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The

CHRISTIAN PACIFIST

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OF POLITICAL
ECONOMIC SCIENCE

THREEPENCE

THE CURRENT OF AFFAIRS

A "Soft" Peace

Much is being said both in pamphlet and daily press about the treatment of Germany after the war, and some very superficial thinking is being poured irresponsibly into print. We may leave Lord Vansittart and his supporters to be disposed of by the considerable element in public opinion which, if it has not very high ideals, has some common sense. More dangerous to lasting peace is the contention, sometimes very earnestly put forward, that in the interests of morality the Allied Nations must be stern and severe, not sparing the guilty lest they should thus condone the crimes of the enemy and become themselves accomplices after the fact of the evils which the war has been fought to overthrow. To make a "soft" peace, it is argued, would not only give away the fruits of victory but would be an offence against the moral order. However unpleasant a task it may be, it is the duty of the victors to impose such penalties as shall be to the whole world and for all time a signal example of the fact that evil does not prosper.

The Moral Structure of Life

When this argument is advanced with great earnestness, as it often is, it deserves our respect. But in approaching the tremendous task of peace-making, after all these years of devastating war, something more than earnestness is required. We must face the moral realities of the situation. The fact is that penalties, however severe, can make no contribution to reconciliation. That is not only the essence of our Christian faith, it is part of the moral structure of life. The only way by which the evil can be eradicated, and a vexed situation redeemed, is that of forgiveness. The sinner cannot by his sufferings expiate his sin. There may be a place for penalties. They do afford gratification to those who inflict them. Perhaps they have value in relieving the feelings of society. But they never eliminate evil or restore righteousness, nor can they do anything to create that reconciliation which must be the basis of enduring peace.

"Justice" will not work

Apart from this fundamental opposition to the imposing of penalties,

it must be observed that the penalties proposed will of necessity be largely paid by future generations, that is by those who can least of all be held responsible for the policies which led to war. It may be contended that it is only fair that Germany should make reparation for the destruction which her armed forces have caused. But this kind of justice is not only excessively difficult to come by inasmuch as the task of assessing Germany's due share in the total devastation is beyond all human computation, but will simply not work in a world which is designed not for justice, in the sense of the due apportionment of reward, but for love, in the sense of like treatment for self and neighbour on a basis not of merit but of need. Reparations exacted from Germany may easily ruin not only Germany but the nations which attempt to exact them. It is hard to see how even simple acts of restitution can be made without economic injury to the recipient nation.

The True Realism

The truth which we are all so slow to recognise is that there is nothing for it after all but forgiveness of the enemy, however costly that may prove to the forgiver. This is the plain gospel to which the Church must return, and to which the nations must ultimately submit. There is no other way by which they can live together. This is the hard fact and there is nothing "soft" about it. To imagine that a happy ending can be achieved by the sound trouncing of the villain, on the part of a blameless hero, is to live, not in this real world, but in a fanciful realm of melodrama. All such sentimental make-believe is entirely illusory. To be realistic is to recognise that life is of such a nature that the redemption of any situation is possible only through forgiveness which is

the cause and not the consequence of repentance. Indeed the only way to induce penitence in our enemies is to repent ourselves.

Non-Pacifist Support

This is, of course, what pacifist Christians have always said, but it is not said only by pacifists. In a recent issue of his diocesan magazine the Bishop of Rochester lays down principles for the treatment of enemies in an article which has been reprinted in *Spiritual Issues of the War*, issued by the religious department of the Ministry of Information. The writer, who is indeed no pacifist, recognises the stern fact that proposals to alter the moral structure of the universe, and to find salvation in any other than the hard way of Christ, will certainly prove disastrous. Even more striking and now given a new and solemn emphasis as possibly his last written word on the subject, is the preface contributed by the late Archbishop of Canterbury to Stephen Hobhouse's pamphlet *Christ and Our Enemies*, which has already had a remarkable circulation and for which the demand far exceeds the supply (S.P.C.K., 9d.). From the other side of the Atlantic there comes a warning against the blundering worldly wisdom which is so popular there as here, in an article in the 4th October issue of *The Christian Century*. We can quote only a few sentences:

"This is a terribly dangerous psychological situation, as the experience of the years after Versailles should have warned mankind. It tends to produce nations with a pariah-complex. . . . Pariah nations breed pariah individuals. Hitler is the logical effect, not the cause of this pariah-complex, as it took root in the German soul after the last war. A pariah himself, surrounded by pariahs, he made himself the symbol of German revolt against an Ishmaelite isolation.

India

The hopes that were raised when the Gandhi-Jinnah talks were in

being brought the inevitable reaction when they ended without result. We would be well advised, however, to heed the final paragraph in Mr. Jinnah's statement: "We hope the public will not feel embittered, and we trust that this will not be the final end to our efforts." Mr. Gandhi drew attention to this paragraph and added that he knew "that the breakdown would cause grief to India's friends. . . . It was not for a votary of truth and non-violence to feel dispondent if his efforts at times failed to yield the result at which he aimed." A well-known Indian liberal leader writes that though the talks failed, "I am not in despair. A difficult question like communal settlement could not be solved at a stroke." In a personal letter to a British friend here, Mr. Gandhi writes: "I am still trying. My trust in the God of Truth, or better still in Truth that is God, cannot be shaken under any conceivable circumstances. That for me is the Rock of Ages." He goes on to say that he is in touch with the Metropolitan of India (whose efforts to find a way of peace are well known) and the Bishop of Rangoon (who is at present in London).

Indians in S. Africa

Meantime efforts are being made in India to convene a conference of Indian leaders, though it is difficult to see how any such conference can be successful unless the detained leaders are released, or at least access is allowed for consultation with them. The Central Assembly is now in session in New Delhi and matters of the utmost importance are being discussed, matters of which little or no mention is made in our home newspapers, so that the British public remains almost entirely ignorant of them. A striking example of this is the recent decision of the Government of India to impose retaliatory measures as re-

prisals for the treatment of Indians in South Africa. Though the immediate issue is between South Africa and India, this may easily assume world significance, for it brings sharply to the fore the whole question of race discrimination. We urge the B.B.C. to give us an objective summary of the debate in the Assembly.

To Our Readers

Last month we said that we could not at present increase our circulation, which has been maintained in recent years at about 8,000 copies monthly. Since then the Paper Control has permitted us a slight increase in our paper ration which may be used, not to increase the size of our publication, but only to augment circulation. We therefore appeal to our readers to do all they can to enable us to take up this extra and very welcome allowance of paper and to use it to the full. If you have not yet used one of the renewal forms, enclosed with our two last issues, will you help us by doing so now? If you can introduce the magazine to friends you will be helping to spread our message in one of the most critical years of our time, when our witness both within and without the Church is so urgently needed. We believe that in the months to come it will even be welcomed by many who do not entirely agree with us.

