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# CHRISTIAN PACIFIST

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## THE CURRENT OF AFFAIRS

### Obliteration Bombing

Much has been said, and much more has been felt by all who remain sensitive after years of morally numbing severities, about the effect on Germany of the obliterating air assaults on her cities. Whether the bombs dropped will prove to be the seed of hatred and strife in generations to come; whether all shades of political feeling will be merged in one dark horror of the enemy; whether the survivors will renounce war for all time, or clamour for another in which they may be revenged, history must be left to reveal; though psychology, a science not yet recognised by military authorities, might have a good deal to say even now. Meanwhile it may be well to consider the effect of these mass burials and cremations of live citizens on our own people. For Germany is not the only sufferer. She indeed suffers materially to an extent that, when measured against comparative damage in this country, stuns the imagination. But if it be true that those who inflict suffering are spiritually in worse plight than those who endure it, then we have reason to be very uneasy about our own people.

### Who is Responsible?

In urging reconsideration of this bombing policy, which damages us even more than it does Germany, we hope to avoid two grounds of misunderstanding. First, we are not levelling criticism against any particular set of persons. We certainly do not lay it to the charge of the men who are employed to drop the bombs. What they suffer in their hideous task, of which the nerve racking dangers must be only the least of the horror, perhaps few but themselves will ever understand. Even those who plan and organise the raids we cannot regard as bearing more responsibility than others, nor even the supreme commanders who are themselves dependent on the consent of the people. Just because responsibility for this policy of obliteration is so spread out over all, there is a danger that it should not be felt acutely by any. But undoubtedly the responsibility is shared by the whole nation, including ourselves, and the people, as those who inflict this evil, or cause it to be inflicted, are the sufferers therefrom. Second, we make no comment on the motives



behind the policy. No doubt, in so far as they emerge into consciousness, they are excellent. Posterity and eternity, however, will not be interested in the motives which themselves will be obliterated by the devastating facts. It will be argued that military necessity is paramount; that unfortunately we are at war and must not squeamishly turn aside from war's necessities; that war is so terrible that any policy calculated to shorten it is justified. We are not judges of military necessity. It may be that by this kind of warfare something is being gained. It may be that we are gaining the whole world. We can only protest that we are losing our soul.

#### "This Colossal Problem"

The Pacifist Council of the Christian Church has prepared a memorandum on "the Cost of Obliteration Bombing", the brief introduction to which begins thus:

"It is claimed for obliteration bombing that it has prevented heavier air attack on this country, has smashed the enemy's war potential, has smoothed the path of the Allied armies invading Germany, and has meant an immense saving in allied casualties. But the cost in life and livelihood for millions of men, women and children all over Europe in friendly as well as enemy countries, and our own share in the moral responsibility for all that has happened, must be faced."

The rest of the memorandum consists of press reports of recent raids on German and Japanese cities taken from the principal daily and Sunday newspapers. We need not repeat the gruesome details here. They must be familiar to most of our readers though the massed evidence of some forty press-cuttings here assembled together is even more shocking than the separate accounts which we read daily. One extract from the *News Chronicle* of the 14th of last month seems to sum up the terrible story:

"We shall find ruined, chaotic cities. . . . We shall find disease that can menace Europe if not checked. We shall

find vitiated, demoralised Germans reduced to a primitive existence that may turn wide stretches of Europe into festering slums. Without faith, without hope and without prospect, devastated Germany can become again a social and political plague spot for Europe. There is no easy answer to this colossal problem. But Allied peace-time generalship will somehow have to find it."

#### The Confessional Church

It is sometimes said that no distinction can rightly be made between the Nazi regime and the whole of the German people, inasmuch as no popular protest has been made against the immoral policies of their Government. How such protest could be made and at what cost, and whether we should ever hear of it if it were, are questions which we do not find it quite easy to answer. We recall, however, one very impressive protest which was made about a year ago in a Statement issued by the Confessional Church. It was reprinted in *The Spiritual Issues of the War*, published by the Ministry of Information, but received very little notice in the Press.

"The contempt of God and His commandments in our nation and our Church", this statement says, "burdens us with an alarming increase of guilt and distress". And beginning one paragraph after the other with a "Woe to us and our nation", they accuse in unambiguous language themselves and their people of one sin after the other, rounding off each section with one of the Ten Commandments.

"Woe to us and to our nation if, instead of giving honour to God, we exalt human ideas above God and extol the powers of this world as though they were all-powerful. For God says: 'I am the Lord thy God . . . Thou shalt have no other gods but me' . . ."

"Woe to us and our nation when children are taught to oppose their parents, when the authority of the parents is belittled and the right of bringing up their children in the fear of God is undermined, when old age is no longer respected. For God says: 'Honour thy father and thy mother that thy days may be long

in the land which the Lord thy God giveth thee.'

"Woe to us and our nation when we make little of the life that God has given, and man, whom God created in His image, is only assessed as to his utility; when it is considered *right to take life because human beings are considered as of no value, or because they belong to another race*, when hatred and cruelty are the order of the day. For God says: 'Thou shalt not kill'."

#### An Example of Penitence

We cannot quote here each of the ten confessions of sin. But who could, when reading them, have any doubt of the deep repentance eating the hearts of the men who drafted them? Though using a carefully worded theological language, which is made necessary by the political conditions in Germany and which occurs similarly in the utterances of the churches in occupied Europe, their indictment of the murder of people "because they belong to another race" should satisfy those of us who have been waiting for a sign of protest on behalf of the German people for the massacres of Poles and Jews. Their statement, however, is far from unique. The sermons of the Roman-Catholic Bishop of Munster are well known, and the Pastoral Letter of the Bishop of Freiburg for Lent 1944 is no less a confession of sin.

#### Parachute C.O.

We can only quote part of a letter, which comes to us from the Anglican Pacifist Fellowship, written by a member of a Parachute Field Ambulance:

"My experiences in action in Normandy were completely contrary to what I had expected. War is like that. Our whole 'plane-load was dropped at least eight miles off our objective, and I spent five days, with a few others of my unit, endeavouring to regain the British lines. I was then wounded and taken prisoner. Life just at that moment seemed to be bristling with unpleasant possibilities. My fears, however, were not realised, for during my twelve weeks as a wounded prisoner of war I was never handled roughly or unkindly. . . ."

"It is nonsense to talk of the German

nation's being completely brutalised, as our propaganda would have us believe. I tried while I was a prisoner to study the German men and women I met in the light of all I had read of them in our newspapers, and, try as I would, I saw no justification for thinking that the German, individually, was brutal to any greater degree than our own men. It was fairly clear that the Germans had a strong tendency to regimentation and were docile to an extraordinary degree, lacking also a sense of humour, but they certainly seemed no less or more moral than our chaps."

