

The
**CHRISTIAN
 PACIFIST**

THREEPENCE

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 OF POLITICAL AND
 ECONOMIC SCIENCE

THE CURRENT OF AFFAIRS

A Government for India

It takes little imagination to realise the staggering difficulties of the task which confronts Pundit Jawaharlal Nehru in the formation of a Government for India. It might have been easier had the invitation come earlier. The Muslim League, after turning down the Cabinet Mission's proposals, proclaimed a "Direct Action" day with its dreadful consequences of rioting in Calcutta. The lessons of this outburst of violence will not be lost, we trust, upon either side. From this distance it is easy to see it as a tragedy of folly and pride, and a disgrace to a great city and its government. (Had it only been on a larger scale and the fighting between nations who acknowledged no law superior to their own a sentimental world would have thought it heroic.) Meanwhile, in consultation with his colleagues and with the Viceroy, Mr. Nehru is forming his team. The refusal of the Muslim League to accept the five seats offered is serious; but the formation of a government cannot wait. We hope the difficulty will be surmounted later. Behind Mr.

Nehru there will be the unstinted help of Mr. Gandhi, whose dream it is that the transfer of power from British to Indian hands will be non-violent. Our thoughts reach out to the Indian leaders, who take office at a moment when political, economic and social conditions in India were never more grave, and to the Viceroy, and to all those who hold special responsibility for India in this country. Truly we are at the cross-roads of Indo-British relations.

Palestine

The developments of the Palestine situation show how inevitably one false step leads to another. To-day we are dangerously near the edge—if we have not already passed it—from which there can be no return to sanity except through widespread fighting and murder. The way back will be hard enough in any case. But we cannot begin to speak from a solid moral foundation until we can say that we are prepared to do our part in offering homes to those unfortunate Jews who cannot and should not be asked to stay in Europe; and until we can show that we are urging this

same attitude on our friends throughout the world, particularly our own dominions. Secondly, we must make it clear that our main interest in Palestine is the welfare of the country and its inhabitants, and not the use of its territory for our own imperial ends. Our reiteration that we will in no circumstances give up the Mandate while no doubt intended to express fidelity to duty has for our critics an unpleasant ring about it. Thirdly, we must realise that the extent to which Jewish actions—however much we deplore them—are due to “propaganda” or even skilful and well-financed organisation is infinitesimal compared with the pressure on them of actual events throughout post-war Europe, and the desperation which comes from continuing uncertainty on a background of death and suffering such as neither we nor any other people have been called upon to endure.

Russia

As the popular mind grows into the habit of regarding Russia as an opponent it becomes easier for it to think of Russia as a potential enemy. That this is perfectly natural must not blind us to the fact that it is perfectly disastrous. Russia does oppose her Allies at the Peace Conference as elsewhere, and often in the most exasperating manner, and persistently misrepresents British policy both to her own people and in her export propaganda. It is for this very reason that the friendship of Russia ought to be assiduously cultivated. Stormy speeches of rebuke, if they do not actually do very much harm, do very little good. It would be worth while to find out the reasons for Russia's attitude. We should like to know much more of what is going on within that vast and somewhat mysterious country. Perhaps Professor Laski's report will give us the information on

which a better understanding may be based. Is Marshal Stalin still personally at the head of the government, or owing to his failing health has executive power passed into the hands of a military clique, unrepresentative of the real Russia, and from whom definite and intelligible instructions are hard to come by, so that Russian delegates to all international conferences are forced into the unhappy necessity for temporising and obstruction?

The Plight of Germany

Perhaps the most urgent problem of all which the war has left us is the condition of Germany. A year ago a majority of Germans were willing to receive the Allies as liberators. To-day they are a people of embittered grievances. This is not the fault of the present administration. It is largely the consequence of the policy of “unconditional surrender” which imposed such appalling devastation on the whole country, with the added tragedy of a post-war world food shortage. But the fact must be faced that already the seeds of war are being sown in the hunger and despair of the German people. There is truth in the bitter contention that Germany was better off even under Hitler than under Allied control. It is easier to observe these unpleasant facts than to suggest what might be done to alter them. The things which Germany so sorely needs are those which are urgently needed in this country and in many others. The war brought civilisation nearer the brink of ruin than many people care to admit. The economic fusion of the British and American zones is certainly a step in the right direction. But could not the repair of war damage be speeded up, and machinery and fertilisers found to revive agriculture? A definite plan must soon be produced for the rebuilding of German industry, and

something could be done to modify the contrast between British and German rations. If we are reminded that all these things are terribly difficult to do, we can only answer that the need to do them quickly is terribly urgent.

Prisoners of War

One contribution to peace that could be made, and which would be of psychological value far beyond its apparent political importance, is the repatriation of prisoners of war. More than 380,000 prisoners, the fathers of about a million children in Germany, are now held in the United Kingdom. More than a year after the end of the war they have still no hope of return to their own people at any definite date. Until peace has been formally concluded with Germany, and at the present pace of diplomatic activity that may take several years, they may legally be retained in this country and compelled to work. Most prisoners who are fit would, of course, prefer to work (officers who are not compelled to work often volunteer to do so) but while farmers and others who employ their labour must satisfy the Trade Unions by paying a full wage, the men themselves receive only a trifling sum in pocket money while the remainder is retained by the Government. This compulsion to work for almost nothing, while justified by international law and regarded as “reparations” paid by Germany to Britain, creates conditions which are frequently described, and by the prisoners themselves resented, as slave labour.

Speed Repatriation

As so often happens, the right and merciful policy would in this case be that most fully in accordance with the best interests of our own people. Whatever we are gaining in extra labour for our harvest fields is far exceeded by the loss we are incurring in international good-

will and understanding. We may gain a little now at ruinous expense in the future. There is good hope that the Government will shortly make an announcement about the repatriation of P.O.W. which will help to check the recent rapid deterioration of morale in the prison camps, but that they may have the fullest public support for speeding the repatriation of anti-Nazi prisoners (and it must be remembered that the public is not very greatly concerned) readers are urged to communicate with their Members of Parliament and local Press. In doing so it is important to urge the relaxation of the non-fraternisation rule.

What We Can Do

Meanwhile we may be thankful that much has been done by Friends, World Y.M.C.A., British Council of Churches and other agencies to alleviate the lot of prisoners of war in this country and abroad. There are some ways in which we can all help. Suitable persons may receive War Office permits to serve as local visitors to camps. Prisoners are permitted to attend local Church services, or to hold services of their own in local churches, if military (or civilian) transport is available, and if the Camp can provide escort. In places where no services of this kind are held it may be possible to arrange them. There is a great demand for literature. Good English, French and German books and periodicals as well as good sports material and games should be sent to the Y.M.C.A., Norton Camp, Cuckney, Mansfield, Notts. Further information as to how to help may be obtained from the World Alliance of Y.M.C.A. War Prisoners Aid, 4, Great Russell Street, London, W.C.1.

