

51125  
*The*


# CHRISTIAN PACIFIST

THREEPENCE

---

## THE CURRENT OF AFFAIRS

**A Generous Act**

Mr. Baruch's plan for an Atomic Development Authority is an event in international history of first rate importance. Here is a great nation voluntarily offering to abandon the use of a weapon which might have given it the power of world domination. Surely such a thing has never happened before. The proposals themselves are not above criticism, as Russia has been quick to observe, but that they have been made at all, and made by the Government that is, for the time being at least, in sole possession of the atom bomb, marks a new advance in international relations, and may be heard as the voice of a new international conscience. Mr. Baruch has spoken with a moral authority that has evoked frank and co-operative response from the delegates of other nations and from the press of the world. Even the reaction of Russia, which has made characteristic counter proposals, is probably more favourable than would appear in M. Gromyko's speech. There is good reason to believe that Russian scientists will influence their Government to welcome the plan even if

they press for changes in detail. The evident generosity of the American offer to destroy its stock of atom bombs and surrender the secrets of atomic energy to an international authority may be expected to make for an all-round improvement in relations between the Eastern and the Western Powers.

**Counter Proposals**

The Russian proposals are in some respects preferable to those of Mr. Baruch, though perhaps not so practicable in the sense of being likely to secure general agreement. M. Gromyko would destroy existing bombs within three months and forbid the future production, storage or use of any such weapons. Mr. Baruch would proceed more cautiously by stages retaining the atom bomb as the possession of the A.D.A. to be used as an awful penalty against transgressors. We confess that at this point we agree with M. Gromyko. The world would be a safer place, and a morally healthier, if these devilish instruments were to be destroyed forthwith. Sanctions against an aggressor are the time-honoured but ill-fated excuse for the retention of arms,

and might again prove destructive of world peace. If the weapons are there they will be used, and not by the responsible international authority, which will always hesitate to resort to force in an explosive situation, but by the irresponsible rebels who have nothing to lose and perhaps something to gain by violence. A better and safer way is the creation of such a genuine fellowship of nations that it will be the compelling interest of all to remain within it, and disastrous for any nation to break away from it.

#### **Interim Government in India**

Sir Stafford Cripps' illness was a great hindrance to the work of the British mission in India for clearly he had done much to bring opposed leaders together. And, apart from the not very wise attempt to press the name of the Prime Minister of Orissa into the interim cabinet, the British group has clearly played in the main a helpful and constructive rôle; on the other hand, Mr. Nehru's sudden excursion into Kashmir (actually in defence of Congress principle against a Hindu ruler) seemed at first sight thoroughly quixotic. But both Hindus and Muslims were bound to judge the interim cabinet proposals both by fundamental principle and by their probable effect on the final settlement. The British authorities have long encouraged Muslim communalism; and it is small wonder now that Mr. Jinnah is prepared to hold up everything with his demand to nominate all the Muslims to be included in the Cabinet. The Congress for its part really wants to get rid of the curse of communalism and to create not only a politically unified India but also a single citizenship. It is therefore not entirely fantastic that Mr. Gandhi should insist on the right to put forward a Muslim name in the Congress list. Tangled as the situation is, there is hope of progress in the belief that an arrangement

not entirely satisfactory to all may nevertheless lead, if it is accepted for a few months, to a common effort in the spirit of good-will to construct a permanent constitution.

#### **The Only Way**

*Fellowship*, the journal of the F.o.R. in America, quotes some remarkable extracts taken verbatim from the address of General MacArthur to the opening session of the Allied Control Council in Tokyo. "While all the provisions of this proposed new constitution are of importance", said General MacArthur, "I desire especially to mention that provision dealing with the renunciation of war . . . . There can be no doubt that both the progress and survival of civilisation is dependent upon realisation by all nations of the utter futility of force as an arbiter of international issues . . . . I therefore commend Japan's proposal for the renunciation of war to the thoughtful consideration of all the peoples of the world. It points the way, and the only way. The United Nations Organisation, admirable as is its purpose, great and noble as are its aims, can only survive to achieve that purpose and those aims if it accomplishes as to all nations just what Japan proposes unilaterally to accomplish through this constitution—abolish war as a sovereign right. Such a renunciation must be simultaneous and universal. It must be all or none".

#### **A visit to Norway**

A Quaker invitation to Stavanger gave Percy Bartlett, the Secretary of the International Fellowship of Reconciliation, the opportunity of going also to Oslo, there to meet the Rev. Edwin Lister, Secretary of the Norway Group of the I.F.o.R., and a gathering of responsible peace leaders. A good discussion took place about the possibility of contributing to the peace spirit in the difficult post war circumstances.

One very encouraging fact that emerged was the influence exercised in Norway by Pastor Forbeck who, through wide travel and over the radio, was devoting himself to the task of setting a new hope in the hearts of many who were frustrated and pessimistic. Percy Bartlett was glad to have the opportunity also of meeting Halvard Lange, the former Assistant Secretary of the I.F.o.R., who is now Foreign Minister of Norway.

#### **Conscription**

The decision of the Government to start a campaign for voluntary enlistment in the fighting forces, and to make the retention of conscription contingent on its result, presents a problem to pacifists who, while they must remain opposed to compulsory military service, must be also at least equally opposed to all attempts to entice youth into military training by voluntary recruitment. It might be reasonably argued that if men are to be trained to use modern weapons of war it is better that they should do so reluctantly and under a measure of constraint, than that they should choose to do so because of their love for such employment. We cannot be expected to hope with any enthusiasm that the Government's campaign will be so successful that conscription will become unnecessary, for that would mean that the present generation of youth is so imbued with the military spirit that it can think of no better way of serving the nation than preparing to fight for it. On the other hand if voluntary recruiting fails to enlist a sufficient army we must face the consequence of permanent peace-time conscription with its inevitable danger of perpetuating a war mentality in the nation. Pacifists are thus flung back on their fundamental principle that they are opposed not so much to conscription in itself as to war, and to conscription as well as to

voluntary enlistment as means to the preparation for war.

## **THE FELLOWSHIP OF PRAYER**

Eternal God our Father, by Whose living word all nature is created, behold the grievous need of all mankind throughout the earth, and bless the labour of the people so that harvest fields, in this and every land, may yield abundance. Thou openest Thine hand to satisfy the need of every living thing. Give therefore wisdom and compassion to all nations that they may share the bounty of Thy providence in equity, having regard not to the profit of the few, but to the wants of all. Prosper the plans of those who seek to bring relief to suffering peoples, that friendship and goodwill, taking convincing shape in deeds of mercy, may sow the seeds of peace for years to come. Unite all peoples in a sacred bond to overcome their common foes of want and sickness; so let Thy way be known among men, Thy saving health among all nations. And to this end, we pray, turn Thou the hearts of men to seek Thy reign and righteousness, that all things may be added unto them, through Jesus Christ our Lord.

O God Omnipotent, Who wilt cause righteousness and praise to spring forth before all nations, even as the garden causeth the things that are sown in it to spring forth; give wisdom to the rulers of the world and those to whom Thou hast permitted power, that they, supported by the prayers of faithful people, instructed in the knowledge of Thy truth by Thine own silent word within their hearts, possessed and prompted by Thy Spirit of Love, may plant to-day the peace and righteousness which shall hereafter grow into the holy order of Thy perfect will, in Jesus Christ our Lord.—Amen.

