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 PACIFIST**

THREEPENCE

6 NOV. 1946

THE CURRENT OF AFFAIRS
 OF POLITICAL AND ECONOMIC SCIENCE

Trouble in Germany

The situation in Germany must still cause acute anxiety to the peace-maker. As far as can be seen grave troubles await that unhappy country in the winter which is just beginning, and though we cannot share the pessimism that regards these troubles as inevitable, responsible criticism must frankly pronounce the rapid deterioration of German morale as serious. In the British zone of occupation, which is that with which we are chiefly concerned, an increasing bitterness towards the administration is reported. An article in *The Times* of October 10th, full as it is of guarded understatement, describes the people in the zone as now "disappointed and resentful". This is all the more regrettable considering the high confidence which the German people had in British fairness and magnanimity a year ago. Some welcome improvements in social life are to be observed in the supply of popular recreations and news service, though the latter still leaves much to be

desired. But the food situation is worse than it was last winter as domestic stocks, from which rations could be supplemented in most households, are exhausted, and housing has been made scarcer by the demolition of buildings which, scheduled for destruction as "symbols of war", might have given at least temporary shelter to homeless people. The introduction of voucher currency, which does away in part at least with one grave scandal, slightly increased rations, including from this month a little coal, and the gradual return of prisoners of war from this country may be expected to have a good effect on public opinion in Germany. That good effect will be completely nullified, however, unless something can be done quickly to simplify administration, accelerate the motion of officialdom, and generally transform the administration from that of a Crown Colony to a much more friendly and sensible and less snobbish co-operation with the German people who eventually will have to manage their own affairs and the sooner the better.

A Disgrace to Labour

One grievous sore that need never have been inflicted on Germany is the state of comparative opulence provided for the wives of British soldiers. That such a thing should happen under Labour Government would be rather amusing were it not so tragic in its consequences to our national good name. A letter in *The Times* from a number of representative British women has protested against the excessive comforts enjoyed by the wives of our soldiers at a time when shortage of the barest necessities prevails among the German people. Special shops supply Tommy's wife in Germany with luxuries the like of which she has probably never known before; cheap domestic servants are available for her on condition that they receive no share in her liberal rations, and even special transport is organised to spare her the indignity of sitting beside her German sisters in public vehicles, while whole families are ejected to provide her with more houserom than she ever had at home! So much for Mr. Attlee's fine speech when the soldiers' wives sailed for Germany. Instead of their fulfilling a mission of reconciliation, as it was fondly hoped they would, the arrangements made for them intensify the bitterness already naturally created by hunger and want and increased by official incompetence.

Justice at Nuremberg

The Nuremberg trials are a tragic instance of the inadequacy of "justice" to meet the need of a suffering humanity. That the war criminals who were tried and condemned received the due reward of their deeds is hardly open to doubt. That the prolonged trials were meticulously and patiently just within the legal limits set up for

them few will care to question. Some will say that this time at any rate the effrontery by which the exalted perpetrators of war lived on in luxury and peace after millions whom they had misled had perished in comparative innocence has not been permitted. Others will find an advance in public morality in the denunciation of planning and preparation for war as criminal. Nevertheless the well publicised executions can have afforded a very meagre and rather sordid satisfaction, if indeed they brought satisfaction at all to healthy minds.

A Court of Victors

The failure of Nuremberg lies not only in its being a court of enemies trying enemies. As Mr. Carl Heath says in an article in *The Friend* of October 11th, "the Allies had it in their power to establish once for all a World Court, a universal justice, inviting victors, neutrals and defeated nations alike to take their part in a world trial. They chose instead a course contrary to any sense of impartial justice, a Court of the victorious, a Tribunal based on military success." This is a very serious defect in justice but it is not the only one. Nor is the feeling, very forcibly expressed in *Peace News* by Vera Brittain, that the Allies are not morally in a position to judge their enemies the most disquieting feature of the trials. The fact is that the sin of man requires something more than justice for its expiation. We live in a world that was made not for justice but for mercy and any attempt however painstaking to fit mere justice into the structure of God's universe must fail.

India

There was at first something very encouraging in the fact that the work of reconciliation in India had been taken up by a leading Indian,

indeed an Indian prince, the Nawab of Bhopal. With his help Mr. Nehru and Mr. Jinnah had been brought together. At one point it was actually reported that as a result Mr. Jinnah had modified his very difficult attitude, had dropped earlier demands and was willing to come into a coalition government and to accept five places in it without laying down conditions unacceptable to the other side. At the moment of going to press, however, negotiations appear to be incomplete though still proceeding; while it is reported that the Muslim attitude is such as to threaten the inward stability of any coalition. Certain it is in any case that with an Indian Prime Minister in power there must be no going back, whatever Mr. Churchill may say on a party platform, to an imperialism that rested in part on the conviction that division was of the essence of the situation. Though the present Ministry is but a temporary one, pending the drafting of a constitution, its establishment has marked a firm step forward. With the Viceroy still in office, and British troops still at call, the stage reached is from one point of view no more than dominion status; but with Mr. Nehru, so long a prisoner, now a Prime Minister exercising real power, self government if not formal independence has been largely attained. Anybody can see that immense difficulties lie ahead in every field of administration, especially in law and order, food supplies and economic reorganisation; nor will the problem of foreign relations be simple. But in all these things we may hope that this country will be ready to afford quiet, steady and unassuming help as required. In the meantime it is worthy of note that India is for the first time sending a freely chosen delegation to an international conference. Mrs. Pandit, sister of the Prime

Minister, heads the group of three representatives to the United Nations meeting in New York.

"Reconciliation"

The new *Reconciliation* announced in our October issue has already been welcomed by a large number of subscriptions for 1947. We thank our readers who have thus assured us of their continued support, and beg those who have not yet done so to use the order form accompanying this issue. Those who used the form inset last month are requested to pass on this month's order form to a friend. In view both of the urgent need for reconciliation in the world to-day, and of the important programme of contributions by leaders of the Christian pacifist movement which we can promise for next year, we desire to give our new series the widest possible circulation.

BUILDING THE PEACE

November speakers and themes in the Friday Lunch-Hour series of meetings (1.15 to 2.15) held at the Kingsway Hall under the auspices of the National Peace Council are as follows:—Nov. 1st: A. Ramos Oliveira on "The Spanish Tragedy"; Nov. 8th: Prof. J. D. Bernal on "The Contribution of Science to World Peace"; Nov. 15th: Prof. John Macmurray on "The Crisis of Culture"; Nov. 22nd: R. H. S. Crossman, M.P., on "Crisis in Foreign Policy"; and Nov. 29th: E. M. King, M.P., who was recently a member of a Parliamentary mission to Tokyo, on "Japanese Destiny?". Admission to the meetings is free.

Contributors and correspondents are requested to address their communications to The Editor, 38 Gordon Square, London, W.C.1, and to enclose return postage if a reply is required. Signed articles appearing in these pages must not be understood to express editorial opinion or necessarily to represent the policy of the publishers.

