

The
**CHRISTIAN
 PACIFIST**

THREEPENCE

S1126

THE CURRENT OF AFFAIRS
Peace Fears

We have already mentioned the uneasiness felt by some sections of the community with regard to the prospect of an early peace. The City News of the *News Chronicle* of November 11th confirms the opinion that in some quarters peace would be regarded as almost a calamity:

"The cold douche which Mr. Churchill administered to over-optimistic expectations of an early peace had some slight effect on stock markets yesterday.

That is to say, most sections rallied quite sharply in the morning but later it seemed that, despite Mr. Churchill, the 'peace fears' were obstinately reasserting themselves, for in many cases the greater part of the morning's gains were lost and in some cases net losses on the day were shown. This, I know, sounds rather topsy-turvy but, as a prominent broker remarked yesterday, 'Nothing but a piece of really bad news will do the markets any lasting good.'"

The same writer on the previous day said:

"The V-shaped depression on the Stock Exchange was still tending to deepen yesterday and, in fact, until just on the close price falls were heavier than on any previous day. . . .

The influence at work was, of course, the same as before, 'fear of peace,' and it was reinforced by Wall Street's overnight slump by anything up to 8 points."

The Moscow Declarations

The meeting at Moscow of Premier Stalin, Mr. Cordell Hull and Mr. Eden has been described as the most important conference in modern history. So important is it indeed that it threatens to overshadow the promised conference of Mr. Stalin with Mr. Churchill and Mr. Roosevelt, to which it was proclaimed as preparative. Apart from the military measures agreed upon we may regard the conference as a welcome sign of understanding and co-operation between the Allied Nations. There is much in the Moscow Declarations for which we may be thankful though much is left to be desired. The following comment has been issued by the National Peace Council:

The Executive Committee of the National Peace Council welcomes (a) the assurance in the Declarations of the Moscow Conference of the intention of the U.S.A., the U.S.S.R., Great Britain and China to collaborate in the building of a peaceful international order; (b) the recognition in the emphasis on the comprehensiveness of the proposed general international organisation that peace must be based on the common responsibility of all peoples; (c) the acceptance of the obligation to ensure "the least diversion of the world's human and economic resources for armaments" as a vital

condition of social wellbeing and stable peace, and (d) the affirmation of a full democratic principle and the essential democratic freedoms in relation to the future of Italy.

The Committee regrets, however, the absence of sufficiently explicit undertakings to promote a full scale and general economic co-operation as a crucial condition of a true peace. It submits that four-Power co-operation is not likely to endure nor to be serviceable to the peace and well-being of the world as a whole unless it is based on the formulation of a common social purpose between the four Powers themselves. It urges that if the liberation of Austria is to be made effective her economic life must be made possible through a movement towards economic integration in the Danubian area or over a wider field. The Committee finally expresses grave doubt about the proposal to place the right of judgment in "war crimes" in the hands of nationals of the countries concerned since in its view it is undesirable that judgment in these matters should be in the exclusive hands of a complainant.

No Pacifists Now

The debate in the House of Lords on military training for youth after the war deserves study as a warning against too easy an optimism for the future. The House of Lords, we are thankful to reflect, does not represent public opinion, and yet the very existence in the nation of ideas concerning youth such as some of those expressed in this debate is, if not necessarily alarming at least depressing. Most of the speakers seemed to regard youth as so much material to be moulded into their own image. Perhaps we are all tempted to believe that we are conferring a benefit upon people when we try to make them like ourselves! Lord Mottistone, whose information is now perhaps fuller than it was at the time of his speech, suggested that this was the time to introduce legislation for compulsory training because there were no pacifists—vocal pacifists—now. The bombardment of our towns and the example of Russia had swept the pacifists out of the country. This compliment to the U.S.S.R. from an unexpected quarter will doubtless be noticed with due ap-

preciation, but it may be wondered what would become of youth work all over the country if the expert and devoted service of pacifists were to be removed.

Christ and Peace Meeting

More than 600 people assembled at the Kingsway Hall, London, on Saturday, November 13th, for the devotional meeting arranged by the Council of C.P.G. The Rev. James Fraser took the chair, and the speakers were Dr. Julius Rieger, the Rev. Reginald Sorensen, M.P., W. Maude Brayshaw and Professor Charles Raven. Particularly welcomed by the Chairman on his re-appearance on a public platform after his long and serious illness, Dr. Raven, interpreting the message which the meeting would send out to the pacifist movement as a whole, declared that our most urgent need was for the casting out of self. The last twelve months of tense and increasing difficulty had brought to Christian pacifists a strain which had impaired their witness and the possibility of their making an effective contribution to peace-making.

Pacifist Disunity

Dr. Raven spoke very frankly about the weaknesses of the pacifist movement. A great effort was needed, he believed, to save it from self pity. In some quarters he could detect an increase of bitterness, of complacency and of friction between pacifists themselves. "Why are there so many pacifist societies?" he asked. "Because pacifists can't work together! There are deep reasons," he went on, "matters of principle which make full unity difficult. As with the Church, so with the pacifist movement. But the fact remains that our witness is divided and too often personal differences, animosities, fears divide men who ought to be at one."

Rediscovery of God

Dr. Raven spoke of three chief needs for the transformation of the

movement. The first was a rediscovery of God. Speaking as a theologian, he observed many strands in modern theology that were making that rediscovery more difficult. What was wanted was a discovery of God in the simplicities of Jesus. Could we so cast out self, get beyond our fears, our desire to manipulate the world (not in our own interests of course, but in what we conceived to be the interests of God!), cease to put ourselves in the place of God's chosen agents, and so recover humility which is the secret of all creative power? The second need was for new blood. "What use is our movement making of its youth?" asked Professor Raven. "Shall we go out of the war with the same leadership as that with which we came into it? Youth is ready to serve. We who have been responsible for the leadership of the movement should have the grace to hand over our responsibility to those who can bring new vigour to its councils."

A Gospel of Peace

The third need was for the re-affirmation of our faith. There was no other adequate philosophy of peace than ours. The world of Science, Economics and Politics would welcome, even if it could not assist, the formulation of a world peace which we ought to be able to put forward. The growing passion

"The Christian Pacifist" in 1944

We thank our readers who have already renewed their payment for the magazine for next year and beg those who have not done so yet to do so now. We are glad to announce that owing to the support of both new and old contributors we have every prospect of maintaining the quality and interest of our contents throughout next year. We remind readers that a year's subscription to *The Christian Pacifist* often makes a welcome Christmas present and sometimes a new permanent reader.

for revenge must be met, overcome and defeated by a vision, more than a vision, a gospel of peace as Christ has revealed it, and as myriads of common folk know it and long for it.

Less than Men

Liberty in the War is the title of a seven-page pamphlet by Denis Hayes, a solicitor on the staff of the C.B.C.O. (C.B.C.O., 1d.). It records some of the liberties to the loss of which we are in danger of growing used, and is an interesting and timely reminder of tendencies in recent legislation which in the future ought to be reversed. "The most dangerous of all war-time restrictions," writes Mr. Hayes, "can be summed up in one word: Conscription. Not only are millions compelled to join the Armed Forces but the whole labour situation is built upon compulsion. Compulsion to go to particular work, compulsion to stay in work unless Government consent is obtained. Whole-time compulsion and part-time compulsion. Part-time compulsion and spare-time compulsion. Compulsion of British and compulsion of aliens; and, low-water mark of war-time freedom, the compulsion of women for the Army, a level to which neither Nazi Germany nor Communist Russia appears to have sunk. To all these must be added the much-debated registration of young people as a possible straw in the wind. A

Changes of address intended to take effect in the following month must reach the office by the 22nd.