Our Contributors

During the year 1945 we hope to maintain a high quality of contribution to pacifist thought. Among those who will write for us are Alan Balding, Percy Bartlett, Gerald Bailey, Vera Brittain, Henry Carter, George M. Ll. Davies, Patrick Figgis, A. Herbert Gray, L. W. Grensted, Stephen Hobhouse, Karlin Capper-Johnson, Muriel Lester, G. H. C. Macgregor, W. W. Simpson, G. Lloyd Phelps, Charles E. Raven, R. W. Sorensen, as well as our regular contributors.

WILLIAM TEMPLE

The death of William Temple has been so generally recognised as a worldwide calamity, and so much has been said of his brilliant gifts, his vision and influence, his humour and humility that it is perhaps too late to reiterate such tribute to his memory here. Rather it may be well to recall his attitude towards pacifism and ourselves as pacifists.

He was, I believe, the first Anglican to proclaim publicly the conviction that only a martyr-nation, only a nation willing to suffer its own destruction for the sake of Christ's peace, would ever finally overcome the spirit of war. That was at a Student Conference in 1912. When war broke out, he disappointed many of his friends by taking a line definitely opposed to pacifism—a line which he set out in his Paddock Lectures and to which he adhered in general throughout his life. During the Copeck discussions, in his Ecumenical contacts, and when faced with the threat of a renewed appeal to arms, he steadily declared himself unable to isolate war from other great collective evils, to sanction the repudiation of military force, or to regard pacifism as more than a noble but misplaced idealism, misplaced because, if not generally accepted, it made the alternative course weak and ineffective.

The problem was one which weighed heavily on him; his nephew is in the F.A.U. and many of his friends were pacifists. Moreover, his attempt to show that pacifism involved heresy—Marcionite, Montanist and Pelagian—was easily refuted; and his argument that it was necessary to assert and establish law and justice before love could be proclaimed was manifestly irreconcilable with the teaching of the New Testament and the practice of St. Paul. He was far too honest a mind not to realise the strength of

the pacifist case; and in the last few years had come to feel that the only theological difference between himself and us was as to the point at which the line of refusal must be drawn. His latest writing on the subject—his preface to Stephen Hobhouse's pamphlet—shows how anxious he was to acknowledge the hideousness of total warfare, and to guard himself against acquiescing in or being calloused by its horror.

Of his generosity to individual pacifists and his desire to see that they were kept in the closest fellowship with their fellow-Christians, the time and interest that he gave during the past four years to the so-called Cloister group is sufficient evidence. The pacifist members of that group knew not only that no attempt to exclude or restrain them would have his support, but that he was determined to maintain their right to hold and profess their views and was eager to hear of any problems that their position created or of any points in which his help could be of value. His sympathy and insight, his candour and affection, here as elsewhere, made discussion with him a joy and an inspiration.

This is indeed the secret of his amazing influence. Beyond his intellectual gifts, his social passion, his concern for Christian unity and international friendship was his freedom from any sort of affectation or snobbishness or self-esteem; his consequent power to attract and encourage and unite any group of people, be it W.E.A. class, clergy-meeting or commission; and his wholly unselfconscious readiness to put himself alongside of us, to enjoy the give and take of our talk, and to share his vast store of memories grave and gay, treating us as his kith and kin in the one family of God's children. He may not have accepted pacifism: he was himself

one of the world's most splendid pacifists.

Frederick Denison Maurice in a rare moment of self-revelation applied to himself a phrase of St. Ignatius of Antioch and said that he was "a man commissioned to the service of unity". William Temple, who has done more than

any other to make Maurice's dreams come true, could have claimed the same high calling. He exercised, first to last, in scholarship, in sociology, in politics and in ecclesiastical and ecumenical affairs a ministry of reconciliation.

CHARLES E. RAVEN.

I.V.S.P.—“DEEDS NOT WORDS”

LILIAN STEVENSON

Miss Stevenson was until recently Chairman of the International F.o.R. Executive. She is the author of "Towards a Christian International."

Twenty-three years ago a small international team organised by a Swiss, Pierre Ceresole, and including Austrian, British, Dutch, German, Hungarian and Swiss, started near Verdun to repair some of the damage caused in that area by the first World War. That was the beginning of International Voluntary Service for Peace which, with a fine record of work in many countries through the intervening years, is now once again active in caring for the refugees of a second World War. Its volunteers have repaired devastation caused by avalanche and flood in several European countries. Sometimes the work has been on a large scale, as in 1928 when 632 men and 78 women worked in relays for six months to save the Principality of Lichtenstein when the Rhine burst its banks; sometimes a group of volunteers has gone in answer to an appeal for help from some Swiss mountain village or some forlorn mining district. They have helped the unemployed in depressed areas year after year in our own land. They carried on relief work during the Spanish Civil War. They helped to promote mutual understanding between Congress and Government in India by personal service in the earthquake stricken province of Bihar.

I.V.S.P. has from the beginning been closely linked with I.F.O.R. Its membership is not confined to pacifists though it owes largely to them its leadership and inspiration. It is open to all men and women of goodwill who desire to help the cause of peace by constructive service, are physically fit for "pick and shovel peacemaking" in the literal sense, and ready to conform to discipline. Its aim is to create a spirit of fellowship and a constructive attitude towards peace among all peoples. It provides a sound system of training in mutual help, voluntary discipline and comradeship for all those who realise that "there is no limit to what a man may accomplish, provided that he does not care who gets the credit for it". Its founder, Pierre Ceresole, looked forward to the day when the armies of the future would exist to render such service alone, armies of good will and mutual help standing ready to be mobilised across any frontier as occasion arose.

International in character, this has of necessity been less marked during the war years, when travel outside one's own country has been impossible, but local groups in Britain and elsewhere have tried to remain international and refugees have worked here on the long-term ser-

vices—Relief, Demolition and Agriculture—which include such jobs as debris clearance, canteen work for the homeless after air raids, cleaning up badly-cleared sites, draining common land, and all varieties of farm work, agriculture and afforestation. In all these schemes board and lodging are provided and spending money of about twelve shillings a week, with dependants' allowances, if necessary. Mention should also be made of the growing Youth Movement, which has arranged harvesting work in summer and re-decorating youth hostels and helping with nursery work in refugee hostels in winter. The boys and girls are drawn from different social classes and when possible from different nationalities, and the work is done for its own sake. Any balance of wages earned over and above the expenses of the camp is paid into I.V.S.P. funds to be used for foreign service or for the development of youth work. The same principle obtains in the services run for adult volunteers. It is hoped that after the war opportunities will arise for international work to be done by the youth of various nations.