THE FELLOWSHIP OF RECONCILIATION

38, GORDON SQUARE, W.C.1.

Magazine Changes and Renewals in 1947

DEAR READER,

You will have seen, in a previous issue of *The Christian Pacifist*, references to the fact that there will be a number of changes in the magazine next year. More details appear in this issue: briefly, we are to revert to the title *Reconciliation*, the magazine will be larger, and the cost will be 6d. Those who order direct from Fellowship House by sending payment for the year, will receive the magazine post free, that is, the annual payment will be 6/-.

You are asked to renew your payment for the magazine *immediately* by sending back the renewal form which is on the reverse of this letter. May I stress that it will greatly assist us if you will renew as quickly as possible? Last year it cost us £16 15s. to remind people, even after two renewal forms had appeared in the magazine. Please help us to avoid such unnecessary expense this year.

We believe that you may wish to send *Reconciliation* during next year, as a Christmas gift to one of your friends. An attractive gift card has been prepared, bearing the words, "I am sending you *Reconciliation* each month in 1947 with my best wishes for a happy Christmas and for your peace and joy throughout the year." Please complete the second form overleaf if you require this gift voucher.

On behalf of the Management Committee,

Yours sincerely,

DORIS NICHOLLS,

Co-Secretary.

(P.T.O.)

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LAW AND GRACE

E. L. ALLEN

The Rev. E. L. Allen, D.D., is a Presbyterian Minister and a lecturer in Theology in the University of Durham.

A kindly critic, writing in reply to a statement of pacifist convictions to which my name was attached, asked me whether I had not overlooked the fact that 'law precedes grace'. The objection is one that is so often met with, and it appears to contain so much force, that perhaps it is worth while to discuss it in a more public setting. I propose in what follows to deal with it, as my critic would have it dealt with, in terms, not of social philosophy, but of Biblical theology.

To begin with, the fact that the Old Testament precedes the New and that the former is associated in our minds with law as the latter is with grace, hardly leads us where we might imagine it would. For, of course, *Torah*, the Hebrew word for which our 'law' is so misleading a rendering, is essentially grace, it is the gracious instruction given by God to His people that they may have the joy of serving Him. The ten commandments must not be taken apart from the preface, which is a declaration of God's goodness in the deliverance of Israel from servitude in Egypt: what follows is the response which men are to make to such goodness.

In Deuteronomy emphasis is laid even more strongly on the fact that all God's dealings with Israel began in an act of mercy: 'The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: . . . but because the Lord loveth you, Thou shalt therefore keep the commandment, and the statutes, and the judgments, which I command thee this day, to do them' (vii, 7-11). Clearly, the writer regards

the *Torah* which lays Israel under an obligation of obedience, not as a regime preparatory to grace, but as the expression of grace.

The synagogue has remained faithful to this conception throughout its history, as witness the prayer: 'Blessed be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments, and commanded us to occupy ourselves with the words of the Law. Make pleasant, therefore, O Lord our God, the words of Thy Law in our mouth and in the mouth of Thy people, the house of Israel, so that we with our offspring and the offspring of Thy people, the house of Israel, may all know Thy name and learn Thy Law.' The goodness of God comes to men in and through the Law.

But, it will be urged, does not Paul clearly hold that 'law precedes grace'? Is it not for him a school-master to lead us to Christ? Does he not speak of it as a discipline which men undergo before they are able to appreciate the Gospel? Was it not one of his major difficulties that his Gentile converts came into the Church without having previously undergone the moral training which the Jew received through instruction in the Law? Are there not for Paul two periods of history, two phases in the spiritual development of the individual, so that we are first under law and only subsequently under grace?

It would seem that Paul uses the word 'law' in two senses, one wider and the other narrower. In the first sense, it has the meaning which it bears in the Old Testament and in orthodox Judaism: it is

Torah, revelation, the teaching and guidance which God in His goodness offers to His human children. As such, the Gospel fulfils and establishes the Law, and, as we have seen, law in this sense does not precede grace, but is preceded by it. But the apostle often uses the term with a more derogatory significance, to indicate the Law cut off from its original vital relation to God, so that it becomes a set of rules to be kept under threat of punishment. From law so understood, of course, the Gospel sets us free: and of this law it is said that it provides the harsh training, the strict supervision which we need before we attain to the stature of God's children.

But that is not all. Further examination reveals that the Pauline scheme is not: law-grace but: grace-law-grace. In Galatians iii, for example, it is maintained that God's primary relation with man was one of promise, as what He sought from man was faith, and that the Law is purely secondary and must not be regarded as in any way invalidating what had been done centuries before in the person of Abraham. In Paul's theology of history, there are thus three periods, and the Law is regarded as a necessary, but unfortunate, digression. 'It was added because of transgressions, till the seed should come to whom the promise hath been made.' It was a temporary expedient, but God's purpose remained always one ultimately of grace. Hence the suggestion that the Law is 'against the promises of God' is rejected with horror: the Law must be so understood as not to interfere with the primary purpose of God, which is one of grace.

So in Romans iv, a chapter which employs arguments which have lost their force for us, with our better understanding of the rules of sound exegesis, but which nevertheless has something vital to say. Paul

is contending that the Gospel is older and nearer to the mind of God than the Law, that the original religion of patriarch and psalmist was one of personal trust in a gracious God. As it were, God took care that this should be established in the world before the Law was given, so that it might be clear that the Gospel, and not the Law, represents His intention for human life. Law is a declension from grace, not a preparation for it, though, to be sure, it comes to serve that purpose afterwards.

Is not the Pauline thesis supported here by the results of historical research in the field of Old Testament religion? The view that 'law precedes grace' really belongs to a time which accepted the Mosaic law as prior to the message of the prophets. Whereas we know now that the legislative parts of the Pentateuch are much older than the narratives which show us the patriarchs in personal communion with God, building their household altars for His worship, and—in the story of Joseph—even responding to His providential guidance by the forgiveness of cruel wrong. The Law in part perpetuates and in part falls below, a simpler and more intimate type of religion which preceded it, a religion which reached its highest point in Jeremiah.

The Biblical position is therefore clearly that, in so far as law precedes grace and prepares for its advent, it can do so only because it preserves the memory of a prior order of grace which it is designed to serve. Can we translate this into the language of social philosophy? I think we can. The legal forms which bring order into society arise, we have been told again and again, out of the necessity to coerce men's anarchic impulses into submission and so preserve external peace, even if their hearts are in no way changed. But whence the will to bring these forces under restraint?

The explanation that self-interest persuades men to live together in society and accept the rigours of law is quite unacceptable. Self-interest prompts men rather to take what they can for themselves at the expense of their fellows. The fact is, surely, that the impulse to fellowship is as native to us as the will to power. States are not formed by restraint upon individuals, they have behind them the long history of common life in groups such as family and clan, where obedience is given to natural authority and custom has not yet

IS WAR AN ABSOLUTE EVIL?