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.

conscience clause is something, but does not reach the root of the problem. Put shortly, the root of the matter lies in the denial of the right of the individual to decide what

POETS AND POLITICIANS

GEORGE M. LL. DAVIES

Earl Baldwin, some years after his retirement from active politics, confessed:—

"I found when I left office that I could neither read nor think. . . . Gradually there came into my sub-conscious mind 'You get back to the poets' and something said 'Wordsworth'. The first book I took up and read, night after night, was *The Excursion*, and this enabled me once more to read, letter by letter, *The Prelude*. I began to contrast the peace of these books with the restless world outside. It was an age, to use a platitudinous word, of transition and it resembled this age in that no man knew where the transition was leading any more than they know to-day. I read right through that book and found the peace I had lost, by that simple method, was restored to me."

That most remarkable of inner-autobiographies, *The Prelude*, describes the actions, reactions and reflections of a young Cambridge undergraduate faced with the ideologies and enthusiasms of the French Revolution. His slow disillusionment had reached its climax long before the heir and hero of revolutionary France was crowned Emperor by a subservient Pope. Wordsworth, returned from France and London, retired in 1798 to West Somerset to watch nature and the humble avocations of ordinary men and women. The ridicule and abuse poured by the literary critics of his day upon his first published poems in *The Lyrical Ballads* drew from a friend a letter of sympathy and

action is right for him to take. Without the responsibility of each person for his acts in the major matters of life we are less than men, less than women."

indignation. His reply is characteristic and illuminating:—

"It is impossible that any expectations can be lower than mine concerning the immediate effect of this little work upon what is called 'the public'. . . . The things which I have taken, whether from within or without—what have they to do with routs, dinners, morning calls, hurry from door to door, from street to street, with Mr. Pitt or Mr. Fox, the Westminster Election, or the borough of Honiton. What have they to do (to say all at once) with a life without love. It is an awful truth that there neither is, nor can be, any genuine enjoyment of poetry among nineteen out of twenty of those persons who live or wish to live, in the broad light of the world—among those who either are, or are striving to make themselves, people of consideration in society. This is a truth and an awful one; because to be incapable of a feeling of poetry, in my sense of the word, is to be without love of human nature and reverence for God. . . . These people in the senseless hurry of their lives do not *read* books; they merely snatch a glance at them that they may talk about them. . . . Every great and original writer, in proportion as he is great or original, must himself create the taste by which he is to be relished. . . . I have not written down to the level of superficial observers and unthinking minds. Every great poet is a teacher; I wish either to be considered as a teacher, or nothing."

It perplexes the lover of the early Wordsworth that the light of vision seemed to fade when he too became a person "of consideration in society" and when the Lyrical Ballads and the Prelude were succeeded by the Ecclesiastical Sonnets of the Poet Laureate.

Must then the poet or the saint be limited to private life, or may he equally remain "a person" in all capacities of public life? The domination of personality by the mass and the mechanisms of society is the theme of that deep diagnosis *The Decay and Restoration of Civilisation*, by Dr. Albert Schweitzer, and his gloomy forebodings have been only too sadly confirmed by the events of the last ten years.

The stage of the world is more and more occupied by rhetoricians and demagogues, by sounding ideologies, and by vast political plans of salvation to be achieved by war and coercion.

"The individual withers, and the world is more and more."

Was it this tendency that William James, the psychologist, also foresaw when he cried:—

"I am done with bigness in all its forms; put me on the side of the molecules."

The disillusioned young Wordsworth had apprehended much of our present day disappointment with mass politics.

With settling judgments now of what would last,
And what would disappear, prepared to find

Ambition, folly, madness in the men
Who thrust themselves upon this passive world

As Rulers of the world; to see in these,
Even when the public welfare is their aim,

Plans without thought, or bottomed on
false thought

And false philosophy. . . . And now
convinced at heart

How little that to which alone we give
The name of education hath to do
With real feeling and just sense

he turns to Man

" . . . no composition of the thought
Abstraction, shadow, image, but the
man

Of whom we read, the man whom we
behold

With our own eyes . . .

To ascertain how much of real worth
And genuine knowledge and true power
of mind

Did at this day exist in those who lived
By bodily labour, labour far exceeding
Their proportion, under all the weight
Of that injustice which upon ourselves,
By composition of society,
Ourselves entail."

The function of the poet, as of the prophet, was then the interpretation of Man and of his passions. It was in this sense of being an interpreter and enlightener of man, rather than a ruler or orator of the masses that Wordsworth saw the function of poet and prophet. In our own generation also it was the function of that poet and philosopher of Ireland, A. E., whose last volume, *The Interpreters*, profoundly explores the causes and consequences of the political ideologies of our day, to seek a way of reconciliation in the spiritual group and "prophetic remnant". In the long distresses of the depressed areas of the Rhondda Valleys with resentments and revolts of the mass, there are still those serene personalities and brave loyalties of families and friendships which seem to shine clearer, amid the very oppressions of body and spirit, than in the cloistered virtues of Cathedrals or in the complacent comforts of suburbs.

A younger poet has seen and interpreted something of this field for action and for optimism:—

"We discuss the poor man in the club meeting, we lament the state of the poor man; then we go out, and it is a mockery; we are met by the startling reality—the man may be poor, but have we seen the big spirit behind his condition.

"In the depressed area we talk of as an abstraction, are many families, living silently, which meeting, are realer than all political crowds, all condolence. That does not mean we are to do nothing; rather it means we are to do more—not to be carried away by the remote expression, the generalisa-

tion that is non-existent, but rather, taking each family as it is, unique in the long street, herald the life of political actions, the energy and humanisation of politics, that is not in the general policy, that shall wake the individual to action for the individual, for the world and not the imagined group for the imagined group; not the social wastage of discussion without the active and imminent sight of that long street, that

man you met at the corner, those children playing in the road. . . . This is the only justification of us who have time, feeling the wind of the whole world blowing over the whole world, that we use it for a new and complete job, containing all others, digging with the navvy, waiting in the Stock Exchange, interpreting and connecting for all men."—*Without the Red Flag*, Rufus Noel Buxton, 1936.

INTERNATIONAL NEWS

U.S.A.

Nevin Sayre writes that the two Summer Conferences at Chicago and Philadelphia, which he attended, were "good and encouraging from the point of view of attendance and the morale of those present". In reporting to the September Council meeting, Nevin Sayre spoke particularly of the work of the American F.O.R. in connection with the evacuation of Japanese-Americans from their homes. He said: "I consider the evacuation to be the worst violation of civil liberty that has occurred in this country in my lifetime". Three Japanese-Americans are now on the F.O.R. staff.