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ERA OF ATOMIC ENERGY

ALEX. WOOD

Dr. Wood is well known to most of our readers as a distinguished scientist and a Vice-Chairman of the Fellowship of Reconciliation. He was formerly a Tutor of Emmanuel College, Cambridge, and has just retired from the Chairmanship of the P.P.U.

While it is true that the Report of the Commission of the British Council of Churches on the "Atomic Era" is in some respects a disappointing document, it is a mistake for pacifists lightly to dismiss it. It is a very honest document, and if it leaves the pacifist and anti-pacifist dilemma unresolved, at least it states it with commendable clarity and frankness. There is much in the Report with which pacifists will agree, and no document so far produced offers better opportunities of uniting groups of Christians who differ fundamentally in their attitude to war in a fruitful study of these differences, and a sincere attempt not merely to understand one another, but to make a real advance in corporate thinking.

The Report makes no attempt to underestimate the challenge of the atomic bomb. It contemplates the possibility of bombs equivalent to 2,000,000 tons of high explosive—sufficient to obliterate a large city even by a "near miss". It admits that there can be no adequate defence. It goes on to point out that, although uranium and thorium are the only elements which can be used at present, it may well be found possible to use cheaper and more plentiful materials. Finally, there is the obvious fact that bombs can be stored and hidden with only slight possibility of detection.

With respect to the constructive uses of atomic power, the Report is, quite rightly, very restrained. It recalls the misuse of earlier sources of power, like coal and oil, and points the moral by a reference to the industrial revolution.

In the final conclusion of the Report the pacifist will gladly concur:

"The conclusion to which we are led is that the only adequate response to the challenge of the crisis resulting from the discovery of atomic power is that mankind should recover a new *wholeness* of living. By this is meant that the balance of human existence which has been upset by a one-sided concentration of interest and energy on the control of nature should be restored by the realisation that man's real problem includes himself as well as his environment, and that the fulfilment and satisfaction of human life are found in the relations of persons with one another and in the relation of man to transcendent spirit."

But it is in the chapters dealing with power and with the use of the bomb in war that the differences between pacifist and non-pacifist emerge. While admitting that it is arguable, on purely technical grounds, that renunciation of the use of the atomic bomb is "inevitable for a country so highly urbanised, and therefore so exceptionally vulnerable to the atomic bomb, as Great Britain", this consideration is rejected as ignoring the deterrent effect of anticipated reprisals although earlier in the Report it seems to be admitted that in the case of a large-scale attack on a restricted area no reprisals would be possible.

But the crucial issue raised in this connection is the assumption that only by retaining the right to use the atomic bomb can a nation defend its people and institutions against attack. "What it would mean is the surrender to any power which had no such scruples about the use of the bomb—a surrender exacted inch by inch and day by day, starting from the very day on which the act of renunciation took place—not merely of all the material things which underlie British power and Britain's standard

of living, but of the entire British way of life and systems of political and moral ideas which are embodied in the organism known as the British Commonwealth of Nations." Now this is, in effect, an assertion that the ultimate seat of power is mechanical, not spiritual, that the values and ideals worth defending are only safe when associated with the most barbarous, the most revolting and the most indiscriminately destructive weapons which technical development can produce. It is an assertion that we live in a world where, in the last issue, evil can only be met by evil, and cannot be overcome by good; where the infamies we condemn in others are, in the end, imposed by circumstances upon ourselves. These assertions, implicit throughout the discussion of Power and International Community, the pacifist is bound to challenge. We do so on three grounds.

First on the general ground that it is contrary to the Christian conception of God and the world as we understand it. We are far from wishing to encourage any shallow utopianism, either in ourselves, or others. We fully recognise the tragic element in human life, even the demonic element. But we cannot admit that God commits us to the acts of modern war as the final and inescapable method of safeguarding the Christian values. Secondly, we do so on the ground that there is much evidence in history that Christian values are safeguarded, not by sacrificing them temporarily in order that we may reaffirm them later—a process which is essentially involved in the method of war—but by loyalty to them, a suffering loyalty if need be. Thirdly, evidence is accumulating of the contemporary success in some instances of non-violent methods of resistance to the Nazi tyranny itself. There is no case established

where that tyranny was broken without military co-operation. But there was no predisposition to rely on non-violent methods, no preparation, and in these circumstances the limited success achieved in particular instances in Norway, Denmark, Holland—even in Germany itself—must not be under-rated.

In the chapter on Modern Warfare and the Christian Conscience the "dilemma" facing the Christian is brought out and made clear. Either he must be prepared to support the method of war in order to defend his way of life or he is involved in "a repudiation at a critical moment of all that we have said about taking history seriously, the significance of democracy and the relation of power and law." On the other hand, it is asked whether the method of war has not become so destructive of the very fabric of civilisation "that the defence of civilisation by such means no longer has any convincing meaning, and, in particular, whether it is permissible for Christians, even in defence of the highest human values, to participate in the use of such diabolical weapons of universal destruction". It is pointed out that the indictment of war criminals at Nuremberg includes among the offences "the wanton destruction of cities" and the "extermination of women and children". The argument that on balance hundreds of thousands of lives were saved is given very limited approval "since it can be used to justify any kind of barbarity". The suggestion that the atomic bomb is no different in kind from the high explosive bomb is quite rightly seen to be an argument against the use of the latter, not an argument in favour of the use of the former. A very important admission is made regarding the concept of the "just war". "It is clear that in so far as war becomes total in the sense that

every means may be adopted that appears conducive to victory, and that the attack is directed, not against armies, but against nations by methods of mass destruction, the restraints in waging war which have been regarded by the Christian tradition as essential to a 'just' war disappear".

Here, then, lies the dilemma, and the Report has no solution to offer. "If the final test were to come in another war the members of the Commission would almost certainly find themselves divided in their choice; and this division is only a reflection of the present divided mind of the Church. We do not believe that the Church is able with its present insight to pronounce between the two alternatives". This will no doubt be a disappointing conclusion to many people, and yet one which, coming immediately after a long war, is

significant on account of its clear and frank exposition of the dilemma, and its refusal to pronounce in favour of the official majority view. The Report constitutes a great opportunity for the pacifist to enter into a Christian dialectic with the non-pacifist. The non-pacifist, starting from the necessity of defending essential values, is driven into a defence of the method of war. The pacifist, with an overwhelming intuitive conviction of the evil and futility of war, is unable to co-operate in the attempt to defend values by this method. Is there not an urgent need for both to explore methods which shall be effective in the defence of values without being intolerable to the Christian conscience? Surely God in His providence must have made such methods available. We pacifists believe, not without some grounds, that He has.

THE SOCIOLOGICAL IMPLICATIONS OF BEING A PACIFIST

L. GORDON HANNA

Mr. Hanna is Superintendent Minister of the Eltham-Kaponga Circuit of the Methodist Church of New Zealand.

