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OF POLITICAL AND
ECONOMIC SCIENCE**THE CURRENT OF AFFAIRS****Cabinet Mission in India**

After all the efforts of the Cabinet Mission and the Viceroy to bring together the leaders of the two largest Indian political parties their failure to reach agreement, either on the formation of an interim government or the setting up of a constitution-making body, was a grave disappointment, partly alleviated and partly deepened by the knowledge that the negotiations had been held in an atmosphere of complete goodwill and even of cordiality between the chief personalities on either side. That an entirely new and reconciling spirit was at work was a sign of hope, but that even with all this goodwill no practical solution of India's problem could be found, was alarming. The British Ministers placed before the Indian Party leaders proposals which, after repeated conference with them separately, they believed might be acceptable to both sides, subject to revision and amendment. The whole situation had been left as flexible as possible in order that the negotiations might take place in an atmosphere of mutual accommoda-

tion. The Cabinet Mission had the maximum goodwill of all the political parties in this country. That it went out with the genuine purpose of helping India to assume the responsibilities of independence either within or outside the British Commonwealth, and not to enable British Government to take advantage of communal or other deep-rooted differences in India, is equally admitted here, though some ill-founded suspicion of British motives has appeared in a certain section of the Indian Press.

Awaiting Agreement

The provisional proposals which the Cabinet Mission has made for the immediate formation of an interim government have been cordially received by Mr. Gandhi. At the time of writing Mr. Jinnah's reaction to the proposals is still unknown but awaited with expectation. It is devoutly to be hoped that an agreement will be reached which will give to India and her major elements, as well as to the minorities, the sense of stability and security in a highly unstable world. In the presence of

famine conditions and with the paramount need of large-scale all-India planning in order to overtake the growing needs of a rapidly increasing population, already one-fifth of all mankind, the urgency of rapid agreement upon the fundamentals of a constitution by a representative Indian Government sure of itself and of its independent States is obvious. If patriotism alone will not suffice to bring this about, spiritual faith, creative imagination, self-abnegation on all sides, and a sense of practical realities should all contribute to this end.

Genius for Peace

Out of the very tragedy of famine there has sprung new hope for the future management of world affairs. The prophetic voices of a few great compassionate spirits, speaking surely for many in every land, by whose prayers they have been up-thrust, have been heard by the nations, if only just in time, and strenuous measures are being taken not only to avert immediate starvation in India and Germany and other parts of the world where the need is most acute, but so to husband and distribute the combined resources of all nations that the coming years of want and the following years of probable surfeit will yield to intelligent planning for the raising of material standards of living throughout the world, and the avoidance of the economic troubles which are so potent a cause of war. Sir John Boyd Orr, the British chairman of the Food and Agricultural Organisation of UNO (we like to remember that he is also President of the National Peace Council), made a deep impression of sincerity and inspired common sense when at the conference in Washington on May 20th he pleaded for a practical and unemotional consideration of what has to be done, and done at once for the welfare of the peoples. When men like Sir John and Mr. Hoover and Mr. La

Guardia get together with other leaders, who are not only experts in their own country but are also blessed with high executive ability, there begins to be some hope for the future. World affairs have suffered much from the domination of men who have a crazy facility for destruction and violence. Even in the gloom of world want, for we are still walking in the valley of the shadow, there is a gleam of hope in the prominent part which is now of necessity being taken, in the economic and peaceful departments of UNO, by men of constructive genius.

World Government

Mr. Hoover's suggestion at the same meeting of a world food control is another welcome step towards recognition of the need for world government. Every sensible person knows the importance of local government for the wellbeing of a community. People ought to have charge of their own affairs and be responsible for them and not in everything be managed from above. Domestic business calls for domestic management. But it is equally important that what concerns not the local community or any one nation only but the welfare of the whole family of nations should be dealt with by the nations acting together in responsible government. That would not mean, of course, merely a collection of national governments but a world parliament elected by direct vote of the peoples. Everybody will agree as to the urgent need for an international food controlling organisation, but persuasion will be needed to obtain for it the necessary power to deal effectively with the world food shortage.

Palestine

Palestine seems to defy all attempts at reconciliation. The Rev. W. W. Simpson, General

Secretary of the Council of Christians and Jews, is in close touch with this grave situation by which our faith is challenged. In response to our request he writes: "The Report of the Anglo-American Committee of Enquiry regarding the problems of European Jewry and Palestine (H.M. Stationery Office Cmd. 6808, 1/3) contains not only the recommendations of the Committee which were widely publicised when the Report first appeared, but also a number of chapters setting out the factual and historical background which, though much less widely known, are indispensable to an intelligent understanding not only of the recommendations themselves but also of the whole problem of the Jews and their relation to Palestine. Years of growing apprehension in the face of ever-increasing persecution have introduced into some sections of the Zionist movement a spirit of aggressive nationalism, which has been paralleled by the recent, and as some think, artificially stimulated development of Arab nationalism in the Near East. There are some Jews, of whom Dr. Magnes of the Hebrew University in Jerusalem is the outstanding example, who plead for a policy of Jewish-Arab co-operation based on mutual understanding, but their voice is as yet largely unheeded.

A Reproach

These two opposing nationalisms had already resulted in a virtual deadlock before the outbreak of the war. The situation has been further aggravated by the influence of a widespread campaign of anti-Jewish propaganda and the still more tragic effects of the Nazi attempt to exterminate European Jewry. The Committee's suggestion that 100,000 Jews should be allowed into Palestine with the least possible delay touches only the fringe of this tremendous problem of human

One World

We welcome the appearance of a new monthly, devoted to the cause of Peace. *Peace Aims*, the alternate monthly paper of the National Peace Council which was edited by Mr. Robert Donington throughout the war years, has now been replaced by the monthly *One World*, which appears as a 16-page pamphlet-size paper similar to the *Christian Pacifist*. The first issue of the new paper, published this month, contains summaries of the main speeches at the N.P.C. Oxford Conference in April on "The Approach to World Government" and reports and announcements of the activities of the major peace organisations—a feature which it is hoped to extend as a larger paper becomes possible.

JOHN MORGAN JONES

Prophet, preacher, pacifist, all these and more was the late Principal, J. Morgan Jones of Bala-Bangor College, N. Wales. Born at Cwmaman, Carmarthenshire, he was educated at Brecon Memorial College, Cardiff, Mansfield and Germany. After a pastorate at Aberdare, he was appointed to the chair of Church History at Bala-Bangor.

Professor Morgan Jones succeeded Thomas Rees as Principal of the college. His activities at Bangor and elsewhere have lasting worth and his memory an inspiration to all who knew him.

*"Da wladwr duwiol y doedd
A gŵr i Dduw or gweraidd oedd."*

need. In this situation the admission in the opening sentence of the Report that "such information as we received about countries other than Palestine gave no hope of substantial assistance in finding homes for Jews wishing or impelled to leave Europe" is a reproach to almost every country in the world.