Today, however, I.V.S.P. is once again at work abroad. Some eighteen months ago C.B.S.R.A. was set up, the condition of membership being that the organisation applying carried on work for relief of suffering or social recovery, was in the opinion of the council a body of sufficient standing and had a national counterpart or was organised internationally in more than one country outside the British Commonwealth. I.V.S.P. was accepted and was one of the first five organisations to supply a unit for pre-armistice relief work abroad. A relief and refugee unit consists of ten or more people covering the following jobs: Leader, Adjutant, Registration Officer, Quartermaster, Hygiene Officer, Sanitary Assistant, Welfare Officer, Driver-Mechanic, Catering Adviser,

and Clerk-Cook. The first unit under the leadership of Charles Lindsay—a member of F.o.R.—and including Ethelwyn Best—a member of the I.F.o.R. Council—left in February for the Middle East. Since then its members have been in training in special courses and also working in refugee camps near Gaza, set up to cope with the hundreds of Greek and Jugo-Slav refugees. A further unit is on the way, bringing the total personnel up to 36. Volunteers serve for a preliminary period on some I.V.S.P. scheme in Britain and are carefully selected as able to work well with other members of a team. Conditions cannot always have been easy with a military plus civilian set-up, but Charles Lindsay was soon appointed a Camp-Commandant, a fact of some significance as, so far, all Camp-Commandants had been military.

During the summer he wrote:—“My camp has about 900 Greek refugees, drawn from the islands of Greece and the Dodecanese, with quite a number from the mainland. I have also a sub-camp of about 40 boys, aged 16 to 20, and am expecting the boys' camp to come up to 300 or 400. I am also due to have another 200 or 300 Greeks and am likely to start an orphanage and perhaps a home for aged men and women. Plenty to be done and all in good heart to get into it.” A woman volunteer reports:—“I found the people delightfully friendly and grateful for whatever one could do for them. We have a flourishing sewing-room; carpenters, cobblers and tinsmiths are at work; we hope to start spinning and weaving. We have English classes and have had two all-Greek concerts.” Another speaks of a school with 1,700 children. Yet another writes:—“The chief value of the work in the camp is the close contact with the refugees, getting to understand their difficulties. They are a fine race and have a good deal of organising

ability. I have made some close friends. I hope some day to be able to explain I.V.S.P. to them, as I believe it would appeal to many.”

A regulation held that, in the pre-armistice stage of relief, only British personnel could be used, but a special application was granted for Willy Begert, a Swiss volunteer who did invaluable work in Spain. He was appointed second in command. Before this article is printed, the first unit to work in a liberated country will have started work in South-Eastern Europe, led by Willy Begert and Ethelwyn Best.

The financing of units is partly the responsibility of the authorities and partly of the organisation represented, the voluntary societies preferring to be responsible for such things as personal equipment, dependants' allowances, insurance, pocket money and administrative expenses, thereby retaining independence of action. It is estimated that it costs I.V.S.P. about £200 to maintain one volunteer in the field for a year. Applications for service overseas have amounted to over 500. Any F.o.R. member who desires to do relief work abroad can apply. To meet the costs an Appeal for £10,000 was launched early in 1944 and more than half this sum

has already been raised, but as there will now be 36 volunteers in the field instead of 15, every bit of money that can be raised will be needed if the work is not to be curtailed through lack of funds.

Throughout the war years I.V.S.P. work has gone on quietly in other lands, notably in Scandinavia and Switzerland. Swedish members are also active in plans for post-war reconstruction and a training camp for relief work has been organised there by an I.V.S.P. member. Recently there have been developments with regard to sending relief personnel to North-west Europe, and though this will be done under the direction of the Red Cross, other societies will preserve their identity and have their own team leader. I.V.S.P. hopes to be able to work in this field later on.

It has been said that we must find the moral equivalent for war if we would satisfy the human thirst for adventure and service. I.V.S.P. seeks to supply that moral equivalent in hard work, discipline, service that is personal, constructive and costly, and carried out in a spirit of all-pervasive friendliness.

(Further information can be obtained from 1, Lyddon Terrace, Leeds 2, or, as regards foreign service, from 34, Broadway, London, S.W.1.)

INTERNATIONAL NEWS

Distinguished Visitors

Friends of our own are returning from fields of service abroad and other friends are suddenly stepping out of the air among us with greetings from afar.

We were able to hold a useful as well as pleasant little teaparty in the I.F.o.R. office to welcome once again Miss Ruth Woodsmall, secretary of the World's Y.W.C.A., on her way from the United States to

Geneva. We were glad to talk with her on the possibility and means of re-establishing Christian fellowship and service in Europe, and sent her away laden with messages. She kindly promised to see us again on her return.

Dr. Marc Boegner, President of the French Protestant Federation, our first Church visitor from that land since France emerged again from war, thought he had accepted

a similar invitation to meet a group ; but those in charge of his programme had filled him up with more official engagements ; and we were disappointed. He was willing to carry a greeting from us to Henri Roser, and has promised to see us when, probably soon, he comes again to this country.

Like Dr. Boegner, Dr. Visser 't Hooft, secretary of the World Council of Churches, and Dr. A. L. Warnshuis, secretary of the International Missionary Council, have recently come to this country, more especially to meet Christian leaders here on the whole problem of the restoration of Christian life and service so seriously damaged by war. It is everywhere felt to be a matter that must be looked at œcumenically and co-operatively, though not without regard for the special interest that almost every Church has in particular groups in one or other country. The British Committee on the Reconstruction of Christian Institutions in Europe is hoping to gather a million pounds, partly in earmarked and partly in unearmarked money, and partly from the Churches and partly from the great interdenominational bodies, for buildings, libraries, training courses for pastors and re-organised work. Still larger funds are promised from America. Dr. Visser 't Hooft will organise an international and representative staff to advise as to the best use of all that is given.

Rudolf Olgiati, of the I.V.S.P., went in the interest of that group to the United States and returned by way of this country. We were glad to have him with us at the meeting (in Lilian Stevenson's house) of the London I.F.o.R. Committee.

Clarence Pickett, secretary of the American Friends Service Committee, is over here from Philadelphia to discuss common service with British and Irish Friends in

both relief and spiritual rehabilitation service on the Continent alongside the groups of Friends there.

A little earlier, Harry T. Silcock had returned after five years' service in China. He was good enough to address a small I.F.o.R. conference held here on the prospects of work in China. Lettice Jowitt is back from several parts of the world, including Syria and South Africa. In Rhodesia she was organising the teaching of English to Poles. Myrtle Wright has also returned just lately from Sweden, where she counted as a refugee from Norway. Her story of the resistance movement in Norway is most moving. Pastor Birger Forell, of Sweden, is still in this country absorbed in pastoral service among German prisoners-of-war. His greatest need is for harmoniums ! He asks also for gifts of books—German classics, higher text-books, English or German, on almost any subject, art books and Shakespeares.

Herbert Hodgkin is reported better. A good letter from Ethelwyn Best reports that she and the I.V.S.P. team are still waiting near Cairo. A second F.R.S. team for Yugoslavia has left, and a small group of leaders has gone to Paris to investigate the needs in France. Rudolf Olgiati is safely back in Switzerland. Pierre Ceresole was, fortunately perhaps, prevented by Swiss Guards from leaving Switzerland for unknown adventures in Germany. Unfortunately the way has not yet opened for anybody from this country to go to Switzerland.

