

*The*

# CHRISTIAN PACIFIST

THREEPENCE

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5 DEC 1945

OF POLITICAL AND  
ECONOMIC SCIENCE.

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## THE CURRENT OF AFFAIRS

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### Atomic Weapons

The statement issued by Mr. Attlee, President Truman and Mr. Mackenzie King, proposing the setting up of a Commission under the United Nations to control atomic energy and to ensure its use only for peaceful purposes, deserves more friendly consideration than it has received. We should not expect a statement of this official character to be couched in terms of the urgency which the intelligent reader naturally feels with regard to the threat to civilisation which atomic weapons present. While all the world is still talking about the atomic bomb something must be *done*. That a special Commission, not the Security Council, should be set up "for the elimination from national armaments of atomic weapons and of all other major weapons adaptable to mass destruction," will be, if it can be taken, a step in the right direction, even if it does not go very far. The last paragraph in the Statement recognises what must indeed be plain to all thinking people, "the overwhelming need to maintain the rule of law among the nations, and to banish the scourge of war from the earth." The conviction is growing

that there is no security in the abolition of any particular weapon, but only in a firm resolve to abolish war altogether. It is to be feared that sincere concern for the "rule of law" may be inclined to spare the very institutions which are themselves the greatest menace to world peace. There is much to be done in "creating the conditions of mutual trust" which are indispensable to any competent world authority. But instead of pouring scorn on efforts to abolish war piecemeal, it is the part of the peacemaker to give all the support possible to measures which, though they fall far short of his hopes, may nevertheless go some way towards their fulfilment.

### Aid to Europe

The debate in the House of Commons on the 16th of November on aid to Europe gave public expression to feelings which were already widespread throughout the country. It is no matter for surprise that Europe is plunged in misery in consequence of prolonged war, but that so much that might have been done to relieve the tragedy has been left undone is a bitter disappointment. Mr. Stokes voiced

the opinion of many when he regretted the Government's decision to increase our own rations at Christmas at a time when it was being reported that millions of people in Europe were going to die of starvation. Why, he demanded, were ships coming empty from America to fetch home troops? Why, after spending something like 4,000 millions a year "in blowing people's heads off" was it so difficult to persuade the Treasury to send £250,000 to Denmark to buy the surplus food of that country? Why could not the size of food stocks in this country be revealed? Miss Rathbone made a moving plea that people in this country should be allowed to sacrifice their luxuries to relieve the sufferings of their fellow Christians, even though they were ex-enemies.

#### Let Church Help Church

Tribute was paid deservedly to the work of U.N.R.R.A., though Mr. Noel-Baker admitted that "forty nations had tied up U.N.R.R.A. in their red tape". The additional £75,000,000 given by the Government for the extension of this vast relief organisation, upon which so much depends, will be heartily welcomed. But far more might be done. If in Australia the public can give up their coupons to send food to Britain, why cannot some similar scheme be devised here? Or if individuals cannot be allowed to send gifts of food without over-complicating the rationing system or feeding the black market, facilities to send food parcels might be granted to recognised organisations. In particular the Churches ought to be able to express their unity and brotherhood with the Churches on the Continent by gifts in kind to relieve excessive want, and to support the relief work of the Churches in Germany and elsewhere, hampered as it is by the meagreness of their resources. This is a simple and

essential Christian duty which the Church has a right to perform and the State has no right to prevent. It is to be hoped that Christian people will not cease to press the Government for this concession.

#### The Albert Hall Meeting

As we go to press the final preparations are being made for the great Albert Hall meeting which is being held under the auspices of the Save Europe Now movement on November 26th. We are pleased to learn that tickets for the meeting have been sold out and that the hall is expected to be completely filled. We hope to hear of similar meetings in the same cause being held all over the country. The Government must be assured of solid support for measures of relief which while they have a charitable aspect and it is to be hoped indicate a goodwill the value of which for peace may be incalculable, are also an urgently necessary insurance against the spread of epidemics. As Mr. Gerald Bailey says on another page of this issue, in saving Germany we are saving ourselves.

#### Pacifist and Non-Pacifist

A letter by the Rev. Henry Carter in *The Methodist Recorder* of October 25th recalled that which appeared in the same paper on the 13th of September last over the signatures of Dr. A. W. Harrison and Dr. Soper, calling for "the specific renunciation of war by the nations through their Governments." "Nearly three months have passed," says Mr. Carter. "Central Europe faces famine and anarchy. Power politics dominate Europe, Asia and America. The San Francisco Charter is overshadowed by these grim and menacing realities. The menace of the use of uncontrolled atomic energy as a weapon in future war grows graver as international tensions increase. I cannot but ask—as others are asking—whether the appeal of September 13th is to lead

to action, and, if so, to what action." The letter which is written constructively and not critically, goes on to offer a suggestion.

"I submit, in the first place, that 'united action' means that non-pacifists and pacifists must get together to face the issue. Press correspondence is no more than an overture. There is a precedent for such co-operation. The Methodist Conference of 1936 set up a Commission representative of both points of conviction, "to examine in fellowship" those aspects of peace and war on which widely divergent views were held among us. It is true that the sharpest issue of all, that of individual participation in war, was unresolved; but the re-affirmation by Conference that liberty of conscience would be upheld by the Church in time of war averted, as I believe, the peril of schism throughout the six years of tension.

"Now a new situation, and a new call, confront us. The joint letter means, I take it, that in face of new and grimmer threats to humanity we, as Methodists, ought to discover how much nearer we can come to agreement as to the Christian attitude to war, and what solid service our Church should render to this imperilled world. Is there any better mode of response than that authorised by Conference in 1936?"

#### To Our Readers

We thank readers who have used the renewal form which was inset in our October and November numbers, and beg those who have not yet made use of it to do so. It looks as though our circulation in 1946 would be considerably increased, but we cannot be sure of that yet and rely on our readers to make the magazine known as widely as possible. We are entering now upon a historic world-wide struggle for peace, the momentous importance of which throws many other activities into insignificance. We wrestle not with flesh and blood but with ideas and doctrines, sentiments and beliefs, and the policies in which they find expression. We believe that one step in the right direction is to extend the circulation of *The Christian Pacifist*. We do not rely on the usual practices for inflating circulation. We depend upon the recommendation of our readers.

Though our ration of paper now permits us to increase both in size and circulation, we want to place every copy in a sphere of influence, and throughout next year we confidently hope to exert a greater influence than we have ever done in years past. We ask every reader to introduce the paper to a friend. We do not expect everybody to agree with us, but we believe that we have something vital to say without which the witness of the Church will be impoverished and the future of humanity imperilled.

#### "THE WORLD'S TOMORROW"

The day of the "Armistice Meetings", of looking back to the sacrifices and the lessons of yesterday, is past. The urgent need is to look forward, to mankind's future—if there is to be a future—to the world's to-morrow. Under the threat of the atom bomb and in face of the lack of mutual trust and co-operation among the nations, Christians, pacifists and non-pacifists alike, have a responsibility greater perhaps than ever before, to seek the will of God and His guidance for the coming time, and to proclaim to the world the message of Christ's coming. It is with this hope and purpose that the Pacifist Council of the Christian Church is holding its traditional meeting this Advent-tide. At 2.30 on Saturday afternoon, December 8th, in Kingsway Hall, London, the speakers will be Dr. George Macleod, of the Iona Community, and Dr. Donald Soper, of Kingsway Hall, and the chair will be taken by Professor Charles Raven. It is hoped also that someone with first-hand knowledge of Continental conditions, either a foreign visitor or someone from this country who has been able to visit the Continent, will appear on the platform. Enquiries, and applications for reserved seats, should be made to P.C.C.C., 38, Gordon Square, London, W.C.1.