# THE CORE OF THE GOSPEL

WILLIAM E. WILSON

*The writer of this article was for many years Tutor at Woodbrooke, the Quaker College, and Professor in the Selly Oak Colleges at Birmingham. He is author of "Christ and War" (1913), "Atonement and Non-Resistance" (1914), "The Christian Ideal" (1920), "The Problem of the Cross" (1929), and "Our Response to God" (1935).*

That in Christ God reconciles men to Himself is the essential meaning and content of the Christian Faith. It was expressed by Paul in the great words, "God was in Christ reconciling the world unto Himself". We have to ask three questions, to which this paper will attempt brief answers: (1) What is the general meaning of Reconciliation, and its peculiar meaning as between God and Man? (2) What was, and is, the work of Christ in reconciling? (3) What is its result, in the individual, the Church and the world?

## 1. What is Reconciliation?

The Dictionary defines "Reconcile" as meaning "restore to friendship, bring to agreement, harmonise or settle or adjust." The word Reconciliation presupposes disagreement, and may apply to any form of that from trifling differences of opinion to strife, hatred and war. In human affairs, therefore, Reconciliation may mean anything from mere agreement not to let a difference of opinion, or of rights, degenerate into a quarrel, to the establishment of enduring friendship and the restoration of love. And in human affairs it is generally safe to assume that there have been faults on both sides. The reconciliation is therefore to be brought about by some form of compromise, and in any case by the surrender of ill-will on both sides. It is here that the reconciliation of men to God is not and cannot be precisely on a par with that of man to man. Men are in some sense

equals. Man cannot be God's equal. Man is often wrong. God cannot be wrong.

## The Reconciler and the Reconciled

Look then at the two sides. On the one side is God, the Almighty, the Creator of all that exists. That is to say that the Human Race, each individual, the world and with it all the conditions of life, come from God. Man on the other hand is God's creature in God's world. His life is utterly dependent on God. Yet as the Bible says, God made man in His own image, which implies that He is capable of communion with God. The relation of Man to God then can never be one of equality, but is of necessity subordination. And God has made man free in order that he may freely choose subordination to God, because he recognises it as his true place. It also follows that the only way to a full Human life is to love God and do His will. In the truest sense of the word this is the *natural* life of man, for only so is he taking his true place in God's creation. The tragedy of all human existence is that this natural life of loving and obeying God has become unnatural. This unnaturalness of man is generally called *sin*. The root and essence of sin is distrust of God. It is the expression of man's belief that he knows better than God what is good for him. In a sense then it is putting himself in the centre in place of God. It is pride in self.

Sin, it is often said, is the root of all the miseries of mankind. That is

true. But when it is stated, as it often is, that God *sends* these miseries to punish man for sin, it seems to be forgotten that if sin is the root, then miseries are rather the fruit than an added punishment. Is it not obvious that in a world of say two thousand million people, each of whom has more or less set himself in place of God, disunity, strife and war must be constant? The very states and governments, that endeavour with some success to prevent these things amongst their subjects, because they too are more or less in revolt from God, from time to time produce the same miseries on a bigger scale. None of this is a punishment added by God. It is the result of using His world and the powers He has bestowed upon men in ways in which He did not intend them to be used. It is the natural consequence of being unnatural.

## The Cure

There can be no other cure of this unnatural state of affairs but by accepting the rule of the Creator and henceforth becoming His loyal subjects. Thus to turn to God, and to live under His guidance and in His power is profoundly natural. It is also perfectly simple. But it is by no means easy, for it means breaking with ingrained habit. It means denying the self; and it means facing continuous opposition. For mankind in general are dead against it. Moreover, because it means overcoming the distrust of God which is the root of all the trouble, it cannot be done apart from an overwhelming conviction that God is trustworthy. The Light of God which shines in each human being, because he is a man made in God's image, no doubt suggests to many that they should turn; and some obey. But to most self-centredness is so strong that the darkness fails to be dissipated by the light, and distrust

remains unbroken, or merely a little weakened, and so self continues to shut God out. Such is, I believe, the experience of multitudes. We each know something of every stage of it in ourselves. What is needed is two-fold: (1) That God should show Himself to men in the world in which they live, so that they may see that He is trustworthy; and (2) That inner power should come to men to reinforce weak good will and convert strong ill-will into love. This revelation and this power come to us in Christ.

## 2. The Work of Christ

The Work of Christ is one. It began after His Baptism in Jordan led through months of teaching and healing, through the Death on Calvary, the Resurrection, Ascension and Gift of the Spirit, to a presence and power in the individual disciple and in the whole Church. And from first to last its aim is so to reconcile men to God that they above all things desire to do His will, depend upon His power and let Him guide and inspire them. Christ was Teacher then. He is Teacher still, and in a sense all His work was teaching. Yet He is Lord, for the demand for obedience is continuous. He is throughout the Revealer of God, and not less, and for the same reason, the Revealer of true Humanity. And above all He is Saviour, for He brings God to men and men to God, thereby bringing men into their true life, the life of dependence on God.

His work began with the message: Change your minds and believe the Good News that the Kingdom of God is already here in this world, and you can enter into it. He set forth in most emphatic teaching the content of this change of mind. The outstanding features of the Sermon on the Mount are that God requires

of men, not merely outward conformity to law, but inward unity with His will, and that He cares intensely for everyone, therefore everyone can depend on His help without limit. But the gate into Life is narrow, for most of the things that men most desire, power over others, riches and security are false aims. It is they that produce the very misery from which men hope they will free them. Commit yourselves to God, says Jesus, He is utterly trustworthy. You can depend on Him. Two surprising sets of sayings can now be seen to be simple statements of fact. You must become as little Children, that is begin at the beginning learning all things afresh, and having a childlike confidence in your Father. And all the sayings about leaving all and following, about denying oneself, crowned by the paradoxical statement that "he that saveth his life shall lose it, and he who loseth his life for My sake shall gain it". There is, Jesus would say, only one genuine way of life, and that is the life that has ceased to be centred on self and has found its centre, its home and its power in God. And this leads over to the only principle of all Life, Love. God's Love to men, which all through He was revealing, and man's response to that "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind: And thou shalt love thy neighbour as thyself."

In all this Jesus was equally revealing God and revealing the true life of man; and in consequence revealing the false and futile life which men live apart from God. And in all this what Jesus did, His kindness and consideration for everyone that He met, His many works of Healing, and His whole life, at every point confirm His teaching and are equally with it both a revelation of what God is, and of what man ought to be.