Mabel Shaw, of the Church Missionary Society, who had long experience under the L.M.S. in Northern Rhodesia, has kindly consented to meet a group at the I.F.o.R. office over a cup of tea on December 12th (5 to 7 p.m.) to talk about the future of Africa. Please come and bring your own food.

PACIFISM AND POLITICS

ALEX WOOD

Dr. Wood is well known in the peace movement as Chairman of the P.P.U. and Vice-Chairman of the F.o.R. He was formerly Senior Tutor of Emmanuel College, and is a Lecturer in the University of Cambridge. He has been Labour Candidate for Cambridge in several Parliamentary elections, and as a member of Cambridge Borough Council has given distinguished service in local government. He is a keen yachtsman and accomplished musician. Among his public works are "In Pursuit of Truth" and "The Physics of Music".

The relation of the Christian Gospel to immediate practical politics has always been a matter of controversy. There has been widespread support for the view that the Gospel is essentially concerned with personal religion and personal conversion, and that Christian men and women are neither specially qualified to pronounce on economic and political questions nor called upon to do so. Against this view it has been held that the whole life of man is the sphere of the Gospel, that the Christian has a specific contribution to make in the economic and social field, and that he is called to a place in the political struggle. In the last thirty years the situation has become much clearer. The process may be said to have begun with the C.O.P.E.C. Conference of 1924. To the younger generation it is only a name, if that, but the Reports of its Commissions are an honest attempt to grapple with our problem, and although they perhaps do insufficient justice to the transcendent nature of the Kingdom of God, some of them still repay careful study. The process was carried further in the "Life and Work" movement now absorbed in the British Council of the Churches, and the report of the Oxford Conference of 1937. This report exercises the prophetic function of criticism of the existing order from the Christian standpoint, and maintains at the same time that (a) "Christians have no reason to expect that they will always find themselves in agreement on particular issues or belonging to one political party", and (b) "the Christian must be prepared to

take sides and participate in political and other forms of group action".

The agreed position of the Oxford Conference has been re-affirmed for us in an admirable statement by the late Archbishop of Canterbury, and the whole Church owes him a debt of gratitude for his declaration of "What Christians stand for in the Secular World". This first appeared as the *Christian News-Letter Supplement* No. 198 on December 29th, 1943, and has since been published by the Student Movement Press. In this the Archbishop contends that "The Church must never of its own free will withdraw from the conflict. If it is driven to the catacombs it will accept its destiny and set itself there to maintain and to deepen its faith. But it cannot abandon its task of guiding society so far as society consents to be guided. It has a special illumination which it is called to bring to bear on the whole range of human relationships, and if, for lack of this, civilisation founders the Church will have failed in its duty to men and to its Lord". Asking what are the convictions in the light of which the Church must address the world, he continues, "There is in fact more widespread agreement than is generally supposed with regard to these basic convictions. I do not mean that they are universally accepted among Christians ; there are currents of Christian thought in all denominations which are directly opposed to some of them ; and many devout Christians have as yet not turned their attention in this direction at all. But among Christians who have

seriously and thoughtfully faced the historical situation with which we are dealing there is, as I have proved by testing, an observable convergence which may be presented in five affirmations" (which the statement proceeds to give and to expand). Nevertheless, while this position has been widely accepted by Christians in *theory* there has been a very considerable aloofness from the political struggle in *practice*—an aloofness due to several causes which we shall consider later. Meantime let us notice that the general considerations outlined above as applying to Christians in general have their application to Christian pacifists in particular.

It is commonly held by Christian pacifists that politics is not their concern. War, they hold, is the outcome of human selfishness and sin. If war is to be abolished it is not political systems that have to be changed, but men; and men are not changed by political methods, but by religious conversion. Now while this is the truth, it is not the whole truth. The social, industrial and political systems exert their pressures on the individual, and while they do not *determine* his action—i.e., he may resist them—they do *condition* his action even as an individual, and may almost determine the action of the national group to which he belongs. It will be pretty generally admitted that in the years preceding 1939 there was a strong and widespread desire for peace. There was considerable activity in this country and in others with a view to making peace more secure. There was an attempt to mobilise peaceful opinion in the Peace Ballot, to outlaw war as an instrument of policy in the Kellogg Pact, to show it in its true colours and even to pillory it as contrary to the mind and teaching of our Lord Jesus Christ. Yet all the time that this was going on the world was being relentlessly driven

towards war by forces which were essentially economic and political. The objective observer found it difficult to decide whether war was unthinkable or inevitable.

To emphasise the economic and political causes of war is neither to underrate the cultural and spiritual causes nor to admit that in a given form of society, e.g., capitalism, war is quite inevitable. It is, however, to assert that in the present economic and political world there is an inherent drive towards war which the pacifist cannot afford to neglect, and that it can only be dealt with by political methods and hardly at all by methods of personal conversion or the personal witness of peaceful living, important and necessary as these are. A peaceful society is not merely one consisting of peaceful people, but one which organises their political and economic relationships to one another as groups and as individuals in ways conducive to justice and to peace. It is clear, for instance, that every industrialised country has been forced in the course of its development into a policy of expanding exports; that this policy has involved an ever more intensified search for markets; and that the competitive drive for markets in undeveloped countries has been a cause predisposing to war. It is clear also that in every industrialised country there is a trade cycle consisting of alternate booms and slumps; that in the slumps unemployment is acute and misery widespread; that on the one hand unemployment is most easily mitigated by a policy of armament production, and that on the other hand, unemployment may make even the hazards and sufferings of war seem relatively less unattractive. It is not the policy of industrialists, but the structure of industry itself which constitutes the drive towards war.

These are considerations which no pacifist can afford to ignore, and

they arise out of situations which can only be dealt with by political methods. The very categories in terms of which we think about personal relations are inapplicable to organised group relations. The relations between Britain and Germany cannot be determined by the simple maxim "Love your enemies". British people may love German people, with whom they have some kind of personal relation; with affection. They may love German people in general in the sense of having a concern for them, especially if there is some particular reason for being concerned about them. But the relations between the British State and the German Reich are relations between two centres of power, and have to be settled on some basis of justice. It is important that pacifists should realise this distinction. An over-simplification of the problem of international relations in terms of direct personal relations makes pacifism quite rightly suspect in certain quarters. Nor is pacifist thinking always very consistent in this matter. Some who think of international peace-making in terms of personal categories are the first to dissent if it is suggested that Germany can be treated as a person, responsible for the evils of Nazism. To quote again from the Archbishop's statement, "It has to be recognised that society is made up of competing centres of power, and that the separate existence of contending vitalities, *and not only human sinfulness*, make the elimination of power impossible. What has to be aimed at is such a distribution and balance of power that a measure of justice may be achieved even among those who are actuated in the main by egoistic and sinful impulses. It is a modest aim, but observance of political life leaves little doubt that this must be its primary concern". (The italics are mine.) There are political and economic tasks related to the just

distribution of power, which are essential quite apart from human sinfulness. By converting the slave-owners and the slaves to Christianity and bidding them love one another you do not solve the problem of the power relation between owners and slaves. Our whole attitude to the class struggle is involved in this distinction. It is maddening to those caught up in the struggle and deeply involved in it to be greeted with what seems to them, quite rightly, to be platitudinous irrelevances. The struggle for power between owners, managers and workers, with its fateful consequences to the way in which the products of industry are distributed and to the whole standard of life and available opportunity, is the central problem of industry and politics, and it can be solved, not in terms of love, but only in terms of justice. Right personal relations between owners, managers and workers will make the solution easier, but they cannot of themselves provide the solution.

