

IAN
ST

S

5

The
BRITISH LIBRARY
of POLITICAL *and*
ECONOMIC
SCIENCE

Rerum Cognoscere Causas

BRITISH LIBRARY
OF POLITICAL AND ECONOMIC SCIENCE
(London School of Economics)

HEADING

TITLE & VOL. NO.

EDITION

CLASS MARK

DATE OF PUBLICATION

JX

BOOK NUMBER

1901

STAFF
Date issued

RESEARCH STUDENTS
Date due for return

S 1125

New Series No. 49

January, 1946

The CHRISTIAN PACIFIST

THREEPENCE

BRITISH LIBRARY
11 JAN. 1946
OF POLITICAL AND
ECONOMIC SCIENCE

THE CURRENT OF AFFAIRS

A New Age

"A Happy New Year" can be wished to all our friends at home and abroad more confidently and hopefully than for many years past. There is indeed much bitter unhappiness in the world, the inevitable consequence of prolonged world-wide war, but never has there been so widespread or hearty a desire to be done with the bad old days and begin a new era, to "ring out the old" and "ring in the new". The world is sick of the past, and if there can be such a thing as a healthy sickness, that is what we are experiencing now. What is not always realised is that we not only need a new age, we already have it. We are living in a new world, and new worlds are dangerous to those who do not adapt themselves to them. In this new age the old economics and the old politics are just ridiculous; the old ethics and the old philosophy nonsense. We need a new outlook, a new mentality, which is just another way of saying that we need a deep repentance, not only of our sins but of our heavy virtues, which in this country are now so overwhelming that we must get rid of some of them if we are

to go forward in comradeship with our fellow nations. The old way of living, however good in its time, just won't do. We must change, and change we shall, either by decay in death, or by newness of life in fresh adjustment to reality.

The Church's Mission

As in Germany and Japan and other stricken countries, so in our own, there is in the present situation a unique opportunity for the Church. But there is great danger that the Church will remain pre-occupied in her own domestic concerns, welcoming back members, rebuilding places of worship, restoring organisation. All that is necessary, and yet if it should stand between the Churches and the immense opportunity which appeals to them in the need for real peace making, the chance of a century will be lost. It is for the Christian peace movement to persuade the Church to a realisation of its divine mission to the nation. We need to unfold to the people the real meaning of our faith, both by its plainer preaching and its bolder practice. Instead of preserving our gospel in a place of great honour and sanctity, we must

take it out for everyday use. No mere campaign of evangelism will do the slightest good (and may do much harm) which does not fairly face the issues of peace and war and social justice. We must make quite clear what we mean when we say that Christ is the Saviour of the world, and we must learn to translate our message out of theological symbols into terms of economics and politics and the universal language of the people's needs.

Relief for Europe

Although the Government is still unwilling to permit the donation of personal stores of rationed foods or "points" from this country for the relief of the immense need of continental countries this winter, the Ministry of Food has made a further concession to the Council of British Societies for Relief Abroad. Already the purchase by the Council of £100,000 worth of food has been allowed, and the food has been distributed in Europe. Now a further quantity amounting to £150,000 worth has been allocated by the Ministry. It is made up of a number of surpluses of (largely Army) food, including a large quantity of tinned soups. These supplies are relatively tiny in relation to the amounts needed for the basic rations of whole populations: but they will be invaluable for supplementing the very inadequate rations of the most needy groups—the children, the expectant mothers, the sick and the aged, with whom the voluntary societies are principally concerned. Both C.O.B.S.R.A. and its constituent societies, F.R.S., F.A.U., etc., are already purchasing these fresh supplies to the limit of their available funds: but £100,000 more is wanted to complete the job.

The American Loan

The past month has seen the American loan ratified by Parliament, and we may assume that in

due course the American Congress will agree to lend \$3,750,000,000 to this country. Our income from overseas investments, shipping services and our own exports has dropped so much owing to the war, that it is generally agreed that some financial aid is essential for Britain. This loan should enable us to maintain an adequate standard of living during the next five years, and it is hoped that by then we shall ourselves be able to pay for all the imports we need. Whether the loan will prove to be a first step to international financial recovery, or will, when the time comes to start making repayments, lead to further international difficulties remains to be seen. The loan is conditional on our signing the Bretton Woods proposals, and an International Conference on Trade and Employment is to be held next summer. Bretton Woods, guaranteeing some stability in international rates of exchange, while avoiding the almost complete rigidity of the Gold Standard, is a sound step, but the success or otherwise of the loan will largely depend on the result of the International Conference. If by that Conference tariffs are reduced and quotas, barter arrangements and regional groupings, including "Imperial Preference", are abolished, then international trade should expand, enabling us to increase the *total* of our exports sufficiently to pay for necessary imports and repayment of the loan, without our striving for a larger *share* of world trade. If, however, trade is not freed, then more intense international competition with all its tragic results will be inevitable.

The Plight of Japan

The news which comes through America of the Church in Japan is a strange mixture of good and bad. The destruction is terrible. Even apart from Hiroshima and Nagasaki, the devastation is said to be in-

credible. In one city (before the atom bomb was in use), 100,000 people were said to have been killed by bombers in one night. Out of Tokyo's 157 churches, only six remain intact and only three more remain fit for worship. The American authorities insist that there is no starvation and no threat of it, but the need of the people for food as well as housing must be acute. Short of official starvation, one can be very hungry, and hunger makes no contribution to peace. For a celebration of Holy Communion, held with a delegation from the Churches in the U.S.A., bread had to be begged from the hotel in which the Americans were staying. In an interview, General MacArthur spoke highly, as was not surprising, of the fine behaviour of his troops in showing kindness to the Japanese people. He is reported to have said that it was up to the Churches to combat the spirit of hatred and revenge, and to influence public opinion in support of a peace of reconciliation and goodwill.

The Church Rises to the Occasion

One of the most remarkable facts emerging from a rather confused situation is the consciousness on the part of Japanese Christians of the high destiny of the Church as the servant and saviour of the nation. Throughout the war the Christian leaders have bravely maintained their witness to the Christian faith, in some cases at the cost of imprisonment or surveillance, and the wearing persecution of the "thought police", whose special duty it was to detect and exterminate unpatriotic sentiment. They seem to have welcomed American Church leaders as allies and brethren, and to be eager to renew contact with the Church in other lands. Many of our Japanese Christian friends of former days have survived. Kozaki, Saito, Tomita, Mitchi Kawai, Kagawa and Ogawa are all men-

tioned by name. Mr. Kozaki's church is one of the few which have escaped injury and is becoming the centre of a reconciling ministry. Kagawa is said to look worn and tired, but has great enthusiasm for the future of Christianity and of the co-operatives in Japan. Plans are being made not only for the rebuilding of churches and the re-assembling of congregations, but for seizing on the opportunity of service which the privations of the people present. Deeper than their material need there is felt to be a moral and spiritual famine which the Church will labour to relieve. But its resources in manpower and materials is meagre, and there is a demand for missionary help, provided, of course, that the missionaries know their job. Kagawa and others have asserted that "this is the time of times in this stricken country for the teaching and preaching and practice of the Gospel of Jesus Christ."

A Request

Back numbers of *The Christian Pacifist* and *Reconciliation* are much in demand and readers who have them are asked to consult us before destroying them. The August 1942 number is particularly wanted by the New York Public Library to complete its file, and we shall be grateful to anyone who can supply a copy of that issue in good condition.

The anonymous subscriber who sent a postal order from somewhere in Cornwall on November 5th is requested to send name and address.

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

ATOMIC PACIFISM

DAVID WATSON

The Rev. W. D. Watson is a Minister of the Church of England at present engaged in the Diocese of London in helping to stimulate a Christian attitude towards Jews.

The new weapons produced towards the end of the recent world war, culminating in the atomic bomb, have produced an entirely new situation, which the Pacifist movement ought to take into account. No one with any imagination could now be in favour of war under any circumstances. If there is a war it is likely to take the form of the annihilation of opposing populations by mechanical means. The modern conception of total war has put the civilian on the same level as the soldier; a war fought with rockets and atomic bombs might even make uniformed forces obsolete. A small number of technicians could almost instantaneously annihilate the entire population of any city which they chose to obliterate, in any part of the world.

