

The Woodcraft Folk

CLASSIFIED



TOP SECRET

To Whom It May Concern:

For years the Woodcraft Folk has been teaching children about Peace – a very dangerous thing, if you ask me!

For a long time our agents have monitored the activities of this subversive movement which puts such treacherous ideas into the heads of young people.

Unfortunately the investigation is still not complete. Click on this letter to help them answer the final questions and decide for yourself whether the Woodcraft Folk's so-called Peace Education is a good thing or not...

Yours truly,

Agent X

MY5

The
PIONEER
THE WOODCRAFT
FOLK MAGAZINE *of the Folk*

VOL. II. No. 10

Twopence

MAY, 1935



Design for Nature Log Cover
by HAWK MOTH

PIONEER of the FOLK

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For Wardens of the Little Folk

The Woodcraft Diary

By HUDSON READ

WHEN the twilight of a May evening touches the fringe of the wood with shadows, one may watch the gambol of the hares. And they seem to enjoy life to the full on this peaceful stretch of pasture land. But as the night grows older a pitiful scream like the cry of a lost child, tells one that a hare has been caught in a snare. At one time hare hunting was considered great sport, and records show that it dates back several centuries before the Christian era. Although hounds, nets and even horses, have been used in the chase, this timid creature has managed to survive.

The chief reasons why the hare outwits the hunter are its speed and cunning. For when put to the test this graceful mammal can run about seven or eight miles at a good pace, and thus outrun its pursuers. The formation of the hind legs, which are much longer than the fore legs, enable the hare to move rapidly by a series of successive leaps. Also, the eyes are so placed that they have a wide range of vision and can see how far the enemy is behind: the long ears are drawn backwards to catch the faintest sound when the hare goes at full speed.

When the hare realises that danger is too near for comfort, it will double back along its track, then take a great leap into cover and wait until the hounds have passed. Then it will steal into the old track, but in opposite direction to that of the dogs. In fact, at times it is said that the hare is more cunning than the fox, and will on occasions show remarkable ingenuity to escape death, when sorely pressed by man, dog or fox.

Anyone familiar with the woodcraft trail knows that the hare does not live in burrows like the rabbit, but makes a temporary home in a slight depression in the ground. This is called a "form," and the colour of the hare so closely matches the surrounding soil and dried herbage, that it needs a keen eye to detect the motionless creature. It is worth notice that the hare always approaches its home, or form, with head to the wind. Actually the hare is a hermit, and lives alone. In the courting season many a jack will fight almost to death for some doe, but few of us ever see the tragedy or comedy of "a Mad March hare in love." There are usually four to six "leverets" in a litter, and the young ones remain with their mother for about five weeks. They are born with their eyes open, and can run about just after birth. Should danger threaten, the "Puss" will fight to the death for the sake of her young.

OUR BIRTHDAY THE EDITOR'S LOG

THE PIONEER is three years old this month. It is little short of miraculous that it has managed to live; not that it is difficult to run a magazine, it's only difficult to run one without capital. On the occasion of a birthday we might well glance at the ancestors. Even as long ago as 1927 a very ambitious Folk magazine was printed, but it was in itself the first and last issue. We were not ready for it. There were at the time only 270 members in the Folk. In March 1929, the first number of the New Issue of the *Herald of The Folk* was published. The following paragraph appeared in the Editorial: "Several attempts have been made in the past to get a journal going, but these have met with failure, partly because they were too elaborate for us to support sufficiently partly because the need was not so great, but mainly because they were not taken seriously by the movement as a whole."

The old *Herald of The Folk* was the parent of THE PIONEER. Nothing should stop our progress now, for one thing Folk membership is much greater and although one could understand that it was not easy to take seriously, a magazine that was duplicated, and badly duplicated at that, the excuse does not apply now. Of course we know that the *Herald* still lives, but it is something apart, for ideas and self-criticism, a journal for Kinsfolk and especially leaders.

In the beginning. There was talk of a printed magazine in November, 1930, and half a page in the *Herald* of that date was devoted to suggesting titles for the projected journal. It is interesting to note that the printed magazine did not materialise until eighteen months later, and none of the suggested titles were used! The *Herald*, says: "There is a great variety of opinion in the Movement on the proposed change of title. Of those titles suggested, 'The New Life,' 'The New Trail,' 'The Council Circle,' 'The Council Fire' and 'The Woodcrafter,' stand out as the most suitable. But we should hesitate before advising the Movement to adopt any one of them . . . they are not striking enough." And then it goes on to expound the advisability of having "IMPACT" as a title. Such is the pedigree of THE PIONEER.

The Chain. THE PIONEER is more than a magazine, it is an integral part of the Movement, it is a bond between Groups and a forum in which to pool helpful suggestions, its articles are intended as triggers to inspire you to find out more about the subjects. There is the machinery in existence for distributing copies, and it only remains for the Movement to become really Pioneer conscious, and for the component parts of the machine to become alive to their responsibilities. Each "Press Gang" Representative is a link in the chain. Their job is not only to sell copies to local Groups but also to send news, collect articles and to push the sales in their area. They might introduce THE PIONEER to local Supporters Councils, Guilds and kindred organisations, if they have not already done so. "Press Gang" Representatives and literature sellers in Bristol and Southampton were especially active in selling copies of our souvenir number and, no doubt, all other "links" will become as active and helpful now that they are reminded of their responsibility.

Groups too, can help, by solving the problem of payment in the best way according to their circumstances. Some groups, for example, subsidise THE PIONEER from Group funds to the extent of a penny per copy, so that Pioneers only have to pay a penny a month, while other Groups collect a halfpenny a week from their members.

THE PIONEER is three years old, its life has only just begun. The best birthday presents are to sell more copies, and send articles, news and lino-cuts. Its up to you. It's your magazine!

FIGHTING FOR PEACE

THE "Peace Ballot," about which you have, no doubt, read in the newspapers from time to time, is an organised attempt to get all the people in Great Britain to say what they think about the League of Nations, and the best way to preserve peace, so that the Government may really know what is the force of public opinion behind them.

To every person in the country over eighteen years of age, a ballot paper is being sent so that they can answer "Yes" or "No" to the following five questions:—

1. Should Great Britain remain a member of the League of Nations?
2. Are you in favour of an all-round reduction of armaments by international agreement?
3. Are you in favour of the all-round abolition of national military and naval aircraft by international agreement?
4. Should the manufacture and sale of arms for private profit be prohibited by international agreement?
5. Do you consider that if a nation insists on attacking another, the other nations should combine to compel it to stop
 - (a) Economic and non-military measures?
 - (b) If necessary, military measures?

If you read these questions very carefully, you will see that it is up to everyone over eighteen, to decide whether they think the League of Nations should be an authority in world affairs, able to keep the peace between the nations, or a mere talking shop. They must make up their minds whether it is better to take part in building up a peaceful world based on international understanding, or to pursue a policy of isolation—the latter meaning that each nation will continue to build guns and warships and bombers which will one day be used in a war, even more terrible than the last, and destroy our civilisation.

The voters must make up their minds, too, that if Great Britain is to remain a member of the League of Nations, she must be prepared to take an active part in its deliberations and decisions.

If people tell you that the League costs too much, this is your answer. *Great Britain's annual contribution to the League of Nations costs 14d. per head of the population per year. Our present system of armaments costs us £10 per person per year. Do you not think it would be better if every country increased its contribution to peace and decreased its contribution to warlike preparations?*

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Question	YES	NO	Votes Cast
1			1,475,659 (97%)
2			1,401,659 (93%)
3			1,289,555 (86.5%)
4			1,392,685 (93.9%)
5A			2,098,734 (94.4%)
5B			22,392 (1.5%)
			828,054 (71.4%)
			332,314 (28.6%)

By Courtesy of 'THE LISTENER' and the NATIONAL DECLARATION COMMITTEE
[This chart shows the votes up to February, 1935. We hope to have a more up-to-date diagram for publication next month.]

According to the ballot papers already returned, counted and analysed, nearly 3,000,000 people in this country do think so. Look at these figures.—

Questions	Total	Yes	%	No	%
1. ...	2,843,804	2,763,793	97.2	80,011	2.8
2. ...	2,814,624	2,611,667	92.8	202,957	7.2
3. ...	2,784,997	2,384,528	85.6	400,469	14.4
4. ...	2,778,638	2,595,973	93.4	182,665	6.6
5a. ...	2,610,359	2,457,374	94.1	152,985	5.9
5b. ...	2,205,214	1,604,905	72.8	600,309	27.2

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The
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VOL. III No. 10

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Why I Think War is Wrong

COMMENTS ON ENTRIES AND THE WINNING ESSAYS.