WHITEWASHING ATOMIC WAR

CHARLES E. RAVEN

The Commission appointed by the British Council of Churches has produced a Report, "The Era of Atomic Power", which is in several respects a remarkable, indeed a portentous, document.

In spite of the fact that time was short, the work shows little sign of haste, and much of having been carefully scrutinised and freed from reckless or exaggerative phrasing. To have produced so considerable a document so punctually and unanimously is a great tribute to the energies of Dr. Oldham and his colleagues.

In spite of obvious defects in the selection of the Commission (it has no competent physicist in its number, and no one representing the experience and outlook of Cambridge University) the chapters dealing with the relation between science and religion, though necessarily superficial, are useful and sympathetically phrased. They avoid and in places condemn the easy repudiations of science and scientists in which Churchmen too often indulge. They reveal the need and leave open the hope of a more searching enquiry into the interpretation of religion in a scientific age. They plead rightly and effectively for wholeness of view and for the primacy of personal relationships.

But it is with the main conclusions of the Report that its readers will be chiefly concerned; and here, it must at once be recognised, its contents are tragically depressing. These nice essays on power and law, power and the international community, warfare and the Christian conscience, are so careful to represent every point of view (except, of course, that of the consistent pacifist), to qualify every statement, and to give no offence to anyone, that they create the impres-

sion, surely very far from the intention of their authors, that they deliberately seek to whitewash British imperialism, atomic warfare, and the crime of Hiroshima. On each of these issues we find a balanced statement in studiously temperate language of the conflicting opinions, and a steady refusal to decide against that which justifies British and American action.

There is so much that is good and finely expressed in the Report especially in its two concluding chapters that its essential weakness must be plainly and unequivocally stated. It pleads for wholeness of life and the significance of persons and the centrality of the Cross: it actually affirms (on p. 57) the supreme obligation of citizenship, refuses to condemn the unannounced obliteration of Hiroshima (p. 49), and imposes no restraint at all upon the exercise of indiscriminate and annihilating destruction provided that the end in the eyes of those in authority appears to justify the means (p. 55). If it can be urged that Christian democracy is in danger, then atomic warfare may be waged in its defence.

How a Commission which speaks in the name of the British Churches and can write so nobly of Christ and of the Churches' tasks can have been content to reach so indecisive—so intolerably negative—a result is difficult to understand. Certainly many individual scientists, certainly the American Commission of the Churches, have spoken much more plainly and courageously. It is proof, if proof were needed, of our tragic lack of leadership that here in Britain the Churches which at Oxford agreed in an explicit condemnation of war should in ten years have come to the position in which

they cannot even agree to condemn the annihilation of great cities without warning or any possibility of discrimination.

If it be thought unfair to judge the Report by what it fails to say, and to read its positive contents in the light of that failure, it must be remembered that the danger with us as with the German Christians is always that we may provide moral sedatives to lull to sleep the inconvenient protests of sensitive consciences. When the appointment of this Commission was announced there was inevitably a suspicion that its business was to allay the sense of guilt and stifle the protests of Christians. Most of us condemned this suspicion as cynical. The *Report*, terrible as it is to say so, cannot but contradict this con-

demnation. To plead for "the exercise in the world of an active love for their fellow-men" (p. 80) after having stated that "some" (but only some) "members of the Commission take the view that in no circumstances whatever should a Christian approve the use of the atomic bomb" and having rejected this view, is surely "to make the Cross of none effect".

This is indeed the weakness of the whole document that it assumes that the exercise of power is the only means for overcoming evil; that it has no acknowledgment of Christ's refusal either to fight or to flee; and that in consequence it has no clear faith in the victory of love and no clear gospel as to the conditions of that victory.

INDIA, EGYPT AND PARIS

PERCY W. BARTLETT.

If deadlock and breakdown are the continually recurring notes in the present international disharmony, it is perhaps not surprising that the Indian leaders have so far agreed only to disagree. There was a moment of optimism when, under the influence of the British Cabinet Mission, Mr. Jinnah and Pandit Nehru consented at last to meet. As a result of their conversation the gap between them was understood to have been narrowed considerably; but because of principles asserted long and loudly and of deeply involved prestige, it was apparently impossible to agree to arbitration on the outstanding points. "From the Muslim League's point of view some issues were too fundamental for submission to arbitration."

From one point of view this breakdown actually strengthens the Mission. It goes to justify the long-standing British contention that progress has so far been held up mainly by the refusal of the Indian parties to agree. But it

also tends to make plain the fact that Mr. Jinnah is a difficult person and Pakistan an impossible idea. There is the further point that the initiative now lies with the Mission, a group of men representing a government that is genuinely anxious to do something.

Now the Government's announcement of policy in another field, that of relations with Egypt, can hardly fail, notwithstanding the reaction of the Opposition in Parliament, to impress both sides in India. Egypt is a leader in the world of Islam; and a British act of confidence in the Egyptian Government, having regard to all that the Suez Canal area means militarily and diplomatically, must have repercussions over the whole Muslim field. And in India generally this break with imperialism in Egypt, this acceptance of a popular demand for real independence, this opening of a new era of relationships of equality with a subject race, should do much to dispel deep-seated

suspicion that the British will never let go. Certainly there are military and diplomatic factors in farther as well as in nearer Asia of which neither the Muslims in India nor the Cabinet at home can be oblivious. The fact is that suspicion in the Levant, suspicion in India and suspicion in the Council of Foreign Ministers in Paris are mutually dependent.

The British Mission in India is, in the very difficulty of the situation, confronted with a new opportunity. The hope is that it will be able to put forward a scheme for a Constituent Assembly and a Central Government that will embody the essential principles of friendly unity, real self-government, and regional and communal freedom. Inevitably such a scheme will be criticised for whatever it fails to grant to either extreme; but criticism of that kind has been discounted in advance; for if the deadlock is to be broken at all, extremists must abate their claims.

The important question is whether a sufficient majority of ordinary folk, with sufficient influence and with a new confidence, will be able by acclamation to give such a scheme of government the chance of assuming all the powers and dignity of a real independence. If that is possible, India may also believe that those who offer it are ready for right relationships with her, vis-à-vis the greater questions of world policy that must characterise the coming decades.

Since the foregoing lines were written the Government has taken a strong initiative. It has announced clear proposals made by the Cabinet Mission for calling a constituent assembly and has outlined a constitution. The Muslim demand for a separate Pakistan is rejected. The unity of India is to be expressed in a central executive and in a legislature representing both British

India and the Indian States, and charged with foreign affairs, defence and communications and with the finance involved. Special provision is made for community voting on any major communal issue. All other responsibilities are left to provincial and state legislatures, which, however, may federate in groups. The constituent assembly will be chosen by the recently elected provincial legislatures in the proportion of roughly one representative to each million of population, with 93 representatives from the States.