This means that conscription is not the principal issue. Even if the entire population of Britain signed a pledge not to fight, and really meant it, they could still be involved in war. Every city in Britain could be destroyed at once by an unseen foe firing rockets in a distant land, without any pretence of a declaration of war. Consequently a campaign with the object merely of stirring up public opinion against war would be quite inadequate: the response would probably be: "Yes, but how?"

Pacifists are always tempted to become pharisaical. Once a personal ethical decision is made into a universal law this danger arises. I become pharisaical as soon as my personal decision not to fight makes me assume that other Christians see as clearly as I do that it is wrong to fight. As a matter of fact many pacifists simplify the issue: it is

not just a question of those in favour of war fighting, and those who are against it becoming conscientious objectors. There are many Christians who are just as strongly opposed to war as any pacifist, but take part in it because they believe that it is necessary to bring a war to a conclusion as quickly as possible, when once it has been started. If pure logic is the criterion it is doubtful whether pacifism is justifiable. When once a war has been started (by a government making no reference to Christianity, nor to the will of the people) it is surely obvious that it cannot come to an end until one side is defeated or exhausted. If, therefore, my country is obviously less culpable than the enemy, and has good prospects of achieving military victory, ought I not to take part in the fighting, so as to restore peace as quickly as possible, and to ensure that the war is won by the side influenced by the greater degree of justice? As a pacifist in a total war, I should not be merely neutral; I should weaken my country's capacity to fight by my attitude, and so assist the opposing side. This is the kind of reasoning which made many Christians take part in the recent war; and it has sufficient force to condemn pacifists who judge those Christians who yielded to it, on the assumption that they were deliberately disobeying an obvious divine law.

The only valid basis for pacifism is faith rather than law. The logical conclusion of our attitude, when we refuse to fight, is that we are prepared to let the enemy achieve military victory. If this would mean the triumph of the most culpable side, and apparently

vindicate aggression, our attitude could not be justified, unless we believed in a means of promoting justice and overthrowing evil more effectively than armed resistance. It is not enough to have a negative objection to war; we must also be able to utilise positive spiritual forces more potent than military might. Christian pacifists find such spiritual forces in Christ, and believe that a corrupt world power, even when fully armed with the physical means of enforcing its will on its subjects, would ultimately be brought into submission to Him. These forces are released when His disciples follow a way of life which results from close spiritual contact with Him.

This way of life, based on relationship with Christ, concerns not only an attitude towards war, but conduct under every circumstance. If we limit it to pacifism we may become dangerously complacent and self-satisfied. When there is no military conflict involving our nation pacifism is a purely academic issue, if by pacifism we mean only a refusal to fight in the armed forces. If conscription continues it remains a practical issue, but only for the young. Certainly, under the new situation in the atomic age, no one in his senses could desire war; there is no danger of the pacifist being unpopular.

But should not pacifism, now that there is "peace", be directed into new channels, towards a different objective? Ought not the way of life, which brought us to pacifism at a time when it was a practical issue, now find expression in just as radical an attitude towards the human society in which we live? In refusing to take part in war, we deliberately rejected many loyalties, to our nation, to the cause of "justice", even to our kith and kin, in favour of one supreme loyalty, to Jesus Christ. We were prepared to see our country ravaged

by an invader, law and order overthrown, and those who were dear to us brought to misery, because we believed that the way of Christ meant for us the refusal to fight. The pacifist movement is essentially prophetic and apocalyptic. We see the origin of war, not in any particular cause outside our own nation, such as the militarism of Germany, but in the whole of the society which is involved in it. We see it as the product of modern "civilisation". Christian pacifists believe also that only a return to God, or the intervention of God, can create the constructive forces necessary for producing a new human society. We stand aloof from the conflict as an expression of our vision of the doom of the existing order of society, and of our faith in Him who is able to make all things new. When we adopt this attitude we are liable to great spiritual dangers. We may feel superior to those Christians whose faith, though no less vital than our own, has not found this particular form of expression; we may become mere "escapists", fleeing from society for our own personal benefit.

The supreme test for the pacifist movement has come now that the war is over. Are we still prophetic and apocalyptic in our attitude towards modern society? Are we standing as aloof from its ways as we did during the fighting? We should see better than most men the seeds of war latent still in the post-war situation. Modern wars are the product of the modern industrialised, urban civilisation. Another war would probably bring that civilisation to an end. It would not necessarily destroy all mankind; the target of the atom bomb would be the urban populations and industrial installations; it would be in the countryside that life would survive. The effect would be a reversion to the primitive agricul-

tural economy which obtained before the industrial age.

This does not mean that we should all escape from urban life into agricultural communities. Christ foresaw the destruction of Jerusalem, but it was there that He established the first Church. The apocalyptic element in Christianity is only a part, not the whole: it is not the way of the Cross, which means identification with those who are doomed to perish, not separation from them. The prophetic declaration of the diseases of modern civilisation is part of our task; but it is only the negative part. Our positive task is to build, in embryo,

the new society within the existing order. Our vision of the things which are doomed to perish enables us to see also the things which endure, and so to build our own lives upon them. Although we see the signs of impending doom, we should not despair. The end is not yet; and there is still hope that men may discover the new way, the life built on things which endure, and so avoid or postpone the end. But they can only discover it, if it is demonstrated by us, who know it. Our way of life, though set within existing civilisation, should be as distinct from it as is that of the pacifist in time of war.

REFLECTIONS ON NON-VIOLENCE (1)

ROY WALKER

War has been defined as the continuation of policy by other means. Peace, as we know it in 1946, is not much more than the continuation of policy by warlike means.

What has the pacifist, now released from the external limitations and self-imposed restraints of the war years, to say about peace-making in such a world? He will engage in service to society and international service too. He will continue to study the causes of war and work for their removal. He will encourage peaceful change, negotiation and arbitration. But he will know that within nations and between nations situations will arise in which these methods will be powerless to resolve a crisis. What has the pacifist to offer in such circumstances? Does he stand for unconditional surrender by his own side, as contrasted with the military policy of unconditional surrender by the enemy? Does he believe in individual non-resistance, passive resistance or corporate non-

violent direct action? And what does he mean by those terms, how does he relate such concepts to contemporary conditions, to the world of San Franciscan power politics, general famine and the atom bomb?

My own answer would be in the terms of Gandhian non-violent direct action. I specify Gandhian non-violence not because I think there is no genuine non-violence to be discovered in Western struggles, but because I believe that Gandhi's understanding of non-violence is more profound than that of European working-class leaders of to-day, that he can teach us the distinction between genuine non-violence and selfish coercion, a distinction to be measured mainly in terms of voluntary suffering. Consequently my attention was arrested by a quite innocuous remark which I read in a pacifist paper recently about a group studying non-violence which has decided to concentrate on "material relevant to Western civilisation, rather than on the

Gandhian approach, to which most of the movement has given its greatest attention so far". Two questions occur to me: is the Gandhian approach Eastern, in the sense of deriving from Eastern thought and tradition and being intelligible and relevant only within Eastern civilisation? And have Western pacifists nevertheless acquired a fair understanding of that approach so that they can now integrate their conclusions with those derived from a similar study of Western examples of non-violence?

What attention has the Western pacifist movement given to the Gandhian approach? So far as I know, the first modern attempt to present a clear account in English of non-violence was Richard Gregg's book, *The Power of Non-Violence* (1935). It had a considerable vogue in pacifist groups in the pre-1939 years. We are all indebted in some measure to Gregg—but not for an adequate exposition of Gandhian pacifism. Gregg's subject is non-violence, his method a synthesis of his seven years of industrial relations work in the West with his four years' experience in India; necessarily the combination has left neither element intact. Gregg's book is not, and does not purport to be, an exposition of a purely Gandhian approach.

The next milestone is Aldous Huxley's *Ends and Means* (1937). The interdependence of Huxley and Gerald Heard is admitted; and it may be that the sweeping criticism of Gandhi in Heard's *These Hurrying Years* gives a clue to the absence of consideration of the Gandhian approach from Huxley's masterpiece, which has but two brief references to the Mahatma. It is obvious that Heard and Huxley have made their own examination of Eastern traditions, but this has led them to a position remote from Gandhi's. The

Mahatma's attempt to carry non-violence into large-scale politics is the antithesis of Huxley's emphasis on withdrawal to marginal activities.

The late Bart de Ligt gives a good deal of attention to Gandhi in the work of which the English version (1937) is entitled *The Conquest of Violence*. But the author's main interest is in the European socialist tradition; he discusses Gandhian pacifism as an adjunct to his argument.