E. M. SIDEBOTTOM

John Hick's argument is that the soldier and the pacifist see two sides of the truth: the one that the existing order must be maintained by the methods appropriate to it, and the other that witness must be borne to the ultimate rule of God wherein such matters are irrelevant. As a result, not only do they both suffer mental, and perhaps physical, pain, but they both have *guilty* consciences. Thus the essential joy of Christianity is overlaid.

The crux of this argument is plainly that an ideal world is a prerequisite for an action entirely pleasing to God. In this connection it may be significant that Mr. Hick never considers our Lord. He knows something both of God's transcendence and of his immanence, but not of the supremacy of His activity within history. Yet Jesus is the supreme divine activity as well as being an historical person, and his life is the supreme crisis of history, illuminating every other lesser crisis, including the present one. There is a distinction between what Principal Robinson calls "the compromise of necessity" and "the

become depersonalised as statute-law. It is not merely that men are capable of living together after they have been chastened by law; they would never have created law had it not been that they were, with all their failings, capable of living together and urgent to do so. The decencies of civilised life are made possible by law, but only by such law as could never have been had not men been cradled in the affections and duties of the family which are for all of us the earliest manifestation of God's grace.

compromise of choice". In any particular crisis it may be impossible to escape "the compromise of necessity", to fulfil *all* the levels of good and achieve an ideal state of affairs all round; but that does not absolve us from the responsibility of choosing the *highest* good even at the cost of sacrificing a lesser, and even if it means the Cross for some of our brethren. "Would you have me refuse the Cup my Father is offering?" asked Jesus of the disciple who thought not like God but like men.

In our Lord we discern the relationship between God and his world, and God may call others to suffer that they may enter into his life. For, if we are worth anything, the tension is within us, and may be between our wishes for our brothers on the one hand and God's highest will for them on the other. Mr. Hick's line of thought smacks of our tendency in Dr. Farmer's phrase, to "try to play providence to our own affairs". We may imagine we are approaching that doubtful ideal if each strives to remove the particular evil directly in front of him, as it were, by any means lying

handy; but the idea is only plausible if we see no relation between the Kingdom of God and history except the negative one of judgment. But if we accept the possibility of the supremacy of divine activity at points within history, then our efforts in choosing the highest good will appear as God's initiative in opening up fresh possibilities of achieving the lesser "goods" we so urgently desire, by breathing fresh life into the whole organism from that centre.

The question arises acutely: Can we know that God is calling others to suffer? and the only answer must be that he is calling men to suffer when the only alternative would mean the final rejection of a higher good than physical succour. We do, in fact, constantly act upon this principle, and so did Jesus when he "withdrew" from the multitude of sick and suffering people and refused to turn the stones of their hardship into bread. It would seem that, while vocation is truly individual, yet there are principles common to all vocations which condemn some courses of action as so evil that they can never be the highest possibilities of any situation. What these courses of action are no one can say definitely; it is the function of every code of morality to indicate their general shape. But total war, which seems at best to aim merely at securing a bare survival at the expense of everything which makes survival worth while, is conceivably one of them. The issue between us and the non-pacifists is whether war is really so evil as we have both sometimes agreed. If it is, then we may have sometimes to look on in the same spirit as did the addressees of the famous letter from the churches in Vienne, and if we say, "Must these perish that God's will be done?" we shall say it with reverence.

For in any case war, while revising this spirit, does not benefit the victims of evil. If it were indeed

true "that war was necessary and that it was unchristian" (not in the sense of unideal but in the sense of foreclosing upon all possibility of love) then, as Dr. Raven has put it, "either God is not love or God is not God". But when Mr. Hick says "that once war had broken out the fate of such civilisation as had been achieved depended on its result" we are bound to reply that it depended far more upon its speedy cessation. As Dr. E. L. Allen says in a recent publication: "It almost seems as though, grave as was the menace of tyranny to humanity and civilisation, victory has but heightened the danger". To insist on this is not to confuse ethics and pragmatics, but to claim that they are related, that it is disastrous as well as wrong to do evil that good may come. War involved the idolatry of rejecting the higher for the lower, and contributed vastly to the sum total of evil and misery into which the victims of tyranny were "released". God is King, and respect for persons anywhere depends upon respect for personality everywhere.

The situation between pacifist and non-pacifist remains fundamentally unaltered. It is simply not true that in the opinion of the non-pacifist, "the obligation on some Christians to accept war can only arise in time of war". The non-pacifist is bound at all times to advocate and pursue policies which both contradict pacifism, and which it in turn frustrates: as, for instance, conscription and collective security. We must continue in fellowship with non-pacifists, for indeed our estimate of war may be tinged by hedonism; it may be possible to reconcile the war-spirit with the Spirit of God. But we cannot justify deliberate compromise as inevitable because we feel forced into it, and recent trends of thought seem to attempt just that. Pacifism is either untrue or it is no man-made remedy but God's challenge to a

decadent Church, and argumentation like that of John Hick only takes the "sting" out of the challenge. To accept it would mean

relegating pacifism to the position it has held from the second century until now as the prerogative of disregarded minorities.

INTERNATIONAL NEWS

PERCY W. BARTLETT

Friends from abroad speak with very warm gratitude of the parcels of tinned food, dried fruit and also clothing that our friends in America have been despatching with so much thought and care to various countries in Europe. We understand that 647 persons from 36 States of the U.S.A. are sending food parcels to 968 individuals in Europe. The programme is likely to be carried on for at least the first half of 1947. We may be particularly grateful for those parcels addressed to Germany in view of the ban on sending food from this country; but let us add a word of sincere thanks for the parcels sent to us here. Though our official rations in Great Britain are so much higher than in most countries of the Continent, and although nobody here is anywhere near the starvation line, these gifts have often brought real help and at least a spice of variety to a rather dull larder. People housekeeping on single ration books have been especially grateful to our generous American fellow members.

* * *

Letters are coming in from Muriel Lester, who arrived in Bombay on the 31st of August and has since seen a large number of political leaders, including the Viceroy and several Governors, Mrs. Pandit, Dr. Ambedkar, Miss Jinnah and Dr. Khan Sahib as well as Mr. Gandhi. From Delhi she has moved on to Peshawar and thence to Kabul and Quetta. Thanks to the Viceroy's personal help she has succeeded in getting quick permission to go into

Afghanistan when otherwise delay threatened.

Muriel Lester speaks particularly of her stay with Mr. Gandhi and of his talk, to the people gathered around him for evening prayers, about the food problem, both in Germany and in India. She has given lectures on the co-operative way in village reconstruction in China and about the pacifist testimony in Europe during the war to groups of Indian women. She still speaks of the remoteness of East from West.