Parliament appears to be carefully refraining from comment, so that the responsibility of judging the scheme is thrown wholly on Indian opinion. It will be important not only to note the quality of the majority reaction to the announcement, but also to estimate the volume of support evoked by Mr. Jinnah's expected criticism.

PEACE PLEDGE UNION

The Peace Pledge Union is planning another appeal to the public in Trafalgar Square on Sunday, June 23rd, when a meeting lasting continuously from 3 to 8.30 p.m. is being arranged. A series of speakers will deal with subjects ranging from Conscriptio and the political future of Germany to the European food situation. Microphones will be used and interval music played. The support of friends in the F.o.R. and all other sections of the peace movement is confidently asked. Offers of help should be sent to 6, Endsleigh Street, W.C.1.

In appreciation of the life and work of Arthur Ponsonby a meeting will be held in the small Meeting House, Friends House, Euston Road, at 7.0 p.m. on June 21st. Chairman: Stuart Morris. Those taking part include the Bishop of Birmingham, Sir Charles Trevelyan, representative of House of Lords, Richard Ward. Admission by ticket (1/-). Applications to General Secretary, P.P.U., 6, Endsleigh Street, W.C.1.

THE PROBLEMS OF RELEASE

DENIS HAYES

By the middle of May the first twenty-six groups of conditionally registered Conscientious Objectors had been freed from their Tribunal conditions along with many women C.O.s under the Act which received the Royal Assent on March 26th after a calm passage through the Commons and a stormy time in the Lords. Apart from immediate interest in its provisions the measure deserves attention from two standpoints—each in a sense comparative.

It seems to be in accord with our genius that Anglo-Saxons, seeking to enforce a system of personal compulsion, should try to soften its logical harshness by allowing an "escape clause" by which some element of choice is retained for those whose opposition might otherwise be reflected in unswerving action. In this sense conscientious objection to war service has been recognised in Britain, U.S.A., Canada, Australia, New Zealand and, largely through British influence, in Holland, Norway, Sweden, Denmark and Finland. An obligation of civil duties as an alternative to military service has usually been imposed on those whose objection has been recognised as springing from conscience, and we are now faced with the spectacle of most of these States formally setting an end to the service required of this minority as the national Armed Forces are demobilised and "the boys come home".

As from September 21st last America began, after a false start, to demobilise the Conscientious Objectors in its Civilian Public Service Camps under a special system based on age, length of service and dependency, being roughly analogous to that for the U.S. Army. The New Zealand

Cabinet decided on January 18th to close in April the Defaulters' Detention Camps in which some three hundred of its Conscientious Objectors had been confined since 1941, because by then the bulk of its soldiers would have returned from overseas. With less publicity similar moves are going on in most of the other countries involved and a detailed comparison would amply repay the research involved. My first point, however, is clear: the problem is by no means exclusively British but affects most of the Anglo-Saxon States.

My second point has also emerged. In every case release from the secondary liability of civil duties has been related to release from armed service. In no sense must the Conscientious Objector be allowed a superior position to his "opposite number" in the Services. Nor, to do the authorities justice, is there often a desire to put him at a severe disadvantage. Usually the result is to make the Conscientious Objector's position just that little bit worse that will demonstrate to all and sundry that, by his scruples of conscience, this "lost sheep" is gaining no unfair advantage over the other ninety and nine.

It is in this setting that the National Service (Release of Conscientious Objectors) Act can best be understood; in essentials it is a supplement to the White Paper on which Army releases are based.

The main provision of this National Service Act is section 1 (1) which provides that at any time after the closing date fixed for releasing officers as well as men (that is an important qualification) in a particular release group from the Army, the Minister of Labour

and National Service may give directions by post releasing Conscientious Objectors of the same group from their conditions of registration. How a Conscientious Objector's release group is to be worked out is, logically at least, the next consideration. By section 1 (4) of the Act this is to be arrived at by reference to sex, age and length of service in much the same way as a soldier calculates his own group number. Army priority is calculated from the commencement of war service, this being the date when a person entered the Armed Forces, whether by volunteering or by being called up, though only service counting for Army pay after September 3rd, 1939, is to be included. The nearest analogy to this for Conscientious Objectors was felt to be the length of time they had been conditionally registered by the Tribunals, that is, in general, the length of time during which they were under an obligation to carry out their alternative service.

Qualifications Admitted

This, however, was felt not to do complete justice, and two provisoes to this general rule were carried in the House of Commons. The first was intended to deal with a case of this kind: some Conscientious Objectors had a period of full-time Army service to their credit before becoming conditionally registered and it was felt that, as Army service was allowed to count for release in most other spheres, it should not be denied to the Conscientious Objector with Army service followed by service under a registration condition. On the other hand, presentation of the converse case met with no success. This was the case of the Conscientious Objector who was conditionally registered by the Tribunals and, later recanting, undertook full-time Army

service. His priority for release is based purely on the Army tables and references to this class were ruled out of order on a Bill "to enable conscientious objectors conditionally registered under the National Service Acts, 1939 to 1942, to be released".

Another point not originally covered by the Bill was raised by the Conservative Opposition in the House of Commons. A soldier is not entitled to include for priority of release periods of service spent in detention or imprisonment, but no corresponding deduction was to be made from the Conscientious Objector. This drew the retort that the analogy was not complete. For few soldiers found themselves in prisons or detention barracks for offences committed on grounds of conscience. Conscientious Objectors, on the other hand, seldom found themselves in prison for other reasons. Finally, a compromise was agreed upon and the Act as passed provides that Conscientious Objectors must deduct from their service any periods in prison or detention except for offences on conscientious grounds.

A release direction will take effect as the equivalent of unconditional registration by a Tribunal, but released Objectors can be recalled to the Tribunals should a grave national emergency arise.

Earlier release is possible if, on account of their previous employment or special qualifications, Conscientious Objectors would have been eligible for Class B release from the Army.

The Conservatives in the House of Lords took exception to the fact that the Conscientious Objectors affected by the Bill were to be released solely by reference to the Army tables, even though some discharges from the Navy and Air Force might be later than the Army dates. Viscount Swinton, in par-

ticular, pressed an Amendment to defer C.O.s accordingly but the Amendment was finally abandoned when a later release programme revealed that no real grievance could be substantiated by the other Services.

A Double Analogy

Another of the points on which the Opposition in the Lords felt particularly strongly was the effect of a release direction upon a Conscientious Objector subject to general labour controls. On the Second Reading in the House of Commons the Minister of Labour had given an assurance that the Government would not allow the Bill to be frustrated by existing labour controls in such a way as to tie to his war-time occupation a Conscientious Objector released from his Tribunal condition. But the Lords were not satisfied with this. Suppose, they argued, a Conscientious Objector and a man medically unfit for the Army were working on the land side by side, each aged 28, why should the former be allowed and the latter denied release from labour controls? Was not the Con-

scientious Objector being preferred? Now there are two possible analogies—between Conscientious Objectors and the Forces and between Conscientious Objectors and other persons in the same industrial groupings. The former has invariably been followed as being nearer abstract justice in the circumstances and this was the first occasion on which a double analogy had been claimed. To the delight of the Lords but with apprehension in the Commons the Government agreed to a clause whereby released Objectors in occupations subject to restrictions on leaving should stay tied in their work if other war-time workers in the same occupation would remain tied. This provision is likely to lead to considerable difficulty and some anomalies.