Krishnalal Shridharani's *War Without Violence* (1939), a study of Gandhian direct action by an Indian, was first published in Britain only a few weeks before the outbreak of war, and received less attention than it would have had five years earlier. In general the work is admirable, but the author's socialist-rationalist approach leads him to give an external description of facts that sometimes obscures the inward purpose; as when he writes almost as though it was the intention of the cloth boycott to ruin Lancashire. Gandhian pacifism cannot, I believe, be adequately transposed into this thought-form, any more than "Hamlet" can be paraphrased in prose.

A careful reading of these four works, and a number of similar derivative volumes, aroused in me thoughts which they failed to satisfy, and in 1941 I began a study of the subject which led to the simple and obvious conclusion that if one wanted to understand the Gandhian approach one had better go to Gandhi himself. Not that there was nothing to be learned from the commentators; but it was impossible to know what to accept or reject without knowing the subject to which the comments were to be applied.

To say that Gandhi is available in English is an overstatement. Surprisingly few British pacifists have read the two-volume auto-

biography (to 1924), *The Story of My Experiments with Truth*, and fewer still *Satyagraha in South Africa*. C. F. Andrews' slightly muddled and occasionally diluted versions of these two works (1930-31) had a wider circulation, but have for some years been out of print. The short, but essential, *Indian Home Rule* was published in a cheap reprint, but supplies in Britain were negligible. There remains Romain Rolland's *Mahatma Gandhi* (1924), which is certainly nearer in spirit to the original than are the commentaries; but the great Frenchman's work has made curiously little impact upon British pacifist thought. Moreover, all this material stops short in the middle twenties, and it is the last twenty-five years of Gandhi's career that are the storm centre of controversy. A few copies of the weekly *Harijan* reached England, but here again the influence was negligible.

I came at last to a disquieting conclusion. The British pacifist movement has no deep insight into the Gandhian approach; it has made no systematic study of the actual campaigns, and still less has it understood the thought and vision that inspired them. For reasons which I hope to give in my next article this failure seems to me a crucial one; and I have felt obliged to spend what time I could spare since 1941 on the preparation of two works that might do something to bridge the gap, pending the appearance of some more capable authority.

But *why* has the British pacifist movement been mainly dependent on American, Dutch and French commentators for its knowledge of the Gandhian approach? I seem to find serious, and often unconscious, prejudices at work among us. There are, for instance, some Christian pacifists who dilute the Gandhian reality until they can comfortably assimilate it to their

own convictions about "non-resistance"; which usually involves praising Gandhi's wider religious generalisations and deploring the particular political conclusions which Gandhi holds to be inseparable from them. On the other hand, some Christian pacifists strongly disapprove of Mr. Gandhi for having the temerity to be a Hindu when he ought of course to be a Christian, and therefore suspect any serious attempt to consider his principles as capable of universal application as a pernicious ruse to introduce paganism by the back door.

A similar prejudice is not unknown among socialist pacifists. Nehru may say that Gandhi's work among the Indian masses makes the criticism of armchair Indian socialists ridiculous; but the fact remains that Gandhi is no apostle of the class-struggle. (It is odd to see how affronted are some Western pacifists when their principles are not followed by Eastern pacifists, although they themselves are so impervious to universalist claims from the East.) Gandhi is intimate with financiers as well as untouchables. He will not agree that Princes and capitalists are social evils *per se*, only that they are more usually "in the wrong box" when it comes to a struggle. Also Gandhi is associated with conceptions of personal leadership that are profoundly shocking to doctrinaire democrats. Few of us, I suppose, would say that we have never been prejudiced by some of these considerations. The way of many pacifists with Gandhi is what Middleton Murry once characterised as the way of the critics with Keats: "It is the old trick of average humanity when it is confronted with genius; it takes from it what it can comfortably accommodate, and throws the rest away as nothing worth."

Genius, especially pacifist genius, is rare enough in the world to-day.

Let us beware that we do not reject just those aspects of genius that average humanity cannot comfortably accommodate. They may

well be those of which average humanity is most desperately in need.

(To be concluded.)

IS THIS THE END?

PAUL GLIDDON

The debate which took place in the House of Lords a month or two ago must have disappointed those who wished to be reassured that the dangers to humanity associated with the atomic bomb had been seriously exaggerated. Lord Cherwell, who acted during the war as Mr. Churchill's scientific adviser, while he deprecated loose thinking on the employment of nuclear energy, gave it as his considered judgment that, unless man could find an adequate way of ordering his affairs, the end of civilised life on this planet was at hand.

To the Christian the declaration that the end of all things is at hand is no new message, but he has so long understood that this ancient statement is true in some rather mystical sense that he can hardly force himself to see that, after so many centuries, it may suddenly be fulfilled quite literally. Forecasts of the end of the world have been the unenvied preserve of queer sects and unbalanced pamphleteers and the ordinary man or woman has been inclined to pass over the apocalyptic teaching of Jesus and to assume that it cannot mean what it seems to say and that what it does really mean is something to which the clue is for ever lost. And now we are amazed to hear some of the most perplexing elements of that teaching apparently put forward, not by some wild fanatic, but by spiritual and temporal peers in the British House of Lords.

That final doom must overtake a race which turns from God and

treads in ways which are not His is the relentless burden of the Scriptures and the message of every prophet, be he of the ancient Israel or the new. Yet that this was the plan of history and not the plaint of the preacher has hardly been believed, even by those who have given such teachings their formal assent. The theatre in which the human drama is played out has been thought of as liberally provided with emergency exits, so that humanity can make a successful get-away should all its plans miscarry. And now we have reached a point where the very enumeration of our possible means of escape only stresses their huge hopelessness.

For in what are we asked to find some assurance? In the continued agreement of the Big Three? But disagreement seems much more probable and only the rise of a new Hitler, governing some new Germany and offering to the rest a common enemy, would quite restore the lost unity. In the safeguarding of the secret of the atomic bomb? But its clues are scattered across the world and everywhere scientists are working out their solution. In a common agreement that such terrific weapons shall be entrusted only to an international body? An excellent proposal, but one with the demerit that similar ones have never yet succeeded. A renunciation of all war as a means of solving international disputes? But most of the nations who have just been fighting had previously put their names to such an agreement. Some supreme new effort to win the world

for Christ? But the ministers of religion who would naturally lead in such an effort report that they find it beyond their strength to hold even the people of their own neighbourhoods.

And thus we reach a point at which we are assured that another outbreak of wide-flung war will mean the end of civilisation; that man has devised no means by which such an outbreak can be made improbable, let alone impossible; that it is thus likely that there are some who will in nowise taste of death until they see the storm overshadowing modern civilisation burst in final fury.

It has been the tragic fate of Christendom that, in its heart, it has experienced a real love for that Lamb slain from the foundations of the world, and yet that, with its hands, it has so largely served the opposing forces of the great beast. If the time has now come to draft some epitaph for the human race, at least, in good honesty, we may pay tribute to the age-long efforts of mankind to take some part in God's creative work. Man may not have stilled the raging of the sea but he has thrust across the seas for all its ragings and has made its storms his pathways. He may not finally have subdued nature, but he has not spared the sweat of his brow and has prevailed greatly, turning the earth to which he pays the final tribute of his own dead body into a servant trained to bring with increasing readiness his daily bread. He has fought with plague and pestilence and famine, and he can claim brilliant victories on all these fronts, while, in this last generation, even death has hesitated to drag him away from life as swiftly as it used to do. In his mysterious history man has, as it were, been working through a tunnel; for some time now the signs of the bright day outside has been

coming through to him and the end has seemed almost within sight.

But, within the same tunnel, man has been pursuing other activities, consuming and destroying what he creates. In early days the things he made were, like the good toys of children, small and rather strong, and his ability to break what he had made was very limited. For long his creative power kept fairly paced with his destructive skill and much of what he made remained. There were times when he worked wild destruction and when the mark of the beast in him was very clearly seen, but the beast had not then attained maturity. But, in these latter years, man has become immensely more expert, in some of his work as creator much more skilled, in almost all his work as destroyer. And the pity of it all is that, when his long journey through the dark tunnel seems almost ended and the light from that larger world beyond is already shining in, the beast in him, revelling in its new might, may blast the tunnel's walls to bits and bring black night again.