The American Fellowship has printed over 500,000 books, pamphlets and leaflets during the past year. Owing to the difficulty of getting publishers to handle pacifist books, the Fellowship has launched out into the publication of a number of books, including Vera Brittain's *Humiliation with Honor* and Philippe Vernier's *With the Master*, both having reached second editions. Professor Heering's *Fall of Christianity* is now in course of publication. The "Forerunners" material (for youth groups) has gone particularly well.

India

Horace Alexander in reporting on the famine in Bengal and measures for its relief has given us a little picture of the work of our friend, Lies Gompertz, in Calcutta. It may be remembered that Lies Gompertz

was formerly a helper of Dr. Siegmund-Schultze at the Sozial Arbeits Gesellschaft in East Berlin, and that she came to this country a year or two before the war and after taking training in midwifery went to Calcutta and there quickly found useful service in the slum areas, service which attracted the attention of the authorities. She is now working for the Bengal Social Service League in a large slum area; and when the famine came she started a canteen and went to the Friends Ambulance Unit for help. Soon 100 children, as many as could be accommodated, were being given a meal a day at a charge of one pice (a farthing). The mothers came to assist in the cooking and indignantly repelled the suggestion that they should be paid for their work.

China

One or two contributions have already been received by the Treasurer of the I.F.O.R. for the fund towards the setting up of an I.F.O.R. China Centre after the war. It is much hoped that this fund will grow and that we shall be able to promise our Chinese friends a substantial sum for this object.

Joy Hodgkin has received another letter from Herbert Hodgkin, five months on the way, from interment camp at Pootung, which is just over the river from Shanghai. Herbert Hodgkin writes cheerfully though it is possible to read between the lines something of the burdens and

anxieties as well as the deprivations that the internees have had to put up with. Evidently for the first few months there was indescribable filth as well as serious shortage of food. Herbert Hodgkin has been asked to act as medical officer for the whole camp, a responsibility that he is gladly shouldering in spite of the shortage of means.

New Zealand

A correspondent in Christchurch contests the claim, made in a quotation in *The Christian Pacifist* some

months back, that "Auckland musters more conscientious objectors than any other New Zealand city". She points out that Christchurch is the strongest centre of both islands and almost certainly has the greatest number of pacifists; but whereas the appeal board deals very fairly with appellants, that in Auckland has allowed only a very small number of appeals, so that there are more Auckland men in defaulters' camps. She adds that four members of the P.P.U. are standing in the coming election.

ALIENS IN ENGLAND

JOHN W. PERRY

The writer is a schoolmaster by profession who since 1940 has been engaged in various kinds of pacifist service. He is now Secretary of the Aliens Section of the Friends Committee for Refugees and Aliens.

On the outbreak of war the Society of Friends set up a Committee to help aliens who were in difficulties and who were not eligible for help from refugee organisations. In the last four years well over 2,000 persons have been helped, not only many German and Austrian nationals, but representatives in all of nearly 30 different countries.

Whether free or interned, the alien often stands in particular need of friendly help, and is relieved to have someone who will take a personal interest in him. This is typified by the following short extract from a letter to one of the three London workers from an Austrian girl in a sanatorium: "I am very, very lonely. I need somebody who is able to understand me and I would like to sit in the grounds with you where we could talk undisturbed."

M.P., a Pole, writes from a hostel: "I beg you to grant me an interview. . . . My wife, child and her old father are in V. (U.S.A.), and I am their only breadwinner. . . . the sufferings about the desperate position of my beloved ones are

slowly killing me." He was invited to the London office and a letter was sent to American Friends, asking for someone to visit the wife. Later a re-assuring report came back from America, and the Pole was much comforted by the knowledge that somebody over there was befriending his little family. He writes: "I cannot describe my joy at the news from your good friends in America. How greatly I am indebted to you."

I.L., an Austrian of over 65, came to England 15 years ago to work as a domestic. When the persecution of the Jews began in Vienna, she spent her £100 savings in getting her "boy", to whom she had been Nannie, to England, and making a home for him here. An accident in the black-out rendered her incapable of doing domestic work, and we helped her, until she found means of earning a pittance by her exquisite needlework. Her boy married and left her; her work petered out. Life was too hard, and she decided to put an end to it; she could not face Christmas alone. It happened that on Christmas Eve a Committee

worker called with a small parcel of good things. Despair was banished, for someone cared. She is now working happily as a finisher, and periodically calls at the office to share her joys and sorrows.

On the Isle of Man the Committee is represented by a resident Friend, who regularly visits the different camps, and similar visitation is carried on among the aliens at Brixton, Holloway and elsewhere. S. writes from Brixton: "I take the liberty to write to you in order to let you know my awful situation. . . . I am Polish subject, I have not relatives and friends in England and nobody can't take a care about me."

One of the workers was able to see S., help him get some clothing and generally befriend him. He was later moved to the Isle of Man, where he was visited by the resident Friend. He writes from the Island: "I thank you very much for your memory and for your kindness, and promise always to go in touch with you."

It is obvious that interned persons have difficulties in conducting their own affairs, and the Committee is frequently asked to act for them. A large number of the requests received are for articles which are difficult to procure on the Island, such as books, painting materials, musical instruments, sports goods or even a skeleton. Internees usually pay for such articles; the funds of the Committee, which depends entirely on voluntary contributions, seldom permit it to make gifts. Other requests include reclaiming property from reluctant landlords, selling articles, or, on the domestic side, visiting relatives or caring for wife and family.

Unlike the majority of the refugees, most of these aliens hope to go back after the war to their own country—back to Germany, Austria, Italy, Roumania, France, Poland, Holland, Belgium, Yugoslavia, wherever it may be. Are they to go back

with bitterness in their hearts, or with a stronger faith in God and man?

"OF THE SPIRIT"

Three broadcast addresses and a pamphlet have underlined during the past weeks those foundations of Community for lack of which so much experimental effort has collapsed "when the floods came". The two Keswick sermons, by Jack Winslow, a radio talk by Joseph McCulloch, and a pamphlet issued by Melville Chaning-Pearce, point, each in its own way, the necessity for personal commitment to Jesus Christ and unconditional obedience to the leading of the Spirit. That way lies peace and power, the realisation of the true community and the restoration of the wholeness of life. In so far as they have based upon "isms", communities have too often built on sand: "unless the Lord built the house, their labour is vain."

But neither is community of the Spirit any matter of passive abstractions. The Spirit *moveth* us; meditation issues in action and the action has all the familiar character of community: the shared worship; the collective responsibility; the common tasks; the commitment to wider fields of service.

Such community "can but be based on despair of the way of life after the flesh and of the possibility of regeneration from existing institutional religion alone or by way of mere sociological planning without some new influx of the Spirit". Its expectation will look beyond the desperate extremity of our age to the dawning of the age of the Spirit; its only law "a readiness to be led wherever the Spirit may lead".

Correspondence relating to community to Hon. Secretary, Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey.