Apart from this, however, the National Service (Release of Conscientious Objectors) Act is a great improvement on the Bill as originally presented; indeed, it would be no exaggeration to regard it as a tribute to the vitality of British democracy.

INTERNATIONAL NEWS

An Epistle

The letter from the I.F.o.R. Council Meeting at Stockholm is now available as a quarto leaflet. Two paragraphs may be quoted:

Our meeting, eagerly awaited for so long a time, carefully prepared by our kind Swedish hosts, and consciously sustained by your sympathy and prayers, has been an occasion which none of us will ever forget. That after these many years of cruel sufferings, and in a world still battered and broken, so many of us have been able to come together; that we have received such marvellous reports of the witness and life of our Fellowship; that we have been free to renew old memories and dedicate ourselves to fresh tasks; for these and all other good gifts we would offer our thankful worship to our Father. . . .

We are a fellowship of reconciliation. As such we possess in our faith in God the

integrative truth which can reveal the answers to our problems, draw the bitterness from our divisions, and give release from our frustration and direction to our efforts; we possess in the central fact of our religion, the Cross of Christ, not only the power to take a realistic view of the full horror of sin, but also the hope, the sure and certain hope, that sin has been and is defeated; we possess as the achievement of Christ the love which binds together the sons and daughters of God into the organic life of a single community, a single family, a single body, incorporating the very Spirit of the one Lord and effective for the fulfilment of His will and work. In the life of that Holy Spirit, in the name of the Lord Christ, for the service of the living God, we dedicate ourselves to our high calling. "Forgetting those things that are behind, reaching forth into those things that are before, we press toward the mark" (Philippians III, 13); and may God be with us on our way.

Breslau in Poland

Professor Herman Hoffmann, the Roman Catholic priest who has for many years lived in a small convent in Breslau, devoting himself mainly to research work in the history of Roman Catholic education, was not able to obtain a permit to leave Poland (in which country Breslau is now included) in order to attend the recent Council meeting at Stockholm. He has written since:

"It is a wonder, and I cannot be thankful enough for the grace and the protection of the Almighty God, that I did not come in prison or camp. Since 1939 I had ecclesiastical functions, every Sunday one, two or three sermons; a dangerous duty; often my auditory trembled on my words, but never a traitor was in the church. My books 'The Church and the Peace' and the biography of Pope Pius XII were new dangers for me. 'Church and Peace' was forbidden, confiscated and destroyed. My life of St. Hedwig forbidden. Every new pamphlet must be censored by nine offices.

"Nearly every Sunday I had Polish confession to hear: never a traitor has denounced me. The last year was the most serious of all. Three months of siege. Bombs and grenades all days and nights. In my bedroom came a bomb, and I was therein

"The cruel Russian time is past, the hard Polish time is come. The poor Poland! The poorer German population of Silesia. Poland is helped by the U.N.R.R.A., nothing is given to the hungry German people. In my parish how many people which cannot buy bread! Milk, butter, sugar, white bread, all things unknown many years for me. If I could help my poor parish! I have arranged for my children a warm meal daily, begging and asking alms everywhere for them."

Vienna

Kaspar Mayr, formerly Assistant Secretary of the I.F.o.R., writing from Vienna, says, "Progress is slow. There is some spiritual revival. Churches are full of people on Sundays. Young people between 16 and 25 are rather in a difficult position, without much hope for the future and—for the greater part—without any concrete ideals.

"Peace work is going on very slowly. Since almost everybody talks peaceful methods and non-violent solutions, there is no real issue—and the main problems cannot be discussed freely. There is great need for literature, but paper is scarce and book-production insufficient. So far no group is visible, which could give a real spiritual and cultural lead for future evolution, although the number of magazines is increasing."

Finland and Conscription

In a petition to the Parliament of Finland put forward by the Finnish League of Peace regarding a motion for reduction and abolition of compulsory military service the following passage occurs:

"By such a measure the Finnish people would openly show that it distrusts nobody and has no thought of revenge, but that it honestly turns to international relations founded on righteousness and confidence. As the United Nations intend to preserve the order of the world, the particular nations ought to be weaponless as private citizens are in the society based on right. And if Finland happens to get the task of participating in the maintenance of the international order, the country can do so without general compulsory military service. So it can do also with regard to the maintenance of order in the country itself.

"A police force founded on general compulsory military service will

always remain a danger in the state because of its antidemocratic character, which cannot be fundamentally altered by dismissing obviously antidemocratic elements, or by measures tending to democratise the army."

Youth at Bad Pyrmont

For Whitsuntide a peace week for some 50 young German and 10 English people is being arranged by Pastor Wilhelm Mensching and the German F.o.R. It will take place at the Quaker Meeting House

at Bad Pyrmont. Religion and Socialism will be the main subjects; and it is hoped that Dr. Grimme, a former member of the Government, Dr. Adriani, who is speaking on Western Art, as well as our friends Dr. Martens-Edelmann, Frau Prof. Petersen and, if possible, Prof. Siegmund-Schultze will take part. The English Conference Members will be drawn from the relief teams who work in the neighbourhood. German and international relief work will be among the topics discussed.

THE FELLOWSHIP OF PRAYER

He breathed on them and saith unto them, Receive ye the Holy Spirit: whosoever sins ye forgive they are forgiven unto them; whosoever ye retain they are retained.

O God, Whose Holy Spirit has, in every age, called forth as witnesses some few to speak for Thee; we give Thee joyful thanks for all the prophets and apostles, martyrs and confessors through whom Thy Church on earth has been revived and cleansed. We praise Thee that Thy Church moves on till those who were denounced as heretics are now received as saints. Grant unto us, O God, in this our day, to hear the word of Him Who is our Shepherd, Whose sheep do always recognise His voice. Show us the way of peace, both in the ordering of our social life and in the world family of nations, that all contending interests may yield to the chief good of all; and let that Spirit of Truth Whom the world cannot receive because it seeth Him not, be known to us because He dwelleth in us, according to the promise of Thy blessed Son, our Saviour Jesus Christ.

O Thou great King of all the earth, our Father, Who hast so valued freedom in Thy children,

that even Thy perfect will, and much that Thou hast in Thy love ordained, waits for acceptance by the sons of men; nor wilt Thou reign on earth until Thou reignest in the hearts of nations; we offer unto Thee our yearning prayers that Thy compassion may so move the wills of men, and Thy clear judgments be so plainly seen, that those to whom Thou hast permitted power, and all who exercise authority, may in their several spheres do justly and love mercy and walk humbly with their God. Especially we pray that multitudes who are beset by want and threatened by starvation may be relieved. Let those who even now sit in the shadow of death behold the light of Thy salvation in deeds of mercy and in acts of sacrifice. Let us with all Thy Church in every land love not in word but deed, and show our faith in works; confessing love for Thee in love of those Thou lovest, and bringing life to those for whom He died, Who is our Lord and Saviour, Jesus Christ. Amen.