In the earliest days of Christianity it was revealed that there is no power which can do battle with the beast except the Lion of the tribe of Judah, which, in the eyes of a prophet of that time, seemed like a Lamb standing as though it had been slain. If in those first days, when the life of the Church appeared to hang so precariously in the balance, there could be traced clear signs of battle joined between the great beast and the spotless Lamb, surely now, in what may be the final hours of modern civilisation, it is not unreasonable to discern a like tremendous struggle. In the midst of such a conflict it would be rather foolish to try to make things just a little better, bringing in here a little and there a little of the spirit of Christian charity. The struggle

between the Lamb and the beast is one in which no quarter is asked and none is given; at such an hour nothing less than a complete surrender to the leadership of Christ can be of the slenderest service. Our halting obedience and our care-

ful policies have undone us at the last and, if the Lord Christ can find it in His heart to make any use of us at all, it can now be only as we are ready to follow Him whithersoever He may care to lead.

THE STATE HONOURS A C.O.

JAMES STANLEY

Corporal Desmond T. Doss, conscientious objector of Lynchburg, Va., was awarded the Congressional Medal of Honour by President Truman on October 12th. He was the first objector ever to receive the honour, the nation's highest military award.

Doss, 26, is a Seventh Day Adventist—whose official church position is non-combatant participation (I.A.O.), a position taken by 10,000 or more of their young men. He was a member of a medical group attached to the 77th Infantry Division and participated in the campaigns on Guam, Leyte and Okinawa. During this time he was six times cited for heroism and became known as the "bravest man of the division".

At one point he was credited with saving 75 lives when he remained at the top of a 50-foot cliff, under intense machine gun and mortar fire, to lower the wounded to the bottom.

Americans had three times earlier been repulsed from the cliff, and the fourth attempt came on Saturday, Doss' Sabbath, in the observance of which he had been as scrupulous as in his refusal to bear arms. On this occasion, however, he was the only medical aide available. He finally yielded to his captain's request to accompany the men, asking only for a ten-minute delay. The attack waited while he read his Bible.

Doss was known also to have gone up to the mouth of a cave

containing 50 Japanese to aid four wounded comrades. Despite the shower of grenades, he made four trips to bring all the men back to safety. Again, he made a futile and "suicidal" attempt to apply an artificial lung to a wounded officer, keeping him alive for 45 minutes under heavy artillery fire before it became evident the attempt was in vain.

In reviewing his exploits, Brig. Gen. Edward H. Randle, commander of the 77th, said that Doss "was and still is a conscientious objector. He refused to carry arms or even touch a weapon."

Doss himself told interviewers last week that "you would not think an Army trained to kill would respect what I believe. But they did. The fellows never razzed me and we got along fine. They knew I was doing what I could and still hanging on to the things which my parents believed before me and which I believe.

"Everybody has got to get back to believing in God," he went on, "and the other fellow and his rights. It is right there in the Ten Commandments. It says 'Thou Shalt Not Kill'. That is the only rule which can stop these wars."

When asked how he felt about receiving the Congressional Medal, he replied that its award to him, a conscientious objector, "is probably as good proof as any of the real freedom of America".

Doss was wounded, though not seriously, four times on Okinawa

and has been recuperating in a military hospital in Virginia. Before the war he was a ship joiner. Now he hopes to take advantage of the G.I. Bill of Rights and learn to be a florist.

Several other army C.O.'s have also been cited for bravery during this war: one for performing a

successful operation with penknife and fountain pen on a wounded American's throat in Europe, another for heroism in the South Pacific. Both were Seventh Day Adventists. A third, a Quaker, was honoured by the British Government for his outstanding bravery in the American Field Service.

INTERNATIONAL NEWS

Early in December Henri Roser, Secretary of the French Fellowship, paid an unexpected and all-too-short visit to London. He took part in the Annual Meeting of International Voluntary Service for Peace, and was able to renew many old friendships. Unfortunately he had to return to Paris after a very brief stay; but there is hope that he may be in England again early in the new year, when more opportunities may be found for Fellowship friends here to meet him and hear something of the very interesting stories he has to tell of life under occupation.

We are sorry to hear of the death after imprisonment, of Dom Modeste van Assche, Abbot of Steenbrugge, a friend of the Fellowship in Belgium and spiritual adviser of the Catholic Pacifist Youth Movement. He seems to have been one among many thousands sent on unsubstantiated charges of collaboration to a concentration camp; but from the fact that he is reported to have died in hospital, and that dignitaries of the Church attended his funeral, held in the Cathedral, it is believed that he had already been cleared of these charges and released.

In Finland, the Helsinki group of Fellowship members and friends has been meeting periodically throughout the war in the home of one of the members, Selma Rikberg. According to their opportunities, they have individually been serving

the cause by working against the propagation of nationalistic sentiments and hostility towards prisoners-of-war, by helping to support a home for old evacuated Russian women, and by taking part in "relief" in the narrower sense. Some have joined the Society of Friends in Sweden. The former President of the Fellowship, Pastor Edvin Stenwall, has recently founded a society named "Christian Social Help".

We are glad to hear again from Kaspar Mayr, of Vienna, a former Assistant Secretary of the International Fellowship. He says: "The work of the International is more necessary than ever before, although it is difficult to see in what way we shall proceed in this chaotic situation. One concrete task is to organise a bigger *economic* unit in South-Eastern Europe Economic co-operation on a greater scale would automatically diminish the importance of the *political* frontiers and even of political theories."

Mr. Guy Clutton-Brock, who recently returned from some months' of service in Berlin, shared with a large group called together by the International Fellowship of Reconciliation at Gordon Square, on December 12th, some of his impressions of the present situation in Northern Germany.

He spoke first of the shortages and hardships involved in confining

perhaps sixty millions of people in a Reich much reduced in size and already being de-industrialised. He declared that conditions in some parts were appalling. The lagers for people evicted from the East were terribly over-crowded. The evictions appeared to be caused mainly by undisciplined armed bands of Polish deserters: and little effort could be made by the Polish and Russian authorities to stop them. The death-rate in Germany was probably five times the normal.

There was little hope of improvement. The Allied policy towards Germany was negative. The German people were bewildered and unable to take any initiative. Being totalitarian-minded they waited to be told what to do and to be fed. The quadrupartite government was extremely cumbrous; but it was a pity that better advantage was not being taken of a unique opportunity for experimenting in a unified international economy and administration which might have been significant for the whole of Europe.

The Russians were guilty of rape and loot, for discipline was loose; but so were the Americans. On the other hand there was great need for understanding the point of view of the Russian administration.

In the meantime the Church had acquiesced in the Nazi regime. The leaders of the small if strong Confessional Church had been sent to concentration camps, and in consequence had largely lost touch with the situation. The Wehrmacht chaplains on the other hand, because of their wide experience, were likely to make themselves felt. But the whole Christian basis of society had been smashed. Christian reconstruction must begin from the foundations; and there were strong forces against it. In Eastern Europe the very name "Christian" meant reactionary. Those who went to

Germany on relief and other service must find out, with the German people, how to live according to the mind of Christ. They must help the Germans to realise that they could not find salvation in a British food-lorry just round the corner, or through the United Nations Organisation, or merely by a new technique. It must come through understanding of suffering in the light of such knowledge as we had of the will of God. And it was for Christian folk here to do the sensible thing, which was to restore Germany, both for the sake of the economy of Europe and also because as Christians we must come to the help of our enemies as well as of our friends.

(Continued from page 758)

are teachers, and it is incumbent upon them to regard themselves as citizens of the world in order to impart the world outlook and viewpoint to others. They must themselves have the ideal and inspire others with the ideal that possessed Wesley when he said "The world is my parish". The parish boundaries for many pacifists are still the frontiers and coasts of their own country.

But the Brotherhood of Man can only be real if it exists in the Fatherhood of God and, at a higher level, the Saviourhood of Christ. Cannot this Trinity of beliefs become the theme of all our education? Can we not seek that Christ be enthroned not only where the elementary scholar has his first scripture lesson, but also where the research student in the laboratory pursues his search for knowledge and truth? In this way, and only in this way, will the diverse threads of education be weaved into a single fabric and our present rather aimless educational wanderings be directed to a single goal and be motivated by a single all-inspiring purpose.

THE FELLOWSHIP OF PRAYER

Let us pray

That all who work for peace may be united in efficient organisation worthy of so great a cause, and inspired by the spirit of wisdom and understanding and reverence for God; that the Church in our own country and in other lands may be won to a new consideration of the pacifist faith, that there may be a world-wide revival of enlightened faith in the gospel of the Cross.