The change-over from war to the uneasy interregnum of peace poses problems for the sincere Christian pacifist as well as for the civilian war-worker and the returning serviceman. For among the sins from which the pacifist must ask the good Lord ever to deliver him, none is more dangerous than the constant possibility that his faith has only a negative meaning. That is the peculiar defect of the atheist's position; when he has established his case, he still has not achieved anything constructive. Likewise, saying 'No!' to participation in war during the actual period of hostilities does not achieve very much, unless it is quickly implemented by the pacifist in saying something

much more positive and effective when peace comes. What then, is the most effective activity to which a pacifist can give himself in peacetime?

Clausewitz's suggestion that war is simply continuing national policy by other means, underlines the fact that war is no malign visitant which comes, like a comet in the sky, unrelated to the historic process or independent of the flux of contemporary events. R. G. Hawtrey's words are significant: "If war is an interruption between two periods of peace, it is equally true that peace is an interval between two wars. Trial by battle is an exceptional incident, but the conflict of national force is continuous. Preparations

for this inevitable conflict cannot be avoided, nor disregarded in times of peace. War is an industry". This simply means that there is a causal relationship between the political and economic set-up of the modern world and the periodic outbreak of warfare. There is an economic determinism behind modern wars which justifies Karl Marx's words, "Force is itself an economic power". Of this aspect of war and preparation for war, the Christian pacifist will need to take much more account in these days of peace-making than was perhaps necessary during the days of war itself. The economic pressure towards war among the great powers of the world is as great as the political and national causes as such. Western civilisation in its economic set-up and in its cultural values to-day is organised for war. The following quotation from Lewis Mumford's *Technics and Civilisation* nevertheless puts the same point of view from a different angle.

Until life is made an organic whole again for man, war will remain the constant shadow of the machine-age. Beneath all the drill and preparation for war of a machine civilisation, the only outlet and end must be war. A society that has lost its life values will tend to make a religion of Death and build a cult round its worship, to satisfy the increasing number of paranoics and sadists which a machine civilisation inevitably produces. War sanctions the utmost exhibition of the primitive at the same time that it deifies the mechanical. In modern war, the raw primitive and the clockwork mechanical are one. Savagery which we hitherto associated with the not-yet-civilised is equally a reversionary mode with the mechanically over-civilised. This destructive union of the primitive and the mechanical is the alternative to a mature humanised culture, capable of directing the machine to the enhancement of communal and personal life.

The pacifist's judgment upon war in his refusal to bear arms is therefore never only an ethical judgment. It is a sociological verdict as well. For even the

Christian pacifist does well to remind himself that the Christian faith is compounded of a dual obligation towards God and his fellow man. "This commandment have we from Him, that he who loveth God love his brother also." This throws upon the pacifist the necessity that he have sociological reasons for the faith that is in him, as well as religious ones. If he is to preserve his own integrity, he must in some measure be a student of economics and an informed observer of society, as well as a professing Christian in the immediately religious meaning of the phrase. Otherwise his personal faith is in danger of lapsing into mere pietism. The task of a Christian man is not only to criticise the world but also to seek to change it.

Change can come only through a growing body of informed opinion. Emerson reminds us that every established law was once the private opinion of one person, the conviction of the dissenting minority. By slow degrees new truth breaks through to the generality of men "till the multitude make virtue of the faith they had denied". The Christian pacifist must then be content with small beginnings and slow progress. Like Athene, he must be willing to go back to first principles. Patience as a specifically Christian virtue, is at something of a discount to-day in this world where man is a slave to mechanical time expressed in the kitchen clock. But even the Christian man must not seek the New Jerusalem in too much of a hurry. I mean by that he must combine, as best he may, in a fine balance or delicate tension, the necessity of immediate action of the reformer and politician and the reflective vision of the prophet and sage. It is true, as someone has observed, that "only God can afford to wait". The sense of impending doom which seems to

overhang our era, the dim consciousness that somehow the sands of time for our day and generation are running out perilously fast, must not, nevertheless, stampede the Christian man into taking short cuts or relying on slick solutions to retrieve man's desperate plight. Let it be a strengthening of our faith and thought to recall that not only the weakness of God is stronger than men, but the slowness of God is quicker and more effective than the short-cuts to worthy ends which the Christian man, along with his unchristian brethren, is sometimes tempted to take under the sense of his own transiency and mortality.

The truth is that there is a spiritual degeneracy in our age which expresses itself sociologically in impersonalism. Until life is ordered for the ordinary man and woman on the recognition of the primacy of the person, war is the logical end of our machine civilisation. For it is significant that the age which marks the greatest degree of technical development is also the age of spiritual bankruptcy. Western civilisation is producing its own nemesis in the appearance of the unspiritual man. The mark of the unspiritual man is that things have a higher worth than persons. In fact he effaces personality wherever he meets it by reducing it to an abstraction. The hostile personality is 'the enemy'; his political opponent is a 'capitalist' or 'communist'. Customer, employer or employee these very words become abstractions for living personalities. Finally, as Berdyaev points out, war is the greatest abstraction of all.

The conservation of those values, or rather the re-birth of those values which reverence personality, is the consistent concern in peace of the Christian man who has refused to bear arms in wartime as a protest

against war's utter depersonalisation of society. Wherever small groups of men and women can be brought together in free association for no other reason than that they can be persons together there true peace is being served. The 'I-Thou' interpretation of society must supplant the 'I-it' relationship which has become the prevailing relationship in the technical exuberance of the machine-age.

This is all the more urgent because the modern pattern of society is tending to link the individual person directly to the State so that his very citizenship becomes an 'I-it' relationship rather than the awareness that he, with other human beings with like passions, thoughts, aspirations to his own, form that group of humanity of which the 'State' is the abstract term. The citizen does not belong to an 'it' at all; he is a person among persons. The State is a living community of persons. The world is the family of God's children, brethren in Christ, for God was in Christ reconciling all men unto Himself. It is an excellent self-discipline in conversation to make oneself forsake impersonal abstractions in speech and speak of 'Japanese men and women' rather than 'the Japanese', for example, or again, 'communist men and women' instead of 'communists'. It represents more than verbal idiosyncrasy. It is the recognition that the world is made up of persons.

The larger the social grouping the more impersonal society becomes, and impersonalism leads to the spirit of war. Therefore, if the Christian man, and particularly the Christian pacifist man, can establish and foster small local groups for discussion, for cultural activities, for informal fellowship, he is building on safer foundations than in carrying the banner in some semi-political movement with a limited short-

term objective, however urgent and desirable it may be.

For this reason I am inclined to think that Christian pacifists ought to be in peace-time mainly 'of the Dispersion'. Finding fellowship too much among themselves and those who share their beliefs tends to make any body of members separatist, pharasaical sometimes, but, worst of all, ineffective. The Fall of Jerusalem was necessary to Christianity to disperse the faith. Likewise Christian pacifist men and women ought to mingle and cooperate with as many small groups of society as possible, rather than try to perpetuate in too separatist fashion their own fellowship. The grain of wheat must not abide alone, else it will die without bringing forth the harvest which is its true function to bring forth in self-giving. The average Christian congregation is an ideal small group where the Christian pacifist may quietly, by his daily manner of life more than the actual spoken word, commend the faith and philosophy by which he lives, to others.