CORRESPONDENCE

Divine Guidance ?

This is what troubles so many of us today, especially the younger folk. Our whole life was, as it were, twisted by what seemed the juggernaut force of events, out of all expectation and imagfnings, with the coming of the War. We did not feel providential workings then, and now, as many of us face the chance (or the necessity for many, but it matters not which) of reshaping our lives, now that freedom is returning, we wonder how providence comes into the individual outlook. To us openings are available—a return to the pre-war job, teaching or the ministry, factory or office work—with, this time, the necessity of choice by us. The War years have given us none, for whether soldier, conscientious objector, or munition worker we have but little opportunity for choice, but now it becomes essential. How are we to relate the alternatives to God's purpose, if at all? Does God answer prayer, and does He guide? Unless I am to say that God works only on broad issues and with an impressionist view that ignores the details of the picture, I have to believe older and more experienced Christians who say that God does guide individually; that there is a calm of assurance and a peace of mind, a conviction of "rightness" as I choose the right course; I have no doubt that this is their experience. But I must also recognise that these signs *follow* the decision, they do not precede it, and therefore they can not, in the nature of the case, be pointers to the right, of the two or more alternatives facing me.

May it not be that these assurances are but the psychological reaction to the fact that the issue, after much turmoil of mind and heart searching, has at last been settled? Peace

coming not because the decision was right, but just because the matter is settled? So the issue still remains that if God guides, He must guide the individual—but how? How can I know God's will? Many of us have sought it with prayers and in the presence of much honest doubt, and have not found it. Finally we decide—and I think I still speak for the majority of Christian Young People—on prudential grounds—weighing the pros and cons, and take such peace of mind as there is, in knowing that we have done the best we can in a difficult situation. To Philip the way was made plain; to Paul the Damascus vision, followed by the statement to the Corinthian Converts that "we have the mind of Christ"; from Jesus Himself we have the assurance "ask, and ye shall receive"; and yet somehow *we* do not find things working out like that. We are told "if any man do His will, he shall know the doctrine", but how are we "to do His will" if we cannot discover it? We feel frustrated and disillusioned; how can we believe in a providential working in history if we fail to find one in, to us, the vital personal issues of our private lives?

Vaguely we know, and theoretically we believe, accepting the fact that God rules in life, and yet we do not find in experience, as we face life's signposts, the guiding hand we have been brought up to expect and trust. What has gone wrong; where has the failure been?

W. DONALD BACK.

The Mortal Dilemma

Our desire for fellowship with non-pacifists should make us especially wary of bad logic; J. B. May's article in your April issue

includes, I believe, two common fallacies. (1) To prove that killing in war is wrong does not entail proof of the injustice of the war aims (whitewashing the enemy), or many matters that pacifists have dragged in. Conversely, while we cannot reasonably claim to be right about the *complex* of varied issues implied in pacifism, we can claim to be right about a *single* issue: we are either right or wrong, and "partly right" is absurd. (2) To say "God's will for one man may not be identical with God's will for another", here means that God is an arbitrary despot, or that "right" is whatever I think it to be—ethical relativism. But the fact of differences of opinion about right does not entail that there is no absolute right, independent of human judgment. Tolerance is not abandoning conviction, that all may be "right", and our non-pacifist friends will not be impressed by such "tolerance". It is crediting a man for doing the best he can see; and at its heart is humility that is prepared to believe that, in the last resort, one's opponent can think better than oneself.

A. G. ENERY.

NATIONAL PEACE COUNCIL

144, Southampton Row, London, W.C.1.
President: Sir John Boyd Orr, D.S.O.,
F.R.S., M.P.

The N.P.C. has recently issued an Appeal—sponsored by some sixty or seventy representative men and women—for an additional £3,000 of annual income to enable the Council to meet "the greatly-extended responsibilities" of the peace-making period and, in particular, to finance a wide development of the Council's Information services and the rebuilding of representative local organisations throughout the country to promote co-operation between all the groups favouring a radical and constructive peace policy. The Appeal is being associated with the forthcoming retirement of Dame Elizabeth Cadbury as Senior Treasurer after 21 years of office.

THEY SAY

SEAWARD BEDDOW

Broken Promise

"Everyone knows now that we should have avoided the war which has just ended had our Government kept its promise to abide by the Covenant of the League of Nations. If our governments go on breaking promises of this kind we shall be destroyed by fire from heaven, to use the old phrase."—Professor J. B. S. Haldane in a Broadcast on "The Challenge of Our Time".

Nuremberg Trial

"Submitting three bulky books of documents, Capt. Kranzbuehler, counsel for the former Grand Admiral Karl Doenitz, accused British warships and planes of attacking helpless German sailors in their lifeboats or swimming in the sea. These charges, he said, were not made to criticise the Allied conduct of the war, but to indicate that the Allied and German navies fought in identical fashion. "I want to show what sea warfare really was like," he said. "This could not be done if the tribunal considered only German methods."

—News item in daily Press.

Filling !

In the U.S. Senate debate on the British Loan a senator opposing the Loan used various devices to spin out his speech to as many hours as possible. Said a B.B.C. News Bulletin: "He read an account of the Crucifixion to fill in time!".

Not "British" !

"Clearing his desk of wartime souvenirs," says the diarist in the *Glasgow Herald*, "a colleague came upon this message, which an agency sent over the wire some time in 1940: 'Loss of the Grom—The Germans have a British lust for killing which reckes nothing of the laws of civilisation or humanity'. A few minutes later came a correction—'In line 2 read, a brutish lust . . .'"—From *Forward*.

BOOK REVIEWS

The 1946 *Peace Year Book* (90 pages, 2/8 post free from the National Peace Council, 144, Southampton Row, London, W.C.1) is still on the war-time model, but to the customary directories of British peace and reconstruction, relief and refugee organisations and bibliographies of international affairs, there has been added a review of the development of international organisation in 1945 and other features.

The German Crisis (5d. post free: National Peace Council, 144, Southampton Row, W.C.1) reproduces a series of authoritative articles on the implications of Allied policy towards Germany, appearing in *The Economist* early in April and written by members of the staff of the paper at present or recently in Germany.