That the Holy Spirit of Truth may so release the Gospel of Christ that standing out in bold relief against the wisdom of this world it may win conviction in the minds of men.

That the Churches in our own land and throughout all the world may be delivered from all efforts to save themselves in the adventure of saving the world.

That our minds be so filled with the love of God, our hearts so moved with genuine mercy and compassion, that hatred, fear and lust of vengeance may be overcome and that there may be a world-wide victory for the love of Christ.

That a way may be found whereby the Churches in this country may share the afflictions of the Church in Germany, entering with them into a fellowship of sufferings, to the end that deep and true reconciliation may be achieved between our nations.

That the Churches in Japan, encouraged by the friendship and co-operation of the Churches in the West, may make a quick recovery from persecution and oppression, and be enabled to fulfil their destiny in saving their nation in this time of disillusionment and need.

CORRESPONDENCE

The Church in Politics

In the December issue Mr. Robbins ends his letter on the above subject with what he apparently regards as a rhetorical question, expecting the answer YES. In fact his question is really not rhetorical and the answer must surely be NO. It is emphatically not the task of the Body of Christ to *act directly* in the political field. All his three points are extremely debatable, for he confuses God's work in creation with His work in redemption, the work of the State with the Ministry of the Church. The organs for *political* action are not church organs at all; although it is undoubtedly true that the redemptive work of the Church has *indirect* political results. We have surely seen enough of the results of political Roman Catholicism in Spain and Austria, in Italy and Mexico not to wish to tread the same path here as the Christian party would have us.

G. LLOYD PHELPS.

Children of Europe

May we, through the hospitality of your columns, help to make more widely known that a register is now being compiled of all who are willing to take into their homes one or two German children, without ration books or clothing coupons, during the coming winter. Offers should be addressed to: The Service Secretary, 6, Endsleigh Street, London, W.C.1.

We must make up our minds quickly about what help we can offer. Apart from hospitality, help with clothes, food rations and money will be urgently needed; and with the first thousand offers immediate efforts will be made to secure the necessary transport facilities, etc., from the Government. Our right and duty to exercise charity cannot be denied indefinitely.

MARK AND IRMGARD FITZROY.

WARS AND RUMOURS OF WARS

R. F. WRIGHT

The Rev Dr. Wright is Vicar of Osterley, Middlesex.

The Gospel is the message of good news, but our interpretations of Christ's words sometimes put a cloud over the sunshine of His love. For centuries the Christian Church has excused the brutality and futility of war by an appeal to our Lord's words in St. Mark, xiii, 7: "Wars and rumours of wars . . . such things must needs be; but the end shall not be yet".

From this it is asserted that, do what we will, wars will continue till the end of this world. Often there is a suggestion, either expressed or implied, that war is part of God's mysterious plan.

Now a full discussion of this subject would lead us into the difficult and controversial subjects of progressive revelation in the Old Testament, and the eschatological discourses and the Second Coming in the New Testament. But it is sufficient for our purpose to examine our Lord's words regarding the coming wars mentioned in these verses that we may know the extent of their meaning; and I think it will appear that there is no authority for saying that wars must always exist. It would seem rather the contrary.

As the disciples left the temple they remarked on the beauty of that building: "See what manner of stones are here!" But the old dispensation was coming to an end: "The Gospel must be preached to all nations" (verse 10). Neither Jew nor Gentile would accept it without a struggle. There would be wars and rumours of wars; not because it was God's ordaining, but the result of man's self-will. The phrase: "for such things must needs be", in verse 7, cannot mean that God has decreed it, for a similar phrase is used in Matt., xviii, 7:

"it must needs be that offences come"; but Christ pronounced judgment against those by whom the offence cometh. S. Paul uses the actual words of Mark, in the 1st Epistle to the Corinthians, xi, 19, concerning heresies. Therefore, whether it be offences, heresies or wars, we cannot say that they come by God's ordination, but through man's sin. They must needs be so long as man refuses the gospel.

However, it is argued that "wars and rumours of war" will continue till the coming of Christ and the end of this world; that Jesus said "the end is not yet". But what "end" was in mind? Surely not the end of the world. Christ was speaking of wars and rumours of wars, and the "end" referred to follows immediately on those words. May we not, therefore, infer that our Lord meant that the end of wars was not coming immediately? This interpretation is strengthened by the fact that the fall of Jerusalem, which occurred in A.D. 70, was predicted by Christ in the same passage.

In verse 14 (S. Mark, xiii) the reference is to Judea; and although there is reference also to the Coming of the Son of Man, a difficult and much disputed subject, verse 30 makes it quite clear that "this generation shall not pass, till all these things be done". The same Greek word is used repeatedly in the New Testament for that short period of time. It is true that in Matthew's account (xxiv, 3), one of the questions was "What shall be the sign of the end of the world?"; but it does not appear that it formed a prominent part, as neither Mark nor Luke troubled to mention it.

All that this passage signifies is that the Gospel will not immediately

put an end to war, because men will fight against it, and in this turmoil Jerusalem will be destroyed during the lifetime of the disciples. As to the larger question: will the nations ever abandon war? it would seem to depend upon the progress of the Gospel. Our Lord stressed the importance of it when He said that "the Gospel must first be preached to all nations. May we not then look forward to the time when, the Gospel having been truly preached and practised among all nations, Isaiah's vision will come true; and men will beat their swords into ploughshares? Perhaps S. Mark, xiii, 8, suggests it, for the phrase, the "beginnings of sorrows" suggests the pain of childbirth (*ᾠδὴν*) giving birth to this kingdom of peace and love on earth.

But whether wars will ever cease or not, it seems beyond doubt to be the Christian's duty to strive to that end. The prophecy of these verses is that "there shall be wars and rumours of wars, earthquakes in divers places, and famines." Every Christian nation feels the obligation to counteract the sufferings of earthquakes; and the suffering caused by famines; for when there is a famine in one part of the world, God's goodness has generally provided a bounty in another part.

EDUCATION FOR WORLD CITIZENSHIP

DENIS J. RYLEY

The writer of this article is Lecturer in Mechanical Engineering at Loughborough College.

Education is in the foreground today. It is a magic word to the ears of many who regard educational advance as a panacea for all social and national ills, and the medium through which the millenium will ultimately be ushered in. The importance of a "good education" for every citizen who may profit by it is being widely realised. Thus

Should we not, therefore, strive to put an end to war? I shall be reminded that some passages (S. Luke, xvii, 26, II Tim., 3, Rev. xvi, 14) suggests that Christ's coming will be heralded by corruption and war; but it must suffice here to say that there are different schools of thought in regard to the interpretation of these passages, and some hold that the allusions to catastrophe are figurative, being taken from the Old Testament. "The prophecy becomes thus a prediction of the setting up of the kingdom, and especially of its definite inauguration as a universal kingdom, with the removal of the chief obstacle to that in the destruction of Jerusalem".

The importance of this subject is not merely academic. If, in these post-war years, we take the view that war is inevitable and proved to be so by divine inspiration, the Gospel seems to have lost its hopefulness, and evil rather than goodness becomes triumphant: while so much of the New Testament teaching about "overcoming evil with good" becomes meaningless. If the hope of the Gospel becomes clouded with pessimism, what becomes of our faith in Christ, by Whom we are more than conquerors?

teachers' salaries and the school leaving age are to be raised, an increased number of scholarships are to be provided for able pupils, the Arts Courses are to be re-started at the Universities and so on.

What is the end to which all this effort is being directed? Is it an attempt on the part of a nation that has just fought a hard and

costly war to provide something constructive as a palliative for its conscience? Is it to enable the child to enjoy life by growing into a enlightened citizen? Is it to give a disinterested love of learning or is it to provide an adequate supply of informed citizens and especially technicians to enable the State to undertake successfully any future warlike enterprise on which it may embark?

Reviewing Education in the past, it is clear that it has been directed to ends too narrow and parochial and has tended strongly to over-emphasize national citizenship to the detriment of world citizenship. An oft-quoted case is that of our teaching of History, which has centred on dates, battles, treaties and political changes. Most of us leave school knowing a little English History, but our German History is limited to the knowledge that we have fought two recent wars against the Germans, and our French History to William the Conqueror, the Revolution and the Napoleonic Wars, and all these only in so far as they have contributed to English History. The History of Greek thought, of the early civilisations, of social reform and the growth of science have received scant or no attention. A similar case can be argued concerning geography. The writer remembers well that when he was a small boy at the elementary school the central themes were always the greatness of the British Empire and the League of Nations, the bulwark of world peace, and he has still in his possession a medal gained in a competitive examination in which the children had to write an essay on "Empire"!