#### Food for Europe

Speaking at a Foodless Luncheon and Press Conference held on 9th March, in the Waldorf Hotel, London, to plead for British sacrifices to release shipping and increase immediate food relief supplies to the hungry peoples of liberated Europe, Dame Sybil Thorndike said: "We in Britain are receiving about 2,800 calories each daily, as we have been throughout the war. We have reserve stocks amounting to three or four million tons more than the peace-time food reserve for civilians. Yet we are still importing enormous quantities of foodstuffs and other civilian supplies from overseas—the French Minister of Information says we import no less than 2,000,000 tons a month! . . . What a tragic contrast is the picture of liberated Holland, Belgium and France. Conditions vary greatly because of the chaos in land transport, but French cities such as Paris have little more than a half of what we get daily; in Belgium cities the supply is said to be not much over 1,000 calories; and the free Dutch are in the same plight as the French. All these countries are begging for imports, and it is quite certain that port-capacity not needed by the military is available now to receive imports. Yet the French, the Belgians and the Dutch can get almost no shipping from the shipping pool."

#### N.P.C. Statement

The following statement has been



issued by the National Peace Council:—

The grave situation which is developing in Europe underlines the need for a speedy and adequate implementation of the declared intention of Great Britain, the U.S.A. and the U.S.S.R. at the Crimea Conference to assist the peoples of Europe to solve "by democratic means their pressing political and economic problems".

Conditions generally over the European continent and especially in the areas lying in the battle zones, present and presage a vast problem of economic and social restoration which must be promptly and effectively handled if Europe is not to lapse into anarchy and the hopes of a stable peace are not to be betrayed. Acute shortages of essential foodstuffs, have created conditions of near-starvation in all the liberated or partly-liberated countries, while the almost complete lack of the means of transport and of the vital raw materials of industry and of agriculture prevent the effective and equitable distribution of such supplies as are available and the recommencement of even the limited economic activity which is possible pending the general return of peace. Moreover, to the task of providing succour for the liberated countries, there will shortly be added the immense problem of maintaining at least minimum standards of economic life and social stability, in a Germany placed in the heart of Europe, in which all central, and to a large extent local, administration will have collapsed and a great portion of the industrial activity of the country will be at a standstill.

#### A EUROPEAN ECONOMIC COUNCIL

In these circumstances, it becomes a matter of the greatest urgency that there should be devised a bold and comprehensive plan of European relief and rehabilitation which sees the needs of Europe as a whole and the hope of satisfying them as a common responsibility of all those inside or outside Europe who have the means to help. To give effect to such a plan requires, we submit, the setting-up of something akin to a European Economic Council, on which all the governments concerned would be represented and which would have at its disposal adequate executive and administrative machinery including the existing machinery of U.N.R.R.A. Only a body so constituted would have sufficient authority to draw upon world resources of foodstuffs, raw materials and transport, and, rejecting competitive European claims, to apportion the available resources strictly according to need.

#### Release of Prisoners

A breath of realism has come into

the tangled Indian situation by reason of the presence here of the Indian delegates to the Commonwealth Relations Conference organised recently by Chatham House. At the opening session, when short speeches were made by men from all parts of the British Commonwealth, the leader of the Indian delegation—Sir Muhammad Zafrulla Khan—ended his speech thus:—"Statesmen of the Commonwealth, does it not strike you as an irony of the first magnitude that India should have two and a half million men in the field, fighting and struggling to preserve the liberties of the nations of the Commonwealth, and yet should be a suppliant for her own freedom? How long do you think she will be prepared to wait? . . ." On another occasion, Sir Zafrulla made a practical suggestion for ending the political deadlock, correspondence on which is going on in *The Times* at the moment of writing. In addition, some of the other delegates, in the many contacts they have had outside the Conference itself, have urged the need for the release of political prisoners. None of these men can be accused of left-wing sympathies; their warning and advice, therefore, should be heeded. . . . From Sir Tej Bahadur Sapru, Chairman of the Conciliation Committee now at work in India, comes the news that their Report will be issued in April. How good it would be if "release" took place before this is issued. . . . So much is happening in the rest of the world, that the important news of the formation of a Congress Ministry in the North West Frontier Province has passed almost unnoticed here. Details are not yet known, but it is clear that in this Mr. Gandhi has had a hand. The first action of the new Ministry was to release some of the prisoners. Amongst these is the Premier's own brother Khan Abdul Gaffar Khan—known as the "Frontier Gandhi".

## JEWISH-CHRISTIAN RELATIONS

WILLIAM W. SIMPSON

*The Rev. W. W. Simpson, M.A., is the General Secretary of the Council of Christians and Jews.*

Most people seem to be agreed that it is a bad thing—at least for the Jews! Many have protested against it, not once but many times—in so far as it affects the Jews. But few seem to realise just how bad it is, not merely from the Jewish but also from the non-Jewish point of view. Which is really what I want to try and deal with in this article.

By "it" of course, I mean Anti-semitism, though what that means is by no means easy to define. The word may cover anything from Mrs. Robinson's feelings about the Jews as a whole when some rather aggressive Jewish woman tries to push her way forward in the 'bus queue, to the cold-blooded efforts of the Nazis to solve their "Jewish problem" by exterminating whole masses of Jews.

Incidentally, it may also cover the curious feelings entertained about Jews by many non-Jews who have never had any sort of contact with a Jew, and by those who are wont to say of some Jewish friend, "Of course I know he's a Jew, but somehow he's different". And of that kind of irrational prejudice there is a great deal in this country to-day.

And its origins? These are many and deep-seated. Some of them are traceable as far back as the pre-Christian world when the Jew, with his unshakable conviction of divine election, was something of a mystery both to himself and to his neighbour. More serious from our point of view is the traditional hostility of the Christian to the Jew which was associated with the idea of "the Jews" as those who crucified Christ and who remained as the enemies of the Christian Church.

That hostility, directed in the first

place against "the Jews" as a kind of theological abstraction, became in time the sanction for all kinds of injustices and atrocities committed against the Jews as persons, whose misfortune it was to live in the midst of a society which, though nominally Christian, was ridden with all kinds of fears and superstitions. This treatment was in its turn responsible for producing those abnormalities in the social, political and economic status of the Jew which have served to accentuate the difference between himself and his neighbour, and which provide such excellent material for the rationalisations of those who choose to exploit prejudices for their own political or economic ends.

But our business in this article is with effects rather than causes, so that having acknowledged the nature if not the full extent of Christian responsibility in the matter we may go on to consider the consequences not merely of Anti-semitism in its present political and social manifestations, but also of the age-old failure of the Christian to understand or to do justice to the Jews.

With the effects of all this upon the Jews themselves, both past and present, we are fairly familiar—almost too familiar, I am sometimes tempted to think, for it seems we are hardly capable of registering as deep a sense of moral indignation as the occasion warrants. What troubles me much more is that we have hardly begun to realise the effects both of the traditional prejudice and of the present antipathy towards Jews on the non-Jew, and I use the term "non-Jew" in this connection of set purpose. It is not only the



Christian as such, but the whole of human society, which suffers as a result of the failure to achieve an understanding of, and a right attitude towards, the Jew.