THIS competition really did seem to involve Pioneers in difficulties. Perhaps that is why there were not very many entries. Perhaps, too, we should have set a different question. Every one of us knows that war is wrong—it kills people, it destroys property and produces poverty and sickness and all for no purpose that benefits the common people who have to wage it—and so it might have been better if we had set “*How I think War should be ended,*” or some similar question.

Raven, of Southampton, who is just over 13 years old, made the best job of it. He wrote full of indignation at the stupidity and cruelty of war and as one reads his essay one can share his indignation. And to write so that you make other people share your feelings is the finest test of writing. I liked his essay, too, because it was clearly all his own—he was not just writing down a few phrases that he had heard older people use. He was too angry for that when he wrote and he went straight for his subject, without any waste of time in his opening sentence—“War is a terrible device often causing the deaths of millions for practically no reason at all.”

Raven has learnt something from history, and shows us that war does not mean prosperity, but poverty. I like his anger with us (yes, with us *all*) for refusing to learn the lessons that history teaches. His quotation from Ernst Toller’s play makes the reader sit up, sharply, and think “Are we all as dense as this?” Raven isn’t, at any rate, and I congratulate him on a vigorous essay. I hope he will write for *THE PIONEER* again.

Bounding Fawn is only nine and so he walks away easily with the second prize. For a boy of nine he has written a very fine essay. And he, too, you can tell is angry with the stupid old people who make wars, but he tells us the remedy—“if everyone overpowered war the world would be a better place for ourselves and others who are born.”

Bluebird, of Bristol, writes an essay that I liked very much. But for Bounding Fawn’s extreme youth I would have placed it second. But I’m sure Bluebird won’t mind. Congratulations Bluebird.

The three prize-winners do not exhaust the good essays. Nokomis, of Bristol, wrote an essay which was the only one which laid emphasis upon the League of Nations as the means of stopping wars. Little Owl wrote a clever and very grown-up essay and I hope he will go on writing.

The prize-winning essays are published below. They are printed just as they have been sent in, for in that way I feel you and the authors will most appreciate them.

LITTLE OTTER.

WAR is a terrible device often causing the deaths of millions for practically no reason at all, melting the scanty, but much-needed money into useless armaments, and as after effects of the war, leaving the country in a poor low state, going back on all progress. Why do we have war? Because most of us are too foolish to realize what a silly uncivilized thing war is. The only people who really like war are a few parsimonious war profiteers who

A COUNTRY CORNER.

By HUDSON READ, D.L.C. Hons.

Mr. Quilly Prickles the Hedgehog

MR. HEDGEHOG is a funny fellow, and wears a pin-cushion kind of coat, which pricks you when touched. Many people who live in towns have never seen Mr. Quilly Prickles, and even when one lives in the country it is not always easy to find him. For the Hedgehog is shy and timid, and the best time to look for Quilly, is on some nice warm evening at twilight. And then you may catch a glimpse of him, in the underwood and hedge-bottom. Quilly Prickles is looking for his supper, and he has a queer taste in food, sometimes he fancies a little frog, a poor worm, and the larvae of insects. On one occasion, it was reported that he attacked a bee’s nest, so that he could feed on the grubs and honey. I should imagine there was a great fuss and buzz about this fearful robber, and no doubt some brave bee stung his nose. When a mouse sees Quilly, away he runs, to tell his comrades to hide, for they know their life is in danger. Also he will steal the eggs of game birds, if he can find them.

When the hedgehog is very hungry he will nibble roots, although he is supposed to be insectivorous (a diet which consists of insects).

You do not usually see Quilly in the daytime because he is fast asleep. But now and then, when he has been disturbed, you may see him, looking very cross and bad tempered, at the foot of the hedgerow. But on the first approach of danger or any enemy, Quilly rolls himself into a ball and all you can see is a fierce lot of looking spikes. His tail, head and legs are completely hidden, behind this brown fort of spear-like quills.

Sometimes, you may get a chance to examine a hedgehog, and then you will notice that the hard spikes which cover the upper part of the body are, roughly, about an inch in length. These spikes remind one of very large pins, and if it were possible to see how they were arranged, you would find that they appear to be pinned through the skin.

Now these tiny bayonets are acted upon by a muscle, so that Quilly can control his armour at will. Do you know that these spikes are so elastic that it is on record that the hedgehog is able to throw itself from a very high wall, or fence, without suffering any injury.

By the way, if you find a Quilly, and you wish to take it home, and have no bag, or basket to carry it in, just spread your handkerchief and roll it into that, then take the four corners up carefully, and Quilly will be safe. But even after capture, and a transfer to your garden, the creature may escape at the first opportunity, and wander back to its more native haunt. The best way to win Prickles’ affection is with milk placed in a saucer.

When the cold weather comes this quaint creature finds a small burrow, or some other cosy spot; gathers leaves, and other herbage, then rolls over, and over, until the leaves cover the spikes, like a blanket. The hedgehog does not store any food for the winter months.

pour a little more money into their well-filled safes.

War is wrong because disputes between countries may be settled in other ways than making war. These quarrels may be settled more satisfactorily and less expensively. We look back at history and realize that war has helped very little and that during periods of peace we have prospered. For example during the early 18th century we had a comparatively long period of peace, while Walpole was Prime Minister of England. Trade prospered. During war the country was in a low state. It began to dawn on our ancestors that war was wrong, and yet we won't be helped by their bitter experience.

"What does the suffering and knowledge of millions of people signify when the very next generation is deaf to them? All experience flows into a bottomless pit," says Ernst Toller in one of his anti-war plays, "Hoppla." I have heard people say, "It is born in us to fight." My answer to that is, "Yes, I expect it is, most unfortunately, in most of us, and is one of man's worst faults. It is our duty to get rid of that fault." One doesn't encourage two children to quarrel and fight, in fact they are considered very naughty if they do so. In almost the same way when countries quarrel they are just as foolish. At the end of most wars a treaty is signed and the countries are no better off than before. Why can't peace be made before the fighting in which lives of innocent men are taken. It can be done! Why isn't it done? Ah!

The subject on everyone's mind nowadays is the Italian-Abyssinian war. This is rather an exception to most wars. Italy is making herself aggressive and what good will Abyssinia be to Italy if they succeed in capturing it? Very little, and they are just fighting a useless war.

People who went through the last war realise how horrible it was, lack of food, lack of everything. What we gained at the end of that war, if anything, could well be sacrificed for peace. And yet some people still want war.

WHO WANTS WAR?

WAR IS WRONG!

RAVEN (aged 13).

I THINK war is wrong because it destroys nature. The lives of many people are lost, and millions suffer for it. All the rifles, bombs, guns, and poison gas, are useless to real, honest and good people. No one seems to realise the loss of the people of the kingdom, simply because they are so interested in gold and silver. If all the greed stopped in this world, and all the countries united together and became friendly and brotherly there would be peace, peace for ever, and man would give things to others, and they give something in return. The world would be a happy world. One nation sends such things as rubber, nuts, and we give in return machinery, food and cloth; if all the world did that the world would be the better for it.

Some try to stop war, but are overpowered. If everyone overpowered war the world would be a better place for ourselves and others who are born.

BOUNDING FAWN (aged 9).

WAR is enmity among two or more nations. This is the reason of lives lost, when wives lose husbands, parents sons, each deprived of their loved ones.

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Countries become ruined and in debt, buildings destroyed and whole countries left as waste, barren land.

Firstly, consider goods. This is harder to get as the supplies are in danger of being destroyed by enemy ships. Then women become hard-up, having to pay so high for food. Poor people cannot afford the prices and so they become undernourished and have ill health due to the fact that their country is at war.

Large sums of money are spent on arms when it should be in the poor people's pocket, helping them to make both ends meet.

After a war there is generally a bad spell of unemployment, and men who are willing to work find themselves idle, and without means of support for both themselves and their families.

And another point is the sad sights of the men who return from the war disabled and have to look up for charitable help through no fault of their own.

The invention of poisonous gases and bullet-proof aeroplanes with their deadly bombs, causes everyone's life to be in danger, for only a couple of bombs filled with these gases could strike down hundreds of lives and destroy towns completely.

No one in these days can consider themselves safe, for they never know what might happen, and they can't always be on their guard.

Not so much our land as Germany and Italy, where officials get assassinated by men who become so stirred up by war conditions that they go so far as to shoot a man, unarmed, and in cold blood.

Thus I conclude with the hopes that war will cease among all nations and that people will live peacefully in their homes.

God created this world to have peace among all men and he hopes that one day this will be fulfilled.

