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The
**CHRISTIAN
 PACIFIST**

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4 JUL 1944

POLITICAL AND
ECONOMIC SCIENCE

THREEPENCE

THE CURRENT OF AFFAIRS

A Mean Weapon

The pilotless plane has still further exposed, for those who have witnessed its effects, the base sordidness of war. A street of poor houses is laid waste; a hundred families suddenly rendered homeless; the injured and shock-stricken rushed off in ambulances; the mangled dead are plucked out of the rubble; the aged sit among the ruins helpless and dumb. O glorious achievement! Those who have perpetrated this have indeed covered themselves with "honour"!

Not Impressive

And what of our own gallant youth who have been sent to pour a far worse destruction upon German cities? Is their grim work of essentially different quality? Granted that the pilotless plane is a singularly mean and indiscriminate weapon, is not all such warfare alike a mad orgy of slaughter and destruction? It is the shame of war that the noblest men are debased to do the foulest deeds. Call it by whatever fine names you will—operations, advances, engagements, sorties—all mean the same, the crazy and mischievous abuse of

high explosives. War on however grand a scale, is no more impressive than that.

The Second Front

We are not therefore able to stand in awe before the Second Front as though it were a manifestation of the Almighty, as some pronouncements seemed to suggest. We can admire the ingenuity of man that for purposes of war can achieve a vast efficiency of organisation that he has never attempted for construction and peace. We are not insensible of the lofty motives and heroic sacrifice of those who believe, as we cannot, that such means can serve noble ends. It is because we cherish the end so dearly that we cannot approve the means. It was right that so momentous an adventure should have been made the occasion of prayer, and the King's appeal, broadcast on the evening of the 6th of June, moved us by its simple sincerity and avoidance of the bombast which we have come to associate with war talk. The King introduced a new and promising element of humility and penitence when he said, "We are not unmindful of our own shortcomings,

past and present. We shall ask not that God may do our will, but that we may be enabled to do the will of God." There have been many prayers that God should support the war effort. It is helpful to hear a prayer that our national efforts should serve God.

And Another Front

On the very day when this invasion of Europe was begun a few men and women of no official importance but gathered out of all the Christian churches, were meeting to pray and plan for the making of real and abiding peace. They were the new Pacifist Council of the Christian Church, of whose deliberations on that day something is said on another page. The day will be memorable in history for its military events, but perhaps in time to come the Churches will look back upon it also as the day on which the peace movement in this country, in however unpretentious circumstances, entered upon a new phase, and began to lay the foundations upon which in the providence of God there may yet be built up an organisation for peace as widespread and efficient as that which has been made for war.

Yearly Epistle

The Yearly Meeting of the Society of Friends, held in London from 25th to 31st May, has issued its customary *Epistle*, which will be welcomed by a much wider circle of peace lovers than the Society itself, as a message of encouragement and hope. Restricted space permits us to quote only a part of the document which we hope will be read in full by most of our readers:

"The way of love may not at once be successful in overcoming evil, but we are convinced that it is the only method that offers any hope of doing so in a positive and creative way. To all Friends we would say, "Be not deceived, God is not mocked." Go out to meet him who would guide your feet into the way of peace. Enter his service with fresh inspiration. To

point out evils is easy; it is far more difficult, but far more worth doing, to picture the good in such living and attractive colours that it shall win the response of men. Let not your service spring from a vision of the blackness of evil, but of the shining brightness of the love of God."

Prolonging the War

The Pope's appeal, made in his address to the College of Cardinals on the 2nd of June, that Rome should be spared from becoming a theatre of war, voiced the prayers of millions of people, Catholics and non-Catholics, prayers which to world-wide thanksgiving, have been answered. But why only Rome? Would that all the cities in Europe and of the world might be so spared! In the same address the Pope went on to give a solemn warning lest the policy of "unconditional surrender" might have the effect of prolonging the war. That it does have that effect there is already too much evidence to be denied. Germany, it would appear, is more solidly united behind its Nazi government now than it was three years ago, and that not for love of Nazism but for fear of national annihilation. This is part of what the Pope said:

"In many is thus created the impression or fear that there may not be, even for peoples and nations as such, any alternative but complete victory or complete destruction. When once this sharp dilemma has entered men's minds, it exerts its baneful influence as a stimulant towards prolonging the war, even among those who by natural impulse or for realistic considerations would be disposed to a reasonable peace. The spectre of that alternative, and the conviction of a real or supposed will of the enemy to destroy national life to the very roots, smother all other reflections and instill in many the courage of desperation. Those who are under the domination of such feelings advance as in an hypnotic sleep through abysses of unspeakable sacrifice, and thus constrain others to a war of extermination that drains their life blood—a war whose economic, social, and spiritual consequences threaten to become the scourge of the age to come. It is therefore of the greatest importance that

this fear should give place to a well-founded expectation of honourable solutions—solutions that are not ephemeral nor carry the germs of fresh turmoil and danger to peace, but are true and durable, solutions that start from the principle that war to-day, not less than in the past, cannot easily be laid to the account of peoples as such."

Religious Persecution

The C.B.C.O. *Bulletin* for July reports that George Elphick, of Lewes, is, after eight prosecutions and five periods of imprisonment, to be directed to Fire Guard duties once more. A recommendation of the Lewes Civil Defence Committee to this effect was placed before the Borough Council on June 7th, and the Council agreed to the recommendation. Refusal to comply with the direction will mean liability to further prosecution. George Elphick is a carpenter and a conditionally registered C.O. who has consistently refused fire guard duty. He is Hon. Secretary of the Lewes F.C.R. and an active worker in the Church of England. In October, 1942, the Regional Commissioner advised the Lewes Council that no good purpose would be served by further prosecution, but the Council which, as Mr. Herbert Morrison says, has "unfettered discretion", rejected the advice. This shameful case of persecution calls for the fullest investigation, and we hope that, for the good name of our country, there will be widespread and energetic protest against the Council's action.

Christians and Jews

The following is the text of a message addressed by the Executive Committee of the Council of Christians and Jews to the 140 Protestant, Roman Catholic and Jewish signatories of the recent American Three-Faith Declaration on World Peace:

"The Council of Christians and Jews in Great Britain warmly welcomes the statement on the conditions of world peace signed by Protestant, Roman

Catholic and Jewish religious leaders in America on October 7th, 1943, and finds itself in general agreement with the principles therein laid down. It is in accordance with the Council's aims to urge that ethical and religious principles be applied to relations between groups, to the social life of peoples, and to international relations.

"The Council believes that it is the duty of religious people to pray and work for peace and for the reconciliation of enemies, for the abolition of war and all the evils it involves and for a new era of confidence and constructive service. The re-establishment of moral law, of respect for the rights of the person, especially those of the poor, the weak and the backward, and of responsibility towards the whole community, must be first charges on the energies of all right-thinking men and women. Church and Synagogue have the duty not only to exhort men in this sense, but also to infuse with their spirit those agencies, diplomatic, political, economic, social and benevolent, through which a happier world order will be established.