Another end, and a false one, to which our education seems to be largely directed is that of successfully training a child or a student for a competitive examination, and success in academic examinations is very often synonymous with success in professional or business life. Living

in a society which is based on free unbridled competition, we condition our young people early in life to regard competition as a wholesome human activity. The writer is not pleading for the abolition of all competition, for rightly employed it may prove a stimulus to effort, but he is rather protesting against the abuse of competition so widespread today. Thus if one asks the average schoolboy for what purpose he is being educated, he will probably reply with greater accuracy than he realises, "School Certificate". Ask him why he is anxious to pass, and he will probably reply that he must attain a certain standard in order to gain one of the three vacancies for such and such a post. If his father were asked why he was providing his son with a secondary education, it is likely that he would reply that his son's prospects—salary, social position, chances of advancement—depended upon it. The notion that learning contributes towards the enrichment of life by enlarging the capacity for wonder, worship and the philosophic outlook seldom occurs to parent or scholar.

It thus appears that in so far as our education is directed to any ends at all, its effect is to promote a narrow nationalisation and give respectability to the competitive instinct which will be further used when the child becomes a man.

Now it is precisely the marriage of the competitive instinct with nationalism which causes armaments races and wars. The time has come when it is of the greatest urgency that men and women and nations should learn to rub shoulders together amicably, for rub shoulders they must; modern science has made the world too small for them to pass each other by on the other side. We have arrived at a time of crisis in human adaptation. This involves educating men, women and children (who are tomorrow's citi-

zens) in understanding and realising man's common and pressing problems. They must realise the joint responsibility of all nations for the errors of the past, they must have insight into man's common needs, sufferings and obligations, and they must no longer think in terms of "my nation" or the "British Empire beyond the Seas", but of "our world". This involves an international outlook of a different order altogether from any that has yet arisen in the educational world. It means, among other things, that children especially must be regarded as the world's future not solely as the nation's future. After all, the most gifted of the children of today will become the teachers, scientists, philosophers and reformers of tomorrow, and as such their contribution to mankind will not be confined by national frontiers, for the best in human thought and progress is for the enrichment of all men. We have recently taken into this country, for feeding and medical treatment, starved and under-nourished children from abroad; we have, in fact, acknowledged and accepted our responsibility for their bodily welfare as children. We must have an equal concern for their moral and spiritual welfare and extend this concern to every child in any sort of need. Today there is a wider scope in education for the inculcation of an international outlook in children than ever before. English people are probably in closer touch with American, Russian and Continental people than they have ever previously been and as an occupying power in Germany we shall for a while exercise ultimate control over the educational policy there. Surely these are opportunities that should not be missed.

But a truly international outlook can only be taught to others by those who have it themselves. A high percentage of Christian Pacifists

(Concluded on page 753)

BOOK REVIEWS

HUMAN GUINEA PIGS. By Kenneth Mellanby. (V. Gollancz. 4s. 6d.)

Readers who are wondering how best to use the Book Tokens with which they have been presented, might do much worse than use them to acquire copies of this most readable and lively account, with no little humour, of the scientific investigation of a somewhat uninviting subject. There is much in the story full of interest to the student of his fellow-beings—and particularly to the pacifist student, for these were pacifist guinea-pigs,—alike in the author's comments on his guinea-pigs and the soldiers with whom they found themselves co-operating, in the investigation considered as an experiment in Community, and not least in the picture of himself the author unwittingly reveals. There is food for thought also for the pacifist in many of the author's remarks, such as that "the man with the most ambitious ideas about world-salvation is generally the least likely to clean the doorstep when it is dirty!" A book to be recommended.

SWORD OF GOLD: A LIFE OF M. K. GANDHI. By Roy Walker. (7s. 6d. India Independence Union.

This volume of 200 pages contains a careful record of the great Indian's crowded life from his birth in 1869 up to his release in 1944 from the latest of his imprisonments. For the critical years that have passed since he visited England for the "Round Table Conference" in 1931 it is indispensable. Throughout, the author seeks to trace, on the whole with a good sense of proportion, the more outstanding incidents in his long career of "experiments with Truth", with the practical ideal of Satyagraha, *i.e.*, non-violent soul-force, at its centre. We are able with him to discern a golden thread of providential destiny emerging from the multiplicity of detail. Gandhi's mistakes are frankly admitted, especially his "Himalayan blunders" in proclaiming "Civil disobedience" before his people were ready to practice it non-violently. Listen to words from a message to the American people in 1935, which Walker quotes: "It is my conviction that the root of all our evils is *want of a living faith in a living God*. It is a first-class human tragedy that peoples of the earth who claim to believe in the message of Jesus, whom they describe as the

Prince of Peace, show little of that belief in actual practice. I have been taught from my childhood, and I have tested the truth that the primary virtues of mankind are possible of cultivation by the meanest of the human species. It is this undoubted universal possibility which distinguishes the human from the rest of God's creation. If ever one great nation were unconditionally to perform the supreme act of renunciation, many of us will see in our lifetime visible peace established on earth."

To many of us Mahatma Gandhi seems to be the greatest living exponent of practical Christianity applied to social and international conflict and oppression. This book will contribute largely to an adequate understanding of him, especially if it be supplemented by a more systematic survey of the different departments of his teaching and programme, such as can be found in his friend Charles Andrews' fine three biographical volumes, with the 1939 seventieth-birthday book of *Essays and Reflections* by some 65 contributors. (These are all at present out of print.) A useful summary of his programme may be found in Dorothy Hogg's quite recent *India on the March* (1/- Friends Peace Committee.). S. HOBHOUSE.

A CONFESSION OF FAITH IN WAR-TIME. By Stephen Hobhouse. Second Enlarged Edition. (S.O.F. Peace Committee. 32 pages. 6d.)

In the light of discussion and correspondence following on the first appearance of this lucid and profound statement of pacifist Christian faith, Mr. Hobhouse has considerably enlarged the section of "After Thoughts". The result is still further to increase the persuasive testimony of a fine piece of devotional writing. Its theme is the practical application of the principles of redemption to the plight of the world today. The mystical element in the writings of Stephen Hobhouse should not be allowed to obscure their very searching challenge to modern Christianity, not excluding modern pacifism. The more virile sort of Christian will find in this a good devotional companion. We hope that it will be made the subject of widespread group study throughout the Churches.

WE ARE TOMORROW. Published by "Forerunners," 38, Gordon Square, W.C.1. (Twelve pages and cover, 1/-)

"This is the first of a series designed to assist young people in discussing current problems." It shows pictorially how supplies of food are dependent on good neighbourship, which is in turn consequent on active and sensible peace-

making. While the contents are excellent in quality and attractively arranged, we could wish that there had been more of them. It is a pity that so thin a booklet must be sold at such a high price. The answer to this perhaps is to give it such wide circulation that its successors may be sold more cheaply. We are glad to hear that it is selling well, even at its necessarily high price.

TO BE REVIEWED

THE STATE AND OURSELVES TO-MORROW. By C. R. Cock, S.C.M. 2/6.

THE STRUCTURE OF LIFE. By E. L. ALLEN. JAMES NISBET & Co. 8/6.

PAMPHLETS

The National Peace Council announces the publication of a pamphlet written by its Director, Mr. Gerald Bailey, entitled *Germany? We must make up our minds!*—an urgent plea for a revision of Allied economic and industrial policy towards Germany in the interests of European recovery and the general peace. Copies are available from the N.P.C., 144, Southamton Row, London, W.C.1, at 3d. per single copy, 1/6 per doz. copies, post free.

The N.P.C. also announces the publication of five new "Peace Aims Pamphlets": No. 30, *Democracy and Peace*, by Christopher Dawson and the Rev. Malcolm Spencer (5d. post free); No. 31, *The United Nations Charter*—the text and a commentary by Professor Gilbert Murray, Professor David Mitrany, G. D. H. Cole, Professor Norman Bentwich and Dr. Rita Hinden (1/1 post free); No. 32, *New Model for Europe?*—a reprint of articles from *The Economist* (7d. post free); No. 33, *The Third Challenge* by J. Middleton Murry (7d. post free); No. 34, *Welfare and Peace* by Sir John Boyd Orr, F.R.S., and G. D. H. Cole (5d. post free).