The war years were a period when of necessity the pacifist Christian movement was characterised by an intensive mood. All that could be done, particularly in the colonial

setting, was to minister to the fellowship, to hold on, sometimes against intolerant and harsh opposition both from the civil powers and church authorities, to a consistent witness to the truth as it was understood, and to wait. Saying 'No' and not being allowed to say or do anything else was something of a strain on mind and spirit. On the whole there were remarkably few casualties. Inactivity in a time of crisis puts a big strain on any fellowship that is, enforced inactivity so far as the outside world is concerned.

That phase is now past. The mood of the hour ought to be an extensive one when, stepping across the barriers which a state of war necessarily created, the Christian pacifist can quietly, courteously, but withal firmly declare the faith by which he lives to every group of society to which he has the right of entry by reason of his relationship as neighbour, citizen and member of the local community. As for the final result, let him remember he is accountable to God not for success but for fidelity. Let him say with Paul, "I thank Christ Jesus our Lord who hath enabled, for that He counted me faithful, putting me into (this) ministry".

CONSCRIPTION

A good many newspapers have misrepresented the Government's White Paper *Call Up to the Forces in 1947 and 1948* (Cmd. 6831; H.M. Stationery Office; 1d.) as a final decision. Yet it was presented to the House of Commons only as a policy for the next two years and the question of continued conscription after 1948 is left open. The interim plan provides for a continued call up of men between 18 and 30 but by the end of this year only 18-year-olds will be called up, apart from youths whose call up was deferred on educational grounds. Those called up in 1947 and in January, 1948, must serve for two years, but the length of service is decreased as the call up pro-

ceeds in the later months of 1948, so that by the end of that year service will be for 18 months. Those who have already been called up before the end of 1946 are being released according to age and length of service but all of them are to come out of the Forces by the end of 1948 when the first releases will be granted to those who have been called up for fixed periods. Deferment is to be granted in 1947 and perhaps later only to those in coalmining, agriculture and some building jobs but students and apprentices have more generous and more definite provisions for deferment than previously. —C.B.C.O. *Bulletin*.

INTERNATIONAL NEWS

PERCY W. BARTLETT

Muriel Lester left London on the 12th of August to join the S.S. *Georgic* for Bombay. She expects to be away for at least a year. After spending some time in India, where she will, of course, stay with Mr. Gandhi and talk with other political leaders, she plans to go to China. She will visit Madame Chiang Kai Shek once more and hopes to be able to penetrate to the far west and to visit the school that her late nephew and former travelling companion, George Aylwin Hogg, was serving up to the time of his death. Whether it will be possible to visit Japan is not yet certain; but Muriel Lester expects to return through the United States on a lecturing tour and to report there on the re-establishment of the Fellowship in the East.

The (European) Executive Committee of the I.F.o.R. will meet at Christ's College, Cambridge, by kind invitation of the Master, from the 23rd to the 26th of September next. It is hoped that Just Gustavsson, Wilhelm Mensching, Ellen Petersen, Kaspar Mayr, André Trocmé and one or two other members from the Continent will be able to attend. Some of these may be able to stay on and to visit groups in various parts of the country; and a gathering for London friends of the I.F.o.R. will be held at 38, Gordon Square, W.C.1, at 6 p.m. on Thursday, the 26th of September, to afford an opportunity of meeting them and of hearing something of their war experience and further plans.

The plans made at the Stockholm meeting of the I.F.o.R. Council in March last for travelling work in Latin America have now been varied somewhat. Margarita Will will not now be able to travel; but Herman Will is expected to

represent the I.F.o.R. in Cuba and Mexico during August and September. Francisco Estrello is to divide his time for a year between work in Mexico for the American Friends Board of Missions and work for the I.F.o.R.; and he is expecting to accompany Herman Will on a tour of Mexican cities.

An invitation from the Stockholm meeting of the I.F.o.R. Council to André Trocmé to become travelling and youth secretary has been accepted in a modified form. André Trocmé will remain at Le Chambon in Central France and will retain the pastorate of the Protestant Church there and his connection with the international school, Le Collège Cevenol. He will share the new work for the I.F.o.R. with his wife Magda Trocmé, who will probably undertake special responsibility for travel in Italy, her native land.

The American F.o.R. expects to hold its national conference this year—the first since 1941—at Evanston, Illinois. Phillips P. Elliott, the national chairman, will open it and addresses will be given by Robert M. Hutchins, Chancellor of the University of Chicago, A. J. Muste, Co-Secretary of the American F.o.R., and Earl Smith, of Montevideo, Treasurer of the South American F.o.R. Groups led by Douglas Steere and others will discuss the prevention of an atomic arms race, and pacifist work in church, educational, economic, political, social, labour and other groupings.

Wilhelm Mensching writes that the provisional council of the F.o.R. in the British Zone of Germany met recently. Application has been made for permission to establish the F.o.R. in all the zones of Germany. Following up the Whitsuntide gathering

in Bad Pyrmont (North Germany) Wilhelm Mensching has been planning a second conference to be held during September at Ludwigsburg, near Stuttgart, in Southern Germany. There are hopes that a second, fully international conference will be held in Bad Pyrmont at Whitsuntide, 1948.

Our friend J. B. Th. Hugenholtz, who visited us in London recently, sends a copy of the basis of Kerk en Vrede (Church and Peace) as it is being re-established in Holland. The basis quotes a series of points more or less parallel to the "five points" of the British F.o.R.'s basis and states its purpose as to permeate church and people and "to defend all that results from it". The organ of Kerk en Vrede is *Militia Christi*. Prof. G. J. Heering is president. J. B. Hugenholtz is one of the secretaries.

Among many welcome visitors to the office during recent weeks we may mention especially Miss Georgia Harkness, who is professor at Garrett Biblical Institute, Bryanston, Illinois, and Winburn Thomas, of the Student Volunteer Movement, who is vice-chairman of the I.F.o.R. Executive in the United States.

Pastor Edwin Listor, who has been our secretary in Norway for some time past, was in London on his way to France, where he is preparing for a further term of service with the Norwegian Mission in Madagascar.

It is pleasant and encouraging to hear again from our friend Dmitri Katzaroff, of Sofia (Bulgaria), who writes of work in the spirit of reconciliation as being never so necessary as now; and of close fellowship between those anxious to express good will as never before so urgent. We have heard again also from Vladimir Tchertkoff, of Moscow.

THE FELLOWSHIP OF PRAYER

AN ACT OF CONFESSION.

O Thou, Whose Holy Spirit is the Spirit of Truth, save us from all self-righteousness, and from complacency and pride, that seeing our deficiencies and facing our own faults, we may in earnest faith and supplication seek the redemption we most sorely need in Thy forgiveness. Deliver us from morbid introspection, and from despair and doubt, but grant us grace to know our own condition, to examine ourselves, to hate our sins, and to forsake our errors.