"There can be no permanent peace without a religious foundation. The fact that both Church and Synagogue are international and supra-national, with traditions older than the political and economic structure of the modern world, entitles them to speak with authority at just such a time as this; they were founded on the divine law, on which also all social righteousness must rest. To reconstitute political institutions, to restart the agriculture, industry and trade of the world, to re-establish international institutions representative of the unity and interdependence of the nations and their well-being, will mainly be the responsibility of representative statesmen and assemblies. All Christians and Jews, however, will share the responsibility of putting the plans and actions of statesmen to the tests of religion, and of seeing that they correspond with righteousness, mercy and peace."

Contributions 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.

SHOULD WE HUMANISE WAR?

VERA BRITAIN

The popular author of "Testament of Friendship" and "Humiliation with Honour" is now almost better known as the champion of Famine Relief and Bombing Restriction. Her recent pamphlets, "One of these Little Ones" and "Seed of Chaos", have received wide publicity both in this country and the U.S.A.

Foremost among the questions which have exercised the minds of pacifists during the past four years has been that of the "humanisation" of war. What, we have inquired, should be our attitude towards movements to limit the horrors of the conflict which are essentially civilised but not wholly pacifist? How should we respond to appeals for mitigating excessive cruelty, such as those made on many occasions by the Bishop of Chichester? Can the pacifist welcome them, or must he reject them as sentimental and illogical?

These questions are raised in an acute form by two major pre-occupations of this war—food relief, and "obliteration" bombing. The advocates of the former—largely pacifists confessed or unconfessed—have been careful to explain that they are not seeking to lift the blockade, but to have food sent through it; and their efforts have contributed to the adoption of the scheme by which the Greek nation has been saved. Similarly the pacifist critics of obliteration bombing have, in effect, urged a return to "precision" bombing; and their protests have met with success to the extent that official propaganda now concentrates upon flattering accounts of "pin-point" bombing, rather than on casualty figures and gruesome descriptions of devastated cities. Behind this polite screen, obliteration bombing is probably continuing with unremitting fury; but though the campaign may have helped the German people not at all, and the populations of occupied countries very little, it has at least mitigated the indecent Press gloating

over revolting details with which, to their infinite moral damage, the blood-lust of the less sensitive was stimulated last year.

Seen in the perspective of the total suffering caused by bombing and blockade, these achievements are small—but they are achievements none the less. Are we to argue that, because they are in principle self-contradictory, it would have been better to refrain from them? Must the advocate of food relief cease to plead because, by logical implication, he appears to support the blockade, and with it the war of which blockade is a part? Should the critic of bombing pause because his opponents may say (as George Orwell in fact did say in a *Tribune* review of *Seed of Chaos*) that he is apparently "willing and anxious to win the war" by "legitimate" methods? There is, undoubtedly, a problem here which cannot be ignored. This article is the fruit of an endeavour to confront and examine it.

There are two main approaches to the subject, in the form of two questions. First, *can* war be humanised?—a proposition which many people, both responsible and irresponsible, to-day deny from the outset. Secondly, if it can be, *should* it be?—or does its very mitigation tend to make the savage institution more tolerable, and therefore to perpetuate it?

1. Can War be Humanised?

Recent protests against massacre bombing have produced, especially in America, emphatic denials that the humanisation of war is even possible. "Let us not deceive our-

selves," ran the leading editorial in the *New York Times* for March 8th, 1944, "into thinking that war can be made humane. It cannot. It can only be abolished." In similar mood, the *Washington Evening Star* for March 9th concluded: "At this critical stage of the war we must steel ourselves to face the fact that it is war . . . The bombing of the German cities may be a 'carnival of death', as the protesting group says, but that is also true of the war in its entirety. It is all a desperate, bloody nightmare, in which our bombing strategy finds its single justification in the fact that it will shorten the duration and ensure victory." Less responsibly, George Orwell asserted in *The Tribune* for May 19th: "All talk of 'limiting' or 'humanising' war is sheer humbug, based on the fact that the average human being never bothers to examine catchwords."

This last assertion is, quite simply, unhistorical—a fact which may be due to the writer's ignorance of the relevant history. War can be humanised because in fact, over long periods, it has been. The unhappy circumstance that we are now enduring an epoch of drastic moral and spiritual setback does not—fortunately for the future—obliterate from the record the centuries of progress. In *What Acts of War Are Justifiable*, Professor A. L. Goodhart (Professor of Jurisprudence in the University of Oxford) explains that the history of the laws of war go back to the Middle Ages, when the influence of Christianity and of chivalry combined to restrict its cruelty.

"The Thirty Years' War was a temporary setback, but the horror which the unrestrained brutality of the soldiers, especially at the siege of Magdeburg, caused throughout Europe brought about a new development. Hugo Grotius, in his celebrated work 'De Jure Belli ac Pacis' (1625) did much to advance this by his attempt to state the general principles in concrete form. Further progress was made

during the eighteenth century, with the result that the unrestrained cruelty of former times was in large part absent from the Napoleonic Wars. It was, however, after 1850 that the most striking advance was made by means of various treaties and conventions in which the rules relating to warfare were partially formulated."

In his *Diplomacy and the Study of International Relations*, Mr. D. P. Heatley, Lecturer in History in the University of Edinburgh, wrote in 1919: "The history of international relations has fruit for each age in treaties, which the international lawyer interprets as expressions of movements of thought". And treaties, as we shall see, have increasingly provided—in some fields of reform with almost complete success—for the humanisation of war. As the late Professor R. B. Mowat asserted at the end of the Introduction to his *Select Treaties and Documents* (1916):

"Though particular treaties are made and broken, the idea of treaty obligation, moral and political, persists through the centuries. In the relations of individuals within the State, the rule of law has been substituted for the rule of passion. The persistence of the idea of treaty-obligation, amid all its failures, points to a similar settlement of the relations between States."

The Treaty of Westphalia (1648) closed the age of Grotius and coincided with the new school of public jurists, his disciples and successors in Holland and Germany. Of the next three centuries, W. G. F. Phillimore makes the general assertion, in *Three Centuries of Treaties of Peace and Their Teaching* (1917), that "treaties of the eighteenth century gave us lessons in regulation; treaties of the nineteenth, in humanisation; while the twentieth century began with attempts at prevention, imperfect unhappily, and too weak to stand severe strain, but not without value as guides to a more perfect scheme in the future".

Nineteenth century examples of humanisation included improvements in the treatment of wounded soldiers.

(Geneva Convention of 1864), the prohibition of the use of certain explosive projectiles (Declaration of St. Petersburg, 1868), and provisions for the care of soldiers' graves, of which the first mention to be made in an international document occurred in Article 16 of the Treaty of Frankfurt, which concluded the Franco-Prussian War in 1871. The twentieth century work of the League of Nations and the I.L.O., the ideals of which were embodied in Conventions, comes within the memory of those over thirty. One of the best known of these agreements is the Geneva Convention of 1925, by which the signatories renounced the use of poison gas in war. Although it has been alleged that the avoidance of the use of gas in this war is due only to its ineffectiveness in a war of movement, certain American voices, which have asserted the potential value of gas in dislodging the Japanese invaders of Pacific Islands, have, up-to-date, been disregarded. Dr. John Nevin Sayre quotes one of these in *Fellowship* for March, 1944, where an extract from a *Newsweek* article entitled "Thoughts on the Use of Gas in Warfare", by the Washington columnist, Ernest K. Lindley, runs as follows:

"In a drive across the Central Pacific, the use of gas would expedite our progress and diminish our casualties. Any small area that can be segregated is ideal for the use of gas. The small islands of the Pacific fit the prescription. We have the transportation capacity, in planes—supplemented if necessary by naval bombardment—to smother most of the island outposts of Japan with gas."