With the profoundest sympathy and understanding Victor Gollancz has written *Nowhere to Lay their Heads* (Victor Gollancz Ltd., 14, Henrietta Street, W.C.2; price 4d.) as a natural sequel to "What Buchenwald really means". He deals with the problem of the fate of scarce surviving Jewry after twelve years of the most agonising persecution in human history; at least four million out of Europe's Jewish population of six million he reveals as having been wholly exterminated. His purpose is twofold: (1) to assist in summing up at a time of renewed opportunity from the hearts of all of us "every atom of human kindness and love in order to redress the balance, in however in-

infinitesimal a measure," and (2) to put the vital question of Jewish Settlement in Palestine in its true perspective with all its urgency and amazing potentiality. In *Citizenship and Conscription*, Leyton Richards (No Conscription Council, 6, Endsleigh Street, London, W.C.1; price 3d.) presents a sound case on the basis on a very wide knowledge of his subject. *Resistance in Denmark*, by Hagbard Jonassen, Leader of the Danish War Resistance Movement (War Resisters' International, 11, Abbey Road, Enfield, Mdx.; price 2d.) shows where one field lies for constructive conflict to overcome this paramount evil. *Italy's War Crimes in Ethiopia* (published by Sylvia Pankhurst at 3, Charteris Road, Woodford, Essex; price 1/-) is a most poignant reminder of the diabolic forces let loose in foulest measure in this main portion of Italy's recent colonial aggrandisement. *The Nature of the Church is A Statement According to the Witness of the Society of Friends*, prepared by the Committee on Christian Relationships appointed by the Society for presentation to the Commission on the Church of the Faith and Order Movement (obtainable from Friends' Book Centre, Euston Road, London, N.W.1; price 9d.). *Who are the Quakers?* by a group of Friends (similarly obtainable; price 4d.) might almost have been produced of set purpose as an abridged version of this statement. It is eminently readable *Reconstruction, then and now*, by R. S. W. Pollard. (Fabian Publications Limited in conjunction with Victor Gollancz Ltd., Research Series No. 98; price 1/6) is a study of decontrol after the first World War with its moral for to-day.

The Real Jewish Problem, by James Parkes—a Peace News pamphlet (3, Blackstock Road, London, N.4; price 1d.), companion to "A Problem for the Gentiles"—is even better. In the other pamphlet the author discussed the subject of antisemitism. Here he considers the internal problems that face Jews in maintaining against such overwhelming odds the tradition and wellbeing of their inherent culture. *Bulletin d'Information sur l'organisation Internationale* is published by the Research and Information Department of the American Friends' Service Committee (vol. No. 1, Nov. 15, 1945, 10, Rue de la Madeline, Geneva).

VICTORY. A Play in Seven Scenes by Arthur H. Bird. (Religious Education Press, Wallington, Surrey. 30 pages. 6d.)

This is a play for 12 men and 6 women players, the theme being the triumphant faith of the early Christians.

THEY SAY

SEAWARD BEDDOW

Pacifism and Patriotism

"The pacifist movement appears singularly slow in taking advantage of the reaction against war. . . . Patriotism is necessary, Pacifism is necessary. Hitherto the two have been largely irreconcilable. Modern warfare, however, has changed all that. Pacifism can now join hands with patriotism, can, in fact, make patriotism its strongest ally."

—Article in *Illustrated Leicester Chronicle*.

On the Order Board

"CHURCH SERVICES. — Field-Marshal Montgomery has decreed that each man will go to church once a month. There will be no parades, but each man will be required to sign to the effect that he has attended service, giving date, in a book kept in N.C.O.'s billets. Troop S.M.s will arrange for necessary books."

In Prison

"I was looking into some figures the other day, and I found there are more men in prison to-day than there has been at any time in our history."

Mr. H. Thorneycroft, M.P.

Mutilation in Hong-Kong

"When the conquerors took over the swank Hong-Kong Club in 1941, they sawed six inches off the legs of the Club's billiard tables, so that stubby Jap officers could play. Last week, long-legged Britons were back at their billiards, kneeling and stooping to cue."

—*Time* (U.S.A.)

Our Peril

"With the present disposition of the world's forces, Great Britain would be in mortal peril if it forgot the fundamental principle of Christian internationalism—the unity of all men as sons of God. Christianity had a message for the world: its Gospel was sorely needed to preserve us and all men, body and soul, from destruction."

—Bishop of Birmingham.

Birmingham Post Report.

CONCERNING THE FELLOWSHIP

The custom of making New Year Resolutions is much less widely observed than it used to be. Yet the beginning of a year is still a good time at which to pause to take stock of one's position both in regard to the past and to the future. For us who are members of the Fellowship of Reconciliation that process is not without encouragement in that there are signs of growth and of readiness to experiment.

Throughout 1945 there was a steady influx of new members and sympathisers who came in, during the second half of the year, at the rate of about eleven a week. There is no doubt but that most of these newcomers have joined through personal contact with individual members of the Fellowship, since we have no other means of bringing people into the movement. Our gratitude to those of our fellow-members who are thus steadily commending Christian Pacifism to the people around them ought to be mingled with a query as to whether every one of us is similarly commending our faith by word and behaviour.

During last year one of our branches launched out upon the experiment of starting a "Mothers and Babes Group". I do not know any details of what is said and done in such a group, nor do I suggest that all our branches ought to have similar groups. But any such experiment is of interest to us all, and news of it may stimulate other branches to consider if they have thought of new ways of spreading our convictions. Another matter of similar interest is the production of pamphlets for use in Youth organisations. There have been all kinds of difficulties to be overcome but at last we have a pamphlet entitled "We Are Tomorrow" on sale.

It is the first of a series, of which the next three or four are already in various stages of production.

As our last instance of a readiness to experiment, mention may be made of the fact that in March the General Committee is to give careful consideration to the desirability of maintaining or changing the name of *The Christian Pacifist*. Branches have been given the opportunity of expressing their thoughts on the matter by the end of this month, January. Many have already done so, and all who have an opinion on the subject should write to Gordon Square within the next three weeks.

ANGLICAN PACIFIST FELLOWSHIP

At the Governing Body Meeting held on November 15th, 1945, the Rev. Martin Tupper was elected Vice-Chairman for the ensuing year.

There is to be a memorial service for Raymond Smith, a member of the staff at the Hungerford Club, who died last September, to be held in St. Martins-in-the-Fields on Friday, January 18th, at 6.30 p.m.

The Secretary of the Central London Group would be glad to see a larger attendance at its monthly meetings, held at 1, Adelaide Street, on the third Saturday of each month, at 3 p.m.

PAX

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

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

Treasurer: Nella Ouwerkerk, Beechwood, Jordans, nr. Beaconsfield, Bucks.

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

"Three great currents are pulling at three great universalisms. There is that of Moscow, materialist, communist, leaning on Asia, served by propagandists in every nation. There is that of London, materialist, also capitalist, leaning on America, served by the internationalists of the banks. And there is that of Rome, idealist, spiritual, leaning on God." *Pax Bulletin*, Easter, 1945. Extract quoted by His Grace the Archbishop of Cardiff, Advent Pastoral, 1945.

Pax monthly meetings are held from 7 p.m. to 9 p.m. on the third Thursday of every month, at the Friends International Centre, 38, Gordon Square, W.C.1.

T. G. W.

METHODIST PEACE FELLOWSHIP

Headquarters Office (first floor), Kingsway Hall, London, W.C.2.

At the London Rally, held in the Lecture Hall, Kingsway Hall, on November 21st, our Chairman, Rev. Dr. Donald O. Soper, M.A., spoke on "The Place of the M.P.F. in the Methodist Church", and outlined a two-fold policy to work toward the winning over of the Methodist Church to pacifism and, at the same time, to make our pacifist witness, within the Church, against military conscription and the continuance of power politics. In continued conscription the new re-armaments race has already begun, and post-war power politics is the same disastrous game being begun all over again, on a more gigantic scale.

Questions followed, and the meeting closed with a Covenant Service at which nine new members signed the Covenant. The Chairman of the meeting was M.P.F. Deputy-Chairman, Mr. J. G. Stirk, M.I.Mech.E.