PAMPHLETS

Peace and Disobedience is a forthright Peace News Pamphlet (3, Blackstone Road, London, N.4, 1d.). *Conscription or Cooperation* by Vera Brittain (Pamphlet No. 4, price 2d., 16, Kingsway Hall, London, W.C.2) is a well-reasoned statement published by the No Conscription Council as a contribution to public discussion. It is accompanied by two leaflets entitled *No Conscription Now*, an appeal to the Trade Union and Labour Movements, and *Why we say No to Military Conscription. Operation Jetsam* (D. Riley, Stonecroft, Beach Avenue, Horsforth) is the title of a leaflet setting forth the four-point disarmament programme of a proposed all-party Campaign. *Chaos or Crusade* by George E. Hartly (Northern Friends Peace Board, Friends Meeting House, Clifford Street, York, or Friends House, Euston Road, London, N.W.1, 3d.) is another concrete proposal as well as an evangel. *Freedom Indeed* by J. C. Bacon is a well-written attempt to set forth the Message of Christianity in relation to present Hopes and Fears! (Presbyterian Church of England, 134, George Street, Marylebone, London, W.1, 6d.). The World Unity Movement has issued its first series of World Unity booklets in the form of three monographs, each written by an acknowledged authority in his own field, on the essential requirements of a united world (Herbert Joseph Ltd. or any bookseller, 2/- each). (1) *First Principles* by Salvador de Madariaga and Robert M. Maciver. (2) *International Public Corporations as Agencies of Reconstruction* by Dr. W. Friedmann (Foreword by Dr. David Mitrany) and (3) *Framework for a World of Plenty*, a

Report with a Foreword by Louis de Brouckière. *The Ethiopian People: their Rights and Progress* is by E. Sylvia Pankhurst, Editor of *New Times and Ethiopia News* (The Ethiopian Information Office, 3, Charteris Road, Woodford, Essex, 2/6). *Active Love*, a plea for the Kingdom through men of goodwill, is written by Will Smith (BM/TRHL 2042, London, W.1.) for the "Friends of the Little Sailor".

PERIODICALS

International Youth Review, Spring Number (High Cross, Bishops Tawton, Barnstaple, N. Devon, price 6d.) is excellent in every respect. This is an indispensable magazine for every thoughtful youth and youth worker. It should receive every encouragement.

Land and Liberty is the monthly journal for Land Taxation and Free Trade (4, Great Smith Street, London, S.W.1, price 3d.). "Why Liberty"?, an address given by Wilfred Harrison at the Annual Meeting of the League which sponsors this ably written journal provides a very good explanatory editorial, showing it to be a movement which must still be taken seriously.

Catholic Peacemakers' Action News-Letter No. 4 (May-June, 2115 Dorchester Street West, Montreal, P.Q., Canada) is issued by the Catholic Pacifists' Association of Canada. *Christians and Jews* (April, 21 Bloomsbury Street, London, W.1, 6d.) is described as an occasional review by the increasingly influential Council of Christians and Jews. It is full of informative matter. It makes further reference to the forthcoming International Conference of Christians and Jews. *The Church in the World* (March, price 4d.) is the official organ of the British Council of Churches. It also is full of informative matter. Henry Carter suggestively reviews "Christian Witness in the Post-War World" (S.C.M. Press). *Europe Speaks* (April 5th, No. 4. Single copy 6d. Subscription rate 10/- for twenty copies, post free, International Publishing Company, 7, Carteret Street, London, S.W.1) is, as usual, a most astute issue. *On Active Service* (January, 1, Central Buildings, Westminster, S.W.1, 3d.) is another most informative periodical, having a much wider than denominational appeal. *Pax in Terra*, No. 1 (February, Green End, Radnage, High Wycombe, Bucks.) is a stop-gap News-Sheet which will be issued for awhile at monthly intervals and then as a magazine setting forth Catholic Principles and promoting rural re-education with tuition and training in the arts of productive family life.

CONCERNING THE FELLOWSHIP

HAMPDEN HORNE.

In writing before the meeting of the Council on June 3rd, one is naturally in some danger of anticipating results which do not, in fact, occur. Nevertheless it seems likely that we shall have received satisfactory reports of widespread efforts made by our members in connection with the relief of folk in the various European countries. Such relief work is an obvious first step in the Christian Peacemaking Campaign. Most groups are now ready to take the next step of insisting that all the effects of relief work will be thrown away if the plans for the economic and political future of Germany are dictated by fear and by a desire for retribution.

Alongside this continuance of the campaign there has inevitably grown up with renewed force the realisation that common suffering, common need and common obligation are not factors peculiar to the international situation. They are found, and ought to be expressed, within our own country and in the localities in which we live. In this domestic sphere these things provide opportunities for reconciliation.

Only by persevering experiment can we discover the best means of passing on our convictions in our particular locality. There is no method which is equally good everywhere nor is any opening, however small, to be despised. One of our groups circularised a dozen or more churches in the district. Only one made a favourable response. But the impression made by the speakers who went to that church was such that twice they have been asked to go again. In another place an individual member had conversation about pacifism while the war was still on with a soldier with whose family she was acquainted. The

subject was dropped and apparently forgotten. But within the last few weeks that man has joined the Fellowship.

One may hope that the Council will have clearly re-defined the general field of our work and have confronted our members with the necessity for constant exploration through both discussion and behaviour within that field.

ANGLICAN PACIFIST FELLOWSHIP

Chairman: The Archdeacon of Stoke-on-Trent.

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

It has been made possible for us to offer a considerable quantity of *On Earth Peace*, the book by leading members of the Fellowship, at the much reduced price of 4/- each, postage 5d., post free on two or more copies. Many who have felt unable to afford the published price of 7/6 will no doubt welcome this opportunity, and we would recommend all to obtain this book, which contains chapters by Professor Grensted, Archdeacon Hartill, Middleton Murry, and others.

By the time these notes appear we hope to have available Archdeacon Hartill's pamphlet *Article XXXVII and War*. This twenty-page study of how far, if at all, members of the Church of England are committed to the support of war by Article XXXVII will be of great value to all who are perplexed by or interested in the question. Price 6d.

Members wishing to come to the Summer Conference at Whalley Abbey, near Blackburn, from July 19th to 26th are advised to send their 10/- booking fees soon, as we may probably be unable to accommodate all who want to come. The first week-end will be a Retreat, conducted by Archdeacon Hartill, and the speakers at the conference on "Whither Society" will be the Rev. P. L. D. Chamier, Dr. Evelyn Frost, Archdeacon Hartill, Miss Kathleen Ibbotson, Canon Scrutton and the Rev. F. E. A. Shepherd. There is no fixed charge, members being asked to give what they can towards the cost.

METHODIST PEACE FELLOWSHIP

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

News this month is from Birmingham, where the local Group notified nearly 200 Methodist Churches in the District and now reports as follows: "About three hundred people attended a public meeting arranged by M.P.F. at the Friends Meeting House on 'Christianity and

Peace'. Rev. Dr. Donald O. Soper, M.A., reminded his audience of the amazing achievements in our scientific developments. The atomic bomb, he quoted, was here to stay. The relevant question is 'are we'?. While scientifically we could do almost what we wanted to do we had ceased to ask God what we ought to do. The real test of all our hopes was to use our resources creatively and not for destruction. If this had been our ideal, atomic energy would first have been used to drive our trains and move our ships; not to blast men, women and children into eternity.