* * *

The European Executive of the Council of the I.F.O.R. met at Cambridge, towards the end of September, by kind invitation of Dr. Raven. Unfortunately several members were prevented by permit difficulties from attending; but we were glad to welcome Just Gustavsson of Stockholm (the Chairman), Ellen Petersen of Copenhagen, Wilhelm Mensching from the British zone of Germany, and André Trocmé from France. The business included reports on new developments, especially in Germany, France and Switzerland, and the re-establishment of Kerk en Vrede in Holland. There was a proposal for a regional conference in Switzerland, which country André Trocmé also proposes to visit. The work and plans of F. Siegmund-Schultze and J. Nevin Sayre were also reported upon. One of the most difficult problems was, of course, the budget, in which a large amount was shown as "unprovided".

With the encouragement of the British General Committee a few words may be written here about the new opportunities before the International Fellowship of Reconciliation and the steps taken by its Council and Executive Committees to enter into them.

The Stockholm meeting of the Council agreed to appoint Pastor André Trocmé of Le Chambon, whose international school, the Collège Cévenol, is described in the current International News Letter, to be Travelling and Youth Secretary for Europe. It has since been agreed, too, to establish a small office at Le Chambon. This will mean additional expenses amounting to £1,000. Developments are taking place, also, in the American Continent, where already there is a half-time Secretary for South America; and a new half-time Secretary has been appointed for Mexico. It is hoped further that Nevin Sayre, the Chairman of the International Fellowship, will be able henceforth to devote the whole of his time to travel. He plans to go to South America and Asia as well as to come to Europe again next summer. The International Fellowship is asked to provide half his costs. Muriel Lester will go on from India to China in November and possibly on to Japan and then back to Europe by way of the United States. It has been necessary to take £500 from reserves to provide for this journey.

Finally, as regards Europe itself, now that travel is becoming possible, plans must be made, not only for further meetings of the Council and the European Executive—themselves necessarily expensive—but also for regional conferences, certainly in Switzerland and probably in the Low Countries to begin with; and the Council felt it right to set aside money to enable selected ordinary members of the Fellowship in various countries to come into contact with one another.

All this new work is making heavy demands, not only on very narrow financial resources but also on the spiritual strength and capacity of the International Fellowship of Reconciliation. The prayers and warm-hearted support of the members of the British Fellowship are much desired.

* * *

Immediately following the Cambridge meeting a considerable gathering of friends of the International Fellowship was held at 38, Gordon Square. Most interesting addresses were given by all the foreign members, whose personalities created a deep impression. Wilhelm Mensching and André Trocmé then went on to speak at a Service of Rededication, held in St. Martin's Church by the London Union. Next day André Trocmé started on a fortnight's tour of British branches, visiting a fresh place every day. Wilhelm Mensching, though much in need of rest, also undertook a number of speaking engagements and at the beginning of November went to Woodbrooke, there to take up research into race relations, begun as a result of his early missionary experience in Africa.

* * *

Percy Bartlett had the opportunity of taking part in the Conference of Peace Leaders, held at Geneva towards the end of September. The conference was organised by Gerald Bailey, of the National Peace Council, and Laszlo Hamori, of the Swiss Peace Council, to provide the first post-war meeting place for men and women personally representative of a large number of peace societies, including the Peace Councils of this country and Switzerland, the United Nations Association, the Federal Unionists, the I.V.S.P., the Women's International League, the War Resisters' Inter-

national, the World Alliance and others. In all about 100 persons attended from 15 countries. F. Siegmund-Schultze, Hélène Monastier, J. B. Hugenholtz and Alan Balding and others were also present from the International Fellowship of Reconciliation. Quite a number of very friendly references were made to the work of the F.o.R. and the Secretary was given two opportunities on the programme. The

PEACE WEEK IN GERMANY

HELEN F. ADAMSON

Bad Pyrmont is a small, attractive spa town surrounded by wooded hills. It was used as a hospital town during the war and has suffered no damage. That is a great relief to the visitor after the ruins of most German cities, but the feeling that one is returning to more normal conditions is broken by the sight of the limbless men recuperating in the hospitals attached to the Kurhaus, of furniture piled up outside houses newly requisitioned by the British Army, and of refugees still coming in looking for a place to live.

This was the setting for the conference to which sixty young Germans between the ages of 20 and 40 were invited, though in fact about 150 were present for at least part of the week. They came from all parts of Western Germany and three came from Berlin. There were students from different universities, teachers, welfare workers, doctors, solicitors, interpreters, housewives, stage scenery artist, etc. Most political views and religious faiths were represented.

The week was inspired by the influence of fine leaders. Pastor Mensching had arranged the programme and through his unfailing

chief problem before the conference was the re-organisation of the common work of the peace movement of the world and, in particular, the proposal to hold a World Peace Congress in 1947. This involved the question of relations with the International Peace Bureau; and one valuable result of the meeting was the appointment of a joint commission to make recommendations for the reform of the Bureau.

efforts was a living example of the Christian way of life. We owed much too to Frau Prof. Katharina Petersen and those present could not but be influenced by her sincerity. She put her heart into the conference and its success owed a great deal to her.

After a Begrüssungsabend on the Friday evening when we sang English and German songs together, we parted for our sleeping quarters. There were complications here in the arrangements. Two days before the young people were expected, the houses which had been prepared for sleeping quarters were requisitioned. Everyone who could helped to solve the problem of housing 60 to 70 young people at short notice. We all fed at the Quaker Haus where the conference was held in the Meeting Room.

By the end of the week we had a living example of what fellowship based on Christianity means. We had been moulded into one, the individual fixed ideas had been submerged and we were strengthened to go forward our different ways in the work of reconciliation among men. This was a message not just for Germany but for the world.

THE CONTEMPLATIVE LIFE

STEPHEN HOBHOUSE

Having occasion recently to write to Dr. W. R. Inge, to whose writings on the great mystics, from St. Paul and Plotinus to William Law, we owe a great debt, I recommended him Aldous Huxley's then forthcoming volume on a similar subject, and in his answer he told me that at the age of 86, greatly daring, he was preparing yet another book on mysticism. Since then, while broadcasting on Bernard Shaw's philosophy of life, he took the opportunity to recommend warmly Huxley's book, which has since appeared (*The Perennial Philosophy*, Chatto and Windus, 12s. 6d.). I want to underline this recommendation. The work has already gone into three editions in America, and the first impression here was exhausted in two and a half weeks. Its 360 pages comprise some hundreds of key passages from mystical writers skilfully arranged in 27 chapters under such headings as "The Nature of the Ground", "Divine Incarnation", "Sacraments", and "Charity", with a connecting and elucidating commentary, brilliantly written from the standpoint of a Christian pacifist, which links up his subject with most of the absorbing and critical problems of our day.