BLUE BIRD (aged 13).

Our Feathered Visitors

THE most well-known of our bird visitors, the Cuckoo, the Turtle Dove, the House Martin, the Nightingale and the Swallow all visit us in the summer period when they fly many miles over land and sea to get away from some country in the grip of winter to our warmer climate.

THE CUCKOO.

This bird comes to our country from mid-April to August and is found almost everywhere over the land. It can be recognised, if not seen, by the familiar "cuckoo" which later on, in July, changes to an abrupt "cuck," which sounds more like a croak than a Cuckoo's note. It is often said that the Cuckoo greatly resembles the Sparrowhawk but it has much shorter wings and shorter, yellow legs. The upper parts of the body are a blue grey colour, while the wings are darker and sometimes barred with white. The tail is long and of slate grey colour and the underparts are a dull white, barred with brown. Its blackish bill with yellow edges and wide gape distinguishes it from the hawk. The eggs are laid on the ground and later are conveyed in the beak to some other bird's nest. When grown up the young Cuckoo turns the original inhabitant of the nest out although it was the foster-parent of the Cuckoo when

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THE WOODCRAFT FOLK

19 Gaynesford Road,
Forest Hill, S.E.23
3rd April 1933

General Circular

Greetings !

Mass Camp and Unemployed Folk

The Minister of Labour's decision on unemployed members who wish to attend the Mass Camp is that such members may continue to draw unemployment benefit while at camp, so long as they are still available for work should it turn up. Before attending the camp they must make arrangements with the local Labour Exchanges. This decision also applies to those on transitional payments subject to certain assurances. Will those unemployed members who wish to attend the Mass Camp please get in touch with the Headman, who will keep them informed as to the requirements of the Ministry and the correct method of approach to local Exchanges.

We wish to remind members to push ahead with Mass Camp organisation. The Mass Camp is for you all. Indeed it will not be a Mass Camp unless you all come.

No Grant from the Educational Executive of the Union !

At its meeting on March 18th the Educational Executive of the Cooperative Union decided that it could not make us a grant though it "strongly supported our work". It has been asked to reconsider the matter at the next meeting (April 14th) and to receive a deputation on the subject then.

The next meeting is at the Easter Week-end when, at a public meeting which members of the Folk are entitled to attend, the Educational Executive will present a report of its work. We are anxious that a body of Folk shall attend this meeting to raise a strong protest and if you can camp at Kettering at Easter please get in touch with Koodoo. The Executive's report will come up on Good Friday afternoon. In addition, on Easter Sunday, a Folk Propaganda meeting is being held at 3 p.m. in the Temperance Hall, Gold St. Kettering to which it is hoped all Folk who can will rally.

We ask Folk to start a campaign to bring co-operative opinion to our side and to secure that resolutions of protest from all Cooperative bodies - Education and Management Committees, Guilds and Comrade Circles and Woodcraft Groups pour in to Mr. C.E. Wood at Holyoake House, Hanover St, Manchester before April 13th. If no satisfaction is obtained at Easter the campaign, it is hoped, will be continued at the Cooperative Congress, Whitsun, at Birmingham. Arrangements have already been made to place a strong resolution on the Congress agenda, through the R.A.C.S. If you will whip up support in your localities the grant can be won.

Peace Work in the Woodcraft Folk

The war danger is great and all groups are asked to see that Pioneers and Kinsfolk understand the strong stand the Folk take against all war preparations and outbursts of hysterical nationalism. The Folk were represented at the recent Anti-War Congress at Bermondsey and have a representative on the Youth Council. In addition Folk Council agreed to support to the full the proposal of the No More War Movement to oppose Empire Day celebrations in the schools on May 24th, even to the point of securing the abstention of children from school if possible.

Folk are asked therefore to organise peace meetings during Empire Day week in conjunction with the No More War Movement and Cooperative and Socialist organisations and to support the local organs of the Anti-War Congress in protest against war activities.

All peace meetings and demonstrations should be used as an occasion to thrust home the necessity for building in the Folk a strong cooperative and working class educational and youth movement which shall be a bulwark against the War spirit and Fascist mentality.

Supporters' Councils

Folk Council agreed that the local organisations of the Folk - Things, Kins, Fellowships - should make definite attempts between now and the Mass Camp to form Supporters' Councils of parents and local sympathisers. We believe that the proposals in this circular form a very fine basis on which to form Councils immediately. Such Councils could:

1. Help us to get all members to the Mass Camp.
2. Help to organise the campaign for the Grant.
3. Help us to make plain the anti-war attitude of the Folk and to secure the sympathy of cooperative and labour organisations.
4. And organise to send a delegate or delegates to the Summer School to be held at the Mass Camp.

These are tangible proposals on which support can be organised. We would emphasise the fact that the tremendous undertaking of the Mass Camp and the refusal of the Executive to award us a grant, despite the fact that it supports financially the work of all other cooperative auxiliaries, make it imperative that the Folk shall commence now on a drive to build up the movement so that the Mass Camp will be a revelation of our spirit and our strength.

War Resisters' Youth International

We have been cooperating with this body and are inviting them to send delegates to the Mass Camp. The Folk Correspondent to their International Circular is Webfoot, Rooftree, Wood Ride, Pettswood, Kent, from whom copies of the Circular can be obtained (at 2/6 per annum). Reports of the Folk will now appear in it and groups are asked to subscribe.

For the Officeholders,

Little Otter, Headman.

P.S. The 1933 Yearbook, a bumper issue of nearly 30 pages, 6d is now available. Orders to Press Gang.



THE WOODCRAFT FOLK

(Federation of Co-operative Woodcraft Fellowships)

Office Monomark :
B/M WOODCRAFT
LONDON - W.C.1

Reply to: Little Otter

Aug 3rd 1933 19

Greetings to the Folk !

I am sorry, deeply sorry, that illness prevents me from attending the camp. As I cannot speak at the Peace Assembly I send this short message to add my weight to resolution of the meeting.

We are but two days over the nineteenth anniversary of the Great War. Nineteen years ago, in just such holiday weather, and with the people in just such a holiday spirit, war fell upon Europe like a bombshell. What it meant to that generation many of you at this meeting are too young to know. Others of us lived through the horror of that period - its hysteria, its mutilation, its daily increasing toll of life - and we know what it meant.

But the Great War will be as remote as the Wars of the Roses and almost as innocent, compared with the war that will fall upon us shortly unless we fight to prevent it. Such a war as may come will give us no breathing space. A great city like London could be bombed and gassed out of existence two hours after the declaration of war.

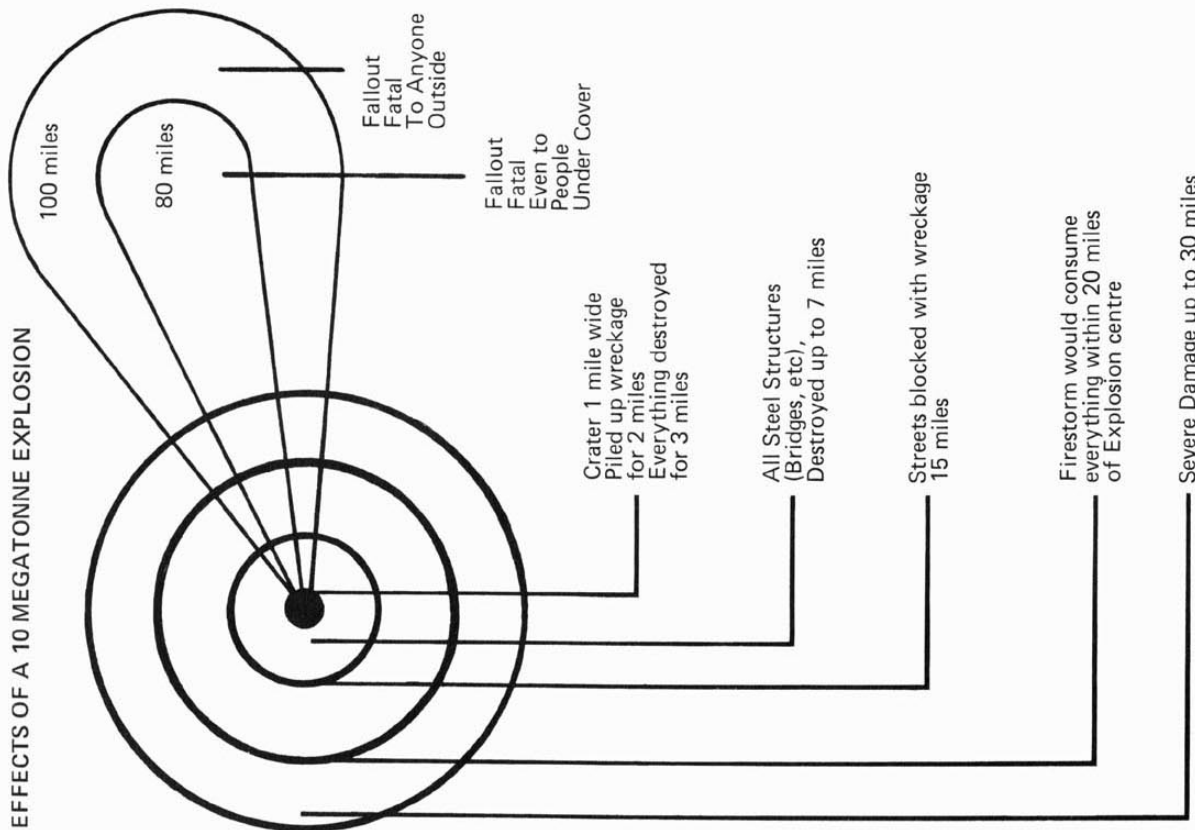
I want to say - and I want the Folk to feel - that the peace issue is the most important before us. There must not be another war. We must not only say it, but we must mean it with our lives. There must not be another war. Every effort must be made to rally youth for peace. And youth must have a plan - a twofold plan - a plan which says that individually they will not fight and that collectively, by organised strikes, boycotts and agitation they will prevent a single soldier, aeroplane or battleship from embarking on any war mission. Our slogan must be - NEITHER SHILLINGS NOR SHELLS NOR SOLDIERS.