"The first great emphasis, said Dr. Soper, must be that we are called to be evangelists if we are to make our contribution 'towards the conversion of England'. We must regard the pacifist message as an integral part of our faith. As pacifists we must know our case and be able to present it convincingly and intelligently. Our policy must be one that is revolutionary; to announce clearly the place of the individual and the principle of a new economic policy. We must either exchange food now or shells before long. Our need is for a new structure within the framework of Christian economics. In addition the nation must be rescued from conscription and the Church must not deviate from her task to oppose conscription and win the world to the love of God in the pacifist framework".

Rev. Dr. Henry Bett, M.A. then spoke on 'The Responsibility of the Individual Christian'. He denounced war as a hellish, brutal and abominable thing. "Some people," he said, "had suggested that this war had been fought to 'save civilisation' but it had nearly ended civilisation. We cannot hope to find a way of peace while we continue to take our youth and to uniform them and attempt to glamourise war.

M.P.F. ANNUAL GENERAL and Council Meeting is to be held at Wesley's Chapel, City Road, London, E.C.1 (Moorgate Station) at 4 to 5.30 o'clock on Saturday, July 20th. All M.P.F. Members are invited to attend. Record the date now.

THE BAPTIST PACIFIST FELLOWSHIP

Secretary: Rev. Leslie Worsnip, 60, Queens Road, Loughton, Essex.

The Annual Meeting of the Fellowship was held in the Lecture Room, The Kingsway Hall, on Monday, April 29th, at 5 p.m. The meeting was well attended and two splendid addresses on "The Church and World Peace" were delivered, one by Dr. T. G. Dunning, of the Baptist Union Young Peoples' Department, who spoke as a non-pacifist, and

the other by our own valued member, the Rev. H. Ingham James. The meeting was really the outcome of the call for co-operation between pacifists and non-pacifists made by the Rev. D. Gordon Wylie in an article published in the *Baptist Times*. Dr. Dunning quickly responded to that call and as readily consented to speak at our Annual Meeting. He has just as readily agreed that his own Department and the Fellowship should co-operate in the holding of joint meetings in provincial centres if such meetings can be arranged. If, therefore, members of the Fellowship think that such a joint meeting could be held in their locality, something, for example, in the nature of a Baptist Rally, I shall be grateful if they will communicate with me.

Members may be wondering why they have not yet received a copy of the Annual Report. This is to be distributed in June, in a different format and will contain, in addition to the usual features, a resumé of the two addresses delivered at the Annual Meeting.

Members are reminded that our yearly expenditure is considerable. As we are now an integral part of the F.o.R. it is of course met by that organisation. It is, however, understood that so far as possible our budget should be commensurate with an annual income of a 1/- per member of the Fellowship. Have you sent your subscription? If not, you may send it direct to the F.o.R., 38, Gordon Square, W.C.1, or to me at the above address.

LESLIE WORSNIP.

PRESBYTERIAN PACIFIST GROUP

Chairman: The Rev. James Fraser, M.A.
Secretaries: Miss Sadie McGowan and Rev. Lewis Maclachlan.

Treasurer: Mrs. Kathleen Moorhouse.
Office: 25, Kentish Town Road, London, N.W.1.

The Annual Business Meeting was held over breakfast at Trinity Church, Kentish Town, on Wednesday, May 8th. Thirty-five members were present, despite a very wet morning. The Chairman spoke of the work of the group as a "resistance movement". We were united to resist evil and establish good. We could learn something from the wartime resistance movements in Europe, although we were not prepared to use their weapons. Those movements had shown that spiritual life could exist, and even revive, under invasion. Pacifists had to answer the question "Are you prepared to have your country invaded rather than fight?" But even those who fought had their country invaded. We believe that God will maintain our life and power even in invasion. Mr. Fraser went on to speak of

the popular belief in necessity which, taking the place of belief in God, was becoming the modern heresy. People spoke of wrongs as though they had "got to be". Famine and war seemed to be accepted as necessary evils. We must challenge this oppressive necessity and refuse to be driven before it.

The honorary officers and committee were re-elected. Considerable discussion was given to the question of making some approach to the Church on behalf of the pacifist interpretation of our faith, and it was decided that the paper prepared by Dr. E. L. Allen should be circulated to ministers, some selected office-bearers and others, and that the Chairman should be encouraged to follow this up with a pamphlet restating pacifist belief in relation to current problems. It was thought that such a publication, though not official, would receive a considerable circulation in the Church.

PAX

Chairman: Stormont Murray.

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

"I hereby declare my goodwill to volunteer for active service in the ranks of the numerous Catholic Voluntary Peacemakers of all nations, who have already—even in countries where tyranny of conscience still refused them legal recognition, and still charged them with disobedience to Cæsar—conscientiously renounced to support conflicting National War Efforts, to militate instead for an undivided Catholic Peace Effort, and to raise a vast International Army of Volunteer Peacemakers to Christ the Pacific King of Kings." Those are the opening words of the Declaration Act of the International Peacemakers' Army of Christ the King of Kings, issued by the Catholic Peacemakers' International and printed in Canada, *Cum Approbatione Ecclesiastica*. Any Catholic of sixteen years of age or over, with the personal goodwill to make this declaration, may enlist. The Declaration Act, copies of which may be obtained from *Pax*, goes on to state that, "Whereas nation may rise against nation and kingdom against kingdom, and at their war-cry, troops of war-wagers mobilise into adversary camps under the War-Eagles of enemy sword-bearing Cæsars, nevertheless, we Catholic Pacifist Volunteers, scattered throughout the nations, and willing to be sons of God and children of the Kingdom flocked beneath the world-wide wings of their Peace-Dove, volunteer, praying for constancy and patience till the end, to rally to the Peace-call of the meek and humble-hearted Christ, and withstand loyally as militant confirmed soldiers

of our Cross-bearing King who gives His Peace, not as the world does, by the bloody sword, but only as the Lamb of God, by the Blood of His Cross, both as to things on earth as well as in heaven."

G. W. E.

International Voluntary Service for Peace

The two members who recently left this country for Norway have arrived in Oslo. They will spend the summer in Finnmark, the Northernmost part of Norway. They have gone with a group of volunteers from the Friends Ambulance Unit, to help in rebuilding the farms and villages destroyed by the German Army during its retreat in 1944. They will be co-operating with Danes, Norwegians, Swedes and perhaps other nationalities in constructive international work.

The group working in the Avenino Valley, in Italy, has been increased by the arrival of several members of the Brethren's Committee of America. One or two Italians are shortly to join the group and three Swiss members of I.V.S.P. are also journeying to Ortona to add another nationality. The Friends Ambulance Unit will be closing down at the end of June, five members will be transferring to I.V.S.P., thus increasing the I.V.S.P. representation in Italy to seven.

