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The POLITICAL AND
ECONOMIC SCIENCE

CHRISTIAN PACIFIST

THREEPENCE

THE CURRENT OF AFFAIRS

Ground for Hope

Despair is never the part of the Christian except when, having lost his way, he falls into the clutches of that ogre. We venture therefore to remind our friends who wrap themselves tragically in prophetic gloom and consign the next generation to perdition in advance, that there is such a Christian grace as hope, and conditions upon which it maketh not ashamed. We certainly do not find ground for hope in the present situation. If we did, "hope" would be a misnomer, "for what a man seeth why does he yet hope for?" But there are things which are not seen as yet, and it is in these that our hope lies. It is quite clear that in this life we reap what we sow. If we continue to sow seeds of hatred and contempt and pride in violence there can be no doubt that in due season we shall reap a harvest of the same kind no matter what international machinery may be set up to prevent it. But the pacifist movement exists in the Church and

the world for the very purpose of seeing that a different variety of seed is sown. We have never supposed the task to be easy or the responsibility to be light. But we have faith in those spiritual forces which, if we co-operate with them faithfully, will transform the mentality and consequently the fate of the world.

Responsibility of the Pacifist

We prefer therefore to take the view of sober optimism which Mr. Carter takes in his survey of the San Francisco Charter on another page. The situation is bad, but we are resolved to make it better, believing that evil can always be overcome with good. It is not those who fret themselves because of evil-doers who are most potent to transform society. Some of our correspondents would have us fill these pages month by month with weeping and gnashing of teeth. We decline to do so, not because we see nothing to weep over, but because we hope to show, in the struggle for peace,

an equal gallantry with that of those who, refusing to accept defeat, turned the fortunes of war, and did not give way to the menace of appearances. If others can do so much for war, let us do the same for peace.

India

From the heights of Simla the Indian leaders have now dispersed to the plains. There is profound disappointment in India, as also in this country, that the Conference ended in deadlock. It serves no useful purpose to spend time and energy is assessing blame to this person or that; the question of paramount importance is "what next?" Obviously the situation cannot remain where it is. In spite of temporary failure there are positive gains. The attitude of the Viceroy, for example, is in such striking contrast to that of his predecessors. The swift contact he made with Indian leaders; the tone of all his speeches; his readiness to take the blame for the failure of the consultations have made a significant impression in India. The dignified cooperative line taken by the Congress leaders deserves special mention. When one remembers that up to the eve of the Simla Conference these men were still in prison without trial (and had been there for nearly three years) and came out with little time for adjustment, into the atmosphere of negotiation, it demonstrates the manner of men they are that they could do this without rancour or bitterness. In a personal letter to a friend here written by Mr. Nehru after his release, he says "it takes some time to get readjusted; it is an odd business to pick up old threads again". He adds that he took three days to reach his home from Almora Jail. "I stopped on the way. I wanted to spend a few hours under the pines and deodars of the Himalayas".

Is Mr. Jinnah reasonable!

On the whole the Indian reactions have been sober, but *strong feeling quite naturally exists* and is summed up in one Nationalist paper thus: "If the British Government thought Mr. Jinnah's demands reasonable, it should have given assurances and called upon others to accept or reject them. If the British Government did not consider the demand reasonable it should have told Lord Wavell to discard the League and proceed without it. . . . If it means that the present police government in many provinces and a wholly unrepresentative government at the Centre are to be continued for a considerable time, we must warn the British Government that such a mistake would lead to tragic consequences." And there is a growing demand in India that fresh elections should now take place.

Not the Last Word

The Viceroy, in his closing speech, said: ". . . . I have now to consider the next steps. . . . I propose to take a little time to consider in what way I can best help India after the failure of the Conference." Sir Stafford Cripps, speaking in Edinburgh on the night the Proposals were announced, said: ". . . . This suggestion which is now put forward on the responsibility of all the major political parties in the country is not, so far as the British people are concerned, a last word. It is, I hope, another useful contribution, but if, for any reason, it should fail—which I greatly hope it will not—we must try and try again until, by the pooled commonsense of the two great peoples, we arrive at a just and happy solution of our problems." At the beginning of August the "British people" will have a new Parliament. The Members will have gigantic national and international problems to face. What greater earnest of their intention could be

given than to see that Sir Stafford's words at Edinburgh are implemented without delay?

Confession of Faith

Mr. Stephen Hobhouse, whose war-time pamphlets, *Retribution and the Christian*, and *Christ and our Enemies*, have enjoyed such a wide circulation, has now expanded a recent article contributed by him to *The Hibbert Journal* into a new booklet entitled *A Confession of Faith in War-time*. We can hardly speak too highly of this fine piece of devotional writing as a persuasive statement of Christian pacifist faith. It declares "the indivisible unity of the entire human race," and the power of forgiveness to redeem. We could wish every one of our readers to possess a copy for personal use, and several more to give away to friends. It is a tract not only for the times but for all times. Not the least interesting and valuable of its twenty-four pages are the added notes and after thoughts. It is published at 6d. by the Friends Peace Committee.

A Courageous Sermon

Another striking declaration of pacifist faith, though of a quite different tone, is the University Sermon preached in Great St. Mary's, Cambridge, on the 22nd of April, by the Bishop of Birmingham, and now reprinted as a threepenny pamphlet by the Pacifist Council of the Christian Church. This outspoken and challenging utterance would, if it received sufficient publicity, go far to answer the widespread complaint that the Church does not speak out in witness to the Christ-denying character of war. Dr. Barnes challenges Professor Field's recent book. "He takes," he says, "the common position that there are certain evils which are worse than war. . . . Quite simply I would ask, Are there such evils and what are they?"

THE FELLOWSHIP OF PRAYER

Let us pray for the Government of our country that those who have been elected to order and control our public life may have wisdom, courage and humility, so that in the service of the Nation they may first serve God.

*Commit thy way unto the Lord;
Trust also in Him, and He shall
bring it to pass.*

Let us pray for India, that there may be on all sides a desire for reconciliation, that pride, and love of power, and greed of gain, with all intolerance and contempt, may give place to patience and to mutual trust, and the repentance which is change of mind.

Commit Thy way

Let us pray for Japan, that her people and her children may be spared destruction, and that, delivered from leaders who delight in war, they may be led into the way of peace.

Let us pray for the Church in every land, that caring not for her own safety, she may be able to save the world, and refusing to receive honour from men she may obtain the honour that cometh from God only.

Let us pray for all who work for peace, that the love of God being shed abroad in their hearts, they may cherish the hope that maketh not ashamed.

*Commit thy way unto the Lord;
Trust also in Him, and He shall
bring it to pass.*

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

SAN FRANCISCO—AND AFTER

HENRY CARTER

The Charter of The United Nations, signed at San Francisco and awaiting ratification by the signatory-governments, is built on a dual foundation. The authority of the Security Council, closely bound with the policy of the "Big Five", rests on the right and power to employ armed force against a future aggressor. Contrariwise, the responsibilities of the General Assembly, the Economic and Social Council, the Trusteeship Council, and the International Court of Justice derive from the recognition that mankind is essentially one, that human welfare should be sought and could be won for all, and that justice between nations should flow from judicial procedure and compliance with its resultant verdict.

