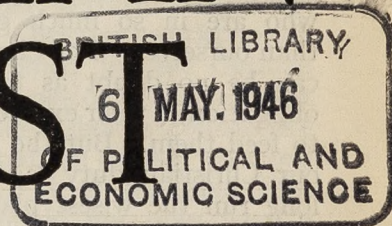


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*The*  
**CHRISTIAN  
PACIFIST**

THREEPENCE



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THE CURRENT OF AFFAIRS

**Famine Relief**

The food shortage and consequent threat of famine to millions of people, not only in Germany, is at last touching the conscience of the world. We pray that it is not too late to save those who, we have been told, must perish if food cannot soon be diverted to their use. The countries in which there is no want, or in which like our own, despite shortages there is no actual privation, are uniting in measures by which their own people will make sacrifices to save their neighbours in other lands. Perhaps at the moment, though there is still much need of persuasion in some quarters, there is more agreement upon famine relief than upon any other subject. Disappointing as the handling of the food situation has been we may be thankful that so high a degree of unity has been attained over something. United action is what the nations need, and united action in a great humanitarian enterprise may have the most beneficial results in closer co-operation in the future. To get the nations allied in fighting one of the real enemies of mankind instead of fighting each other is a

great gain. It is only to be hoped that a near enough approach to fair distribution will be achieved to avert the horrors of starvation from India and Central Europe and other parts of the world which are in greatest peril.

**Hunger and Peace**

Notwithstanding the somewhat belated concern for famine relief and world sharing of supplies the importance of the economic factor in world affairs, and especially for the making and maintaining of peace, does not seem yet to be fully realised. Hunger and the remembrance of hunger make no contribution to goodwill, and must on the other hand lead to the sense of frustration and despair which is one of the most serious menaces to world peace. Having made incalculable sacrifices in the long horrors of war to deliver the world from Hitler, it would seem that the victorious Allies are now engaged in sowing a whole crop of Hitlers not only in Germany. But for economic distress Nazism would never have gained power. If nothing can be done now to relieve the

plight of Germany the conditions will be created in which a new generation of embittered and resentful youth may some day burst out into demonic fury. This is not indeed the ground on which we would appeal for economic aid to Europe. For sheer pity's sake we must plead for the sharing of what food we have with our neighbours who are in so much greater need than ourselves. For Christians there can be no doubt as to their clear obligation, if their ex-enemies hunger to feed them. But the discharge of our Christian duty is often in the long run the wisest plan of action, and in this situation as in others the practice of ideals would seem to be the only realistic policy.

### Crisis in Germany

What we need is a new policy towards Germany based not so much on fear of renewed military aggression as on hope of the renewal of civilisation in Europe as a whole. To cripple Germany industrially is to do permanent injury to all her neighbours including Britain. During the war we were reminded that we had allies inside Germany, though perhaps it was never realised just how many those allies were, and how powerful they might have been had they been able to receive any practical encouragement. We must not now make the tragic mistake of ignoring the good elements in Germany and the widespread desire for an entirely new order of social life. The facts contained in the moving address made by Dr. Siegmund-Schultze at the recent conference of the Fellowship of Reconciliation at Stockholm (we print a report of it in this issue) should be a warning to all who are able to take a sober and unemotional look towards the future. This is not a pacifist view. *The Economist* on April 6th contained a striking series of five articles written by members of its staff

at present or recently in Germany, and dealing admirably with the general situation and Allied policy. The National Peace Council has produced these articles as a pamphlet under the same title, "The Crisis in Germany", available at 5d. post free, which we heartily commend to our readers.

### Reconciliation in India

While all eyes are turned to India, where momentous negotiations are in progress, observers seem to be holding their breath in anxious expectation of events. No comment can usefully be made at the present moment. News has happily been more abundant than usual. Several of our daily newspapers have kept us informed as to the outward course at least of the consultations between Indian leaders and the deputation of Cabinet Ministers. We are thankful to learn on good authority that the conversations are being held in an atmosphere of persistent friendliness. A new situation has been created which in itself is the chief ground of hope that the vexed problem of India may at last find a solution in the unity and liberty of that great people. Members of the churches at home must be instant in prayer for those upon whom so great a responsibility rests. Our friends in India are doing everything possible for reconciliation. We must support them with those spiritual powers without which the most earnest efforts of men cannot avail for peace.

### Is Russia Dangerous?

While there are many in this country and America who regard Russia as a dangerous imperialist we must remember that the same suspicion is entertained in Russia with regard to the Anglo-Saxon nations. It is only fair to observe that there is a good bit of the old adam of imperialism in all of us,

and that it is never so dangerous as when it is benevolent, for a benevolent imperialism is one that believes in itself and makes excuses for its own excesses. That Russia is now beginning to play an unscrupulous game of power politics is simply improbable. She was refused, by a rather reactionary government in Persia, oil concessions similar to those which had been already granted to others including Britain. If she suspected that the Persian attitude was dictated or supported by British imperialism, the suspicion though quite erroneous was not altogether unnatural, and need hardly be stared at in shocked astonishment as an "enigma". There is much to deplore in Russian policy and diplomacy, but to assert that Russia is plotting aggression in the manner of the Nazis is to make a charge that the facts do not substantiate. Russia needs and wants peace, and for that very reason is at pains to make her frontiers secure. It does not follow that we are to yield to all her demands, but a patient understanding of her point of view is an essential to the efficient working of organisation for peace.

### Continental Reconstruction

Wistow, a country house near Leicester, is a Centre with an œcumenical outlook under the Presidency of the Bishop of Chichester and the Chairmanship of Dr. T. R. Temple, of the British and Foreign Bible Society; where men and women are training for work of spiritual reconstruction on the Continent, and where in Conferences and Camps opportunities are provided for the meeting of Christians of different nationalities and denominations to live together and learn from one another. The life is that of a Christian German family and is on a community basis, the domestic work is shared.

The first two and a half year

course, begun in July, 1943, for full time lay workers for the German Evangelical Church, has been completed and a second started. Those who have finished their training hope to get over to Germany in the near future, some having already been called.

German Church leaders have told us that under certain conditions, non-German Christian workers will also be welcomed by the German Church. Alongside the longer course therefore, shorter courses are being prepared for those who feel such a call. It is desirable that applicants should not only have a good grounding in German, but also should either be ordained ministers or have training and experience in some branch of practical work, such as nursing, welfare, Youth, and children's work, or Scripture teaching, as such service may take a variety of forms.

Relief workers and civil servants on their way out to take up work on the Continent, and desiring a period of spiritual and practical preparation, will be most welcome.

Those who are interested in the possibility of service, are asked to get in touch with the Warden, Dr. C. G. Schweitzer, Wistow Training Centre for Post-War Christian Service, Newton Harcourt, Leics.

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### U.N.O.—Ground for Hope—

*continued from page 841.*

I know that if I allow myself to be prejudiced, if I allow myself to think wrongly, I may have injured generations, millions of them as yet unborn; and, therefore, with prayerful thought, considerable watching, never allowing myself to be bitter or prejudiced, striving constantly to the best of my ability, I shall try—I cannot promise success—ultimately to evolve a peace which may last for many, many generations to come.

## U.N.O.—GROUND FOR HOPE

HENRY CARTER

The draft of a new statement of policy by the National Peace Council is before me as I write. Its opening article supplies the right standard by which to judge the value of U.N.O. for our stormy world.

"The acceptance of the principle of World Unity and of the necessity to curtail national sovereignty to this end. The development of the United Nations organizations into an inclusive system of world government based on world law."

Keeping this standard in view, what is the verdict on the First Assembly, held at Westminster, and on the transactions of U.N.O. since the Assembly adjourned on February 16th?