A Dutch member has recently been visiting this country and has taken part in a Youth scheme organised to help re-decorate a Youth Hostel in Staffordshire. She has now returned to Holland where she hopes to welcome British volunteers prepared to work in restoring the flood-damaged parts of Holland. A French sister has also been in this country working on an Adult scheme at "Q" camp, Hawkspur, and a Youth Scheme at Avon Tyrrell, which was helping to decorate a Holiday Home for the National Association of Girls and Mixed Clubs.

The Units in Germany are very hopeful that they may be able to organise short-term work schemes, this summer, on which German and British volunteers will be able to work side by side.

CENTRAL BOARD FOR CONSCIENTIOUS OBJECTORS

6 Endsleigh Street, W.C.1.

Now that the early groups of conscientious objectors are being released under the new Act the Employment Section of the Central Board for Conscientious Objectors (6, Endsleigh Street, W.C.1) asks for the co-operation of employers. A surprisingly large number of C.O.s seem to have jobs to go back to or at least to have a very clear idea of

what they want to do and how to go about doing it. There are, however, some men who seek re-settlement in jobs which will offer a reasonable measure of security who have, as yet, nothing in view.

Until now the employment work of the Board has, for obvious reasons, been mainly concerned with special wartime service and it has not been practicable to offer help to employers with many other types of vacancy as there have not been the men free to fill them. To a large extent this situation still exists and the Board cannot undertake to solve all the labour problems of employers who apply. What is hoped, however, is that employers will make available to the Board, or any convenient part of its regional organisation, offers of employment which can be passed on to C.O.s in suitable cases. It is not suggested that only the Board should be notified but that employers should let the Board know of vacancies at the same time as they inform their usual staff-finding channels.

NO CONSCRIPTION COUNCIL

(Room 16), Kingsway Hall, London, W.C.2.

The No Conscription Council has noticed that some sections of the Press in reporting the Commons debate on the Army estimates suggest that it has already been decided that military conscription will go on for years, and points out that these reports are based entirely on surmise. The Council understands on good authority that no announcement of the Government's intentions on this matter, about which there is so much evident public concern, will be made for some months yet.

The Council's petition campaign which it is launching this month and which asks Members of Parliament to ensure that no new legislation imposing peacetime conscription on the country shall be passed after the War Emergency Period has been declared to be ended, assumes therefore, an added urgency and calls for the support of all those opposed to conscription, to register their opposition now whilst there is yet time.

Lord Faringdon, who has accepted an invitation to become our first President, is Treasurer of the National Council for Civil Liberties, Vice-Chairman of the Fabian Society's International Bureau, Vice-President of the Labour Pacifist Fellowship and a member of the Labour Party Group in the House of Lords, where he took a leading part in the discussion on the National Service Bill of 1941 on behalf of Conscientious Objectors.

The Council has been reliably informed

that very strong pressure is being brought to bear on the Government to induce them at the present time, when it is considered impossible for them at once to abolish conscription, to commit themselves to it as a permanent peacetime policy; and suggests that the Government could best be encouraged to resist that pressure by those who oppose conscription expressing that opposition in their active support of the Council's National Petition.

CHRISTIANS AND JEWS

The following Resolution was unanimously adopted by the Executive Committee of the Council of Christians and Jews at its meeting on May 7th, 1946, and sent to the Prime Minister:—

This Executive Committee of the Council of Christians and Jews, recognising that the political aspects of the Report of the Anglo-American Committee of Enquiry regarding the problems of European Jewry and Palestine lie outside its competence, welcomes the desire evident in the Report to deal sympathetically and constructively with the problems of deprivation and suffering which came under its review.

The Committee also notes with approval the affirmation of the signatories that the legacy of anti-Semitism left by Nazi occupation in Europe "cannot be combated by legislation alone", and would emphasize the universal importance of the statement in the Report that:

"the only really effective antidotes are the enforcement by each Government of guaranteed civil liberties and equal rights, a programme of education in the positive principles of democracy, the sanction of a strong world public opinion—combined with economic recovery and stability."

The Committee therefore pledges itself anew:

- (i) to continue its work for the establishment in practice and in law of those fundamental human rights which Christians and Jews alike affirm on the basis of their belief in the universal Fatherhood of God;
- (ii) with this in view, to continue and expand its educational work both nationally and internationally in the formation of "a strong world public opinion", as the essential condition for the securing of these rights.

The Committee believes that the International Conference of Christians and Jews, to be held in Oxford this summer, bringing together as it will members of these two communities from many parts of the world, will help materially in the furtherance of these aims.

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 the second Friday in each month from 6—6.45 p.m. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available. On June 14th the meeting will be led by Jack Dodwell.

ARTHUR PONSONBY. A meeting of appreciation. SMALL MEETING HOUSE, FRIENDS HOUSE, EUSTON ROAD, 7 p.m., JUNE 21st. *Chairman*: Stuart Morris. *Speakers*: The Bishop of Birmingham, Sir Charles Trevelyan, James Hudson, M.P. Tickets 1/-. General Secretary, P.P.U., 6, Endsleigh Street, W.C.1.

MISCELLANEOUS

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

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

MRS. OWEN, of The Vicarage, Walton-on-the-Naze, Essex, can take a few paying guests. Terms: £3 3s. 0d. per week excluding mid-day meal.

FIRST-CLASS TYPEWRITING, DUPLICATING, ETC.—Mabel Eyles, 2, Aberdeen Park, N.5.

THE END OF DRESDEN, a vivid eye-witness account of the most terrible air raid of the war in Europe. Translated from the Swiss daily paper *Tages-Anzeiger für Stadt und Kanton Zurich*. 3d. post free or 2/6 per dozen post free from Bombing Restriction Committee, 49, Parliament Hill, London, N.W.3.

EDUCATIONAL

SPEAKING AND WRITING lessons (correspondence or visit) 5s.; classes 1s. 6d. Diffident, nervous, and hesitant people specially helped, also stammerers. Dorothy Matthews, B.A., 32, Primrose Hill Road, London, N.W.3. PRImrose 5686.

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.

SITUATIONS VACANT

PIONEER SOCIAL WORK in Liverpool and Manchester. Vacancies: Family case-workers, men and women, for work with Problem Families. Organising secretary, scope for initiative. Clerical assistant. Cook-Housekeeper and Domestic worker for hostel. All resident. Accommodation for married couples. Apply P.S.U., 86, Rusholme Road, Manchester, 13.

HOLIDAY ACCOMMODATION

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

OXFORD AND COTSWOLDS. Guests taken in comfortable cottage. Vegetarian. Lovely country. Station. Nan Delaney, 6, Enstone Road, Charlbury, Oxon.

Fellowship of Reconciliation Annual Conference

will be held at

BRYANSTON SCHOOL, BLANDFORD, DORSET.

from AUGUST 3rd to AUGUST 9th.

Subject:

PACIFISM IN PRACTICE

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

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

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