### Why Then the Cross

But if that Life was so kind and that teaching so good, why did it have to end in the agony of the Cross? The answer is given in the words of the writer of "Hebrews". "The opposition of sinners against themselves". Men are so wedded to their own way that they are liable to be roused to fury even at a reformer, much more at One who upsets all their cherished beliefs. It is a noteworthy fact that it was not the open sinners, whose wrongdoing all decent people condemned in those days, as they do to-day, who brought about the death of Jesus. He was crucified at the instigation of respectable, and even religious people—the Priestly party at Jerusalem, abetted by the learned Scribes and the Pharisees, who were the most moral and religious of all people at that time. It was not the separate particular sins, but the central, root sin of man, pride, that slew the Son of God. For it is pride that separates us from God. So the Pharisees saw in His teaching, not the truth it was, but its denial of this and that in their system. And we can read in the Gospels the gradual progress of their minds from surprise, through pained annoyance to hatred. The Priests saw with the insight of ecclesiastical statesmen that if He were successful their rule would soon be over. Both parties united to destroy Him. In dying at their hands (for Pilate was little more than their tool), Jesus met sin, not in its smaller or even, as we would judge, its more unpleasant manifestations, but in its essential nature, Human pride. And to meet it thus was necessary, for, as things were, nothing less than the sharp contrast between the One of complete good-will suffering, and the pride and ill-will of His persecutors, could even begin to make people see that human pride is deadly sin. Was it ever counted so before that Death

on the Cross? Have we learned the lesson yet? This is the true sense in which the Death of Christ is the judgment on sin. It induces those who see it to condemn themselves for their self-separation from God, which is pride in themselves.

And this is why His death was necessary. To have met the attack upon Him with armed force would have slain many sinners, but brought none of them back to God. To bear without resistance the worst that men could do shewed that God loves His enemies and seeks to win them to Himself. Jesus taught that the evil-doer was not to be resisted. On the Cross He carried out that teaching to its fullest extent.

### The Resurrection

But the Resurrection was as necessary to the work of Christ as the Teaching and Death. Without it men might with some reason assume that evil was stronger than good; or even worse that the pride we love is the strongest power in the world, and therefore good. We call the Resurrection a miracle, and rightly. Yet we do well to realise that the first assertion of it in the Apostolic preaching greets it as profoundly natural. For Peter said "It was not possible that He should be holden of death". He who was perfectly one with the Source of Life, could not be conquered by death.

Jesus finished the work which God gave Him to do, in the sense that His work on earth was done. But in another sense His work was only just beginning. The revelation which He had given of the Father, of the true life of men, of the need for a complete change of mind was still to be accepted and worked out in life. So we come to the giving of the Spirit.

### 3. The Results

The results of the work of Christ are still only in the introductory

stages. We live in the era of Pentecost. But how many of us are living in the power of Pentecost? Because the work of Christ was essentially revelation of God and of our need of Him, so the first work of the Spirit and His continuing work is to take of the things of Christ and reveal them to us. As we read and re-read the Gospels the Spirit of God brings to us meanings we never saw before; and each is a call to a deeper consecration to God, a fuller following of Christ and a new inflow of the Spirit. And every new insight, every religious and moral advance is no more than a somewhat closer approximation to the ideal set before us of Loving God with our whole being and our fellow-men as ourselves.

The whole need of mankind was and still is Change of Mind. We need to give up trying to live 'on our own', in order that we may live as God meant us to live, in communion with Him, receiving and following His guidance in the power of life that comes from Him. Only so can individual, social, economic, national and international affairs be put right. So the Reconciliation wrought by Christ is and must be the changing of men's minds. The revelation of God as love is the only thing that can produce this change of mind. And that love has come home to millions as they have seen Jesus on the Cross, and have cried out "My Lord and My God". But let no one say that in him the change of mind is complete. Every day we live gives opportunity to learn more of Christ and to deepen and extend our consecration to God. We are being saved, being reconciled. Perfect tenses are not appropriate. A fuller life with God always lies ahead.

### The Church and the World

What then of the Church and the World? The results of the work

of Christ can never be complete until the whole world has become loyal to God, and every human being is experiencing reconciliation with God. The Church is the Witness in this world for Christ. It is His body expressing as a whole the Gospel which He proclaimed by word and deed, by Life and death. It can only do this as it ought to be done in so far as it is filled with the Holy Spirit, and is displaying the reality of its own reconciliation to God, by loving God with its whole being and loving people to the

utmost extent of the power with which God fills it. Hence, as the Report of the Anglican Commission on the Conversion of England very rightly insists, the Church must be converted before it can convert the world. Is it not just that for which Christ is waiting? Let each Christian and each Christian Congregation ask this question: "Am I genuinely being reconciled to God, or have I let the progress of that great work be arrested, by returning to self-seeking and so again separating myself from God?"

## IT WAS A FAMOUS VICTORY

PAUL GLIDDON

Winston Churchill is, of course, the distinguished biographer of his famous ancestor, John Churchill, who became Duke of Marlborough, the victor of Ramillies and Blenheim. But it is Southey's poem "After Blenheim" which shows, in language that has become only too familiar, what victories mean, not for those who collect the rewards, but for those who pay the price. For the poem is not concerned with revellers rioting in the streets but with bodies rotting in the sun—the cemetery side of Victory Day.

On June 8th, as Mr. Churchill received the enthusiastic applause of the multitudes who lined the miles of the processional route, he was certainly shrewd enough to share the common doubt as to just what victory was being celebrated. His own former speeches would have assured him that only a small part of the task to which he had so successfully and brilliantly called the nation had in fact been fulfilled. The hated Hitler was no more, yet there were signs that his soul was still marching on. German totalitarianism certainly no longer controlled Berlin, but a totalitarian system with its centre shifted further East

was still in authority in that city and in virtual control of the vast stretch of territory which stretches from Berlin to the Bering Straits. Having spent much of his energy during a quarter of a century in conducting actual, as well as verbal, warfare against Bolshevik Communists, Winston Churchill could at least not have felt that victory had crowned that particular campaign.

During his lifetime Hitler was certainly responsible for far more deaths than Samson, but at least he shared with that mighty and rather useless judge of Israel the distinction of forcing thousands to share his death. Homeless, hungry and distrusted millions have continued to drift from one place of exile to another, while the statesmen entrusted with the task of bringing peace back to the nations show a degree of mutual suspicion which would have been great enough to plunge the world into yet another conflict had it not been temporarily exhausted by previous wars. If Adolph Hitler was really the demon so many think him to have been, he must be finding the confusion he has left behind him enormously satisfactory and most comforting.

Most people regard war as bad in itself and only good because it is a means to desirable ends otherwise unattainable. It is a huge and costly machine for the production of good ends, but it surely cannot be said to have succeeded—to have reached its victorious end—until it has produced the goods for which it was designed. But what actually happens is that those who use this machine get so absorbed in the machine itself, so attracted by its ingenuity and hypnotised by the casualties among those who are working it, that they ignore the fact that what is coming off the production lines is not at all what they ordered. Church bells, rockets and increased drunkenness acclaim victory as soon as one nation's machinery for making war has proved itself more fatally dangerous than that of its enemy; that it has not produced what it was contracted to produce most people are far too good mannered to remark.

Yet the pacifist can find little personal satisfaction in any proof of the accuracy of his own theories. For he realises that he is living in a world capable of great courage, and

of great loyalty to ideals which promise no immediate profit, yet that he has been unable to attract the world to his doctrines or harness its devotion to the cause he seeks to serve. And the reason for this failure probably lies in the fact that he himself has fallen into sin, not just some sin of the flesh but into sin in its most frightening form, the sin of the spirit. He cannot use effectively the sign of the prophet Jonah because he has fallen into Jonah's sin, the sin of not really desiring to witness the conversion of those in error. Like the Elder Brother he finds the thought of the Prodigal's return most distressing; he who has long devoured his living with harlots should at least have the decency to keep away from home!