Of course there are forms of power—that vested in armaments for instance—which pacifists have renounced. Exactly what that renunciation involves for us as individuals we are not agreed. The combatant forces and munitions work certainly, but beyond these we draw our individual lines in different places. In the almost total war in which we are now involved our membership of the national group makes any clear-cut renunciation impossible. The most absolute of the absolutists is involved somewhere in the war net. Our value to the community is that we make our protest and implement it by some act of renunciation, and so challenge the thinking of those who are acquiescent. There are some pacifists who would renounce *all* use of power. Lord Acton's dictum that "All power corrupts and absolute power corrupts abso-

lutely" has sunk deep into pacifist consciousness; but alongside of this dictum it is perhaps well to place that of Abraham Lincoln, "No man is good enough to bear rule over his fellows, but some men have to". It is those who are unwilling to rule who make the best rulers, and are most resistant to corruption, not those who enjoy their power. We must recognise that it is impossible to renounce all power without contracting out of the struggle for justice, and abdicating in favour of others less sensitive to its abuses. It is important that whatever decision we make should be made with a clear conception of what is involved and a full realisation of the centrality of the problem.

When it comes to implementing a resolve to make a contribution to the pacifist cause in the field of politics we are at once faced with the problem of a choice of parties. There is no pacifist party. It follows that no pacifist can be an official candidate, an officer or even a member of one of the present political parties without some compromise on the pacifist issue. For some pacifists this consideration is final, but not for all. The crucial question is the attitude of the party to minorities. There is a Labour Pacifist Fellowship consisting of members of the Labour Party. Its existence depends on the majority conceding to this minority a right of expression inside the party and outside, and on the minority exercising this freedom with a sense of responsibility to the majority. It is a situation in which there is an obvious tension, but a tension is not necessarily a bad thing. No rigid rules can be laid down to govern the situation, but it must be recognised that the tension might have to be relieved at any time, either by expulsion if the freedom was abused, or by resignation if liberty was unduly restricted. In the Labour Party no pacifist is likely to be adopted as a candidate in the

near future, or indeed elected to an office in a local party. But in the past pacifism has been no bar to office, and in the future the same situation might recur. So far as other parties are concerned, the situation will have to be tested out. In national politics it seems on the whole best to work through parties co-operating when and where possible although other methods of political action are available. The time-honoured custom of writing to M.P.s or interviewing them in the lobby is not wholly without value and letters in the press, especially the local press, and questions at public meetings have their useful place. For those who do not find even these modest activities to be congenial there remains the task of taking their part in political discussion inside the movement and in other voluntary associations, making a serious effort to understand what their more politically-minded colleagues are talking about, and so maintaining the kind of unity which is so essential to the effectiveness of the pacifist movement. If a separation were to threaten between the political and the non-political pacifist along the same line as that which tends to separate the Christian pacifist from the non-Christian pacifist it would, in my view, be a major disaster for the movement.

In municipal politics there is in many places greater freedom of action. Independents have a reasonable chance of election, and can make a very useful contribution. In fact, many people would say that in municipal politics the party system is irrelevant. I do not propose to argue that question. I only say that for those of us who see the field of politics in terms of a class struggle, i.e., a struggle for a just and equitable and wide distribution of power, political action of any kind without integration with a party with a genuinely working-class foundation offers no hope for the future.

CORRESPONDENCE

Seeds of Pacifism

During the last war I was lying on the battlefield wounded and eventually taken prisoner. My German captor, of his own very meagre ration, gave me bread to eat and coffee to drink. He bound up my wound and made me comfortable on a mattress in a shell-shattered house. At nightfall, so as I might have safe conduct through the German lines, he accompanied me nearly five miles to a casualty clearing station and then tramped the five miles back. Thus a familiar parable was enacted in true life. This act sowed the first seeds of Pacifism in my heart.

H. W. FULLER.

71, Dartmouth Road,
S.E.23.

Precision Bombing

It is not for nothing that the B.B.C. attempts to palliate the horrors of Allied air raids over Germany by borrowing the vocabulary of sport to enliven its news reports. So far as the majority of the population is concerned, the extinction of Essen and Hamburg, the "final attack" on Cologne, the breaching of the Eder, Möhne and Sorpe dams and the wholesale destruction caused by the "new and improved (*sic*) 12,000 lb. 'Earthquake' bomb" apparently arouse no more interest than the football scores; it was symptomatic, in fact, that one widely circulated Sunday newspaper published next to one another a report of a football international and an account of the attack on Duisburg in which "the R.A.F. alone dropped more than 10,000 tons of bombs, including 500,000 incendiaries—more than the Luftwaffe showered on London during the whole of the peak period of the 1940 blitz", and which left the largest inland port in Europe "ablaze from end to end". The

fact that the R.A.F. has abandoned its once vaunted accuracy in attacking "Military objectives" has practically escaped notice, or at least been dismissed with a nonchalant shrug of the shoulders and a remark that, "After all, we've got to beat them somehow!", "they" being, to judge from the results of the policy, the women and children of open towns like Wiesbaden and the old quarter of Frankfurt and "somehow" any method which may recommend itself to bomber command, regardless of the consequences to those who are most innocent of the present insanity.

The Pacifist sees this callous indifference and cynicism as the logical consequence of modern war. There are some intelligent militarists, however, who still resist this popular moral anaesthesia and indifference. They deplore this form of attack, but regard it as strategically necessary and justified by its effects, whilst at the same time, despite the R.A.F. reports and in the face of all the evidence, attempting to minimize its indiscriminate nature. The basis of such an increasingly untenable view is the sentimental assumption that bombing can be minutely accurate and that this accuracy has still been maintained wherever possible. It is extremely doubtful, however, whether such "wishful thinking" is justified. For instance, the attack on the Tirpitz on October 29th was "the seventh attack on her by the R.A.F., the Fleet Air Arm, Royal Navy midget submarines, and a Russian submarine". Yet, in most of these attacks, the Tirpitz was a stationary target, and on the latest occasion only *one* direct hit was scored with a 12,000 lb. bomb, despite the fact that "most of the crews made four or five runs to be sure of their aim".