## CECIL H. WILSON

It is some years since Cecil H. Wilson was able to attend meetings of the Council of Christian Pacifist Groups and of committees of the Fellowship of Reconciliation. But his charimanship of the F.O.R. Executive is still remembered and his generous support as well as his counsel were always gratefully appreciated. Cecil Wilson was a concerned member of the Pacifist Group in the House of Commons, of which George Lansbury was the acknowledged leader. He became Treasurer of the Campaign of meetings held in all the principal towns of the country before the war, the audiences of which are said to have represented a quarter of a million people. He helped Arthur Ponsonby in his "Peace Letter" campaign in 1924, and supported Ponsonby's appeal in a great hall in Sheffield before a crowd of several thousand people most of them probably involved in the manufacture of armaments.

At the House, where for many years he represented the Attercliffe Division of Sheffield, Cecil Wilson was always ready to be called out into the Lobby by members of the pacifist movement in order to discuss an international situation or to advise on the conscription issue. He held his convictions deeply, and a few months after the late Alfred Salter's "Testimony to the Commons" he himself made a similar Christian appeal. The speech was reprinted in leaflet form.

Cecil Wilson was an ardent supporter of the temperance cause, like his father before him and his brother. He was identified with the British Temperance League, the Temperance organisations started for the Labour and Co-operative movements, and with Friends' Temperance Union. He was also a leader in local government in Sheffield.

## PIERRE CERESOLE

ADVENTURER FOR GOD  
1879—1945

On October 24th, Pierre Ceresole, founder of International Voluntary Service for Peace, entered into rest, or rather into life abundant. For it is of life we think, not repose, when we think of Pierre.

Those of us who were his friends well remember the tall figure, the expressive features, the beautiful smile, the eager, gallant spirit, who moved amongst us in the International F.O.R. since the first Bilt-hoven days in 1919. Others know him only through I.V.S.P., the "peace army" he called into being which, since its formation, has gone to the help of countless people in distress through flood, avalanche, earthquake, unemployment or the ravages of war, in many a European country, in our own land and in India.

In a letter from prison, in January, 1945, he writes: "We cannot live without the splendid values which the Army has monopolised. We must recover this treasure of sacrifice and service and the only way to do this is to take the way of the Cross. "Service Civil" is for me central not because of its material results but as drawing attention to the only means of salvation for a people—absolute, disinterested service". Yet the results in themselves are not negligible. The Movement has spread and is spreading far and wide. It was fitting that when the news of his death came to the I.V.S.P. office it was filled with volunteers about to leave for Germany—the fifth team to work abroad. One recalls the fine relief work carried on by volunteers in Spain; Shantipur, the village planned for the Bihar peasants dispossessed by earthquake, is still quoted in Congress literature as a model of Indian village co-operation and the three years' enterprise built a bridge between the British Government and Congress possible only

## THE AGE TO COME

By JOHN NEVIN SAYRE

*An Address by the Chairman of the International Fellowship of Reconciliation to the 1945 Conferences of the F.O.R. in the United States.*

### I

The atomic bomb which exploded over Hiroshima on August 6th, 1945, is widely believed to have marked the advent of a new age, the Age of Atomic Energy, confronting humanity as never before with the choice between blessing and cursing, the choice between life or death. Of the reality and urgency of this choice there can be no question, but I venture to believe that the New Age—if it comes—will not be primarily an age of atomic energy. This power now unloosed from Pandora's Box and first used to serve death, belongs rather to the sensate culture of the present age, a culture which is destroying itself in a series of self-inflicted catastrophes. The bomb is just one step to a lower level of the hell of war and fulfilment of the ominous prophecy uttered more than twenty years ago by Winston Churchill in comment on the application of twentieth century science to warfare. Mr. Churchill said: "Death stands at attention, obedient, expectant, ready to serve, ready to shear away the people *en masse*, ready, if called on, to pulverise without hope of repair, what is left of civilisation. He awaits only the word of command."

I hold that the bomb, Mr. Churchill and the many who think in terms of maintaining security by means of force, belong to the age which is perishing. The coming age will not predominantly be an age of atomic force, even if such force is turned to beneficent uses. A greater force will be central to, and characteristic of, its culture. This force will be non-violent and of the spirit. It will be the life of God in the conduct, character and consciousness of dedi-

cated trained super-charged persons. Apart from this there can be no harnessing of atomic force in the service of life, nor can man be master of the death which "stands at attention".

Now, the life of the age to come is, in a limited degree, already here. It has been on the earth for a long time. It is locked up in virtually all human beings, but in almost all of them it stays locked up just as until this year the power of the atom was not turned loose. Yet there have been a few human beings so open to God that they contrived to liberate and manifest this super-human spiritual energy. They changed the course of history. The greatest of the prophets in India, China, Palestine, Greece and other lands have done this. Jesus of Nazareth towered above them all; and in the way of life set forth by Him we recall the names of John, Paul, St. Francis, George Fox, John Wesley and others. But after the coming of modern science and the dazzlement of men by the scientific method and wonders of technological achievement, the majority of persons, at least in the West, came to believe that reality and the way to individual, group, and national success lay almost wholly in the search for, and mastery of, material possessions and power. Great exemplars of non-violent spiritual force appeared on the world stage less frequently and their influence on society was less. In our own life time, however, Tolstoi and Gandhi stand out as fresh incarnations of unarmed spiritual might. Our own Fellowship of Reconciliation belongs in that stream. And its vocation, I believe, is to nurture and consolidate a com-

pany of divinely dedicated super-charged persons who shall manifest in our bomb-cursed society the saving life of the kingdom of peace that God wills.

## II

In the I.F.O.R. today we have fresh proof that even totalitarian war does not prevail against such saviours of society. Here, for instance, is a letter about the experience of our Fellowship of Reconciliation group in Prague. The writer, Olga Fierz, has for many years shared with our leader, Premysl Pitter, in the task of running a children's home and social settlement in the heart of Czechoslovakia's ancient capital. A letter received from her in this country in mid-September says:

From our members, Mr. Lederer and his wife were tortured and died. Prof. Mudroch, from the Youth Exchange Service, was tortured and died. Valentine Bulgakov, Tolstoy's former secretary, returned after spending over two years in a German concentration camp; Prof. Flusser and his wife were removed, in the fall of 1944, from the Terezin concentration camp to an unknown destination in Poland and probably died. Several other friends who helped Premysl in the Milicuv Dum, were cremated in the concentration camp "factories", and so were several Jewish children in care of the F.O.R.

Premysl Pitter carried on with his work, taking care of under-privileged children in the Milic House; several times, during the occupation, he volunteered—out of solidarity—to go with Jewish transports to Poland, but was always refused. Once he was summoned before the Gestapo for having offered food to Jewish children on their way to Poland. When questioned, he declared that, being a Christian and a director of a children's home, he could not have acted otherwise. He was released. At present Premysl is entrusted by the National Political Council with the directorship of four new youth homes; for this purpose the government gave to the disposal of the F.O.R. four requisitioned castles. There the children of martyred Jewish and "mixed" parents will be taken care of.

Premysl bemoans the upsurge of hatred among the Czechs resulting from the terrible mismanagement of the Nazis. He has held already one large public meeting in which he urged men and women to try to forgive and to love.

The same spirit of overcoming hatred and radiating love in the face of the extreme violence of Nazi rule was manifested by F.O.R. groups in other occupied countries. Notable among such cases was the valiant life of our group in Paris led by Henri Roser and the stirring accomplishments of the F.O.R. at Le Chambon Sur Lignon centred around André Trocmé and Edouard Theis, who are such welcome visitors at our Conferences in the United States this fall. I shall not, at this point, go into their stories because I wish now to centre attention on a further idea, which is the unlocking of similar power in *ourselves*. Let me introduce this by telling what happened to one of our members in Germany.