Although, as D. P. Heatley says, "the historian has given too little attention to the question propounded by Bishop Berkeley in *The Querist*, whether nations as well as individuals may not sometimes go mad," the fact remains that, even in the present epoch of insanity, some principles of humanisation have survived, and have limited suffering for millions. Even if the chemical warfare

specialists, frustrated in the field of poison gas, have invented phosphorous cans and oil bombs as an alternative method of roasting and suffocating whole populations, we must remember that gas, if used, would almost certainly have been an addition to, and not a substitute for, these barbarities; and that bacteriological warfare is still so far outside the region of probabilities that, even by the most rampant atrocity-mongers, it has not been suggested as a probable form of enemy attack.

The publicity given to the reported shooting of 47 R.A.F. officers at Stalag Luft III itself indicated the exceptional nature of the occurrence, just as the "shackling" controversy similarly suggested the rarity with which prisoners receive brutal treatment from their gaolers. Even among the Japanese, and despite the most persevering attempts by the authorities, it has been difficult to establish even a few genuine atrocities. The endeavours to arouse hatred by these allegations have usually been countered by totally different evidence from the relatives of Japanese prisoners, which show that even in the Far East the expectations of international law regarding the treatment of prisoners of war have not been wholly disregarded.

2. Should War be Humanised?

Since war obviously can be humanised, even if only to a limited degree, we turn to the more difficult question of whether the opponents of war should support attempts to restrain its cruelty. It is here that the uncompromising pacifist sometimes appears to join hands with the militarist. To the famous statement of Clausewitz that "all idea of philanthropy in war is a pernicious error," there comes occasionally an echo from pacifist gatherings: "What have food relief and the restriction of bombing to do with us?

Our only concern is to abolish war". It is an echo which recalls Cleon's speech on the Mitylenean rebels (Thucydides, III, 38): "You are always hankering after an ideal state; you do not give your minds to what is straight before you".

Between the wars the suggestion was often made that if war could only be rendered horrible enough, it would automatically be rejected as too inhuman for civilised communities. This argument was used as an excuse for unlimited experiments in poison gas and other lethal weapons, on the ground that these would act as deterrents in themselves. But the coming of another war showed, as it has always shown, that there is no horror to which mankind cannot adapt itself, no new brutality for which it will not allege justification. Considering only those nations with a long-established civilised tradition, it seems clear from the Nazi concentration camps and Jewish massacres, from the British blockade with its ruthless starvation of millions of innocent children in friendly countries, and from the Anglo-American "obliteration" bombing offensive, that if, so to speak, we "let war rip", its apologists will be only too thankful and its victims even less able to appeal for pity and protection from those whose standards have not been wholly demoralised. We can, it seems, do no less than seek an answer, creative rather than rigidly logical, to each new excursion into the dark abyss of human sin and folly.

In the words of a fine article on "Obliteration Bombing", published by *The Christian Century* (Chicago) on March 22nd and recently circulated by the International Fellowship of Reconciliation: "It is war that is the atrocity . . . The responsibility of the Christian is to oppose war by opposing and helping to cure the conditions that breed it. Nevertheless . . . admitting that the insane logic of war requires all things to be

done which are necessary to win victory, yet millions of Christians find themselves tormented with the question: 'Is such horror as this indiscriminate slaughter of civilians necessary?' When Mr. Churchill says, 'There are no lengths in violence to which we will not go', such Christians cry out from the depths of their shaken souls, 'Not any?'".

It is true that when war comes, the pacifist has admittedly failed for the time being in his main purpose, but this does not thereafter exonerate him from any attempt to mitigate war's worst excesses. On the contrary, his very failure to prevent war makes its excesses his direct responsibility. He would indeed be evading the consequences of his ineffectiveness if he were to sit back self-righteously refusing "salvage work", and excusing himself from the difficult endeavour to check the demoralisation of his own community, on the ground that these efforts will not fulfil his deepest purpose. He, of all others, must constantly remember that, just as mercy "blesseth him that gives and him that takes", so the opposite of mercy damages the donor, though in a different sense, at least as much as it harms the recipient.

That is why the pacifist can, and in my view should, work with the humanitarian supporters of "legitimate" war, such as the Bishop of Chichester, Professor Stanley Jevons, and (in the field of food relief) Miss Eleanor Rathbone. It is not for him to refuse co-operation with these men and women on the ground that their position seems to him self-contradictory. He is not the dictator of another man's logic and conviction, which are essentially the products of individual mental strife. Provided that he is not asked to betray or deny his own convictions his concern is with results, even if those results fall far short of his total endeavour.

It is, however, at least questionable whether this step-by-step method will not carry him to his goal more quickly than the direct means which he would prefer. Arthur Hugh Clough's familiar line, which describes the main tide "through creeks and inlets making" illustrates the fashion in which minor attacks at many points may undermine a tradition or conquer an evil more completely than a head-on assault. The method of violent revolution is obviously the more speedy, but within a comparatively short period it may end, as in Russia, by creating a society dominated by principles diametrically opposed to those which inspired the revolutionaries, and bearing a character not dissimilar in essence, though different in externals, from the regime which has been overthrown.

The historically recent past, at any rate, has shown that, while spectacular renunciations of war by States have never yet been implemented, less ambitious attempts to limit its worst cruelties have not only been effective for long periods, but have sometimes come near to producing the kind of international atmosphere in which war's abolition has at least appeared conceivable. The Kellogg Pact has followed the Holy Alliance into the limbo of political hallucinations, but the humbler endeavours of Grotius and his followers to build a science of international law were able to take full advantage of the revulsion which followed the cruel wars of the 17th century. On these foundations, the philosophic eighteenth century planners of "Perpetual Peace" (Abbé de Saint-Pierre, J. J. Rousseau, Jeremy Bentham, and Immanuel Kant) were able to build.

In *Zum Ewigen Frieden* (1795), Kant, says D. P. Heatley, maintained "that the perfecting of international relationships must be preceded in States by a process, and perhaps a long process, of internal improve-

ment, for without the appropriate disposition—the morally good disposition—on the part of the several commonwealths and their members, there cannot be a true and lasting League of Nations; there will be mere illusion and glittering misery". Part of this "long process" was suggested in No. 6 of Kant's Preliminary Articles of a Perpetual Peace: "No State at war with another State shall use such methods of warfare as would render mutual confidence impossible in a future peace".

Here, it seems, lies the dynamic answer to those who seek to oppose the humanisation of war as "illogical". Do they want to see war so horrible that the post-war atmosphere will be poisoned to an extent that renders impossible the restoration of trust? Are they anxious to eliminate even the minority which protests against "Methods of Barbarism", and thus ensures that when the fighting ceases the defeated enemy peoples will at least know where to look for compassion in misfortune and co-operation in rebuilding?