We confess, O God, with shame and penitence, the hurts that we have done to others; the good we might have done and did not; our failures to forgive; our self-importance and self-pity; the jealousy whereby we have rejoiced in others' failures; the prejudice whereby we have shut out new light; the love of ease whereby we have disclaimed responsibility; our false and mean conceptions of Thyself; our murmurings and complaints whereby we have brought evil on ourselves; our lack of faith; the anxious care with which we have repulsed Thy providence; our failure to discern in our neighbours' need the opportunity of serving Christ.

Father of Mercies, release and rescue us, we pray Thee, from our slavery to evil, and bring us out of darkness into light. Forgive those sins which now in deep contrition we confess, and also those we are not able to confess because we do not know them. Enlighten us in conscience, melt us in heart; give us good thoughts and pure desires. Fulfil in us the promise that we shall know the truth and that the truth shall make us free, through Jesus Christ our Lord. Amen.

CORRESPONDENCE

The First Christian Nation

Souls despairing, nations disrupted, humanity frustrated, and now in this year of man's extremity there rises one little token of The Great Designer's plan which, if rightly appreciated and valiantly supported, may become a mighty factor in winning Peace.

So it is with deep thankfulness that we hear of the return of the Armenian exiles to their own country, and of satisfactory arrangements for their reception and settlement there by the Committee presided over by the Katholikos of all Armenians. These persecuted people of Mount Ararat—the first to adopt Christianity as a nation—have stood faithful to their risen Lord all down the centuries, holding their Faith more precious than their lives, and should there not be joy throughout the whole Christian Church now that they are able to return to their own beloved country?

We learn that over three thousand Armenians who have struggled for years to make their living in Syria, and can now only expect to be sunk in the swelling floods of destitution if they remain in that distressed land, are being conveyed every month from Beyrouth to Batoum, where work is assured and a free grant of half the cost of the erection of a new home and a loan for the other half is being provided for each family.

Yes! Simple-minded sympathisers will at once assent, but what of the political aspect? Can the hidden motives of our powerful Russian Allies be trusted, and why should British folk be concerned in this continually persecuted remnant? or, if as a nation we cannot escape our unfulfilled obligations towards this our small but very courageous Ally, how should any help be given

them now when thousands of other refugees are in far more pitiable plight?

An act of political significance on a national scale may not indeed seem advisable, but does not that make this unique situation of a truly Christian community (which has never had any Government apart from that of her Church), now taking her place as one of the sixteen states of Soviet Russia, become a grand opportunity and challenge? For here we can see with 'Moto' Edith Roberts who gave her life for the Refugees in the Armenian Camp outside Aleppo,

"the little Child-Nation set in the midst of those at strife".

FRANCES ROBERTS. (Pilgrim.)

A CHRISTIAN'S OUTLINE OF BELIEF

Stephen Hobhouse. F.O.R. Price 6d.

One of the most urgent problems which faces society today is the treatment of evil-doers and of the violent and aggressive. Not only is this a problem for society, but for individual Christians, many of whom are unable to accept the pacifist position because they cannot understand or accept the answer to it which is sometimes too glibly given by Christian Pacifists. "A Christian's outline of belief", setting out foundation truths concerning God and man and their application to the problems of crime and conflict is a first class piece of writing which, with an amazing economy of words, deals with the fundamental difficulties confronting the person who is making an honest attempt to see the Christian solution to this problem. In the introduction, Stephen Hobhouse says, "The following statement of belief is based upon clear intuitions persisting over the larger part of a long life and supported by constant rational consideration . . . The present form of this 'confession' has been arrived at after prolonged reflection and many tentative amendments and additions, made in the light of much friendly criticism." In this is the clue to the depth and maturity of this pamphlet. It represents the vision of a seeker whose other writings during the war have done much to consolidate the thinking of Christian pacifists and bring Christian non-pacifists to a closer understanding of the pacifist faith.

D. N.

THEY SAY

SEAWARD BEDDOW

Sovietism

"The more one sees of ravaged Poland, chaotic Germany and harassed France, the more one understands how great is the temptation for the Russian mind to assume that a Soviet solution is the only one which can lift Europe out of its present misery.

It is just as natural for the Russian to hope that his way of life will spread over the world as it was for 19th century Britain to encourage overseas the growth of constitutional monarchies and two-party parliaments even if, in both cases, odd caricatures result from the attempt to export a whole social system."—Alaric Jacob in *Daily Express*.

The Press and Truth

"What I condemn, in whatever paper it appears, is the expression of opinions disguised as facts."—Sir Hartley Shawcross, Attorney-General.

The Value of Laughter

"To-day laughter is more important than ever. It is needed to temper fanaticism. It is not an escape from reality, for it is part of reality itself. It is one of those rare places where the ends and the means coincide. The writer or the orator who can get his audience to laugh obsolete institutions out of existence is, at the same time, teaching them to be good citizens of the new society. For laughter is the most social, and should be the most Socialist of virtues."

—G. M. Thomson in *Forward*.

Laughable Relics

"In Holland, which I have just visited, there are three markets—white, black and brown. The third is the market in the butts of the cigars alleged to have been smoked by Mr. Churchill during his visit to that country. These relics commanded a high price until a rough calculation showed that, if all were authentic, he must have smoked at least five simultaneously and continuously during the whole of his stay. So the bottom will soon drop out of the Churchill relic market, as it did out of the market in relics of another kind in the Middle Ages."

—A Correspondent in *Daily Telegraph*.

BOOK REVIEWS

Our Threatened Values, by Victor Gollancz. Pp. 157. (Victor Gollancz, 5/-.)

We all know and have often said that war tends to undermine the capacity for clear moral judgment. But living as we are in the immediate aftermath of war and breathing its morally depleted and exhausted atmosphere, there is a real danger lest the sheer all-pervadingness of the moral decline should conceal its reality. Yet even now a dissolution of values is taking place around us and perhaps within us. This book, in a series of short but photographic chapters, holds up a mirror to the minds of ourselves and our fellow countrymen—and the reflection is startling. We see in it the weakening of that respect for personality which is fundamental to our Western civilisation, the growth of a contempt for pity, the dethroning of truthfulness and the atrophying of our natural moral reactions. We are reminded too of the results, on the continent, of the suspension of ethical considerations in the resistance movements, the rapid rise in several countries of the worst form of nationalism, and the hardening of hearts in merciless revenge. All this is depicted without exaggeration or censoriousness.

But this book has a still wider and more constructive message. The war has only accelerated a retreat from our traditional moral values which was already far advanced. Mr. Gollancz sees this process taking place on a vast scale in the current political scene. In the spread of communism, with its philosophy and method which alike treat the individual as a means instead of an end, he finds the chief threat to our practical standards. In the light of this he discusses our relations with Russia, and in this section many important principles are finely stated and acutely applied. The book then moves on to our treatment of Germany, as the field in which respect for personality is to-day being most widely tested and found wanting. Here Mr. Gollancz has much to say which, though not new to pacifists, is of the first importance. This is a book for which we must be deeply grateful, and which we should make as widely known as possible. J. H.