In the past, the Christian failure to come to grips with what John Macmurray calls the Hebrew tradition has resulted not only in the injustices to Jewry which we have already noted, but in the serious impoverishment of Christianity itself. What has come to be known as Christianity in this modern world of ours is, to use Macmurray's own words, the result of "transforming Christianity into a purely spiritual religion, dealing with *another* life, and *another* world", the result of "turning its social demands into ideals we *ought* to strive towards, but which could not be attained by ordinary men in this wicked world; and only realised, even within limits, by a few saintly persons".\*

In the consequences of this impoverishment of Christianity the whole of mankind is involved. The separation between Church and State, between religion and politics, between a this-worldly and an other-worldly emphasis in religious thought and life—a separation which was foreign to the religious genius of the Jewish people—has contributed to the break-up of what we had grown accustomed to think of as the "Christian West". The truth of this assertion is nowhere more clearly to be seen than in the rise and fall of Nazism as an attempt to supply what the Church had failed to give.

And it is one of the most tragic ironies of history that the Jews should have been the first victims of this failure, for it was on to their defenceless shoulders that responsibility was laid by those who could not or would not face up to it themselves. But that evasion of responsibility has brought its own inevitable reward, and bitter as have been

\* *Through Chaos to Community.* (N.P.C.) John Macmurray, p. 17.

the sufferings of the Jews they may prove in the end to be even less than those of their tormentors, for the German people to-day is involved not only in material and physical destruction but—and this is still more serious—in the far-reaching effects of the systematic undermining of the mental, moral and spiritual integrity of a whole generation of their youth.

In this situation it is clearly a matter of the most vital and urgent importance that Christians and Jews should realise that not only their own but the future of mankind depends to a very large degree on their achievement of a better mutual understanding and closer active co-operation. It is not merely a question of combating Anti-semitism. It is the much more positive task of making effective in the life of the world those principles which are the common heritage of Christian and Jew alike, and apart from the acceptance of which there can be no hope of any lasting peace.

But how are we to set about a task which, however obvious its importance, is almost frightening in its complexity? The answer is that a beginning has already been made not only in this country but in the U.S.A., in Canada, South Africa and Western Australia. In all these countries there has been set up an organisation of Christians and Jews the purpose of which has been well defined by the Canadian group in the following terms:—

"We are not concerned merely with an attack on anti-semitism. We are endeavouring to create positive understanding, good-will and co-operation between Jews and Christians. If we can effect such an understanding, it might mean the end of a quarrel which has bedevilled the history of our western world for two thousand years; it would mean the uncovering of the deep, spiritual bases of our common culture; it would enable both religious groups to see more clearly the fundamental truths which constitute the great Judeo-Christian tradition. Finally, a better understanding will be of

inestimable value in promoting the collaboration of both Jews and Christians in the building of the 'new order' in which compassion and the responsibility for the good of all men everywhere will be recognised and practised."

As a contribution towards the achievement of such an understanding the recent American Three Faith Declaration on the Fundamentals of Peace, published over the signatures of 146 leading representatives of the Protestant, Catholic and Jewish communities in that country, occupies a place of the greatest importance. It has been re-issued in this country by the British Council of Christians and Jews in a leaflet entitled *A Pattern for Peace*, which it is hoped may serve as a basis for joint study and discussion by representatives of all three religious communities. It is further hoped that at an early date after the cessation of hostilities representatives of the various national organisations of Christians and Jews will meet together to consider how best they can make their joint contribution to the building up of the "new order".

And in the meantime what? So far as this country is concerned the Council of Christians and Jews is making steady progress in translating into action its aim of combating intolerance by the promotion of understanding and goodwill between all sections of both Jewish and Christian communities, and of fostering co-operation of Christians and Jews in study and service directed towards post-war reconstruction. Local Councils have been established in a number of centres throughout the country and there is evidence of increasing recognition of the importance of this whole matter.

But much remains to be done. It has been a disturbing experience to notice throughout the war how, when things have not been going too well, there has been a marked increase of anti-Jewish talk and feeling. At the present moment the

situation is easier, but we shall need to be very much on our guard against the dangers of Anti-semitism in the difficult period of innumerable adjustments which is bound to follow the cessation of hostilities, for, as I hope this article may have done something to emphasise, it is a danger which threatens not the Jews only but the whole community of which they form so very small a part.

And one last plea. It is that those who think they stand should take heed lest they fall! One of the things that has disturbed me most in the past few years has been to discover the number of people who are quite unconscious of the fact, of which there is indisputable evidence, that they themselves are affected by that most dangerous factor in the whole situation, the deep-seated unconscious and irrational prejudice against Jews to which I referred at the beginning of this article. Of that prejudice I believe the only effective solvent is the cultivation of real personal relations between Christians and Jews on the basis of a real devotion to the ideals they share in common and of the completest respect for points in which they differ.

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#### BOOK REVIEWS—continued from p. 566

CHRISTIANS AND JEWS, the occasional review of the Council of Christians and Jews. 6d., post free 7d.

This Council has an important part to play, not so much in the formulation of political or economic systems but in putting the plans and actions of statesmen to the tests of religion. Articles in this issue indicate some of the ways in which the Council is beginning to translate this principle into practice, especially through the work of local Councils already established in various parts of the country.

#### A PATTERN FOR PEACE.

Contains the texts of the American Three Faith Declaration on the fundamentals of peace and of the reply by the Council of Christians and Jews. 2d., post free 3d., from 21, Bloomsbury Street, W.C.1.



## TO WHAT PURPOSE THIS WASTE ?

PAUL GLIDDON

Those who used to regard the eighteen hundreds as the wonderful century and who believed, with Tennyson, that "the thoughts of men are widened with the process of the suns" would have experienced a terrific shock had they lived to see the rubble heaps which were once the proud and ancient cities of Europe or to read of the plans for the erection of millions of temporary dwellings for the housing of England's homeless. Little more than thirty years ago it seemed to many that the night was indeed far spent and the day was at last at hand, but the day which broke was the day of wrath, revealing with a staring horror that something more than the mere process of the suns was needed for the widening of men's minds. Men had believed in progress but they had not troubled overmuch about the direction in which progress was being made, so that only when it was already too late did they realise that they had been marching steadily towards the abyss.

And yet, although in two world wars devastation and suffering have been inflicted upon a scale which reveals Goths and Vandals as just blundering beginners in the art of destruction, those who know the men who plan and execute these violent acts find them to be, not only industrious and courageous, but kindly and gentle, men who look forward to home and garden and a walk across the hills when they have concluded what they have to do in the designing of flame-throwers or some new ingenious bomb. There is the highest authority for believing that "by their fruits ye shall know them", but by which of their fruits? For while corrupt trees do not bring forth good fruit, the same men will produce things which are bad and things which are good.

Now it is the essence of tragedy that an evil fate should overcome somebody who has in him the clear marks of goodness, even of goodness on the great scale. There is no tragedy of Nero, for nothing is known which can be pleaded on Nero's behalf, but there is a tragedy of Judas, for here is the record of one who realises himself to have betrayed the Master Whom formerly he had served. The reason why war is tragic is not that it is wrong from beginning to end, for it could not in that case be tragic, it is the quality of not being altogether wrong that makes it possible to class it as a tragedy. There is no lie so dangerous as the statement which just falls short of truth and it is not for nothing that we are told that Satan is not a man who has rebelled but an angel who has fallen.