But, if such evidence throws doubt on the assumption that

accurate bombing is possible, another extract from *The Times* finally disproves it. The passage is contained in an account of the exploits of the R.A.F. on October 29th, published the following day: "Bomber Command Lancasters attacked the submarine pens which are being constructed at Bergen, Norway, now the enemy's main U-boat base. After the attack had begun, low cloud obscured the target, and to prevent casualties among the civilian population several squadrons brought their bombs back". If this is true, then it is and always has been impossible to bomb "military objectives" accurately through low cloud.

BRIAN MILLER.

The Modern School,
Salisbury.

Put Out the Light

Like your correspondent George W. Purdy, I was deeply moved by Vercors' story "Put out the Light," and, like him, also left strangely sad by it. The artist must, of course, depict the reality which he sees, and we are grateful for this little blossoming of what is essentially human in a wilderness of death. But as I read the story a longing grew in me, that this response of love to love, this silent reaching out of spirit to spirit, might have sprung out of the realisation of God's love for them both, of their deep one-ness in that life which transcends all cultures and all boundaries and enfolds us all in its compassionate mercy.

Little indications of the direction of feeling are apparent: the old man's recognition that the intruder's name is of Huguenot rather than of German origin; the young German's renunciation of all German women because he once experienced the sadism of one; his obvious unlikeness, physical and spiritual, to the German they had come to know

in street and café; his passion for France. All these things make possible the inner breaking down of the barriers between them. Yes, this is human, thank God for it. But there might have been a touch of the divine. Jesus going down on his knees and washing the feet of his betrayer; Francis of Assisi enfolding in his passionate purity the loathsomeness of the leper.

If the French girl had seen, not a strangely un-German and beautiful personality, but a believer in Nazi brutality who was her brother in God, then a miracle might have happened. Perhaps the ending of the story might have been a triumph instead of a tragedy. Where the sensitive young German musician finds at the last only the invitation to death as an escape from his despair, the confident, hard-bitten Nazi soldier, faced with a spirit which penetrated beyond his exterior to the inner emptiness and hunger of his heart, might have discovered the doorway to life.

If men and women can be found who can look steadily on evil at its blackest, see it apparently triumphant in the human personality, and YET give birth to the uprising of love because the evil is powerless to blot out completely the divine likeness in the hearts of men, then perhaps the first step towards the healing of Europe's wounds will be taken.

WINIFRED RAWLINS.

15, Shrublands Road,
Berkhamsted,
Herts.

Continued from page 483

unborn who will live in the future that we make; the generations yet to be who will look back to bless or curse that which we have done in our day.

*Let us not be weary in well doing:
for in due season we shall reap, if
we faint not.*

THE FELLOWSHIP OF PRAYER

Let us commend to His love, Who came amongst us as a little child, the children of all lands; the frightened and the famished, the orphaned and forsaken; those who have suffered injury of body or of soul; those who must grow up stunted in body or in mind; those who have never known days of peace.

See that ye despise not one of these little ones.

Let us commend to His care, Who came to bring liberty to the captives, all who in every land have been deprived of freedom; the prisoners of war; the tortured and oppressed in concentration camps; the victims of suspicion, ignorance and fear; the persecuted and misjudged; all men and women in prison for conscience sake.

For in that He Himself hath suffered. . . . He is able to succour them.

Let us commend to Him for Whom there was no room the homeless in all lands; those whose dwellings have been destroyed; those who amid the ruins of their cities can find no home; the fugitives from war and persecution.

Though He was rich, yet for your sakes He became poor.

Let us commend to Him, Who was wounded for our transgressions, the wounded in all lands; youth maimed and broken in the battle; all who have lost limbs and faculties; those who have lost their reason or their sight.

We have not a high priest that cannot be touched with the feeling of our infirmities.

Let us commend to Him, Who ever liveth to make intercession, those who will come after us; the

Continued on page 482

BOOK REVIEWS

TRIANGULAR RELATIONSHIPS. By Florence Surfleet. Headley Bros. 71 pp. 3/-.

Many people are tempted to dismiss the problems of triangular relationships by merely saying "Don't have them". But the matter is not so easily dismissed as that. Such relationships spring up unasked, and create problems very difficult of solution—problems which cause much intense suffering. In this book a number of wise things are said about these problems. Many people will doubt whether the suggestions that they should be discussed by Groups is a wise one, but the authoress has a real contribution to make as she discusses them.

What she has to say might be fairly easily summed up. Marriage without a harmonious sexual relationship is almost always a failure, or at least a poor incomplete thing compared with true marriage. The attempt to dominate either a child, a husband, a wife, or a friend always results in cruel damage to a personality. Let wives beware of forcefulness, if they want their husbands to be happy, to develop truly. And let parents speak the same caution to themselves.

A closing sentence is worth quoting:—"The way to avoid triangular relationships of this devastating type . . . is to see that nothing at all is allowed to come between husband and wife . . . not examination, or pets, or hobbies, or friends, or parents or children even."

It might have been a good thing when speaking of the necessity of sexual harmony if at least a reference had been made to the book in which the way of success on that matter has been described.

A. H. G.

ADAM AND EVE: AN ESSAY TOWARD A NEW AND BETTER SOCIETY. By John Middleton Murry. Dakers. 228 pp. 10/6.

This is a most significant book—perhaps the most important book of this strange and lovable man. It is impossible to do justice to it in a mere notice. It should be read two or three times and then thought about. He insists we are witnessing the collapse of a civilization. The old frame or pattern is broken immediately. Power production tends to dehumanise us. We must build again from the bottom. "It is a simple fact of my experience that the foundation of the new civilization must be Christ. He alone can sustain us, I find, in the effort required". "I find it impossible to experience my experience without Jesus" (p. 76).

From this Mr. Murry goes on to insist that the redemption of the man-woman relationship is fundamental. On this he has much to say of great moment. He points out that on the whole sex has been degraded in Protestant circles, and against which he writes: "It stands in the very nature of the true love relationship between a man and a woman that it is an act of faith, in the highest Christian sense of the word".

But sex redeemed will lead to the true family: "The tenderly begotten, tenderly nurtured child is the substance out of which a new world can be fashioned" (p. 183).

It will not be an attraction in the book to many that it contains so much reference to D. H. Lawrence. To such, however, it may be said, do not let that prevent you from getting at Murry's real message!

When he has something to say how immensely well he says it!

A. H. GRAY.

IF THIS WERE TRUE. By J. D. Beresford. Hutchinson. 8s. 6d.