THE AMERICAN CHURCHES AND PEACE

GERALD BAILEY

The Editor has asked me to expand a little for readers of *The Christian Pacifist* a somewhat hurried examination of "The Six Pillars of Peace" of the Federal Council of Churches in the United States and the comment made thereon by the Peace Aims Group of the British Council of Churches which I undertook recently at a meeting of the Council of Christian Pacifist Groups. It may be useful to refer also to the material which emerged from the Delaware Conference of the Federal Council held in March, 1942, and to quote also two more recent declarations which have come from America: one, the Ten-Point Programme of the International Conference of Christian Leaders held at Princeton, U.S.A., in July, 1943, and, two, "The Three-Faith Declaration of World Peace" issued this last October.

The Federal Council of Churches in America which links together all the Protestant denominations, set up in December, 1940, a Commission to study the bases of a just and durable peace, one of whose assigned tasks was "the clarification of the mind of the Churches regarding the moral, political and economic foundations of an enduring peace." In pursuance of this task the Commission organised a National Study Conference held in the Wesleyan University at Delaware in March, 1942, and attended by 377 delegates representing twenty-seven Church communions in the United States and allied religious organisations including city and State councils of churches. The Conference began by giving a "general endorsement" to a "statement of guiding principles", thirteen in number, which had been prepared in advance by the Commission and proceeded then to a discussion in four sections upon the relation of the Church to the political,

economic and social aspects of a just and durable peace. The Conference reached detailed findings under these four headings and adopted certain general resolutions all of which are to be found in the published "Message" from the Conference.

The following summary of the thirteen guiding principles is quoted from the *Christian Century* (Chicago) of May 26th, 1943. The Thirteen Points upheld:

1. Belief in the reality of moral law and a moral order.
2. Belief that present social disasters are a result of flouting the moral law and reveal the need for national and personal penitence.
3. Belief that revenge and retaliation in international dealings are contrary to the moral law and will bring renewed conflict.
4. Belief that a community of nations is required with international agencies to promote the general welfare and restrain national sovereignties.
5. Belief that the economic security of peoples requires an international organization of trade and control of natural resources.
6. Belief that international machinery is required to facilitate economic and political adjustments.
7. Belief that autonomy must be sought for colonial peoples, and that colonial government must be a task for international collaboration.
8. Belief that all military establishments must be internationally controlled and that unilateral disarmament can be only temporary and provisional.
9. Belief that the rights of racial and religious minorities must be safeguarded, and freedom of worship, speech, the press, scientific inquiry and teaching must be established as essential freedoms.
10. Belief that the national policy of the United States requires basic changes to serve international peace and morality.
11. Belief that the church has a responsibility to awaken men to the requirements of a just and durable peace.
12. Belief that Christian citizens are responsible for the formation of public opinion in the United States.
13. Belief that the purposes of God in history will be realized.

"THE SIX PILLARS"

About a year later—in March,

1943—the Federal Council's Commission published a "Statement of Political Propositions" which have become popularly known in the United States and elsewhere as "The Six Pillars of Peace". I propose to quote these six propositions textually and separately, and to refer as I go along to the comment made upon them by the Peace Aims Group of the British Council of Churches.

Pillar One: "The peace must provide the political framework for continuing collaboration of the United Nations and in due course of neutral and enemy nations."

The Peace Aims Group of the British Council of Churches (hereafter called the P.A.G.) in a statement signed by the two Anglican Archbishops, the Moderators of the Church of Scotland and the Free Church Council, as well as other Church leaders, and sent to the American Federal Council in July of this year, agreed with Pillar One, but submitted that the achievement of such a world political organisation would only be possible if it was the expression "of a unity of action wrought out in facing the complex problems of world reconstruction"—e.g. "the feeding of hungry people and the restoration of order". The P.A.G. went on to "attach first importance to a vigorous dealing with the question of security" (a much more definite adherence, that is, as would be expected, to the old "collective security" thesis embodied in the League Covenant) but refrained from saying "how this should be realised".

Pillar Two: "The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions."

The P.A.G. "agreed" to this certainly unexceptional statement of the principle of international accountability in economic matters

but not surprisingly "would go much further and consider that a permanent aim . . . should be to develop and mobilise the resources of the earth with a view to achieving for all peoples freedom from want." And in a concession to the motive of self-interest they added, "By restoring this sense of purpose to the productive machine and by awakening the people of the richer countries to a sense of responsibility throughout the world, Britain and America will find the best hope of eliminating unemployment within their own territories."

Pillar Three: "The peace must make provision for the organisation to adapt by treaty the structure of the world to the changing underlying conditions."

The P.A.G. again agreed but doubted "the feasibility of establishing a special mechanism for the revision of treaties", adding the hope that "a continuing co-operation in economic tasks and in the maintenance of world order" would promote "a world structure responsive to the need for change."

Pillar Four: "The peace must proclaim goal of autonomy for subject peoples and it must establish international organisation to assure and to supervise realisation of that end."

The P.A.G. agreed but more explicitly than their American colleagues welcomed "the idea of an international colonial commission which would have the right to inform itself upon the condition of subject territories, to report upon breaches of international undertakings to whatever world political organisation is created, to supervise the application of pooled international resources in carrying forward economic and social development, and to watch over the development of self-government."

Pillar Five: "The peace must establish procedures for controlling military establishments everywhere,"

The P.A.G. not unnaturally found

this altogether too vague if not obscure—does it mean an international disarmament commission or an international police force?—and plumped for "an adequate international control of armed power" by a world political organisation developing out of the United Nations. The comment speaks about the disarmament of the "vanquished enemies" but not of general disarmament—in fact an earlier sentence approves an emphasis on the "combined maintenance of peace" as against an emphasis on "an effort to limit armaments."

Pillar Six: "The peace must establish in principle and seek to achieve in practice the right of individuals everywhere to religious and intellectual liberty."

The P.A.G. again agreed but referred more specifically to "the freedom of Churches", to "academic freedom for universities" and to "security and freedom for religious, cultural and other minorities, especially the Jewish people."

A CRITICAL COMPARISON

It would not be fair to base a judgment as to the attitude of the British and American Churches on post-war policy on these two declarations—a better basis of comparison would be provided by the detailed findings of the Delaware Conference, on the one hand, and the two reports on the economic and political aspects of reconstruction respectively issued by the British Churches' Commission. Of these various statements undoubtedly those which come from Delaware are more radical, precise and constructive.

The *Christian Century*, however, in its issue of May 26th, 1943, and under the title "Is Delaware evaporating", made a highly critical comment on the Six Pillars—comparing them with the declarations of the Delaware Conference to the advantage of the latter and suggesting ruefully that the Protestant Churches in the U.S.A. are now

standing for less in the making of the peace than they were soon after America entered the war. "The Chairman of the Commission, Mr. John Foster Dulles, explained," said the *Christian Century*, that "the Thirteen Points were 'principles of the moral order' from which the new formulation is to be distinguished as 'political propositions' . . ." But is this distinction valid? . . . All the Six Pillars are to be found in the original Thirteen Points. But there are certain positions advanced as basic to a just and lasting peace in the Thirteen Points which are not to be found in the Six Pillars. . . . To us, the difference between the Delaware findings based on the Thirteen Points and the new Six Pillars seems fundamental. Delaware, as has been said, tried to be concrete. Opinions may differ as to the wisdom of its findings, but not as to their concreteness. The Delaware Conference said exactly what it meant regarding the policies, domestic and international, which the United States and all the nations must follow if the peace after this war is to be more than another brief armistice. The Six Pillars go just as far in the other direction as it is possible to go. They are so vague, so generalized, so full of ambiguous words and phrases, so dependent for meaning on the "implications" read into them that they may mean anything or nothing. If the "six generalities" are pushed forward, said the paper finally, while Delaware itself "is allowed to evaporate, then many will conclude that this is one more instance in which organizational caution has prevailed over prophetic insight."