This generalisation is subject to qualifications, of course. The Security Council itself can call on the parties to a dispute to seek a solution by non-military means. The General Assembly may suspend or expel a State from membership, a decision which could lead on to acts of war. None the less it is true to fact to say that the structure of The United Nations is founded on this dual basis—on the plan to use armed force, especially air-power, under the strategic direction of a Military Staff Committee; and on international co-operation through specialised agencies to restore the fearful wastage of war, to advance the general wellbeing, and to increase the range and achievements of international law.

In face of this dualism, what should be our attitude?

THE CHRISTIAN PACIFIST ATTITUDE

I offer a personal opinion only. It springs from the belief that the

injunction to "overcome evil with good" applies here as elsewhere in the realm of Christian obligation. Reliance on armed force and threats to resort to acts of war can only be countered by the reconciling spirit and by wise unremitting activity in peace-building. If peace-lovers in all nations—whether pacifists or non-pacifists—concentrate vigilance and service on the constructive tasks of The United Nations, strive to keep public opinion interested and informed about them, uphold the standing of the smaller nations in the new organisation, and urge the early inclusion of all States in its membership and obligations then, I believe, peace can challenge war with good hope of victory. Surely, beyond all others, it is for the Christian Pacifist to take this road with faith and resolve. The negative which he rejects—reliance on armed force—will not be mastered by a negative attitude. The Christian "Way" is affirmation-in-action.

The next few years may show the value, in this setting of thought and purpose, of the fact that so many younger pacifists, men and women, have found their work in building-up what war has broken down. Through F.A.U., I.V.S.P., U.N.R.R.A., contacts with refugees and prisoners of war and in other ways experience is being won, international contacts fostered, and the sense of world responsibility and citizenship deepened. What lies ahead is the extension of such service in life-long devotion to a cause supra-national and therefore essentially Christian. A few among us will be able to render service in specific fields; the task of the many is to speak through ordinary daily life, as neighbours and citizens, of the duties which each owes to all "without distinction of

race, sex, language or religion". If this attitude of mind became universal the Security Council would go out of business, and the living, fraternal and enduring activities of the world organisation would engage the mind and will of man.

Let us note, in conclusion, their measure and commanding character.

THE POSITIVE TASK OF THE FUTURE

The significant fact, when the San Francisco Charter is compared with the Dumbarton Oaks draft, is that the positive tasks of the world organisation have been substantially enlarged. I take three outstanding facts.

The Economic and Social Council, hailed from the outset as the best hope of work for peace and welfare, is now charged with far wider responsibilities. It must promote:—

- (1) Higher standards of living, full employment and conditions of economic and social progress and development;
- (2) Solutions of international economic, social health and related problems; and international cultural and educational co-operation; and
- (3) Universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, language or religion."

All State members are pledged to "joint and separate action" to achieve these purposes, through the Economic and Social Council or through the various international specialised agencies.

There was a notable blank in the Dumbarton Oaks Plan. No provision was made for continuance or extension of the Mandates method. The San Francisco Charter provides for a Trusteeship System. Not only mandated territories and ex-enemy colonies, but also areas voluntarily

placed under the new scheme by imperial Powers can be brought under the Trusteeship Council. This Council would be authorised, *inter alia* :—

"to promote the political, economic, social and educational advancement of the inhabitants of the Trust Territories, and their progressive development towards self-government or independence as may be appropriate to the particular circumstances of each territory and its peoples and the freely expressed wishes of the people concerned, and as may be provided by the terms of each trusteeship agreement."

Once more, in re-constituting the International Court of Justice, a step in advance is recorded. The Charter requires each member of The United Nations to comply with the decision of the Court in any case to which it is a party.

TO SUM UP

What, then, are our findings?

First, nothing can alter the fact that the new Charter is founded on a dual basis—on the retention of armed force and its possible use, and on plans to remove causes of conflict by reason and by service of the common good.

Second, the hope of a peaceful world depends on the triumph of international—or, better, supra-national—co-operation.

Third, the mind and will of the peace-lover should be engaged unremittingly in building up the services which unite the thinkers and workers of all nations in labour for the wellbeing of humanity, and in the faith that evil *can* be overcome by good.

The International F.o.R. has issued as a pamphlet a very moving "Call from Protestant Germans in Switzerland," which has been received from Dr. Seigmund-Schultze. 4d. post free from this office.

THEOLOGY CHALLENGED AND CHALLENGING

Being the University Sermon preached in Great St. Mary's Church, Cambridge, on Sunday, May 6th, 1945, by the Rev. L. W. Grensted, D.D., Fellow of Oriel College, Oxford, Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford, and here reprinted from the "Cambridge Review", by kind permission.

"Jesus Christ, the same yesterday and to-day and for ever."—Heb. xiii, 8.

The Gospel of Jesus Christ does not change with the changing movement of history. In the hour of release from some part of the horror and pressure of the war that man's sin brings upon God's world, our thanksgiving is rooted in precisely the same Gospel, the Good News of God, as that which inspired our prayers and our confidence in the days of darkness: "Jesus Christ, the same yesterday and to-day and for ever." The same because, in the Pauline phrase, He is the image of the invisible God; because in Him the Eternal broke through into that history which flowed from the creative energy of the Eternal, and revealed its meaning; because in Him the transient moments of history were bound, as by chains, to that Eternal purpose in which alone they can find coherence and consummation. That which can be shaken has been shaken indeed. We are witnessing, upon a scale that defies the imagination, "the removing of those things that can be shaken, as of things that have been made, that those things that cannot be shaken may remain." The writer of the Epistle to the Hebrews makes his meaning plain. The things that can be shaken owe their transience, their inherent instability, to the fundamental fact that they are created things. What stability they possess lies not in themselves, but in their Creator, the God in whom we live and move and have our being. All else passes. He abides. All else passes, that it may find its fulfil-

ment in Him. St. Paul was not writing empty words when he spoke of that ultimate goal of all our being when God shall be all in all; yet how little is the meaning of such a phrase accessible to any human mind! We can only fix our gaze upon a human Jesus, living, dying, and risen again, in all the particularity of our human life, and know that as we look to Him we shall make no misreading of the invisible God, whom not having seen we love.

To say such things is to proclaim a hope and to declare a challenge. It may be true that the challenge and the hope have but little meaning for many, perhaps for the great majority, of men to-day. Couched in these broad phrases they seem to have little relevance to those who are driven by the urgency of a battle to be won, and the still greater urgency of reconstruction in a world that a war, fought to save it, has well-nigh destroyed. Nor is the ruin only material. Those who have found no weapon to fight with but the sword of the flesh ought not to wonder that the things of the spirit have suffered sorely in the fight. It will need more than a few wide generalisations, culled from conventional piety, to restore the keen edge of that sword of the spirit which only love can wield.