### The Credit Side

A just verdict will take into account the mood in which the delegates of 51 nations assembled at the Central Hall. They met in a world of anger, bitterness and insurgent nationalisms. It is surely a hopeful sign that despite the tensions of the time U.N.O. was unanimously voted into being; its two main Councils—Security, and Economic and Social—duly constituted; the 15 judges elected to the International Court of Justice; and Mr. Trygve Lie elected by an all but unanimous vote to the high office of Secretary-General.

There can be added to the credit side three far-reaching decisions on urgent world problems: the agreement to set up an International Commission on the control and peaceful development of atomic energy; the resolve to sustain U.N.R.R.A. in the final stages of its tasks of relief and rehabilitation in Europe and Asia; and the call on all nations to pool their resources

to fight famine in any part of the earth.

Most observers would also regard it as a solid gain that the Security Council did not run away from the crucial issues which were presented to it. The growing weakness of the League of Nations in the years just preceding 1939 was undoubtedly due to its irresolution in facing the issues raised by aggression in Manchuria and Abyssinia. Had the Security Council turned a blind eye to the challenges presented to it by Persia, the Soviet Union, the Ukraine, Syria and the Lebanon, the confidence of the smaller nations in U.N.O. would have been dangerously lessened. The result of critical examination on these issues was to establish the value of U.N.O. as a forum for the discussion of causes of international friction. This note is written whilst the Persian issue is under re-examination before the Security Council in New York and, despite the manifest tension, I hold that it is better in the long run that disputes between nations and suspicions concerning national policies should be faced in daylight rather than allowed to fester in darkness.

Nor has the Economic and Social Council been inactive since the close of the Westminster Assembly. Day by day a special Committee has met at Church House to examine the tangled and terrible problem of refugees and displaced persons, and to prepare for the setting up of a world-agency under U.N.O. to take over the tremendous tasks in this field which have thus far engaged the energies of U.N.R.R.A. and the Intergovernmental Committee on Refugees.

### The Debit Side

On the other side of the account stands first the fact that the United

Nations to-day are no more than a federation of the victors in the Second World War. The neutral and the vanquished States are outside. M. Bidault, the French Foreign Secretary, drew attention to this in an early Session of the Assembly. No less than 13 European countries which were members of the League of Nations are at present excluded from membership of U.N.O. This is not world unity. The under-representation of Europe has already affected the work of the Assembly adversely; the intensity of the misery wrought by protracted total war in Europe and the real peril of Central European collapse were insufficiently acknowledged. Moreover, the resources and experience of some of the neutral States in the work of European rehabilitation were not summoned to action; this is particularly true of Sweden and Switzerland. I believe also that the absence of some of the Scandinavian and Mid-European countries increases the tension between eastern and western Europe and certainly postpones the hope of European federalism.

The other grave item on the debit side is the widened gulf between Soviet Russia and the Western democracies. I need not name the all too well-known instances of friction and misunderstanding. The core of the matter is the fact that at the heart of U.N.O. there are widely divergent attitudes to successive issues in world affairs. The impression made on a close observer is that any international question can become the occasion for a new clash. It is less for the sake of U.N.O. than for the upbuilding of peace and welfare that I would plead earnestly for a sympathetic understanding of such of the reasons for the Soviet attitude as are now apparent or may become apparent. Stalin and his colleagues cannot forget the war waged on Russian soil against the Revolution

by British, French and other troops from 1918 to 1920. The years between the two World Wars abounded in prickly incidents which kept angry memories alive and active. Mr. Churchill's presentation of his case for Anglo-American "Association" was marked by a bias against Sovietism which evoked hot replies on the Moscow radio. On the other hand, it becomes more and more clear that Russia needs many years of peace to rebuild and expand her internal economy and restore and advance her standard of living. Acts which look like the renaissance of Czarist imperialism are probably dictated by anxious care for security on her frontiers so that there may be long peace. In saying these things I am not forgetting the crudities and the attitude of hostility which have marked recent interventions of the U.S.S.R. in matters before U.N.O. My point is that peace-builders need to impose restraint on feelings of antagonism so easily aroused by such actions.

### Looking Ahead

Let us try for all we are worth to create bridges of understanding between the "Socialist sixth of the world" and the rest of humanity. There *are* grounds for hope. Soviet Russia was the first of the Powers to pay its full share of the working capital of U.N.O.—surely a pointer to a desire for the maintenance and success of world-organization.

I find additional ground for hope in Mr. Ernest Bevin's recent reference to the tensions which trouble the world to-day. Readers of this journal noted, I hope, his statement at Port Talbot, Glamorgan, when he received the honorary freedom of the borough. He said:—

"Providence has thrown me into this job which, I assure you, I did not seek. It is a job that has terrific responsibilities.

(Concluded on page 839)

## STOCKHOLM

*Mr. Percy Bartlett here gives an account of the first post-war meeting of the International F.o.R. Council, held in Stockholm from March 23rd to 29th.*

At Stockholm during the last week in March most of the leaders of the I.F.o.R., isolated during the long years of the war, and not unmarked by its anxieties, were able for the first time since the Fanø meeting of 1939 to come together in Council. They were joined by Nevin Sayre, Chairman of the Fellowship, and three other American representatives. Natanael Beskow, senior among the surviving founders of the Movement, was naturally host in his own city. F. Siegmund-Schultze was there from his long exile in Switzerland, Henri Roser and André Trocmé from France, G. J. Heering from Holland and Ole Olden from Norway; and through the kindness of the British military authorities and the help of friends in Copenhagen, Wilhelm Mensching was able to come from Germany, though not in time for the first part of the meeting; his arrival was greeted with special warmth. The British team was led by Charles Raven, Garth Macgregor and Alan Balding. Altogether there were present some 50 members (from twelve countries) of what was described as an "enlarged" Council. In addition a number of Swedish and other friends, including Bishop Gulin from Finland, were present as visitors at some of the sessions, those of a conference character, at which addresses were delivered by the best known leaders. Hermann Hoffmann, Eva Hermann, Grete Sumpf and others from Germany were much missed. So also were Kaspar Mayr from Austria, Premysl Pitter from Czechoslovakia and, of course, Lilian Stevenson from England. Kirsten Svelmoe Thomsen, Pierre

Cérésole, P.C. Hsu, Isaac Goss and others who had died during the war were affectionately remembered.

The Swedish Fellowship (Förbundet för Kristet Samhallsliv) put aside a considerable portion of a handsome bequest by the late Louise von Bahr to defray part of the heavy travelling costs incurred by certain of the representatives and to provide generous hospitality for all. Unfortunately Signe Almquist, who with Just Gustavsson had helped Natanael Beskow with the detailed arrangements, was confined to bed for the first few days with influenza. But none could speak sufficiently appreciatively of the provision she had helped to make.

The meetings were at first held in the comfortable, indeed almost palatial, rooms of a former hotel used by the Pentecostal Church, and afterwards in a not less comfortable suite used as a school of household management (under the direction of the same Church) where also excellent meals were served. Milk and butter *ad lib.* and cream in the coffee were among the ample compensations for the very hard and continuous work exacted from Council members by relentless officers.

Meeting at such a time and relatively soon after the end of the war, we needed means beyond the warmest handshaking and the closest conversation over meals to express the sense of fellowship, the renewed confidence and deepened faith that all shared; and, with the help of the international hymn book "Communio" (in four languages), we found it in our morning and evening devotionals, and especially in the gatherings of the first Sunday.

We learned much from the simple but moving reports from country after country given by men and women who had known the reality of bombardment, occupation and concentration camp. And Wilhelm Mensching made a very deep impression as he spoke of what it meant to live as lambs among wolves, in daily expectation of imprisonment, or on the edge of civil war, and as he challenged us with problems in the East bigger than in the West.

Our need, too, for something more than business-like discussion of the details of the work that the I.F.o.R. ought to undertake in the immediate future was met by the inspiration and renewed vision and courage, to be found only in such a company of devoted witnesses to the meaning of Christianity in a world at war with its own soul. And it was met by the sheer leadership offered, in different ways, by men like Nevin Sayre, Wilhelm Mensching, Charles Raven, Siegmund Schultze and André Trocmé. A Movement, even if a small one, that could bring together such a group of personalities could not long remain without influence. There was, assurance, also, in the fact that the Youth Committee included a number of younger men and women deeply convinced of the fundamentals of the Christian message and already committed to its service.