One World or None. A Report to the Public on the full meaning of the atomic bomb. McGraw-Hill.

This publication, by the American atomic physicists, is a symptom of the general awakening of scientists to a sense of their responsibility for the uses to which their discoveries are put. The process has been going on for some time but it was greatly accelerated by the war

and has been completed by the atomic bomb. Circumstances have given the lead to the Americans and this is a preliminary manifesto. But things are moving in this country also. Individual scientists have spoken out with sufficient frankness to call forth a general warning (from Sir John Anderson at a recent Cambridge conference) against physicists meddling in politics; and an association of atomic physicists has been formed, the subsequent work of which will be watched with interest. The Baruch plan for international control was worked out by the American scientists and the influence of the British scientists has subsequently been exerted to avoid a head-on collision between the Baruch plan and the Russian plan although whether in the end these two plans can be reconciled it is still too early to say.

The present publication endeavours to bring home to the public the power of the new weapon and does so with imagination and restraint, transferring the scene from Hiroshima to New York and giving a conservative estimate of damage to life and property in terms of city areas familiar to the American. In this connection it is perhaps well to call attention to a pamphlet just issued by the British Government—*Report on the Effects of the Atomic Bombs at Hiroshima and Nagasaki*, Stationery Office, 1/-. Here by the help of the camera and in coldly objective statistics the story of destruction is told. This pamphlet ought to be widely read.

The authors of *One World* are concerned with the possibility of defence and Chapter 7 is devoted to a development of the thesis that "there is no defence"—not only no specific defence but no general measures short of dispersal of population and decentralisation of industry well in advance of any possible threat; in fact a complete change in social structure and way of life. To this theme the writer of Chapter 8 returns. "No military defence exists, and none can be devised. Atomic bombs are able to destroy the cities of the world, and they will do so, if used in another war." As qualifying this judgment it is only fair to take into account the argument based on the British Report referred to above (*Nature*, August 3rd, 1946) that the potentialities of the bomb are not unlimited and that defence can be based on its limitations. These are: (a) its size; (b) its cost; and (c) its ineffectiveness against comparatively modest shelters (e.g., the Anderson) except in the immediate neighbourhood of the burst. With regard to the first of these the *Nature* reviewer says the bomb "has a minimum size, and this size is, compared with other bombs, enormous". This is an apparent conflict with earlier state-

ments. Indeed a chapter of the American book is devoted to a discussion of the "New Technique of Private War" and in discussing sabotage the author says "The atomic bomb of modest size that the agent assembles in his hideaway will, when it goes off, take with it every structure within a mile. Within the volume of a small water melon is stored the energy of more than 20,000 tons of old fashioned high explosive".

On the question of cost the American publication estimates that by the latter part of 1945 the Air Force was "destroying Japanese industrial cities at the rate of 1 square mile for 3 million dollars of the war budget". The total cost per atom bomb is about 1,240,000 dollars and the average mileage destroyed in the two explosions was 2.8 square miles per bomb so that the cost of destruction per square mile was less than half a million dollars. Thus the cost of destruction is only one-sixth and may soon be much less! No target is economical however unless it consists of a considerable concentration of industry and the reviewer in *Nature* sets a population of 20,000 as the minimum which would constitute a worthwhile target. Inhabitants of small towns and rural districts may find this encouraging.

The protection afforded by shelters is estimated on the experience of Hiroshima and Nagasaki that when the bomb is exploded at such a height as to do maximum damage to buildings by blast the danger to persons arises mainly from blast, from flash burn and from falling structures, and that against these the domestic shelter and even the surface shelter are fairly effective except immediately under the explosion.

On the peaceful uses of atomic energy the American physicists have very little that is fresh to say. At pre-war market prices one pound of unpurified natural uranium cost about 1 dollar 80 cents. This would bring the cost of 1 lb. of unseparated v_{235} to about 250 dollars, equivalent to about 8,000 dollars worth of coal or 30,000 dollars worth of petrol. The cost and weight of the necessary shielding would, however, always make atomic power inapplicable in small units.

Chapter 13 discusses the possibility of International Control but here, of course, the problems pass from the purely scientific to the partly political. The crux of the matter, not discussed in the book, is whether Russia will accept an international system of inspection.

The rest of the authors are concerned mainly with political problems, and on these the scientists are no more qualified to speak than any other section of the community. It is right that they should

give responsible co-operation in political matters but no one will suggest that they have any monopoly of political wisdom. They do have a very strong interest in freedom of research however and in freedom of publication, and a natural bent towards internationalism in its best sense, and this is important. The outstanding political judgments in the present book are: (a) that the elimination of war itself is the immediate and inevitable goal (a goal made all the more urgent by the report in the daily press that Russia will stage an atom bomb demonstration in the "measurable future"); and (b) that collective security is out of date and an entirely new approach to peace making is required. This is argued very convincingly by Mr. Walter Lippmann. The whole book is a valuable contribution to our thinking and even in the political realm goes a long way to preserve the objectivity of the scientific approach.

A. W.

PERIODICALS

One World is the National Peace Council's new peacetime monthly (144, Southampton Row, London, W.C.1; 2d.). It contains an able article by Paul Winterton on the vital problem of America's relations with the West along with its own contention that Britain should announce to the world that she has foregone the power-game for all time, thus undercutting Russia's fears, warrantable and unwarrantable, as neither appeasement nor aggression can hope to do. The *C.I.S. Bulletin* (Christian International Service, St. Edmund the King, Lombard Street, London, E.C.3; 3/6 per annum) is in its printed form a newcomer. The main article of this issue is a further contribution from the Rev. R. Smith, continuing his experiences and impressions of a recent four-month stay in Czechoslovakia. Notes of an address by Professor Whitehorn of Cambridge setting forth biddings for intercession reveal the basis of the thought and activity of this voluntary ecumenical organisation. *The Caravan Moves On* is the title of the annual report for 1945/6 of the I.C.F. (Industrial Christian Fellowship, The Vicarage, 1, Broadway, Westminster, S.W.1; 2d.). It describes this Fellowship as "primarily an organisation for the conversion of England to the Faith", but states that "alongside of this missionary enterprise it has been equally concerned to compel the Church to realise that its duty is to induce men to recognise Christ as the Lord of All Life and that it must be concerned with the reshaping of social and communal life according to the eternal laws of justice and mercy". The summer

number of the *Youth International Review* (High Cross, Bishops Tawton, Nr. Barnstable, N. Devon; 6d.) is deserving of widespread attention for its first contribution alone of a new series entitled "Youth and the Post-War World". Other writers in this series will be Gerald Bailey, James Barr, Rev. Hampden Horne, Dr. Harold Moody, Professor Gilbert Murray, Reginald Sorsensen, Leslie Stubbins and Dr. Alex Wood. The I.V.S.P. Bi-monthly *News-Letter* No. 9 is a special Youth issue (St. Andrews Road, London, E.13; 2/- per annum, post free). It reports marked development of peacetime services at home and abroad. The following have also been received:—*The Friend* (8, Endsleigh Gardens, London, W.C.1; 3d.); *News-Letter of the Movement For a Pacifist Church* (20 Denbigh Place, London, S.W.1; 3d.); *The World Citizen* for July-August (The Service Nation Movement, 20, Buckingham Street, Strand, London, W.C.2; 2/- per annum, post free); *Uncommon Sense* (Mr. Percy Roberts, 30, Danby Road, Oldbury, Birmingham, six issues 2/6; twelve issues 5/-); *World's Youth News-Letter* (World's Alliance of Y.M.C.A.s 37, Quai Wilson, Geneva, Switzerland; no price); *Four Lights* (1924, Chestnut Street, Philadelphia, 3, Pa., U.S.A., Annual subscription 50 cents.) reveals what a tremendous debt we all owe to the Women's International League for Peace and Freedom and how much we can learn from their efforts for peace so well directed on all fronts. Vera Brittain attended their 1946 annual meeting in New York.