Yet these same wide generalisations, the words in which we take hold, however vaguely and loosely, upon the great reality of God, represent in fact the greatest need of our day. They contain the challenge of theology to a world which has latterly found little time and less liking for theology, and

because they set theology in its true place, as arbiter of man's thoughts and actions, they represent the challenge of the world to theology. If they bid the world take heed of the things which theology has to say, they equally bid the theologian take heed that he speak to the height of his occasion, saying things relevant to man's need because it is from the very heart of that need that he speaks.

Those who are concerned with the remaking of the nations speak of the need for realism, and the critics of Christianity often couple that demand with the comment that the claims of religion are at the best mere wishful thinking, and at the worst a dishonest attempt to evade real issues by escaping into fantasy, so that the things which remain are the things which ought to be shaken. But in sheer fact the God of whom Christians speak, whom they worship with an apprehension of ultimate Being so absolute that even such homely materials as bread and wine are to them instinct with His very presence, where the passing creature of time meets time's timeless Lord, is no God at all unless He is the God of all that is real. It is the first and most obvious consequence of the demand for realism that it should be a demand for God and the things of God. Too often the word "realism" is used to denote that which is most transient and least real. It has often been observed that those who declare that we must be realists in our dealings with other human beings, as in these coming days we must deal with Germans, Italians, Japanese, Russians, Frenchmen, Americans, and ourselves, mean that we must never forget their faults. To be realist, in this usage, is, in fact, simply to be cynical. For the Christian to be a realist means to see the affairs of this world in the face of God, from whose face all shadows and all falsehoods flee away. It is to see man not only as fallen and debased, but as

made in God's image, however sorely the fashioning of that image may have been marred. And therefore, in all the dealings of man with man, it is to see as our goal the ultimate restoration of that image and to trust only such ways as may lead to that goal. For if God is real, the reality of God, which is His essential nature, must be the norm and directive standard of all that we do. Whatsoever we do contrary to that nature must needs fail, and five years of war may well have something to teach us as to the measure of that failure.

Political realism, which in the end means simply an honest facing of facts, to the best of our knowledge and in all their implication, is, of course, a necessity for any sane procedure in the affairs of the world, and the extent to which it is often replaced by fantasies resting upon mass-emotion is one of the main reasons for disquiet as we face the future. But political realism, however honest and however well-informed, will fail unless it rests upon that larger realism for which Christianity stands and of which Christian theology is the expression. That is the challenge of the theologian to the world, for in the end the theologian must ever be a preacher. Do you put your trust in God? And is the God in whom you put your trust the true God, or the mere shadow-projection of your hopes and fears, and of the driving impulses of your emotional life? And do you see your fellow-men, and yourself, in the light of an original purpose and an eternal destiny, or as mere chessmen, draughtsmen, counters in a game that is being played out, and which, when the play is done, is past as a game passes? On the answer to those questions hangs the fate of nations more certainly than upon the organisation of food supplies, or the reconstruction of the industrial fabric of Europe, urgent and necessary as these may be.

For that reason Christianity must needs be intransigent, making its challenge and accepting no compromise. It will always affront the world by offering co-operation on its own terms and on those alone. For the Christian follows a Leader who refuses to make terms not only with the worst in the world, but also with the best in it, and whose challenge alienated in the end, even though only in that last hour of crisis, not only the ordinary respectable man, scholar or priest or patriot, but even His own chosen friends. His victory, which hath overcome the world, was a victory of the will, utterly surrendered to God, and set free by death to a life in which we too may share, for we too, in His risen strength, can now share His cross. And this is not mysticism but history. As sheer fact we must take it or leave it, and those who leave it do so at their peril.

The world will inevitably seek to evade this challenge and to confound Christian witness by calling it non-co-operative obstinacy, or even a wilful evasion of the obligations of citizenship or patriotism. To this I do not think that the Christian has any good reply. Like his Master before His accusers, he will many times find himself with nothing to say that would not be misunderstood, and he will, indeed, often be concerned with searching his own conscience to see whether this witness that is laid upon him is truly of God, or whether it springs from some unseen root of bitterness in himself. But sometimes the witness is indeed of God, and then it needs no defence, and must, in the last, and in God's own way, prevail.

How can Christianity be other than intransigent, when it takes its rise not in a system of ideas, but in a fact of history which cannot be changed, when its Founder trusted less to His teaching than to His death upon a Cross, whereby that teaching became embodied in an act

which became for all time the norm of its significance, and when that death released a life which has throughout the centuries gone free, bearing its own witness, a life against which death and hell have lost their power? If the question is asked where in the world to-day that life should be sought, surely the answer is that the concentration camps of Germany and elsewhere are the most likely place for its discovery, and that it is from among those who have suffered in those camps, rather than from among those, like ourselves, who have known so little of suffering, that the inspiration which can restore the world may most reasonably be expected to spring.

But if Christianity, and therewith Christian theology, is a challenge to the world, no less is the world a challenge to Christian theology. For theology is a term which does not stand only for the secure and unchanging testimony which the Church bears to the eternal things. It also stands for the interpretation and expression of the eternal things in terms of the changing life of man. For though neither truth nor fact can change, words lose their meaning and languages pass, together with the systems of ideas, the emotional and active content, which language exists to express. The very words "truth" and "fact" themselves are barely capable of exact use, and their analysis by different philosophers leads to widely different results, differences of more direct and practical importance than might be suspected by those who are not concerned with philosophical theories.

It is, of course, little more than a truism to say that the best thought of any period must be translated and interpreted anew in terms of the concepts of any subsequent age which seeks to share that thought, and it is equally a truism that the significance of that thought may very easily vanish in the process. Obviously it is also true that to

attempt to preserve truth in the closed casket of its original formulation may, with equal ease, result in its total disappearance. The task of theology lies within the area marked out by these broad general principles. At the present day there is undoubtedly a tendency for theology to attempt to secure itself by regression, by the reassertion, that is to say, of the patristic theology of the fifth century, and the scholastic theology of the thirteenth and fourteenth, very much in their original terms.