TWO FURTHER STATEMENTS.

So much for Delaware, the Six Pillars and the Peace Aims Group of the British Council of Churches. There remains to call attention to two further statements, one not American only but international,

and the other solely American but having the distinction of being "inter-faith", of bringing together for the first time Protestant, Catholic and Jewish attitudes to the problems of peace. The international declaration which is quoted below emerged from an International Conference of Christian Leaders comprising sixty-eight persons from fourteen countries which met at Princeton in July of this year under the leadership of the distinguished international lawyer, John Foster Dulles, who is Chairman of the Federal Council Commission which organised the Delaware meeting and promulgated the Six Pillars.

The ten-point programme adopted by the Conference which was to be made the basis of a nation-wide campaign this Autumn may be put (in abbreviated form) as follows:—

1. National isolationism, the monopoly of power by a few nations and the balance of power, must be repudiated as policies which contravene the purpose of establishing world order.
2. Temporary co-operation among the United Nations should give way as soon as possible to a universal order and not be consolidated into a close military alliance.
3. A drastic reduction in armaments must be undertaken as a step towards the Atlantic Charter's "abandonment of the use of force" and the lifting of "the crushing burden of armaments".
4. Immediate international co-operation on a functional basis and for relief and reconstruction must not be exploited for the purposes of power politics.
5. Regional organisations must be made a part of an inclusive world order.
6. A measure of discipline and sacrifice for the good of the whole world community must be practised by each nation as necessary to the good of the nation as a part of the community.
7. Individual citizens must recognise their responsibility for collective national policies.
8. Moral standpoints applying to individual conduct must be seen to apply also to group and national conduct.
9. The achievement of world order requires cultural and social as well as political co-operation.
10. An adequate motivation must be developed in the will of the peoples to support agencies and arrangements for co-operation so that the sense of destiny which has led nations to seek aggrandisement shall find its expression in works that promote the general welfare.

ment shall find its expression in works that promote the general welfare.

In its repudiation of national isolationism and the balance of power, in its rejection of the consolidation of the United Nations into "a closed military alliance to establish a preponderance of power or a concert of power," in its emphasis on a "drastic reduction in armaments" as a step towards the Atlantic Charter's "abandonment of the use of force" and on the need for developing "the will of the peoples to support the agencies and arrangements for co-operation", this declaration has a welcome forthrightness and precision about it which, it must be said, is hardly conspicuous in the Six Pillars.

A THREE-FAITH DECLARATION

Finally, the Three-Faith declaration of October 7th, 1943, which resulted from negotiations carried out in New York and Washington over several months, aimed at the discovery of the areas of agreement in the more than one hundred pronouncements on world peace issued separately by religious bodies in the U.S.A. during the present conflict. Explanatory notes issued with the Declaration point out that, while the British Church leaders' letter to the *Times* of December, 1940, was signed by Catholics and Protestants only, the American declaration, on the other hand, is signed also by Jewish leaders and is based also on Jewish pronouncements. The American declaration formulates seven areas of agreement, arrived at by co-operative studies of two score major pronouncements. The declaration opens with three separate Protestant, Catholic and Jewish preambles and then proceeds to the following seven agreed statements:—

1. The moral law must govern world order. The organisation of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God.

THE FELLOWSHIP OF PRAYER

AN INTERCESSION

We praise Thee, O God, for all Thy gifts and kindnesses, for Thy forgiveness and Thy grace, for Thy providence and Thy protection; but most of all we praise Thee for Thyself. Thou art Light and in Thee is no darkness at all. Thou art Love and he that dwelleth in Love dwelleth in Thee and Thou in him. Thou art the Spirit of Truth which guides us into all truth. Thou art that same Spirit which dwelt in our Lord Jesus, that Mind which was also in Christ. Thine is that Word by which all things were made, and without which nothing was made that was made.

Before Thee, O God, we bring those whom we wish to help. We lift them up in thought before Thee and we name them in Thy presence

.....
We look not upon their need though it is great, but we look to Thy resources which are greater. We look not upon their sin, but on Thy redemption. We look not upon their sorrow, but on the joy of Thy presence. We look not upon their weakness but upon Thy power. We look not to the things which are seen, but to the things which are not seen.

In Thy pure presence, O God, is no defect or want, but all is perfect. In Thy heavenly dwelling place all is ordered in accordance with Thy holy will. The hosts of heaven praise Thee Who are perfect Being, perfect Power, perfect Wisdom, perfect Righteousness and perfect Love. We also praise Thee, O God, Who hast made us in Thine own image, so that we are akin to Thee in spirit.

A complete order of service for use at Christmas either in Church or in smaller groups of worshippers has been prepared by the Fellowship of Reconciliation and may be had from the office price 2d. per single copy. 50 for 3/—, 100 for 5/— post free.

CORRESPONDENCE

Supra-National Loyalty

Whatever form the organised peace may take, its success will depend on the loyalty it is able to evoke from the peoples of the world. I wish to suggest, therefore, that we should now begin to think of the best means by which we can create a supra-national loyalty—loyalty to the Supreme International Authority—so that the criminal lunacy of war as a means of settling international disputes may be finally brought to an end.

Educational work to this end would be brought about in a form which would have psychological as well as political value if in every country great bodies of men and women (and particularly Youth) were to sign a declaration on some such lines as this:—

"In international affairs only, our loyalty is to the International Authority which has been set up so that law may take the place of war. We intend, by every means in our power, to make that loyalty effective and in this positive and constructive effort we shall not hesitate to withhold support from any national government—our own or another—which seeks to upset the commonly agreed rule of law."

By some such declaration, opinion could be mobilised most effectively.

DAVID A. PEAT.

Borrers Platt,

Ditchling.

The Truth in Love

Some of your readers may have read the pamphlet *Why India?* and, if so, have noticed the passage reading "... every man, woman, and child—massacred by machine-gun bullets in indiscriminate attacks on unarmed crowds by our aeroplanes. . . . The last point, regarding the machine-gunning of crowds, was officially announced . . . (see the *Manchester Guardian* for Sept. 26th 1942)".

That presents one picture to the mind.

But what *was* published in the *Manchester Guardian* on Sept. 26th, 1942, reads thus: "... on five occasions mobs were machine-gunned from the air ... Most of the work of the R.A.F. was to patrol the railway lines ahead of the pilot engine. At first Very lights were used to frighten the crowds away from the railway ...

"It was soon found, however, this had little effect. The crowds remained on the railway lines, continuing to damage them, and even throwing stones at the low-flying aeroplanes."

That presents quite a different picture.

I have been in correspondence with the author over this discrepancy, but he is unable to explain it, and indeed regards it as unimportant.

So it is, in one way, to us. But to the non-pacifist the difference between the two descriptions of the incidents will be the difference between condemnation and justification of the action of the R.A.F. Confronted with the story as given in *Why India?* the non-pacifist will cast about to find a flaw. And when he finds it, what will he think, what will he say?