Like others of us, Huxley believes that one of the chief factors which has saved and will save our Society from corruption, disintegration, and final ruin, is the experience and practice of the mystics of the West and the East, those men and women who have sought with sacrificial diligence to discover and unite themselves with the divine, all-loving Reality that resides at once in their own hearts and in the wide universe around—a Reality, I should add, which to the Christian is supremely displayed in Gethsemane and the Cross. The unique value of

this book is that for the first time it enables us to read, in almost equal proportions, extracts from European and from Oriental mystics, that is, from Christian mystics of the "perennial" Platonist-Catholic tradition and those of the great Asiatic religions in their purest form; and it is most illuminating and convincing to observe how wonderfully similar, below all surface differences of expression, are their reports from the country (so to speak) of the contemplative soul.

In the choice of extracts for his anthology the following frequency of the compiler's (often long) quotations (the Bible being mostly omitted, as too familiar) is significant of the respective value for his purpose that he attaches to his different authorities:—the German Eckhart (31), our own William Law (32), the Spaniard St. John of the Cross (23), the Frenchman St. Bernard (11), and St. François de Sales (17); Buddha (14), the Buddhist Sutras (16); the Upanishads (12), the Bhagavad-Gita (11) for Hinduism; Chuang Tzu, Chinese Taoist (18); and, for Islam, Jalaluddin Rumi, the Persian Sufi (16).

Those who have watched the development of Aldous Huxley, from the clever writer of satirical and often unpleasant stories to the reverent, mystical philosopher of *Ends and Means* and *Grey Eminence*, recognise that he has in recent years experienced something like a religious conversion, and that from a position more akin to the pantheism of India he has been growing progressively nearer to the acceptance of a theology centred on Christ as the supreme incarnation of the Godhead. For some years he maintained the view that to worship a *personal* God was an unreasonable and demoralising form of idolatry. It is interesting

to observe that he has now revised this view, largely because further study has revealed the fact that the most beneficent forms of Buddhist agnosticism, of Hindu pantheism, and even of Moslem monotheism, all emphasise the doctrine of the human incarnation of God, and that their spokesmen agree with the great Catholic theologians like St. John of the Cross and St. Bernard that meditation on and worship of the *incarnate* Godhead is the best preparation for the "imageless", intuitive contemplation of the *impersonal* Godhead as pure Being, above all attributes, which is the highest worship of all, leading on to the ultimate union of the human spirit with the Divine Love.

I believe that the honest objections of Huxley, Heard, and others of our pacifist friends, to personality in God and for us in the life of eternity, as being demoralising and self-regarding superstitions, have been due mainly to the unhappy fact that in the orthodox tradition this belief has been wedded to false ideas of merit and justice, according to which each individual soul should expect to receive exact individual compensation beyond the grave, in terms of rewards and punishments. But by the standards of Christ and His example in the process of "self-identification", the good will progressively share with the bad both in the painful consequences of the latter's sins, and in the joyous results of their own virtues and sacrifices. If this be so, both divine and purified human personality appear as the most unitive and inclusive of all realities.

I have no space to dwell on other features of this delightful and invaluable book. There are a few gaps in it, and many of its pages are undoubtedly difficult reading, though they will mostly repay many re-readings. All who have the requisite patience and interest should try and procure a copy (which will not be

available till the New Year); in order to understand and appreciate it, it is intuition and a seeking spirit rather than book learning that is needed.

I would only add, for any who have read C. E. M. Joad's lengthy and really vicious review of this great book ("Huxley gone sour") in the *New Statesman* for October 5th, that I consider his description of it and of the practices of the mystics as grossly misleading. Dr. Joad seems, I regret to say, to have taken the book as an attack on his own way of life as a philosopher. He ends up by quoting some remarks printed by Huxley in 1929, lamenting the "starved and mangy" condition of the souls of Socrates, Descartes, Newton, and Kant, adding that he "infinitely prefers" such views to those held by the "regenerate" Huxley to-day! Comment seems superfluous.

THE FELLOWSHIP OF PRAYER

O God, our Father, Who hast called Thy children to a life of liberty, we pray for all who suffer in captivity that Thy most potent Word, which knows no barrier, may penetrate to them with healing and sustaining power. We seek Thy mercy for all prisoners of war throughout the world, and now especially for those in our own country, that the time of their liberation may be hastened, their hearts delivered from the sickness of a hope deferred, their hardships tempered by compassionate treatment, their labour regulated by just and right conditions of employment. Let there be sown now the seeds of that goodwill which in the years to come will bring forth fruit in righteousness and peace. And this we ask Thee in the name of Him Who came to bring deliverance to captives, and the opening of the prison to them that are bound, even our Saviour Jesus Christ.

THEY SAY

SEAWARD BEDDOW

Nuremburg: German View

"It is essential that a court of law—and even more so that an international tribunal like this court—must have public confidence in its impartiality if it is to further the rule of law. And this the Nuremburg court failed to achieve with the German public. The main cause of German scepticism . . . was the partisan constitution of the court. On the one side were the German accused and the German counsel for the defence, on the other the Allied judges and the Allied prosecuting counsel. The Germans feel—and I agree with them—that German judges as well as German prosecutors, should have been appointed to the court."

—Alan Moorehead in *Daily Express*.

Nuremburg: World View

"It is not possible for the outside world—neutrals and the dispassionate historians yet to come—to hear Nazis charged with 'wanton destruction' without remembering also Hamburg, Dresden and Hiroshima. Certainly if we had been defeated, and the Japanese had been judging us under Nuremburg law, we should have had some difficulty in justifying Hiroshima. Further, the trial has for its background the present relations of the Powers behind the four judges, and these argue strongly that some of the ideas wrapped up in the Tribunal's charter must seem to many a little before their time. For a process of this extraordinary kind to have its full effect there needs to be a consistency between the law of the judges and the conduct of the Powers. There exists a disparity, which the world must notice, between condemning others for 'crimes against peace', while the Powers themselves are experi-

menting on the largest scale with weapons considerably more terrible than any yet used. The Nuremburg judgment will look well or ill in history according to the future behaviour of the four nations responsible for it."

—Leading article in *Manchester Guardian*.

CORRESPONDENCE

C.O.s Re-union

On Saturday evening, December 7th, a Re-union Supper is to be held at Friends House, Euston for C.O.s who were imprisoned at any time during the recent war. Difficulties of accommodation and catering mean that the number will have to be rather limited, and those interested are asked to write to me enclosing a stamped envelope, when I will send full details of the occasion. Guests of Honour are to be Michael Tippett and Dr. Kathleen Lonsdale, and Roger Page will be in the Chair.

ERNEST A. WHITTAKER.

76 Mount Nod Road,
London, S.W.16.

Pacifism and Vocation

I am glad you published John Hunter's clear, forthright and corrective article immediately after John Hick's.

Too many pacifists adopt the half and half "both right" attitude, which will get us nowhere, and appear to think with John Hick that principle can be sacrificed for expediency.

We badly need more of John Hunter's brand of pacifism as it is the *only* kind that is of any use and will endure. Being based on the *unchanging* principles of God it increases the sum total of good in the world and that is what is wanted to overcome the evil.

ELIZABETH RANKIN.