So far as this reversion to Thomism or to the Chalcedonian concordat, has as its purpose the uncompromising proclamation to the world of the Christian faith we should welcome it, for a theology which challenges the world may well be right; a theology which makes its peace with the world must be wrong. Compromise and the truth of God, which is also His will, are incompatible. But in the same moment it is very necessary that we should be sure that the truth, so stated in the familiar and traditional forms, has not been lost or distorted in the process by which those forms themselves have ceased to have the significance which made them adequate in their own day. Part of the task of theology is to explain to modern man the actual meaning of the formulæ and phrases which we use in preaching. But if the explanation becomes too complex, too long-winded, or too obscure, the modern man will not stay to listen. He will very properly ask for a teaching that he can understand. He might indeed be very willing to accept the Gospel which we are trying to proclaim if he could make out exactly what that Gospel is, or see its relevance to the world in which he lives. This, as I believe, lays an obligation upon the theologians of to-day which is not always sufficiently clearly recognised. Certainly it is necessary that the abiding Gospel should be reaffirmed, and that

scholars should study and interpret the scriptures and creeds in the light of their historical setting. But it is equally necessary that the movement and pattern of the thought of to-day should be woven into the texture of our theology. We need more, far more, theologians who are attending to this need. It is not a matter that can be left to the popular preacher, or the wayside apologist. The topical sermon and the Padre's Hour have their own function, but they seldom do more than endeavour to show how the traditional theology can honestly be held by men who, at the same time, live in a modern mechanised world, and whose thinking is moulded by the necessities of production and industry, tempered and often misdirected by irresponsible journalism.

The theologians must do more than that. It is perhaps demanding much if we ask that they should in each case be expert in some department of modern thought and practice other than their theology, and yet that is the real need of theological exposition to-day. It is not without significance that some of the most influential interpreters of theology, Miss Sayers, Mr. C. S. Lewis, Mr. Charles Williams, Mr. T. S. Elliot, are laymen, each with his or her real distinction in the modern world. We need more such interpreters, and with a far wider range of interests, touching not only the world of letters, but every field in which the spirit of man moves forward to new expression.

Some of those fields can be named. We need philosophers who have understood the recent developments in philosophy and have discovered their positive direction. I myself see no reason to doubt that there will be a rediscovery and a re-assertion of that faith in the eternal values which characterised the *philosophia perennis*, but meanwhile the emphasis is upon "the things that can be shaken", and it

is of little value for theologians to depend upon the philosophical categories of thirty years ago. We need historians, by which I mean not only scholars learned in the detail of history, but scholars with a real appreciation of the historical process itself. Far too much of our theological discussion moves in a dead world, as, for example, the debate upon the South India scheme reveals only too plainly, and fails to appreciate history as living and changing, the ever new expression of the spirit of man. We need, as I need not remind you here in Cambridge, biologists who are in a position to understand the immense range of modern biological theory and its vast practical consequences in the control of production and the maintenance of physical health. Perhaps there is no field in which an alliance with theology might be more fruitful, unless it be the kindred study of psychology, not in its classical form, but in its more recent and more scientific developments, based upon adequate observation and effective statistical control. I do not think that I am wrong in believing that theologians trained in biology might make a real and very necessary contribution to our understanding of the Logos doctrine, which theo-

logians trained in the science of history on the one hand, and the developments of psychological method on the other, could supplement by a new apprehension of the modes of working through which we partly apprehend the Holy Spirit. A philosophy of creative pattern met by creative response could only be framed adequately by scholars familiar with recent concepts in fields not usually regarded as theological. Such a philosophy might give us, perhaps for the first time, categories whereby the doctrines of the Logos and the Holy Spirit might be at once separated and defined, on lines wholly in harmony with the ancient trinitarian belief of the Christian Church.

Yet, behind all restatement fact does not change, nor does our Lord's living Presence to His friends and followers fail. In all the shattering movement of history, and in the more fundamentally shattering movement of man's thought, the Christian finds his hold alike upon time and upon eternity secure, secure for his thought just as it is secure in his striving, his sorrow, and his sinning, and an ancient phrase contains all that he needs to renew in him that security—"Jesus Christ, the same yesterday and to-day and for ever."

FOUNDATIONS OF PEACE

A. E. SOUTH.

The writer of this article, who has recently been employed as a C.O. in Civil Defence, is known by his nom-de-plume as the author of many stories and poems.

It is a nerve-racking experience for a patient, bed-ridden for months, to put his feet on the ground for the first time. If his thigh or leg bones have been fractured, this initial step to recovery is still more terrifying, because he does not yet trust the injured limb.

These simple human facts apply

in the different context of war. People have a dread of the firm ground of peace, which is far more reasonable than that of the bed-ridden patient learning to walk again. The patient has rested, received skilled medical attention and recovered strength. But people in war deteriorate. Although this war has been justified by its

advocates as a great spiritual fire that has purged Europe from the evils of Nazism and made us, *i.e.*, the British, great as a people once more, it has in fact done nothing of the sort. About us we can see our own decay.

It is not only that much of our finest manhood has been lost, but that five years of war have sapped our spiritual and physical energy. People are tired. They have been slaves of the Emergency Powers Act so long. They have been involved in cataclysms so tremendous that now they can see nothing in proportion. "Any man's death diminishes me, because I am involved in Mankind," wrote John Donne in the noble passage from which Hemingway took the title of his novel "For Whom the Bell Tolls."

This war has so diminished us that we have become conscious of nothing but our own impotence. Whilst Germany goes down in a Wagnerian twilight, British morality collapses, and people justify all things by their inevitability. We cannot detach ourselves from social evils. Sexual immorality, theft, murder, neglect of children, cruelty to children, juvenile crime, these things are all increasing. We should not judge them as signs that our neighbours have deteriorated, but as signs that we ourselves have deteriorated.

For what the world needs after this war is not self-righteousness, but a profound sense of brotherhood. Self-righteousness is the spiritual fuel of modern wars. If Hitler, Stalin, Churchill and the rest had ever doubted for one moment that they were right, this war would never have occurred. They had no doubts because they were not involved in mankind, but set themselves above it like gods. And although in the end they will die like men, their pretensions have cost the lives of millions. "No

country is worth such a sacrifice of young life," said a woman whose son had been killed. This is the correct human reaction. Frontiers are not worth lives, as even Mr. Churchill has decided in the case of Poland's Eastern Frontier. But frontiers are not so much the problem today as the deification of arrogant demagogues, for whom the masses die today as once they died for kings and priests.

One such to beware of in the peace is the planner whose view of mankind is totalitarian. Planning involves certain assumptions which may or may not be true; and the planner, having made his clamp, is apt to force beings into it, whether they fit or not. Such planners are now telling tired people that although they have worked hard in the war they will have to work harder still in the peace. This is clear lunacy. The first necessity when the war ends is that people should pause to decide why they toiled, bled, wept and sweated during it, and decide the form of peace they desire before working for it. For we stupidly admire planning and working, without recognising that they are only means to an end. A burglar who plans is worse than one who muddles, and a murderer who slacks is preferable to one who works continually. And the planner is not justified by his efficiency but to the extent he increases human happiness.

It is often said that the universal pessimism as to the peace is a good sign, but of course it is not so. The ordinary people in Europe will not achieve a decent peace if they are lacking in self-belief. Dictators and demagogues thrive on lack of self-belief. Hitler achieved power because the German people felt impotent against the world, and after the war there is a great danger that in most countries strong men

will take power because the ordinary people expect them to. "They'll do what they want. We don't matter," people often say, without defining "they" and only being conscious of their helplessness.