War would be no tragedy if it were just an unrelieved horror, the evil act of evil men for an evil purpose. But it is not that at all, for vast numbers of people of every rank of society and among all nations have displayed during this war, as during other wars, a courage and self-denial of which few would have suspected them and which, had there been no war, might have remained dormant until they sunk into the final sleep of death. Even if it were proved beyond all questioning that this is just another war for trade and for possessions, the fact still remains that men and women have been ready to watch the loss of all worldly wealth and have been strangely convinced that, even so, all was not lost. Thus the war has succeeded in doing for many something which all our preaching never achieved; it has made ordinary people really convinced that there are treasures which cannot be reckoned in terms of money and for

the winning of which all worldly wealth is well lost.

But the fact that war has been the occasion for the display of such high qualities can be pleaded in its defence with no more reason than could the courage displayed by a fireman be pleaded in defence of a man charged with arson. The issue is not whether man is fit for war but whether war is fit for man; it is not mankind which is in the dock, it is the institution of war which is charged with bewitching his judgment. Thus we are entitled to ask to what purpose is all this waste of home and health and happiness, of works of priceless beauty and of millions upon millions of human lives. Most people would hold that the sacrifices of the vanquished are thrown away. Yet they have shown courage and the soldierly virtue of faithful obedience, they have not yielded when their own territory has been invaded and they have withstood bombardment with a fortitude we admire when it is displayed by our friends. If it is a thing so sweet and pleasant to die for one's country, who experiences this sweetness when the country for which one dies is a defeated country or who shares this sweetness? When boys begin to translate their Cæsar they come across a phrase with which the author is wont to dismiss unsuccessful attacks and skirmishes and they translate it "without accomplishing anything". It would be difficult to show precisely why, at the foot of a recital of all the deeds of courage the conquered have displayed and all the sufferings they have borne, there should not be appended the briefest and most frightening of verdicts: "Re Infecta".

But, if the vanquished have died for their country all in vain, can it be shown that the virtues of the victors have been vindicated? Military victory certainly shows the victors have been able to assemble, at the right place, sufficient numbers

of the right weapons used by the right people at the right time and in the right way, but does it prove anything more, does it show that their cause must have been just? If nations can use the attainment of victory as evidence of their own righteousness, then clearly we are living in a world so designed that, when a nation goes to war for a right cause, it is prevented from experiencing defeat. But it would be strange if this were so, for the righteous individual is in no way prevented from being the despised and rejected of men, while the tombs which are honoured are at least sometimes those of false prophets. Military necessity knows no law and military victory results from an effective appreciation of military necessity. Certainly some nations ask no more of war than that they should enjoy such victory. They are wise in their generation for that is the most that war can ever offer.

It can hardly be seriously contended that, as the number of those who are broken in body or mind or heart grows greater and as the total of the killed increases, there is some mystical sense in which the world grows steadily richer and the inheritance we are preparing for the future more worth the having. Of course there are those who justify the continuance of war by reference to the Christian paradox which declares that he who loses his life shall find it, but they forget that the life that was to be so found was first to be lost for the sake of Christ, and that Christ never suggested that those who would find life should begin in going to the devil and borrowing his tools. For it is precisely this that we have done and, although our press may talk about flame-throwers "winkling" Germans out of their pillboxes, yet such a phrase cannot quite disguise the fact that what we are really doing is just burning them alive. The blood upon our hands may be



in truth the blood of guilty men but it has been most guiltily spilled.

If, in this darkened world, hope still remains it may be found in recalling that the question "To what purpose this waste?" was once

## WORLD SETTLEMENT AND JAPAN

*The following Statement, issued by Professor Charles Iglehart, of the Union Theological Seminary of New York, has been signed by twenty-three distinguished American Missionaries, who have lived in China, India, the Philippines, Korea or Japan, including Dr. E. Stanley Jones.*

We who have lived and worked in Asia in the service of the Christian mission believe that at every stage in national and international life there is a way forward under God's purpose that can be ascertained and taken. The world is in crisis because the nations have followed other ways. The present war grows out of corporate selfishness and injustices to which every people has contributed. And whatever may be God's judgment as to relative guilt among the nations, we as Christians must accept as our primary obligation the frank facing of the war's causes, of our part in them, and of measures for betterment.

Chief among the causes, in the political field, is the emergence of modern nation-states. The philosophy underlying them all, though varying in degrees of application, rests upon two absolute claims. Over every citizen the State asserts its ultimate authority; toward all other States it asserts its complete autonomy and recognises no will but its own. Thus, though for many peoples the achievement of statehood has meant genuine advancement, the Nation-State in its pretensions to absolutism has led to international paganism and anarchy.

Our nation is one of the "Great Powers" which have acquired as their overseas possessions large por-

asked of Jesus Himself. But, in that particular case, there was this difference. The woman knew herself to be a sinner, and so, for her, hope had already dawned, while we are only so far sure of the miserable sinfulness of others.

tions of the lands, resources and peoples of the earth. Whatever purpose this system may have served in its day, it is an anachronism in our new world and one of the central causes of war. If the war now going on is to be anything more than merely a struggle between competing empires, the principle of empire itself must be abandoned.

The economic causes of war run deep and wide. At home our society is being rocked to its foundations by a pagan view of wealth and an irresponsible use of money power. But abroad, aggressive economic power has wrought even greater havoc, and to entire peoples. Racial and social antagonisms are another cause, as well as a product, of the present war.

We, the signers of this document, repent of our complicity in these and other causes of war. We believe that the teachings of Jesus, and the universally valid principles by which he lived, point the way toward the creation of a world community of spirit and interest, and that on this strong base a new order can be erected for the world's peoples.

We are convinced that there must be an authority in the political field which will be disinterested and judicial in the administration of law and the settlement of disputes. Its jurisdiction must extend to all

nations, the victors and the vanquished alike, and all should participate in it without discrimination. It should have competence to advance the interests of dependent and backward peoples. Its functions must be not only regulatory but also constructive in the creation of a body of patterns for mutual relations among the nations, conducive to human welfare and to the removal of the causes of war. This we urge as a sharp alternative to any of the plans for world or regional organisation to be effected by the victors alone and maintained by force of arms. Such plans, although now commonly proposed as the only next step possible, are—we believe—a step on the wrong path, and therefore to be rejected for the all-inclusive international organisation plan.

As regards Japan, we see no solution to the problem of her life in the post-war world except in relation to some such new order as we have proposed. The Japanese people have qualities of character and leadership that are needed in the reconstruction of the life of Asia. For decades Japan played a worthy rôle in the modernisation of the East, and she may do so again. She was caught and enmeshed in the same pagan view of life and swept by the same forces of economic expansion that have played upon the other modern nations; only the credulity and loyalty of her people were more ruthlessly exploited by her military masters and her cycle of exploitation, empire and war has been even more swift and extreme.