And so the miserable business goes on, and famous victory leading to nothing is followed by victories still more famous leading to something still less. And this is not because bad men are so very bad; it is because good men are not good enough not to mind whether their goodness remains unknown.

## A MODERN PROPHET\*

LEYTON RICHARDS

I want to introduce the reader to a book which is pure undiluted "George". Those who have the privilege of coming within the circle of the author's friendship (and their name is Legion) will know what I mean. The book, as the title indicates, consists of a series of essays, many of them being illuminating records of personal experience in and out of prison, and in contact with all sorts and conditions of men; but it is more than autobiography. Through it all there runs the dom-

inant *motif* of pacifism in its real and etymological sense of peacemaking, and underlying that again is the reconciling spirit which—to many of us—makes "George" the most notable exponent we know of the way of Jesus.

Canon Raven says in his foreword that the essays are "beautiful in themselves, beautiful in the range and variety of their insight, in their power to take common scenes and common folk and reveal in them tears and laughter and a translucent loveliness". And that is well said, for "George" has a

\* *Essays Towards Peace* by George M. Ll. Davies. pp. 140. Sheppard Press. 4/-.

rare capacity for discovering "that of God in everyman", and not only discovering it but evoking it in the interest of human relationship. In that respect, the book reads like a Gospel-story wrought out not among the pastorals of Galilee but among the industrialism of the present age; and like the Gospels themselves it is a significant witness to the power of Christian faith in making men at one with God and so at-one with their fellows. Moreover—again as in the Gospel-story—this miracle is achieved across the barriers which normally divide men into classes or nations or races; it is a lively and convincing endorsement of the Apostle's dictum that "in Christ Jesus there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but all are one."

The Communist technique is to penetrate the opposing capitalistic order by "cells" which proliferate within that order and finally subdue it to the communistic way of life; and "George" presents the same technique for subduing the kingdoms of the world to the empire of Christ. And yet with a difference; for technique is too mechanical a process for describing the Christian way of conquest. Spirit rather than technique is its keynote, and in its application it has—unlike Communism—as vivid and vital a concern for the foe as for the friend. That is why Christian reconciliation turns primarily upon personal relationships and not upon statesmanship either political or ecclesiastical. "Programmes and systems of justice have not created that 'affection which is the foundation of the State'; British justice has not prevented the spread of disaffection in Ireland, Egypt or India; the United Nations may find it still harder to make a solid amalgam of British-American-Russian-Chinese notions of justice." And for that reason, the essays

"are concerned with the personal and affectional rather than the political and ecclesiastical sanctions of peace".

The reader is introduced to men in the trenches in Flanders, to tramps on the road, to "child-delinquents" in a Home Office centre, to "old lags" in prison, to soldiers in the guard-room of a barracks, to "hard-faced merchant princes" on the Stock Exchange, to legislators in the High Court of Parliament, to the chronically unemployed in Wales and Lancashire and elsewhere, to churchmen and statesmen and working men and to many another. And in every case, they are not "types" but living souls with whom "George" has made personal contact. That is what makes the essays so "alive"; the figures find their parallels in the man born blind, the woman who was a sinner, the quarrelling disciples, the procurator in the imperial service, the hungry 5,000, the high priest in his purple, the traitor who sold his Master, the weakling who denied Him, the apostle who confessed Him. But the charm of the essays lies in the fact that they are not just prose descriptions of men and things; they are shot through with poetic insight, and we see things in the souls of these people which only the poet can apprehend. Yet more than a poet; the essays come from the pen of a man who shares the redemptive passion and commends the redemptive methods of One who is known as the Saviour of the world, and who has caught from Him the secret of reconciliation in an age torn with strife and hatred and misunderstanding.

The essays themselves are literature, and worth while on that account alone. But they are also prophetic in the real sense; they "speak out" the divine way to a world which has left God out of account, and if we will heed their

message they recall us to the only Gospel which has power to save Humanity from its self-inflicted wounds. Therefore, get the book, read it, commend it, pass it on, and

thereby bring to a wider public the challenge and the inspiration of the "Good-News" which "George" so effectively proclaims in these pages.

## CORRESPONDENCE

### "Whitewashing Atomic War"

I believe that many who have studied the British Council of Churches' Report on "The Era of Atomic Power" will regret that Professor Raven should have treated it so slightly. The Report sets forth the two possible positions—on the one hand, that atomic war is morally impossible for the Christian; and on the other hand, that the Christian, committed as he is to a political responsibility, cannot absolutely renounce even atomic weapons—and concludes, "We do not believe that the Church is able with its present insight to pronounce between the two alternatives" (p. 56).

This conscious and honest decision is the pacifist's opportunity. The profound peril, both moral and material, of the era of atomic power may well provide a practical common ground for those who have hitherto been divided over the pacifist issue. On this Commission some who were not previously pacifists have realised that atomic warfare would be an absolute negation of Christianity and that they could never acquiesce in it. The bomb must have brought the point at which the Christian conscience must say "No" startlingly near to all thinking churchmen. During the next twelve months most of the British Churches will be considering their positions in the light of this Report. This is therefore a time of great responsibility for those of us who are pacifists. Our witness is now directly relevant to the Churches' dilemma, and we must bear it with the humility which so grave an issue demands, and yet in a way

which reveals its inherent Christian weight and validity.

The Report speaks of Christianity in purely national, and indeed, exclusively British, terms. There is no suggestion of joint action by the Churches of the world. Yet it is, surely, in the international reality of the Church that the possibility of positive Christian action in relation to the atomic bomb lies; and to investigate the problem from a merely national point of view already precludes the Christian answer.

JOHN HICK.

22, Chalmers Street,  
Edinburgh.

### Divine Guidance

Divine Guidance is not, to me, a God-appointed direction for occasional use and only in times of emergency. It will then, I am afraid, often prove a wholly *unaccustomed* means of solving our dilemmas. Should we not rather try to cultivate a *daily, habitual dependence* upon the guidance of the Holy Spirit? It is not even then necessarily a question of bringing every small decision to God since unceasing prayer can and should sanctify reason which surely has its part. If we can develop this dependence until it becomes as spontaneous as breathing itself, then when the emergency arises we shall the more readily secure a specific divine ruling for our course, which, as Kierkegaard points out, may even at times seem to override reason.

EDWIN E. LE BAS.

Sunny Bank,  
Lambourne, Berks.

Donald Back's letter in your June issue certainly raises a fundamental point, and one on which our forbears seemed more certain than we. With one statement in the letter I find myself in sharp disagreement viz., that the war years gave us no opportunity of choice. Whether one was a C.O. who set Tribunal decisions at nought, or a soldier like Capt. The Hon. William Douglas-Home refusing to enforce Unconditional Surrender, or the Japanese Christian airman who deliberately crashed his plane rather than bomb, all exercised a high degree of choice and all according to the intensity of their "Inner Light" and environments did God's will.

I am more than ever convinced of God's guidance in personal decisions, and feel sure that most people who have honestly sought His help over a long period and, looking back, will feel similarly satisfied. He guides us through our friends ("Hush, I pray you, what if this friend happen to be—God" R. Browning). He sometimes enlightens us with flashes of inspiration, when we are not at prayer. Many times have I suddenly been made aware that I ought to visit a certain person, and, having deviated from a round of visits already carefully planned, found he (or she) needed my presence most especially.