The main speaking dealt (1) with the sombre realities, moral as well as physical, of a world laid bare in more ways than one by all that war involved; (2) with the challenge to Christian pacifism of the political problem left by the war, the problem of law and order, the problem of community and state, the problem of the great powers and of the democratic and peace-making government of the world threatened by the atom bomb; and (3) with the question of Christian pacifism in

relation to the Church, institutional, denominational, and œcumenical, a Church which had not been able to show mankind a faith in which moral and scientific truths were integrated. Naturally the discussion of such topics pointed to the enigma of Russia and ways of seeking understanding with her, to the sovereignty question, to the war guilt question and what was involved in repentance and forgiveness, and to the religious basis of any movement towards reconciliation that would come to grips with fundamental moral and spiritual issues.

F. Siegmund-Schultze called us to hope beyond expectation. And so we turned to the detail of supporting the groups in various conferences and intervisitation by secretaries and by ordinary members of the Fellowship, to the reconstitution of the Council and the elaboration of its policy, and to the question of how really to satisfy the great need of literature. And we pressed the question to pounds, shillings and pence, daring to adopt a budget of nearly £7,000 with a large amount of income still unprovided. Charles Raven urged us, in view of the clear need for new work on a larger and more commanding scale, to spend more and get more. And in faith that we should be supported, and that we should be given spiritual strength as well as financial means, we agreed unanimously and then separated to take up the work at home.

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Copies of a letter addressed by the Council to Friends everywhere may be obtained from the I.F.o.R. Office, 38, Gordon Square, London, W.C.1.

Friends Book Shop have bought up the edition of Dr. Rufus M. Jones' book, "Some Exponents of Mystical Religion", a book of over 200 pages published by the Epworth Press, which is available at 2/6. It includes a lecture delivered some time ago at Friends House on the mystic's experience, and chapters on Plotinus, Eckhart, Browning, Walt Whitman and others.

## RETROSPECT AND PROSPECT

CHARLES E. RAVEN

*The following is the report of an address given by the Master of Christ's College, Cambridge, at the opening of the International F.o.R. Conference at Stockholm.*

We have now realised in fact something of what our experiences in these war years have meant. We now have the crushing responsibility of facing that experience together and asking ourselves, what next? What does this post-war world demand? What have we to give jointly to the situation as it unfolds? We have realised that conscientious objection is not enough. Our pacifism has never been purely negative. We have never been content merely to say "No" to war; this is to deal with symptoms and not the causes of war. Behind our refusal of war lay a world philosophy, an interpretation of Christ and God and man; and against that setting we have known that our contribution must be made in terms positive rather than negative, creative rather than isolationist.

Here is a world in which we have to hope for a federated World Government—a Cæsar. When the aeroplane was first being developed, Rudyard Kipling dreamed that it would give rise to an Aerial Board of Control which would become the virtual ruler of the world. An "Atomic Board of Control" is not far from the fact. One development of the economic situation may well be the formation of an autocratic Board of Commissioners, forcing us into the position of the earliest Christians when Cæsar was on the throne and they had no influence. It may only be by total abstention from world affairs that the Christian Faith will be preserved at all. But to seek this now—to seek to retire to the catacombs at this point—would be an escapism. We are tired,

and tempted to withdraw from a social system which denies our faith; eager to surround ourselves with dear familiar things and places. But as things are, we are still in some measure responsible. So long as democracy is more than the hypothesis it is in war, then we are responsible as Cæsar: we cannot contract out.

We long to break away from the world—to break away from this snobbish civilization into a fancied peace! But to do so on a large scale would be to condemn half the population in the world to starvation. Many of our friends talk as though we could break away, as though we could at will abandon the mechanised system of our age, forgetting that without modern industrial production you are condemning vast millions to starvation. We cannot just contract out of civilization, Godless as it is. That is never the Christian way. There is room and need for renunciation, but the goal is not to escape from the world, but to redeem the world.

The tragic situation in which we are has come into being because the Church in about the third century, in the doing of its own work and with the purest of intentions, did abandon the task of redeeming the world, did create an artificial barrier between the world and the flesh, did tear Christ the God-man asunder, did separate the secular from the sacred, thereby creating a divorce in that which God had united—and because of that, this tragic situation has come into being.

This situation, the novelty of which strikes us so tragically, has its

origin far back in history. It is not a new situation we are confronting. It is only that we see at last these tendencies, starting half-consciously very far back in Christendom, now come to a focus-point, and we shall be wise, under God, to "redeem the time" and take the opportunity that is ours. I take it that in our Christian profession we are committed to the belief that the natural and the supernatural belong together. They are not identical nor to be confused, but physics and metaphysics belong together. The trouble in early Christian history began with an obsession with the miraculous, a morbid asceticism in sex morality, and an allegorical interpretation of the Scriptures and of history that led to the sundering of the "two cities", the contrasting of the physical with the metaphysical worlds, of which St. Augustine in the *De Civitate Dei* gives us the finest and fullest exposition. Christian theology right through the mediæval period produced a great metaphysical system, and yet accepted a physical system which was false and fabulous.

I have been, for the last ten years, studying the development of science and scientific thought, and in the mediæval period you have hardly a single observation which shews evidence of factual knowledge: and in consequence there is an inability of the Christian metaphysics of mediævalism to explain, direct, or influence the new exploratory type of the renaissance. What could men do but break away from a Church which denounced their observations? The mediæval system toppled when men discovered the "science" of Aristotle, Galen, etc., and recognised how much better it was than the science of the Church.

A great period closed, to be succeeded by the beginning of the period whose end we are now witnessing, when physics became studied and developed and classified

and controlled and in which the results of all that exploration and discovery which we call modern science were vitiated, prostituted, because they were united with metaphysics as rotten as the physics of the Middle Ages; as rotten as the agreement which separated science and religion—that evil agreement still strong in religious circles in my own boyhood as it is even to-day in scientific circles. That agreement has landed us in the tragic and terrible atomic bomb. The crime is not, my friends, that the atomic bomb was used—you cannot civilise war. The crime is that the bomb was used by two Christian States unannounced, and for that crime we shall pay in centuries of blood and tears. I see no escape; that evil thing will bring consequences to generations yet unborn. The incidence of the atomic bomb has shocked mankind and the scientific world into a sudden and perhaps only transitory recognition of the calamity they are storing for mankind. Here is an unlimited dynamic, handed to creatures who have not subordinated their wills to any decent human standard, who have lost the capacity to order their own processes or regulate their own conduct. This is a situation which makes the intolerable tragedies like the position in Germany to-day and in the Far East, look relatively small.

Forgive me if to-day I put that situation before you. We have all known what it is to descend into Hell. My sole claim to speak in the name of Christ is that my faith was found in hell. It is an experience we have all found, to go into the place of darkness in which hope seems dead, faith a delusion, and love not of this world. To you then comes a message that the light of the world never shone so brightly as when in thick darkness on the Cross, Christ cried, "My God, my God, why hast Thou forsaken me". When we

know that in us there is no good thing, there is manifested a spark of the Spirit of God in us, because if not, we could not recognise the darkness.

Here then is an age-long process in which man's understanding of the universe of God has been strained and betrayed. That process has had the effect of vitiating the whole concept of life that we are trying to build. It has distorted all our relationships, economic, political, religious, by estranging them from God. We have seen an economic system based on a wholly God-denying industrialism, built to display man's lust for luxury and power, not for the satisfaction of human need or the enrichment of human life. We have displayed pride in our own success, flaunted our riches, found joy in our own ingenuity. We have taken these gifts and perverted them for self-glorification. We have seen Society succumb to the temptation to live by bread alone.

