

The
**CHRISTIAN
PACIFIST**

THREEPENCE

THE CURRENT OF AFFAIRS

Nemesis of War

Anyone who expected the condition of the world to be improved by the war must now be disillusioned. Perhaps even those who believed that war was the only way out of a moral impasse knew that it was a desperate remedy of which the most impressive success could hardly be distinguished from failure. The state to which Europe has been reduced is far more serious than appears to be realised. The depth of misery into which so great a part of the population has been plunged by the aftermath of war is very rightly being made the ground of appeal for our compassion. But some reaction other than that of pity is demanded by so flagrant an injustice as the punishment of millions of helpless and politically innocent persons for the crimes of their oppressors. The conditions that exist in and around Berlin carry a fearful contagion and constitute a menace to the peace and prosperity of the whole world. Here are the seeds of future war already being sown, and that on no barren ground, but on soil richly "dunged with rotten death". To call this retribu-

tion for the sins of Germany is to take a superficial and short-sighted view. It is the nemesis of war which falls on the whole world, innocent and guilty alike. It is the working out of that inexorable law that war breeds war and creates a situation even worse than that which it was undertaken to relieve. By war oppression is shifted, but not abolished. Cruelty is chased from one quarter to another, but not destroyed. Suffering is held off for a time from one area to be piled up in another, and gross injustice only disappears as it is swallowed up in common outrage upon all.

Cut Rations to Save Europe

We print on another page part of a letter which has already appeared in the daily Press, but which is concerned with so grave an issue that we recall it to the attention of our readers, together with the subsequent letter published on September 20th. Signed by the Rev. Henry Carter, the Bishop of Chichester, and other eminent persons this letter pleads for immediate measures to relieve the conditions of famine that

exist among the homeless masses which are converging on Berlin only to be turned out again for lack of food and accommodation. In response to this appeal about 20,000 people have already signified their willingness to have their rations cut to make supplies available for those whose need is so much greater. No one who read the articles in the *News Chronicle* and the *Daily Herald* of August 24th can have remained in doubt as to the appalling miseries which the destruction of German homes and communications has inflicted on hordes of destitute and nomad sufferers. These pitiful stories, with their sickening descriptions of death from starvation, might easily be mistaken for evidence of the horrors of Belsen. It can give no satisfaction to anyone that German women and children are suffering so terribly for the crimes of their late rulers, but it is of the greatest importance for the Churches in this country that they should show their concern for a need with which the Church in Germany is valiantly wrestling but with which its meagre resources of charity are utterly inadequate to cope. As Charles Bray has written in the *Daily Herald* :—

This is the aftermath of war, raising problems more difficult to solve than almost any that existed during it. But if we are to prove to the German race that our methods, our civilisation, our creed were right and theirs wrong, and if we are to keep faith with those who died, were maimed and suffered intolerable hardship, then these problems have got to be solved and have got to be solved quickly.

One Family of Nations

So soon after the celebration of victory Britain and the U.S.A. are engaged in controversy which only the greatest restraint on both sides can prevent from becoming a dispute. But the real quarrel is not between our two nations but between the best interests of all nations and the

antiquated and inadequate systems of finance and economy from the oppression of which the war has done little to relieve us. It may be that out of the very urgency of the present negotiations, and the pressure of needs behind them, some reform of our narrow nationalisms may come. It is a pity that abrogation of the disastrous Ottawa Agreements has had to be pressed upon a Labour Government by another Power, but if Empire preferences now give place to agreements that will take the whole world into fellowship, instead of making enemies for the next generation by discriminating against some, much will have been gained. The ridiculous procedure of refusing imports because we need them so badly, and rushing out of the country everything that is so urgently required in it, will hardly commend itself to common sense as the road to prosperity.

The C.B.C.O.

The Central Board for Conscientious Objectors is again holding a C.O. Fellowship Week, this year from October 20th to 27th. Now that the war is over some functions of the Board, which has proved to be one of the most efficient parts of the whole pacifist movement, will happily cease, but others remain as necessary as ever, while the demobilisation of C.O.s will raise many personal problems in the solution of which the expert help of the Board will be invaluable. Young men are still being called up under the Military Service Acts, and there remains the menace of continued conscription in peacetime. For these reasons it would be deplorable if the fellowship shared by C.O.s during the years of war, and which the C.B.C.O. has done so much to foster, should now be allowed to disintegrate. The main purpose of this Week therefore is to maintain the fellowship of a

common faith and experience. A secondary purpose will be to provide opportunity for those who have benefited by the work of the Board, and others who have reason to be grateful for the service it has rendered to the cause of liberty and peace, to contribute to the funds, which in some measure will still be required if the work is to be carried forward successfully to meet the new situation.

Conscription in U.S.A.

A paper prepared by the W.R.I. setting forth in detail the forces working in the U.S.A. for and against post-war conscription is both a warning of the very large and powerful political machinery which is moving into action to keep the nation war-minded by permanent preparation of youth for war, and on the other hand an encouraging survey of the intelligent and organised opinion, industrial, social religious, educational, and cultural which is opposed to peacetime conscription. Testimony to the Woodrum Committee, set up by the House of Representatives in February, 1944, to examine and report on the country's post-war military needs, including the question of military conscription of youth, has repeatedly emphasised that conscription is a poor substitute for a genuine public health programme, as it rejects just those who most need medical care; poor in quality as education and excessively expensive; a costly method of relieving unemployment; no antidote for crime, removing young men as it does from home and social influences at the most impressionable age; the enemy of democracy which requires independent thinkers, not obedient slaves; and no insurance, as history proves, against war, or of success in war. For the War Resister, the paper concludes, the moral argument must always be paramount.

ALFRED SALTER

We regret to record the death on August 24th of Alfred Salter, M.D., M.P. Warm tribute has already been paid in many quarters to the service that Alfred Salter rendered, in close comradeship with his wife, to ordinary folk, not only in Bermondsey; and his courageous stand in Parliament in the temperance cause has also been widely recognised. He was known to thousands as a wonderful doctor; and many of us have abundant cause for personal gratitude to him for his friendship to two generations of conscientious objectors to war service and to numerous workers in the cause of Christian pacifism. He was a friend and an adviser to whom we could always turn; but he was also in himself a leader and a champion. We cannot forget the splendid courage of his "Testimony to the Commons" in 1941, when he summed up his pacifist witness in a speech which he expected to be his last. He declared: "I believe that it is my duty to proclaim my testimony against all war, whatever the Bishops, the Archbishops and the Free Church leaders may say to the contrary." We can only render humble and hearty thanks for such a life of service and witness.

P. W. B.

RAYMOND SMITH

The staff and members of the Hungerford Club have suffered a great loss in the death of Raymond Francis Smith, on August 30th. Raymond who was 20 years of age, worked at the Hungerford for 2½ years. His character was such that despite his youth he quickly won the confidence and friendship of those among whom he worked and his sacrificial service for them will not soon be forgotten.