PAMPHLETS

Humbug for Hodge by J. Middleton Murry is a Peace News pamphlet *par excellence* (3, Blackstock Road, London, N.4; 1d.). It unmasks the policy of British Socialism at its weakest point in its tragic failure to do justice to the agricultural worker relative to the rising standard of wages for all other organised workers. *The Lost Millions of Europe* is a crucial publication of the Ecumenical Refuge Commission of the World Council of Churches (21, Bloomsbury Street, London, W.C.1; 6d.) of which Rev. Henry Carter, C.B.E., is the indefatigable chairman and to which he contributes an informative article on what the world Church is doing to deal with this vast and well-nigh unmanageable problem. *Europe and Britain* is the title given by the Save Europe Now Organisation (14, Henrietta Street, London, W.C.2) to a selection of seven documents which provide factual answers to leading questions about stricken Europe's other fateful problem of food shortage.

CONCERNING THE FELLOWSHIP

The annual Conference was held this year from 3rd to 9th August at Bryanston School, Blandford. There were present about 130 people. The Conference Chairman, the Rev. Clifford Macquire, opened by summarising the past work of the Fellowship and reminding us as Christian pacifists of the responsibility we had for the future. He spoke of the positive witness we had been able to make, both individually and collectively during the war, and warned us of the danger of now "standing at ease". There was a very great necessity for each of us to realise that our thinking and our acting must not be relaxed. Most of us, he supposed, had ideas as to what was desirable and it was the purpose of this conference to share these in free and full discussion so that they might be co-related and lead to further positive action.

The Rev. Sam Mason, who led our Service on Sunday morning, preached on Ahab who "rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly", warning his hearers against too easy and partial a repentance, and pleading for a complete renunciation of the things which we had seen to be evil.

Dr. Herbert Hodgkin urged the importance for spiritual health of real and not merely perfunctory confession, which should be a scientific self examination. He declared that our criticism of enemies and people we dislike was largely a reflection of our own character.

The Rev. Lewis Maclachlan, while asserting that we might reasonably repudiate the use of modern weapons, with their utter lack of chivalry, without abandoning the use of moderate force in civil or domestic life, discussed the importance of

pacifism in personal relationships, and declared that there was no person or situation too difficult to be redeemed. He appealed for the fuller exploration of those spiritual powers which are available to faith.

Dr. Grensted spoke of the danger of unnecessary rifts between pacifists and non-pacifists inside the Church. It was possible for pacifists, he said, to be true to their convictions and yet to remain loyal to the Church, which was something more than the collection of persons with whom we find it easy to worship.

Members of the conference expressed their concern about the Church's attitude to many present-day problems, and particularly to the use of atomic weapons. Dr. Grensted, whose scientific knowledge enabled him to speak with authority, said that the means of using atomic energy had been discovered only just in time to take the place of oil and coal, which would be non-existent within the next century or two, and said that the Church should give a lead to the world in seeing that this power was used for the positive good of mankind.

The Rev. Glyn Phelps exposed the danger of Christians being so concerned with the perfect that they became ineffective. He deplored the tendency of many Christian people to keep out of politics as though the ordering of our public life were of necessity a dirty business with which they did not wish to soil their hands. That attitude put the scoundrel in power. On the other hand the plausible contention that the Church should be interested in politics but not party politics made for the totalitarian one-party state. Controversy followed. If the importance of politics was over-emphasised, it was an emphasis much needed in the Fellowship.

The Rev. Hampden Horne discussed ways in which F.o.R. groups could become politically effective. We must, he said, learn to co-operate with those who could go only part of the way with us, in agreement upon measures which provided only part of what we desired. His advice was against membership of U.N.A. whose business he considered was to commend U.N.O. as it is without amendment. Members thought that conditions varied locally but agreed that in general they could co-operate with an imperfect party without neglect of their own particular witness and work.

Apart from the scheduled sessions, there were informative talks given by members present on topical subjects, and tours and rambles to places of local interest were arranged. Tennis and swimming were amongst the activities enjoyed by members of the conference, and a full programme was arranged for the social evening with which the Conference concluded.

LONDON UNION

At the last meeting of the London Union Committee several important matters of interest to members were considered.

It was felt that in the coming months the fullest possible use should be made of topical leaflets in propaganda work, both by the groups and on poster parades in Central London. Plans were made for the production of suitable leaflets.

The Committee decided not to renew its affiliation to the National Council for Civil Liberties. It was felt that for a number of years the attitude of the Council regarding freedom of speech had been contrary to the true principles of civil liberties, and that the London Union could no longer support its persistently narrow policy. It was agreed that support should be given to the work of the Freedom Defence Committee.

On September 26th a Service of Re-dedication conducted by the Rev. Lewis Maclachlan will be held in St. Martin's-in-the-Field, and in co-operation with the Anglican Pacifist Fellowship a public meeting is being arranged for October 18th in the National Society's Hall, Great

Peter Street, S.W.1.

DIARY

- Friday, September 13th, 6 p.m. : Fellowship Meeting.
Thursday, September 19th, 6.30 p.m. : Poster Parade.
Thursday, September 26th, 7 p.m. : Service of Re-dedication.
Wednesday, October 2nd, 6.15 p.m. : Group Officers' Meeting.
Friday, October 18th : Public Meeting.

PAX

Chairman : Stormont Murray.

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

As the months of this so-called 'peace-time' pass by, more and more news of Catholic pacifists throughout Europe and the rest of the world reaches us. Here are some extracts from the *Catholic Peacemakers' Action* of Canada :—

"During the atrocity of a second world war, Catholic pacifists were but an unheeded and small minority compared to the brutally herded flocks of 'brothers slaughtering brothers' that were driven and 'all bound together in one chain of darkness' (Pius XII). But although they were unheeded amid the din and groans of manslaughter, the fact remains, and sooner or later will go down in history, that they were a little flock indeed, but by no means an insignificant one." The scattered members of this little flock are gradually re-establishing communications with each other.