We regard as seriously defective the proposals widely made for the treatment of Japan in the post-war world. They are coercive, destructive and punitive. They seem to call for a ruthless destruction of life and property until unconditional surrender is followed by a military occupation. The United Nations are then to enforce a reconstruction of

the internal life of the Japanese people; politically, economically, industrially and in spiritual outlook. Japan is to be demoted from the rank of the first technologically developed nation of Asia to that of a third-rate agricultural people.

Such a plan for the elimination of Japan as a threat in the post-war world is, we believe, not only futile and impossible of enforcement, but it is open to ethical question throughout. It has slight chance of eliciting from the Japanese people the voluntary co-operation without which they cannot be restored to national health and without which stable peace in the Far East will be extremely precarious.

With an international order that would impartially safeguard the welfare of all the peoples of Asia, this drastic surgery of Japanese nationhood would be unnecessary. Her domestic reconstruction and re-education could begin immediately upon the cessation of war, and it could be carried out largely by Japan herself. Nor is it likely that she ever again would become a threat to her neighbours. Any international body competent to exercise effective authority over the Western Powers which now hold sway over Asiatic peoples should be able readily to check any possible act of lawlessness on the part of Japan. Furthermore, with tribunals handling disputes and providing for peaceful change, certain major incentives to war would have been removed and the people of Japan could be expected to return to normal patterns of behaviour....

In planning for the future we count heavily upon the cohesive force of the world Christian movement. In every country in the world,—allied, enemy and neutral in this war,—we have brethren in faith with whom fellowship has not been broken. We Christians, together with all people of goodwill who share the foregoing purposes, must be quick to gather up the broken threads of a



common life after the war and weave them into a pattern of organic unity. This creative task of goodwill we as Christians cannot refuse nor relegate to others; and for it we must now

be making preparations. In the uncertain years that lie ahead it may be the function of the world Christian fellowship literally to hold the world together.

## C.P. FORESTRY AND LAND UNITS

D. WALLACE BELL

Nearly five years in a forest Unit in the remote Highlands of Scotland—that is the record of one of the members of Christian Pacifist Forestry and Land Units. Not many of the nine hundred present members of "Units" have stayed in one place for so long, but hundreds of men have been three or four years or more on the land.

In the early days of the war, when conditionally and unconditionally registered C.O.s were unable to find jobs, C.P.F.L.U. came into being to help men whose pacifism was based on Christian conviction to make their contribution to the well-being of the community in useful "alternative service" on the land. The position of the C.O. throughout 1940 would have been very much more difficult had there been no C.P.F.L.U. Not only did the organisation find jobs—and, often more difficult, accommodation—for a large number of men, but the labour of the early Unit members did much to win regard for the work of conscientious objectors. I write as one who has his personal debt of gratitude to the organisers and earliest members of the Units Movement.

At first employment was almost exclusively on afforestation. Later there were more opportunities under County Agricultural Committees. Later still, an increasing number of men were able to find individual employment with private farmers. Of the present membership, there are Unit members in every county

in England and many in Wales and Scotland, the majority now in individual work, but with community Units scattered over the map from southern Hampshire to Ross-shire in Scotland.

After three, four, or five years on what is frequently most monotonous work, it is not surprising that some men have lost the early sense of determined enthusiasm with which they set out to show that the C.O., whilst unable to respond to the nation's call in the same way as the soldier, was no less willing to render service in constructive labour. The architect who is digging ditches, the teacher who is shovelling chaff from a threshing machine, the artist who is weeding trees and has been doing so since 1940 or 1941, cannot help but feel that his abilities would better serve the community if he were allowed to follow his true vocation. Only a feeling of obligation to uphold the reputation of Christian Pacifists for conscientious work, in whatever circumstances they may find themselves, enables many men to meet the increasing sense of frustration which their toil would otherwise induce.

Men are increasingly looking forward towards the future and trying to see where their place will lie. Some are volunteering for relief work abroad. Four C.P.F.L.U. members are now in the Middle East, one in Western Europe, and others are waiting to go oversea. A few men are already engaged in what they

intend to make their peacetime vocation. Others know clearly what they want to do after the war, and can see their way forward. Others again intend to remain on the land, having found there a satisfaction which they had never experienced in their pre-war work. But for very many the future is uncertain. It is not as yet possible to predict what part C.P.F.L.U. will be called

upon to play in the unknown circumstances which lie ahead, but the developing situation is under constant examination, and the organisation is preparing itself to meet, so far as lies in its power, every need of its members. As in the past, so in the future, the Units Movement will continue to help men to find useful service in which they can wholeheartedly participate.

## BOOK REVIEWS

WORLD CHURCH. By John Foster. S.C.M. Press. 6/-.

If you know enough Church History this is the very book to spur you on to study Church History. The author writes eagerly, conversationally—pointing to this, that, this other fascinating by-path in the woods he knows so well. You will want to share his excitement; indeed, it is all very thrilling, though you may have only an occasional glimpse of an idea what it is all about. Mr. Foster must please write again. And this time he must remember that shortened history (a footnote like "Canossa in 1077") means nothing to most of us. Let him give us, in his own vivid style, a description of the wood, with more of their excellent "Tables" and fewer of their brilliant but bewildering leaps from Voltaire to Prester John and back again (or is it forward?) to Francis Xavier.

"Our secular histories have so different a point of view from that of the Bible... There is nothing to relate that People of God... to the People of God to-day, and what happens in the Church at the corner of our street. That is what Church History should do." In *Then and Now*, Professor Foster began to do this. Will he not now give us, as he is so obviously equipped to do, a précis of Latourette—four or five hundred pages that tell straight-forwardly a story the kindling greatness of which his own books so often suggest?

Meanwhile, you must read this book and get from it all that you can. You will rise from your reading with a new pride in the Christian Church and a new sense of the momentous issues which, under God, depend at this time upon you.

A. B.

A CHRISTIAN YEAR BOOK. S.C.M. Press. 340 pp. 3/6.

We commend the 1945 edition to all our readers not only as a very useful book of

reference but for the informative and authoritative articles it contains. People often speak of "the Church" when they mean the third-rate Sunday School which they attended fitfully in their youth. G. B. Shaw is only one intellectual whose attitude to the Church is not intelligent. Even pacifist pamphlets sometimes attribute to "the Church" puerilities which their authors have but recently outgrown. This handy little book is a sound corrective of such ignorance. It contains ten chapters on (1) The Christian Church, a Survey of the beliefs, organisation and origins of its main communions; (2) The Ecumenical Movement; (3) Missionary; (4) A Survey of Christendom, which deals separately with each Continent; (5) Christianity and Judaism; (6) Christian Education; (7) Christian Social Witness; (8) Wartime work of the Church; (9) Religious Broadcasting; (10) Directory of Churches, Societies and Periodicals. There is a list of contributors and an index.

PAX CHRISTI. By Albert D. Belden. Carwal Publications. 108 pp. 3/6.