REVOLUTION BY SCIENCE

JOHN BOYD ORR

The Central Hall, Westminster, was crowded on Friday, August 31st, for the National Peace Council's Demonstration arranged at only a week's notice, under the title: "Atomic Force!—World Unity or World Destruction?" Professor Norman Bentwich, M.C., LL.D., Chairman of the Council, presided, and the speakers were: Sir John Boyd Orr, D.S.O., F.R.S., M.P., the world food expert; Dr. Sidney M. Berry, Secretary of the Congregational Union; Dame Sybil Thorndike, Dr. C. E. M. Joad, Mrs. Lucy Middleton, M.P., and the Rev Henry Carter, C.B.E.

We print below a report of two of the speeches.

The two world wars mark the convulsive end of an age and the beginning of a world-wide revolution, from which will arise a human society very different from that of the nineteenth century.

This revolution is an inevitable result of the advance of science. Modern transport and communication and the enormous increasing capacity for industrial production brought about by physical science, have made the old political and economic structure impossible. And the advance of biological science which has showed that the poverty, misery and disease from which most of mankind suffer is unnecessary, has made the old social order intolerable.

There will be no peace until we build a new world order in which the new forces and the new knowledge can be applied to peaceful ends. The first requisite of the new order is world unity. The aeroplane and wireless have brought the nations into such close contact that there are only two alternatives, co-opera-

tion for their mutual benefit, or war for their mutual destruction.

At the San Francisco Conference, priority was given to a World Security Council with the duty of preventing war. This is a step in the right direction, but it is a frail defence against war. The powers science has let loose cannot be bottled up again. They must be used either for destructive or for constructive ends. The only hope for the future is to get them employed in building up the kind of world which will fulfil the hopes and aspirations of the common people of all countries.

There are three positive objectives in which the nations could begin to co-operate: (1) World food organisation to eliminate hunger and malnutrition. (2) World health organisation to eliminate preventable infectious disease. If these two plans were carried out we should save more lives in the lifetime of our children than we have lost in all the wars in modern history. (3) The third object is a world education organisation to bring modern knowledge and culture to all men and give them a sense of world citizenship.

If the nations co-operate wholeheartedly on these three objectives, imperialistic ambitions, racial hatreds, economic distress and ideological differences would gradually disappear in the common effort to build a new world.

If this scheme is to succeed the driving force must come not from politicians who concentrate too much on the things which divide nations and classes, but from the common people of all lands who have the same needs and the same hopes and aspirations.

"CHOOSE YE THIS DAY"

HENRY CARTER

The choice between world co-operation and world destruction is not a choice between phrases but between policies. It is a choice that must be made now.

I have recently returned from the Continent, and speak on the basis of first-hand testimony. The position in Central Europe is without precedent. The only important exception is in favour of the rural population, who can usually live on what they grow. Elsewhere the aftermath of total war is worse than war itself. Nearly every German city is in ruins. People find what habitation they can in battered buildings or underground. Food which is strictly rationed is scanty. Malnutrition is widespread, there are outbreaks of hunger diseases—typhus and tuberculosis especially. Hundreds of thousands of homeless people are adrift on the roads, the more reckless live by looting and violence. Unless food and fuel can be got to the neediest areas quickly, scores of thousands will die from hunger and weakness. Hundreds are now dying daily.

I am able to add from information which was given to me in Switzerland this month that the same is true in parts of Austria and of Hungary. I know from other trustworthy sources that there is starvation in Western Yugo-Slavia. These things cannot be hidden much longer.

But there is worse. You know the policy endorsed at Potsdam. East Prussia is to be divided between Poland and Russia. A large part of Eastern Germany, true German soil, is claimed by Poland and is being occupied by Poles. From these areas Germans are in flight in hundreds of thousands. There is nowhere for them to go except into ruined

Germany itself. *The Times* this morning says that 10,000 at least are arriving at Berlin every day. Remember that Berlin itself is a vast ruin.

I have received today a letter from a trusted German Pastor, who was a stalwart anti-Nazi throughout the war and actually for two years suffered in a concentration camp. He tells what is happening near Berlin as these exiles crowd toward the city. Thousands fall exhausted at the road-side. In sheer despair some commit suicide. He states that hundreds of corpses drift down to the sea in the rivers Elbe and Oder; that corpses are hanging in the woods in the neighbourhood of Berlin. He describes how children trudge along in groups separated from their relations. He appeals on behalf of the children without parents.

We shall readily agree that world-co-operation as a policy means food and fuel and shelter and employment for the liberated countries—Holland, Norway, Poland and so on. But world co-operation is a farce unless it is active where it is most needed. If we stand by and let the ex-enemy countries in Central Europe drift into anarchy and despair, we are simply heading for a third world war with the most deadly weapons. Hunger and hopelessness will breed revenge.

I turn from this factual statement to one other consideration. What is our Christian duty? Dare we see thousands perish of hunger and hopelessness because they were our national enemies? "If thine enemy hunger, feed him," is Christian teaching. If we reject it we reject world co-operation. If we reject world co-operation we accept the dread alternative.

A BASIS FOR OPTIMISM

G. M. LL. DAVIES

George Davies is too well known to most of our readers to need any introduction. As a Servant of the Fellowship of Reconciliation, a Member of Parliament, a Minister of the Welsh Presbyterian Church, a companion and helper of unemployed workers, as a writer and speaker, perhaps most of all as a personal friend, he has for many years been one of the leaders of the peace movement.

For Pacifists, the case for pessimism is obvious enough today. The destruction of cities and civilisations has proceeded for six years without any evident compunction in great States, and without policy for the future other than that of the precarious Big Three to "put teeth in the Covenant". This euphemism for the establishment of right by might, and for sanctifying the sanctions of bombing and blockades, or the further development of the pilotless bomb, has not produced protests from the pilots of States or Churches. Russia, having long abandoned even the ideal of Communism, has developed a totalitarianism and imperialism which it is not easy to distinguish from the totalitarianism of Germany.

In the liberated countries, as in our own, partisanships have developed as bitter and as divisive as in pre-war Europe. The Bishop of Bristol has described the atmosphere of our recent Election as un-Christian. "Envy, hatred, malice and all uncharitableness are its chief characteristics. Until candidates and their supporters learn to present their case positively, constructively and without passion, instead of spending so much time in vilifying the other side, I cannot feel that the clergy can rightly take an active part in an election campaign." But, having condoned the passions of war, it is not easy to exorcise them from the conflicts at home.