From Holland and Belgium

Bartus Stom, of Hilversum, and Gerald Veen, of Amalo, write: "The world in its fight against Fascism and its violence has become more violent and Fascist than ever . . . It is our duty to propagate morally better ways of fighting injustice. Ways of fighting that find their basis in the commandment of brotherly love. That is why it is our task to contact our members and friends of old, so as to reorganise Catholic Youth Peace Action. During the occupation much mailing list material has been lost. At the same time a new generation has grown up, of which many sympathise with us."

"From Amsterdam C. H. J. Blackemolan writes, 'I read about the International Peacemakers' Army of Christ the King . . . Should it not be possible to make here in Holland propaganda for this very fine intention'."

Members and friends are reminded that the Pax A.G.M. will be held on Saturday, August 24th, 1946, at the Friends International Centre, 32, Tavistock Square, London, W.C.1. The meeting will begin at 2.30. F. W. E.

THE ANGLICAN PACIFIST FELLOWSHIP

Chairman: The Ven. Percy Hartill.
Secretary: The Rev. Martin Tupper,
1, Adelaide Street, W.C.1.

We are glad to announce that the Ven. Michael Parker, Archdeacon of Aston, has kindly consented to become one of our Counsellors. The following have been elected Regional Representatives to the Governing Body for the coming year: the Rev. J. E. Gowing, the Rev. P. D. Robins, the Rev. H. F. Runacres, Mr. E. A. Southgate and the Rev. G. A. Wyon. The Rev. J. W. Barnsley has been co-opted to fill the vacancy in Region 5.

Twenty-eight people attended the Retreat and Summer Conference at Whalley Abbey, Nr. Blackburn, which was held from July 19th to 26th. A letter of sympathy was sent by the Chairman to Mrs. James Maxton.

It is felt that the time is now ripe for us to approach our non-pacifist fellow-Christians on the basis of the British Council of Churches' Report, *The Era of Atomic Power*. We should be glad if members would inform us of any non-pacifist clergy, particularly Rural Deans, who would be willing to have an A.P.F. speaker at their parochial or rural deanery meetings. We should also be glad to have the names of any A.P.F. members, clerical or lay, who would be willing to speak at such meetings within a reasonable distance of their homes.

The Annual General Meeting of the Fellowship will be held on Saturday, October 19th, at St. Anne's Church House, Dean Street, Soho, W.1, at 2 p.m. It will be preceded by a sung celebration of the Holy Communion in St. Martin-in-the-Fields at 11 a.m. Resolutions for the A.G.M. agenda must reach the office not later than Friday, September 27th. There will be a Bring and Buy Sale at the A.G.M. in aid of Fellowship funds. We shall be grateful for articles of any sort, which should be priced by the donors. Those unable to bring their articles on the day are asked to send them to the office a few days beforehand.

A Public Meeting, under the auspices of A.P.F., the London Union of F.O.R. and M.P.F., will be held on Friday, October 18th, at 7 p.m., in the hall of the National Society, 69, Great Peter Street, S.W.1. The title of the meeting will be "Christ and the Atom Bomb". Please persuade your non-pacifist fellow-Christians to attend. Details of speakers will be given next month.

METHODIST PEACE FELLOWSHIP

The M.P.F. Council and Annual General Meeting will take place at the Oak Room, Kingsway Hall, London, W.C.2, at

6.30 p.m. on Friday, September 20th. The Chairman, Dr. D. O. Soper, M.A., will introduce the subject of the immediate policy of M.P.F. District representatives have voting power on M.P.F. business, but all M.P.F. members who can be present are asked to attend and contribute to the discussion.

CENTRAL BOARD FOR C.O.s

6, Endsleigh Street, London, W.C.1.
Telephone: EUSTon 5501.

The Central Board for Conscientious Objectors has established a training fund to help C.O.s who have been debarred from grants which would otherwise have been available to them. The amount of money in the fund is not large, and for this reason it has been necessary to make the terms of eligibility rather narrow. Help can be offered to those whose training was interrupted or who were prevented from starting training by their work during the war, and who have not been able to obtain a Government grant.

THE NATIONAL PEACE COUNCIL

Sir John Boyd Orr, F.R.S., D.S.O. M.P., was re-elected President of the National Peace Council at the Annual Meeting of the Council held recently in London. The Rev. Henry Carter, C.B.E., remains Chairman of the Executive Committee. The Council, at the invitation of twelve societies committed to the conception of supranational world organisation, is to establish a special committee to co-ordinate and extend public education and propaganda in favour of world unity and world government.

INTERNATIONAL VOLUNTARY SERVICE FOR PEACE

British volunteers are now serving in Belgium, Czechoslovakia, France, Germany, Greece, Holland, Italy, Norway, Switzerland, as well as in Britain itself. Of the present services, six are being organised by the Swiss branch, two by the Dutch, two by the French, one by the Provisional Belgian branch and seventeen by the British.

Of even greater significance are four services for young German volunteers, which have just been started at Hamburg, Meschede, Rendsburg and Geldern. These will last for six to eight weeks, each taking about twenty-five young Germans, mainly students, for two weeks. Their work will include clearance and repair of a children's home, river correction to prevent flooding, and the cutting of fuel for refugees and expelled who are too old or infirm to do it for themselves.

PACIFISM IN S. AFRICA

We have received a copy of a very interesting Quarterly from Cape Town. It is entitled *Tidings* and is described as "News of To-morrow". The Editor, Mr. J. M. Cuthbert, welcomes letters and articles from readers who wish to co-operate in building a saner and happier future for all sections of the community, and for all peoples of the world. It is quite clear from the lively pages of *Tidings* that we have much in common, and we

rejoice to know that South Africa has such a periodical. May it have a wide circulation! The Editorial address is Box 3176, Cape Town.

Peace Without Honour (2d. per copy from the National Peace Council, 144, Southampton Row, London, W.C.1) reproduces the striking article under this heading which appeared in the London *Economist* of July 27th.

Classified Advertisements

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

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

MEETINGS

THE MONTHLY FELLOWSHIP MEETING for communion with God and each other will be held on Friday, September 13th, from 6-6.45 p.m., and will be led by the Rev. Martin Tupper. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available.

THE DEATH PENALTY. A Meeting and Conference to demand Abolition of the Death Penalty will be held in Friends House, Euston Road, London, N.W.1, on Friday evening, October 18th, at 7 p.m. Speakers include Miss Margery Fry, Wing Commander E. Millington, M.P., John Paton, M.P., and Lord Chorley.

MISCELLANEOUS

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JOIN INTERNATIONAL FRIENDSHIP CLUB, 3, Tanfield Terrace, Leeds 2, to meet and correspond with people of similar interests.

HOLIDAY ACCOMMODATION

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EDUCATIONAL

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

SITUATION VACANT

WARDEN/S OR HOUSEKEEPER required now for Pacifist Service Unit doing social work with Problem Families. Members are resident; receive maintenance, £1 per week allowance. Enquiries and applications to P.S.U., 56, Grove Street, Liverpool.

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