## III

On my last visit to that country, in 1938, I spent a night in the home of Karl Hermann and his wife, Eva, at Mannheim. She was a member of I.F.O.R. Council and both were good pacifists. All through the war I was worried about their situation, for I had heard that they were in prison and grave danger because they had given aid to Jews and otherwise transgressed the Nazi commandments. One member of the Fellowship in Buenos Aires, who had known and loved the Hermanns in Germany, besought me for news about their fate. Toward the end of last September I talked in Philadelphia with Alice Shaffer, an American Friend, who had seen and talked with Karl Hermann in Frankfurt last July. She said that he had served two years of an eight-year penitentiary sentence, but when the Americans entered Frankfurt

he was set free. I asked her, "How did he appear when you saw him?" Her face broke into a radiant smile. "Oh," she said, "he's wonderful. He's like a new person".

What had happened?

Karl describes it like this. He said that before imprisonment he had always been within reach of friends with whom he found real understanding and they were a great joy and strength to him. Then in prison and with his wife in another prison, everything was changed. All the persons with whom he was now thrown thought differently from himself—they did not understand the ideas that were most precious to him. Then he began to realise that here was a God-sent opportunity to see how he could make a deep contact with them, how they could come to a mutual understanding of truth. So he learned to unlock "that of God" which was in him and them and in every man. In the process more of God was released in him. Now the light which he has shines far beyond the restricted circle of his former home and friends. What matter that the house he used to live in and all his possessions were bombed into ashes? He has the pearl of great price. And it was discovered on the training ground of imprisonment in Hitler's Germany in war.

We know that similar experiences have taken place with F.O.R. members in various countries and with some of our American conscientious objectors in prison, mental hospitals and Civilian Public Service camps. The Fellowship in the United States has something like 1,500 members in these places. But I ask you, does there have to be a world war, or conscription, or the *Gestapo* to release the buried energy of God in us? Could it not be done by voluntary training of the life of the Spirit?

Gerald Heard, Douglas Steel, Muriel Lester, Allan Hunter, and

others believe this is really possible. I had the privilege of visiting Gerald Heard's Trabuco College for a few days last year, but before that I was convinced that he, and others such as I have named, are on the track of profoundly important truth. If I were asked to say at what point should the Fellowship after this war do better than we did after the last war, I would say that it should be at the point of placing far more emphasis on training for the life of the Spirit. This does not mean that we ought to withdraw from social action. But it does mean that the *foundation* for the only type of social action that will be adequate to cope with the atomic forces now unleashed, has to be laid in training of the practice of the presence of God. And I would say that this training has to alternate between two poles: (1) progress in interior prayer, and (2) self-identification with the victims of oppression.

## IV

The odds against us are so great that it may be set down as a practical certainty that none of us will succeed in isolation. No more so than could the atom be split by a single individual. Even Jesus had to have a fellowship of friends. So I believe that the most immediate and pressing job of the International Fellowship of Reconciliation is to extend and re-establish all possible lines of communication between our prayer cells and to spread across all frontiers continuous communion of our "saints".

When the mails reopened for the sending of letters and food packages to France, Belgium, Italy and Holland, Herbert Jehle on the Atlantic coast and Enrico Molnar on the Pacific coast, organised person-to-person sending of food parcels to F.O.R. members and other individuals in these countries. Herbert managed to get over 500 parcels moving and Enrico more than 400 parcels.

The spiritual preparation out of which can come saints of great magnitude for the life of the age to come, is most of all a work of God that feeds a hungry multitude through media as small as five loaves and two fishes. Soon after the war broke out in 1939 Percy Bartlett, International F.O.R. Secretary in London, managed to get over to Holland and send two postcards to Pastor Wilhelm Mensching, a leader of the F.O.R. faith in Germany. Until this summer no answer came back through the mail, but we heard at various times in the dark night of the war that Mensching still refused to say "Heil Hitler" and that he was following through on the word he had given to Paul Harris that "It is better to light a candle than to curse the darkness." Last August Percy Bartlett received a letter from him in reply to the 1939 postcard. Among other things he said that he had put these postcards in his hymnal and taken them with him every Sunday to the church where he still continued as Pastor. There,

(Continued from page 720)

because its leader, though absolute in his convictions, was unfailingly courteous and ready to appreciate his opponent's point of view.

"He was the guardian of a sacred fire," said one friend at his funeral, "and he suffered when the flame he carried in his weaponless hands was betrayed". But the last months of failing health, after a stroke in February, were marked by quiet content and peacefulness. At times, especially when his visitors spoke of "The Cause" he would talk with the old fire and eagerness. It was at the close of a peaceful day of intercourse with friends that the Call came in the chalet above Lausanne with its glorious view of lake and snow mountain that, after his marriage in 1941, became his home.

before God's altar, he wrote, "they regularly greet me and others as symbols of the continuing love you wrote about at that time."

So also I would pass along the word of Elizabeth Kustermeir of Berlin that Alice Shaffer reported from a conversation she had with her in that devastated city last July. Elizabeth Kustermeir and her husband Rudolph Kustermeir were both members of the F.O.R., but they had been separated by prison and barbed wired for 12 years. Rudolph was found in the Belsen concentration camp when the American soldiers entered. He had been two years in concentration camps and before that ten years in a German penitentiary for articles that he had written in his magazine because of which the Nazis punished him. In the course of one of our air raids on Berlin Elizabeth Kustermeir lay hugging the earth in a shell hole. Last summer she said to Alice Shaffer, "In that shell hole I was steadied by persistently visualising the faces of my friends in the F.O.R."

A phrase read recently seems to give the keynote of his life. Speaking of the immense complications of today, the writer says that, for the Christian, they are balanced by an immense simplicity. It was that simplicity of faith in God and man, of obedience and discipline, of service and sacrifice, that made him what he was—a true adventurer for God.

LILIAN STEVENSON.

A Memorial Meeting for Pierre Ceresole will be held at Walston House, Pulford Street, S.W.1, on Saturday, December 1st, at 2.15 p.m. We hope the following will speak: Lilian Stevenson, Maria Van Everdingen, Donald Bentley, Agatha Harrison, Jean Inebnit.

## THE CREATIVE MIND

RONALD MASON

*A Barrister and Civil Servant, the writer of this article is the author of several novels the latest of which "Cold Pastoral" is due to appear after Christmas.*

Pacifism is a positive faith; a faith that cannot be made vital unless we bring to it minds deliberately conditioned to positive living. And a pacifist who is imaginative enough to want to be as positive an artist in living as the good writer or artist is in his books or his pictures or his music—for only an ambition of this kind can save the movement as a whole from flagging—can derive most valuable illumination from the study of the nature of the creative mind of the writer or the artist. The artist strives to apprehend in one expressed vision something of the nature of truth; the imaginative pacifist strives after an expression of the same thing, not on paper or canvas but in his manner of living. And as the art of living creatively is strongly analogous to the art of observing creatively and expressing creatively, then it may follow that hints about the one will be most helpful towards a solution of the problems of the other.

That is my reason for going to a creative artist, John Keats, rather than to a philosopher or a mystic, for the all-important preliminary enquiries; since scattered through his wonderful letters are passages of absolutely first-class importance in the understanding of the activities of a mind beset by the creative imagination. This alert and perceptive boy penetrated with astonishing incisiveness into the very heart of the human sources of poetry; and furthermore, in turning the artistic soil with that loving eagerness so characteristic of him he uncovered a host of hints for a creative life wider even than the very wide bounds set to his own art.

"I never wrote a line of poetry," said Keats, "with the least Shadow of Public Thought,"—meaning not that he was self-centred and arrogant, but that he regarded his inspiration, the central source of his poetry, as of far more urgent importance than either his audience or any lesson that he was trying to teach it. This is the sign-manual of the creative mind. It looks to its source, the truth, rather than to its design, which may be the teaching; knowing that the teaching is spurious without the purity of the central vision, it holds that vision to be the first, possibly the only, objective of the artist. And Keats, adopting this as his primary premiss, advances further when he says, "A poet should make his mind a thoroughfare for all thoughts, not a select party."