Moreover the good life tends to be identified more and more with the good things of mass-production, and the vote of Democracy goes

to the highest bidder. In Wales, mass unemployment, after the last war, reached gigantic proportions; it is apparently to be averted by mass migrations to new industries, which process had already transferred over 400,000 young people from Wales and had broken for them the strands of home and neighbourhood. The "people of the dispersion" are no longer those unfortunate Jews of the Babylonian Captivity; States and systems of industry today disintegrate the slow-grown neighbourhood of old societies into proletarian crowds of robots or rebels without roots in a common culture, or creed, or life. Men are at the mercy, not merely of Coal Lords, but of Press Lords who have adulterated the food of thought, and have coarsened the moral palate and all spiritual discernment by their devices of stunt and sensation. Sir Richard Livingstone in his *Future in Education*, has summed up the failure of our expensive system of schooling by citing the fact that the circulation of the *News of the World* and the *Daily Mirror* exceed 4,000,000.

Moreover the public reaction against "methods of barbarism" after the South African war, and, to a lesser extent, after the last war, is not so evident to-day, and the word of magnanimity is not heard from high places. After the last war it was a Commander in Chief, Sir Ian Hamilton, who could protest of the Peace, "Fatal Versailles, not a word, not a line in it to stand for the kindness of England; not a word to show that those boys of yours who died, were any better than those

Emperors; not a gesture, so familiar to every schoolboy, of the victor holding out his hand." On the contrary, the Press jubilates in the fact that German rations are not half our own. The voluntary food relief and methods of humane contact carried out by Hoover and Dr. Nansen and the Quakers, in and after the last war, are now drastically reduced in favour of vast impersonal and arbitrary organisations like U.N.R.R.A., whose delays and methods demonstrate the inadequacies of mass-socialism based on a mass-militarism; in the sphere of ultimate human need, and the discernment to meet it, there is obviously something to be said for free private enterprise; but that freedom of enterprise is now reduced to a minimum abroad. The individual withers and the State is more and more.

All this, and more, make a black prospect to the Pacifist, and may in fact tend "to dizzy and appal" the personal heart and mind which cannot depersonalise in its imagination the need and suffering of its fellows.

But perhaps we have been using the wrong instruments for seeing life truly as it is; the telescope of Press and Radio gives the long and wrong view too often; it is the microscope that has revealed to men the deeper workings of living things. For instance, the London view of the Rhondda, as seen in the penny papers, is that of strikes and prize-fights; actually, and as seen in the drab streets and little houses, it is a place of infinite variety, of frank speech, of much friendliness and ready neighbourliness, and of brave comradeship in the perils of the mines below as in the tribulations above ground. Something of this microscopic view is to be seen even in Germany. A returned paratrooper described to me at length the impossibility of the official attempt to prevent fraternisation

there. "How can you help giving sweets and chocolate to those children." Another soldier, who had been for three years a prisoner in Germany, described to me his feelings and the freedom of his fellowship with German students at Dresden, who shared with him the Air Raid Shelter during the British blitz, in which, he said, 200,000 were casualties. He said they spoke to him without reserve or personal resentment, so that he now longed to return to Germany to take a University course which might enable him to follow his friendships further.

The release of the human atom is perhaps a potential as incalculable as the release of the physical atom by the chemist. We are apt to see the obvious physical evils of the world without discerning the workings of the invisible good. There is certainly a jar when one sees the obvious rubble heaps of industry—the black coal tips and the quarry rubbish desecrating the countryside; but we forget that the main output of coal and slate has gone to the hearths and homes of men, and that their warmth and shelter are not recorded or observed.

There is an account at the conclusion of Tolstoy's "Resurrection," after Prince Nekhludov had done all he could in atonement and renunciation to repair his sin against Katusha, that he stood in the ante-room of the Siberian prison where an English colporteur has left a copy of the Gospels; he took it up and read the parable of the two debtors, the one who had been forgiven the debt of ten thousand talents meets the other, who owed him a hundred pence, and seizes him by the throat and casts him into prison. "And is that all," reflects Nekhludov, "that as God forgives all, utterly, so must men forgive?" And from the depths of his being comes the answer, "Yes, that is all". It was then he saw that human life was made livable

not by armies, and Courts and condemnations and prisons, but from the pity and compassion that arose in the heart of one sinful man to another.

This is in fact the basis of optimism as seen, not in our daily journalism, but in the long view of the historian. In Professor Toynbee's Burge Lecture, "Christianity and Civilisation," he points out that there is nothing new in the phenomenon of Totalitarianism; most of the ancient empires and kingdoms were in fact totalitarian and what we call Democracy is even today very patchy and imperfect. Moreover there does not appear to the historian any eternal purpose for the preservation either of States or civilisations—the ruins of both litter the deserts. What then remains of eternal purpose? He finds a clue in a word of Aeschylus: "It is by suffering that learning comes." He finds the same thought in a prophet of the Babylonian captivity, in the Song of the Suffering Servant, that it is "a man of sorrow and acquainted with grief", who apprehends the mind and strength of the Eternal; and of Christ himself, it is said that "even though he was a son yet learned he obedience through the things he suffered." This, says Toynbee, opens a spiritual discovery which is the only sure basis for optimism—that life is not so much a stage for public performance, as a School for personal learning; we may succeed in the School though we fail on the Stage; and *vice versa*. Actually, the peak periods in the achievement of human vision and personal character have been precisely at such times of crisis—meaning judgment—when empires have clashed and kingdoms have fallen. The prophecies of Isaiah and the tragedies of Euripides, which protest the personal and spiritual values in life, remain after Babylon and Greece are fallen and forgotten.

The actual deduction from this view of life and history seems to

mean not the mere reversal of the telescopic method of vision, and seeing, through the thick end of the telescope, all mass objects diminished and disillusioned. That process of disillusionment is happening only too rapidly in the homes where the killed or wounded son, or the unfaithful wife, has made havoc of their little world. Our ideologies and Utopias, our New Orders and other organisations of megalomania are already tarnished through moral or material disintegration. It is in the microscopic view of the living processes in our midst and in our minds that the creative processes have to be re-discovered. "In that day shall a man be esteemed more than a wedge of gold of Ophir."

The regal frame of Shakespeare's Plays, or the parochial frame of Crockett's "Little Minister", have at their centre the character and the career of men; the portrait may be as precious even though the frame be of common wood. I have lately stayed at a household darkened by the inevitable and universal tragedy of death—the last and supreme totalitarian power. What has struck one most is the spontaneous affirmation of a common sympathy and affection from all sorts and conditions of men—militarists and pacifists, cottage and County; all these differences seemed transcended by a common affirmation of affinity and infinity. For a moment it seemed that the hidden net-work was made visible through the being of one personality of generosity and gallantry, and of a character which did not depend for its inner sustenance upon either the news or the views of the day. Somehow the whole occasion of a common sorrow seemed to lift us all to a common optimism that the best was indeed truest, if we had had but the wit or the will to believe it, and that he who doeth the will shall know the doctrine—and not otherwise.