This in *Why India?* is not a solitary example of the kind. One still meets frequently, for instance, with the assertion that the blockade of Germany was continued after the armistice of 1918. That calls for some qualification and explanation. It is true to say that, to quote one authority, "the Allies of that day failed to respond with generosity to a desperate need, of which they were aware, and only facilitated a passage of inadequate supplies after delay that would not have been suffered in the prosecution of war". Which to us is perhaps the same thing in more words, but to the non-pacifist, bringing a hostile mind to bear on the matter, the bald statement, with its direct implication of deliberate

intention to continue famine conditions in Central Europe, is a lie, and can be shown to be such.

This is not mere pedanticism. A pacifist speaks and writes, as such, that his words may reach, directly or indirectly, non-pacifists and influence them. Such arguments must be flawless to work effectively on hostile minds.

G. H. BARTRAM.

12, Thornhill Park,
Sunderland.

A Pacifist Church

If your correspondents, Billy O'Pratt, Ronald Mallone, and others sharing their views will re-examine the New Testament they will discover that the Church of Jesus never was nor can be just a mutually organised society of people holding similar views, but that it is the City Whose Builder and Founder is God; therefore no man-made society nor *self-formed* body of people can rightfully bear that title. It belongs solely to the Church of the Apostles and of St. Paul and their successors. What can the "Church" of Billy Pratt offer that the F.O.R. does not already provide?

CHAS. J. WHITFORD.

1, Gatcombe Road,
N.19.

Non-Christian Pacifism

R. H. Shepherd's letter in October issue tries to make out that a world made by the non-Christian pacifists would be "worse for the establishment of God's kingdom than the present world which does at least force people to make a decision for or against Christ ..."

This is very puzzling. Is Gandhi, for instance, amongst the writer's non-Christian pacifists?

THOMAS B. PITFIELD.

55, The Avenue,
Bhylls Lane
(Compton),
Wolverhampton.

AMERICAN CHURCHES AND PEACE— *continued from page 236*

2. The rights of the individual must be assured. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organisation. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

3. The rights of oppressed, weak or colonial peoples must be protected. The rights of all peoples, large and small, subject to the good of the organised world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

4. The rights of minorities must be secured. National governments and international organisations must respect and guarantee the rights of ethnic, religious and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. International institutions to maintain peace with justice must be organised. An enduring peace requires the organisation of international institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfilment of international obligations, and revise them when necessary, (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. International economic cooperation must be developed. International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. A just social order within each state must be achieved. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labour in decisions affecting its welfare.

The explanatory notes emphasise that the opening captions are not the principles but are "merely editorial aids, preceding each principle, inserted to facilitate reference and remembrance."

BOOK REVIEWS

WHEN HOSTILITIES CEASE. (Published by Gollancz. Price 4s. 6d.)

The origin of the book was a conference on the first steps in the relief and rehabilitation of Europe held at Oxford by the International Bureau of the Fabian Society. It is concerned with the kind of world that is to be.

The problems are set forth by people who are expert indeed both in their knowledge of the facts and their presentation of them. Feeding Europe, medical relief throughout Europe and perhaps even further, re-establishment of displaced peoples, and, not least, the reconstruction of the common life of the common people. Dr. Julian Huxley writes on relief and reconstruction and one of his significant sentences is "Reconstruction inevitably involves more planning, more Government control, more social integration, with relegation of purely economic motives to second place."

The other problems are dealt with in like manner and in much detail. The general conclusion to which the writers come is that the problems are so vast that there must be a Universal solution found, that it must be found in its major aspects now, before hostilities cease, and that it must be capable of adaptation to all the unforeseen difficulties that are bound to arise.

In total, these are Government problems, but Governments may falter unless people of vision can urge them on.

GOD'S BOOK SHELF. By Alexander K. Handasyde. Allenson & Co. 112 pp. 3s. 6d.)

This is a simple, critical description of the contents of the Bible taken book by book. The fact is not disguised that the author is a pacifist, neither is it obtruded. Intended particularly for young people, its independence of thought and shrewd insight give the book real interest for maturer readers. We know of nothing else just like it, and while it is not in the least intended to take the place of commentaries, it does open up the Bible in the way that only an intelligent lover of the Bible can do. Indeed it is a very interesting little book, full of suggestion and alive with faith—the sort of book that you give to your children with a view to reading it yourself. In a Foreword, Professor G. H. C. Macgregor recalls the author's staunch support of the Fellowship of Reconciliation in Scotland and tells how the book came to be written.

AN OPEN LETTER TO PEACE PLANNERS
By Stephen Hobhouse. (P.P.U. 14 pp.
3d.)

Realistic to the verge of pessimism, this pamphlet surveys the prospect of a just and durable peace. Faced by "an utterly unprecedented world-orgy of destruction", the writer fears that "unless some equally unprecedented moral miracle and spiritual revival takes place the present prolonged savagery will form an insuperable barrier to the maintenance of such a spirit of genuine international co-operation as is needed to give us a good and permanent peace." The hope of the future lies not in the organisation of the world by Governments but by devoted groups working from below.

INDIA. A Plea for Understanding. By Dorothy Hogg. (James Clarke. 84 pp. 2s.)

A well written and well documented little booklet the fine spirit of which is to be highly commended. It tells the story of the recent tragic months in India with real sympathy both for India and for the Indian Government.

TWO PRIZE ESSAYS. By Ruth Borchardt and Sydney Carter. (Friends Book Centre. 50 pp. 1s.)

These are the winners of the prizes offered by the Joseph Rowntree Charitable Trust. The first is on "The Service Exchange in an Internment Camp". The second, "Pacifism in a Planned Society," discusses the vocation of the Conscientious Objector in war. "To make it harder for the Government to win the war is not the proper way to work for peace."

THREE DECADES OF WAR RESISTANCE.
By Jessie Wallace Hughan. (Published in Britain by *The Tribunal*. 24 pp. 8d.)

A fresh and informative survey of the peace struggle in the U.S.A. and Europe during the last thirty years. Some interesting statistics as well as historical notes are given. "The membership of the W.R.I. increased during 1941 by 696, bringing the total up to 12,000. The membership of the F.o.R. is now well over 13,500 upon the active list. We may estimate the minimum of declared war resisters in the U.S.A. at least 20,000. To this should be added the Quakers, the Church of the Brethren, the Mennonites and other less known religious sects."

CITIZENS IN JAIL. By Roger Page. (Prison Medical Reform Council, 5, Lower Camden, Chislehurst, Kent. 6 pp. 1d.)

Written in view of the time when the C.O. will be able to emulate the example of his brothers in the Great War and to

the task of Prison reform give the new impetus of his experience."

BLACK AND WHITE IN SOUTH AFRICA.
By John Mellor. (F.o.R. 20 pp. 4d.)

An informative and challenging pamphlet written out of personal knowledge.

THE TRIBUNAL. An Independent War-Resisters' Forum. (Published at 119, Perry Vale, London, S.E.23. 3d. monthly.)

The December number contains articles by A. Ruth Fry and G. Lloyd Phelps and replies from R. H. Le Messurier and Wyons Mauleverer.