I give you greeting !

Little Otter

Headman.

EFFECTS OF A 10 MEGATONNE EXPLOSION



Now read what a famous military man had to say on this whole subject nearly 34 years after the first atomic bomb was used.

“The Nuclear Arms Race has no military purpose. Wars cannot be fought with nuclear weapons. Their existence only adds to our perils.”

Lord Louis Mountbatten
Stockholm, May 1979

Modern society has perfected the techniques of warfare to such a horrifying extent that it would be possible to destroy our entire civilisation in less than a day! Our situation has been compared to that of a dinosaur – the prehistoric creature that overdeveloped its bulk and became extinct. We have overdeveloped our destructive capabilities in the same way. The difference is that the dinosaur had no means of controlling its future but we have. We have seen the effects of nuclear weapons and we can imagine the probable results of our actions. The question is quite simple. Can we alter the direction we are travelling in before it is too late? The question is simple but it is, of course, difficult to find a simple answer. We must start by trying, as we have in this test, to discover the roots of war and search for less destructive ways of coping with the ambitions that might spark off war.

Testwork

- A. “When you have seen one nuclear bomb you have seen them all”. This is a slogan used in the anti-nuclear campaign in America. Invent slogans of your own which directly or indirectly condemn nuclear weapons. Combine the group’s slogans in your scrapbook as if they were graffiti on a wall.
- B. Trace the diagram on “The Effects of a 10 Megatonne Explosion”. If your town were at the centre write the names of other cities and towns that would be affected. How many people would be affected?

Saying 'no way' to missiles



Young and old people from all walks of life with every shade of political belief gathered at yesterday's gigantic CND peace rally. They never want to see real mushroom clouds like this inflatable one (left) that was used as a meeting place for all and as a harmless bouncing place by Woodcraft Folk.

THE WOODCRAFT FOLK

01-672-6031

13, Ritherdon Rd.,
Upper Tooting,
London, SW17-8QE.

24th July, 1980.

To all Group & District Leaders
Supporters' Council branches.

Greetings!

PEACE

The demonstration organised by the Labour Party on 22nd June, against nuclear war, was supported by many Constituency Parties, Trade Unions, C.N.D. groups etc. The Woodcraft Folk contingent joined the section of the march allocated to the Peace and Co-operative Movements and our numbers included representatives from Coventry, Otley (Yorks), Wandsworth, Wimbledon, Ealing, Tooting, Barnet, Orpington, Milton Keynes, Mitcham, Teddington, Boot (Lake District), Watford and possibly elsewhere. Most of all, we were proud to welcome representatives from Scotland; Jim Stewart came from Irvine, together with two colleagues, who although not Folk members, marched with us. During the course of the walk from the South Bank to Hyde Park, we were subjected to two soakings, but that did not deter the enthusiasm or determination of those who participated in what must be the re-birth of a massive campaign to halt escalation towards a nuclear war.

We now know that another mass demonstration will be held in Trafalgar Square on Sunday, 26th October and if any of our members are in doubt about the urgency and need for our support, I quote from this week's national press:

'Lord Belstead, a junior Home Office minister, said in Parliament recently that if Britain was hit by an all-out nuclear attack, only 15 million of the 56 million population could expect to survive!'

It means that almost 75% of the inhabitants of Britain would disappear! More to the point, this fact is acceptable to those who govern our destiny. For the 15% who 'survive' conditions would be intolerable....."after two weeks it might be safe for people to spend part of the time outside their nuclear shelters. Fall-out would prevent local authorities from doing anything for up to 21 days, during which time the emphasis would probably have to be on self-help arrangements at community level!" What community? Reports tell us that it would no longer exist.

At the same time as we are fed this ghastly plan, we are reminded on our TV screens of the famine in Uganda and other parts of East Africa. Thousands of children are shown to be dying from starvation, whilst the same Governments which are ready to spend millions of pounds to blow us off this planet, or create butter and meat mountains rather than feed the hungry, have us believe that they care about the deprived, under-privileged people throughout the world.

Here, where we still strive to build Jerusalem in England's green and pleasant land, our task has taken on a new urgency. We must join with all those who care that our children have a future. We are not part of the crazy politics that allows schools to close, our health service to be wound down, homelessness and unemployment to increase - all because of lack of money whilst at the same time, prepares to obliterate our country and maybe our planet.

P.T.O.

The current Newsletter tells you of one Group's peace walk and even in the time before 26th October's mass demonstration, there will be many such events organised at local level. I want to invite you to one such event.

Some time ago, I was invited to participate in a ceremony to dedicate a Pagoda to peace. The pagoda has been specially constructed by Buddhists in Milton Keynes and it is not surprising that our leaders and children in that city are very much involved in this great project for peace. Recently, one addressed/ of the Buddhists/Milton Keynes District meeting, following which I have received the following letter from Peggy Arahamian, our District Leader.

"She (the Buddhist) is an English lady (shaven head and saffron robes) and a marvellous enthusiastic person with nothing mystic about her. She described their plans for the inaugural ceremony. It has a strong international flavour as they have invited Buddhists from all over the world as well as people like Noel Baker, Mike Pentz (Scientist who addressed the Central Hall Peace conference) and Margaret White. There is to be a big procession led by an elephant and children carrying flowers. The Folk is invited to carry its own banners and she was delighted to hear we would carry 'Span the World with Friendship! When I asked her to describe the principles of the Buddhists here she listed; world peace, international understanding and harmony between all peoples, non violence and respect for the good part in everybody etc. This is all so close to the Folk ideals that we felt that our movement should give the event the fullest possible support. We feel that all areas in this part of the world should be asked to attend in Folk costume with flowers and flags and our motto etc. What do you think? It is a world event and this is the first Peace Pagoda to be built in the Western world, in its way dedicating our new City to peace.

The lady went on to say 'The future is created by what you do today! We are invited to give a performance of our peace songs at the Festival which follows the ceremony. We would like all members to join the singing. There is to be a great feast - the Buddhists providing food for 1,000 and anything else that people bring will be pooled. On the religious side she made it clear that Buddhists do not force their religion on anybody. Of course, the dedication of the Pagoda will be religious but our participation will be for Peace. It's a whole day affair starting about 9.30 a.m. It will need a lot of organising if we are to contribute fully, but we think its worth our efforts."

Then Peggy's letter goes on to invite members to camp overnight on the Saturday at Willen Lake, which is the venue; members to bring their own tents and food.

I hope that I will be inundated with letters, saying that members will participate in this ceremony. It matters not if we are associating with Buddhists, Quakers, politically motivated people or anybody else, so long as they share our concern for a future, which means working untiringly for Peace. Should the alternative come about, there will be no differentiation between religious sects, political persuasions, sex or anything else; we shall all disappear together.

There will be more information to those who are prepared to be committed to the event - Sunday, 21st September. We are aware that other events are planned for that weekend, not the least, a meeting of the National Council and various sub-committees. (N/C members are invited to Milton Keynes, however late they may arrive for the Saturday night, the 20th).