SECOND THOUGHTS ON THE ATOMIC BOMB

PAUL GLIDDON

Just as it was not possible to assess the material damage done by the atomic bomb until the clouds of dust had settled and the fires had died away, so also it was not at first at all easy to estimate the moral issues involved in its employment. Yet that such issues did arise was shown by the very direct words spoken by the Archbishop of Canterbury in the presence of the King and Queen, no less than by the protest of the Dean of St. Albans and the prolonged discussions in all sections of the press.

One argument in favour of the atomic bomb has already been overthrown by a fuller knowledge of the actual facts; it can no longer be said that it has the virtue of simply wiping out multitudes of people in a painless instant, for it is now established that it also causes hideous injury to many thousands without bringing the crowning mercy of death. Nor can it seriously be argued that, in the only two instances of its employment against an enemy, all condemnation was forestalled through the enemy having received previous warning, for it would seem that the cities destroyed did not appear on the list of those singled out for special attack and, in any case, it is no satisfactory defence of an act of violence to say that the party attacked has previously been sent threatening letters.

Some weight, perhaps considerable weight, may be given to the argument that there is no moral difference between the destruction wrought by hundreds of bombers carrying "orthodox" bombs and the much greater havoc caused by the employment of a single atomic bomb. But then it can also be argued that the bomb itself is very like a shell

which has been given a much longer range than if it were fired from a gun, that a gun is only a blunderbuss grown up, that a blunderbuss is a bludgeon upon which has been bestowed the power to hurt more widely, that a bludgeon is a stick which is rather thick, just as a twig is a stick which is rather thin and that, therefore, only those who would not use a twig in self-defence can object to atomic bombs. But to identify the violence of a blow struck with a twig with that of an atomic bomb is absurd, not because it is easy to show where a line should be drawn between one sort of violence and another, but because it is false to conclude that the difficulty of determining where the line should be drawn is any sort of proof that there is no place for the line.

It should further be noted that it is not true to say that every act in a war which is defensive in its origin becomes thereby a defensive action; a crowd may lynch a bully who has made an unprovoked attack upon some weakling, but the lynching is not a defensive action, even though it is the final phase of a series of actions which were defensive when first begun.

Although it is probably true to say that no new moral issue has been raised by the employment of the atomic bomb, this does not rule out the possibility of moral issues already existing having now become magnified to an extent corresponding with the atomic bomb's own multiplication of destructive power. History is full of instances of the quite logical advancement of some process long continued bringing such processes into a sudden blaze of light, so that men have seen them

in a quite new way and have risen in swift revolt against a policy to which they had hitherto been assenting. Archbishop Davidson's protest against the use of poison gas was an illustration of such action in what we used to call the Great War, and it is certainly true that, both in that war and the one just ended, Christian people have found that, because they supported the object for which the war was fought, their assent came to be assumed for methods and policies impossible to reconcile with Christian obedience. To talk about the atomic bomb as "the last straw" hardly seems an apt figure of speech, nor does "tilting the balance" suggest something effected by the greatest explosion ever known, but, since the process to which we especially refer occurred in the delicate mechanism of the Christian conscience, such phrases are not altogether so unfit.

But, in all the controversy which has lately arisen, one factor likely to alter the whole attitude of civilised people to warfare seems somehow to have been overlooked. To get this matter clearly before us we need to ask ourselves how it has come about that, whereas a hangman (who is commissioned to put to death the criminal found guilty after most careful investigation) is a man generally despised by his fellows, a member of the Forces (who may administer a justice so rough that it is not justice at all and may also cause the innocent to suffer while the arch-enemy escapes him) is proud of his uniform and honoured in his calling. Although it seems strange that this should be so, the explanation is obviously that the soldier risks his own life in the act of seeking to destroy the guilty man, while the hangman does not. Similarly, there is bloodshed in a bull-fight, but the matador is honoured for his useless killing of the bull because he runs the risk of himself being killed; there is

bloodshed in the slaughter house, but the slaughterer is not honoured for his necessary butchery, because slaughterers run no risk of being butchered themselves. The driving moral force behind all war fought by decent men is the example of those who have already suffered, the memory of the slaughtered saints. If it should ever happen that the machinery of warfare became so perfect that the only people who were killed were the enemy, then no appeal could be made to the high example of the heroic dead and those who were attacking the enemy would find themselves just classed as executioners and share the popular distaste which is the hangman's lot.

The closing phases of the war which has just ended have given more than a hint that it is precisely this change which is coming about, for the power to inflict death is no longer inevitably coupled with the necessity for facing death. The invention of flying bombs, rocket bombs and, supremely, atomic bombs heralds a type of warfare in which those who cause death are one section, those who face it are quite another. Thus the whole aspect of war has undergone a complete change. In modern scientific warfare the picture of the soldier going out to lay down his life for his country will soon have no relevance to the actual situation and, as that picture fades away, there goes with it any possibility of identifying Christian self-sacrifice with the sacrifice of the soldier, except in the case of a nation not possessing the modern means of destruction and, therefore, if it is at war, foredoomed to defeat.

But, even if the robot weapons seen in the closing stages of the war had never appeared, it is quite possible that a reconsideration of the morality we had been driven to accept would have left Christian people after the war disturbed, if

not aghast. War is an effective enough instrument for those bent on aggrandisement, but the history of the wars of religion shows that it can become peculiarly brutal when employed for spiritual ends and destructive of the very faith it sets out to defend. It would appear that, in the war, we had reached a point when we were ready to say to enemy autocrats that, unless they abandoned their false doctrines, we would proceed to the slaughter of tens of thousands of their underlings and visit upon their children the sins of their governments. Such a policy, even when it is clothed in language more respectable than it can properly claim, certainly falls well below the counsel of Caiphas that it was expedient that one man should die for the people lest the nation should perish, a judgment which sent Christ to His cross.

There is no doubt but that war has completely over-reached itself and is now exposed to the contempt of most decent men and women. At such a time it would indeed be fatal if the Church tried to bring within her scheme of things something which people of goodwill everywhere had ceased to tolerate. The Bishops who met at Lambeth in 1930 declared that "the Christian must condemn war not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God," but then they went on to try to show that, in certain circumstances, it was however allowable. When the Bishops gather again at Lambeth, with a vivid knowledge of the monster into which war has now grown, they may well feel that they can no longer assent in any circumstances to that which is contrary to the will of God, and that modern scientific war is just one of the works of the devil and, as such, something the Christian Church is pledged for ever to renounce.