Kant's final word on this subject was given at the conclusion of his *Rechtslehre*, published two years after the essay on Perpetual Peace. "We must take care lest by proceeding precipitately and in a revolutionary manner we destroy the existing defective constitution at the incalculable cost of annihilating, for some indefinite time, the whole foundation of law on which Society rests. But if we proceed by gradual reform, and are guided by certain clear and fixed principles, we may lead by continuous approximation to the highest political good; we may be led to Perpetual Peace."

The statesmen who interrupt this process of continuous approximation to an ideal to which many of them have given lip-service in the past bear a heavy responsibility, not only towards their own but towards

future generations, since by their blind endorsement of famine and mutilation for millions, they are postponing the "far-off divine event" for our children's children. While war lasts it is the pacifist's

business to challenge them at every point where interruption appears most critical, in order that, at the earliest possible moment, "continuous approximation" may again proceed.

INTERNATIONAL NEWS

PERCY W. BARTLETT.

Foreign Mail

We still get occasional letters from abroad. Henri Roser has given up his editorial work to devote himself entirely to pastoral duties for his church and foyer. At the time of writing he was setting out for an evangelistic tour of the South and hoping he will visit again some of our old friends. He sends reassuring news of his family.

Dr. P. C. Hsu, whose sad death by accident we have previously reported, wrote from Chengtu in December last a letter which has just arrived. It is full of energetic thinking about plans for a far-Eastern I.F.o.R. centre. The only question among the friends consulted seems to be whether there should not be two centres, one in China and one in India.

Nevin Sayre has now completed his tour of Mexico and returned to New York. While still away he sent us good news of the establishment of a Mexican I.F.o.R. group. News has also been received of Ethelwyn Best, who is with an I.V.S.P. Relief Unit in Palestine, from Elisabeth Monastier in Switzerland and from Herbert Jehle, Willi Solzbacher and Enrico Molnar in the U.S.A. Jan Yoors, son of our Belgian I.F.o.R. friends resident here for some time, has happily arrived just recently from the Continent, after many trying adventures and escapes.

Messages from Friends

The recent Yearly Meeting of the Society of Friends was marked by several messages of some interest. From the floor it was urged that a cable should be sent to Mr. Gandhi

expressive of thankfulness for his release and of hopes for new efforts to resolve the political difficulty. This was agreed to, and messages expressing the same hope were sent at the same time to the Viceroy and Mr. Jinnah. At the very end of the meeting there arrived through Switzerland a moving Easter greeting from the group of Friends in Germany who after referring to the suffering of the world cleverly used the "strength through joy" formula and called upon Friends everywhere to rejoice in the Lord.

I.F.o.R. Week-end

The International Fellowship's week-end (June 3rd—4th) was a notable success. Dr. Olaf Devik, of the Norwegian Ministry of Reconstruction, and Professor A. H. Winsnes, of the Norwegian Institute in London, spoke at the first session on "The Cultural Reconstruction of Europe". On the Sunday morning the Rev. Martin Tupper led an impressive service, and Carl Heath delivered the address at 38, Gordon Square; and with Lord Noel-Buxton as Chairman, Mr. R. Daniel Hogg, formerly Assistant Secretary of the I.F.o.R., spoke in the afternoon on "Reconstruction in South-Eastern Europe." There was a full attendance at each session.

Study Groups

The last of a series of three study groups on "Post-War Reconstruction in Three Continents" is to be held at 38, Gordon Square, on Friday, the 7th of July, at 5.30 p.m. Miss Agatha Harrison will preside.

CORRESPONDENCE

The B.B., Scouts and Pacifists

While I agree that the Scout movement is potentially by far the finest boys' organisation, it appears very doubtful whether pacifists will be welcomed by the authorities.

When the Scoutmaster of the Group in this village was called up, I, as an old Scouter, offered to take on the running of it. A few weeks later I saw the Commissioner and told him that I was a pacifist. After consulting Imperial Headquarters he wrote to me, asking me to dissociate myself forthwith from active participation in the work of the Scout movement . . .

(Rev.) CEDRIC BARING-GOULD,
96, Abbots Road,
Abbots Langley,
Watford.

According to correspondents, the Boys' Brigade employs drill, saluting, uniform, marching, "pomp and glitter": all the essential trappings of militarism and fascism. To use these is to facilitate the conditioning of youth for army life, to inculcate imposed "discipline", not free self-discipline. In my own London parish, even in peacetime, the Boys' Brigade drilled with rifles. As to seven C.O.s in one company, I have known one-third of a College O.T.C. turn pacifist, but that is no recommendation for O.T.C.s. What of the majority of the Boys' Brigade who become soldiers?

Whatever the Boys' Brigade represents, it is not the eternal answer of Christ to youth. Our task is not to compromise, not to use false emotional methods to win youth. Above all, it is not to produce "a more efficient and thus more happy soldier". It is to show mankind (including youth) Christ's way to righteousness. Without vision a nation perishes. Without righteous-

ness there can be no happiness. Why not a Christian (i.e., a Pacifist) Youth Service?

RONALD S. MALLONE,
53, Musgrove Road,
S.E.14.

I was, for seventeen years, a member of the Boy Scouts' Association as Cub, Scout, Rover and Scouter, but two days before the present war was declared I returned my warrants and determined my membership.

I did this because I felt that the finest boys' organisation ever formed was rapidly becoming militaristic.

I attach a copy of a Statement of Policy which was published in the *Scouter* of June, 1939, and I shall not consider re-application for membership until it is withdrawn.

RENDALL DAVIES,
Peacehaven,
67, Stoneleigh Crescent,
Knowle, Bristol, 4.

HEADQUARTERS' NOTICES

National Service—Statement of Policy

In view of letters which have been received on the question of Pacifism the Boy Scouts' Association wishes to make it quite clear what the Chief Scout's views are.

"The Chief Scout does not say that Scouts must, in every case, be prepared to join the Armed Forces because he recognises that there are those who conscientiously object to taking life, but he does expect that all Scouters and Scouts shall be prepared to render National Service in some form.

"If a member of the movement conscientiously objects to taking life, his Scout Promise of Duty to God, King and neighbours, must compel him if his country were attacked, to render First Aid, Air Raid Precautions, or the various other forms of civilian defence.

"It is clear that one who is not prepared to give definite and practical service to his country in the event of war cannot be a member of the Boy Scout Brotherhood."
—From *The Scouter*, June, 1939.

Pacifists ought to know and remember that *all* boy organisations, including the Boys' Brigade and Scouts, were faced with a very strong recommendation from the War Office (equivalent to an ultimatum) in the year 1910, that if they did not become Cadets, all privileges (i.e. the use of camp equipment, the inspection by military officers in uniform, etc.) would be withdrawn. This was a serious threat at the time, but to the honour of *all* organisations the proposal was rejected by, I believe, 90 per cent.

Camp equipment was withdrawn for about a year and privileges reinstated later.

When Conscription was introduced in 1916, another attempt was made to use the B.B. as Cadets. The position was so critical that the Annual Conference held in Glasgow left the decision to each Company. Only a few companies donned the khaki, and they were looked upon as the black sheep of the family.

W. WISHART,
13, Railway Approach,
Worthing.

F.o.R. and Youth

The Woodcraft Folk is co-operative, co-educational, and completely democratic, being governed from the bottom upwards by the youngsters themselves. Moreover, unlike some such movements, it is entirely devoid of "discipline" and "patriotism" and indeed, throughout the war has retained that spirit of fervent internationalism which was so marked in the pre-war days of mass international camps beneath the rainbow banner.