Let us make this a worthwhile contribution from the Woodcraft Folk and aim to get the maximum number of green shirts there.

I look forward to hearing from you,

PEACE TO ALL MEN! Margaret White, General Secretary.

PEACE.

THE WOODCRAFT FOLK

01-672-6031

13 Ritherdon Road,
Upper Tooting,
London, SW17 8QE.

22nd August, 1980.

Greetings!

Last month's Newsletter gave you notice of the inaugural ceremony of the Peace Pagoda, in Milton Keynes, on 21st September. I now give you more detail and ask for your support.

The ceremony begins at 10.0 a.m. and continues into the afternoon. Permission has been given for our members to camp in the Willen Lakeside Park during the weekend 21/22nd September and for those coming some distance, this is an excellent offer.

There will be no camp fee, and members must be self sufficient. Open fires are not allowed, so alternative methods must be used for cooking. Milton Keynes District extends an invitation to join their camp - I emphasise that tents and food must be provided by those camping, but Milton Keynes District will provide latrines. There is a car park and cars must be left there and not taken on to the site.

You are asked to complete the attached form and return it to me, not later than 12th September, indicating your participation and whether or not you wish to camp. Those who book, will receive a copy of the songs we plan to sing after the Opening Ceremony. We also need musicians.

Members should wear Folk costume and bring flags. We specially want some banners 'Span the World with Friendship'.

I specially appeal for maximum support for this important world-event. Even since the last Newsletter, there are further indications that the war hawks will stop at nothing. However, the world's reaction to the possibility of destruction of our planet is becoming more vocal and peace movements throughout the world are growing.

We in the Woodcraft Folk must join all who are campaigning for sanity and survival by bringing pressure to bear on our Government to reverse the trend of expenditure on armaments rather than on jobs, homes, education, hospital etc. Sometimes, figures remind us of the crazy pattern of expenditure:

1. World military spending is about £200,000,000,000 per year - more than twice the 1950 level after allowing for inflation.
2. 15,000 tactical nuclear weapons are deployed in Europe, each on average four times as powerful as the Hiroshima bomb.
3. Britain's military spending is more than £8,000,000,000 per year, or £3 per week, per person.

President Eisenhower said "Every gun that is made, every warship launched, every rocket fired, signifies in a final sense a theft from those who hunger and are not fed, from those who are cold and are not clothed."

Earl Mountbatten said "The nuclear arms race has no military purpose. Wars cannot be fought with nuclear weapons. Their existence only adds to our perils."

We say, it is no comfort to us, knowing that each polaris submarine carries sufficient war heads to destroy every major city in the Soviet Union. Undoubtedly the Soviet submarines carry equal quantities able to destroy our major cities.

P.T.O.

Complete the attached form and make sure it is returned to this office, not later than 12th September.

Help us make this event a major success.

Yours fraternally,

Margaret White.

General Secretary

Inaugural ceremony of the Peace Pagoda - Milton Keynes
21st September, '80.

Group _____ will be represented by ___ members.
District _____

We wish to camp and will arrive on site at _____ on 20th September.
We shall bring ___ tents and our own food.

We will arrive on Sunday morning in time for the **Opening Ceremony.**

We will bring ___ flags and ___ banners.

We will bring ___ musicians.

Song sheets and further information should be sent to:

Name _____

Address _____

Tel.No. _____

N.B. Complete & delete as necessary.

THE WOODCRAFT FOLK

Tel.
STReatham,
6031.

13 Ritherdon Road,
Tooting,
London S.W.17.

26th September, 1939.

Greetings Comrades,

Arising from the Folk Council meeting held on the 16th/17th September, several items of immediate importance claim your attention and we earnestly ask you to note the following and where necessary, deal with points arising as soon as possible.

Statement of Policy. The President (Little Otter) said that in the present circumstances, the Folk were in a very difficult position and that a compromise should be made. After some discussion in which it was mentioned that the Trade Union, Labour and Co-operative Movement with whom we had normal contacts, were supporting the present war, it was agreed that as nationally we were a children's movement, we could not make any declaration of policy either for or against the present war. Folk Council then passed the following resolutions without dissent

- (1) "That this Council re affirms its faith in the Co-operative and Socialist future of the working class and the need for peace education of children as expressed in the Charter on International lines and will do its utmost within its power to forward these aims under war conditions."
- (2) "That this Council will, to the best of its ability, stand by and assist all those adult members who reject military service".

Folk Census. We have to reorganise the Folk for wartime conditions and to enable us to do this we must have an up to date list of groups functioning, present officeholders etc.,. Would you kindly therefore, immediately complete the attached census form and return to Bena. Where Things in evacuated areas have formed central Lodges, the names and addresses of officeholders should be stated. Where groups have closed, the form should be marked "Closed" and returned together with list of evacuated members, if possible.

Evacuated Pioneers. As stated in last circular issued, we need addresses of evacuated members before we can get our wartime organisation established and so far, we have received very few lists. We are aware that owing to "black-out" conditions at night, the obtaining of these addresses is proving a little difficult and we are therefore enclosing herewith a supply of postage prepaid postcards for use of groups in evacuated areas, which can either be delivered by hand to your Pioneers old address or sent in a 3d stamped envelope. Upon these being returned to the National Organiser, he will prepare lists, a copy of which will be sent to the local Headman so that if he wishes, he can also keep in touch with his Pioneers, whilst the Organiser will where possible, put the Pioneer in touch with the nearest local group. Further supply of these postcards can be obtained upon application to the above address. You should note that these cards can also be obtained by groups who have not yet been evacuated but who expect to be if air raids commence.

The "HELPER" Folk Council decided that the HELPER should be continued for the next three months at least, even if it is necessary to duplicate it ourselves and in a reduced form. Owing to transfer of some Kinsfolk, closed groups etc., all present orders have been cancelled and for you to obtain a copy, a fresh order is necessary. Will you therefore state on the attached census form, the number required and you are urged to order on a Thing basis to lessen work and cost of postage. October issue will contain a full report of Folk Council meeting, the position of the Folk in the Kins, work in Evacuation areas etc.,

The Folk and the Cooperative movement. Arising from reports of the action taken by some Societies we have passed a resolution which has been duplicated and sent to all Societies undertaking work with children. For your information a copy is attached herewith.

Fellowship books. As stated in last circular, all books and funds of closed groups must be returned to Bena immediately. Where a group has been closed but the Kinsfolk are carrying on as a Lodge, the books and funds must still be returned as it is no longer a Fellowship. Such Lodges should use Thing monies for expenditure and also raise further funds by their efforts. It should be noted that Folk Council have authorised that subscriptions to central Thing Lodges may be fixed at a minimum of 2d per week owing to costs in some cases of members having to travel a distance to a central meetingplace. Such funds will still be divisible as laid down by Folk Law i.e. 25% to National Folk, 12½% to Kin, 12½% to Thing and 50% to Lodge.

General. In these times of constant changes, we hope that your Thing and Fellowship will do their best to carry on. For this to be done, it would be most helpful if you appointed persons who are not likely to be affected by war conditions, as officeholders, or alternatively have successors ready for use in emergency.

It would be advisable if some mention could be made of these "reserve" officeholders and their addresses when sending in the census to Bena.