CORRESPONDENCE

Pastor Niemöller

In my letter about Niemöller I suggested that British Pacifists should read Niemöller's *From U-Boat to Pulpit*. That means the whole book including the passage quoted by Pastor Hildebrandt. This passage—which was written only for the English edition—is rendered meaningless by the whole book itself and by Niemöller's known attitude to Hitlerism and Hitler's war of aggression. In the meantime Niemöller himself has admitted that he had no political objections to Nazism, that he did volunteer for the Nazi Navy from out of the concentration camp, that he still rejects democracy and still believes in an authoritarian regime for Germany, and that up to his liberation he had known nothing about the Nazi terror.

The Memorandum of 1936 from which Pastor Hildebrandt has taken a number of paragraphs out of their context is a very cautiously generalised and rather late committee-action; instead of saying "Thou art the man!" it is full of expressions of deepest reverence for the Führer and of trust in him and his words.

My intention was, and is, to adjust certain legends about Niemöller. I am by no means denying that Niemöller showed courage. But the question is: courage for what? For his ideas of orthodoxy, yes; but certainly not as an anti-Nazi against Nazism as such. This myth about Niemöller is not only untrue, but seems to me not even to be fair to Niemöller himself who, whatever must be said against him, has the honesty to stand to his convictions, even after these have become rather inopportune.

D. MEYER-KLÜGEL.

Northfield,
Birmingham, 31.

SAVE EUROPE NOW!

Correspondents in Berlin have been sending to their newspapers a description of conditions in that city which must have been read by many with grave disquiet. Expelled from their homes in the Sudetenland, East Prussia and the whole vast region of Germany taken over by the Poles, sometimes at thirty minutes' notice and without the provision of food or transport, a horde of Germans is struggling daily into Berlin—and being turned away, because there is no food for them. The majority are old men, women and children.

The correspondent of a responsible London paper writes that "at a conservative estimate—given me by Dr. Karl Bjaer, anti-Nazi, now installed as head of Berlin's Social Welfare Committee—there are 8,000,000 homeless nomads milling about the areas of the provinces around Berlin. If you take in the Sudeten Germans expelled from Czechoslovakia and those on the move from elsewhere, the figure of those for whom no food can be provided rises to 13,000,000 at least. This proportion of Germany's population must die before winter if nothing is done".

If we call attention to this vast tragedy, it is certainly not because we fail to realise how grievously our allies are suffering, nor because we would wish any preference to be given to ex-enemy nationals. Nothing is more urgent than the speediest relief of Europe as a whole. "I believe," said Sir Arthur Salter recently in the House of Commons,

"that if the lorries that we and the American Army have near the spot where they are required were used quickly, the transport problem of Europe could be solved." We wholeheartedly endorse this plea. But we are profoundly troubled by even the bare possibility that mass starvation cannot be prevented without some cut in our own rations, and that the authorities may hesitate to ask us, after six years of war, to make this sacrifice.

We do not think that the Government need feel such hesitation. It is not in accordance with the traditions of this country to allow children—even the children of ex-enemies—to starve. But we have reason to believe that in any case numbers of our fellow-countrymen would be willing to make some voluntary sacrifice in this cause. We ask, therefore, all who read this letter, and who share our concern, immediately to send a postcard (not a letter) to "Save Europe Now", 144, Southampton Row, London, W.C.1, giving their name and address and saying that they will gladly have their rations cut, if thereby alone men, women and children of whatever nationality may be saved from intolerable suffering.

SIDNEY M. BERRY
HENRY CARTER
GEORGE CICESTER
VICTOR GOLLANCZ
A. D. LINDSAY
GILBERT MURRAY
ELEANOR RATHBONE
RUSSELL

A SECRETARY OF STATE FOR PEACE

WALLACE HANCOCK

Wallace Hancock, A.C.I.S., is a Civil Servant who has given the peace movement long and valiant service, particularly in the London Union of the F.o.R.

We ought to realise that the next war is taking shape *now*. If, and when it comes, opposition to war,

whether in the form of conscientious objection or otherwise, will be futile in a modern State waging "total

war". In the past decade our pacifist witness was very much too late. All the evidence suggests that war was inevitable after Hitler's rise to power in 1933. The campaigning of Geo. Lansbury and Dick Shepperd, the formation of the P.P.U., the increased strength of the F.o.R.—all this came later and too late. For Christian Pacifists there is no "long term policy". We have a very short time in which to do effective work. We need constructive peace suggestions *now*.

One such suggestion would be to urge on the new Government the necessity of the appointment of a Secretary of State for Peace. From time to time this matter has been mooted in Pacifist circles, but few have realised its far-reaching implications and possibilities and its immediate practicability. Indeed a tentative approach to it was made by the Conservative Government some years ago when Sir Samuel Hoare was Foreign Minister and Mr. Anthony Eden was appointed with Cabinet responsibility as Minister responsible for League of Nations affairs. That precedent has obvious possibilities.

The Ministry for Peace would have a definite responsibility to foster Peace and international co-operation, the removal of sources of international misunderstanding and tension in all its multi-sided aspects; it should be empowered to send relief missions to countries stricken by famine, earthquake and disease and assist in the reconstruction of cities and cultural life of the stricken world.

Whilst the present intentions of U.N.R.R.A. are to use voluntary organisations for relief administration as little as possible, a Peace Office would use dedicated and internationally-minded personnel and organisations to the greatest possible extent. The reconstruction of a heart-broken world is no task for a civil servant with a career to make.

The Civil Service cannot be expected, and in fact does not, produce its Nightingales, Nansens, Hoovers and Kershners. Such souls are born from the travail of the sufferings they see, share and feel. There is no reason why a Secretary for Peace should delay from immediately extending the service of established international voluntary organisations who would not be merely concerned with "administering" relief, but would commence to bind the spiritual wounds of five years of ghastly war and destruction. Europe and Asia will not "live by bread alone"; broken hearts must be healed and faith restored in God and man. This is the task of religion in its widest sense.

The State has, within the nation, for many years financed and supported voluntary organisations who do work which it is "social policy" to have done, but which for various reasons cannot be done by national or local government authorities. Let the charitable inspect the balance sheets of their charities and observe the extent of the "Government Grants" to Orphanages, After Care Organisations, Hospitals, Maternity Homes, etc. I have before me, for example, the balance sheet of the After Care Association (Physically Defective Children) in respect of a year or so before the war. The total receipts amount to £2,340, of which £1,600 is from "Grants from Ministry of Labour towards administration expenses". Rightly too, for this voluntary organisation is doing an important piece of national welfare work. But the Minister for Peace would apply the same principle to international organisations. There is no reason why Medical Missions, International Schools and Settlements, Relief Agencies, Clubs and Societies for international understanding should not receive State help in various ways under approved schemes for constructive peace-making.