Finally, and especially to any readers who may still feel doubt and perplexity on this issue (and who, at times, does not?), I would say, always choose the highest and act in faith. Then we can say, again with Browning, "Ah, but a man's reach should exceed his grasp, or what's a Heaven for?"

RONALD N. PAGE.

73, Woodfield Drive,  
East Barnet, Herts.

(Continued from next column)

—John Langdon-Davies, in the  
*Daily Mail*.

## THEY SAY

SEAWARD BEDDOW

### The Costly Secret

"Had we gone straight to Russia with the atom bomb secret and said, 'This is our weapon against Fascism', every suspicion of us in the Soviet Union would have gone... All we gained by withholding the secret was a momentary superiority, but Russia will soon draw level and we shall have lost a big chance of unity."

—The Dean of Canterbury, Dr. Hewlett Johnson, at Oxford.

### Improvements!

"The American atomic energy plants can turn out 1,500 lb. of material as deadly as radium every 24 hours. Some of this is in a solid state and some is gaseous. If a ten-thousandth of an ounce of that material touched any living thing unprotected by a thick covering of lead, a deadly burn would result. If the 1,500 lb. of radio active material can be made in powder form it means about 250,000,000 invisible deadly particles which could be made to settle like a dust storm on any selected area. Unlike a bullet or a bomb, the dangerous effect would last for a considerable time after discharge. It must be realised that it is far easier to do this than to construct an atomic bomb. I doubt if there is any secret left in this part of the manufacture of atomic energy... The plain fact is that a lethal weapon capable of being used more fatally than an atomic bomb can be made by methods already known to at least six countries. Each of the six countries has access to the supplies of the essential raw material. The lethal weapon, unlike the bomb, can be manufactured in a plant compact enough to avoid discovery by any sort of international security police. We must all think again.

## BOOK REVIEWS

*Must We Starve?* By Joseph James. Frederick Muller, 5/-.

T. S. Eliot pointed out in *The Idea of a Christian Society* that a wrong attitude towards nature implies, somewhere, a wrong attitude towards God and that the consequence is an inevitable doom. For Christian pacifists, the chief value of this book will lie in its reiteration of the forgotten truth that when seeking the Christian solution to the social and economic problem, it is necessary to come down to earth. It is a useful introduction to the important *spiritual* and material problem of checking the wastage of soil fertility which threatens to turn the world into a vast desert in a hundred years, and which, because of its repercussions upon the health of plants, animals and human beings, is not unrelated to the problem of war and its prevention. It is time pacifists considered to what extent the prevailing materialistic, quantitative and mechanistic conception of life is poisoning the soil as the starting point of human health. It is a pacifist who has claimed that "pacifism and agricultural renaissance really are inseparable" (J. Middleton Murry) and we hope this little book will shake those among us who are apt to consider such mundane matters as farm work and food growing to be irrelevant to peace making. And the first lesson to be learned is (to quote Lord Portsmouth) "that Nature is something we cannot short-circuit; and that in the face of lost tradition and our immense ignorance still of the workings of life, we still have to use humble observation and previous experience instead of playing ourselves into the arrogant hands of the abstract scientist..." "We have tried to conquer Nature by force and by intellect. It now remains for us to try the way of love" (Northbourne).

STORMONT MURRAY.

*The Autobiography of David*. Edited by Ernest Raymond Victor Gollancz, 7/6.

This is more than an autobiography, it is a moving appeal, made in the intimate record of the writer's personal experience, for a more sympathetic and humane treatment of mental sufferers. While we may be thankful that much progress in the healing of the disordered mind has recently been made, how much remains to be desired is revealed in this pathetic story of a life-long struggle for health. The narrative is related with a touching frankness which in places,

were it not relieved by flashes of humour, would be almost painful to read, but the story is one of success following upon failure, and of victory snatched out of defeat.

A section of the book deals with the author's notable contribution to the Peace Movement. His attitude to pacifism, and reminiscences of the development of the pacifist as divergent from the general peace movement prior to the war will be of special interest to our readers. The writer, whose identity is not disclosed, is a well-known journalist, and his shrewd comments on personalities and tendencies of the times add piquancy to this biography. The book is edited by Ernest Raymond who declares it to contain "material for a great novel".

L.M.

*Azariah of Dornakal*. By Carol Graham. S.C.M. Press, 6/-.

This life of the first Indian Bishop not only deals, as do so many missionary books, with momentous happenings; it succeeds, as so many missionary books do not, in conveying to the reader the importance and excitement of the events it describes. We follow this truly great man from his birth, as the son of a humble priest in a south Indian village, through his pioneer evangelistic work at Dornakal, to his consecration as Bishop in 1912. The story of the mass movements, so like a fairy tale; Azariah's work to build up a church which should be at once truly Indian and fully Catholic; his struggle for unity among the various Christian bodies which led to the much-discussed South India Scheme—all are told in a way that makes thrilling reading, and leaves us with the knowledge that here was a pioneer, a statesman, a true Father in God, and one of the world's very great men.

E.C.

*Article XXXVII and War*. By The Ven. Percy Hartill, B.D. 6d.

There are many, both within and without the Anglican Communion, but especially priests and ordinands, who will be profoundly grateful to Archdeacon Hartill for this enlightening pamphlet which has just been published by the Anglican Pacifist Fellowship. He clearly shows that the Article refers only to "just" wars, and that the "justice" of a war is partly to be determined by its cause and methods; that the phrase "it is lawful" implies no moral obligation, but merely that a

Christian may serve in the wars if his conscience so dictates; that assent to the Articles, required of the clergy alone, is a general assent, and that they are asked to affirm, not that the Articles are agreeable to the Word of God, but that the doctrine of the Church of England, as set forth in the Articles, is agreeable to the Word of God. Article XXXVII is not doctrinal, but disciplinary.

M.T.

#### PERIODICALS

The *P.P.U. Journal* will meet a widely felt want most acceptably if it maintains the standard of the first two numbers (April and May. Address for orders, Peace News, 3, Blackstock Road, London, N.4. 5d. a copy). We endorse wholeheartedly the warm welcome of our own President, along with Dr. Alex. Wood and others, to this new venture issuing under the editorship of Patrick Figgis from Houseman's, the P.P.U. Bookshop, itself a new and most capably managed undertaking. Intended for "internal" consumption for the P.P.U., the range of practical articles bid fair to cover also our own needs. A series on outdoor speaking is a case in point. *Reconciliation* for March-April (Room 3, 74, King Street East, Toronto, Ontario; 15 cents.) is a stimulating inter-racial issue. It is especially informative on the treatment of Japanese Canadians. A monthly News-Bulletin accompanies it, in which Dr. H. H. Farmer of Cambridge figures prominently. The Easter number of *The Pax Bulletin* (Green End, Radnage, near High Wycombe, Bucks.), reveals a marked increase of vitality in fundamental pacifism among Catholics. The *F.A.U. Quarterly Report* of "work done in Europe and the East, December, 1945 to April, 1946," is available on application (4, Gordon Square, London, W.C.1). Units have been operating in Germany, Austria, Yugoslavia, Greece, Dodecanese, Italy, Finmark, Syria, India and China. *The Annual Report of the World Unity Movement* records progress in its conferences, publications, research and regional developments. It appeals for more Local Correspondents to act as "contact" members. (Apply to D. Caradog Jones, Hardwick Dene, Buckden, Hants.) *The World Citizen* for May carries on the independent witness of that paper to "a world-view to the world" (20, Buckingham Street, Strand, London, W.C.2; 3d.). *Un-Common Sense* for May advances the programme of the Christian Party with several arresting contributions (St. Kenelms, Silverlands Avenue, Oldbury, Birmingham; 4d.). *The Community of the Spirit* for May-June is a typewritten

Letter addressed to members and associates by the new secretary, John Chapman of Ridgway House, Shorne, Kent. *Quest* is, as usual, well edited by C. H. Arnold, 20, Addiscombe Grove, East Croydon, Surrey.