That needed to be said; and desperately does it need repeating today. An artist consciously filtering his material before employing his imagination about it (and in these days of ideology and prejudice the danger is insidious) is betraying his purpose and his business. Keats had occasion to rebuke Shelley conspicuously for this very error, and thereby exposed unerringly the most damaging flaw in Shelley's otherwise supreme poetic character; and from this position he passed on to discuss the method of a poet's approach to all thoughts, or rather the method in which he shall allow all thoughts to approach him.

"Let us not go hurrying about and collecting honey, bee-like buzzing here and there from a knowledge of what is to be aimed at, but let us open our leaves like a flower and be passive and receptive."

Here, at the heart of the subject, Keats is one with Shakespeare. The whole flower of the greater poet's art is rooted in that amazing capacity of his of accepting and assimilating all experience while rejecting and condemning nothing of it. Here the theory of work broadens to an embracing philosophy of life, summed up memorably in Hamlet's laconic "The readiness is all", and later in Edgar's richer amplification, "Ripeness is all". Out of this philosophical fertility springs the creative mood, and out of that mood the enduring creation itself. "If poetry," said Keats in elaboration, "come not as naturally as the leaves to a tree, it had better not come at all"; and I can think of no better or more illuminating set of analogies to the true evolutionary mechanism of the creative mood than these common insistences on the natural processes of growth, the slow but sure unfolding of flowers and leaves under the inspiration of the warmth and moisture of the sun and the air and the soil. The tree does nothing but wait; and it is the same with the poet, who is passive, ready, emotionally and imaginatively ripe; and once again Keats has his indispensable word for it.

"It struck me what quality went to form a Man of Achievement in literature. . . . I mean Negative Capability—that is, when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason."

Practising Negative Capability, you discard irritable reasoning. Practising Negative Capability, you remove all arbitrary will-power, you allow the mind to become a thoroughfare for all thoughts. In this, the essence of the contemplative mood essential to the creative writer, are latent the secret sources of Mozart's symphonies, Blake's songs, Keats' Odes, Shakespeare's

matchless dramatic eloquence. The poet, the artist, the musician, putting off positive action and assuming negative capability, achieved unsurpassed insight into enduring truth.

This putting off of the positive is only another word for the renunciation of the self. "Good is the Passive that obeys Reason", declared Blake, that implacable enemy of the selfhood, "Evil is the Active springing from Energy". Around this truth is centred all Blake's tangled and tortuous poetry, which with all its cryptogrammatic obscurantism is the clear extension into moral and spiritual fields of the laws that Keats had seen and expressed in the confines of aesthetics. Later in the nineteenth century even more powerful, if perhaps less direct, expression was given to the same fundamental rule in the tremendous series of national and spiritual prophecies embodied in the novels of Dostoevsky. From *Crime and Punishment* to *The Brothers Karamazov* the proclamation is vociferous and constant; that nothing but the passive renunciation of the wilful selfhood can redeem the sins of mankind from the most pitiful but inevitable catastrophe.

Unhappily, later writers lost the thread of the lesson; and not until the spectre of the present war impressed upon a bewildered generation a sense of despair and foreboding unparalleled in literary history, was the insight of the older poets precariously regained. The titanic struggle of Eliot in *The Waste Land* to reach spiritual reconciliation as a refuge from the perennial hell's torment of modern materialism is symbolic of this eleventh-hour re-awakening; and the deliberate recourse of that great poem to the religious experience and the religious solution is indicative of the new direction of the minds of the modern artists.

Eliot and Huxley, two among many, voyaged a little bewilderingly through an unavoidable destructiveness before they were ready to adventure a positive wisdom; yet once they began to see forward and not backward, the due creative response was spontaneously achieved. Their new and almost involuntary findings on spiritual conduct came in triumphant coincidence with the century-old rules enumerated in their narrower context by Keats; and Eliot and Huxley, each overhearing in his own way the lovely desire of Tchekov for a world "where everything is forgiven and it will be strange not to forgive", were to find ready followers in their independent rediscoveries of the way of life that was utterly essential and almost completely ignored.

"The dove descending breaks the air  
With flame of incandescent terror,  
Of which the tongues declare  
The one discharge from sin and error.  
The only hope, or else despair,  
Lies in the choice of pyre or pyre—  
To be redeemed from fire by fire."

Love is the answer; the positive form of negative capability. And lest there should be any doubt as to the kind of love Eliot means, he accentuates its nature unmistakably in another passage, where the great Christian paradoxes are given a precise and unforgettable re-statement:

"In order to arrive at what you do not know,  
You must go by a way which is the way of ignorance.  
In order to possess what you do not possess  
You must go by the way of dispossession."

It is a hopeful sign that Eliot is not alone in this renewed realisation. A remarkable couplet prefaced to a book of poems:

"Every eye must weep alone  
Till I Will be overthrown",

is queerly enough not Blake, as it might well be, but the intellectual ex-Marxist and Freudian W. H. Auden, whose learning, acumen, experience and poetic vision have brought him at last, however eccentric the route, into the company of those creative artists who know the meaning of true spiritual creativeness:

"All that I have is a voice  
To undo the folded lie,  
The lie of Authority  
Whose buildings scrape the sky . . .  
Hunger allows no choice  
To the citizen or the police,  
We must love one another or die."

He wrote that, an upstanding affirmation of poetic faith, on the day war broke out; and during the last six years he has intensified the mood. Prefaced to his latest published book is an affirmation by direct reference of his complete identification with the great advocates of the creatively-conditioned mind, and his whole-hearted adoption of their methods:

"Well, who in his own backyard  
Has not opened his heart to the smiling  
Secret he cannot quote?  
Which goes to show that the Bard  
Was sober when he wrote  
That this world of fact we love  
Is unsubstantial stuff:  
All the rest is silence  
On the other side of the wall,  
And the silence ripeness,  
And the ripeness all."

Negative Capability, the destruction of the self, as all these quoted poets have continually insisted, will

lead to a consistent intuitive perception of truth. To acquire this intuitive perception is the poet's job. He does not acquire it by reason—he side-tracks reason and sees instinctively and not logically whether a thing is thus or thus; and this job the poets are beginning to resume, the best expounders and exponents of this essential mood of sympathy and understanding and reconciliation.

For without this creative mood pacifism will get nowhere. Through book after book of unanswerable pacifist logic, Heard and Huxley have amplified this very point. Pacifism, at its best, is love active

in society; and to set it up an immense imaginative effort is called for, and we shall have to bring to our politics the kind of mind that the best poets have brought, and I can thankfully add, are bringing, to their poetry. Not until by prayer and fasting and dust and heat some small glimmering of the faint outside outline of Negative Capability is achieved by pacifists generally will anything like progress attend their efforts to make the world a better place. Intensive spiritual discipline is an essential to the continuity of pacifism; and to its nature the poets have happily been prodigal of clues.

## THE FELLOWSHIP OF PRAYER

*Glory to God in the Highest and on earth peace!*

Fountain of Life, Thou source of all pure joy, Who didst not wait for us to come to Thee, but hast come down to us; Thou unto Whom all flesh shall come as suppliant hast come Thyself as suppliant to men; Thou unto Whom we ought to bring propitiation hast sent Thy Son as the propitiation for our sins. We praise Thee for the overwhelming love which, while men stand upon their dignity with one another hath come to serve our need ignoring our demerit, through Jesus our Emmanuel,

*In Whom we have redemption  
The forgiveness of sins*

O Thou divine humility of Love, Who came amongst men as a Babe, cradled among beasts of burden, Who didst not abhor the lowliness of labour, and wast rejected and despised of men; grant at this hallowed season, in which we seek to honour Christ our Saviour, His spirit of lowly service to all men; enable us to celebrate His birth by worshipping the nature of His Manhood, Who took upon Himself the part of Servant; and use again in us the

weak things of the world, and things that are despised, to do Thy work,

*For unto us is born this day  
A Saviour Who is Christ the Lord.*

O God, Whose gentle, unseen Energy works ceaselessly to change men's hearts, let that creative Word which was made flesh and dwelt among us, and now, received into the heavenly spheres, has been released in power, pervade the Parliaments of all the nations, the conclaves of their Statesmen, the Schools and Universities of every land, the Councils of the Church; and breathe abroad in every market-place, whisper in every home, and, using graciously our faithful prayers, plead Thou with every conscience, and move every heart toward acceptance of Thy holy will.