Henry Fair (the National Organiser) of No. 13, Ritherdon Road, Tooting, would be pleased to furnish interested readers with further details.

C. SIMMONS,
25, Grange Avenue,
East Barnet,
Barnet, Herts.

Slavery and Freedom

An old woman read the article by D. S. Savage in the *June Christian Pacifist*, and on a second reading, with the aid of the *Concise Oxford Dictionary*, understood and approved. It took her thoughts back to a little book, very popular in her childhood, which at fifteen she determined to read through for herself, out of pique. Finding it not so dull as expected, she persevered, until one dark day suddenly it gripped her, as it has done many times in the sixty years since. A strange book, it has the faculty of becoming more vivid the oftener read. Published originally when chattel slavery was rampant, slaves who learned its wisdom became consciously persons and not things; while slave owners, reading it, no longer regarded their slaves as property, but as members of the family. Stranger still, since the booklet is dead against war and militarism, even of those slaves called soldiers, not a few have realised through it much of their own personality. This book demands "not a passive waiting for the end of the world, but an active, creative preparation for it." It begins with some short biographies by different writers of one who studied Nature and human life for himself; who had not many books to read, but brought the few that came his way "into connection with the experience through which he himself was living" in troublous times, and whose knowledge of "the world was always accompanied by a desire to alter it", and a strong faith that by the power of God it would be altered. The rest consists of an account of some of the doings of a few of his followers, cut short at an exciting point; a bundle of old letters; and a fantasia, best left till the last, and only read in due proportion to the rest.

Any one wanting its name may write to
AMY L. ALDIS,
Charlbury, Oxon.

CHRISTIAN REALISM

The Rule of the Iona Community—now available as a leaflet—is a challenging document. Most challenging, perhaps, in that it repudiates explicitly any such intentions. It claims simply to embody the findings to date of a body of everyday men and women seeking through a simple discipline of reading, of prayer and of personal control of expenditure to find a closer discipleship, a deeper sense of community and a wider Christian witness.

Lucidly, directly, with humour, with commonsense and with deep spiritual insight, the statement traces the working conclusions of the group and the reasons for the faith that is in them. It explains *why*—against all preconceived idea—a rule was found needful; *how* with the passing of the traditional pattern of life the once familiar discipline of devotion has all but become lost. It sees as the need of the Church today the recovery, in all its implications, of the doctrine of the Incarnation; the realisation of the “every day-ness” of the doctrine of the Holy Spirit. It acknowledges the demand of a more costing religion—in things temporal as well as spiritual. It probes disturbingly into the meaning of that facile word “stewardship” and reaffirms the priesthood of all believers and the common obligations of it.

As for the practical scheme, free as it is of the least taint of fanaticism, it can be put into operation by any group in any congregation “to-morrow”. And herein lies the challenge of conviction, for “if God’s will for men to-day is towards a greater economic equality which His grace has made possible and the Church rests merely content with previously adequate standards, then her inheritance will be taken from her and given to another.”

THEY SAY

SEAWARD BEDDOW.

Quite an Idea

“War would be a very simple affair if there were no enemy, there’s no doubt about it.”

—Major Lewis Hastings in
B.B.C. War Commentary.

Our Civilization!

“What will later stages call this time? A barbarism with superior plumbing? The electric light age with the black out? Or will they simply adapt Voltaire’s words and say: ‘They must have been men because they killed each other, and they must have been civilised because they did it frightfully?’”

—John Masefield (Poet Laureate) in
message to the National Book
Council.

Bevin Boys

“No matter what may be said about the absolute necessity for obedience to the law by all citizens in war time, there is no doubt that the public conscience is uneasy about the Bevin pit boys’ situation.

“There is a general feeling that the whole business ought to be reconsidered.”

—*Sunday Express*.

Saluting Enjoyed

“May I put forward a view on saluting which I assure you is commonly held in the Forces? It is that the salute forms a bond of sympathy among Forces personnel in the sense that they all belong to one large family, notwithstanding differences in colour of uniform.

“Saluting, so far from being a tribulation is a pleasure, and, indeed, when in an exuberant mood, I have frequently crossed the road simply to get near enough to a General to salute him.”

—From a letter by a R.N.V.R.
Lieutenant in *Daily Telegraph*.

THE VALUE OF DISCIPLINE

“Harold W. Hirth, of Milwaukee, called on merchants to give preference to discharged soldiers in their post-war hiring, because the soldiers have learned the value of discipline: ‘They will do what they are told to do, and when they are told to do it, without question.’”

—From *New York Nation*.

BOOK REVIEWS

THE FALL OF CHRISTIANITY. By G. J. Heering. Fellowship Publications, New York. 243 pp. \$1.50.

E. Stanley Jones contributes a foreword to the first American edition of this important book. The Dutch original was first published in 1928 and an English translation appeared in 1930. It is one of the classics of Christian Pacifism. A few copies of this new edition are obtainable from I.F.O.R. Office, price 7s. 6d.

GILBERT KEITH CHESTERTON. Maisie Ward. Sheed and Ward. 21/-.

Many members of my generation owe a real debt to G. K. Chesterton, who demonstrated to us that the Christian faith can take the offensive in the modern world and can outthink and outlaugh the scientific humanists and the Shavians. I therefore received this massive biography with some excitement, but I must confess that I laid it down with a feeling of disappointment. It is partly the fault of the biographer. She writes frankly as a hero-worshipper and makes extravagant claims for Chesterton, both as a theological and political thinker. But a deeper reason for discomfort arises from the fact that Chesterton anticipated some of Hitler’s anti-semitic outlook and vocabulary. This distorts his political writings. As a political thinker he fathered the doctrine of distributism as an alternative to both capitalism and socialism, but he seems to have had no real understanding of the problems of our age. Similarly he sees the problem of freedom in terms of liberty to drink beer at all hours and has no apparent insight into the activities of ours as an age diseased because of money and money power. This distorts his conception of the state and leads him to make false antitheses between state and family.

Nevertheless, this book is eminently readable, and on the whole paints an attractive picture of a man with a great zest for life and a keen sense of wonder at simple things. It also includes some grand humour and a good deal of hitherto unpublished material.

G. LLOYD PHELPS.

CHRISTIAN EUROPE TO-DAY. By Adolph Keller. Epworth Press. 12/6.

Dr. Keller’s wide and deep knowledge of the European Churches equipped him well to write this important book. He gives far more than a chronicle of events. He aims at interpreting the deeper significance of the ordeals and convulsions through which Christians on the Continent are passing. His book abounds

in penetrating insights and profound reflections, the worth of which may be judged from the fact that although over two years have passed since the lectures on which it is based were delivered, his words are as relevant to-day as when they were spoken. The situation he describes is complex and tragic in the extreme. He makes no pretence of offering easy solutions to grim problems. But a note of brave faith runs through the book, which ends with the confident claim “Whatever may come—Victory is His!”