We have seen political organisation develop not for the building of homes and neighbourhoods and the encouragement of men and women to feel and enjoy their high calling as sons of their Father, but perverted by national ambitions and racial hatreds. We have seen it, we have shared in it, we cannot contract out of it. We have taken "the kingdoms of the world and the glory of them"—at the price of a worshipping of Satan.

We have seen the Churches asserting themselves as if they had a monopoly of the spiritual gifts of God, as if they were entitled to exploit man's divine-given capacity for wonder and worship, to exploit man's holiest possession in the interests of their own prestige and numbers. This prostitution of the Church is worse than any other social evil. We cannot cast stones at our brethren in other walks of life because we have abused holy

things, maintaining our denominational separation. I am very sure that, so long as it is not possible for the world to say without irony, "See how these Christians love one another", we are ourselves under a condemnation, for we have taken a holy thing and embittered it. That is the standard by which we are judged.

Nevertheless it remains true that in fact we are the trustees of that for which the world is perishing, for that of which the world is becoming desperately conscious of its need. Here is the point at which I hope we who are outside the suffering of the Continent may learn. There is a real awakening to the fact that unless mankind can recover some sort of integrated appreciation of the meaning of life, there is no future. Unless man finds some means of overcoming evil, unless mankind reaches some sort of community there is no future. A faith which shall integrate and make sense of modern living; a hope which even in despair, looking at Christ, can know that evil is always defeated; a love which can find expression in the Community of the Holy Spirit; these three things are basic to the Gospel of you and me—the thing we hold in store and make available to the world.

We Christian people ought to have a faith in God which does make sense of this world. I shall never forget how my friend Professor Bowman of Glasgow once said to me, "Whilst one-third of the people think that life is a thing to be escaped from, and one-third think it is to be enjoyed and exploited, and only one-third think that life is to be redeemed, how can we have peace?" We have failed to get an integrating faith—it needs effort if that faith is to be looked at. There have been centuries when knowledge of all kinds has been divorced from the fact of God. A Minister from a Scottish country Church diagnosed

the distress of our times when he said, "Almost all the world has ceased to believe in God". Most of us come in that category too. God does not enter the context of our lives as he should. The tendency is to become allegorical in our religion, to isolate the things of the Lord and the Sabbath from the things of the week, and keep the compartments between them high and exclusive. Our faith in God and the experience of redemption is thus diminished.

We are the people who ought to be able to look sin realistically in the face; to look at Christ's crucifixion and to see that sin is, in fact, conquerable. Here our contribution as Christian pacifists might be effective. At least we have tried to put our belief in the redemptive power of the Crucified in the centre—the only way by which evil can be overcome is the martyr's way.

But it will be difficult to say. I have been looking for years for a theory of the Atonement applicable to the modern situation. I am pretty sure that our failure after the last war when big groups gave themselves to evangelism, was due to that particular weakness. We diagnosed the disease, we pointed to Christ as the remedy, but we did not convince people that the remedy fitted the disease. In this revelation of evil as it is now exposed we ought to feel a new doctrinal setting for the eternal message of the Cross. We need a setting proportionate to the tragedy and evil in the world around us; and to simplify the issue too greatly is to fail to meet it. We have got the secret in our keeping—please God we shall see how to share it with others. We must express our insight into the meaning of redemption and salvation so that we go forth with words which shall speak to the condition of the people of our time.

The culmination of the work of Christ was the emergence of the

community of the Pentecostal Church, a new thing, which made an old, tired world sit up and wonder and envy and admire and yield itself. Agapé was a new thing. The organic fellowship of the body of Christ, that is the thing which little groups of Christian pacifists and war-resisters have been seeking.

Soon we shall see larger and more numerous experiments of Community. Deep in the problem of neighbourliness is the issue which we shirked after the last war; how to combine 'neighbourhood' with a collective life which is world-wide and integrated through and through—the life of the aeroplane and radio.

In our evangelism we should take the great sequence of the Christian faith, its vision of God, experience of Christ, knowledge of the Holy Spirit, and translate it in reverse. We must start from the fact that people are clamant for friendship. We must be bold to say that there is no community without a crucifixion—being released from pride and self. And crucifixion is only intelligible and effective if it expresses the truth about God.

In Romans VIII, St. Paul takes his scheme of salvation, and, facing the need for an integrating faith, he stretches that scheme of salvation so as to make it appropriate, universal, timeless, effective in presenting the purpose of God in the life of the world. He sees creation incomplete, frustrate through God's decree; frustrate because pregnant; waiting in hope for the coming of the manifestation of the sons of God. He sees the operative life of that great process as the Spirit of God Himself. It is an agony in which God is involved, and therefore, whatever may seem to deny it, the end is sure.

God makes all things co-operate for good to them that love Him.

# THE CROWN RIGHTS OF CHRIST

G. H. C. MACGREGOR

*This article was contributed by Professor Garth Macgregor as an address at Stockholm and here suffers considerably by abbreviation. It will, however, enable the intelligent reader to share in the thought of the conference.*

To the short-term vision the prospects of future peace look almost as black as human imagination can conceive. The United Nations, above all the "Big Three", the reputed pillars of the Temple of Peace, are not united. The Security Council is the cock-pit of national suspicions and jealousies. After a war for freedom, in country after country individual liberty is menaced by totalitarian despotism. And everywhere the villain in the piece is the national state.

It must be confessed that pacifists have far too often been tempted to wash their hands of the state, and to escape from the "dirty" business of politics by withdrawing into the mutual admiration societies, which our groups are apt to become, where we can at least comfort and encourage each other even though we do little to save the world. But any such escapist view of our relation to the state alike obscures the true meaning of our faith in the Incarnation and its consequent relevance to all human relationships, and also reduces our Christian Pacifism to complete political futility. For there is a New Testament doctrine of the state: "The powers that be are ordained of God"; "We must obey God rather than men". There is this tension that runs right through the New Testament, and through the whole history of the Christian Church. That is to say, the state is part of God's creation for man's good; but it becomes "demonic" when it makes totalitarian claims over man's life. If Christ be Lord, then He must be Lord of all.

Consider then the duty of the

Christian Pacifist in the light, first, of the problem of

## 1. The Nation State and the Individual.

I believe that it is true to say that the collapse of religion in the West ultimately leaves the individual unprotected against the organised might of the totalitarian state. For what is a totalitarian state? We might call it a state in which everything that is not forbidden is compulsory. It is a state which "lays claim to man in the totality of his being; which declares its own authority to be the source of all authority; which refuses to recognise the independence in their own sphere of religion, culture, education and the family; which seeks to impose on all its citizens a particular philosophy of life; and which sets out to create by means of all the agencies of public information and education a particular type of man in accordance with its own understanding of the meaning and end of man's existence." (J. H. Oldham.) Don't let us imagine that the victory of the United Nations has ended that conception of the state. At the moment it is probably holding sway over a larger part of the earth than ever before. Now for us two pressing problems emerge:

(a) How are we to conserve the value of the individual as over against the State. In the Christian doctrine of man is the only possible defence against the totalitarian claims of the state. And why? Because if man be a child of God, then there is in each of us a worth quite independent of his use to the

state. The State exists for the citizen, to minister to his life, not the citizen for the state. If man is what Christianity claims he is, a child of God destined for eternal fellowship with Him, then as an individual he has a sacred status which the state is bound to recognise. If not, then Hitler was perfectly right. What possible ground have we for objecting to the claim that the function of the individual citizen, mere creature of a day as he is, is to serve the interests of the State, in which alone he can realise his immortality. It was quite logical that in Nazi Germany justice consisted in treating the individual in such a way as best to promote the supposed interests of the state for the time being. But in a Christian order the end of justice and of social progress is to give to every individual the fullest scope for the exercise of powers and qualities that are truly personal. For man's value is not his value to the State, or even to himself, but his value to God; and the state must not treat a possession of God merely as a means to its own end.