*The dayspring from on high hath  
visited us  
To give light to them that sit in  
darkness and in the shadow of  
death,  
To guide our feet into the way of  
peace.*

## TO KILL OR TO CONVERT?

*The Archdeacon of Stoke-on-Trent, addressing a meeting at Friends' House, London, said:*

God's love is given us unconditionally, "while we were yet sinners," and He requires of us that we should be perfect. To deny the possibility of sinlessness in human life in a sin-tainted world is to deny our Lord's sinlessness. God always deals with men as individuals. Our Lordspoken of "these Samaritans", but of "this Samaritan", penetrating behind the group to the individual. The Archdeacon quoted the late Archbishop Temple's statement that the State exists for the individual and not the individual for the State, because the individual has an eternal destiny and the State has not, and contrasted this with war conditions, when we must forget that a person

is an individual and think of him merely as a representative of an enemy power.

God's power is adequate to His purpose. To ask "If you don't use this or that method how can you check evil?" is to doubt God's power. Christianity is never at stake. But sometimes *our* Christianity may be at stake if, through neglect of the Holy Spirit, we have not an adequate faith in the power of God to achieve His purpose.

There is no room in our thoughts for arguments about what people deserve. We all deserve damnation, and that we do not get it is because of the redeeming love of Christ. The tragic failure of the Church during the war was that never once were we called to pray for the conversion of Adolph Hitler. Killing is no substitute for conversion.

## GERMANY SEALS OUR FATE

Mr. Gerald Bailey, M.A., Director of the National Peace Council, speaking at a Federal Union luncheon in London on November 9th, on "A New Model for Europe", said that just as the second world war had its origins in the disorder of post-Great War Europe, so it seemed from current signs and portents that the third and maybe last world war would begin in Europe, too—if we allowed it to occur.

Once again the core of the problem was Germany, not only because the fate of Europe was inseparably bound up with the fate of Germany, but because our treatment of Germany provided the first, and therefore the crucial, test of our capacity to win the peace and to meet the challenge of the atom bomb—to substitute mutual concern for selfish indifference, to save ourselves in unity or destroy ourselves in con-

flict. The question of the state of Germany and of Europe was crucial, too, because it was fantastic to assume that we could make operative a system of world co-operation on the San Francisco model or an improved model tomorrow, if we were to consign millions of people in Europe to privation and soul-destroying hopelessness today.

The British people must make up their minds what they wanted to do about and for Germany if we were to consolidate the peace and build a tolerable world for ourselves and our children. There was nothing much wrong with the general political aim of the Allies towards Germany, but we were allowing things to happen in the human situation there, and were committing ourselves to territorial and economic policies towards Germany which could not be harmonised with our political

aims, and which must enormously increase the difficulty of achieving that reconciliation of peoples which was essential to a secure peace.

We were virtually committed, said Mr. Bailey, by the Yalta and Potsdam Agreements and, by a whole series of accomplished facts, to a territorial settlement on Germany's eastern side which would deprive her of one quarter of her arable area and reduce her total size to little larger than Great Britain, and in this restricted area sixty million people would have to live. That might be a legitimate policy in itself, but the new Germany could only sustain this dense population by a high degree of industrialisation, and that was precisely what the Potsdam Declaration in its economic clauses forbade. In fact by what could only be called a process of organised looting, the Russians on the East were carrying on a wholesale removal of industrial equipment, while on the West destruction by bombing was so great that the expert who supervised the Ruhr survey said there was not a piece of machinery available for reparations in

Western Germany, if the country was to have a minimum of peace existence. If this policy was maintained, we should find that the German living standard would not be reduced simply, as intended, to the average of the standards of living of European countries, excluding Britain and Russia. For millions of Germans there would just be no living standard at all.

It was no use deluding ourselves that we could simultaneously pursue this sort of policy towards Germany and educate her for freedom and democratic equality at the same time. This policy, if maintained, would put an end to the hope of ultimate German reconciliation which was vital to peace. It would make immeasurably more difficult the task of those in Germany, including the Churches, who knew that an act of repentance and self-purification was required from Germany, but who also knew that such an act would be made impossible if the victor nations displayed the Hitlerite spirit themselves. If this process went on the peace would be lost even before it was won.

## INTERNATIONAL NEWS

### International Council Meeting

Plans for the first meeting of the Council of the International F.O.R. since war broke out are gradually developing, though progress is still slow, owing to the difficulty of visas and travel facilities. It now seems most likely that a meeting will take place in the last week of March in Sweden, where the Swedish Fellowship have generously guaranteed the costs of all the members during their stay. The importance for the Fellowship's future international development, of such a consultation between the repre-

sentatives of its different national groups will be obvious. But it is necessary that the representatives should meet with knowledge of the minds of their groups and with a full sense of their support.

### Germany

Pastor Wilhelm Mensching, Secretary in pre-war days of the German Fellowship is active in reviving the work. Application has already been made to the Military Government for permission to re-organise the Fellowship in the British zone. Energetic plans are being made in

the hope of that permission being given. Obviously there is still great interest in the Movement, and enquiries are reaching Pastor Mensching in greater numbers than he can deal with. An old friend of the Fellowship stands ready to take up the work of secretary, and others are prepared to take the initiative in their own districts. A strong student group keen to work for the Movement is reported in Hamburg.

Pastor Mensching speaks especially of the famine in all kinds of books in Germany and of the longing to know what has been thought and written in other countries during the war. Two parcels of books have already been sent to him; and the I.F.O.R. office will be glad to act as a receiving centre for further gifts of books on almost any aspect of recent thought and events. He hopes to go on with his own writing; and several new booklets in the "Erbgut" (German Heritage) series are projected.

By devious ways, letters have been received from other friends in Germany, including Marie Pleissner (Chemnitz), Asta Brügelmann (Rheinland) and Agnes Martens-Edelmann (Dresden). All write courageously, though often sadly, and one can understand something of the sorrows they have had to endure and of the difficulties of life at the present time. Agnes Martens-Edelmann speaks of earning a "largish" cheese and a quarter of a litre of oil by giving lessons for a month to a Russian.

### Greece

Ethelwyn Best, a member of the International F.O.R. Council, who has for more than a year and a half been working in Greece with a Unit of I.V.S.P., recently took the opportunity of a few days in Athens to visit some of the people whose names have long been on the index as interested in the Fellowship. Most of them have kept their

interest alive, and have asked to receive news and literature and to be kept in touch. She reports that a national (Greek) organisation is now undertaking responsibility for a complete child-feeding service.

### Denmark

We were glad to have a visit at the office recently from Regnar Halfdan-Nielsen, of Copenhagen, clerk of the group of the Society of Friends there. He was able to give us news of a number of our friends, to speak of the relatively favoured position of Denmark under the occupation, and of its part in reconstruction since. Peace organisations in Denmark, including the Women's International League, with some 25,000 members, the War Resisters' International, of about 3,000, Friends Fellowship of Reconciliation and certain church peace bodies, have united for the purpose of European relief work under the name of "Fredsvenners Hjaelparbejde" (perhaps best translated by "Pacifist Relief Service"). Work has already begun in Finmark, and it is hoped that opportunity will open out later for service in Germany. The Service have been invited to send workers to Holland, and a team of about 15 is likely to go there before the end of November, including nurses, social workers and technicians. It is encouraging to hear that the Danish population in North Schleswig—who might have been expected, in view of the past century's history, to be least sympathetic towards Germany—is particularly concerned for the situation of the very heavily inflated German population across the frontier in South Schleswig. We hear that Ellen Petersen, secretary of the Danish F.O.R., was present at an F.O.R. meeting at Uppsala, Sweden, in August, where both Ole Olden, of Norway, and Douglas Steere from America, were speakers.