Dr. Keller begins by surveying the tragic continent and its conflicting, demonic forces, amidst which the Church affirms her transcending message and struggles for religious liberty and a new community. After discussing the relationships of Church and State he passes on to review the situation of the “Churches under the Cross” in Russia, Germany and the occupied countries, together with Protestant Spain. The darkness of this situation is relieved by the light of the next section, which tells how the Church answers challenge with faith. A noble record of witness and service leads on to a “vision of reconstruction” in which Dr. Keller reviews the tasks which await the Church in post-war Europe and the spiritual resources available for them. He concludes: “All the present insoluble problems find an end in God, not in a programme of reconstruction. Where He is, in the midst of destruction and persecution, a harvest of faith is ripening which will be a seed for Christianity—a new Church.”

Pacifists will note with interest that Dr. Keller, though not himself a pacifist, sees in Christian pacifism one of the main reconstructive impulses in the Churches of Great Britain. They will also read with special attention what he has to say on war as a problem of faith. He feels acutely the conflict between war and the character of God as Christ reveals Him, yet unable to accept the full implications of Christian pacifism, he is almost driven to postulate an unknown God in whom there is “a groundless and limitless depth which cannot be fathomed with our moral concepts.”

This is a book of prophetic Christian statesmanship, worthy of careful study and thought by all concerned with the mission of the Church in Europe to-day and to-morrow. Christian pacifists will find in it much to enlarge their understanding of the “way of the Cross” and to challenge them to constructive thought and action.

ALBERT F. BAYLY.

EVANGELISM IN THE YOUTH CLUB. By Bryan H. Reed. Epworth Press. 1s. 40 pp.

Mr. Reed was the founder of a Church Clubland in Walthamstow, and is the author of several useful pamphlets on Club Work. He has now put us under a further debt by an extremely informative booklet which sets forth convincingly and clearly the place of the Youth Club in the life and work of the Church. We would commend this heartily to all who are engaged in work among young people. Mr. Reed was for a time Chairman of the London Union of the Fellowship of Reconciliation, and will be well known to London members.

G. LLOYD PHELPS.

REALITY OF THE SPIRITUAL WORLD. By Thomas R. Kelly. Society of Friends. 35 pp. 1s.

These four addresses by the author of "A Testament of Devotion", were published in America soon after Thomas Kelly's sudden death in 1941. We are grateful to Friends for reprinting them in this inexpensive booklet, which bears on the cover an appreciation by Dr. Charles Raven. The lectures on "God", "The Spiritual World", "Prayer" and "Fellowship" follow each other in a progressive study of the Unseen and Eternal and the whole is filled with that authentic Word of one who is able to speak out of his own profound experience. It is not too much to say that this is an important contribution to devotional literature.

RECENT PAMPHLETS

What should we do about Germany? by Carl Heath, is a very persuasive and reasonable six pages suitable for distribution in churches. 2d. or 12s. 6d. per 100. Friends Peace Committee. *Towards a Free Society*, by Sidney Spencer, is a discussion of State and common ownership. 16 pp. 6d. from the Lindsey Press, and by the same author a leaflet entitled *Will This be the Last War*, 2d., from 40, Sydenham Avenue, Liverpool 17. *Journal of One Month's Imprisonment* in Chelmsford Gaol, by G. F. Dutch, published by the Co-operative War Resisters' Association, 68, Ingleby Road, Ilford, at 7½d., is written in good humour but reveals the unhappy lot of the prisoner whose digestion is not strong. *Christianity in the Post-War World*, by the Rev. R. H. Le Messurier, is an excellent paper read to the Oxford Peace Group and now published by the Author, 47, Argyle Square, W.C. 1, 10d. post free. *Germany and the Hitlerite State*, by Lord Noel-Buxton, is reprinted from "The Contemporary Review" and shows that masses of opinion in Germany are anti-Nazi.

Equality in a Christian Social Order, by Horace B. Pointing, sets out the implications of the Christian conception of the equal worth of all human beings when applied to the social order and is published by the Industrial and Social Order Council of the Society of Friends, who have also reprinted by the same author *The Land: what shall be done with it?* with an added note on the Reports of the two Royal Commissions. *The Land and the Nation*, by Dr. C. S. Orwin, which discusses whether and how the land should be nationalised, is also reprinted by the same publishers. *Versailles to Munich*, by John Scanlon, and *I Work to Outlaw War*, by Henry Hilditch, both published by the P.P.U. at 1d., are good, and *Think Straight*, an Open Letter to Boys and Girls from Patrick Figgis (P.P.U., ¼d. or 5s. per 100), is excellent and might well be used in quantity by Churches. *Are Strikes a Pacifist Method*, by Constance Braithwaite (P.P.U., 12 pp., 4d.), is an able and interesting discussion of a practical problem. *India Still Starves* brings the economic plight of India before the Christian conscience and deserves wide circulation, 4 pp., 1d., from N. Staffs. Famine Relief Committee, 4, Broughton Road, Basford.

PERIODICALS

Four Lights, published by the W.I.L. for Peace and Freedom, at 1,924, Chestnut Street, Philadelphia 3, Pa., price 50 cents annually, contains much excellent matter. Information for and about C.O.s is found in the *Bulletin* of the C.B.C.O., 3d. monthly, from 6, Endsleigh Street, W.C.1. *The Tribunal* is an "Independent War-Resisters' Forum," 3d. monthly, from 119, Perry Vale, S.E.23. *Peace Commentary* appears monthly again and contains some spirited and well informed articles, 3d. from 16, Mecklenburgh Square, W.C.1. *The Christian Party News-Letter* is edited by Ronald Mallone, who contributes both prose and verse 5d. post free.

We do not mention *Peace News* every month, but we always read it and value it. It is a friend with whom we can disagree without quarrelling and we commend it to our readers for their support.

TO BE REVIEWED

PRISONERS' QUEST. A presentation of the Christian Faith in a P.O.W. Camp, by D. H. C. Read, C.F. S.C.M. 159 pp. 6s.

THE HOPE OF GLORY. A Study of the Indwelling Christ, by R. H. Le Messurier. The Faith Press. 56 pp. 1s. 6d.

THE WAR AS SEEN BY CHILDREN. Refugee Children's Evacuation Fund. 24 pp. 1s.

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

The F.O.R. Council at its meeting on Saturday, June 3rd, agreed to the issuing of a Declaration in connection with the Campaign "Towards a Christian Peace". The Declaration reads as follows:—

WE BELIEVE

that God is Creator and Ruler of the world and the Father of all men, setting an infinite value on every soul and dealing with men impartially, not according to their merits but according to their needs; that all men are therefore brothers whom in Christ it is our obligation to love and serve, without distinction of nationality, colour, class or creed;

that in the life, teaching, death and resurrection of Jesus Christ, God has revealed His own way of defeating evil and restoring peace—the way not of violence and retribution but of sacrificial service and redemptive love;

that God summons us as peacemakers to repent of our sins against His holy love and through His grace to seek the gifts of humility, charity and truth whereby His rule shall be fulfilled in the world.

WE DECLARE

that lasting peace will be assured only when national and international policy is conducted in accordance with this Christian way of life, which alone agrees with the true nature of man and the world;

that for nations and individual citizens alike this implies a determination to live in understanding and friendship with all other men and nations, an eagerness to serve and to share, and willingness not to dominate but rather, if need be, to suffer at their hands;

that this in turn will require of each nation the renunciation of armaments and power politics based

on armed force and the adoption of policies of co-operation in the spirit of mutual confidence and help.