THE BULLETIN. Edited by Denis Hayes. (Central Board of C.O.s. Monthly. 3d.)

A recent issue records that up to the end of August, 1943, the total number of prosecutions of C.O.s was 2,175 and 431 Courts Martial. Other prosecutions (fire-watching, etc.) 807. Prosecutions of women C.O.s number 807.

A PACIFIST POET

About the middle of October there passed away a poet whose recent work readers will be glad to have brought to their attention. William Soutar left school during the last war to join the Navy, and afterwards graduated at Edinburgh University with honours in English. After teaching for a short time he suffered a breakdown in health and for years was confined to bed till death claimed him at forty-five. He bore his illness with great courage and spiritual strength, as anyone who visited him in his room at Perth could bear witness. Fortunately ill-health did not prevent the cultivation of his literary talents. Some ten small volumes of verse represent his title to fame. About 1938 he embraced pacifism as his two latest volumes clearly show. Unfortunately the first of these, "In the Time of Tyrants", was printed and published privately and copies are unobtainable. Six weeks before his death appeared the other, "But the Earth Abideth" (Andrew Dakers Ltd., 5/-). Whether he was writing in Scots or English, Soutar used simple lyrical or ballad stanzas, deliberately cultivating simplicity and sincerity. His last volume is no exception. It consists of a verse sequence written in a ballad-like quatrain. One reviewer, remarking on the dangers of monotony in such a form, finds a resemblance between Soutar's last work and Tennyson's "In Memoriam". It is however, not a personal and private grief that Soutar expresses, but the grief of a whole generation. Contemplating the horrors of our age he is confirmed in his gospel of brotherhood.

STEWART MECHIE.

BOOKS AND PAMPHLETS RECEIVED.

PATRIA DESERTA. By Archie Lamont. (Oliver & Boyd. 72 pp. 5s.)

THE WISDOM OF GANDHI IN HIS OWN WORDS. Selected and arranged by Roy Walker. (Dakers. 64 pp. 2s. 6d.)

A MECHANISTIC OR A HUMAN SOCIETY?
By Wilfred Wellock. (Published by the Author at 12, Victoria Avenue, Birmingham, 32. 32 pp. 1s.)

PEACE NOW—AT WHAT PRICE? By W. Mauleverer and Margaret Travers. A.P.F.. 12 pp. 2d.)

A statement of both sides of the problem. Should we, or should we not, press for an armistice now?

THE EVOLUTION OF THE FRIENDS AMBULANCE UNIT. By Michael Barratt Brown. (F.A.U., 4, Gordon Square, London, W.C.1.). 14 pp. 6d.

WORLD ORGANISATION. An annotated Bibliography prepared by Hans Aufrecht. (Woodrow Wilson Mem. Library, New York.). 16 pp. Free on request.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

There are three matters of major interest about which I wish to write this month.

First of all, **the Campaign**: there will probably be a monthly reference from now on to report progress. We now have two of the introductory statements accepted by General Committee and in the hands of the printers. One of the statements will be ready by the time you read this note, and the other by Christmas. The third introductory statement is well in hand and should be ready by February. It ought to be quite clear, however, that these statements are introductory and are not intended to be the only statements or pamphlets for consideration in the Campaign. We feel that the Social Policy Report has a part to play, and reference should be made to a typed list of books and pamphlets, which will be sent on application.

Youth Conference. In last month's issue of *The Christian Pacifist* Muriel Lester had a valuable article headed "Forerunners". This is an American Youth Movement, newly organised, and the question has arisen whether F.o.R. should inaugurate a youth movement amongst its members and branches in this country. We do not think that the answer is easy. We do think that we ought to take the best possible advice, that is from those who are most knowledgeable in the service of youth, before we make a decision. We have made careful enquiries from all our regional officers about experts who might be consulted, and we have arranged for what I can only call a Consultative Conference on the matter. This is to take place at the office on December 10th and 11th. Further information will be circulated to all branches at the beginning of the year.

Fellowship House. The very day on which these notes are being written has seen the signing of the contract to take over the lease of No. 38 Gordon Square, W.C.1, and to have these premises as a Fellowship House. It is large enough to house the International Fellowship and the London Union organisation as well as ourselves and to provide a beautiful room for committee purposes and even for social events for as many as fifty people. It is in close proximity to Friends House and the main stations to the north, and indeed is as central as you can get in London. There are a great many details to consider and it will be necessary to launch an appeal for certain expenditure in relation to the House. But in the meantime, we wanted to let all our friends and readers know that the long standing desire of many members has been fulfilled and we shall have our own Fellowship House in London.

METHODIST PEACE FELLOWSHIP

Headquarters Office (first floor), Kingsway Hall, London, W.C.2.

At a recent Executive Meeting it was reported that two new ministerial mem-

bers and 25 lay members had joined the Fellowship. On the other side there was a decrease of 16 members, leaving a net increase of 11. It is still the conviction of the Committee that many Methodists who are pacifists have not linked up with, and in some cases have not even heard of, the M.P.F. We would urge all our members to be on the look-out for such people, and to bring the claims of the Fellowship to their notice. Headquarters would always be glad to send our literature to any such friends. A letter will be sent round shortly to members containing matter of considerable interest and information. Members are reminded that annual subscriptions both for the *Christian Pacifist* and the Fellowship will be gratefully received at the above address.

LESLIE KEEBLE.

THE ANGLICAN PACIFIST FELLOWSHIP

1, Adelaide Street, W.C.2.

Chairman: The Venerable Archdeacon Hartill; General Secretary: The Rev. Martin Tupper; Membership Secretary: Miss Margaret Travers; Hon Treasurer: Mr. Harry Dice.

The Hungerford Club has suffered a grievous loss in the resignation of Bernard Nicholls from the Service Unit in order to take up other work. Bernard has been leader of the Hungerford Club for two and a half years. Under his wise guidance the Club was started, and it is largely owing to his untiring devotion that this work progressed and has been able to render such valuable service to the vagrants of the Charing Cross district. Bernard is making a good recovery from his serious operation, and the thoughts and good wishes of the Fellowship will go with him for his speedy return to complete health, and for happiness in the new work he will be taking up in the future. Tom Chester is the new Warden of the Hungerford Club.

The Fellowship, at its Summer Conference, sent a telegram to the Pope, thanking him for his broadcast appeal to all who are working for peace, wherever they may be.

Members of pacifist groups are concerned with the problem of whether it is or is not right to support "Negotiated Peace" campaigns. The A.P.F. has just published a pamphlet setting forth both sides of this question, hoping that it will be of service in helping people to make up their minds on a difficult subject. It is called *Peace Now—at what Price?* and can be obtained from the A.P.F. Office, 1, Adelaide Street, W.C.2, price 2d.

The Hungerford Club will as usual have a Christmas Party for the Shelterers. Those friends who so kindly support the

Club might like to know that gifts of cigarettes, sweets, or money to buy them will be most welcome, and should be sent to Michael Segal at the A.P.F. Office. May we take this opportunity of wishing all our helpers and friends a Happy Christmas and New Year.

PAX

Chairman: Dr. Cecil Gill.
Hon. Sec.: Stormont Murray, Green End, Radnage, High Wycombe, Bucks.