## The Church in Germany

We have recently received the text of a statement issued by the new "Council of the Evangelical Church in Germany" at its first meeting in Stuttgart in October, 1945. At this meeting there were present a number of representatives from Churches in other countries, including the Bishop of Chichester, Dr. Samuel McCrea Cavert, Dr. Visser 't Hooft and Dr. Alphons Koechlin. The Council, it may be remembered, was formed at a conference of Evangelical Church leaders held at Treysa in August under the presidency of Bishop Wurm. The Council includes Pastors Niemöller, Asmussen, Lillje, and Bishops Otto Dibelius and Meiser. The German leaders expressed their gratitude for the presence of those from abroad, and spoke of the endless suffering brought to many peoples and countries. They said: "We have struggled for many years in the name of Jesus Christ against a spirit which has found its terrible expression in the National Socialist régime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously and for not loving more ardently". They continued: "We are cleansing ourselves from influences alien to faith and hope God will use the churches to make His will obeyed throughout the land . . . That in this new beginning we may be aware of our whole-hearted unity with the other Churches of the œcumenical fellowship, fills us with deep joy. We hope in God that through the common service of the Churches, the spirit of violence and revenge which again to-day wishes to become powerful may be brought under control in the whole world, and that the spirit of peace and love, wherein alone tortured humanity can find healing, may gain the mastery".

## THEY SAY

SEAWARD BEDDOW

### C.O.s and Parliament

"Mr. R. Richards (Lab., Wrexham) recalled that many members of the present Government shared the faith of conscientious objectors in the 1914-18 war."

"Major Nield (C., Chester) asked that justice should be done to members of the Society of Friends who had served and were serving in the Friends' Ambulance Unit. He had seen their work in Syria and Egypt. 'Their leader', he added, 'was a very splendid person and was killed in Libya in February in 1942. From the earliest date of this war these men had given a high degree of service and I do not think that any fighting member of the forces would hesitate to pay them a tribute'."

—Parliamentary Press Report,  
*Manchester Guardian.*

### A Voice from Germany

"We pastors of the Confessing Church never tire of reminding our flock that the evil deeds of the Nazis are responsible for the sufferings which the German people have to endure to-day, and that we must bow our heads under the judgment of God. But is it necessary, once again in history, that the victorious Powers come to be infected by the spirit of those whom they have vanquished? . . . Was it really necessary to proceed in such a manner that the war propaganda of Goebbels seemed to be vindicated, inasmuch as he prophesied that the Allies would wreak terrible vengeance? He painted the devil on the wall . . . Now the devil has come . . . Never was there such necessity for the disciples of Christ to join forces throughout the world in order to vindicate justice and humanity by effective action rather than by big words."

—Bishop Wurm, head of Confessional Church in Germany, to the Bishop of Chichester.

## CORRESPONDENCE

### A Merry Christmas

As Christmas approaches once more there will be many people wondering, as we are today, in what way we can individually express the Christmas message.

We have now been told officially that the Government will not allow us to contribute voluntarily from our own rations towards the needs of millions who are starving in Europe. Pressure will no doubt continue to be exerted through political and other channels, and some of us may feel able to assist in trying to bring about a more humane policy on the part of the Government. But the gospel of peace on earth among men of goodwill is much more than a call to political action. It is an individual message demanding an individual response.

The conditions in which we now live make such an individual response increasingly difficult. For centuries we have celebrated the feasting in the inn, until the stable and the manger are almost forgotten. Today we shall spend our Christmas by our comfortable fire-sides, well supplied with food and unable even to take a crust to those who are starving outside. The doors will be locked to us as well as to them.

To many of us the situation is completely intolerable, because it appears to take away from us the opportunity of even the smallest, the merely symbolic gesture of giving from our own sufficiency to those in terrible and urgent need. We are told of our rations having been cut to a minimum, but we know, as the whole world knows, that this is not true. It is with bitter shame that we realise our real condition—well fed, warmly clothed and yet unable to share these benefits with those whose needs are so much greater than our own.

Is there nothing that can be done by the many people who share our feelings in this matter? We are not proposing any scheme, still less offering to organise one—but if others are planning any suitable gesture at Christmas, we should like to know of it. Surely some form of "testimony" is called for.

Yours sincerely,

ETHEL MANNIN.

REGINALD REYNOLDS.

Oak Cottage,

Burghley Road,

Wimbledon, S.W.19.

We have read the letter sent to the Press by Ethel Mannin and Reginald Reynolds in which they voice a concern that some gesture or testimony should be made at Christmas by those who are deeply distressed at the contrast between Britain's comparative plenty and the continent's need. We share this concern. We shall continue to urge that more food and clothing may reach people abroad. At the moment, apart from clothes, we know of no means whereby people in this country may at all adequately share their material resources with those who are hungry or cold. But at the spiritual level the doors stand open. We therefore make the following suggestion.

In every town let a gathering be arranged on Christmas Eve to which those who share our concern in this matter may be invited, irrespective of their opinions on other issues. A speaker is not necessary. The purpose of such gatherings will be (a) to testify to our sense of kinship with all people in every country; (b) to send out thoughts of love and sympathy to those who suffer; (c) briefly to share with others those ideas on the subject which may help to develop this concern; (d) consciously and in fellowship to resolve that we ourselves shall in future endeavour to live differently and more nearly in the world family spirit for which Christmas stands.

A collection might well be taken for F.R.S., Save the Children Fund, or Save Europe Now. Mention of the local collection of clothes should be made: also the possibility of hospitality. There may indeed be lonely people from other countries living in our own neighbourhood an act of friendship towards whom this Christmas time would help to convey our concern for their people.

Such meetings might be held in a Friends Meeting House. Alternatively they may be held in a Cathedral or Chapel or private house. We believe that their beneficial results may be far reaching—both immediately, and as people on the continent come to hear of them, and as perhaps they are perpetuated in after years.

HAMPDEN HORNE  
DORIS NICHOLLS

(Fellowship of Reconciliation)

KARLIN CAPPER-JOHNSON

(Friends Peace Committee)

PATRICK FIGGIS

(Peace Pledge Union)

### The Municipal Elections

In many places the municipal elections have yielded one-sided results. In these circumstances, it would be a generous gesture on the part of the majority to allot a fair proportion of the aldermanic seats to the under-represented minority. It would be an act of leadership on the part of those who believe in representative government, an example of Christian principles applied to politics in a world in which bitter animosities still divide men.

But the need for reform is not confined to London. In the provinces, in many of the large boroughs there are considerable areas in which substantial minorities are without representation. There is no need for such incomplete or unfair representation. For many years now, P.R. has been applied to municipal elections in Stockholm, Oslo, Copenhagen, Am-

sterdam and Brussels. It was used this year, for the first time, in Paris; this month, it is being used, for the fifth time, in New York. The use of P.R. spreads because it is fair both to the majority and to the minority; it gives practical expression to the idea of "government of all the people by all the people".

JOHN H. HUMPHREYS.

82, Victoria Street,  
London, S.W.1.

### The Church in Politics

May I thank G. H. C. MacGregor for his most admirable article in the September issue? Regarded as a final statement, does it not, however, just fall short of "complete universality"?

Three points must be borne in mind:

(1) The most striking of the Divine Attributes is His continuous working through all substance, all created beings, and all relationships.

(2) Politics for the Christian is the completion of the work of creation; to carry on those activities necessary to make available for man's good what God so bountifully provides; to set up relationships which express the Divine nature and purpose.

(3) The New Testament conception of the Body of Christ as the organ of, and organisation for, man's complete and final redemption.

True, the Church has a *concern* for man's complete salvation: true, it must valiantly *proclaim* the Truth. But if it is to follow the Divine plan, and fulfil the mission of Christ, must it not as the Body of Christ, *act directly* in the political field?