This third edition of Dr. Belden's plea for a League of Ultimate Pacifism has the addition of some interesting introductions and appendices. Attention is drawn to a change in the wording of the Universal Christian Agreement which all members of the new movement are to sign. It now reads: "As a believer in the Lord Jesus Christ I accept His command to love His disciples and therefore I am ready, when called upon by the Church to do so, to refuse the Act of War, and of preparation for war, at all costs". The book is in three parts. It is the first part that has always moved us most. It is a forceful statement of the pacifist case and deserves an honoured place in the armoury of pacifist apologetic. The whole book has good propagandist value and ought to be given a large circulation.



RE-EDUCATING GERMANS. By E. F. Allnutt and Gerhard Leibholz. N.P.C. 16 pp. 6d.

This is a most interesting discussion, showing that the problem is neither so simple nor yet so impossible of solution as may be supposed. After reading the first few pages one is left asking, "But who is to re-educate Mr. Allnutt?" Happily that is not our task, and the second part of the pamphlet is really helpful.

IN DOWNCAST GERMANY 1919—1933. By Joan Mary Fry. Jas. Clarke and Co. 146 pp. 3/6.

For those who want to understand Germany this little book is packed with interest. We will review it next month.

FIRST STEPS IN PRAYER. By Denis Lant. Carey Press. 5/- and 3/6.

There is no avoiding the fact that many people find the practice of prayer difficult and that most books on prayer take too much for granted really to meet the need of those they seek to help. This book by a member of the F.O.R. really does live up to its title. Mr. Lant writes out of rich personal experience in which he has drawn on the masters of the art of prayer, but his pastoral work in West Ham prevents him from falling into the usual errors. He writes simply and concretely, and deals usefully with the real problems of ordinary people.

G. LLOYD PHELPS.

PEACE BY COMPULSION? By L. P. Jacks. National Peace Council.

What principles will govern the peace settlement? Compulsion, general consent of the people, or will the imagination of the human race, horror-stricken at the devastation of war, be captured by the emergence of some overarching will to unity and sanity? Dr. Jacks fears that compulsion will prevail and he believes that it will fail. Unless there be a wholesale conversion to Christian ideals, the projected utopia will be dismal indeed. This pamphlet is not Dr. Jacks at his best. It is interesting but largely ineffective, leaving the impression of a general view without any constructive statement.

W. A. K.

The Rev. Henry Carter has rendered such important service to the constructive side of peace work in preparing his "Towards World Recovery" (National Peace Council, 2/6), that we propose to postpone full notice of it

until next month, when more space will be available. But the book may well be purchased now while stocks last, for it is an invaluable guide to the institutions for relief and reconstruction alongside and through which the peace worker must work.

In "The Road to Security", Prof. David Mitrany offers a most helpful analysis of the Dumbarton Oaks proposals, which is the more useful as the San Francisco Conference approaches. Naturally, Prof. Mitrany inquires as to the probable relation of the new security organs with the technical and functional institutions dealing with agriculture, finance, transport and the life of man generally.

"Will the Peace Last?" Prof. H. J. Laski rejects Carthaginian terms and seeks the basis of a durable peace to follow victory in a realisation of the common interests of the nations. The trouble is that our present leaders have no clear conception of the purpose of victory except victory itself.

The April issue of the *Christian Party News-Letter*, edited by Ronald Mallone, contains articles on India by Dr. Jameson, and Germany by Dr. Fritz Gross.

(Continued on page 559)

#### EUROPEAN CLOTHING RELIEF

A year ago the Department of International Friendship in the British Council of Churches issued a pamphlet *Relief and Reconstruction* (obtainable from the British Council of Churches, 56, Bloomsbury Street, W.C.1, price 4d.), giving information, especially to enquirers in the Churches, about opportunities for personal service by those qualified to give it.

A supplementary leaflet with the above title tells of an immediate and urgent physical need in European countries which have been liberated from enemy occupation or are in process of liberation.

The leaflet gives the names and addresses of the societies that are dealing with the collecting of clothing for European countries and explains the arrangements that have been made with the Board of Trade and with U.N.R.R.A.

Copies of this leaflet can be obtained from the British Council of Churches, 56, Bloomsbury Street, London, W.C.1. Single copy 1d. (postage 1d.); 12 copies 1s. (post free); 50 copies 3s. 6d. (post free).

## THEY SAY

SEAWARD BEDDOW

### Army and Church

"To the question, 'What does the soldier think of the Church?' the only proper answer is 'He doesn't'. In the thinking of the average G.I. the Church of Jesus Christ shares a place with the Society for the Prevention of Cruelty to Clay Pigeons. His complete and colossal indifference is merely a reflection of the mind of any man on any Main Street, for the soldier is merely a civilian in uniform... To most soldiers the Church is dead and weeds grow over her grave."—Rev. Russell C. Stroup, serving Chaplain with U.S. Army in S.W. Pacific, in *Harper's Magazine*.

### A Night Fighter Describes It!

"There you are up there, flubbing around like a two-tailed bat; and you get on somebody's tail and start following him, and you identify him and you pour the coal to it and move up, with your hand just ready to press the guns into action and then you think, —, that poor son of a bitch up there, he's never going to know what hit him. But then you think, —, here I am sitting up here looking through this windscreen and worrying maybe about some poor pilot, and for all I know there may be some other bastard right there behind me in a 190 or a jet just getting ready to fix it so I won't know what the hell hit me either. And then maybe he wakes up to the fact that you are on his tail and he starts twisting around trying to turn inside you, and you say to yourself, well, thank God he knows I'm there, and then you get mad after he gives you the business for a few minutes, and think, —, suppose the bastard does turn inside me, then what a cute, dumb, dead pigeon I'll be. So you give it to him, just as fast as you can; and then you think, well, by —, there's one bastard who's not going to drop any more butterfly bombs on our lines. You think there's one more lowlife-ing German that's not going to flub out over the Channel and launch a buzz-bomb to go into London where he wouldn't want to be. And you don't worry about that bastard any more."—From an article on Night Fighters in *Illustrated*.

## CORRESPONDENCE

### Pacifism and Politics

May I reply very briefly to the letter of G. H. Bartram in your issue of March.

First of all he and I are in agreement: (a) that no political or economic system can have moral qualities in greater degree than that of the men and women who constitute it; and (b) that it is not only amongst the working-class (nor even may I add only amongst the members of the Churches) that God looks for instruments for his purpose.

We are agreed also that progress towards a better order depends on individual choices, the main point at issue is whether these choices are free or whether they are conditioned by the political and industrial conditions. Why is it that theft is more widespread in times of economic depression as statistics show? Because men and women whose free choice would be to be honest find themselves unable to resist the pressure of circumstances. Why do so many marriages break under the strain of war? Because a bond which is strong enough to hold a home together in ordinary circumstances breaks under the stress of prolonged separation. Men and women are not the *creatures* of circumstances. But they are sensitive to the forces at work in them and through their association with other persons in the political, industrial and social conditions which constitute their environment.

ALEX WOOD.

Emmanuel College,  
Cambridge.

### Negro Epitaph

"Epitaph suggested by one coloured rookie: Here lies a black man killed fighting a yellow man for the glory of a white man."—Edwin R. Rmbree in *Negro Digest*.



