

"The Jarvis Record"

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A. L. MILLER, Editor

FIRST STEP TO VICTORY

THE INVASION on the European west coast went better than anyone had a right to expect. It has been officially reported that casualties were much lighter than anticipated. A foothold has been gained on a long stretch of the French coast between Cherbourg and Le Havre and the first stage of the liberation of the continent has been successfully accomplished.

But the fact the invasion at the start went better than expected has one disadvantage: there may be a tendency in some quarters to accept it as an indication that the defeat of Germany is going to be easy; that the war may end soon.

It should be emphasized (as leaders of the United Nations have emphasized many times in recent days) that the present is no time to relax. The job of crushing Germany and her European satellites has barely begun. And after the job is completed, there still is Japan to deal with, and Japan is a dangerous enemy. Take a look at the map of Europe. In the southwest corner, Spain and Portugal are neutral. The Allies hold a narrow strip along the French coast. Sweden and Switzerland are neutral. The Allies have liberated southern Italy. Russia has hammered a bulge into eastern Rumania and Poland. The rest of Europe is German-held.

The war in Italy has become more or less secondary news since the invasion from the west began; but the length of time it took to liberate the southern section of the Italian peninsula should be remembered. The area freed is only a drop in the bucket.

A whole continent, virtually, must be overrun by the United Nations before the war in Europe ends.

The men who should know what lies ahead are men like Prime Minister Churchill, President Roosevelt, Prime Minister Mackenzie King. Their words should carry weight in any estimation of the war prospects. Remember, then, when anyone argues the war in Europe may be easy.

Mr. Churchill: "The battle which has now begun will grow constantly in scale and in intensity for many weeks to come."

Mr. Roosevelt: "Let our hearts be stout, to wait out the long travail."

Mr. King: "The fighting is certain to be bitter and costly. We must not expect early reverses as well as successes."

V V V V

REPLY TO THE MARXIAN DEAN

— By Lewis Milligan —

"MARX prophetically foresaw the impending revolution, which alone could end the class struggle. The class war was inevitable. It was the way of the nature of things. It was the way the world was made. A shifting of power was a necessary condition of human progress. So long as classes remain, struggle was inevitable. Marx said that, and enunciated the economic law which postulates it as Charles Darwin had enunciated the law of the survival of the fittest."

That is a quotation from a booklet entitled "Socialism and the Individual," by Hewlett Johnson, Dean of Canterbury. The Dean not only endorses that teaching, but he pictures Karl Marx as an uncrowned saint. Yet this was the man who branded the religion which the Dean was ordained to preach as "the opiate of the people." It is difficult to see how the Dean can sincerely continue to dispense that "opiate" to the people. It is also hard to understand how he can reconcile Marx's teaching of class warfare with the life and teachings of the Jesus who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." That is the "opiate" Marx referred to, and the Dean of Canterbury should move to have it and similar passages stricken from the New Testament, otherwise he is open to the charge of hypocrisy.

Moreover, how does the Dean reconcile his belief in the Marxian theory of the survival of the fittest with his belief in the communist doctrine of social and economic equality? If struggle is an "economic law," and "part of the nature of things," and "the way the world is made," then what is the use of the Dean "kicking against the pricks"? He should be more heartily in favor of competition as a necessary condition of human progress.

Citing Soviet Russia as "the concrete expression of Marxism," the Dean says: "Russia today is strong. In the crucible of war the Soviet Union has stood the test. Marxism has succeeded in producing an army and an industrial machine which survives an unparalleled conflict. This industrial achievement

has been deliberate. Marxist ideas demanded it. Marxist methods made it possible and Marxist morality gave it a spiritual force which modern capitalist industry has always lacked.

The whole world admires the heroism of the Russian people, the fighting spirit of their soldiers and the military prowess of their generals. We can sincerely praise and thank them for their fortitude in resistance and their smashing sweep of the enemy from their territory. In paying this just tribute to Soviet Russia we are not praising the communist system, nor do we need to dispraise our own. If a social system is to be judged by the fortitude, the fighting spirit and military prowess of the people who live under it, then what shall we say of the British who withstood the military might of Germany alone? Democracy has stood the test in the crucible of war. The British Commonwealth and the United States have engaged in a struggle with two of the most highly organized military powers the world has ever known.

Germany and Japan, and at the same time have sent enormous quantities of arms and supplies free to Soviet Russia at great sacrifice in the lives of men and ships, both merchant and naval. The Dean speaks of "the industrial achievement" of Soviet Russia as if it were something new in the world, whereas it was deliberately modeled on the previous achievements of the Democracies, particularly the United States. Engineers, technicians and mechanics from the United States, Britain and Canada were employed by the Soviet Government in planning and directing many of the great industrial developments of the Union.

These are historical facts, and they reflect no discredit upon the achievements of the Soviet system, but they definitely refute the wild statement of the Dean of Canterbury when he says that Russia's industrial achievements were due solely to Marxist ideas and methods. This is the same Dean who espoused the theory of Social Credit and came to Canada to instruct us how to run our monetary system. He would be better employed if he stuck to his own job.

V V V V

"ECHO ANSWERED"

ONE OF THE recent Hitler birthday programmes broadcast from Germany was punctuated by what seemed like a ritual comment. A Luftwaffe spokesman was describing in exalted terms his meeting with Hitler, when the station announcer had to cut in with a warning of the approach of Allied aircraft.