For people so helpless there is only one effective aid. The patient learning to walk again must be carefully supported, encouraged and helped. Likewise when peace comes peoples and nations must come closer together and help one another. There are two types of association. The first comes from strength; it is opportunism, like the uneasy partnership of Yalta and never lasts. The second comes from weakness, knowledge of the fact that neither individual nor nation can stand alone in this world which science has made so small, and where the millions are pressed tight together and interdependent like the separate parts of a concertina.

The latter association is genuine. It cannot, however, be achieved from a pedestal, nor can it be

effective if precluded by judgment and vengeance. Profound brotherhood only begins when we recognise our enemies as ourselves and the lasting international organisation will come when we have forgiven Germany and Japan because we must forgive ourselves. And men can only implement plans which take into account their individual differences; they cannot build a new society which does not take these as the starting-point. Religion and morality have always rightly insisted on the necessity of repentance, but have never paid tribute to its dynamic. It is said "Repent Ye, for the Kingdom of Heaven is at hand." But it should also be said "The Kingdom of Heaven is yours when you truly repent"; for only in the Penitent Seat do we understand that the world is as arbitrary as ourselves, and undergo the inward changes which are the harbingers of outward revolution.

CORRESPONDENCE

A Pacifist Candidate

Your correspondent "D. N." (July issue) raises a very interesting question. There is, of course, no more reason in principle why a Christian (and therefore a Pacifist) should not be a Conservative candidate than there is why he should not be a Socialist candidate. But candidature is always accepted in a particular context and this raises the question; the answer to which calls for more information than is contained in the letter.

Is the pacifist candidate asking to be returned to Parliament as a supporter of the Prime Minister, relying upon the popularity gained by the war services of the latter? Is he, as in most districts, asking to

be returned to "help him to finish the job", that is the war "job" on which the P.M. has been engaged for the last few years (the finishing of which means the vigorous prosecution of the war with Japan)? Is the candidate undertaking to support this policy? If so, to do this and then to appear publicly as a pacifist in his constituency would surely be to invite derision from the non-pacifists; derision which would inevitably be turned to the whole principle and practice of pacifism.

One wonders if the Party's Central Office would have approved the candidate if they had known he was a pacifist and whether the candidate's supporters at his adoption meeting knew it, or has he felt bound to

hide his colours for the term of the election?

May not such opportunities of political distinction be among the things which a Christian Pacifist ought, in present circumstances, to sacrifice "for the Lord's sake", however much he may wish to be in the fray?

W. J. B.

Pastor Niemöller

I think Pastor D. Meyer-Kluegel's recommendation is justified, that British pacifists should study the passages from Martin Niemöller's writings to which he refers in *The Christian Pacifist* (July, 1945). They can be verified by anyone who takes the trouble, and do not make pleasant reading. We should also bear in mind the further incontrovertible facts about Niemöller, which your correspondent states. But it is not fair to judge him exclusively from the pacifist standpoint. If we did so, Niemöller would not be the only great contemporary to be condemned! Nor is it very chivalrous to find nothing but criticism for one who has just emerged from such an ordeal as his.

I myself have attended divine service at Pastor Niemöller's church in Dahlem, heard him lecture at the Lessing Hochschule in Berlin, and read several books by and about him; I have met him personally with other leaders of the Confessional Church, and have visited his home and family. I have a layman's knowledge and understanding of his theology, and do not think it very likely to have any meaning or appeal for the younger generations either in Germany or here, who are none-the less thirsting for religion. Niemöller has sometimes been offered exaggerated praise, almost adulation, by admirers whose sentiments have out-stripped their knowledge and judgment; whilst propaganda, with its wonted lack of

discrimination, has used him as its instrument. So the man as he really is suffers through the imaginative picture of him that so many people have formed. He would probably be the first to protest, and to desire for himself an utterly honest evaluation.

That is just what Pastor Meyer-Kluegel fails to offer. Perhaps he is merely trying to adjust an already over-weighted balance; but if so, he does not make clear that intention, and the tone of his letter hardly confirms it.

There is another side to Martin Niemöller, generous recognition of which is missing from your correspondent's letter. We should pay tribute to a strength and quality of moral courage that has been matched all too seldom in human life, which the whole world has acclaimed, and for which the name of Niemöller will be eternally honoured. We pacifists, before anyone else, should recognise this, for such courage is required supremely from holders of our faith. The views which Niemöller has expressed in his book *From U-Boat to Pulpit* were committed to writing 10 years ago, and most eminent men reveal traits at some time or other which they would later prefer to forget. Against the quotations of 1935 selected by Meyer-Kluegel, I could set fine passages from the book *We call Germany to God*, published by Niemöller together with Dr. Otto Dibelius in 1937, the year of his arrest. Since then he has remained in prison and Concentration Camp without intermission until his recent liberation.

Now he is free to speak again for himself; but much has happened in the outward world since his voice was last heard. We do not yet know what changes there may have been within his own soul. Perhaps, as Press interviews seem to suggest, something of the old Niemöller still remains. Let us give him the benefit of the doubt.

Apart from the imperishable contribution which we know he has already made to history, we should take note of such criticisms and warnings as our friend D. Meyer-Kluegel has made; but then wait, and judge Niemöller by the future rather than the past.

CORDER CATCHPOOL,
49, Parliament Hill,
N.W.3.

A Pacifist Church

I entirely agree with Mrs. McCutcheon that no "human being can found the Church of Christ". Of a Church I am not so sure—some are so queer that they mark divergence from Christ rather than identity with Him. I cannot agree however that the "rock" of Christ's great word is incompatible with a variety of denominations if they are united in the love of Christ. It seems to me desperately isolated by the mutual murder caused by the War.

In the Free Christian (Pacifist) Church of the future we shall worry about only one agreement, that love which is Christ's "new commandment". Within that love true theology and ethics will be a passionate but free quest. At least that is my hope. The quest for intellectual uniformity is quite barren.

I am not aware of hating my fellow-Christians, and I am quite sure my colleagues in this movement do not. Meanwhile Mrs. McCutcheon does not face the real issue. What is Christian Conversion?

ALBERT D. BELDEN.
19, Elms Road,
Harrow Weald.

whom we have every sympathy. But there was considerable opposition to her appearance because of her brother's views'."—*Daily Express*.

THEY SAY

SEAWARD BEDDOW

Making Sure!

"Mr. Charles M. Burgess, an industrialist of Aurora, Illinois, put forth this plan for keeping the peace. 'Literally and completely annihilate the Japanese nation. Then turn Japan over to the Chinese. If the Japanese nation is not annihilated, the next really big war will be Russia and Japan together against the white race.' He said he was a realist."—*The Nation*, U.S.A.

Quicker with Gas!