One of the finest actions taken by a Christian body during the war was the splendid manifesto read in the Protestant Churches of occupied France in the summer of 1943 in protest against the Nazis' plans for forced labour: "There is an irreducible opposition between the Gospel which the Church has received in trust and any conception of man or society which tends to envisage labour as a merchandise which one has a right to buy or requisition at will, without regard to the person, the conscience, or the most sacred feelings of the labourer. The Church can never ignore, or pass over in silence, this opposition."

But what distinctive part have we Christian Pacifists to play in all this? Is not the proclamation of such fundamental truth the duty

of the whole Church, pacifist and non-pacifist alike? Indeed it is! But unfortunately in the eyes of many of our fellow-citizens the Church, by sanctioning the mass-murder which modern war has become and encouraging the state to conscribe men to undertake it, has forfeited much of her moral authority to protect the individual from the pressure of the state. How can the world accept the doctrine of man's divine sonship, that doctrine in which alone is our defence against state-slavery, when the Church to whom it is entrusted reduces it thus to mockery. We pacifists may have little influence to-day, even with our Christian brethren, much less with the powers that be. But I believe the day will come, and come perhaps sooner than we think, when the Church will be grateful that there has been within her ranks a steadfast minority which has refused to have its part in a general apostasy from that one doctrine which gives us the right to call a halt to the aggression of the totalitarian state.

(b) In this business of the individual over against the state our second problem is the sanctity of conscience. And it comes to a head in conscription for war purposes. Our moral philosophers, e.g., Reinhold Niebuhr, tell us that when confronted by the outbreak of war, the Christian has no right to stand aside from full participation. Since he cannot live by the law of love, he must use that law as a standard of discriminate judgment, whereby he may choose the juster of two causes, even if it be a choice between two evils; and having made his choice he should, with a good conscience, fight for it even with tanks and bombs. But when does the average Christian citizen, not to speak of the average conscript, ever get the chance to allow this law of love to exercise its discriminating function so that he

may freely make his choice of the juster cause? Clearly every decision to go to war divides not Christian from evil doer, but Christian from Christian. On both sides Christians drop bombs on Christians; and the side each Christian takes is obviously not determined by the law of Love, that is to say, his Christianity; it is determined by his allegiance to the nation-state to which he happens to belong. Even though it be admitted that in this last war a certain number of men have fought from ideological motives, regardless of their citizenship, it still remains true that generally speaking any man's part in war is determined solely by the authority of the state over him. In spite of all their protestations, how many Christian non-pacifist moralists of Niebuhr's complexion would really feel bound to take up arms against their own country, if the Law of Love in its discriminating function should ever decide that the enemy has the juster cause? No! It is the nation state that determines when we are to fight, whom we are to fight; yes, and whom we are to have as our allies. It was not, I fear, Christian principle, or the Law of Love which made us extol the Japanese as our allies against Germany in the first world-war, and despise them as sub-human animals in the second; which made us curse the Russians as aggressors when they invaded Finland in 1940, and praise them as liberators when they invaded Finland in 1944. Does that not mean that so long as the Church sanctions the claim of the nation-state to conscribe men for war, the Church is putting the Christian conscience in pawn? Indeed, it is just here that the Christian Pacifist makes his most valuable contribution; it is just here that all our countries owe an immense debt, which one day will be recognised, to their conscientious objectors.

For by such conscientious objection the Christian Pacifist affirms man's moral responsibility, reminds the state of the limit set to its authority, and proclaims "the crown-rights of Jesus Christ" over individual and state alike. The rights of man are safeguarded only when the ultimate sovereignty of Almighty God is recognised.

Will you consider now the duty of the Christian Pacifist in the light, secondly, of the problem of

## 2. The Nation State in International Politics

Even the blindest of us must surely be awake to the appalling consequences of the cult of unrestricted national sovereignty. That is the lesson of the recent inaugural meetings of U.N.O. It is true, no doubt, that not without difficulty the machinery was assembled and set to work. The Security Council was there, the Economic and Social Committee was elected, the International Court was constituted, the birth of the Trusteeship Council was confidently expected; trouble over the atomic bomb was avoided through a discreet decision not to discuss it. But 27 long years ago the same kind of machinery for co-operation was set up; and the disastrous consequences ought to have taught us a lesson which the world seems determined not to learn—the lesson that machinery for international co-operation is useless, and even dangerous, unless there is a will among the governments of the world, particularly of the Great Powers, to co-operate. For the ominous fact is just this, that machinery which was set up for co-operation was at once seized upon and used as an instrument of national policy and power politics.

Yet, while there is the tiniest spark of hope, I am quite sure we pacifists ought not to despair of this last effort to organise the

world for peace. Till it breaks down entirely we must use the machinery which is to hand. But if we are looking for a world society in which states are no longer absolutely sovereign, but have agreed to transfer certain powers to a sovereign world assembly, then it is clear that U.N.O. has scarcely begun to set up the necessary machinery. And we know, if only we are honest with ourselves, that short of such a world society there can be no possible hope of lasting peace. The proclamation of this truth, in season and out of season, until at last our fellow citizens are prepared to listen, seems to me an essential part of the present task of Christian pacifists. Because this is a minority position our responsibility is all the greater. In spite of all the teaching of the events of the past twenty-seven years, most of our fellow Christians apparently still believe that states can retain full national sovereignty, and un-reduced national armed forces, while at the same time peace can be guaranteed by putting overwhelming military force at the disposal of an international body, such as U.N.O., which has no such over-riding sovereignty. The Christian Pacifist believes this to be pure delusion. He believes that the first political condition of the new peace will be the handing over of authority from nation-states to a world society. He believes that a world federation must come into being, in the first stage without national armaments, eventually with no armaments at all. He believes that even if it come slowly, with States one by one yielding their sovereignty to its overarching authority, come it must if mankind is to survive.

But after all the problem finally reduces itself to one of confidence between nation and nation. Can the nations trust each other's will to peace, reason and co-operation. If they can, then even the thorniest

problem will in the end be solved; if not, then every agreement will be but another scrap of paper. And the real danger and anxiety of the present moment springs from the fact that there does not seem to be any real confidence, any genuine will to friendship among the nations, most of all among the so-called "Great" Powers.

To create that confidence and that friendship appears to me to be the very first task of the Christian pacifist movement. True, once again, that ought to be the work of the whole Christian Church; for it means nothing less than a complete change of heart under the compulsion of the Christian Gospel of Universal love; it means the renunciation of power politics in favour of Christ's way of sacrificial service. And to preach that Gospel is surely the task of the whole Christian Church, as preach it, pray God, she will. But the world, alas, has not forgotten that the Church, the One Body of Jesus Christ, has, in its various national branches, almost always blessed, on both sides, all wars between Christian countries; the world remembers that 1,900 years after the Crucifixion Church leaders still urged on brother to war against brother, still declared that once war breaks out no course is open to Christians but to do evil that good may come. And therein is our greater responsibility—a responsibility which we shall fulfil just in so far as we have not compromised our Gospel.

But perhaps our very greatest task, greatest because it sometimes seems so simple, is to recreate friendship through personal relationships, the very thing that we are seeking, not without success, to do here at our Conference in Stockholm. For after all, the first concern of the Christian way of life is with the human relations of ordinary people. World order can rest only on the foundation of



mutual trust and confidence and they in turn spring simply and solely from the fellowship of common folk like you and me. Our work here may seem to be very small; but we are laying foundations; and we are digging very deep.

May I allow myself this one concluding thought? To many of us the most tragic factor of the present catastrophe has been the Church's failure to use the power which, in Jesus Christ, God has placed in her hands, and which through the Church's obedience might have been released for the

world's redemption. We Christian pacifists have often been ridiculed by our "realist" friends for imagining that we can bring in the Kingdom of God by acting in an evil world as if that kingdom were already here. I believe that is precisely what Jesus taught we can and ought to do: that if only men were prepared to take God at His word, and to live here and now by the laws of a heavenly kingdom—why then the power of God would answer the cry of faith, and the Kingdom would break in upon us and "take us unawares".