INTERNATIONAL NEWS

Visitors

The trickle of overseas visitors that began almost immediately after the ending of war in Europe is swelling to a stream. During the last weeks we have been delighted to welcome in the I.F.O.R. Office Cornelis Boeke, from Holland, attending an education conference here and making plans for the expansion of his international school at Bilthoven; Peter Manniche, Director of the International People's College at Elsinore, Denmark, who called on his way home from a visit to the United States; Mr. and Mrs. Lu Kuang-Mien, of the Chinese Industrial Co-Operatives; Mrs. Ragaz, from Switzerland, World's Chairman of the Women's International League; Dean Frank Foster, one-time of Union Theological Seminary, U.S.A., on his way to work with U.N.R.R.A. in Germany; and Prof. W. B. Haseltine, of Wisconsin University, running a history course for American soldiers in Britain.

International Council Meeting

The ground is being explored for the holding of an enlarged Council meeting of the I.F.O.R., probably in Sweden, in the New Year. Nevin Sayre's expected visit to Europe, first planned for October, has had to be postponed for a few months, owing to a car accident in which Mrs. Sayre had her leg broken, and in which her mother, Mrs. Whitaker, was killed. Messages of sympathy and good wishes have been sent to Nevin and Kathleen Sayre.

Germany

The first actual letter to be received from Germany comes from Pastor Mensching, former secretary of the German Fellowship, in reply to a greeting Percy Bartlett had been able to send. Pastor Mensching gives news of some old friends, though apparently those in British

occupied territory are, like himself, still entirely cut off from the rest of Germany. He mentions Gerhard and Olga Halle, of Berlin, Agnes Martens-Edelmann, of Dresden, Grete Sumpf, Marie Pleissner and August Fricke. Hermann Stöhr, an old member of the Fellowship and radical conscientious objector, was executed at the beginning of the war for refusing military service; Pastor Mensching does not know of any other I.F.O.R. member who has given his life in this way, though many others, Jehovah's Witnesses and Catholics, are known to have been put to death.

Pastor Mensching's full letter, and also parts of a report made by a friend who had visited him, are published in the I.F.O.R. Quarterly *News Letter* of September, 1945, together with detailed news from other parts of the world. The *News Letter* can be had from the I.F.O.R. Office, 38, Gordon Square, W.C.1, price 6d. a copy—annual subscription 2/- post free.

The Atom Bomb

Thirty-four leaders in religion and education in America signed a statement, sent to President Truman, which was given publicity in the press on August 20th, protesting against the use of the atom bomb. The statement asked the President to take immediate steps to discontinue the production of atom bombs, and to press all nations to outlaw both the atom bomb and war, which has developed the technology of mass destruction.

A Secretary of State for Peace

—continued from page 689

When the nation makes up its mind to follow peace as a policy it will not be slow to help those individuals and organisations who can with adequate resources send good-will pulsating through the world.

THEY SAY

SEAWARD BEDDOW

"When a Man is Down—"

"Admiral William ('The Bull') Halsey has never minced his words about the Japanese from Hirohito down. To-day he was up to standard, for after the ceremony he said: 'I would like to have kicked each Japanese delegate in the face.'"

—*Daily Express*.

That Bomb

"Its use against Japan is not exactly a subject most of us would care to discuss on a high moral plane or to associate with the ways and purposes of the Almighty."

—*Manchester Guardian Weekly*.

Breath of Death

"Anyone inhaling radio-active dust produced by the explosion of an atomic bomb would die, and these radio-active particles might persist in the affected area for weeks and months."

—Professor Furth, of the Natural Philosophy Staff, Edinburgh University.

Cheap War

"The atomic bomb has almost certainly relegated all other weapons of modern war—tanks, battleships, guns, rifles, and trained conscript masses—to the museum, to which they had relegated the long-bows of Agincourt and the sabres of Balaclava. Preparation for war with atomic bombs might, in economic terms, be comparatively cheap."

—Sir William Beveridge in *The Times*.

A Plutonic Bomb

"Another best-seller on the rumour market is the bigger and better atomic bomb, and from the University of Tennessee come details of one that is promised to be a hundred times more effective than those dropped on Hiroshima and Nagasaki. Its active ingredient—a vast improvement on uranium—is described as 'plutonium', which sounds as though somebody has

got his chemistry a bit mixed up with his classics. The word 'Plutonium' was known to the ancient world, where it meant a cave or crevice whence poisonous vapours emerged—in other words, one of the outlets from the infernal regions presided over by the Pluto who had nothing to do with pipelines. And plenty of people would say, of course, that the address in question was a very apt one for any atomic bombs, past or future."

—"Miscellany," *Manchester Guardian*.

BOOK REVIEWS

THE SEEKER AND OTHER POEMS. By W. R. Hughes. Published by the Author. 62 pp. 2s. 6d., from Friends Book Centre.

These are promising verses and, if they do not rise to any great height of inspiration, they are distinctly recognisable as poetry, in pleasing contrast to so much that is sent to us by writers who, if they *must* write, had much better confine themselves to prose, which if not always so sublime is at any rate never quite so ridiculous. *The Seeker* is George Fox, the biographical study of whom is the longest, though not the best, piece the book contains. We will look with interest for more from the same author.

CAN I HELP YOU, DR. JOAD? By Edward Pulsford. New Church House, 34, John Dalton Street, Manchester 2. 78 pp. 2s. 6d.

This exposition of Swedenborg's doctrines takes Professor Joad more seriously than most readers will be disposed to do, and much more seriously than Dr. Joad is likely to take this book.

COMMON SENSE TO-DAY. By Kurt Lachmann. Touchstream Books. 44 pp. 2s. 6d.

The author justifies his title in a sound and persuasive plea for universal law and the limitation of national sovereignty. A world organisation is needed, it declares, to protect citizens from the State.

THE ENCHANTED FOUNTAIN. By Baroness Josephine Von Reitzenstein. New Vision Publishing Co. 3s. 6d. 92 pp.

These are letters written by a refugee mother in England to her young daughter left in Germany. The author had a considerable reputation as a poet in her own country until suppressed by the Nazis. The letters contain much gracious wisdom. Vera Brittain contributes a foreword.

PAMPHLETS

Are Pacifists mistaken? (1d.) is an admirable pamphlet, mainly for young people, written at the request of the Youth Committee of the P.P.U. by Patrick Figgis, the general secretary. *Comradeship Continued* from the Community Advisory Group (6d.; Hon. Sec., Chancton, Dartnell Park, W. Byfleet, Surrey) is "a handbook specially produced for demobilised and about-to-be-demobilised men and women of the services". It is also a practical and informative guide for all "men and women in a post-war world". *The Winford Team*, by Tim Evens and Stuart Walters (5/-; St. Ives, West Town, Bristol) is the spritely record of the life and work of a group of C.O.s engaged in orderly duties at Winford Hospital, Bristol, 1940-44. *Conscientious Objection*, by Bernard Shaw (3d.; C.B.C.O., 6 Endsleigh Street, W.C.1) is characteristic. *A Syllabus of Religious Knowledge* for use in Secondary Schools is competently prepared by the Rev. A. J. Gailey, B.A., B.D., and is issued under the authority of the Education Board of the Presbyterian Church of Northern Ireland. Copies (1/-) may be had from the Sabbath School Society for Ireland, Fisherwick Place, Belfast. *New Hymns of Praise for Youth Rallies*, by Rev. T. Tiplady, give us pain, but may be had from the Superintendent, 22, Chester Way, S.E.11; 5/- per 100, post free.