"A respected American military commentator, Major George Fielding Eliot, who fought through the last war with the Anzacs, has suggested to the Army use poison gas against the Japs. It is the only answer to their fanaticism, and it is no less humane than flame-throwers, he says. Capt. Joseph Patterson, owner and publisher of *New York Daily News*, America's biggest circulation newspaper, is running a public campaign towards the same end, with the slogan, 'They cook quicker with gas'."—*New York Correspondent*, *Sunday Mail*.

They didn't Understand.

"The war's unhappiest couple: two Tibetans who walked into Russia, were drafted into the Red Army, then captured by the Germans, drafted into the German Army; finally captured by the Canadians. Now a linguist has been discovered to explain to them what all the fighting was about."—*Daily Express* item.

A Deposed Queen. Vox Populi!

"Because her brother is a conscientious objector, Miss Elsie Sutton, 18-year-old typist, of Stragg Street, Packmoor, Stoke-on-Trent, who was chosen to play the rôle of the "Spirit of Freedom" in a victory pageant at Burslem, has been replaced by another girl. . . . Mr. Jones, chairman of the pageant committee, said: 'We have nothing whatever against the girl, for

INTERNATIONAL NEWS

M. E. MANGAN

We are very glad that Henry Carter and Percy Bartlett obtained permits for France and Switzerland and left for Paris on July 10th. Part of the purpose of the visit was to further Henry Carter's work as Chairman of the Executive of the Christian Council for Refugees, and another part to develop plans for a World Conference promoted by the Council of Christians and Jews, of which Henry Carter and Percy Bartlett are officers, in co-operation with the American National Conference of Christians and Jews.

They hope to see Henri Roser and other F.O.R. friends in Paris, and to call on Friends at the Society of Friends centre, where the relief service is carried on under the auspices of Secours Quaker. After several days in Paris they intend to travel to Geneva for further service of the same kind, and then to visit Berne and other Swiss cities, calling on Dr. Siegmund-Schultze, Dr. Pierre Ceresole and others, and probably to spend a few days at the F.O.R. Conference to be held at the end of July at Saanen, in the Bernese Oberland. They hope to return early in August.

A conference on China was held at Fellowship House on June 22nd,

under the chairmanship of the Rev. Lewis Maclachlan, at which the speakers were Duncan Wood, of the F.A.U. and Mrs. Hung-Ying Bryan, formerly F.O.R. representative in West China. Duncan Wood described conditions in China in wartime, his impression of the waning influence of the Kuomintang, of the impact of Russian Communism, and of the part the Christian Church had to play. Mrs. Bryan spoke of China's need to reorientate her life, and of the help the west could give in directing that new life towards Christian ideals.

News has come of the safety and good health of Kees Boeke and of Pastor J. B. Hugenholtz in Holland; of Pastor Edwin Listor in Norway; also of our well-known friends in Czechoslovakia, who are doing a tremendous piece of work with recovery homes for children from Theresienstadt, in four requisitioned castles, and of the return home of others whom we shall not mention from German concentration camps; of the gradual recovery of Pierre Ceresole after a serious heart attack; and of the valuable work being done by Ethelwyn Best and the I.V.S.P. Unit in Greece. Pastor André Trocmé has been called to the pastorate of a church in Grenoble.

BOOK REVIEWS

CHRISTIAN REVOLUTION. An Essay on Peace-building. By Karlin Capper-Johnson. (56 pp. 1s. 6d.)

In this characteristic essay the author confronts the tragedy of the world with the high idealism of his faith. A fine chapter on Christian principles is followed by one on their application to the world situation, with particular reference to Germany and Japan. It is recognised that in the process of world recovery there must be an interregnum, but this period must itself be one of never ceasing change. "There may be steps, but it must be a

moving staircase." Offered as an attempt to translate the gospel of forgiveness into terms of politics by a competent student of international law, this booklet deserves the serious attention of peace-makers.

RECENT PAMPHLETS

The Relation of the Church in Wartime in the light of the Christian Faith and The Church and War: Historical Attitudes toward Christian Participation are most substantial reports of a Commission of representative Christian scholars appointed by the Federal Council of Churches of

Christ in America. They are published as recent issues of the Council for Christian Action (289 4th Avenue, New York, 10, N.Y., 25 c. each). *The Genesis of Pearl Harbor*, by W. Neumann, also comes from America and is number one of Series Seven (April, 1945) of the Pacifist Research Bureau (1201 Chestnut Street, Philadelphia, 7, Pennsylvania). *The Truth about Pearl Harbor*, by John T. Flynn (The Strickland Press, Glasgow, price 6d.) may well be read alongside of this thorough piece of work. *What Buchenwald really means*, by Victor Gollancz (V. Gollancz, Ltd., 14, Henrietta Street, W.C.2, price 3d.), is indeed, as already described in this magazine, "a remarkable and timely pamphlet which every pacifist—and every non-pacifist—should read". *What Pacifists believe* (2d.), *Military Conscription after the War?* and *A Problem for the Gentiles*, by James Parkes (1d.), are all excellent pamphlets. *San Francisco: Counting the Cost*, by G. Stephens Spinks, has been sent from All Souls' Church, Hoop Lane, Golders Green, N.W.11 (1d.). *Kingsley Hall and Children's House* is the Report for 1943-4, together with an attractive folder *What is Kingsley Hall?* and form of bequest appealing for funds for this well-known and highly esteemed Community Centre, Educational Settlement, Youth House and Family Church. *The Ethics of Punishment* is a sermon preached by the late Archbishop Temple in 1930 and reprinted by the Howard League, Parliament Mansions, S.W.1 (10 pp., 6d.). *Reconciliation in Palestine* is reprinted from *The Hibbert Journal* by E. B. Castle, Headmaster of Leighton Park School (10 pp., 3d.), from Friends' Book Centre. *A Catholic Approach to the Problem of War* is a symposium edited by Hubert Grant Scarfe, containing chapters by Dr. W. E. Orchard, J. M. Walsh, Eric Gill, Dr. Albert Gille, Mark Fitzroy and Stormont Murray, and deserves the longer review which we hope to give it later (64 pp., 1s.), from Pax.

The National Peace Council (144, Southampton Row, London, W.C.1) announces the publication of a new series of leaflets: (1) *How shall Germany pay?—Reparations and Reconstruction* (3/- per 100, 5d. per dozen copies, post free); (2) *Education in Occupied Germany* (5/- per 100, 8d. per dozen copies, post free); (3) *Belsen—Dachau—Buchenwald!* (3/- per 100, 5d. per dozen copies, post free).

Openness of Heart and Mind is the leaflet in which the Society of Friends gives expression to the "personal concern" of Harrison Jackson that all Christian people should be called to that kind of prayer for world peace which is the acceptance of that which God is far

more willing to give than we to receive. 9d. per 25 from Friends House, N.W.1.

Study Programme on Part I of *Conditions of Peace*, by Professor E. H. Carr, prepared by Mary and Jack Dodwell, is highly commended to all students of this important book. 8 pp. free for postage from F.O.R.