## GERMANY DURING THE WAR

F. SIEGMUND-SCHULTZE

*We print below the notes made at the Stockholm Conference of a speech by Dr. Siegmund-Schultze. The figures and names have been carefully checked, but no attempt has been made to write up the report into an article. It is given almost exactly as it was spoken.*

In Germany the situation is chaotic. In Switzerland we have had much contact with Germany, especially South Germany. We have seen people passing through almost daily. We had in fact a better picture of affairs in Germany during the war than we have had since. Nearly every week I have seen a messenger from Germany, who came for industrial negotiations and came also to bring news of the Confessional Church and the German opposition.

There are three aspects of German life with which I have been in touch: (1) The political aspect and its development during the war; (2) The position of the F.O.R. and other friends; (3) The spiritual and religious situation in general.

(1) Many things are still seen in a false way by observers outside Germany because it was impossible to report them during the war. You may not agree with much of what I have to say, for your newspapers have given a very different

view. For example there has never been a majority in favour of Hitler in the German population. Of this we can give evidence. In the election of 1932 Hitler lost 2,000,000 votes. That was one reason why he precipitated his seizure of power. Some of my people in East Berlin were on duty in the election offices. The official figures were quite impossible. In that district the official figure given of 93 per cent. in favour of Hitler was known to be absurd. The feeling, however, was widespread that Germany was fighting for her life, as in the first world war. The people received much false news in the press. We must take into account the German attitude of enthusiasm in the face of danger. For some weeks after the war started Hitler was more popular than before. But he quickly lost popularity, especially when he invaded other countries, and when he attacked Russia. He lost more and more the sympathy of the people, and especially of thinking people. One

instance of this is that a little before the attack on Russia, opposition to Hitler had come to the point at which Gördelier could have had the full support of the Chief of Staff and of the Army against Hitler. Offers of negotiation made then to Churchill could have succeeded as far as Germany was concerned. The Commander-in-Chief was convinced he must oppose Hitler. But at that time Churchill would not negotiate. Hitler had already lost the confidence of the military and began to mingle S.S. and Gestapo personnel with the military forces. At last, after some years, the situation so changed that later efforts at opposition were doomed to failure. When catastrophe came three-quarters of the people had no confidence in Hitler. It is important to say this so that the attitude of the people when foreign troops entered Germany may be understood. Groups of people went out to welcome them but were met by the no fraternisation order. The troops regarded the Germans as merely docile. At that time most of the people, especially the working people, were already quite clear in their minds as to opposition to Hitler. I know of no working men in Berlin East who were supporters of Hitler, or who even did anything which could be regarded as support for him.

Only during the last year has the attitude of the German people grown in hatred. There has been a development for the worse in recent months, not back to Nazism, though it has been reported that there are such foolish voices as say, "Perhaps Hitler was right".

(2) The F.O.R. in Germany. It is sad to say that some Quakers and other good peace workers were converted to Hitlerism. Some people, who in the early days of Nazism, were present at the I.F.O.R. Conference, and even three who were in our inner circles, have become Nazis. On the other hand, very

many have become braver and stronger in their faith. Pastor Mensching throughout the whole period of the Nazi regime never once lifted his hand in the Hitler salute, or uttered a "Heil Hitler". We know of 26 personal friends who never took the Hitler oath. Many, however, were condemned to death, among whom were Herrman Stöhr, of whom the prison chaplain reported after the war, and Max Metzger, known to some of us as Bruder Paulus, found by a spy at Stuttgart, who was taken to prison and execution. His last moments were assured and confident and blessed. Elizabeth von Patten, who came every month from Germany for a meeting at Basle, was also condemned to death. Fifty-four people went to support her at her trial in court. Despite the brutalities of handcuffs and hair-cropping she was full of confidence and courage. She was the last of six to be hanged, and spoke a word of Scripture comfort to each of the foregoing five.

From 1933 until mid-July, 1940, more than 400,000 were executed as political prisoners in the concentration camps of Germany alone, not including Jews and Austrians. In the year from January, 1943, to March, 1944, 25,000 were executed by the Peoples' Courts of Berlin, Dresden and Stuttgart alone.

In Gördelier's attempt in 1944 nearly all our political friends were hanged. Because of that conspiracy alone 10,000 persons were executed.

(3) This gives you an indication of the feelings of our friends in Germany. They lived near to death for thirteen years. Many of them were martyrs. Those who survive cannot understand why in the eyes of the Allies they are regarded as guilty. I am convinced that the guilt of Germany is so extraordinary that there has never before been anything like it in our times. The guilt is not only that of Hitler but of the whole

nation, as far as collective guilt *can* be brought home. I myself feel guilty. So also do the people of the Fellowship and of the Church. This

## THEY SAY

SEAWARD BEDDOW.

### Cry of the Hungry!

"Considered alongside the needs of the hungry millions and the appalling potentialities of a world famine, the considerations of nationalism and prestige which at present dominate international relationships are petty to the point of imbecility."—From leading article *Daily Herald*.

### Conscription

"With all firmness the *Daily Express* repeats the conviction which it voiced long before the last war: We must have Conscription."—From leading article.

### The Victory March?

"Do we need a Victory March? It could not but cost a great deal of money. Would it help us one step towards a happier world? Soldiers detest ceremonial parades of this kind, with their many hours of 'spit and polish' and waiting about. Civilians are tired of arms and the horrors they signify. Why not wait and have a grand celebration when hunger and fear are beaten?—Salvation Army *War Cry*.

### Colour Bar!

A negro who served five years in the U.S. Navy writes: "I can report the case of a wounded white marine who refused life-saving blood just because it was a negro's. Needless to say, the marine died. Think of the suffering of his poor parents, his wife and children, just because he had been educated to the false idea that negroes are inferior, unworthy of his consideration, and an object of contempt."—From *Militant* (U.S.A.)

question of guilt is a deeply religious matter. Confession of guilt, if it is to be made, must be quite voluntary.

## CORRESPONDENCE

### War and Private Life

D. S. Savage's article "War and the Private Life" in the February number was a great joy to me. The recognition that this "normal" pattern of human life, at least when lived under modern conditions, is insufficient for the fulfilment of human needs, is very welcome. Most people need a purpose beyond themselves and many people find it in war. Others of us find it in having as many fingers as we have time and energy for in the pies of political and social/economic organisations.

Agreeing with Mr. Savage that the springs of that energy must flow from a purposeful spiritual life, I am yet convinced that body, mind and spirit are inseparable here, and that a healthy body and a properly nourished and stimulated mind is necessary to creative activity and spiritual consciousness. And we who have neither of these things in full measure must yet never cease from attempting to penetrate every part of the circle at once.

GWYNETH ANDERSON.

### The Mortal Dilemma

It is time that John Mays' plea for "sincerity" and "honesty", as virtues in their own right, was debunked. Caiaphas, Judge Jefferies, Hitler, were sincere and honest. That a friend sincerely believed in war and joined up will not diminish our respect for him, but it will not shake our own conviction that pacifism is right—always and absolutely. John Mays credits

a prominent militant Free Church Minister with "honest" Christian opinion, and then declares that "if we are honest we must admit that the New Testament has nothing to say definitely in favour of the pacifist cause". I wonder what would have been the effect at Tribunals if, six years ago, that article from our own journal, had been in the hands of the members of the Tribunals, and freely distributed to the young people who were appealing against Military Service.