24, Woodend Drive,
Glasgow, W.3.

BOOK REVIEWS

TENEMENT TOWN. Jason Press.

This book describes one of those remarkable adventures in social service which have had their source in conscientious objection to war, and are part of the frequently unnoticed positive and constructive work of pacifism. Much of this work goes far beyond the share which pacifists have taken in essential services to the community and consists of experimental and pioneering enterprise which had not previously been attempted by anybody. Such is the mission the romantic story of which is told in these pages. It was undertaken by members of the F.o.R. serving in the Pacifist Service Unit in a neglected and churchless community which the reader will be astonished to find existed right inside London. We cannot tell that story here. The book can speak for itself and it can hardly fail to bring a refreshing hope as well as an insistent challenge to its readers. We would like to see it used in Churches and Sunday Schools along with other missionary yarns. The whole story enforces the lesson that slum clearance is not enough and that a community without real religion disintegrates. The appalling need, the baffling difficulties, the inspired courage, and finally the magnificent success of this modern Christian mission make it an admirable illustration of the message of Reconciliation. We beg every reader to buy a copy of this book and make a present of it to his Vicar or Minister.

L. M.

THE REVOLUTION IN WARFARE. B. H. Liddell Hart. (Faber and Faber. 5s.)

Readers of *Why Don't We Learn from History* will find this lucidly written little book by the same author very informative. It is really a variation on the same theme with emphasis on the development, amounting to a revolution, which has taken place in the tools, and in the methods and aims of warfare. Short of the complete abolition of warfare or the setting up of a World Federation, both of which Capt. Hart dismisses as having no practical chance of acceptance in the near future, the approach to the problem presented by this revolution lies in the mitigation of the evils inherent in and consequent upon modern total war by the revival of a code of limiting rules for warfare and in the adoption of such checks as would be afforded by, for example, a generally accepted qualitative disarmament, *i.e.*, the abolition of

the types of weapon that attack requires to overcome defence. The approach is put forward as based on a realistic view that wars are likely to occur again and that the limitation of their destructiveness is to everybody's interest. Whereas recent experience shows the insecurity of international plans for the prevention of war, earlier experience shows that it is possible to develop an international habit of observing limitations. We could if we would learn from history the way of this limitation.

The first part of the book deals with the revolution in the tools of war. Alongside this development there has been a corresponding de-personalisation of warfare. It is no longer a man-to-man affair. It is now automatic and impersonal.

The second part of the book deals with the revolution in methods and aims. It shows how the idea of unrestricted warfare was built into military theory by a superficial understanding of the writings of Clausewitz. As a result modern war has become "total war". It is a combination of unlimited aim with unlimited method.

The advent of the atomic era, says Capt. Hart, emphasizes the necessity of political integration and a common morality, to attain which a movement of the spirit as well as of the mind is needed. He concludes: "A realism that fails to see the necessity of a world order is more unrealistic than any idealism. Yet a sense of realities imposes caution in anticipating its fulfilment—though not in attempting it".

Readers of this book will probably feel that the approach to the problem of modern total war through limiting rules and qualitative disarmament would now, if adopted, prove futile. War, restricted and formalised, is still war and a sin against God. Notwithstanding, the book is commended as worthy of serious consideration.

L. W.

THE STATE AS A SERVICE OF GOD by Phillip S. Watson. S.P.C.K. 4/-.

Between 1936 and 1941 it was freely and rightly claimed that the large majority of younger ministers in all denominations, especially in the Free Churches, were pacifists. That is no longer true. More unfortunately, we cannot truly console ourselves with the knowledge that it is questions of expediency that have brought about this change. Sometimes the best men have felt compelled to modify their convictions. This book is written by one of them, a young Methodist minister who ceased to be a pacifist just before the war, and it

deserves wide circulation in pacifist circles. Mr. Watson explains in his preface that the following chapters are the result of a prolonged debate in the writer's own mind which has led him by degrees from the position of a Christian Pacifist to that of a nonpacifist Christian. They do not attempt, however, to give any account of his conversion, nor are they intended primarily as a refutation of pacifism. They have the more outstanding object of making a contribution towards the Christian understanding of the State and the ethics of citizenship. Pacifism is discussed only as it arises inevitably in connection with the main theme, which is the crucial issue—although this is too seldom realised—underlying the whole pacifist controversy. Unless and until the leaders of the pacifist movement address themselves to this issue we shall continue to lose our grip on the better educated ministers. The characteristic exposition of Christian Pacifism takes little account of the work of God as the creator, and the duty of the Christian as a member of the State. Mr. Watson claims that he has moved from pacifism to non-pacifism as a result of his detailed study of the Christian meaning of love. This is a difficult claim to substantiate, and we are not sure that the book really fulfils it. However, this uncertainty is probably due to a difference between the writer and the reviewer in the way that love should be defined. Nevertheless, here in 106 pages is a scholarly exposition of an aspect of Christian doctrine and practice that is in danger of being overlooked by pacifists.

G. LI. P.

THE PSYCHOLOGY OF PEACEMAKING by Florence Surfleet. 80 pp. 3/-.

There is a good deal of sound common-sense in this little book, and some of the exercises and questions are excellent, and should be of help to teachers and youth leaders. The authoress deals with the worthlessness of threats, which are an attempt to dominate, and usually close the door to an amicable agreement, "righteous indignation", the evil and weakness of "destructive self-criticism", the superiority of loving feelings to resentful, and the necessity for affection to be coupled with wisdom. It is a great pity that the authoress adds yet another to the multitudinous meanings of the terms "male" and "female". Her use of them has no psychological justification, and no foundation in experience, that I know of. Modern psychological research should, indeed, make writers particularly chary of using the terms male and

female in any but their simple and obvious meanings, and to avoid like the plague their use to describe character traits.

The omission from chapter 2 of any reference to real humility (as opposed to the "destructive self-criticism" which the authoress condemns) is rather noticeable. There is, indeed, a distinct lack of modesty about this little book. Its title is decidedly pretentious for a booklet, and the reader is urged to buy and read the other books of the authoress no less than eleven times—surely rather excessive in a small volume which contains references to no other work!

F. E. M.

PAMPHLETS

Towards World Government—the role of Britain by Henry C. Osborne, M.P. (National Peace Council, 144 Southampton Row, London, W.C.1, 6d.) is published as a significant and challenging contribution to the discussion of the whole problem of the organisation of peace. This is conceived as resolving itself into the task of integrating into one homogeneous political and economic unity the separate and sovereign nations of the world and it is argued that this may be peacefully achieved by gradually developing functional collaboration till bit by bit sovereignty is whittled away whilst at the same time tackling the issue squarely and trying to create immediately a United Federal State. *Militarism's Post-Mortem* is a very distinctive Peace Pledge Union pamphlet by Gerald Heard (Peace News Limited, 3 Blackstock Road, London, N.4, 2d.) which maintains that if individuals up to the rate of one per thousand will not so live that mankind will have one more chance, that will not be granted. *No War or No World* by A. Ruth Fry, which is published by the Author, Thorpness, Suffolk (2d.), corroborates Gerald Heard's contention rather more explicitly and no less cogently.