The Christian in the State, by Alan Knott, B.Sc., is a most readable F.O.R. pamphlet (price 6d.) setting forth a well-established interpretation of the meaning of the first seven verses of the thirteenth chapter of Romans. Mr. Knott renders the Fellowship a much needed service in this careful examination of what on a casual reading seems to challenge the Pacifist claim. Under the heading *What about Germany?* the National Peace Council have issued two of their most instructive leaflets: No. 1, *How Shall Germany Pay? Reparations and Reconstruction* (3/- per 100 copies), and No. 2, *Education in Occupied Germany* (5/- per 100 copies). *Are Strikes a Pacifist Method?* by Constance Braithwaite (price 4d.) comes from the P.P.U. as the first of a series dealing with the idea of peaceful direct action in relation to actual non-military struggles. Two members of the Colwyn Bay and Llandudno Junction Co-operative Society, J. Riley and G. E. Hartley, have written a pamphlet (price 3d.) on *The Co-operative Movement as a Foundation for a Durable Peace*. *The Searchlight*, by H. R. Urquhart, M.A., is an arresting and skilfully-presented reply to the attack of the Returned Soldiers' Association of New Zealand and others on the several hundred C.O.s in the so-called Defaulters' Camps of that country. The writer is a pamphleteer of no mean order.

PERIODICALS

Community for May (organ of the S.C.M. Auxiliary, North End Road, London, N.W.11, price 3d.) deserves special notice on its theological side because of an able study of Canon W. J. Pythian Adams' "The Way of At-onement" by Principal W. Robinson, who asserts that in its doctrine of the Church it has something startlingly new to contribute to the problem of Reunion. "Industrial Diary" begins well a series on Industrial Combinations. There is also a suggestive article on the Local Community. Glyn Phelps, who is the editor, announces that the London Auxiliary is bringing together a group of Christian Pacifists and non-Pacifists to discover an agreed basis of thought and action. The C.B.C.O. *Bulletins* for May and June both deal particularly with the position of the C.O. in regard to general demobilisation. The C.O. *Hansard* for March reports on

this and several allied matters. *Youth Review* Summer number (High Cross, Bishop's Tawton, Devon, price 3d.) affords useful encouragement and guidance to young writers to express themselves in the "international interests of goodwill". The *World Citizen* for May (bi-monthly) is also international in its outlook. It has a distinctive approach in endeavouring to make alive the concept of the Service-Nation. The contribution of Roman Catholicism to internationalism

is shewn in *Catholic Peacemakers' Action* (News-Letter for March-April, 2115 Dorchester Street West, Montreal, 25, Canada) as well as in PAX (no 44, SS. Peter and Paul, 1945, Green End, Radnage, High Wycombe, Bucks). The thirteenth anniversary number of *Four Lights* for May (1924, Chestnut Street, Philadelphia, 3, Pa.) maintains the strong international emphasis of the Women's International League.

F. D. C.

CONCERNING THE FELLOWSHIP

The June meeting of the General Committee is always important because it is the first of a new year so far as the Fellowship is concerned. It is the occasion when the Committee, newly elected by the Council, appoints the various subordinate committees which in their turn are responsible for the different activities carried on in the name of the Fellowship. Among those appointed this year there is an additional one: a Campaign Committee. The new phase in the Campaign Towards a Christian Peace had made such a committee a necessity if our full energies were to be thrown into the work. If the Campaign is to develop as it ought there must be a body responsible for keeping in touch with the progress being made in every part of the country; ready with instructions, advice, suggestions and help in regard to publicity and propaganda; and, as far as possible, co-ordinating the progress of the campaign throughout the country. Every branch has already received suggestions about a variety of activities for the furtherance of the campaign and these will be enlarged upon and added to in the course of the next few months.

During the coming autumn and winter every branch ought to make a determined effort to get in touch with people outside our own movement. The intensity of our "missionary" work in the campaign will itself be a reviving force within our

group life. Now that people's minds are turning from war to the problems of reconstruction we have a particular responsibility to point out the true nature of those problems and the lines along which their solution must be approached. However difficult we may find the discharge of that responsibility to be, we must not fail to make the attempt.

THE ANGLICAN PACIFIST FELLOWSHIP

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

The speakers at the A.P.F. Conference on "Evangelisation" held at St. Anne's Church House, Soho, on June 30th, were the Rev. C. Baring Gould who traced the history and traditions of pacifism in the past, and the Rev. Hugh Ross Williamson, who spoke of the entirely new situation facing pacifists to-day, in which all the old theories of conscientious objection to war service are challenged by the fact that wars in the future will probably not be declared before they start, and will consist of the systematic wiping out of distant cities by a few scientists and well-trained engineers. He suggested that pacifists would do well to open their eyes to these facts and try to think out how Christians can best help to bring about a spiritual revolution in the hearts of men which alone can stand firm against this landslide towards total destruction.

An interesting discussion followed and proposals were put forward for future policy, some of which will be brought before the Annual General Meeting.

The A.P.F. Summer Conference will be held at Whalley Abbey, near Blackburn, from September 6th to 13th, the general

theme will be "The Political Implications of Christian Pacifism". Speakers: The Rev. Henry Carter; the Rev. H. de Labat; and the Rev. W. G. Oelsner. Chairman: The Venerable Archdeacon Hartill. The week will begin with a Retreat conducted by Archdeacon Hartill, from Thursday evening until Sunday morning. Booking fee for the week, 10/-.

We would welcome suggestions for future policy from members who were not present at the Conference, and inquiries about membership from Anglican readers of *The Christian Pacifist* who would like to strengthen their witness within their own Church by joining this Fellowship.

CONGREGATIONAL PACIFIST CRUSADE

At the Annual Meeting of the Crusade, the Rev. David A. Vaughan relinquished the Chairmanship after serving for a period of three years. The Rev. Dr. A. D. Belden was elected as Chairman for the coming year. Another change in the personnel of the officers was the resignation of the Rev. Leslie Artingstall, B.A., as Secretary. A resolution of thanks to him for his fine service in that office was carried unanimously. The Rev. David A. Vaughan and Mr. Len Turner were appointed Joint Honorary Secretaries in his place. Communications concerning the Crusade should still be addressed to 38, Gordon Square, London, W.C.1. The following were elected members of the Executive Committee for the year:—Mrs. M. E. Bayley, the Revs. J. W. Alexander, M.A., Alan Balding, M.A., Hampden Horne, H. D. Oliver, M.A., A. R. Smart and P. J. Spooner, B.D. The Annual Report will be circulated to all members in due course.

METHODIST PEACE FELLOWSHIP

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

The Annual General Meeting will have been held in Nottingham, on July 23rd, by the time these notes appear. A report will be published in the September issue of *The Christian Pacifist*. The Treasurers draw attention to the fact that the financial year began on July 1st and subscriptions for 1945-6 are now due. Early remittances will be welcomed as a rather large deficit is reported on June 30th.

LESLIE KEEBLE.