PERIODICALS

The *C.B.C.O. Bulletin* for July continues to deal like its immediate predecessors mainly with the position of the C.O. in regard to general demobilisation. It reviews both "Careers for Men and Women" (Ministry of Labour and National Service; 3d.; H.M. Stationery Office, York House, Kingsway, W.C.2; not obtainable from the Board itself) and training facilities on the Land. Jack Carruther's Column shows what invaluable service is being rendered by his Employment Section, now registered as an employment agency by the London County Council. The International Council of *The War Resisters' International* (11, Abbey Road, Enfield, Mdx.) have issued in the form of an attractive twenty-page brochure, entitled *War Resisters' International Calling*, an invitation to all War Resisters united in pacifist movements and associated with the International throughout the world to unite in simultaneous regional conferences, if possible, during the months of January and February, 1946, in order that "we

may renew our sense of fellowship and solidarity and, by considering at one and the same time the same problems, we may be enabled to think and work together as one people and prepare ourselves and the International Movement for the first post-war International Conference which will be called at the earliest opportunity." The brochure, besides suggesting the choosing in due course of a new Council, sets forth certain proposals regarding preparatory conferences as a first step towards a meeting of representatives from all over the world. *The News-Letter of the Movement for a Pacifist Church of Christ* outlines the aims and purposes of the Movement. Further particulars may be obtained from the Hon. Secretary, 21, Raymond Avenue, South Woodford, London, E. 18. "A Manifesto of Christian Societies" called "the New Evangelism", accompanies the *News-Letter* as a leaflet inviting us to share in this vigorous programme of action. *The World Citizen* (bi-monthly, for July, price 3d., 28, Buckingham Street) Strand, W.C.2, contains the Service Nation proposals to the San Francisco Conference and the encouraging reply to them of the Acting Information Officer for the Secretary General of the Conference.

F. D. C.

From *The Parish of Edensor* (2d.), Stoke-on-Trent, comes the September issue of its magazine with an exceptionally able and most courageous sermon by the vicar, the Rev. F. A. Noble, M.A. *The C.B.C.O. Bulletin* for August (3d.; 6, Endsleigh Street, W.C.1) contains a complete analysis of decisions of all the Tribunals up to June 30th. Stephen J. Thorne writes the sixth annual report of the Board, entitled "The End in Sight". *Christian Pacifist Forestry and Land Units' Kingsway Newsletter* for September, together with Information Sheet, dated August 24th, brings vital news up-to-date from Headquarters. *Orpington Critic* for August is an excellent newsheet of the local P.P.U. Group (61 Petts Wood Road, Petts Wood, Kent). *Quest* for August (secretary, F. G. T. Attwell, 29, Addiscombe Grove, E. Croydon, Surrey) maintains its high standard.

The Human Needs of Europe (4d. per copy, post free, from the National Peace Council, 144, Southampton Row, London, W.C.1) records the results of a personal enquiry into the living conditions of the people in the war-ravaged countries of Europe, made by the Rev. Henry Carter, C.B.E., in a recent journey to France and Switzerland. The Bishop of Chichester records a Foreword.

CONCERNING THE FELLOWSHIP

HAMPDEN HORNE

These are days when there is much talk of the necessity for re-thinking pacifism. The war is over; the atomic bomb has been invented; the problems of peace-making are confronting us. Men who knew beyond doubt that they were "forbidden to wage war" find greater difficulty in knowing what they must do in this post-war time.

At such a point we realise again the depth of the inspiration which moved those responsible for setting out the Basis of the Fellowship. We do well to remember that the Fellowship of Reconciliation, as indeed its name should make plain, did not come into being simply as an anti-war movement. Those who founded it believed something very deeply, and because of that belief knew themselves to be called to a great service. May I recall some of the words to you: "That Love, as revealed and interpreted in the life and death of Jesus Christ, involves more than we have yet seen, that it is the only power by which evil can be overcome, and the only sufficient basis of human society. That, therefore, as Christians we are forbidden to wage war, and that our loyalty to our country, to humanity, to the Church Universal, and to Jesus Christ our Lord and Master, calls us instead to a life-service for the enthronement of Love in personal, social, commercial and national life".

We, who are members of the Fellowship, need to be constantly rethinking our position. Inevitably for many of us the main emphasis of our conviction has lain upon the fact that "we are forbidden to wage war". We must enquire far more deeply into the implications of the first sentence quoted above. We must give far more careful thought to the working out of the life-

service to which we are called. But we may rejoice in the fact that though the Basis of the Fellowship was laid down twenty years ago it is so adequate a foundation for thought and action in these present difficult days.

There were 180 residents during the fortnight's Summer Conference of the Fellowship of Reconciliation held at Bangor in August this year. The theme of the Conference was "Reconciliation and Revolution" and those who attended it left the Conference having been strengthened in their convictions and inspired to re-double their work for the Fellowship. During the first week, members of the Conference held an open-air meeting of witness on V.J. plus one day and during the second week a collection of £10 5s. 0d. was received from Conference members for relief work in Holland.

ANGLICAN PACIFIST FELLOWSHIP

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

The Summer Conference of the Fellowship was held at Lichfield Theological College from September 6th-13th, the central theme being the political implications of Christian pacifism. The Rev. Henry Carter, having lately returned from a visit to Europe, gave a most valuable exposition of the present world situation and the ways in which Christian political action could now be taken to strengthen the forces for good and to combat the dangerous trends which, in the sphere of economics and inter-racial contacts, will inevitably cause tension and strife.

The Rev. W. Oelsner gave a most interesting account of the religious thought in the minds of most Protestant Germans, who have been brought up on the teachings of Luther.

The Rev. H. de Labat spoke of the importance of working towards a united Church which could speak with a united voice. He urged that if Christians are to act as leaven they must mix with others.

The Ven. Archdeacon Hartill, Chairman of the Fellowship, spoke on the new situation arising from the discovery of atomic energy, and the Conference passed the following resolution, which has been endorsed by the Governing Body of the Fellowship:—

"We express our horror at the use hitherto made of atomic energy, a gift of God meant to be used not destructively but constructively.