The "there are no blacks and no whites" contention, that "there is only grey", has had long enough run. Without condemning those who are against us, there should be no uncertainty with us on this vital question that has set us apart from the main stream of political and ecclesiastical thought and action. We will not be intolerant of others, but we will hold to our convictions inflexibly. John Mays makes the astonishing statement, for a Christian pacifist, that "those pacifists who are quite sure of God's attitude to war are in a peculiar position", adding immediately, "That is one reason why the idea of a Pacifist Church is repulsive". Maybe; it may also be the reason why nearly all F.O.R. members find it possible to belong to Churches whose official theories and practice of religion in regard to war, are in entire opposition to theirs. Is this compromise responsible for a public doubt of our real convictions? Similarly, would not a larger and better audience (from our point of view) have attended the Central Hall Meeting, if there had not been that ambiguity about the title, "No Atomic War"? The apathy of the general public to such a weak appeal was to their credit.

FRANK R. HANCOCK.

Hill Top,  
Rodmell, Lewes.

## THE FELLOWSHIP OF PRAYER

Let us pray for the world-wide Church of Christ, that its wounds may be healed, its fellowship restored, its faith revived; that it may learn to glory in nothing save the Cross.

*God is able*

*To make all grace abound toward us.*

Let us pray for all in every land who bear responsibility in government; for rulers who control and plan the public life, that they may have a humble sense of duty towards God and dependence upon Him, and be inspired by wisdom which is from above.

Let us pray for all working people, especially those upon whose labour we depend for the supply of daily needs; for all whose work is hard or dangerous, that all just cause of grievance or complaint being removed, they may enjoy the liberty of those who serve their Maker in the service of their fellow-men.

Let us pray for India, that the Providence of God, made manifest in the wisdom and mercy of men, may save her land from famine and her people from despair; that both her liberty and unity may be achieved, and that the good of all may prove to be the good of everyone.

Let us pray for Russia that the desire of her people for peace may find expression in her policies of State, that she may be able both to understand her neighbours and be understood of them.

Let us pray for the peoples of Japan and Germany, that even while the bitterness of hunger and humiliation is heaped upon them there may break out such mercy and compassion that hope and confidence may be restored.

## BOOK REVIEWS

PACIFISM AS A POLICY. By Francis E. Pollard, M.A., J.P.

This pamphlet is part two of the reply to *Pacifism and Conscientious Objection* by Prof. G. C. Field; part one is *Pacifism as an Individual Duty* by Rev. E. L. Allen; part three *Society and the Conscientious Objector* by G. A. Sutherland. It does not discuss the policy that Great Britain should adopt in the course of the next five years if she becomes a pacifist country. Nevertheless I consider it a valuable and timely contribution on a most important subject. Readers will be helped by much that they read here to understand the implications of unilateral disarmament, the question that presumably is now right to the fore in our thinking and discussing. There are also interesting references to the struggle for religious liberty in this country, to William Penn's experiment in Pennsylvania, to Ghandi's non-violence campaign and to the recent non-military struggle in Norway.

P. H. F.

THE BOOK WHICH DEMANDS A VERDICT by Mildred Cable and Francesca French. S.C.M. 128 pp. 6s.

This is the story of the Bible and of its circulation in many languages and many lands. It is well told and the book is full of exciting narrative as well as of interesting historical details. The book is written in the conviction that there is in Scripture a living Word which makes its own appeal to heart and conscience, and which demands of the reader a decision. A good word is said for modern translations. The amazing attempts made in many different times and places to ban or suppress the Bible in whole or in part are themselves a tribute to its potency and its relevance to the needs of men. The New Testament is indeed a dangerous book, no less so in our own times than in the past. Christian Pacifism itself can take its stand on this Word of God, and desires no better manifesto than the pages of the gospels. This is a book which we heartily recommend.

THE RELEASE OF C.O.s. C.B. Central Board for C.O.s. (24 pp. 3d.)

This important pamphlet gives full information as to the conditions of release from war-time service of men and women who have been registered as conscientious objectors. Labour controls and other regulations are explained, useful tables are given and the National Service (Release of C.O.s) Act 1946 is included in an appendix. We are grateful

to the C.B.C.O. for the expert advice here offered in such concise form, as we are for so many other of its publications.

BLUEPRINT by Stephen Sandwell.

Is a little booklet of 14 pages pocket size published by the author in the interests of the Church of all Nations. It has a fine evangelical spirit though it seems a little reluctant to say exactly what it means. We note that many of its friends are ours.

### PAMPHLETS

*Germany-Democracy in Peril* is a letter to Mr. Runham Brown from a well-informed Bulgarian who has lived in Germany for the past fifteen years. "He sets out very clearly", says Mr. Brown in a brief foreword, "the sense of frustration which Anti-Nazi Germans are now experiencing, and stresses the very great danger of a swing back to Nazi sentiments if some encouragement is not quickly given to those who are working for a new Germany." (War Resisters' International, 11, Abbey Road, Enfield, Middlesex, price 3d.)

*I wouldn't Fight—a Letter from a Conchie* by Frank Sayer (a P.P.U. Youth Committee leaflet, 6, Endsleigh Street, London, W.C.1., unpriced) is a very lively piece of writing to vindicate the claim that "a man is much older than his dictionaries, and you don't need to know the right answer to all the questions of every politician and theologian to see the sense behind the P.P.U. pattern".

### PERIODICALS

An eight paged *Broadsheet*, dated March, 1946, has been brought out by the Rev. H. J. Dale, the contents of which are both very practical and inspiring. But no particulars are given as to the publishers or price. *Community* for March (Christian Auxiliary Movement, Annandale, North End Road, London, N.W.11, price 3d.) is as stimulating as usual. *Towards a Foreign Policy*—a brief report of the Movement's Standing Committee on Politics—and *The Future of Industrial Man*, by Tom Verity are informative.

The National Peace Council announces the publication of the *Peace Year Book* for 1946, still on the war-time model but in addition to the usual directories of peace and international organisations, and the usual bibliographies on international questions, this year's edition contains a review of the development of international organisation in 1945 and other special features. From 144, Southampton Row, London, W.C.1, at 2/8 per copy post free.

## CONCERNING THE FELLOWSHIP

HAMPDEN HORNE.

Clearly there is no possibility of gathering together our 13,000 members and sympathisers from their various homes in England, Scotland, Wales and Ireland, in order that they may transact business and discuss policy. The alternative method, proved practicable over a period of years, has been for every branch and local group to appoint representatives to the Council. These representatives carry through various essential matters of business and discuss the general policy of the movement. Members of the Council also elect from among themselves the General Committee and the Honorary Officers of the Fellowship.

At the meeting of the Council on Saturday, June 1st, almost the whole of the time will be occupied with a consideration of the present state of the Fellowship and of the future policy and activity which we ought to pursue. The future will be determined both by our present experience and by the implications of our Basis of Membership. It is imperative that the fullest and most constructive discussions should take place at the Council in order that we should use our resources to their utmost value during the days that lie ahead. Discussions about the future will take into full account the work of the International F.o.R. and the possibilities of active co-operation between the British F.o.R. and pacifists in many other countries.

At the last meeting of General Committee it was decided that two points in connection with finance should be referred to in these notes. The first is that the legacy which was left to the Fellowship by our friend Elsie Ghosh is now completely spent. It was given us in

order that we should spend it, not in order that we should hide it away, and now it is gone. The second point is that under the present Budget, whereby the standard rate of Income Tax is reduced, our covenanted subscriptions will bring us 4/- in the £ less than they did last year. The benefit of the reduced tax will, of course, go to the taxpayer, and General Committee would ask our members to consider increasing their covenants by at least one half of the previous amount.

### ANGLICAN PACIFIST FELLOWSHIP

Chairman: The Archdeacon of Stoke-on-Trent.

Secretary: Michael Segal, 1, Adelaide Street, London, W.C.2.

A public meeting on "The Case for Christian Pacifism" will be held on Tuesday evening, May 7th, at the Victoria Church Institute, Stoke-on-Trent. The speakers will be the Revs. P. L. D. Chamier, H. F. Runacres and M. E. Tupper; the Archdeacon of Stoke will be in the chair. On going to press the time of the meeting has not been fixed; by the time this appears, however, it will be obtainable from the local Secretary, Miss Audrey Raven, 21, Enderley Street, Newcastle-under-Lyme.