G. NORMAN ROBBINS.

"St. Kenelm's,"

Silverlands Avenue,

Oldbury,

Birmingham.

### Atomic Energy

We have all possibly begun to discuss, perhaps rather vaguely, the significance of atomic energy.

I wonder if each one of us in the Christian pacifist movement could keep the following in mind:

- (a) the necessity to distinguish, in talking about international control of atomic energy, between
  - (i) international co-operation in research
  - (ii) international authority to use the atomic bomb or the threat of it.
- (b) the need for careful definition of "international control" in political language.

Perhaps one or two of your leading contributors could help us on these points?

DONALD DOUGLAS.

The I.F.O.R. office, which, since losing its equipment early in the war, has been carrying on with borrowed furniture, is badly in need of another cupboard for storage of literature. If any member has a roomy cupboard fitted with shelves which he would lend or sell to the I.F.O.R. we should be very glad indeed to hear of it.

A repeat performance of the pacifist play "The Gates of Mercy", by Bryan Anstey and Roy Walker, is to be given at the Cripplegate Theatre on Saturday, December 15th, at 7 p.m. Tickets are obtainable at Dick Sheppard House. Tickets—3/6, 2/6, 1/6.

## BOOK REVIEWS

REINHOLD NIEBUHR, PROPHECY FROM AMERICA. By D. R. Davies. (James Clarke. 4s. 6d.)

Messrs. James Clarke & Co. have been enterprising enough to embark on a series entitled "Modern Christian Revolutionaries". Included under this title are Eric Gill, Reinhold Niebuhr, G. K. Chesterton, C. F. Andrews and Nicolas Berdyaev; with volumes to come on Nathan Soderblom, George Lansbury, Soren Kierkegaard and H. R. L. Sheppard. Readers of *The Christian Pacifist* will be grateful for the volume on Niebuhr. We should not be put off by Mr. D. R. Davies' name as author, as the exaggerations we associate with him are not very marked in this book, and in any case do not affect the value of his exposition of Niebuhr's thought. Particularly interesting is the opening chapter, "The Making of a Revolutionary", for it gives a sketch of Niebuhr's life, particularly his thirteen years' pastorate in Detroit (1915-28), the home city of Henry Ford, during its expansion. While he was minister there the Church membership rose from forty to eight hundred. He saw at close quarters the achievements and problems of a technical age. His reaction was two-fold, first a theological shift to the right in which he rediscovered and made his own the great Reformation truths about the relationship of God and man, and the pessimism about human nature that his Lutheran upbringing had taught him. But he was

destined to fill a larger rôle than that of Lutheran pastor or professor. Henry Ford taught him also the necessity of politics. He became a student of Marx and found in his writings many Biblical insights that a decadent Christianity had neglected.

The difficulty of reading Niebuhr lies in the dialectic movement of his thought which makes him appear both to affirm and to deny the same things in consecutive paragraphs. We commend this short introduction to those who feel that Niebuhr has something vitally important to say to our generation, but are baffled by the obscurities of his style and thought.

G. LLOYD PHELPS.

THE NEXT TEN YEARS By A. M. Chirgwin. Livingstone Press. 52 pp. 1s.

This is an exposition for the general reader of the New Advance Report adopted by the L.M.S. in December, 1944. It is a masterly survey of the whole field of missionary enterprise and makes a fine corrective to the antiquated ideas of Christian Missions which still prevail inside as well as outside the Churches.

THE SHATTERED CROSS. By William Robinson. Berean Press, 20, Brighton Road, Birmingham, 12. 92 pp. 2s. 6d.

This short and readable book does a service to the cause of Church unity. It is published in the conviction that "we

shall not achieve unity by evading our differences, but by facing up to them realistically". A brief account is given of each of the churches of the orthodox type. The Churches with peculiar doctrines and substitutes for Christianity are dealt with in subsequent chapters, and a special chapter is given to the Churches of Christ, of which Dr. Robinson is a distinguished servant. There are some curious omissions and emphases but the book can fairly claim to be an objective study of the treasure which each historical communion brings to the One Body. Ignorance of Christian people about each other's worship and doctrine is still prevalent, and the mild contempt that is often founded on it is disgraceful. The contents of this book should be known by every member of the Church.

**THE OTHER JAPAN.** By Muriel Lester. Friends Peace Committee. 24 pp. 9d.

"It is always difficult to enter into the mind of a people of a different race," says Sir John Pratt in his pamphlet *Japan and the Modern World*. But this Miss Lester attempts to do, and, with the aid of reminiscences of her stay in Japanese homes, and with the sympathy and respect created by personal contacts, she succeeds not only for herself but for her readers. This is a timely booklet and a contribution to international understanding.

**IT'S YOUR WORLD NOW.** P.P.U. Youth Committee. 48 pp. 1s. 3d.

In a foreword to this booklet Dame Sybil commends it to all young people, and to older people too, who are striving and perplexed. It contains seven short chapters each dealing with a topic on which Youth must come to a decision. "Freedom and Planning" is by Dr. Alex Wood; "Youth and the U.S.S.R." by Wilfred Wellock; "Military Conscription" by Leslie Tarlton; "Work" by Mark Fitzroy; "The Christian Pacifist in the Church" by Alan Balding; "The One and the Many" by Howard Whitten; "Working for Peace" by Vera Brittain. This seems to us a very useful booklet and Churches and Youth Groups might make very helpful use of it.

#### PAMPHLETS

Here are two excellent pamphlets on Conscription. The Friends' Northern Peace Board (Friends' Meeting House, Clifford Street, York; price 4d.) discusses "Conscription" in a thoroughly well-reasoned fashion. *Now is the time for*

*International Abolition of Conscription* consists of historical notes by H. A. and R. S. Freeman (No Conscription Council, 6, Endsleigh Street, London, W.C.1; price 2d.) on official proposals since the close of the first World War. *Is this the job for you?* is a graphic leaflet obtainable from the Secretary of The Pacifist Service Units, 6, Endsleigh Street, London, W.C.1, who will supply further information to anyone whose interest in the social work of the Units has been aroused. *The Case of Prisoner Alpha* is a well-documented sixpenny pamphlet issued by the Prison Reform Council (53, Greencourt Road, Petts Wood, Kent) giving an autobiographical account with due annotation of an epileptic who after a series of iniquitous convictions and misfortunes is now making his way in life, thanks to active supporters of the Council who have made this their job. *Report of Five Years of German Occupation* by Jurat John Leale, President of the Controlling Committee, State of Guernsey, 1940-45, is a self-effacing account of one who has deserved to the full the trust his compatriots on the island placed in him as their spokesman with the military authorities. (Reprint from the Guernsey Evening Press, unpriced.) *Resistance in Norway* by Diderich Lund is the straightforward account of an avowed Pacifist (War Resisters' International, 11, Abbey Road, Enfield, Middlesex, 2nd ed.; price 2d.) *British Policy in Eritrea and Northern Ethiopia* is another autobiographical review of a well-sustained effort in peacemaking. Published by Sylvia Pankhurst at 3, Charteris Road, Woodford Green, Essex; price 1/-, it is an indictment of Imperialism of whatever form. *Polish Art* by Jerzy Zarnecki (Polish Publications Committee, 1945; unpriced) is the work of a talented Polish Art historian who is well-known among Art historians in England. He describes in outline the whole of the history of art in his own country. His approach to "the historic significance of the immortal outpost of Western civilisation is one which to all thoughtful readers must be indeed welcome".

The National Peace Council announces two additions to its series of Peace Aims pamphlets—No. 33, *The Challenge of Peace*, by Mr. J. Middleton Murry, reproduces the striking opening address to the N.P.C. Conference on "The United Nations and the Future Peace", held in London in October; No. 34, *Welfare and Peace*, contains the addresses given at the same Conference by Sir John Boyd Orr, M.P., and Professor G. D. H. Cole on the possibilities of a world expansionist economic policy as a positive guarantee of peace.