*The War Resister*, the quarterly News Sheet of the War Resisters' International (11, Abbey Road, Enfield, Middlesex; annual subscription 2/6), besides reproducing a frontispiece photo of Lord Ponsonby, a recent Chairman and valued member of long standing, and according him a fitting obituary tribute, contains a closely printed collection extending to nearly fifty pages of amazingly revealing abstracts from the correspondence of convinced pacifist resisters in Germany, Italy, France, Belgium, Holland, Spain, Norway, Sweden, Denmark, Finland, Russia, Poland, Czechoslovakia, Austria, Hungary, Bulgaria, Roumania, Switzerland, Argentina, India and Palestine. J. Allan Skinner, chairman of the No Conscription Fellowship, writes on "War Criminals and Conscience—a new approach to the W.R.I." *The C.B.C.O.* for June (6, Endsleigh Street, London, W.C.1; 3d.) has an instructive article by the Editor on "The Future of Conscription". There is also "An Impression of the C.O. in Western Europe" by Mrs. Doris Nicholls and other items to be well noted.

Two recent numbers of the *Friends' Ambulance Chronicle* (March and June; obtainable from Friends Book Centre, Euston Road, London N.W.1; 6d. each) provide more personal supplementary reading to this report, together with letters and reviews recording much serious thinking on fundamental political and religious issues as well as pronouncements on the passing of the Unit into Post-War Service, the general secretary of which, Ian Robinson, will have by now already entered upon his duties.

#### PAMPHLETS

*The Deeper Challenge of the Atom Bomb*, by Dr. Alex. Wood, is an invaluable Peace News Pamphlet (May, 3, Blackstock Road, London, N.4; 1d.). "If we have another war, it will be an atomic bomb war, and the immediate political task is not the control of the atomic bomb, but the renunciation of war". "To maintain Courage by sharing Conviction" is the heading to a letter from our Canadian colleague, Rev. R. Edis Fairbairn, Windermere, Ontario. It is a thoughtful Easter meditation on the Cross. "The Drugged Mind" is sent to us by the Rev. H. J. Dale as a well-written reprint from *The Word* (The Strickland Press, 104, George Street, Glasgow, C.1; 2d.).

## CONCERNING THE FELLOWSHIP

HAMPDEN HORNE.

The Annual Meeting of the Council of the F.O.R. was held on June 1st. There was a larger attendance of members than during the two previous years and the whole atmosphere of the meeting was stimulating and encouraging. As usual, the day, beginning and ending with worship, included a business session for the adoption of the Reports from the Secretaries and the Treasurer and the announcement of the result of the ballot for the General Committee, and a further session during which Doris Nicholls described the work of the Fellowship at Gordon Square and three addresses were given on various aspects of our future policy.

The first item on the day's agenda was a pleasantly personal one when a letter of congratulation and good wishes was sent to our President, Dr. Charles Raven, on his appointment as Vice-Chancellor designate of Cambridge University. Appreciation of Florrie Williams' twenty-one years' service on the office staff was expressed in a small presentation.

The Honorary Officers of the Fellowship remain as in last year: Chairman, Alan Balding; Vice-Chairmen, Garth Macgregor, Lewis Maclachlan, Alex Wood; Treasurer, Eric Wilkins. The elected members of General Committee are the following: Wilfred Andrews, Beatrice Brown, Will Burwell, Karlin Capper-Johnson, Ethel Comber, George Docherty, Bernard Eastaugh, Hugh Eurich, L.W. Grensted, Joy Hodgkin, Penry Jones, Leslie Kirkley, Alan Knott, Clifford Macquire, Wyons Mauleverer, John Mellor, Tom Roff, Peter Smallwood, Iorweth Williams, Dick Wood.

Doris Nicholls' account of the work and staff at Fellowship House proved very interesting to the Council members who expressed

warm appreciation of this important side of the work of the Fellowship. Addresses were given by George Docherty, Hampden Horne and Alex Wood, who spoke on "The Present Situation and Future Policy", "The Spiritual Aspect and Local Application of Future Policy", and "The Relation of Future Policy to some International Problems".

Hampden Horne said that he supposed the main interest of the Annual Report for those present had been its account of the work which was being done throughout the country. Probably they had felt somewhat disappointed in that connection. But we ought to see the position in some kind of perspective, and not simply against the highlight of the period immediately preceding the outbreak of war. There were marked differences in our outlook between then and now and we should recognise that there were signs of hope even in the midst of our present despondency. During the past year most groups had seen the Campaign Towards a Christian Peace in terms of relief work for the needs of people on the Continent. Apart from the danger of our supposing that peace could be based simply upon relief work this activity was quite right for us. Arising from it we ought now to be giving our utmost support to the proposed World Food Board and to the necessity for the economic unification of Germany in the interests of Europe as a whole. In addition to that, the publication of the report "The Era of Atomic Power" gave us the opportunity and responsibility for considering again with our fellow-members of the Churches the Christian attitude to war and to this country's part in international affairs.

Dr. Alex Wood said that there was a very deep determination that



the Peace Movement and the Christian Church should not advocate, in the field of politics, schemes which were out of relation to the practical possibilities of the immediate situation. When considering the issue of World Government we must use to the utmost such very small traces of mutual confidence as at present exist and work for specific projects of international co-operation. In this connection we must realise that U.N.O. represented the present international political situation. What held up co-operation was not the absence of a perfect constitution but lack of confidence, and the major issue was the position of Russia over against Britain and America. Closely linked with this problem was that of disarmament. That situation was at the moment dominated by the atomic bomb. A proposal had recently been made that all sources of raw material and all large scale power units for the production of atomic energy should be handed over to international control: that research should be free and centralised internationally. If something could be done along this line to create common interest then we should have moved in the direction of disarmament and world government.

In stressing the essentially spiritual aspect of future policy George Docherty said that there was already within the Christian Church an underground warfare between those who regarded the Church as pietistic and those who defined it as political. He thought that, in our day, God was trying to speak to us again as to the implications of the Incarnation. One could not say "As a religious man I am interested in prayer and not in politics", for that was a denial of the Incarnation. It was a lost, restless, superstitious age in which we had to act and he thought we had the answer for it. To those who were lost we must offer a fellowship, a community in

which there was action to absorb their restlessness and a Christian interpretation of history to overcome their superstitions.

#### LONDON UNION

On Saturday, the 18th May, the London Union of the F.o.R. held their Annual Meeting at the National Society's Hall, Westminster. The afternoon session, at which about ninety members were present, was opened with a Devotional Period led by the Chairman, Mr. W. J. Back.

