monthly devotional meetings are being held in Room 10 of Carrs Lane Church at 6.30 p.m. Leader, Alan G. Knott. The subject for February 9th is "Brotherhood in Christ". March 16th, "Suffering with Christ".

A FELLOWSHIP MEETING for communion with God and each other is being held at 165 Gray's Inn Road, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on 26th February, and the leader will be Fred Pinder.

HOLIDAYS.

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

BEAUMARIS, ANGLESEY.—"To those who see Me now and again I say—hold fast that which you have seen—that it may be constant instead of intermittent. It will strengthen your control and guide your energy until it becomes completely harnessed to Reality."

Permanent or Temporary Guests received in well-appointed home of gentlefolk. Near sea and in peaceful country surroundings. Rooms available as suite or separately (single or double as desired). Every comfort and consideration. Safe area. Lidington, Brynhyfryd, Beaumaris.

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

REST, CONVALESCENCE, HOLIDAY. At "West Winds", Woolacombe, North Devon, you will find care and comfort amid perfect scenery of sea and hills. Moderate terms. Vera Watts and Dorothy Fowell.

co-operative work between the Churches and its relationship to the national Service of Youth.

THE CHURCH AND ITS YOUTH—A PLEA FOR THE 12-16 AGE GROUP, (British Council of Churches. 2d.)

Is specially concerned with the fact that so often "the school-leaving age has become the Church-leaving age", and suggests ways in which this situation can be effectively met.

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St. Pancras House, Parkway, N.W.1

FELLOWSHIP OF RECONCILIATION.

1943 EASTER CONFERENCES

will be held at

Whalley Abbey, Lancashire,

and

Kingsway Hall, London,

From APRIL 22nd to 26th.

Subject:

"Towards a Christian Peace."

Full particulars from
17, RED LION SQUARE, W.C.1.

THE CHRISTIAN PACIFIST

FOR NEW READERS ONLY

Please send me *The Christian Pacifist*
Monthly to the end of 1943

I enclose 3/8 being the inclusive cost
from February.

Quaker Service in East London

is the title of our 20-page 75th Annual Report. Our EIGHT CENTRES are busy with Youth Clubs (comprising recreational and cultural activities), social and war relief work, evening classes, religious meetings and Sunday schools, play centres and nursery schools, etc.

Please send a postcard for the Report.
The Bedford Institute Association,
Quaker Street, London, E.1.

75 YEARS OF SOCIAL SERVICE.

LITERATURE

- "CHRISTIANITY AND THE STATE," by the Rev. G. Lloyd Phelps, B.D. (4d.)
- "COMMUNITY IN A CHANGING WORLD," (3/6)
- "ECONOMICS AND THE CHRISTIAN," by the Rev. Leslie Artingstall, B.A. (4d.)
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