WE CALL UPON all men of goodwill to press for these essential steps

TOWARDS A CHRISTIAN PEACE:

1. The construction of peace terms on a basis not of retribution and punishment but rather of common needs, common sufferings and common obligations;

2. The creation of a world society to which all men shall owe loyalty, and the subordination of national sovereignty to the requirements of such a world society;

3. The acceptance by all nations, victors as well as vanquished, of progressive measures towards total disarmament;

4. The assurance of freedom of religious life, of speech and of assembly;

5. Sustained action, by means of definite steps to be taken within a specified time, to prevent victimisation of subject races, to end imperialism and to bring all peoples to a position of freedom within the world community;

6. The sharing of the natural resources of the world through common ownership or adequate control in the interests of all;

7. The encouragement of the sense of vocation; the realisation that all members of the community are called to its service in peace no less than in war; the willing acceptance of necessary regulations for the good of all, but the rejection of those regulations and compulsions which frustrate vocation and especially of any conscription for military purposes.

8. The recognition that all men have the right to work, and the

provision of the essential means, material and cultural, for the fulfilment and enrichment of their lives.

WE THEREFORE URGE

all men of goodwill to dedicate their thought and energies to the quest for a creative and lasting peace.

LONDON UNION

The following resolution was passed by a large majority of the audience at the public meeting held on May 12th and addressed by Miss Vera Brittain and Dr. Alex Wood.

"This meeting called by the London Union of The Fellowship of Reconciliation, met in Whitefield's Tabernacle, Tottenham Court Road, London, on Friday, May 12th, 1944, having considered the devastating effects of the present bombing policy, and being convinced that such a policy is morally indefensible, urges His Majesty's Government, as an alternative to saturation bombing, to take the initiative in offering the German people some constructive alternative to supporting the Nazi Regime, of a similar type to that by which President Wilson shortened the last war in 1918, so that the way may be opened to progressive peace-making."

PACIFIST COUNCIL OF THE CHRISTIAN CHURCH

The Pacifist Council of the Christian Church held a second very successful meeting at 38, Gordon Square, on the 6th June. The Rev. Henry Carter presided over a full attendance of keen representatives. More fellowships and other representatives were welcomed. The finishing touches were put to the Constitution. The Standing Committee was elected. The financial question was faced with good will and enthusiasm and preliminary plans laid for an autumn campaign. The bulk of the time was given to setting on their feet the Council's five commissions on research, publications, preaching and teaching, personal service and youth work. These are to be the vital organs of the Council itself and a source of new strength for its constituent fellowships. There was a discussion also on the problem of continued conscription, military and industrial, after the war and its meaning for freedom and for religious and social vocation as well as for peace and war. The subject is to be resumed at the next meeting, the Research Commission attempting an analysis in the meantime.

ANGLICAN PACIFIST FELLOWSHIP

The Bishop of Birmingham, the Right Reverend E. W. Barnes, took the Chair at an open meeting held in Birmingham on May 16th, which was attended by about 100 people in spite of cold and rain. His words of encouragement gave fresh confidence and strength for the future to all members who heard him. He is the first Bishop ever to take the Chair at an A.P.F. meeting.

Archdeacon Hartill drew a picture of the way in which the aims and ideals for which the war is being fought are gradually being superseded by the single aim of "winning the war", which, by itself, is no true or worthy objective. The Rev. Martin Tupper gave an outline of the essentially Christian foundations on which alone any true peace can be established.

The Summer Conference will be held at Sherwood School, Epsom, from August 8th—15th. Archdeacon Hartill will conduct the Retreat arranged for the first two days. The subject of the Conference will be "Towards a Christian Society", and will include talks on "International Relations", "Industry and the Social Order", "Moral and Spiritual Needs", "The Problem of Germany", "The Problem of Japan". Mr. Reginald Sorensen and Mrs. Doris Nicholls will be amongst the speakers. Full details from the A.P.F. Office. Booking fee 10/-.

The Central London Group meeting for July will take place on Saturday, July 15th (not July 22nd as advertised), at 3 p.m., at St. Anne's House, 57a, Dean Street, Soho. Subject: Open discussion on "Our Future Policy". Chairman: Mr. John Locke. Opener: Mr. James Ellis.

CHURCH OF SCOTLAND PEACE SOCIETY

44, Frederick Street, Edinburgh 2

The annual meeting for minister and elder members of the Society was again held on the opening day of the General Assembly, May 23rd, when over a score of ministers and one or two elders gathered in the Barony Church Hall, Broughton Street, Edinburgh, under the chairmanship of the President, the Rev. George Docherty.

The Secretary reported on the results of a circular sent in September to all ministers whose names were then on the list of members, informing them that an up-to-date list was being made, and that unless they sent word to the contrary their names would be included. Altogether, 30 had asked to have their names removed, including some who were surprised to hear that their names were on—

no list had been issued since 1937. Through death the Society had lost Thomas Wardrop, of Rutherglen, one of its veterans, and Ronald H. Stewart, who died not long after retiring from Newburgh to Crieff. Tribute was paid to both of these. Seven new names had been added, and the total now stood at 125, including 6 on the Mission field.

Over tea, the meeting considered the section on Peace and War in the General Assembly's Church and Nation Committee's Report, and the corresponding paragraphs in the Deliverance which the Assembly would be asked to approve. There was lively discussion on possible lines of improvement, though as usual the actual drafting of amendments was left to those who were members of this year's Assembly. In the event they were not successful in getting a satisfactory pronouncement on bombing, but the good resolution with regard to the food blockade was strengthened through their initiative to include a fresh approach to the Government.

PAX

Chairman: Dr. Cecil Gill.

Hon. Sec.: Stormont Murray, Green End, Radnage, High Wycombe, Bucks.

One of the most successful catch-phrases of this war—and the most erroneous—is that "we are all in it together," come what may. We just aren't. Hundreds of us accept not one iota of war, nor its implications. We see this war as the logical result of an industrial economy based on the pillars of the seven capital sins, and in spite of all the promises, all the new "noble ruins" awaiting ivy, all the bodies mangled, blood shed and liberties filched in the absence of the electorate, fail to see emerging from the chaos any of the contrary capital virtues. The new servitude called order will be the same old sin-regime repolished. And as far as it is possible it is a permissible course to have nothing at all to do with it. We can and must be not of the world. There are times when the Christian can honourably shake the dust of a city from him. Holy Jerusalem became past praying for, even by Jesus. The "little flock" were warned to get out of it, in time. To leave the contemporary society to its logical doom, and not "to be all in it together" has often been the express order of God to His chosen. There is not only the example of Noe. "From Ur, go out of it. . . From Sodom, go out of it. . . From Egypt, go out of it. . . From Jerusalem, flee to the mountains," thus saith the Lord. Of course neither the world, the flesh, nor the devil, thereupon go out of business, and "leaving the world" for many

peace-makers can be but a figurative term. But we can all begin anew in the simple economy of Jesus—which would solve many problems—"He that hath two coats, let him give one . . ."

T. G. W.

METHODIST PEACE FELLOWSHIP

First Floor, Kingsway Hall, Kingsway, W.C.2.

