

## "Preparation for Peace"

(By T. D. H. Hall, formerly clerk of the House of Representatives.)

The publication of three addresses at the recent Church of England Men's Society Congress, Christchurch, under the above title is welcome and timely. That two should be by laymen is significant of their vital part in modern prophecy. Mr. H. R. Rodwell, Senior Lecturer in Economics, Auckland University College, states the problem, difficult but demanding from Christians study and the application of Christian principles.

As an economist, he briefly deals with the results of mechanisation, growth of combines, decline of population among Western peoples. Unemployment and economic instability have called for Government intervention, and Mr. Rodwell accepts the necessity for wider State control, without, however, defining the form of it.

This brings the danger of the over-powerful State, with the submergence of individual personality and the weakening of personal responsibility. The danger must be fought by Christians, who must also demand that national policy have regard for the welfare of other peoples.

Welcome are forthright statements on the limitations of science and techniques, the need for Christian ethics and Christian witness. Having declared for wider State control one would have liked Mr. Rodwell to indicate limitations imposed by Christian principles.

Mr. J. Snell, well-known to churchmen, sets forth the aim, defined as the goal of peace and freedom. He does not state it as the Church's aim or as God's manifest will. It might not be, of course. "There is no peace for the wicked, saith the Lord of Hosts." Nevertheless, there is a programme to which the Church must react.

It is the Roosevelt Four Freedoms. We are given a brief but interesting survey of proposals for implementing these freedoms, e.g., the Beveridge Plan, the San Francisco Conference. Mr. Snell indicates difficulties and suggests criticisms supported by apt quotations. He concluded with a reference to the part tradition, co-operation, and the British instinct for liberty must play.

I miss at world conferences and in national planning any universally accepted principle capable of meeting widely differing social and national needs. We would banish fear, but now hail fear of the atomic bomb as the chief deterrent to future

wars. There is only one frustrating fear—the fear of the Lord. It is the beginning of wisdom and is cast out by love.

The Vicar of St. Thomas's, Auckland, Rev. D. Stewart Millar, states the means by which we can solve our problem and achieve our aim, under the title, the Way, the Truth, the Life. That reveals for Christians his approach, with the authentic call to repentance. Though perhaps the most thoughtful and stimulating of the addresses, it is likely to appeal to fewer people owing to the decline of religious knowledge and influence.

It is a call not for discussion only, but for personal decision. Excellent are his remarks on secularism, education, man's pride, the prophetic office of the Church. What he says of moralism may be misunderstood in these days of self-expression. Those who follow the Way need a high moral standard and magnanimity was shown only to prostitutes ripe for repentance.

Criticism of the address as unpractical would be uninformed; one notes, however, the tendency to trounce the past misdeeds of industrialists, but to ignore the present sinners again social well-being. The pamphlet is commended to the earnest study of churchpeople.

(Copies of "Preparation For Peace" may be obtained from the Church Book Store, Mulgrave Street, Wellington. Price 1/-, including postage.)

## Anglo-Catholic Priests In Conference.

The Roseneath Parish Hall, at Wellington, was the scene of a conference of Anglo-Catholic priests. The main purpose of the gathering was to study certain recent developments and trends in the Church of the Province in the light of the historic Catholic principles of Church order and government.

The convention was representative, by presence or apology, of all but one of the Dioceses of New Zealand. Messages of goodwill were received from the Bishop of Wellington and from several chaplains serving with the forces.

Many of the papers and much of the discussion were concerned with the problems of pastoral work in the present war conditions and in the period of reconstruction which is to follow. The question of re-union received much attention. The con-

ference was eager to take part in anything that would help the cause of re-union, and when it expressed criticism of some recent proposals and tendencies are likely in the long run to hinder rather than to help that cause.

The following resolutions were passed, and have been sent to the Bishops of the Province:—

1. Religion in Schools: That this conference affirms the principle of Church teaching for Church children and protests against the acceptance of any undenominational form of religious instruction as suitable or satisfactory for such children.

2. The South India Scheme: That inquiry be made from the Bishops of the Province about the policy to be adopted with reference to the letter from the Metropolitan of India to the Primate of the Church of the Province of New Zealand.

3. Co-operation with Other Christian Communions: (a) That each member of this conference pledges himself not to take part in any "combined services." (Note—This was carried by a majority; those who voted against it did so on the ground that they wished to make an exception in favour of a "combined service" on Anzac Day.) (b) That the conference views with grave alarm, and protests against, the practice of inviting ministers of other bodies to preach in church. That the conference protests also against any of the clergy of the church preaching in churches of other bodies, more especially when such an action violates the canonical rights of the parish priest.

4. Towards Re-union: (a) That this conference records its conviction that the best contribution the clergy can make to the re-union of Christendom is to teach clearly the faith and practice of the Church. (b) That in the opinion of this convention it is desirable that meetings be held for the discussion of those subjects on which Christian people are divided, and that at such meetings the teaching and claims of the Church should be clearly set forth by competent and authorised exponents.

The conference made arrangements for meeting again, probably in May, 1946, when it is hoped that laymen and women may take some part.

Visitors to the conference were deeply indebted to the vicar and people of Roseneath for gracious and abundant hospitality and for the privilege of sharing in their worship, especially in the beautiful services of Candlemas.

[Note.—Due to being mislaid this report has been inadvertently delayed in its publication.—Editor.]