Mr. Beresford has a gift for making popular the fundamental truths of religion. The thousands of people who read his novels must at least have some idea of the things that are unseen and eternal and many of them could probably never be reached by any other means of grace. The reader will not find *If This Were True* a handbook of correct theology, but he will be very dull if he can read this book through without a new appreciation of the Christian faith. The story is of a young man kept completely ignorant of religion by a materialistic upbringing who comes across a New Testament and reads it for the first time at the age of 21. His understanding of the gospel is an assurance that the believer is called to live as Jesus lived and to do what He did. The contemplative practice of his new faith eventually makes him a channel of divine healing. The reader will not perhaps find the story, as a story, convincing, and many will wish that the later chapters had been developed further. It may be felt too that the characters that represent orthodox religion, though true to life, are not fairly typical of the best life of the Church. Yet the whole book speaks of faith; it is a religious novel in the best sense, and is a refreshing tonic to the spirit.

L. M.

THE COMMUNITIES OF TOLSTOYANS. By Henri Lasserre.

In this booklet, published by the Rural Co-operative Community Council of Toronto and obtainable from the Community Service Committee, Chancton,

Dartnell Park, West Byfleet, Surrey (1/3 post free), the author sketches the origin and principles of the agricultural colonies founded in Czarist Russia to realise the exacting ideals of Tolstoy.

Private property and hire of labour are abolished, likewise religious ceremonies which only "obscure the moral sense of Christ's teaching". Family ties are subservient to communal relationships to an extent which would scarcely be acceptable to the Hutterian communities of to-day, but the reputation for morality is high. Tolstoy's views (some *pro* and some *anti*) on the lives of his disciples are quoted from his Intimate Diary and a short chapter on modern communities plus a useful bibliography bring the work to a close.

M. W.

A CALL TO MANHOOD. By Guy A. Aldred. Strickland Press, Glasgow. 112 pp. 1s.

Dr. Aldred is never dull, and these essays, most of them editorials reprinted from *The Word*, though not all of equal interest now, have a literary quality and a penetrating judgment that justify their preservation in book form. Some of them written during the last war afford material for an interesting comparison with the present time. We particularly commend "Christianity, Militarism and Espionage", which is a study of 18 B, and "The Vansittarts Dined with Hitler", which quotes Mr. Ward Price's description of Sir Robert and Lady Vansittart's fraternisation with Nazi leaders in 1935. Prospective members of the "Win the Peace" movement should have a look at this first!

RECENT PAMPHLETS

How to Deal with Germany by Sir Walter Layton (*News Chronicle*, 72 pp., 6d.) is a rather over-confident solution of a problem that will need much more thought than has been put into this. *Germany After the War* (Simpkin Marshall, 20 pp., 6d.) contains the proposals of a Liberal Party Committee under the chairmanship of Lord Perth and is much more worth reading. *The War, the Peace and Germany* calls for a statement now of Allied intentions towards Germany and suggests its purport (U.D.C., 4 pp. 2d.). *War: Its Causes and Cure* by A. Ruth Fry (6 pp., 2d.) is a plea for world government, and *A Practical Peace System* (14 pp., 3d.) brings the argument for functional co-operation up to date. Both published by Northern Friends Peace Board. The Council for World Government Organisation, 12, Brook House, Park Lane, W.1 (MAY 8171), will send six copies of its very interesting and enlightened eight-page brochure on appli-

cation. *The Financiers' Little Game* (Strickland Press, 18 pp., 2d.) is a piece of forceful writing by the Duke of Bedford exposing the abuses of the money market. *One Humanity* by Howard E. Kershner with introduction by Vera Brittain pleads for famine relief (Sheppard Press, 36 pp., 1s.). *Soviet Churches and the War* by the Rev. Stanley Evans is published by the Russia To-day Society, and its 32 pages are packed with facts and documents showing how Church and State in Russia have been brought closer together. The following are issued by the P.P.U.: *Law versus War* by Vera Brittain puts the case for the gradual abolition of war by progressive humanitarian measures; *Community and Society* by Donald Port describes revolution by service; *Were We to Blame Too?* by Frank Hancock is a useful series of quotations revealing our commercial relations with Germany between 1914 and 1942. *A Case for Peace by Negotiation* by Henry Hilditch, 10 pp., 4d., and *War and the Child Mind*, an enquiry into the effects of the war on the minds of children by Patrick Figgis, Edwin Towill, Mary Osborn, Charles Burns and others, 20 pp., 9d., are also published by committees of the P.P.U. The Bombing Restriction Committee has published *Obliteration Bombing* by the Bishop of Chichester, 6d. *Stop Massacre Bombing* by Vera Brittain, 3d., and *The Chimneys of Leipzig*, the story told by three American girls of how Germany's third largest city was destroyed, 3d. post free. *The C.O. and the Future* is a very useful handbook of information on the prospects of C.O.'s after the war, issued by the C.B.C.O., 24 pp., 6d. *People of Other Lands* by Bedford Pollard is a charming address to children on the kinship of nations, beautifully printed with picture cover, 8 pp., 6d.

Christian Social Action by Principal William Robinson (reviewed in our last issue) is issued by the Christian Action Fellowship, 44, Hill Street, Birmingham, 5. Price 6d.

CORRESPONDENCE

Paper is rationed. Correspondents are implored to be concise. It is possible to publish each month only a small selection of the letters received.

Continued from next column

soldier's make-up that prevents him from sustaining hatred once the excitement of the fighting has gone." —Alan Moorehead (War Correspondent) in *Daily Express*.

THEY SAY

SEAWARD BEDDOW

Rat Poison!

I cull the following from the *Daily Mail*. "In answer to an appeal in his parish magazine for comforts for German war prisoners in hospital the Rev. J. C. Chamberlain, Vicar of Christ Church, Shooters Hill, London, received a tin of rat poison from the Rev. H. G. Green, Vicar of St. Nicholas, Ipswich."

Preaching about it afterwards Mr. Green is reported by the same paper to have explained: "I have no doubt that people who make such appeals think that they are acting in accordance with the Sermon on the Mount and the teachings of St. Paul, but I defy anyone to find me a single sentence in the Bible where I can be called upon to serve the enemies of God and man".

The Permit System!

"When it was stated at Jarrow that Walter Nudd, aged 42, of Hibernian road, Jarrow, and his seven children all slept in one bed, Nudd told the magistrates he was waiting for a permit for a bed."—Report in *Daily Herald*.

Beauty Appeals Even Yet

"The result of the Lincoln inquiry is a notable success for a good cause. The Electricity Commissioners have decided that the Lincoln Corporation must seek the advice of the Royal Fine Art Commission before submitting the plans and drawings for the proposed station and that the height and site of the towers and chimneys must be regulated by the need for preserving unspoilt the view of Lincoln Cathedral."—Leader in *Manchester Guardian*.

The "No Fraternisation" Order

"How are you going to stop the British soldier from being friendly to the German civilians once he gets into Germany? I suppose it can be done, but it is difficult to see how. If nature takes its course he will hand out his chocolate to the babies and his rations and his cigarettes to the hungry parents. . . . There seems to be something in the British

Continued in previous column

CONCERNING THE FELLOWSHIP

LESLIE ARTINGSTALL

The Campaign

We have arrived at the end of the first stage, and there is good reason to believe that a considerable amount of progress has been made in the branch-study of the various introductory statements that we printed and published during the year. Where these statements have been studied and the background of the Campaign understood, the first stage comes to an end.