The Information Department of the National Peace Council has commenced publication of a new four-page bulletin entitled *World Issues*—a survey of significant facts and opinions bearing on current world problems, intended primarily for speakers and writers and others actively interested in international affairs. A specimen copy of the bulletin, which is to be published fortnightly at an annual subscription rate of 10/- a year post free, can be obtained on application to 144, Southampton Row, W.C.1.

CONCERNING THE FELLOWSHIP

HAMPDEN HORNE

The groups are already beginning their programmes for the winter and there is a welcome "missionary" note to be heard from most parts of the country.

Our members have, naturally, been encouraged by the knowledge that there are fresh opportunities for setting out the two aspects of our Christian pacifist message. On the one hand the publication of the pamphlet "The Era of Atomic Power" gives us the opportunity within our local churches of stating the conviction about the choice now lying before the individual Christian. On the other hand, our message that the way to peace lies through international co-operation in the realm of meeting human needs is particularly relevant to the efforts being made by Sir John Boyd Orr through the Food and Agriculture Organisation.

With these two lines of constructive policy before us the next step is to ensure that we make the most effective use of the opportunities for making that policy known. In each of our six Regions conferences have already been arranged for the chairmen and secretaries of the groups in that area. These will be opportunities for the making of careful plans against the background of the local situations in which the groups are placed.

The "spectacular" effort will not be our chief objective.

Persistent work through regular channels is much more important and, incidentally, calls for much more enthusiasm.

In support of this campaigning work we have published during recent months "An Open Letter to the Commission of the British

Council of Churches"; "A Christian's Outline of Belief"; "Evil Confronted" in addition to "Food and the Future", a booklet intended for use in Discussion Groups.

A new F.o.R. group has been formed at Hailsham. The Secretary is Mr. Claude H. Newton, 15, London Road, where meetings are held monthly.

LONDON UNION

The Service of Re-dedication, which was held on September 26th, at St. Martin-in-the-Fields, and conducted by the Rev. Lewis Maclachlan, was one to be remembered by those who took part. The quiet of the Church amid the roar of the traffic outside seemed like the Peace which passeth understanding, and helped us to unite in the spirit of worship.

The order of service could hardly have been bettered in its straightforward simplicity, and the reverent dignity of the officiant added to its impressiveness. Between 150 and 200 friends gathered for this act of worship, many of whom are not often seen at other meetings of the Fellowship, and this was a heartening sight.

But the seal was laid when Pastor André Trocmé ascended the pulpit and told very simply of the wonderful work that has gone quietly on through the war, training children of all nations in understanding and friendship—work which from a small beginning has become large because the need was so great. And then Wilhelm Mensching, who humbly and simply identified himself with his nation and for them expressed sorrow for the ravaged streets through which he had passed, before he gave us the wonderful message which is his life, of the Love which breaks all barriers down.

It was so very fitting to have these messages as part of our service, and I think all felt strengthened and cheered as we quietly left the Church. I hope that similar services were held in other parts of the country and that next year will find this Service of Re-dedication more widely held and attended.

D. H.

DIARY

Friday, November 8th, 6 p.m.: Fellowship Meeting.

Tuesday, November 19th, 7 p.m.: Meeting on Japan (see advertisement).

Saturday, January 18th, 1947: New Year Party.

THE ANGLICAN PACIFIST FELLOWSHIP

Chairman: The Ven. Percy Hartill.

Secretary: The Rev. Martin Tupper, 1, Adelaide Street, W.C.2.

A Quiet Afternoon will be held on Saturday, November 2nd, in the Parish Church, Kingston-on-Thames, commencing at 3 p.m. The Conductor will be The Rev. C. Paul Gliddon. All are welcome.

Archdeacon Hartill will address a Public Meeting in the Parish Hall, Ashdown Road, Kingston-on-Thames, on Monday, November 11th, at 8 p.m. The subject will be "Christ and War". All members are urged to bring their non-pacifist friends with them to the meeting.

METHODIST PEACE FELLOWSHIP

Kingsway Hall (First Floor), London, W.C.2

The Annual General and Council Meeting was held in the Oak Room, Kingsway Hall, on Friday, 20th September, having been postponed from July. More than one hundred members were present, the largest Annual Meeting in M.P.F.'s history. Dr. Donald Soper presided. A standing tribute was paid to the memory of Rev. Samuel E. Keeble. In his Secretarial Report, Leslie Keeble gave the present membership as, Ministers 601, Lay Members 3,039, decreases of 2 and 165 respectively, totalling 3,640. The resignation of Mr. Edward Parish as Office Secretary was regretted, as he had rendered valuable service. Two London Rallies had been held during the year, and Chairman's "Letters" and literature sent out to all members. The new Constitution, chiefly involving representation on the Council from all Methodist Districts where M.P.F. is functioning, had been partially implemented, the present meeting embodied the new Council. The financial report was presented by Mr. John Gibbs who explained that a rather heavy deficit had been partially met by generous special gifts of about £150. The many overdue subscriptions should put the Fellowship in funds during the next month or two. (Defaulting members please note!)

Mr. Gibbs and Rev. P. Ineson were thanked for their special efforts as Treasurers. Mr. F. Mitchell was also warmly thanked for his constant oversight of the work at the Kingsway office during the year, and, as reported below, he was elected as one of the co-Secretaries of the Fellowship.

Officers and Executive Committee, under the new Constitution, were elected as follows:—Chairman: Dr. Donald Soper; Vice-Chairmen: Revs. G. E. H. Johnson, Rev. F. A. Farley and Mr. J. G. Stirr. Mr. Farley was also desig-

nated to succeed Dr. Soper as Chairman in 1947. Treasurers: Rev. P. Ineson and Mr. J. Gibbs; Co-Secretaries: Revs. L. Keeble, E. Bilton and Mr. F. Mitchell. Auditor: Mr. G. V. Cooper. Executive: Mr. D. Hayes, Rev. Arnold Bellwood, Mrs. D. Cole, Rev. Douglas Wollen, Mr. J. Martin, Rev. Donald Douglas, Mrs. Mitchell, Mr. A. Litherland, Mr. B. Brent, Mrs. Ineson, Rev. Alan Harling, Mr. S. Martin and Dr. Maldwyn Edwards, with power to co-opt others if desired.

Dr. Soper then addressed the meeting, referring to the continued aim of the Fellowship, though in changed conditions. Special reference was made to the closer union, now to be sought, between M.P.F. and the Fellowship of Reconciliation. A discussion followed in which Revs. Henry Carter, J. E. H. Johnson, F. A. Farley and others took part. At its close the following resolution was unanimously agreed (a free vote of all members of M.P.F. present being taken): "This Council authorises the Executive to seek closer organisational unity with F.o.R., whilst retaining its identity and special function within the Methodist Church."