I.V.S.P.

The Annual General Meeting of the International Voluntary Service for Peace, held in London on Saturday and Sunday, December 1st and 2nd, attracted a good attendance. The reports presented showed expansion in all departments. Five units, comprising 53 men and women, were serving overseas. Youth camps had been organised in every holiday period, mainly for harvesting in the summer, and for help in Youth Hostels and children's homes at Easter and Christmas. Several short-term adult services had been held. Of long-term wartime services in this country, the demolition service at West Ham was still functioning and, in addition to the value of the work in itself, was affording a useful training and sifting place for applicants for service overseas.

The meeting was especially noteworthy in that, for the first time since the war, representatives of I.V.S.P. in five other European countries were present. The audience listened spell-bound to accounts of Swiss services in France, of a service held in Holland even during the occupation, of individual peace-making efforts reaching out from Sweden and Denmark

into Norway. Plans were on foot for sending British volunteers to join international work-teams, thus recommencing true I.V.S.P. work.

Throughout, the thought of Pierre Ceresole was uppermost, and on a spontaneous inspiration a fund was started to provide an I.V.S.P. House in London as a memorial to him.

THE CHRISTIAN PARTY

Literature Secretary: Percy Roberts, 30, Darby Road, Oldbury, Birmingham.

Contesting a very big, awkward ward (Brandhall), where there were no Christian Party members, and some voters had to walk three miles to vote, Arthur Field polled 191 against 881 and 848 recorded by Labour and Tory men, backed by powerful, rich party organisations.

Mr. Field emphasised that "applied Christianity is the only method of creating a civilisation that will last and enable all men to live in security and peace." The Christian Party regarded "municipal work as an important part of the transformation of the present system to an International Society where production and distribution are carried on to supply the needs of all."

Christian Party literature and details of membership are obtainable from the Literature Secretary. The latest pamphlet (No. 30), price 4d. (post 1d.), will attract those interested in Prison Reform, New Men, Youth, International Affairs and Poetry, with illustrations by Arthur Wragg and Angelo da Fonseca, and contributions from Dr. Belden, John Coleman, Ronald Mallone, Winifred Haythorne, Nina Bailey, etc.

NO CONSCRIPTION COUNCIL

An encouraging measure of success was achieved by the recently formed No Conscription Council at a public meeting held on Wednesday evening (December 5th), when the main body of the hall was crowded and the galleries well filled in the large meeting house at Friends' House, Euston Road. The Rev. A. D. Belden, D.D., presided, and among those on the platform were Lady Parmoor, Lady Snowden, and the newly-appointed Secretary of the N.C.C., the Rev. Charles H. Cole—a former organising secretary of the No More War Movement in New Zealand.

The opening speaker, who had not been billed to speak, was Mr. Rhys Davies, M.P., who had just returned from a visit to the United States. Other speakers were Vera Brittain, C. E. M. Joad, Reginald Sorensen.

LABOUR PACIFIST FELLOWSHIP

Chairman: E. C. Redhead.

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

In London, on October 11th, a lunch-time gathering of National Committee and London members was held to welcome Labour pacifist M.P.s returned in the General Election. Reginald Sorensen, M.P., Fred Messer, M.P., and Fred Longden, M.P., spoke on the future work

of the L.P.F. in relation to the Labour Government. Many members of the Fellowship have been successful in the borough council elections, in various parts of the country. The Fellowship has been very sorry to lose its President, Dr. Alfred Salter, whose whole life was devoted to the cause of socialism and peace, and was greatly respected by so many, even those who did not accept his viewpoint.

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

THE MONTHLY FELLOWSHIP MEETING for Communion with God and each other will in future be held on the second Friday in each month from 6—6.45 p.m. After the meeting there will be an opportunity for fellowship and intercourse, and light refreshments will be available. On the 11th January the meeting will be led by Mr. W. J. Back.

MISCELLANEOUS

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

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.

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

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

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

"RESPONSIBLE CITIZENSHIP"—CLUB LEADERS' CONFERENCE (open to all interested). January 27th. 1946. 10.30 a.m.—5 p.m., at the Alliance Hall, Caxton Street, S.W.1. Chairman: Alex Wood. Speakers: Jack Singleton

MISCELLANEOUS—Cont.

(Lecturer, Youth Clubs, Forces, etc.): Ian McLuckie (ex-Warden Liverpool University Settlement). Tickets 1/- at door. Particulars from Patrick Figgis, 6, Endsleigh Street, W.C.1.

THE BRIARS, CRICH, nr. MATLOCK. Food Reform Vegetarian Guest House. For happy holiday or restful recuperation. A. and K. S. Ludlow. Tel.: Ambergate 44. Station: Ambergate, L.M.S.

THE FELLOWSHIP OF THE OPEN DOOR welcomes to a lovely old Cotswold House guests interested in post-war reconstruction on Christian basis. Finlayson, Steanbridge, nr. Stroud. Tel.: Painswick 2312.

THE BIRMINGHAM BRANCH is holding a NEW YEAR SOCIAL from 6-9 p.m. on Thursday, January 10th, 1946, in the 70 Club Room at Carrs Lane Church.

EDUCATIONAL

SPEAKING AND WRITING lessons (correspondence or visit) 5s.; classes 1s. 6d. Diffident, nervous, and hesitant people specially helped, also stammerers. Dorothy Matthews, B.A., 32, Primrose Hill, Road, London, N.W.3. PRImrose 5686.

FORERUNNERS

The first of a series of illustrated booklets for young people's discussion groups is now ready.

Make sure you get your copy of

"WE ARE TOMORROW"

price 1/2 including postage.
From

38, Gordon Square, London, W.C.1.

SAVE TO CONSTRUCT

3% TAX FREE

Thrift may be practised easily and simply by systematic investment in the withdrawable shares issued by the St. Pancras Building Society, the yield on which is three per cent. per annum free of income tax.

Write for our "Guide for Investors"
(2d. post free)

Managing Director: E. W. BALES

St. Pancras Building Society
St. Pancras House, Parkway, N.W.1.

FELLOWSHIP OF RECONCILIATION
LONDON UNION

NEW YEAR PARTY

SATURDAY, 19th JANUARY, 1946,
4 to 9 p.m.,

IN THE
ROYAL SCOTTISH CORPORATION
HALL, FETTER LANE, E.C.4
(a few minutes from Fleet Street or
Holborn).

The programme will include
DRAMATIC ENTERTAINMENT BY
THE PLAYMAKERS
SINGING BY THE HOLLOWAY
WELSH CHOIR
INTERNATIONAL FOLK DANCING
AMERICAN TEA.

Tickets 1/6. To be obtained from
Fellowship House, 38, Gordon Square,
W.C.1.

BOOKS

WHEN WE CALL, a devotional series
for to-day. (1/-)

CHRISTIAN REVOLUTION by Karlin
Capper-Johnson. (1/6)

INDIA ON THE MARCH by Dorothy
Hogg (1/-)

C. F. ANDREWS: FRIEND OF INDIA
by Nicol Macnicol. (4/6)

ERIC GILL: WORKMAN by Donald
Attwater. (4/6)

ABOVE ALL NATIONS by Vera
Brittain, Sheila Hodges, George
Catlin. (2/6)

IT OCCURRED TO ME by Muriel
Lester. (4/-)

PAMPHLETS

THE CHRISTIAN IN THE STATE by
Alan Knott, B.Sc. (6d.)

RETRIBUTION AND THE CHRISTIAN
by Stephen Hobhouse. (4d.)

A CONFESSION OF FAITH IN WAR-
TIME. (An enlarged edition. 32 pp.)
Stephen Hobhouse. (6d.)

JUSTICE by L. W. Grensted, M.A.,
D.D. (4d.)

NOWHERE TO LAY THEIR HEADS,
the Jewish tragedy in Europe and
its solution, by Victor Gollancz.
(6d.)

Study Programme on Part I of
E. H. Carr's CONDITION OF PEACE
(Free).

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

GROUP WORK AND ORGANISATION
by Doris Nicholls. (3d.)

YOUR VOTE in Local Government.
(6d.)

EUROPE AND GERMANY TO-DAY AND
TO-MORROW. Published by Victor
Gollancz. (4d.)

THE OTHER JAPAN by Muriel Lester.

Literature List on application.

THE FELLOWSHIP OF RECONCILIATION
38, Gordon Square, London, W.C.1.