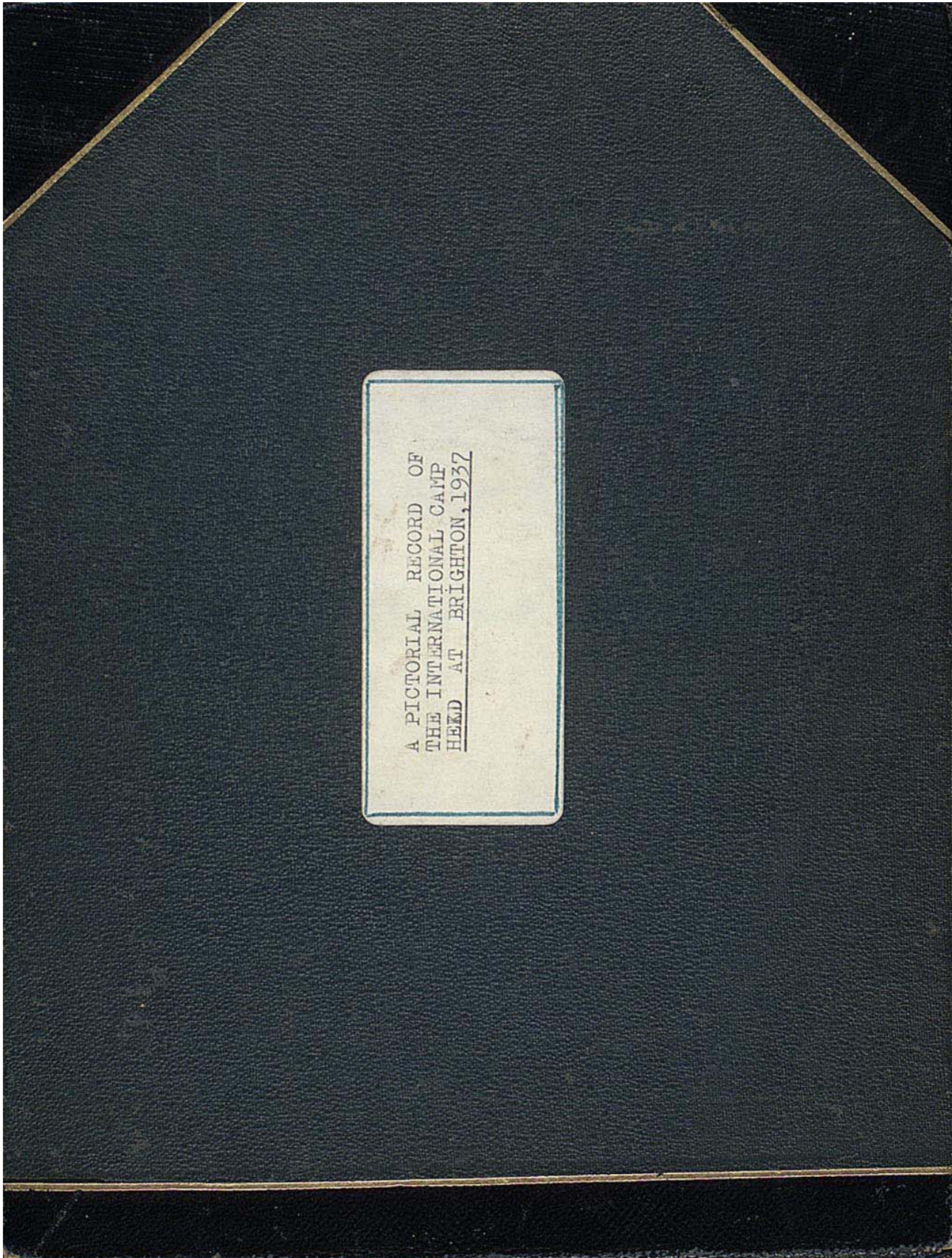
Finally would you note that unless the census form is returned within the next week or two, NO FURTHER CORRESPONDENCE will be sent from National Folk.

On to a New World Order,

For NATIONAL FOLK COUNCIL,

Henry Fair 'Koodoo'

National Organiser.



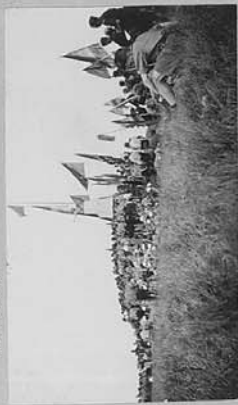
Sunday August 8th 1937
The Peace Festival.

The singing choir, musicians
grouped around the tower.
Below, a French leader making
a stirring appeal to the
children.



The show

While playing games one group
of the children dressed in old
tin helmet, and began to play
at soldiers, mock warfare. The
other children endeavour to
show them why war is wrong,
and how civilizations have to
suffer as a result of wars.



High taxation to pay war
debts, competition between
countries for the best markets.
On the right - In Italy,
and Germany events since
the last war have led to
Fascism - and new preparations
again for war.

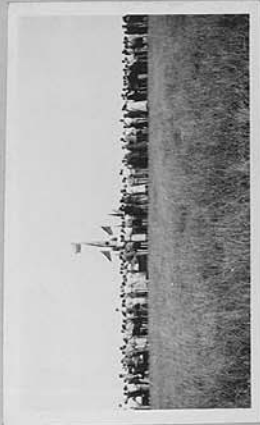


The Peace Festival

We will pledge ourselves to the cause of Peace.
The international friendships we have made shall withstand national intrigues and hatred, for the workers



of the world are united in a common bond of sympathy and understanding. We have no desire to kill each other. International disputes must be settled through arbitration.
on the night - a few of the spectators, many of whom were from London.



The boys and girls from ten countries returned to their tents, together singing the 'International', and determining to understand the world's problems and to work for a new world order.

Here are French, English, and Austrian enthusiastically declaring their stand for peace, and solidarity among the workers of the world.



THESE CHILDREN

HIGH up on the Downs above the village of Rottingdean, not far from Brighton, looking out to sea one way, and the other across the green, rounded hills, there have been this August two camps.

They faced one another across a ravine. One had expensive, spacious tents and marquees, the other cheap little canvas shelters. One was in charge of smartly-uniformed officers, their buttons gleaming, their leather shining (thanks to their batman's elbow-grease). They wore monocles, many of them, and showed plainly that they belong to a class far above that of the rank-and-file.

The other camp was run, capably and smoothly, without any stiff discipline, any rasping words of command, any mechanical saluting. There were no commanders appointed to exercise authority, though there were plenty of helpers, kindly and efficient. This camp was a democracy. The campers held meetings and decided how it should be run.

You will have guessed that one camp was full of soldiers. In its tents were young men, very young they looked, being taught to kill and wound, to drive bayonets into quivering bodies, to throw bombs that would blow men to pieces; to fire shells from guns into defenceless cities where roofs and walls would fall in ruins on terrified women and children.

Perhaps you know what the other camp was. If you don't, you would never guess. It was a camp of children, not British children only, but boys and girls from other countries. From France, from Belgium, from Switzerland, from Czechoslovakia.

grasped, better than the world's democratic statesmen, far better than dictators, the principles of peace.

What are those principles? First of all, and very broadly, to go through life making things as pleasant as we can for others and doing nothing to injure or annoy them. Not to insist on our own supposed "rights" and ignore the rights of others. Not to press for our advantage or profit at the expense of any of our fellow human beings.

I hope all those children will go back to their homes with the idea fixed firmly in their heads that war is hateful, and that no war caused by the intrigues or greed of ruling classes ever brought anything to peoples but loss and misery at the time, and burdensome taxation for many years after.

I hope they were told that most of the statesmen responsible for the war of 1914, and many of the generals too, have written books deploring those four years of world madness.

I hope they were asked to remember that Mr. Lloyd George, who declared

while the fight was on that the Germans had deliberately planned it, admitted when it was over that no one had wanted it; the ruling classes had "stumbled and staggered into it."

I hope the children were warned to make up their minds what to do if the Governments of the chief European Powers should stumble and stagger again.

IT was the third International Children's Camp (the first second in France, 1935). Its purpose was the direct opposite of that which assembled the soldiers close by. It aimed at teaching the young not how to kill and maim one another, but to be good friends; to do as they would be done by; to understand that the interests of the workers are in every country the same.

I found them a heartening sight, these 1,600 sturdy young people up there in the sunshine, playing games, holding their long tables, sitting down at their long tables for meals, and showing that they had

HAMILTON FYFE

REYNOLDS NEWS

AUGUST 15, 1937

don't play soldiers

As a Co-operator, I felt proud that the Woodcraft Folk, who have the support of the Co-operative Movement, took the chief part in arranging this children's camp. In their green jerkins open at the neck, sending the imagination back to the days of Robin Hood, the members of this organisation looked both picturesque and comfortable. There was no doubt either of their capability.

I am not sure that the name, Woodcraft Folk, might not be improved on. I was asked, for instance, "Must they all be workers in wood?"—a not unnatural mistake. The title of the society which sent children from abroad is The Red Falcon. It would certainly be an advantage if there could be an international name.

However, the more important matter is, not what these lovers of peace shall call themselves, but what they do. Judging by the pageant which was staged last Sunday, I should say their work is of the greatest value. There was one episode I specially liked.

A number of Flemish children from Belgium were seen at play. Two of them found old war helmets, put them on, swaggered around, and called on the rest to fall in and follow them. But the mass of the children said, "No, we won't play at being soldiers. It's a bad game," and the helmet-wearers were discomfited.

I SEE that the Chief Scout has also been urging on the boys at the "jamboree" in Holland to stand for peace and good will among all nations. The best way to induce them to do that is, I am sure, to insist on the truth which Thomas Carlyle taught 100 years ago, that the men who do the fighting in war have no quarrel with one another, and seldom know why they are told to kill "the enemy."

If those young men who filled the military camp had been made to understand this when they were young, they would not now be putting themselves at the disposal of the ruling class, for war in the interest of that class, or for war into which that class stumbles and staggers—and perhaps for war on their own class, on the workers from whom they have sprung.