"A draft of a revised Constitution (for Pax) has been prepared, adhering as closely as possible in both letter and spirit to the original."—YORICK, *Pax Bulletin*.

In U.S.A. a new Catholic pacifist publication has appeared, issued by the American counterpart of Pax. It is called *The Catholic C.O.* Copies have already reached England.

Pax is a Peace Society open to members of any faith who can subscribe to the Pax Statement.

T. G. W.

CHURCH OF SCOTLAND PEACE SOCIETY

F.O.R. IN SCOTLAND

190, West George Street, Glasgow.
Secretary: Rev. Hugh Erskine Fraser, M.A.

Asst. Secretary: Mrs. Dorothy Moncrieff.

Muriel Lester's Scottish tour was a great success. The services she took in Perth were very much appreciated. After the evening service in the Methodist Church, a particularly fine conference was held, when she spoke to about 100 people on "The Christian Basis of International Relations." Great interest was evidenced by the sale of £3 worth of her books, and a demand for leaflets concerning the Fellowship. We must soon have her back in Scotland, and are convinced that the best way to use her is in Church services and meetings, such as those of the Religion and Life Week in Greenock and District, rather than in purely F.O.R. or pacifist circles.

The Scottish Council of the F.O.R. has been drawing up a Constitution for itself. It is hoped to give final approval to the draft in December, and have the new Council properly elected for the March meeting, which is the Annual Business Meeting. The other main concerns at the meeting on October 12th, which had to be adjourned to November 9th, were an Easter or Summer Conference, and the "Towards a Christian Peace Campaign". It was agreed to hold a general conference if a place could be found. There was frank discussion of the Campaign, and it was agreed to discuss it further when the basic statements are available to Council members.

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.

HOLIDAYS

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

WYE VALLEY and FOREST OF DEAN—Guest House, own parkland and 150 acres. Very tranquil and mild district. Grand walking centre. From £3. Lindors Settlement, St. Briavels, Glos.

The Briars, Crich, Matlock (Ambergate Station, L.M.S.). Vegetarian Guest House. Rest and comfort amid beautiful scenery. Alt. 600 ft. Arthur and Catherine Ludlow. Tel.: Ambergate 44.

MEETINGS

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 31st December, and the leader will be Rev. Lewis Maclachlan.

BIRMINGHAM BRANCH. Tuesday, December 7th. HORACE ALEXANDER will speak on "Wavell's Opportunity in India", in Bull Street Meeting House at 6 p.m.

SMETHWICK CHRISTIAN PACIFIST GROUP. Meetings of above are held monthly. All interested are warmly invited to attend. Please send for programme to Walter Rollings, 98, Katherine Road, Smethwick 41, Staffs.

MISCELLANEOUS

"THE VOICE WITHIN"—The Organ of The Church of Regeneration. "THE COVENANT OF THE ECCLESIA", including the Appendix. A statement defining the New Step in the Evolution of The Race. 2/6 each. Obtainable from The Secretary, Brynhyfryd, Beaumaris, Anglesey.

CHRISTIAN PACIFIST PRINTER offers privately printed letter headings and visiting cards, 4/- per 100. The Coronation Press, Trimdon Grange, Co. Durham.

MISCELLANEOUS—continued.

LAMB BRAND TYPEWRITER RIBBONS—Cleanest, clearest, longest: each (or approx. 12-yard roll to re-wind) 3s. 6d., postage paid; three, 10s.; six, 18s. 6d. Name models, colours, Martin Hardman's, 15, Prospect Place, Preston.

THE UNIVERSITY OF THE SPIRIT. Will those who are interested write to The Secretary, THE ECCLESIA (The Church of Regeneration), Brynhyfryd, Beaumaris, Anglesey. Provision is made for the accommodation of Students. Tel.: Llangoed 57.

SHERWOOD SCHOOL, EPSOM, a progressive co-educational community; boarding and day; 3—18. Margaret Barclay, B.A., Harold Pratt, B.A.

THE IDEAL CHRISTMAS PRESENT—The Churchpeople's Prayer Book. Children's Edition (Illustrated) 2/6; other editions 2/6 to 10/6. Postage extra. Great demand. Order early. Charles Fowler, 325, Brook Lane, Birmingham, 14.

WHAT DAVID SAID. Booklet of seven psalms for daily meditation. "A very refreshing, pleasing and enlightening view of these psalms." (*Science of Thought Review*.) 4d. post free. Hipsley, 17, Abbot's Road, Birmingham, 14.

SITUATION WANTED

AGRICULTURAL TRAVELLER or similar post sought by man, 26, with business experience. Now or in the event of future vacancy—Box 322, F.O.R., 17, Red Lion Square, W.C.1.

SITUATION VACANT

Housekeeper for Pacifist Service Unit. Woman or married couple. Interesting work. 86, Rusholme Road, Manchester, 13

THE CHRISTIAN PACIFIST (1944).

4/- PER ANNUM

(including postage)

Contributions from all the best writers on pacifism during the year.

1899
a

SAVE TO CONSTRUCT

3% 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 three 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.

AN ADDRESS ON **The Church in Japan**

illustrated by the film

"ROCKS AHEAD"

will be given by

The Right Rev. J. C. Mann

M.A.

formerly Bishop of Kyvfh, Japan
on

Saturday, December 11th

3 p.m., at

HINDE STREET METHODIST CHURCH
Manchester Square, W.1
(behind Selfridges)

All those interested in the World Church are particularly invited.

LONDON UNION OF THE FELLOWSHIP
OF RECONCILIATION
165, Gray's Inn Road, W.C.1.

CHRISTMAS GIFTS

ESSAYS ON SOCIAL AND ECONOMIC RECONSTRUCTION

"ECONOMICS AND THE
CHRISTIAN," by the
Rev. Leslie Arting-
stall, B.A. (4d.)

"SOCIAL CONTROL AND
PERSONAL FREEDOM"
by Leyton Richards.
(4d.)

"SOCIAL POLICY
REPORT" (6d.)

"YOUTH SERVICE
A.B.C." (6d.)

"NO OTHER FOUNDA-
TION". (An exposi-
tion of the Basis). By
The Rev. Alan Bald-
ing, M.A. (2/6).

Christmas Cards

Mountain photograph
Christmas Card, with
or without Fellowship
badge. (3d.)

Card with words, "The
Meaning of Christmas"
and badge (2d.).

"THE FAITH OF FRIEND-
SHIP", by The Rev.
Lewis Maclachlan,
M.A. (2/6)

CAMPAIGN LITERATURE

Introductory Statements

1. "CULTURAL", by
E. L. Allen, M.A. (6d.)

2. "POLITICAL", by
Carl Heath. (6d.)

Racial Problems

"BLACK AND WHITE
IN SOUTH AFRICA",
by John Mellor, B.A.
(4d.)

"CHRISTIANITY AND
RACE RELATIONS",
by Harold A. Moody,
M.D., B.S. (4d.)

THE FELLOWSHIP OF RECONCILIATION

17, RED LION 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 & Hereford and published
by the Fellowship of Reconciliation, 17, Red Lion Square, London, W.C.1. Subscription 4s. a
year, post paid.

25 MAY 1944