A small Committee was appointed to meet the representatives of F.o.R. for this purpose. A letter will be sent out to all members of M.P.F. explaining this matter fully. Meanwhile members are urged to send in any outstanding subscriptions.

This influential meeting of very keen members plainly indicated the strength of conviction existing in M.P.F. and augured well for its future work.

LESLIE KEEBLE.

PAX

Chairman: Stormont Murray.

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

Referring to their peace pledge, recently reprinted in the *Pax Bulletin* and in the *Christian Pacifist*, the Canadian Catholic Pacifists' Association *News Letter* contained the following reminder:—

"This Crusade of Catholic Peace Action must be maintained permanently so as to keep persons of goodwill continually confronted with the crucial question, 'WILL YOU? or WON'T YOU?'. For, after all is said and done, enrolling with the International Catholic Peacemakers' Army of Christ is only a matter of personal goodwill. The doctrine and practice of Catholic Pacifism, even if grossly ignored, is nevertheless traditionally established beyond the shadow of a doubt. So as to have no excuse for those who would feign back out of it that way, Ecclesiastical approbation has been requested, and

is indicated on the Peace pledge leaflets. It may be added that total warfare has been repeatedly condemned by Pious XII in every manner possible save by a solemn threat of ex-communication. But on the contrary, the only thing wrong with Catholic Pacifism is that there are not enough Catholic volunteers to practise it, and to put the National War Efforts of their respective nations aside for the Supernational Peace Effort of the Catholic Church."

F. W. E.

LABOUR PACIFIST FELLOWSHIP

President: Reginald Sorensen, M.P.
Chairman: Alderman E. C. Redhead.
Secretary: W. R. Page, 127, Fellows Road, N.W.3.

The Fellowship has recently affiliated to the War Resisters International and is attempting to contact pacifist-socialists in European countries, as well as in Canada and the U.S.A. Statements of policy urging the need for a democratic socialist solution of the German problem; increased food and repatriation of prisoners of war have been sent to members of the Cabinet, Mr. Hynd, and Labour Party Headquarters.

Support has been given to the "Operation Jetsam" policy for disarmament, international control of atomic energy, and an international police force. An examination of the implications of long-term pacifist policy is being undertaken by the L.P.F. with a view to formulating a comprehensive statement of the full pacifist case.

NATIONAL PEACE COUNCIL

As a result of a representative Conference of over a hundred peace workers from fifteen countries which met in Geneva in September, steps are being taken to re-organise and revitalise the international peace movement so as to give the movement the effective backing of popular forces in the various countries, and to make it expressive of the worldwide demand for radical and constructive peace policies. The new movement will have World Unity and World Government as its major aim in the field of policy, but it will have as a primary purpose also the co-ordination of existing international organisations working in this field and of the representative National Peace Councils in the various countries.

The Geneva Conference, which was organised jointly by the British and Swiss National Peace Councils, and presided over by Prof. Leopold Boissier, Secretary-General of the Inter-Parliamentary Union, set up an international commission of fifteen persons—to be presided over by

Mr. Gerald Bailey, M.A., Director of the British National Peace Council—which is to prepare plans for the re-organisation of the long-established International Peace Bureau, for the establishment of an international secretariat to provide adequate organising and documentary facilities for the peace movement and for the holding of an influential Universal Peace Congress in the Autumn of 1947. The commission is to hold its first meeting in Geneva early in November.

I.V.S.P.

Derek Edwards, the Foreign Service Secretary, has been visiting work schemes in France and Holland, together with Willi Begert, the International Secretary. Later Willi Begert came on to Great Britain for discussions with the officers of the British branch. The National Headquarters of the movement transferred to London from Leeds on October 10th. In future the address of the National Headquarters will be:—11a, St. Andrew's Road, London, E.13. From November 1st the new Organising Secretary—David L. Sainty—will take up his duties in place of Donald C. Bentley. All the short-term schemes of work, on the Continent, have now closed down and the Relief Units, in Italy and Greece, will have to pull out, when U.N.R.R.A. ceases to function.

Three New Publications

A CHRISTIAN'S OUTLINE OF BELIEF

by Stephen Hobhouse. Price 6d.

EVIL CONFRONTED

by William Robinson. Price 6d.

FOOD AND THE FUTURE

New Forerunners discussion booklet.
Price 9d.



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10% for 12 insertions.

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

MEETINGS

THE MONTHLY FELLOWSHIP MEETING for communion with God and each other will be held on Friday, November 8th, from 6-6.45 p.m., and will be led by Lady Parmoor. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available.

MISCELLANEOUS

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.

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A PICTORIAL CHRISTMAS CARD. 4/- per doz. Also private cards. Profit to F.o.R. if desired. Write Free Sample to W. H. Hancock, 21, Raymond Avenue, London, E.18.

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

HOUSMANS BOOKSHOP. Write for Special Christmas list. Dept. D., 124, Shaftesbury Avenue, W.1.

TRACTS OF ALFRED HY. HAFFENDEN (The C. W. Daniel Co., Ltd., Ashingdon, Rochford, Essex) specially interesting pacifists: *New Sword*, 1/6, post 1½d.; *99 Stanzas European*, 2/6, 1½d.; *7 Hoojahs of Wisdom*, 1/-, 1½d.; *The Graalist League: A Foundation*, 1/-, 1d. Obtainable also through booksellers.

"SKITS and SKETCHES" for Concerts, etc., by Radio Script-writer. NO PERFORMING FEE. Post free, 2/7. G. & D. Lawrence, 41, Gartmore Road, Seven Kings, Essex.

AMBITIOUS and VERSATILE MAN, aged 31, requires Executive clerical position demanding initiative and ability, eleven years' experience. Shepherd, Pear Orchard Cottage, Eynsford, W. Kent.

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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.

AT "WEST WINDS," WOOLACOMBE, NORTH DEVON, you will find an opportunity for rest, convalescence or holiday amid lovely scenery of sea and hills. Vera Watts and Dorothy Towell.

VISIT THE COTSWOLDS IN AUTUMN. Quiet guest house in beautiful surroundings, offers peaceful holidays or winter residence. Breakfast in bed (optional). Finlayson, Steanbridge, Nr. Stroud, Glos. Tel.: Painswick 2312.

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

ACCOMMODATION REQUIRED

C.P. couple with baby under 12 months urgently require unfurnished accommodation within fifteen miles Central London. Situation acute. Please will anyone help? Box No. 546, 38, Gordon Square, W.C.1.

PEACEMAKING

in JAPAN

The Rt. Rev. J. C. MANN, D.D. (formerly Bishop in Kyushu), who has recently re-visited Japan, will speak in the

NATIONAL SOCIETY'S HALL
69, GT. PETER STREET, S.W.1.,
on TUESDAY, 19th NOV., at 7 p.m.

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