## THE FELLOWSHIP OF PRAYER

Because it is the wisdom and the power of God; because it is the energy that first created all; because it is the eternal purpose to redeem and save; because it is the Spirit that was in Christ

*Love never faileth.*

Though the devices of men are brought to nought; though violence conquering all should end in desolation; though craft and cunning should defeat themselves, and man's inventiveness turn traitorously against him

*Love never faileth*

While dangers threaten us on every side, and the necessities of men cry out for mercy; while tasks pile up before us greater than our strength, and the just ordering of our common life defies our understanding

*Love never faileth.*

In bearing one another's burdens; in humble service and unselfish labour; in seeking not our own advancement but the good of all; in counting others more important than ourselves

*Love never faileth.*

By keeping tongues from evil, and lips from speaking guile; by finding interest not in evil but in good; in faith that God will do His perfect will wherever He is given entrance

*Love never faileth.*

In the destruction of sins by their forgiveness; in patient suffering the just for the unjust, thus bringing men to God; in the shed blood of Christ on Calvary; and in the Cross for ever in the heart of God

*Love never faileth.*

God is love, and he that dwelleth in love dwelleth in God and God in him, therefore

*Love never faileth.*

## SOCIETY OF BROTHERS

Charles Headland writes from Bromdon Farm, Burwarton, Bridgnorth, Shropshire:

"There has been a steady growth in our community at the Wheathill Bruderhof in recent years. New people are continually joining, so that our present numbers are 90, including 32 children. The picture of a village community with farm, workshops, school and nursery, is becoming increasingly visible. Our educational and social work is growing, whereby all needy and seeking people, without distinction, receive a welcome. Our Brotherhood is being given the opportunity of acquiring another 195 acres, bordering on its present farm of 350 acres. This possibility has come just at a time when the question of accommodation is very acute."

We will gladly send further details, including general information about our life, its work and witness.

## NATIONAL PEACE COUNCIL

The National Peace Council (144, Southampton Row, London, W.C.1) makes four announcements: (a) Closing date for the National Petition for a Constructive Peace is April 14th, and the Council appeals for the fullest effort to increase the number of signatures before that date, so as to strengthen its influence on the San Francisco Conference and the British delegates to whom it is to be presented; (b) The Council's standing Peace Aims Conference is to discuss "Democracy and the Post-War Settlement" at St. Hilda's College, Oxford, from April 13th to 16th; (c) The Bishop of Birmingham's address at the Kingsway Hall on February 9th, entitled "A Christian Approach to Peace", is now available as a leaflet, reprinted from *The Christian Pacifist* for March (4/- per 100 copies post free); and (d) The Council and its associated organisations are to hold a mass meeting in support of "A Constructive Peace" at the Central Hall, Westminster, on May 30th.

## METHODIST PEACE FELLOWSHIP

Kingsway Hall, London, W.C.2.

SPRING RALLY.—Members and friends in and around London are invited to this Rally, to be held at Bloomsbury House, Bloomsbury Street, W.C.1, on Saturday, April 21st, at 3 p.m. Addresses will be given by Dr. Eric W. Baker, M.A., and Mr. Alan Braley, and will be followed by discussion. A Covenant Service will be held at the close, to which any wishing to join the Fellowship are invited. We should be glad to receive their names beforehand at the above address.

LESLIE KEEBLE.

## CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

To a movement such as ours literature is always of importance. It is of very special importance when there are difficulties, or more difficulties than in pre-war days, of getting representative meetings. The magazine and general literature are the means by which the life of the Fellowship is maintained and deepened under these circumstances.

There has been a steady circulation of *The Christian Pacifist* for several years, but it remains a little below its best days of 1939—1940 and is at the moment a little below what our paper supply will allow. We can produce another thousand copies if you can help us to produce another thousand readers. We can supply a few free copies of the February magazine to help you.

With regard to our general literature, some of it bears upon particular subjects, such as *Retribution and the Christian*, a most valuable little document which has the declared opinion of the late Archbishop of Canterbury included; and the Economic document of the Campaign, which has had to be reprinted and of which we now have a thousand copies for general sale.

With reference to literature that has a more lasting value, I want to put first Alan Balding's book, entitled *No Other Foundation*. We were able to produce this just two years ago before the latest addition to wages and costs came in and so it costs only half a crown. It is not only a careful and convincing study of the Basis, but is beautifully written, worthy of a place in anyone's library and essential to the library of a Christian pacifist. In the same category is our latest publication of Devotional Services prepared for us by the Rev. P. J. Spooner, one of the oldest members of the Fellowship, and entitled *When We Call*, price 1/-.

## THE ANGLICAN PACIFIST FELLOWSHIP

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

Members of the A.P.F. who attended the afternoon conference on "The Education of Germany after the War" at St. Annes' House, on March 10th, are most grateful to Mr. Richard Ullmann, the speaker, for his valuable address, which deeply impressed those who heard him. He helped us to realise the conditions which would prevail for some years after the war—the lack of houses, the life in camps and cellars, the malnutrition if not starvation of large numbers of the population, the chaotic state of transport, the differing forms of control under the different allied occupations—all of which would make the possibility of any effective education extremely difficult. Space does not permit here of an outline of his account of the probable psychological state of his fellow countrymen after conquest, or his views as to the only ways by which the co-operation of the Germans—a necessary pre-requisite—in their education can be achieved. His suggestions are so valuable that it is hoped they may shortly receive a wider publication in pacifist literature. He is convinced that the only effective leadership in education will come from those Germans who have suffered with their fellowmen in Germany all the physical and spiritual sufferings of the war years, and have achieved the hope which only Christianity can bring after repentance and the willingness to forgive.

## THE BAPTIST PACIFIST FELLOWSHIP

Chairman: Rev. G. Lloyd Phelps, B.D.  
Secretary: Rev. Leslie Worsnip,  
60, Queen's Road, Loughton, Essex.

The Annual Committee Meeting of the Fellowship was held at Old Jordan's Hostel, on Monday, February 26th, where members had gathered for the day Retreat on the 27th. The meeting was conducted by our Chairman for the year, the Rev. G. Lloyd Phelps, B.D., well known as a past Secretary of the Fellowship and a frequent contributor to *The Christian Pacifist*. The Rev. Sydney Wing reported that the present membership of the Fellowship is 1,804, a total which includes 280 ministers and 22 missionaries. Thirty-two new members have joined the Fellowship since February, 1944. There have been 12 resignations, making a net gain over the year of 20. Among matters dealt with affecting the future of



the Fellowship was that of the appointment of the writer of these notes as sole Secretary. The Rev. Gordon Wylie and the Rev. Sydney Wing, co-Secretaries for the past two years, were cordially thanked for their services to the Fellowship over that period. The Rev. Gordon Wylie becomes Chairman of the Standing Committee and the Rev. Sydney Wing will continue to serve on the General Committee.