There are now no vacancies left for the Retreat at Pleshey to be held on the first week-end of May.

Members are invited to send 10/- booking fee for the Summer Conference to be held at Whalley Abbey from July 19th to 26th. General subject: "Whither Society?"

We welcome to the office staff Miss Beryl Mason, who has been appointed as Office Secretary from the middle of April.

### METHODIST PEACE FELLOWSHIP

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

Over fifty members of the Methodist Peace Fellowship met in conference at Kingsway Hall on March 30th, almost half of them being delegates or members from provincial groups. They endorsed wholeheartedly a statement made by the Chairman, Dr. Donald O. Soper, in which he emphasised three points. The first was that "Quantitative quality" matters. M.P.F. must win many more people to Christian Pacifism. The Church needs the witness of large numbers of convinced pacifists; "There is no substitute for personal effort to win new Covenant

members," said Dr. Soper. His second point was an immediate practical issue. Conscriptio must be opposed. Pacifists should argue against it; they should find out others besides Pacifists who wholeheartedly oppose it; they should use it as a means of interesting others in Pacifism. The third injunction was to work in and from Church. Practical expression of faith was the root of fellowship and a M.P.F. Group should be a spearhead of evangelism.

Speakers from all parts responded with enthusiasm to this challenge and all who were present took back to their own localities a determination that M.P.F. members should catch something of the spirit of this Conference.

#### PRESBYTERIAN PACIFIST GROUP

The annual meeting and breakfast will be held during Assembly week at Trinity, Kentish Town (close to Camden Town Underground), on Wednesday, 8th May, at 8.30 a.m. Tickets 1s. 6d. may be had from Lewis Maclachlan, 25, Kentish Town Road, N.W.1.

#### INTERNATIONAL VOLUNTARY SERVICE FOR PEACE

Unit 4 has moved from Bremke to Munster. While at Bremke the Unit organised a service for students from Gottingen University. The students worked for a period of a month in the Friedland Refugee Transit Camp erecting Nissen huts and clearing drains. Each evening the German youths joined with the British volunteers in discussions, songs and games. It is hoped that many more such short-term services will be organised, in the near future, for German youths.

Unit I has now finished its work in Greece after a stay of 16 months. This Unit has been responsible for the U.N.R.R.A. child feeding programme in the Volos area. They have the satisfaction of knowing that children in Karditza have been able to maintain an average height, while those in Trikkala are a little over average. Elsewhere in Greece children show a definite diminution in height compared with 1942-1943 figures.

Unit 2, at Patras, has been joined by a Swiss member who has been living in South Africa for some time.

Shortly two members will be leaving for Finnmark, in Northern Norway, along with a F.A.U. group. The combined party has been training together at Manor Farm, Birmingham.

Three working parties of Adult members have been busy, during the Easter holidays, at Chaigeley School and "Q" Camp. Nine schemes were planned for

Youth members during the holiday period. A French "sister" has arrived in this country and, shortly, other volunteers will be arriving from France, Holland and Switzerland.

Willi Begert, until recently the leader of Unit I, in Greece, has now arrived in Switzerland to take up his new duties as International Secretary.

#### NATIONAL PEACE COUNCIL

144 Southampton Row, London, W.C.1.

Lunch-Hour meetings on international problems are to be resumed in May at 1.15 p.m. on Fridays at the Kingsway Hall, London. Speakers and subjects during May are to be: May 3rd, Prof. Norman Bentwich on "The Middle East and the World's Peace"; May 10th, Paul Winterton on "Russia and Ourselves"; May 17th, Sir Walter Layton on "Germany and Europe's Future"; May 24th, Dr. Heinrich Schmid, Austrian Government representative in London, on "Austria and the Peace"; and on May 31st, Sir Arthur Salter, M.P. on "Famine". Admission free.

#### THE LABOUR PACIFIST FELLOWSHIP

Chairman: Alderman E. C. Redhead.  
Hon. Sec.: W. R. Page, 127, Fellows Road, London, N.W.3.

At a meeting of the National Committee held on March 31st, a steady increase was reported. A large proportion of Fellowship members hold responsible positions in the Labour Party as M.P.s, councillors, or officials in Labour Party and Trade Union Branches.

The Fellowship is helping to combat peacetime military conscription inside the Labour Party and, through affiliation, is supporting the work of the No Conscriptio Council.

A statement on the grave food situation in the British Zone of Germany was issued, urging greater efforts by this country to raise the daily food ration in the British Zone to 1,500 calories at least. The Fellowship believes that the food cuts will weaken the chances of the German Social Democratic Party, whose success it desires.

Statements on "Pacifism and the Trade Unions, Co-operative Movement and Labour Party", the psychological basis of pacifism and international police force are being prepared.

All pacifists who are socialists are invited to get into touch with the Secretary at the above address. The L.P.F. monthly paper "New Commentary" can be had post free for six months for two shillings from 15, Ormsby Gardens, Greenford, Middlesex.

## Classified Advertisements

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

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

#### MEETINGS

THE MONTHLY FELLOWSHIP MEETING for Communion with God and each other will in future be held on the second Friday in each month from 6—6.45 p.m. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available. On May 10th the meeting will be led by Margaret Glaisyer.

#### MISCELLANEOUS

JOIN? International Friendship Club, 3, Tanfield Terrace, Leeds, 2, for making interesting pen and personal friends.

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

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

ENTER THE WORLD STATE: A Commentary on current proposals for federal union from a Christian Pacifist standpoint, by Karlin Capper-Johnson, price 3d. (post 1d.), Friends Peace Committee, Friends House, Euston Road, N.W.1.

FARMING APPRENTICESHIP wanted by energetic lad 17, already had fair experience. Good Christian home essential. Box 522, 38, Gordon Square, W.C.1.

RESPONSIBLE Couple (credentials) seek three rooms, self-contained (house, bungalow, flat or what have you?) within 25 miles London, rent £80 p.a. Thatcher, 69, Ashley Road, Walton-on-Thames. Telephone 1199 (after 7 p.m.)

WANTED. House or cottage to let. Seaside or country. July, August or September. Engel, 40, Templars Way, Bradford.

#### SITUATIONS VACANT

APPLICATIONS are invited from men or women for pioneer social experiment with problem families. Maintenance/pocket money. Apply P.S.U., 56, Grove Street, Liverpool, 7.

SUPERIOR DOMESTIC STAFF required, all duties; also Assistant Cooks for Guest Houses in Dawlish, Devon and Newquay, Cornwall. Full particulars: Douglas Bishop, Fairfield Guest House, Dawlish.

#### SITUATIONS VACANT—cont.

FRIENDS SERVICE CENTRE, 161, Netherfield Road, Liverpool 5, requires (a) Handyman-caseworker (b) Cook-housekeeper. Maintenance/14/- pocket money. Married couples may apply. Further particulars available.

#### HOLIDAY ACCOMMODATION

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

DEVON AND CORNWALL for EARLY HOLIDAYS. Well recommended and comfortable Guest Houses in beautiful surroundings. "Corisande," Newquay, and "Fairfield," Dawlish. Illustrated tariff: Douglas Bishop, Fairfield, Dawlish, Devon.

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### Fellowship of Reconciliation Annual Conference

will be held at

BRYANSTON SCHOOL, BLANDFORD, DORSET.

from AUGUST 3rd to AUGUST 9th.

Subject:

#### PACIFISM IN PRACTICE

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

Cost: It is estimated that the average cost per head will be £3 7s. 6d.

Bookings should be sent to 38, Gordon Square, W.C.1, immediately.

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LONDON UNION OF THE F.o.R.

## ANNUAL MEETING

**Saturday, May 18**  
at 3 p.m.

NATIONAL SOCIETY'S HALL,  
69, GREAT PETER STREET,  
S.W.1.

### "The I.F.o.R. Stockholm Conference"

REV. HAMPDEN HORNE.

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