#### PERIODICALS

*International Youth Review*, Autumn number (High Cross, Bishops Tawton, Devon; price 3d.), continues to afford useful encouragement and guidance to young writers to express themselves in "the international interests of goodwill". *The Church in the World*, for October

## THE PACIFIST FELLOWSHIPS

### ANGLICAN PACIFIST FELLOWSHIP

*Joint Secretaries:* Mrs. Gwen Locke, Mr. Michael Segal, 1, Adelaide Street, W.C.2.

At the Annual General Meeting held on October 20th, it was decided to amend the Pledge as follows: "We, communicant members of the Church of England, or of a Church in full communion with it, believing that our membership of the Christian Church involves the complete repudiation of modern war, pledge ourselves to renounce war and all preparation to wage war, and to work for the construction of Christian peace in the world."

The Ven. Archdeacon P. Hartill was unanimously elected chairman for the ensuing year.

A "Bring and Buy" Sale will be held at St. Anne's Church House, 57, Dean Street, Soho, W.1., on Tuesday, Dec. 11th, from 4 to 7 p.m. Gifts of any kind suitable will be gratefully received at this office, after about December 1st. The proceeds are to be shared between the Fellowship and European Relief. We very much hope this will be well supported.

These notes cannot close without a word of sincere appreciation to Miss Margaret Travers for all the work she has put in during the last two years. It has been a very difficult period in which to carry on, and the Fellowship is grateful for all she has done, and for the willing and friendly spirit in which it has been accomplished.

### PAX

*Chairman:* Stormont Murray.

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

Pax A.G.M. this year was held at St. Anne's House, 57a, Dean Street, Soho, London, on the afternoon of Saturday, 13th October. The proceedings were opened by the newly-elected Chairman, Stormont Murray, who outlined the purposes of the A.G.M. The results of the election of Pax officers, Council and Executive members are as follows:—

*Chairman:* Stormont Murray, Green End, Radnage, nr. High Wycombe, Bucks.

(British Council of Churches, 56, Bloomsbury Street, London, W.C.1; price 3d.), gives a report by Professor Olaf Myklebust of the Church of Norway Theological College, Oslo, of the vital part which that Church has played in the "National Fight for Freedom". *Someday*, Autumn number, is the Organ of the Comradeship of the internationally-minded C. E. Homes.

*Vice-Chairmen:* Dr. Cecil Gill, 115, Corporation Road, Cardiff; Hubert Grant Scarfe, 7, Amersham Hill, High Wycombe, Bucks.

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

*Treasurer:* Nella Ouwerkerk, Beechwood, Jordans, near Beaconsfield, Berks.

*"Bulletin" Editor:* Mark Fitzroy, The Rise, Mortimer, Reading, Bucks.

*Overseas Secretary:* Frank W. Engleheart, Branksome, 4, Prospect Road, New Barnet, Herts.

*Members of the Council:* Cedric Baing-Gould, Harry Britton, Pierre Edmunds, Frank Engleheart, Mark Fitzroy, John Georgeson, Dr. Cecil Gill, Albert Gille, Paul Gliddon, George Macleod, Stormont Murray, John Middleton Murry, J. J. O'Connor, Nella Oulwerkerk, Wilfred Saunders, Hubert Grant Scarfe, Charles Stimson, Leslie Tucker, Bettina Wadia, Max Walker, J. M. Walsh, Bert Watts, T. G. Weeks, Thomas Whitton, Magda Yoors.

The Treasurer's Report, disclosing that the Society had been able to meet all the calls on it, was read and accepted.

The *Bulletin* editor reported that four issues a year are now being brought out. Reports were also received from Pax delegates to the various organisations on which the Society is represented, the No-Conscription Council, the C.B.C.O. and the Pacifist Council of Christian Churches. After the tea interval there was a discussion on "Patriotism and Christian Pacifism", opened by John Georgeson and Rev. Charles Stimson, the Rev. C. Paul Gliddon taking the chair.

Pax monthly meetings have been resumed, and are being held from 7 p.m. to 9 p.m. on the third Thursday of every month, at the Friends International Centre, 38, Gordon Square, W.C.1. In September Adrian Beele spoke of his recent visit to Holland. In October Muriel Lester gave a talk about Gandhi. In November Bernard Lawson, of the Friends' Service Council, will speak about his visit to Greece. The meetings are preceded by a social hour, when members can meet over a cup of tea. T. G. W.

## PRESBYTERIAN PACIFIST GROUP

*Chairman:* The Rev. James Fraser.  
*Secretary:* The Rev. Lewis Maclachlan.  
25, Kentish Town Road, N.W.1.

In pursuance of a decision of the Committee a document is in process of preparation, and it is hoped will eventually appear as a pamphlet, in which the Group will seek to persuade the Church to reconsider its whole attitude to war, drawing special attention to the theological basis of pacifism. It has been proposed that this pamphlet should first be sent to every Presbyterian minister. Other ways of commending the pacifist faith to the Church are under consideration.

## MOVEMENT FOR A PACIFIST CHURCH OF CHRIST

The first Annual Meeting of the Movement for a Pacifist Church was held at King's Cross Mission on October 27th, 1945. Dr. A. D. Belden presided.

Wallace Hancock, the secretary, reported a satisfactory and sustained increase in membership during the year. Dr. Belden, in his presidential address, said "that there was no sound Christian conversion short of the surrender of the

appeal to violence. Love-filled personality is the only hope."

The Meeting discussed ways and means of further developing the Movement, and a number of valuable suggestions were referred to the Committee for consideration.

## THE CHRISTIAN PARTY

(Literature Secretary: PERCY ROBERTS, 30, Darby Road, Oldbury, Birmingham.)

The Party has suffered a great loss in the death of its Kettering candidate, Councillor John Dempsey, but intends to nurse this seat, Weston-super-Mare, and a Scots constituency, in preparation for the next General Election. Figures are not yet available, but Arthur Field's municipal candidature at Oldbury has aroused great interest in the Christian Party's work.

Two new publications are now available: *A Municipal Programme* (1d., post free 2d.) and *Un-Common Sense*, No. 29 (Illustrated Christmas issue. Rev. H. J. Dale, Cyril Hughes, Ronald Mallone, German Correspondence, etc., 4d., post free 5d.)

Details of membership available from Reg. Field, 30, Wordsworth Road, Stoke, Coventry.

## PACIFIST COUNCIL OF THE CHRISTIAN CHURCH ADVENT MEETING "THE WORLD'S TOMORROW"

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Rev. George F. Macleod, D.D.  
Rev. Donald O. Soper, Ph.D.  
A Continental Speaker.

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## Classified Advertisements

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Notices of Branch Meetings 1d. per word. Discount: 5% for 6 insertions.  
10% for 12 insertions.

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

### MEETINGS

THE usual MONTHLY FELLOWSHIP MEETING for communion with GOD and each other will not be held during December.

### MISCELLANEOUS

JOIN? International Friendship Club, 3, Tanfield Terrace, Leeds, 2, for making interesting pen and personal friends.

PACIFIST SERVICE UNIT. Personnel urgently needed. Church development, Club and Community Centre work on rehousing estate. Girl's Leader. Senior Open Mixed Club. Also part-time voluntary helpers. P.S.U., 49, Kentwell Close, Honor Oak Estate, S.E.4.

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.

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### MISCELLANEOUS—Cont.

WILL THE FRIEND who wrote for particulars concerning a Christian Science Movement in this country, please get in touch with the Secretary, 38, Gordon Square, W.C.1.

ADVENTURERS IN CHRISTIAN LIVING are asked to attend a Conference at Fellowship House, 38, Gordon Square, W.C.1, on Monday, January 7th, at 3 o'clock, to establish a COMMUNAL HOMESTEADS FEDERATION, for purchasing properties (approved by the Capital Loaning Fellowship)—by the method of non-usual, Revolving Shares.

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### EDUCATIONAL

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## CHRISTMAS CARDS

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### PAMPHLETS

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