The broadcaster went on with his talk but, whether by accident or design, a studio operator set the interval signal going. This happened, unfortunately, to be a cuckoo's call. An impression of the resulting broadcast effect was later sent out by the BBC in its Overseas Service. It was something like this:

"Those who have had the great fortune to speak personally with the greatest leader of German history — cuckoo, cuckoo — 'him' — cuckoo — 'owing to the approach of enemy aircraft we are now closing down.'"

V V V V

CRAVING FOR SOMETHING NEW

— By Lewis Milligan —

SOLOMON IS reported to have said that there was "no new thing under the sun." He said that about three thousand years ago, and it might be argued that if he lived today he would change his mind. But there must have been many new things in Solomon's day. Solomon's Temple at Jerusalem was brand new; it was one of the wonders of the then known world. There were so many new and marvelous things in Solomon's kingdom that when the Queen of Sheba visited the king and exclaimed, "The half has not been told me!"

Even Solomon would be amazed if he were to visit the world of today with all the marvelous scientific and mechanical inventions which are commonplace of our time. But Solomon was not thinking of new inventions, and he would probably say the same thing today, that the eye is not satisfied with seeing airplanes, nor the ear filled with listening to radios. So far as the radio broadcasts are concerned, many people would agree with Solomon when he said, "The thing that hath been, it is that which shall be, and that which is done is that which shall be done."

An insatiable craving for something new has been characteristic of mankind down through the ages. In ancient Athens it was a craving for new ideas, for we are told that on Mars' there spent their time in nothing else, but either to tell, or to hear some new thing. It is the same today with our "new orders." Which are really not new at all. Emerson well said that "Plato makes havoc of all our originalities." And Plato was probably not entirely original.

All of which is by way of leading up to a Pastoral Letter issued by Archbishop Owen of Toronto in September, 1939, which is as follows: "Someone wrote to me today saying 'Can you give me any new light in the world's sight. It comes from my faith in God. He is the source of all new things.' It is the New Testament any indication that this life here on earth, either individual or national, was to be an easy thing. I find no promises of security, safety or ease here in this world, but I assurance of the ultimate triumph of goodness to those who serve Him. You will agree that this is very old. It is, also, new enough for use today. I pray that we may all have grace to find it so."

Dear Mrs. Butcher: I want to thank you for the swell socks you made for the Canadian Red Cross. They are very welcome at any time. The Canadian Red Cross representative old lady and she really seems very interested in her work. She asked me if I could do with a pair of socks so I promptly told her "yes." She also gave me a pair of socks and I found your welcome when I found you were so interested in the socks. I've been told the socks were for Christmas 1942. Better late than never, just the same. Thank you very much. This hospital is very nice but I'm looking forward to getting back to the Spring and really arriving and everything is so nice out. I only hope I've the right name and address as the slip of paper was a bit blurred. Here's to you, all the best. Sincerely yours, GORDON SAUNDERS

Dear Rusty: I have just received two cartons of cigarettes, both dispatched in April and may I thank through you, all those folks that made it possible to send them. They are really appreciated. Sincerely, — PHILIP COLWILL

Dear Rusty: I received the three hundred Buckle cigarettes and I wish to thank every contributor to the Jarvis Cigarette Fund for the wonderful job you are rendering, possible gain. — A. E. SHOUPPE

Your three hundred cigarettes received and greatly appreciated. — A. RAWCLIFFE

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Remembrance Day Service

Cemetery Decoration

WESLEY UNITED CHURCH - JARVIS

WILL BE HELD ON
Sunday, June 18th at 3 P.M.

SPECIAL PREACHER
REV. JAMES W. ROBINSON, B.A.
of Saskatchewan

Public Worship—11 a.m.
Church School—10 a.m.
First Tuesday—Y.P.S. & P.
First Tuesday—W.M. & W.
First Tuesday—C.C.L.T. 7:30 p.m.
Second Tuesday—Fireside—8 p.m.
Fireside—Chair Practice—8 p.m.
GARNET UNITED CHURCH
Sundays—Church School 1:30 p.m.
Public Worship 2:30 p.m.
First Tuesday—W.M. & W.
First Tuesday—C.C.L.T. 7:30 p.m.
Fireside—Family Gatherings—8 p.m.

PRESBYTERIAN CHURCH
Rev. W. H. Fuller, T.B. Knox, Jarvis.
Sundays—Church School 1:30 p.m.
Public Worship 2:30 p.m.
First Tuesday—W.M. & W.
First Tuesday—C.C.L.T. 7:30 p.m.
Fireside—Family Gatherings—8 p.m.

ANGELICAN
Rev. J. E. Maxwell, B.A. St. Paul's Church, Jarvis.
Sundays—Church School 1:30 p.m.
Public Worship 2:30 p.m.
First Tuesday—W.M. & W.
First Tuesday—C.C.L.T. 7:30 p.m.
Fireside—Family Gatherings—8 p.m.

Methodist
Rev. J. E. Maxwell, B.A. St. Paul's Church, Jarvis.
Sundays—Church School 1:30 p.m.
Public Worship 2:30 p.m.
First Tuesday—W.M. & W.
First Tuesday—C.C.L.T. 7:30 p.m.
Fireside—Family Gatherings—8 p.m.

Trinity Lutheran
Rev. W. D. Bauer, Pastor.
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At The Church

UNITED CHURCH
Rev. Samuel R. East
Jarvis—Wesley United Church

Sundays—Church School 1:30 p.m.
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First Tuesday—C.C.L.T. 7:30 p.m.
Fireside—Family Gatherings—8 p.m.

Sundays—Church School 1:30 p.m.
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