Even with children, the argument which leaves most impression is not sentimental or even emotional—it is the practical argument, the argument which appeals to reason and which no sudden rush of "patriotic" feeling can sweep away.

EVERYWHERE the workers are struggling towards the same goals. Everywhere they suffer the same injustice, the same oppression. Everywhere, that is to say, except in one great country which has adopted Socialism and, to a less degree, those countries which have put it partially in force.

Therefore, the only hope for the workers lies in standing together, ignoring frontiers, disregarding fraudulent appeals from rulers, making common cause, refusing to shoot one another down.

If we could teach that to all children we should soon "outlaw war."

POSTBAG Solidarity Day In A Camp

THANK you for the report of the Woodcraft Folk under the Co-operative Notes in the issue of August 11.

I should like it to be known to the readers of the DAILY WORKER, and particularly those on holiday in and around Brighton district, that next Sunday, August 15, is to be celebrated as Solidarity Day in camp.

On Beacon Hill, Ovingdean, round about 5.30 p.m., their celebrations around the Tower will begin.

May I appeal to all Co-operators and friends to make this day one of solidarity by a visit to the camp, and there see for yourselves what can be done to combat Fascism, and promote peace. What's more, comrades, let's say it with flowers.

—ALICE NEAL, Kent.

Daily Worker.
August 14th. 1937.

REYNOLDS

NEWS

THE WOODCRAFT FOLK

The Peace Movement for Children and Young People

X By LESLIE A. PAUL X
(Headman of the Woodcraft Folk)

THE training of children for peace is a problem that has long worried pacifists and socialists without, however, spurring them to do much by way of counterblast to the propaganda for war and imperialism which goes on from day to day in schools and in voluntary organisations.

Voluntary child educational organisations in this country—Scouts, Guides, Cadets, Junior Naval Leagues, Brigades, Newspaper Clubs, and what not—claim children by the hundreds of thousands. What they do not imbibe during the daytime they welcome at night when they are trained to play their part in the imperial destiny. Quite a lot of obviously reactionary organisations are able to deny their militarism and to deny it effectively enough at times to convince representative pacifists and socialists that their work is harmless and even calculated to inspire a love of peace. That is because, in looking for military trees pacifists fail to observe the imperialist wood. Even the British Empire (and quite probably its War Office) pays lip service to peace when nations are not actually at war. The test is their attitude to empire. For one cannot at one and the same time reject war and embrace empire. Many children's organisations seem to imagine that they can. They are prepared to deny militarism, but if they denied empire then their funds and support would vanish into thin air.

An Adventurous Open-Air Life.

However, this by way of introduction. A great deal of paper has been wasted on criticism of school curricula and the work of voluntary educational organisations, but it has taken working-class movements a long time to realise that this problem must be tackled at its roots by the establishment of a pacifist and socialist education organisation which would do the sort of work that should be done among the youth of the nation.

To do this work the Woodcraft Folk was founded. It owes a great deal of its basic method to earlier organisations, such as Seton's American Woodcraft Indians, and even to the Boy Scouts themselves, but though it has borrowed, it has also transmuted and its ideas and spirit are essentially of the new world.

It believes, first of all, that any appeal to children must recognise the nature of their interests and appeal to their fundamental impulses. The Folk seek to give children an adventurous open-air life, equal in appeal to that of any

child organisation which bangs the big drum, and to give them colour and a lively comradeship of the open.

Hence, primarily, the Folk are an open-air organisation. They wear a distinctive green costume, they camp, hike and spend as much time as they can out-of-doors. They preach the gospel of physical fitness, believing that children from depressed industrial areas need, first of all, the opportunity for balanced, healthy life. They need room to grow.



An Open-Air Assembly.

The Folk use ceremony, song, banners, totems and as much colour as they can well display in their lives, not only as a means to self-expression, but to counteract the dull-as-ditch-water life of the towns and to bring into the service of pacifism and socialism that colour which is so often forgotten or abandoned (in England at least) in favour of the drab, humdrum, go-to-prayer-meeting puritanism with which progressive movements in England cloak themselves.

Then they believe that children should play a part in the organisation of which they are members. The Woodcraft Fellowship (which is the local branch) is a small unit with a tribal type of organisation in which the child has excellent opportunities for all sorts of activities and responsibilities. The Fellowship will meet once or twice a week, once for games, crafts, talks of history, evolution, self-knowledge, dramatic activities and woodcraft training, once, possibly, for handicrafts. Week-ends, as far as possible, will be spent in the open.

Knowledge of the World.

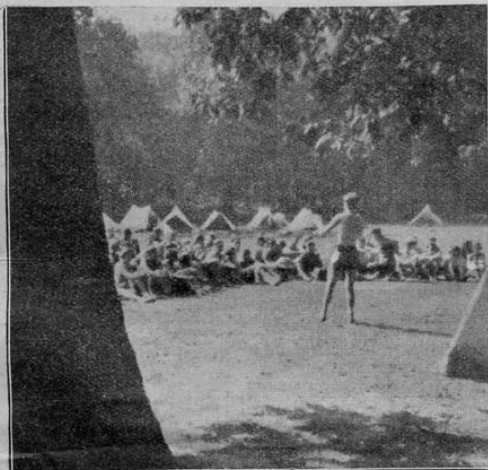
Lastly, they believe that children should be given every encouragement to understand the world they live in. They should have some knowledge of world history, industrial history, unemployment, problems of peace and war and the future of mankind. They should proceed in these things, from the known to the unknown, by regional survey, visits to factories, study of local conditions, study of the biological basis of life.

The Movement has three main age groups :

Elfin Folk : children under ten.

Pioneers : boys and girls from ten to sixteen, organised in co-educational groups.

Kinsfolk : over sixteen. Kinsfolk are voting members of the Movement.



A Sing-Song.

The Movement is democratically organised. It is governed by a National Folk Council, half of whose members are elected by an annual open-air assembly, known as Althing, and half by regional "Kins" or sections.

The following is the declaration signed by Pioneers and their parents :

"I declare that I will do my utmost : (1) To camp out and keep fit in body and mind, (2) To work for World Peace and Co-operation, (3) To understand the mysteries of nature and the history of the world that when I am older I may take my place as an intelligent and useful member of mankind."

Kinsfolk sign the following charter :

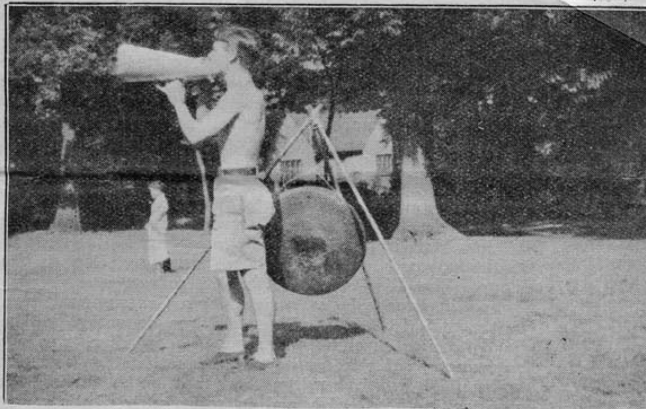
"We declare that it is our desire :

"1. To develop in ourselves, for the service of the people, mental and physical health, and communal responsibility by camping out and living in close contact with nature, by using the creative faculty both of our minds and our hands, and by sincerity in all our dealings with our neighbours.

"2. To make ourselves familiar with the history of the world and the development of man in the slow march of evolution that we may understand and revere the great spirit that urges all things to perfect themselves.

"3. We further declare that the welfare of the community can be assured only when the instruments of production are owned by the community and all things necessary for the good of the race and produced by common service for the common use ; when the production of all things that directly or indirectly destroy human life ceases to be ; and when man shall turn his labour from private greed to social service to increase the happiness of mankind and when nations shall cease to suckle tribal enmities and unite in common fellowship."

The Folk have produced a wealth of literature. Their two handbooks are "The Folk Trail" (for kinsfolk) and "The Green Company" (for children), which pacifists



The Morning Call.

should see are in every public library. They publish a quarterly bulletin "The Herald of the Folk" and a monthly illustrated magazine for children "The Pioneer of the Folk" and a "Year Book." Their literature can be secured through the No More War Bookshop, or direct from The Folk Supply Dept., 175, Seely Road, S.W.17.