ANNUAL GENERAL MEETING. This meeting will be held in the Windsor Room, Bloomsbury House, 15, Bloomsbury Street, W.C.2, on Friday, 21st July, at 6 p.m. It is hoped to arrange for a buffet tea to be served from 5-30 p.m. on the premises. In addition to the transaction of important annual business, an opportunity will be given for discussion and testimonies, and at the close a Covenant Service for re-dedication and the enrolment of new members will take place. Friends who desire to join the Fellowship on that occasion are asked to send their names to the Secretaries at the above address. All members within reach are urged to attend.

MEMBERSHIP.—At the Executive Meeting on May 19th it was reported that there was an increase of 3 ministers and 16 lay members, and a decrease of 1 minister and 2 lay members, leaving a net increase of 16 members.

LESLIE KEEBLE.

I.V.S.P.

1,000 youth volunteers of any nationality from schools, clubs, factories and offices are needed this summer for camps on harvesting, fruit picking, market gardening, estate work for the National Trust and hostel work with evacuee children. These camps are organised by the International Voluntary Service for Peace in order to promote better international understanding through practical work for those in need.

With the first I.V.S.P. Foreign Service Unit already in the Middle East training in refugee camps for reconstruction work in Europe, the Youth section at home has been actively expressing its motto "Deeds not Words" in various jobs in many parts of the country.

Plans have been made for longer summer services in Essex, Oxfordshire, Worcestershire, Lincolnshire and Yorkshire, and volunteers—both boys and girls aged 14-18 and adults for leadership—are needed.

This work is described in an illustrated bulletin which can be obtained from the National Youth Secretary, 1, Lyddon Terrace, Leeds 2, along with full details of the summer camps.

FRIENDS' PEACE COMMITTEE

Our series of Lunch Hour Addresses continues during July with David Cushman Coyle on "Anglo-American Co-operation" on July 4th and Alex Wood on "Win the Peace" on July 11th. As before, these are to take place at Friends House at 1.20 p.m.

The Committee's publishing activities go on, and recent pamphlets include "What should we do about Germany?" by Carl Heath, 2d., and "Christian Victory" by Francis E. Pollard, 2d.

We continue to add books to our Library on peace and international affairs. These may be borrowed by all pacifists on payment of postage. Details and book lists will be sent on application to Friends House, Euston Road, N.W.1. EUS 3604.

LABOUR PACIFIST FELLOWSHIP

Although the Annual Conference of the Labour Party had been postponed, the Labour Pacifist Fellowship held its Annual General Meeting in the Alliance Hall, London, on Whit Sunday. Members from various parts of the country were in attendance.

The Chairman, Reginald Sorensen, M.P., in his opening address, referring to the Prime Minister's complimentary remarks to Franco and Spanish Fascism and the abandoning of the principles of the Atlantic Charter, said the imperialist nature of the war was very evident and there was a strong case against it on Socialist grounds alone. The pacifist stand had been amply justified by events and pacifist socialists must not waver from their duty to the public and the Labour Movement.

The L.P.F. endorsed a resolution urging the publication of statements of long and short term pacifist-socialist policy. A criticism of the Labour Party international policy statement from the pacifist-socialist position is to be prepared. Another resolution suggesting a brief statement of the essential points of a lasting peace settlement for circulation within the Labour movement was carried.

The affiliations to the National Peace Council and Central Board for C.O.'s were renewed and the L.P.F.'s views on industrial conscription are to be forwarded to the latter body.

The President, Dr. Alfred Salter, M.P.; Chairman Reginald Sorensen, M.P., and Treasurer E. R. Simmons were re-elected. Councillor Will Elliott, who founded the Fellowship, found himself unable to continue as Secretary, and W. R. Page, 127, Fellows Road, London, N.W.3, was elected as his successor.

COUNCIL OF CHRISTIANS AND JEWS

The Archbishop of Canterbury, in an article on "Reaction to Barbarism" which he contributes to the second issue of an Occasional Review just published by the Council of Christians and Jews, urges members of both communities "never to be content only to check what produces ill-will, but rather to counter ill-will and its tendencies by promoting active co-operation and by uniting in the service of the community which claims the allegiance of us all".

The issue also contains a statement by Commander Herbert Agar on the recent American Three-Faith Declaration on World Peace, and an article on the Jewish Passover Festival by Dr. Cecil Roth, the eminent Anglo-Jewish historian, together with a number of other articles and news items reflecting good progress in the furtherance of the Council's work.

THE FELLOWSHIP OF PRAYER

O Lord, our God, Who hast bidden us ask that we may have, and seek that we may find, plant in our hearts a pure desire for peace. Deliver us from all timidity that would avoid adventure, and from all slothful craving to be left at ease. Whatever service love requires that we give willingly; whatever sacrifice required by mercy that we would offer cheerfully; whatever hazard faith would take that we accept in perfect trustfulness. Do Thou Who rulest over all by serving all, but reignest only in the hearts of men by their consent, establish in our lives outposts of peace amid the world's strife. Give us tranquillity of mind in undivided purpose, that through us something of Thy heavenly calm may bless our neighbours. Until possessing peace within ourselves, we may possess it in the world about us, through Christ, the Prince of Peace.

Lay upon us, O God, Thy gentle yoke of Christlike lowliness, that we who labour and are heavy laden may carry heavy burdens easily, and teach us that humility of mind which, giving rest from self, enables us to work unhindered for Jesus Christ, our Lord.

Classified Advertisements

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

HOLIDAYS

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

THE BRIARS, CRICH, Matlock (Ambergate Station, L.M.S.). Vegetarian Guest House. Rest and comfort amid beautiful scenery. Alt. 600 ft. Arthur and Catharine Ludlow. Tel.: Ambergate 44.

WENSLEY HALL, WENSLEY, Near Matlock. A.A. appointed. Small, sunny Guest House. Good centre for excursions. Telephone: Darley Dale 116. Eric and Muriel Bowser.

MEETINGS

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6.15 p.m. The next meeting is on 28th July, and the leader will be I. Margaret Glaisyer.

SITUATIONS VACANT

FARM WORK in Cheshire; LAND WORK in W. Riding, Sussex or Surrey. Christian Pacifist men apply Sec., C.P.F.L.U., Room 16, Kingsway Hall, London, W.C.2.

FULL-TIME SHORTHAND-TYPIST required at F.o.R. Headquarters. Please write giving qualifications, age, and position with the Ministry of Labour, to Mrs. Doris Nicholls, 38, Gordon Square, London, W.C.1.

MISCELLANEOUS

THE HEALING POWER OF GARLIC: a herbal remedy with 5,000 years of history. Get to know Allysol—the healing and purifying power of garlic, without the smell. No taint of breath of person. Send stamps 6d. for two 20-page booklets of life-conserving information about garlic.—Allysol Company, Fairlight, Sussex.

"A NEW WORLD ORDER", by Rev. H. J. Dale. Price 1/- (by post 1/2). Foreword by Dr. A. D. Belden. "The

Rev. H. J. Dale has performed excellent service to the cause of Christianity by publishing his thoughts on the relationship between the Church and the present international situation. If all the clergy and ministers of Britain were as loyal to the Faith as Mr. Dale, the march towards paganism, which we are now witnessing, would be halted."—Rhys J. Davies, M.P. Copies can be obtained from the Author, Quainton, Aylesbury, Bucks., or the F.o.R.

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