The next stage of the Campaign is concerned with putting the whole idea across to all the churches with which we are connected and every kind of society and association, both inside and outside the church. In order to do this the greatest possible use should be made of the *Declaration*, a single page document which has appeared in these pages and has been sent to branches. Copies of this, to any reasonable number, will be sent to those who apply.

The Second Stage

In this second stage we feel that four things ought to be attempted. First of all a complete list should be made of the churches and societies connected with the churches, in our areas. Then an offer should be made to send copies of the *Declaration* for their consideration, and a speaker, if they will receive one, to present the idea of making a serious attempt to consider the shape and form of a Christian peace. In the third place we should attempt to get the *Declaration* printed, or at least its eight points, in the local press. This has already been done in one or two districts with good results. Finally, in this stage we should try to get into touch with bodies other than churches or those societies specially connected with ourselves, Trades Union branches, political associations, and public bodies of every kind.

When all this has been sufficiently explored and undertaken we shall have completed the second stage and be ready for the third, which, as will be described later, is to make the ideas that lie behind this Campaign as widely known to the public as we can manage. In the meantime it is very important to carry through in great detail and with equal determination the second stage.

ANGLICAN PACIFIST FELLOWSHIP

Hon. General Secretary: The Rev. Martin Tupper, 1, Adelaide Street, Charing Cross, W.C.2.

At the Annual General Meeting on October 28th Archdeacon Hartill was re-elected Chairman; Mr. Harry Dice was re-elected Hon. Treasurer; and Mr. Vincent Burston, Hon. Auditor. The following resolution was passed at the Meeting and conveyed to Mrs. Temple: "That this Annual General Meeting of the Anglican Pacifist Fellowship desires to place on record its profound sense of loss in the death of the Archbishop of Canterbury and its high appreciation of his immense service to the Church, and assures Mrs. Temple of the sympathy and prayers of the members of the Fellowship." Mr. Dice's amendment to the Membership Pledge did not receive general approval, and a Special Committee was appointed to consider how it could be re-worded so as to express our common mind. Book-tokens were presented to all those who had worked in the A.P.F. Service Unit for one year and over as a mark of our gratitude and appreciation.

It is hoped that as many A.P.F. members as possible will attend the P.C.C.C. "Christ and Peace" Meeting to be held in the Kingsway Hall, on December 9th, at 3 p.m.

Gifts of toys, sweets and money would be gratefully received by Mr. Alfred Copeland, "Down-the-Lane" Hostel, Chevington, Bury St. Edmund's, Suffolk, to enable the children there to have a Christmas Treat. Gifts of money would also be much appreciated for the Christmas Party at the Hungerford Club, and should be sent to Mr. Fred Pinder, The Hungerford Club, 176, Hungerford Lane, W.C.2.

CHURCH OF SCOTLAND PEACE SOCIETY

Secretary: Rev. JOHN A. ANDERSON, 150, Wilton St., Glasgow, N.W.1.

Report of recent organisational changes and new financial arrangements will be given next month.

NATIONAL PEACE COUNCIL

Sir Hugh Robertson, Dr. Ranyard West, Lady Mabel Smith, Professor W. J. Gruffydd, M.P., W. G. Cove, M.P. Dr. George Macleod and Sir Robert Greig are among the prominent persons who have been added to the sponsors of the National Petition for a Constructive Peace which is being organised by the National Peace Council. Already nearly twenty thousand copies of the Petition have been circulated and Joint Committees for the local promotion of the Petition have been established in Leeds, Newcastle, Edinburgh, Bristol, Cardiff, Leicester, Notting-

ham and other places. Three leaflets for use with the Petition are now available: (a) "Enduring Peace or Third World War?"—a leaflet of general explanation; (b) a leaflet of instructions for local organisations desiring to support the Petition; and (c) a leaflet containing the Petition text only—that is with no space for signatures. Crown and double-crown posters advertising the campaign are also available and enquiries in regard to all these matters should be addressed to the National Peace Council, 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.

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.

AT "WEST WINDS," Woolacombe, North Devon, you will find an opportunity for rest, convalescence or holiday near hills and sea. Moderate terms. Vera Watts and Dorothy Towell.

MEETING

A FELLOWSHIP MEETING for communion with God and each other is being held at Fellowship House, 38, Gordon Square, W.C.1, on the last Friday in each month, from 5.30—6 p.m. The next meeting is on 29th December, and the leader will be Doris Nicholls.

MISCELLANEOUS

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

DUPLICATING—100 copies, quarto, 4/-. Postage extra. Also expert Typing. D. Evered Scripps, "Dockenden," Benenden, Kent.

LAMB BRAND TYPEWRITER RIBBONS.—Cleanest writing, longest wearing, 3s. 6d. each; 10s. 0d. three; 18s. 6d. six; name models, colours. Good value black carbons, quarto or foolscap, 10s. 0d. hundred (minimum). All postage paid.—Martin Hardman, 15, Prospect Place, Preston.

P.P.U. CHRISTMAS CARDS 3/- a dozen, post free. Sample packets of 5 for 1/7. 6, Endsleigh Street, W.C.1.

MISCELLANEOUS—continued.

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

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.

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.

A UNIQUE CHRISTMAS GIFT: A copy of "Sing we the Trees". A hand printed booklet about trees and life, illus. with wood engravings and two lino-cuts in colour. Decorated paper covers. 28 pp. Post free 5/6 from J. Selwyn Dunn, Kelmscott Studio, 100, Lion Lane, Haslemere, Surrey.

FAITH HEALING AND CHRISTIAN PSYCHOLOGY. Also postal psycho-analysis. Write Box 404, 38 Gordon Square, London, W.C.1.

SITUATIONS VACANT

COMMUNITY FARMING SOCIETY has one or two vacancies for men and women of progressive and co-operative convictions. Men should be experienced in general farm work, able to work horses and tractors and general farm implements. Women should possess housework experience and ability to work amicably with others. Write, stating age and experience, etc., to Holton Beckering, Wragby, Lincs.

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A DEVOTIONAL MEETING

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Rev. Henry Carter, C.B.E.
Rev. William Robinson, D.D.
Rev. Inqli James, B.D.

AT KINGSWAY HALL,
KINGSWAY, W.C.2,

SATURDAY, DECEMBER 9th,
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ADMISSION FREE—RESERVED
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LITERATURE CHRISTMAS CARDS

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1944 CHRISTMAS CARD, with line drawing of Fellowship House. Words
by LAURENCE HOUSMAN. (6d.)

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"THE RELEVANCE OF THE IMPOSSIBLE," by G. H. C. MACGREGOR,
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