This was followed by a talk given by the Rev. Hapmden Horne, on his visit to the International F.o.R. Council Meeting held at Stockholm in March. As details were already known through reports in *The Christian Pacifist*, the speaker confined his remarks to his own impressions, giving us a picture of the International members taking part, in addition to the content of their addresses, and we were led to realise that the influence of the Fellowship was in the Christian character of its members, expressing itself in varying ways.

After a tea break, and social time, we held our business session, at which the new Committee was announced with Jack Dodwell as Chairman, and Albert Birch as Treasurer. Thanks were expressed to the retiring Chairman and Committee. At the evening session, Ernest Lefever of the American F.o.R., spoke on the Race problem in the U.S.A. He gave an informed talk on the prejudice of the white race towards the negro, and spoke of the work of the F.o.R. to solve this "American dilemma".

B. E.

#### CENTRAL BOARD FOR CONSCIENTIOUS OBJECTORS

6, Endsleigh Street, W.C.1.  
Euston 5501.

Announcements in the Press have given the impression in some quarters, the Central Board for C.O.s gathers, that, under the new call-up arrangements to operate until the end of 1948, it will no longer be possible for youths to register as conscientious objectors. This is not so; the C.O. position is to be exactly the same as at present.

#### NO CONSCRIPTION COUNCIL

(Room 16), Kingsway Hall, London,  
W.C.2.

The No Conscription Council considered the recently published Government White Paper on the decision to continue the call-up to the Forces until

the end of 1948, with special reference to the Council's Petition Campaign. It was unanimously agreed that in view of the fact that the Government has decided to continue the call-up under the War Emergency Regulations, and that no decision has yet been reached regarding a policy of permanent peacetime conscription, the Council should regard this situation as a challenge to continue its Petition Campaign indefinitely, with the object of securing the maximum support for it throughout the country.

From its Australian correspondent the Council learns that the Federal Conference of the Labour Party has decided against military conscription for both overseas service and home defence. It is confidently anticipated that the Federal Labour Government will implement this decision, and that as a result no form of conscription will be imposed in Australia.

The campaign to attract a quarter of a million voluntary recruits to the Services, announced by the War Minister, might well be regarded as a final effort on the part of the Government to make it unnecessary for it to legislate for a post-war conscription policy; and as providing an extended opportunity for the Council's National petition campaign to be continued vigorously by all concerned in the next two or three months. This announcement of the War Minister's, taken in conjunction with his statement that the Government has not yet decided its future policy regarding conscription, is a clear indication that recent press reports suggesting that decisions had already been made had no foundation in fact and were merely based on rumour.

#### PAX

Chairman: Stormont Murray.

Hon. Sec.: J. M. Walsh, 78, Bristol Road,  
Weston-super-Mare.

#### "Escapists"

In these days of economy there is one form of rationing which is becoming extremely popular. It is the tendency so to reduce the number of words in a statement that it either becomes meaningless or else gives an entirely false impression. If a militarist says, 'I've no use for conscientious objectors; they are thoroughly disloyal', we should ask, 'Disloyal to what?' before deciding whether this statement is true or false; whether we should treat it as a compliment or a criticism. The word 'disloyal', standing alone, means nothing. In the same way, when one pacifist says of another, 'I have no use for him; he is an escapist,' we should ask from what the

escapist is escaping before deciding whether this statement is a compliment or not. It is right to escape from sin; it is wrong to escape from sanctity. Pacifists who refuse to assist in the establishing of an 'atomic peace' are now called 'escapists'. Pacifists who sacrifice worldly prosperity in order to go and live a simple life as far removed from the capitalist system as possible are called 'escapists'. It would be well for us to withhold our criticism of such people and to remember that there were once some holy men—some are now canonised saints—called the Fathers of the Desert. They would, no doubt, be called 'escapists' to-day; so much the worse for us, not for them. For these men left the comfort, wealth and friendship of the world in order to embrace the discomfort, poverty and loneliness of the desert and thus detach themselves from even the remotest compromise with the devil and his works. These warriors of Christ were brave enough to go out into the front line of spiritual warfare and so eradicate evil from themselves that their prayers for those still in the world of men brought down untold blessings to this dark, fallen star. 'It takes all sorts to make a world'. Yes, and it takes the selfless sort to make a peaceful world. Let us, then, be very careful not to condemn any who are following—however imperfectly and at however remote a distance—those lonely Fathers of the Desert who followed the loneliest Man of all right up to the courts of heaven and there pray still for us worldly men.

F. W. E.

#### ANGLICAN PACIFIST FELLOWSHIP

Chairman: The Archdeacon of Stoke-on-Trent.

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

Archdeacon Hartill's pamphlet *Article XXXVII and War*, which is now in print, has been distributed to all Diocesan Bishops, Theological Colleges and members of the Central Advisory Council of Training for the Ministry. It is not a pamphlet that will have a wide appeal to the general public, but all Anglican pacifists ought to know what is their position as Church members in this matter. The pamphlet, price 6d., is obtainable from the A.P.F. or from the Fellowship of Reconciliation.

We have over 300 members in our records as "Address unknown". A proportion of these we shall probably never again succeed in contacting, but

there may be a number of them who will be reading this. We shall be sending a circular to all our members at about the time that this appears; if, therefore, you are an A.P.F. member and you do not hear from us within the first two or three days of July, would you please send us a postcard telling us your present address?

At the time of going to print we still have one or two vacancies for the Summer Conference at Whalley Abbey, Lancs., from July 19th to 26th.

#### METHODIST PEACE FELLOWSHIP

M.P.F. ANNUAL GENERAL and Council Meeting is to be held at Wesley's Chapel, City Road, London, E.C.1 (Moorgate Station) at 4 to 5.30 o'clock on Saturday, July 20th.

#### INTERNATIONAL VOLUNTARY SERVICE FOR PEACE

When it first became possible to send Relief workers into Greece I.V.S.P. sent a small Water Purification Unit along with the General Relief Units. Although the main work of this small Unit has long since been completed one member remained on to engage in malaria control. Recently a very interesting report reached this country from the member concerned. From last December until now he has been engaged on malaria

control on the Island of Euboea, with Headquarters at Khalkis. The first phase of the work was a sanitary survey of the villages, followed by chlorination of wells, as a precaution against typhoid. Mush spraying of lakes, etc., followed; one large lake being sprayed from the air. Continuous propaganda was necessary to impress the villagers with the necessity for precautions. Shortage of supplies and delay in delivery held up the work time and time again but the needful D.D.T. did come through at last and when it was lacking there was the new and deadly 1080 poison to experiment with against the rat population. Soon the Greek inspectors in Euboea will be able to supervise this work effectively themselves and then the lone I.V.S.P. member will be withdrawn. The two members who recently journeyed to Norway now report their arrival at Hammerfest where they are engaged on erecting a large wooden hut which will be their future home.

In Aarau, a town in the north of Switzerland, the International Committee of I.V.S.P. has been meeting. Representatives attended from France, Germany, Great Britain, and Switzerland with observers from several other countries. Decisions were taken which will have an important bearing on the working of future international schemes.

### Fellowship of Reconciliation Annual Conference

will be held at  
BRYANSTON SCHOOL, BLANDFORD, DORSET.  
from AUGUST 3rd to AUGUST 9th.