NATIONAL PEACE COUNCIL

Sir John Boyd Orr, D.S.O., M.C., F.R.S., the famous scientist who was M.P. for the Scottish Universities in the last Parliament, has been elected President of the

National Peace Council, the representative body for some forty national organisations concerned with peace and international affairs. Sir John Orr, who was formerly Professor of Agriculture in the University of Aberdeen and Director of the Rowett Research Institute, has a world-wide reputation as an authority on nutrition. At the same Annual Meeting the Council added to its list of Vice-Presidents Dame Elizabeth Cadbury, O.B.E., M.A., Lord Noel-Buxton, the Earl of Darnley, the Bishop of Bradford, Mr. P. M. Oliver, C.B.E., Dr. Charles E. Raven (Master of Christ's College, Cambridge), Prof. Herbert G. Wood, of Birmingham, Mrs. C. S. Ganley and Mr. Victor Gollancz, and re-elected as its Chairman Prof. Norman Bentwich, M.C., LL.D., Professor of International Relations in the University of Jerusalem.

PEACE PLEDGE UNION

6, Endsleigh Street, London, W.C.1.

A gathering in honour of Laurence Housman's 80th birthday will be held on August 10th, at 7 o'clock, at Friends House, Euston Road. There will be play readings by Housman, and appreciations of Housman by Middleton Murray and others. A limited number of tickets available, at 1/- each; applications to be made to the Rev. Patrick Figgis.

Benjamin Britten and Michael Tippett have accepted the invitation to become sponsors of the Union.

A demonstration has been arranged by the Peace Pledge Union in Trafalgar Square, on the afternoon of Saturday, July 28th, entitled "Peace and the People". Prominent members of National Council and sponsors of the Peace Pledge Union will address the crowd in the first meeting of this kind to take place since victory in Europe. It is hoped that Dame Sybil Thorndike, now with the New Theatre Company in Holland, will have returned to this country and be able to assist, and Peter Pears, now performing in "Peter Grimes" at Sadlers Wells, has been asked to speak.

This demonstration, timed immediately after the results of the General Election are announced, will, it is hoped, provide an opportunity to point out that the responsibility for shaping political action is in the hands of the people, that this responsibility does not end with casting a vote for a particular Party, and that much thought and work is required of everyone in the vital period immediately before us if we are to be able to look ahead with confidence to a more secure and peaceful world.

PRESBYTERIAN PACIFIST GROUP.

25, Kentish Town Road, London, N.W.1. The Annual Business Meeting was held at Leeds on June 14th. The Rev. James Fraser, presiding, was re-elected Chairman. The Rev. Lewis Maclachlan and Miss Sadie McGowan were made Secretaries, and Mrs. Kathleen Moorhouse

Treasurer. Representatives in each Presbytery were also appointed, as well as a Committee to guide the affairs of the Group. There was keen discussion on conscription and on the maintenance of pacifist witness in the Church. Minutes of the meeting will be circulated to all members shortly.

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 usual MONTHLY FELLOWSHIP MEETING for communion with God and each other will not be held during August. The next meeting will be held at Fellowship House, 38, Gordon Square, W.C.1, on Friday, 28th September, 1945, from 5.30 to 6 p.m.

TEACHERS' CONFERENCE, AUGUST 25TH. 11 a.m. to 5 p.m. Friends House, Euston. "Freedom and discipline in Education." Speaker: W. B. Curry (Dartington Hall). Particulars from Patrick Figgis, P.P.U., 6, Endsleigh Street, W.C.1.

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.

LEARN TO SPEAK, by Florence Surlfleet. 1/6 (1/8 post free). For use with groups or individually. Headley Brothers, 109, Kingsway, W.C.2.

LAMB BRAND TYPEWRITER RIBBONS.—Clean, enduring. 30s. dozen; 18s. 6d. six; 10s. three; 3s. 6d. each. Postage paid. Please mention models, colours, *The Christian Pacifist*.—Hardman and Sons, 15, Prospect Place, Preston.

SPIRITUAL UNDERSTANDING.—Advancing Christian invites correspondents. LIBERTY, LOVE and HEALING amongst subjects discussed. Voluntary payments. Illuminating Personal Instruction. Write B.C.M./FAITH, London, W.C.1.

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

A CONFESSION OF FAITH IN WARTIME, by Stephen Hobhouse, has just been published by the Friends Peace Committee, Friends House, Euston Road, N.W.1. Price 6d., by post 7d.

MISCELLANEOUS—Cont.

FEARLESS, CONSTRUCTIVE COMMENTARY. Reliable Information. Poetry. Illustrated *Christian Party Newsletter* (5d. monthly). Contributors include Duke of Bedford, Dr. Belden, Vera Brittain, Rev. H. J. Dale, Rhys Davies, M.P., Patrick Figgis, Ruth Fry, Norman Robbins. Editor:—Ronald Mal-lone, 30, Darby Rd., Oldbury, Birmingham. PROFESSIONAL SECRETARIAL SERVICE. Duplicating, etc. Mabel Eyles, 84, The Vale, Southgate, N.14. PAL 7386. TYPEWRITING and Duplicating of every description. Manuscripts, Programmes, News Letters, etc. Mailing list. Price list on application. The Commercial Assistance Bureau, 37, Endwood Court Road, Handsworth Wood, Birmingham, 20.

HOLIDAYS

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IF YOU NEED STAFF (other than domestic) it is worth while to send details to C.B.C.O. Employment Section, 6, Endsleigh Street, W.C.1.

WANTED URGENTLY by business woman (pacifist) unfurnished small house, flat or rooms. Hillingdon or reasonable distance. Dorothea Harding, 68, Sedgwick Avenue, Hillingdon, Middlesex.

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WHEN WE CALL, a devotional series for today. (1/-)

RETRIBUTION AND THE CHRISTIAN, by Stephen Hobhouse. (4d.)

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JUSTICE, by L. W. Grensted, M.A., D.D. (4d.)

A CONFESSION OF FAITH IN WARTIME, by Stephen Hobhouse. (6d.)

PATRIOTISM AND CHRISTIANITY, by the Rt. Rev. E. W. Barnes (Lord Bishop of Birmingham). (3d.)

CHRISTIAN REVOLUTION, by Karlin Capper-Johnson. (1/6).

WHAT BUCHENWALD REALLY MEANS by Victor Gollancz. (3d.)

NOWHERE TO LAY THEIR HEADS, the Jewish tragedy in Europe and its solution, by Victor Gollancz. (6d.)

Study Programme on Part I of E. H. Carr's CONDITIONS OF PEACE (free).

THE ROAD TO SECURITY, by David Mitrany. (4d.)

CIVIL AND MILITARY PRISON ROUTINE. (6d.)

THE FLOWERY, the Scrubs "Conchie" Review. (1/3.)

YOUR VOTE, a brief guide to the British Political Parties. (6d.)

TOWARDS WORLD RECOVERY by Henry Carter, C.B.E. (2/6.)

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