WOODCRAFT FOLK AND NO MORE WAR MOVEMENT

By HAROLD F. BING

IN the above article Leslie Paul has set forth the aims and activities of the Woodcraft Folk in a way which should commend it to all those who are interested in the establishment of world peace and the creation of a new social order based on co-operation for the common good. But the link between the Folk and the N.M.W.M. is more than one of similarity of general aim. The Folk is definitely a pacifist organisation and is a corporate member of our Movement.

Some two years ago the National Committee received a number of enquiries for advice as to what youth organisation might be recommended to parents anxious to save their children from the nationalistic and militaristic tendencies of some of the more prominent youth organisations. It thereupon examined the programmes of various youth

organisations and decided to recommend the Woodcraft Folk because the Folk combined the camping and handicraft activities which appeal to young people and are so essential a part of their education with the great aims of peace and social reconstruction for which our Movement stands.

An agreement was made between the two organisations by which :

- (1) The Folk became a corporate member of the N.M.W.M. ;
- (2) N.M.W.M. branches might start groups of the Folk for their young people, which should be corporate members of the branch ;
- (3) Such groups should affiliate direct to the Woodcraft Folk and associate themselves in joint work with other local groups.

Only a few branches seem, so far, to have taken advantage of this opportunity of enrolling the children of members and other young people in a youth organisation definitely associated with the N.M.W.M. The importance of saving children from militarist propaganda is being increasingly recognised. Here is an opportunity and a possibility of constructive work. Let all our branches see what they can do about it !

WHY is it that one hears so little of the view-point of R. M. Entwistle in his advocacy of the organisation of a Non-Violent Non-Co-operative Movement as the pacifist alternative to revolution ? Is it that we Westerners lack that supreme proof of devotion, the sacrifice of suffering, which Gandhi has so gloriously manifested in Africa and elsewhere ? Numerous are those enthusiasts who would tread the longer and more difficult path of non-violence by force but few and far between are those who, when, a few months ago, the idea was broached of the income-tax as a means of urging the world to a vital disarmament move there were not prepared to volunteer to risk discomfort and possible imprisonment in a step which would assuredly have produced more results than endless disarmament petitions, signed long ago to official files.

Mr. Entwistle concludes his "Last Chance in Kenya" with the remark that no real reform had ever been effected out at least the threat of violence. This may be true in the past, true even of Russia where Middle Ages methods existed, but this is a new era, and why should we not try this policy of "Is now and ever shall be" and venture tentatively in the trial of this new plan of

reform, I feel assured of its ultimate victory. Gandhi is a man of devoted but largely uneducated natives

THE DEATH PENALTY

IT is now many years since a soldier, sentenced to death for murder at Exeter, and, asked whether he had anything to say, told the judge that he had killed a great many men to please the king and he did not see why he should not kill one to please himself. Such an incident demonstrates the obviously close connection between the peace question and the problem of Capital Punishment. The greater the respect for human life in all departments of life the more chance we shall have of getting rid of war and judicial killing.

May I draw the attention of your readers to an important meeting to be held at the Caxton Hall on Wednesday, February 8th, at 8 p.m., to urge the abolition of Capital Punishment and to be addressed by the Archbishop of York, Dr. J. Scott Lidgett, Dr. S. W. Hughes and other church leaders?

Further particulars may be obtained from me.

E. ROY CALVERT,

Secretary.

National Council for the Abolition of the Death Penalty,
Parliament Mansions,
Victoria Street,
London, S.W.1.

MINISTRY OF LABOUR
AND NATIONAL SERVICE.
THE DEANERY,
NATIONAL SERVICE (ARMED FORCES) ACT, 1939
BRISTOL, 1.

TEL No. BRISTOL 24545
Local Tribunal for the Registration
of Conscientious Objectors,
~~Parklands,~~

To Mr. H.A. FAIR,
144, York Rd,
Pedminster, Bristol 3.

Tyndall's Park House,
Bristol,
9/12/40 (date)

Case No. S.W. 073

NOTIFICATION OF RESULT OF APPLICATION

At the hearing of the above Tribunal on 6th December 1940 your application for registration in the Register of Conscientious Objectors was considered and it was decided :-

* Strike out inappropriate items before issue.

~~* (a) That you shall, without conditions, be registered in the Register of Conscientious Objectors.~~

* (b) That you shall be conditionally registered in the Register of Conscientious Objectors until the end of the present emergency, the condition being that you must until that event undertake the work specified below (being work of a civil character and under civilian control) and, if directed by the Minister of Labour and National Service, undergo training provided or approved by the Minister to fit you for such work -

Ambulance or other humanitarian
work

~~* (c) That your name shall be removed from the Register of Conscientious Objectors and that you shall be registered as a person liable under the Act to be called up for service but to be employed only in non-combatant duties.~~

~~* (d) That your name shall, without qualification, be removed from the Register of Conscientious Objectors.~~

A copy of the evidence before the Tribunal and their findings is enclosed.

An appeal may be made to the Appellate Tribunal within twenty-one days of the date of decision by forwarding a formal application on form N.S. 24, which may be obtained on application at the above address.

Signed M.A. Hill
Clerk to Tribunal.

N.S. 19

(4937) Wt. 29760-5819 40,000 9/39 T.S. 677
(5447-4937) Wt. 50162-4078 20,000 3/40 T.S. 677

S T A T E M E N T .

I am hereby applying for unconditional exemption from any form of war service on Humanitarian and Socialist grounds.

The surroundings in which I have grown up and the other influences affecting my life have inevitably laid the basis for my attitude to war, its causes and results. I was brought up in a poorer working class district of Sheffield and thus I was intimately in touch with the squalid atmosphere still remaining after the last world conflagration which was to make the world fit for people to live in. Thus I had first-hand proof that war was useless in fulfilment of its specified aims and objects.

My father fought in the last Great War and his experiences led him to adopt a pacifist and socialist attitude to all wars. This attitude naturally led to him taking an active part in working class movements. By these means I was, at a very early age, drawn into contact with anti-war tendencies.

The ideas which were formed in those days grew until, later, in my secondary school life, I was often drawn into arguments on the merits and demerits of war as a means to an end. In these later stages of school life I lost some friends and became almost an outcast because of my attitude, especially when, at the outbreak of the present war, I expressed my purpose of objecting to military service.

In 1929 when I was six years of age, my father founded the Woodcraft Folk in Sheffield. Although not old enough to be a member I naturally mixed with the others until, at the age of seven, I was duly enrolled. Eventually I signed the children's "Declaration" pledging myself to "work for World Peace and Co-operation" and to prepare to "take my place as an intelligent and useful member of mankind".

Later, at the age of 16, I became a Helper, working for the children, and pledged to fulfil a Charter which includes the following:-

"We further declare that the welfare of the Community can be assured only...when the production of all things that directly or indirectly destroy human life ceases to be: and when Man shall turn his labour from private greed to social service, to increase the happiness of mankind: and when Man shall cease to suckle tribal enmities and unite in common fellowship."

My life has been and always will be spent in the fulfilment of those pledges.

My father has, since 1934, been National President of the Woodcraft Folk and this has definitely had an effect on the practical work that I have put into the organization. I have, during the last few years, held a number of responsibilities in the local groups, and have also just finished a year's term of office as chairman of the North-East District Council. I have spent almost all my leisure time working for the movement.

P.T.O.

Eighteen months ago, I entered a college for the training of teachers, following upon my choice of that vocation. I am thus seeking a place of the utmost responsibility in the world community: I am taking it upon myself to help to educate the future generations. I am attempting to fit them, in my work at school and in my leisure with the Woodcraft Folk, to create a new world built upon the solid foundation of peace and friendship. I am trying to encourage an attitude in them to seek to help rather than to harm other members of the human family, either physically or morally. By these means I have, and will, put into practise the beliefs I have held so long.

I have attended International Children's Camps organised by the Woodcraft Folk; in 1934 near Hereford; in 1937 at Brighton; and in 1939 at Liege, Belgium. At these camps I met boys and girls from Austria, Czechoslovakia, France, Belgium, Holland, Italy, Spain, etc. In 1931, I went with a party of Sheffield Woodcrafters tramping in the Rhineland. There we met many German people and became very friendly with some schoolboys who, later, came to visit us in England. How can I help in a war machine which is bent on destroying people who I have long regarded as brothers, different from me only in such minor details as language, etc. Many of them are working to the same end as I am, in preparing the way for the unity of all mankind into a Commonwealth of Nations such as can never be achieved by mass slaughter. Many of them are being persecuted for refusing to help in killing their brothers over here.

Thus, the beliefs and the ideals I have always held lead me to take this stand against participating by any means in the destruction of the world that is taking place now.

May I declare, in nowise as a threat, but as proof of my sincerity, that the decision of this Court will, in no way change my attitude.