The Retreat on the 27th was, as an experiment, so successful that it will certainly be repeated. The Rev. H. Inghl James read a paper on "Our Theological Basis". The Rev. G. Lloyd Phelps dealt with "The Political Expression of Christian Pacifism". The Rev. D. Gordon Wylie introduced a discussion on "Our Task in the Baptist Denomination". The Rev. K. C. Dykes conducted opening devotions and gave an inspiring address on "What Do Ye More Than Others?" Full discussions followed all the papers. It is hoped to publish the paper by the Rev. H. Inghl James. Those privileged to share in the fellowship and inspiration of the Retreat were also privileged and honoured to have as their guests three friends who, though two are not pacifists, very graciously accepted invitations to attend. We thank them for their presence and the contributions they made to the discussions. They were the Rev. Sydney G. Morris, Dr. Dunning and the Rev. Alex A. Wilson.

The Annual Public Meeting of the Fellowship will be held in the Alliance Hall, 12, Caxton Street, S.W.1, on Monday, April 30th, at 5 o'clock. The Rev. Glyn Lloyd Phelps, B.D., will be the speaker. We are hoping to be able to provide tea at 4.30. Will you keep the date and time of the meeting in mind and, if you are coming up for the Assembly, make a point of arriving a little earlier so that you can be present?

LESLIE WORSNIP.

#### PACIFIST PRINCIPLE FELLOWSHIP

The *Pacifist Principle Fellowship* exists for students of Christian Science who, in the words of Mary Baker Eddy, founder of the Christian Science Church, feel that one must "at all times and under all circumstances, overcome evil with good." It is a fellowship of loyal students of Christian Science who cannot reconcile or use the teachings of Christian Science in support of human warfare. It is a private enterprise, not an agency of the Christian Science Church, and it plans to continue until the Christian Science Church sets up a committee to embody the principles for which it stands. The

organisation is a member of the Consultative Council of the U.S.A. National Service Board for Religious Objectors. The address is 6719 S. E. 68th Avenue, Portland, Oregon, U.S.A. Walter Theodore Liles is National Secretary. (World Goodwill Service.)

#### LABOUR PACIFIST FELLOWSHIP

Hon. Sec.: W. R. Page, 127, Fellows Road, London, N.W.3.

The National Committee met at the National Peace Council Offices, Southampton Row, W.C.1, on Sunday, Feb. 18th. The Fellowship's representatives on the National Peace Council, Central Board for C.O.'s, National Council for Civil Liberties and World Airways Council reported on the work of these bodies. Arising from a discussion on the need for combating post-war military conscription the L.P.F. endorsed a resolution that members are to urge their local Labour Parties and Trade Union branches to adopt with a view to maximising Labour opposition.

The L.P.F. expressed sympathy with Private Lambert, sentenced to 16 months' detention for refusing to strike-break at Cardiff, and agreed to ask Rhys Davies, M.P., to deal with this case. A draft statement of the Aims and Purposes of the L.P.F. prepared by the Policy Committee was approved and is to be printed in leaflet form. The success of L.P.F. members in getting international socialist resolutions carried at the Annual Conference of the Labour Party was noted and proved the effective work the Fellowship is doing inside the Labour Movement. The Dumbarton Oaks proposals for international security were introduced by Robert Pollard. The L.P.F., after a comprehensive discussion, agreed that the real hope of a successful working of the proposals would be if the Economic and Social Council assumed greater importance than the Security Council. Its finding, urging the inclusion of the principles of the Atlantic Charter as the basis for the Economic and Social Council, were forwarded to the Foreign Office, Labour Party, and Fabian International Bureau.

**A. E. FIELD, of DERBY**, who is a conditionally registered C.O., aged 30, about six feet tall, thin dark hair, a large nose and a pale complexion, is now in the London district. He has a considerable record of obtaining money from the C.O. movement over some years, and has recently been doing so in N. Wales and Leicester. We do not think that he is in legitimate need of financial help.

## 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.

#### MEETINGS

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6 p.m. The next meeting is on 27th April, and the leader will be Frances Roberts.

THE CAPITAL LOANING FELLOWSHIP extend an earnest invitation to any who desire to take steps towards economic reform to meet in Room 31 at Kingsway Hall (Holborn), MONDAY, 9TH APRIL, at 3 p.m. Chairman: Rev. Lewis Mac-lachlan.

THE BAPTIST PACIFIST FELLOWSHIP.—Annual Public Meeting, Monday, 30th April, at 5 p.m., in the Alliance Hall, 12, Caxton Street, S.W.1. Speaker: The Rev. Glyn Lloyd Phelps, B.D. If you are coming up to the Assembly come a little earlier so that you can be present. It is hoped to provide tea at 4.30 p.m.

#### SITUATIONS VACANT

FULL-TIME SHORTHAND-TYPIST wanted immediately in office of International F.o.R., 38, Gordon Square, W.C.1. Knowledge of languages advantageous. £4.

INTERNATIONAL VOLUNTARY SERVICE FOR PEACE invites applications for the posts of Full-time organiser of youth work camps; Full-time shorthand typist. A knowledge of I.V.S.P. or similar work is essential. The posts will not be highly paid but offer great scope for the development of a practical international youth service movement. Apply to the Secretary, I.V.S.P., 1, Lyddon Terrace, Leeds, 2.

#### MISCELLANEOUS

BOOKS on theology, mysticism, liturgy, prayer, sociology, politics, psychology, folk-lore, gardening, etc. 40,000 in stock. Lists for 2½d. stamp. Also church vestments. Profits to Franciscan community. Kingdom Books, 51, West Cromwell Road, London, S.W.5.

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

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

FRANCISCAN COMMUNITY (Free Catholic) needs members for Priesthood,

Landwork, Book Business, etc., also Social Service. Under 30 years of age; married or unmarried. Details for stamp. Rev. A. Francis Bromans, East Mersea, Colchester, Essex.

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

TYPEWRITING and DUPLICATING MAILING SERVICE.—Price list on application. The Commercial Assistance Bureau, 37, Endwood Court Road, Handsworth Wood, Birmingham, 20.

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

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

All Pacifists should read *Ethics of Diet* (Howard Williams), post free 1/3; *Suffering and Wrong* (Rev. Francis Wood), post free, Cloth 2/3, Boards 3/3; *Cause of War* (S. H. Hart), post free 4d. From The Vegetarian Society, Wilmslow, MANCHESTER.

PACIFISM IN GERMANY (Dr. Fritz Gross) and *Hindu-Moslem Problem* (Dr. A. K. Jameson) are authoritative articles every Christian should read; also *Christian Revolution Methods* (Norman Robbins); *Lessons of History*; *War and Child Mind* (Jennie Ellinor); Poetry (Ronald Mallone); *Military Victory and Spiritual Surrender*. *Christian Party Newsletter*, 5d. (CP23), 30, Darby Road, Oldbury.

PROFESSIONAL SECRETARIAL SERVICE. Duplicating, etc. Mabel Eyles, 84, The Vale, Southgate, N.14. PAL 7386.

GUILDFORD/CRANLEIGH area. Methodist C.O., wife, and daughter (2), require accommodation—preferably unfurnished house or flat. Purchase considered. WATTS, c/o Kay's Bookshop, Bramley, Surrey.

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