"We believe that the development and

use of atomic energy cannot be controlled unless the members of all nations use the moral and spiritual power God offers for the promotion of peace. It is the special task of the Christian Church to achieve this.

"We believe that industrial production of atomic energy must be kept under national or international control and not used as a means of private profit.

"We believe that the development of the atomic bomb is in part due to the failure of the Church of Christ to bear adequate witness against war, of which this bomb is the logical outcome."

The Annual General Meeting of the Fellowship will be held on Saturday, October 20th, at 1.30 p.m., at St. Anne's Church House, 57a, Dean Street, London, W.1. It will be preceded by a sung celebration of Holy Communion at 11 a.m. at St. Martin-in-the-Fields Church, Trafalgar Square.

CONGREGATIONAL PACIFIST CRUSADE

The new Executive Committee has met and discussed a number of important matters. One of these is the invitation from the No Conscription Council to the Crusade to become affiliated to that body. The purpose of the Council is to oppose the continuation of conscription at the end of the present emergency, both in its military and industrial forms, for war purposes. A decision on this matter was deferred to give an opportunity to Crusade members to express their opinions for the guidance of the Committee at its next meeting on October 8th. So will you write to one of us at Fellowship House, 38, Gordon Square, London, W.C.1? We shall be glad to know what you think on this question.

We were pleased to see the letter in *The Times* from Dr. Sidney Berry and Dr. A. M. Chirgwin concerning the atomic bomb, and we have written to them to express our appreciation of their action.

Many big and vital problems face us in these momentous days and the members of the Committee would be glad of your prayers on their behalf.

DAVID A. VAUGHAN.
LEONARD E. TURNER.

PEACE PLEDGE UNION

Dr. Donald Soper will take the Chair and Dr. Alex Wood and Donald Port will speak at the Dick Sheppard (11th) Anniversary Gathering to be held on Saturday, October 27th, at 5.30 p.m. at Friends House, Euston. This meeting will be preceded by music and readings,

at 3 p.m., and tea (1s. 9d.) at 4.15 p.m. The same evening, at 7.30 p.m., at the Cripplegate Theatre, Golden Lane, E.C.1, "Gates of Mercy" by Bryan Anstey and Roy Walker will be performed by the North London Players. Tickets 1s. 6d., 2s. 6d. and 3s. 6d. from 6, Endsleigh Street, W.C.1.

WOMEN'S INTERNATIONAL LEAGUE

A letter has been sent to the Prime Minister urging that the immediate opportunity be taken to secure from all countries a speedy renunciation of the machinery of war, and to achieve at once and for all that "abandonment of the use of force" in international relations laid down in the Atlantic Charter. This will involve revision of the security provisions of the San Francisco Charter, the curtailment of national sovereignties and the organisation of the world as one whole.

The invention of the atomic bomb has rendered obsolete the weapons, conscript armies and strategic bases to which men cling. We, therefore, urge that they be abandoned now in the interests of peace, instead of being allowed to remain to clog the wheels of progress and to obstruct the path of peace.

Will not His Majesty's Government make a dramatic appeal to the leaders of every country, to turn wholly from the preparation of men and machines for catastrophic destruction, and to seek security in world-wide co-operation for the satisfaction of human need? We believe that such a step taken at this moment would awake a response from men and women everywhere which would carry the world forward into a new and happier era.

B. DUNCAN HARRIS, *Chairman*.
K. E. INNES, *Hon. Secretary*.

A NATIONAL CONFERENCE

A two-day Conference for a consideration of the terms and implications of the United Nations Charter in the light of the current international situation and recent major developments including the atom bomb, is to be held under the auspices of the National Peace Council at the Conway Hall, London, on Oct. 5th and 6th. Introductory speakers and chairmen will include Sir John Boyd Orr, M.P., the Earl of Darnley, Mr. H. N. Brailsford, Prof. G. D. H. Cole, Prof.

David Mitrany, Mr. Victor Gollancz, Mr. H. Graham White, Prof. Norman Bentwich, and the Rev. Henry Carter. National and local organisations are invited to send representatives, and

individual visitors will be welcomed. Copies of the programme and full particulars will be sent on application to the National Peace Council at 144, Southampton Row, London, W.C.1.

Classified Advertisements

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

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

MEETINGS

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6 p.m. It is hoped that Rev. James W. Alexander, M.A., will lead the meeting on 26th October.

MISCELLANEOUS

WANTED. Oxford M.A. gown in good condition. Marjorie Dunford, Godolphin School, Salisbury.

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

FURTHER VOLUNTEERS are required for nutritional work at the Sorby Research Institute, Sheffield, for a period of about six months. Applications for particulars should be made in the first instance to C.B.C.O. Employment Section, 6, Endsleigh Street, W.C.1.

C.O. (25), Inter. R.I.B.A., seeks work. Condition of exemption "Humanitarian." Write Arnold, Spiceland Blackborough, Cullompton, Devon.

YOUNG COUPLE, with daughter year old, need unfurnished accommodation within 25 miles Central London. Willing share with another family with children with view to giving parents more freedom. Gandy, 2, Selvage Lane, Mill Hill, N.W.7.

INTERNATIONAL YOUTH REVIEW (Quarterly, 4d. post free) should be read by all working for World friendship. Packed with good things! Dr. Maude Royden writes on "Christian Church and World Order" in Autumn number. Send now. High Cross, Bishops Tawton, N. Devon (2/6 for 6 issues, post free).

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

MISCELLANEOUS—Cont.

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

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

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

HOLIDAYS

WENSLEY HALL, WENSLEY, Near Matlock. A.A. appointed. Small, sunny Guest House. Good centre for excursions. Telephone: Darley Dale 116. Eric and Muriel Bowser.

SITUATIONS VACANT

FULL-TIME SHORTHAND-TYPIST (Man or Woman) required at London Union Office, Fellowship of Reconciliation, 38, Gordon Square, W.C. 1. £4 a week.—Apply to Leslie Tarlton, stating qualifications and position with Ministry of Labour.

BECKETTS SCHOOL requires Teacher, qualified or degreed and experienced with problem children. Knowledge of craft work desirable. Apply, giving full particulars, to The Secretary, Becketts School, Dan-y-Graig, Nr. Grosmont, Monmouthshire.

PACIFIST SERVICE UNITS have vacancies for men and women. Family casework, youth work and neighbourhood welfare work. Unusual opportunities for experimental social service. Apply P.S.U., 6, Endsleigh Street, W.C.1.

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LITERATURE

THE CHRISTIAN IN THE STATE (an
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(6d.)

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THE FLOWERY, the Scrubs "Con-
chie" Review. (1/3.)

GROUP WORK AND ORGANISATION,
by Doris Nicholls. 3d.

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Henry Carter, C.B.E. (2/6.)

Literature List on application.

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