Subject:

#### PACIFISM IN PRACTICE

Speakers:—include REV. PROF. L. W. GRENSTED, REV. LEWIS MACLACHLAN, REV. CLIFFORD MACQUIRE, REV. HAMPDEN HORNE, DR. HERBERT HODGKIN, REV. GLYN LLOYD PHELPS, REV. SAM. MASON.

Cost: It is estimated that the average cost per head will be £3 7s. 6d. Children under fourteen half-price.

Bookings should be sent to 38, Gordon Square, W.C.1, immediately—there are still a number of vacancies.

Just Published.

### "ESSAYS TOWARDS PEACE"

by

George M. Ll. Davies

*"George Lloyd Davies is reckoned by general consent one of the spiritual leaders of modern Wales. He had the unique distinction of representing the Welsh Universities in Parliament as an Independent Christian."*

*The rare quality of his mind, his depth of vision and beautiful tolerance are abundantly manifest in this collection of his writings, into which is distilled the wisdom of a rare spirit nourished by a profound experience of life."*

JOHN MIDDLETON MURRY

Available from F.O.R., Friends' Book Centre, all booksellers or the publishers.

Price 4/- (Postage 3d. extra)

#### SHEPPARD PRESS

3, Blackstock Rd., London, N.4.

## 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.

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

#### MEETINGS

THE MONTHLY FELLOWSHIP MEETING for Communion with God and each other will be held on the second Friday in each month from 6—6.45 p.m. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available. On July 12th the meeting will be led by Margaret Glaisyer.

"EDUCATION FOR DEMOCRACY". Conference, July 27th, Friends House, Euston. Sessions 11 a.m.—1 p.m., 2.30 p.m.—5 p.m. Chairman: Lyn Harris (St. Christopher School). Speakers: Andrew Tomlinson (Beltane School), Eric Swift (Leicester). Hospitality on request. Particulars from Patrick Figgis, Dick Sheppard House, Endsleigh Street, W.C.1.

CYNHADLEDD "HEDDYCHWYR CYMRU" A "CHYMDEITHAS Y CYMOD" YNG NGHYMRU. Trefnir cynhadledd gan y cymdeithasau uchod yn Beckett's School, Dan-y-graig, ger Grosmont, rhwng Abergafenni a Hereford, Awst 12-17 eleni. Gan inni ddeall bod awydd cyffredinol am seiat gyffelyb i seiat 1944 ym Mangor, erfyniwn am gefnogaeth ein cydwladwyr i'r fenter. Geilw'r sefyllfa arnom ddyfod ynghyd i rannu'n profiadau ac ystyried cyfraniad a chyfle arbennig Cymru. Wedi ymchwil hir llwyddwyd i sicrhau lle mewn ardal brydferth. Y gost am yr wythnos fydd £2/12/6, ynghyd â 5/- o dâl cofrestru. Anfoner ceisiadau am le gyda'r tâl cofrestru i'r Parch. T. H. Williams, Plas Celyn, Penmaenmawr. G. M. Ll. Davies, D. R. Thomas, T. H. Williams.

#### MISCELLANEOUS

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

LAMB BRAND TYPEWRITER RIBBONS. Clean, Enduring. 30s. dozen, 18s. 6d. six, 10s. three, 3s. 6d. each. Postage paid. Please name models, colours. Martin Hardman, 15, Prospect Place, Preston.

FIRST-CLASS TYPEWRITING, DUPLICATING, ETC.—Mabel Eyles, 2, Aberdeen Park, N.5.

#### Miscellaneous—cont.

MARRIED COUPLE (Teacher) available three weeks between mid-July and mid-August for (? farm) work. Organ, 36, Charlotte Road, Birmingham 15.

ACCOMMODATION in London urgently needed by Rev. Percy Ineson, who hopes to commence work as London Secretary of the Ecumenical Refugee Commission in September. He will be working at Bloomsbury House with Rev. Henry Carter. Anyone hearing of an unfurnished house, flat or rooms within easy reach of Bloomsbury, suitable for himself and wife, please send at once to Rev. Percy Ineson, Ecumenical Refugee Commission, Bloomsbury House, London, W.C.1.

GENTLEMAN (just released from Army), devoting his life to spiritual work seeks part-time employment, London; secretarial (experienced), nursing companion—any truly worthwhile work. Box No. C531, 38, Gordon Square, London, W.C.1.

#### HOLIDAY ACCOMMODATION

THE BRIARS, CRICH, nr. MATLOCK. Food Reform Vegetarian Guest House. For happy holiday or restful recuperation. A. and K. S. Ludlow. Tel.: Ambergate 44. Station: Ambergate, L.M.S.

OXFORD AND COTSWOLDS. Guests taken in comfortable cottage. Vegetarian. Lovely country. Station. August vacancies. Nan Delaney, 6, Enstone Road, Charlbury, Oxon.

#### EDUCATIONAL

SPEAKING AND WRITING lessons (correspondence or visit) 5s.; classes 1s. 6d. Diffident, nervous, and hesitant people specially helped, also stammerers. Dorothy Matthews, B.A., 32, Primrose Hill Road, London, N.W.3. PRImrose 5686.

MISS OLIVE DAUNT, B.A. (Oxon.), A.R.C.M., receives pupils for singing at her Studio, 240a, Blythe Road, London, W.14. Day and Evening lessons arranged. Moderate fees. "Pure tone, musical phrasing, impeccable diction."—(The Times). Write or phone: Park 7978.

HERE  
PAID

**SAVE TO  
CONSTRUCT**

**2½% TAX  
FREE**

Thrift may be practised easily and simply by systematic investment in the withdrawable shares issued by the St. Pancras Building Society, the yield on which is 2½ per cent. per annum free of income tax.

Write for our "Guide for Investors"  
(2d. post free)

Managing Director: E. W. BALES

**St. Pancras Building Society**  
St. Pancras House, Parkway, N.W.1.

**THE COMMITTEE OF THE  
LONDON UNION OF THE F.O.R.**

INVITES YOU TO

A

**GARDEN PARTY**

AT

**KING ALFRED SCHOOL**

NORTH END ROAD,  
GOLDERS GREEN, N.W.11.

**On SATURDAY, JULY 13th**

8.30—8.30 p.m.

**MURIEL LESTER**

WILL SPEAK ON

**"THE RENEWING OF FELLOWSHIP:  
Visits to Seven European Countries."**

ENTERTAINMENTS : SIDESHOWS  
COUNTRY DANCING : REFRESHMENTS

Tickets - - 1/6

obtainable from 38, Gordon Square,  
W.C.1.

**Friends Ambulance Unit  
POST-WAR SERVICE**

The Friends Ambulance Unit has closed down but in the FAU. Post-War Service there exist new opportunities for Christian pacifists to give socially constructive service in this country and overseas.

Two teams are already at work in Northern Norway assisting Scandinavian Friends to rebuild a large area devastated by the war. Constructive work in other areas is planned for the future.

**Applications for membership should be made to :  
The Personnel Officer, F A U Post-War Service,  
4 Gordon Square, London W.C.1**

*Printed for Edgar G. Dunstan & Co., Drayton House, Gordon Street, London, W.C.1, by The Hereford Times Ltd., General Printing Works (T.U.), London and Hereford, and published by the Fellowship of Reconciliation, 38, Gordon Square, London, W.C.1. Subscription 4/0 a year, post paid.*