

Chiang, Madame

The

CHURCHMAN



Madame Chiang Kai-shek who will receive The Churchman Award at annual dinner of The Churchman Associates, Inc. on June 2, 1943 at the Waldorf Astoria Hotel in New York

JUNE 1, 1943

TWENTY FIVE CENTS

The Open Forum

A Service Man To His Rector

To the Editor of THE CHURCHMAN:

WE have been hard hit in this mission by the drafting of our young men. I am not complaining, far from it, but we miss them deeply. And especially so with regard to a young man, lay reader, church school superintendent and organist, a high school instructor with a Boston University M.A. degree, now with the air forces of his country. He is very observant and his letters to me are often exceedingly interesting. I am enclosing a transcript of one of them in case you should like to publish it. Even this terrible war sometimes creates conditions that seem to work in favor of religion. The picture he paints in this letter I am sure you will find exceedingly interesting, especially from the point of view of church unity, as he says.

CARL J. LJUNGGREN

Hopewell Junction, N. Y.

[THE LETTER]

Robins Field

Warm Robins, Georgia.

Dear Pastor: Last Sunday we had the new furnishings of the chapel dedicated, and also an infant baptism. You remember I mentioned Protestant unity in my last letter? Consider this: The chapel altar, pulpit and Bible desk (lectern) arranged in Episcopal fashion, even to a cross and candles dominating the center; the chaplain is Baptist; the baptism was by sprinkling (making a cross on forehead with water) from a font. The baptism formula were read from the Methodist Hymnal (sec), the creed and prayers according to Episcopal custom, as was one hymn. The rest was in the friendly informal manner of the Baptists. Every sect of Protestantism was there—crowded, even the balcony. The colonel's son and two lieutenants' sons were baptized. On the communion Sunday the same hold true—a Baptist giving Holy Communion using the Episcopal confession and prayer and the elements passed as with Methodists and Baptists at the altar rail and again all sects partook. Is not this an advance toward unity? Every one in the chapel took communion, and I know there were fully six denominations and variants present. Where is "the hard-shell Baptist" when it comes to sprinkling? The chaplain himself spoke of it and said it was the spiritual baptism that was value before God. And the exclusive Episcopalian at the communion with Baptists and Presbyterians! When these soldiers go home they will know the real unity of Protestants—true. They will have their varying forms, but they will realize the validity of other forms also. May God hasten the day! Blessings on you and your wife.

Sincerely,

HUBERT

In the United States, in contrast to Russia, we have tons of pulp, in magazine form, dedicated to the prevention of thought.

LELAND STOWE

Exposed Nerves

To the Editor of THE CHURCHMAN:

THE CHURCHMAN has printed several angry replies to my bluntly phrased letter of March 15. My letter suggested that the Anglo-Catholic movement could help the church broaden its base of membership and that changing social conditions call for action in this direction rather than union with the Presbyterians. The unfriendly tone of the replies puzzled me until I talked to several clergy friends. They tell me that I have touched an exposed nerve. Among basic Episcopal taboos, they say, is any mention of our unbalanced membership structure. No doubt this accounts for the failure of your indignant correspondents to answer my main point. I trust I have brought no discredit on the Anglo-Catholic cause by telling some poignant truths.

C. J. WIEGMAN

Maywood, Ill.

We Make an "E"

To the Editor of THE CHURCHMAN:

AS one very amateur journalist who is learning how hard it is to obtain uniform excellence in any one issue of a periodical let me offer an E rating to the May first issue of THE CHURCHMAN. Every article is significant and interesting, so are the editorials and even the correspondence and news items. No meat rationing here. Congratulations.

JOSEPH H. TITUS

Grace Church Parish,
Jamaica, New York.

A Convention Suggestion

To the Editor of THE CHURCHMAN:

COST of and restrictions put upon travel, tax and poor, expensive food, and the inability of many to leave their parish and business for so long a time, will undoubtedly tend to curtail attendance at General Convention from dioceses on the circumference of the church—the deep south, the distant southwest, the far west and the outlying missionary districts.

Should present conditions prevail in October and the effect be as I surmise then the voting power of the church would reside in the Eastern and Mid-Western dioceses. I wonder whether any one wants that to be.

If each of the dioceses of the whole church would voluntarily surrender its right to a full canonical deputation and send two instead of four in each order

not only would inequality in representation be avoided, but the local problem of hospitality might be greatly eased.

Since such accommodating action cannot be pressed canonically it remains for someone to undertake the task of discovering the mind of each diocese in the matter. Would it be fitting for the secretary of the House of Deputies to do it?

THOMAS JENKINS

Cleveland, Ohio.

Salute to Mr. Barnes

To the Editor of THE CHURCHMAN:

NOTING that Mr. Barnes, according to his letter printed in The Open Forum issue of May 1 of THE CHURCHMAN, thinks if he were an Episcopal clergyman he would take great pleasure in making The Loiterer and his "Presbyterian friend," eat page 13, (The Loiterer's column) of the April 1 issue, it occurs to me that it would be much wiser to masticate that particular column and thoroughly digest it. It might awaken a sense of humor essential to progress and advancement in life, especially in these trying times. The jingle with regard to the bishop was very humorous, it seemed to me; would be to any one who knows him at all. Besides the six lines embody so much of truth, no scandal, nothing to hurt the feelings of any one, just facts in a clever rhyme. In a recent issue of THE CHURCHMAN there was a satire printed in regard to our church, giving all Episcopalians, from the bishops down, a real chance to feel hurt. I wonder how many were. This story was about Elizabeth Mary, a silly coquette who played with the emotions of her gentlemen friends, who finally selected Johnny to marry on condition that his rights would be limited, the walls of their (her) home would be decorated with her family portraits, his ancestors being nil. He had a place to sit but she was the ruler. In other words, she was heir to the Apostolic Succession; he just grew like Topsy. Any Episcopalian who knows anything about the doctrinal life of his church, ought to be able to take this satire the way in which it was meant, and admit Johnny, the Presbyterian, was getting a rather raw deal administered to him by Mary, his Episcopalian wife. Intelligence can come to our aid only through education, and one of the ways to become educated is to read what those who know more than we do write and publish. Rhymes have always been used to show up satirically the sillinesses and mistakes of all kinds of mankind, starting years ago with "Mother Goose's Melodies."

"There was a man in our town,

He was wondrous wise.

He jumped into a bramble bush

And scratched out both his eyes."

We all know this man. He is a pest. We could get along without him, we think. Why not educate him, so that when he tackles the bramble bush correctly, and

The opposition to the adoption of Basic Principles was ably presented in a long address before the convention, dealing in theological implications and distinctions and raising the issues which were alive four hundred years ago. For the lay mind this was a return to the age when the church was broken into many pieces. If we are to have reunion we must begin at the point where we now are. Episcopalians do not agree among themselves as to the theory of faith and order; they have a wide liberty of interpretation and practice. The church of the future must be equally tolerant and receptive. The laymen went on record as supporting a forward-looking, comprehensive and tolerant church.

Abortions and Industry

A GOOD DEAL of indignation has been current in the country against absenteeism in industrial plants. But social surveys indicate that much of that condition is due to causes other than those of wilful disloyalty or laziness. One of the causes, according to a report of a survey by Dr. Claude C. Pierce, medical director of the Planned Parenthood Federation of America, is abortion. He said that abortions were in large measure responsible for increasing absenteeism among women workers. The abortions in turn are due to fear of being discharged as a penalty for becoming pregnant. Dr. Pierce's report has been supported by a recent study made by Dr. Charlotte Silberman of the United States Department children's bureau. In connection with his report, Dr. Pierce emphasized the danger of abortion, stressing the fact that illegal operations prove fatal to from 8,000 to 10,000 women each year. The Planned Parenthood Federation, which has fostered the birth control movement in the United States—everywhere opposed by the Roman Catholic Church—is campaigning for a drastic revision of industrial health policies, advocating a nation-wide adoption of the following "practical suggestions for improving maternal health conditions in our stepped-up war industries:"

1. Abandon the practice of dismissing expectant mothers as soon as pregnancy is reported.

2. Permit expectant mothers to work as long as their health permits under adequate medical supervision during time on the job. (Women can work up to the eighth month of pregnancy without endangering health if the work is not too strenuous, it was said.)

3. Give assurance of re-employment after the baby is born and of the retention of seniority privileges.

4. Give medically supervised child-spacing information to those married women who wish to postpone pregnancy either because of poor health or inability to care for another child at the time.

Is Religion Taking Hold?

PEOPLE EVERYWHERE are saying that there is far more serious emphasis on true religion during the present war than there was during the first World War. We believe that there is a far deeper reality now, though we have not forgotten the wide-spread predictions, during the years from 1914 to 1918, that religion would come into its own after the crisis of those days. The post-war years gave no validity to

such prophecies. In the present crisis there seems to be less of the dangerous and infantile conception of religion in terms of escape, and more emphasis on the necessity of applying the great ethical principles of religion to all social and international relationships. Public leaders in civic life are giving a good deal of stress to this necessity. One example is the statement written by the Mayor of New York for the Christian Institute for American Democracy, under the title, "The Wicked Who Destroy Peace." Mayor LaGuardia said in part:

Never before in the history of the world have we been made to realize so forcefully that a wicked world has not yet learned the lesson of Christ.

Now is the time to bring into practice a little more of what we have learned—a little more kindness and neighborliness. We must remove from our hearts hatred, selfishness and greed. We cannot be completely happy until we can spread the blessings of liberty and until we are certain that all the peoples of the world can enjoy a permanent peace.

If we really "remove from our hearts hatred, selfishness and greed" we shall have a new world. It's a lesson which those Americans who look forward to a post-war world in which they will make no sacrifices—and that includes industrialists and politicians—had better learn.

One Who Faces Tomorrow

THE CHOICE of Dr. Henry Sloane Coffin as moderator of the Presbyterian Church is one which will have much significance to great numbers of people outside his own communion. He has long been a champion of causes which accord with forward-looking thinking in the modern world. He has again only recently at the meeting of the General Assembly of his church in Detroit spoken against race discrimination and class differences:

"It is mortifying that we have been too class-bound to bring together men and women of various social stations so that they may understand one another and that the partition wall of class feeling may fall away," he said.

"Is it not our present duty to declare every form of racial discrimination—anti-Semitism, Jim-Crowism, segregationism—doomed in a world where Christ is at the right hand of God? Not only is Hitler's impudent assumption that the German people is superior to all others being discounted, but many of our own cherished notions are no longer tenable. A generation ago we spoke of China and the Chinese with smug superiority. Her government is the most truly Christian of them all, and her soldiers are among the bravest of the brave."

He has been a leader toward church unity. He has spoken in the past few years before many audiences of Episcopalians and Presbyterians on proposed reunion of the two churches. At Detroit he said: "What a demonstration we could give the world if we would heal the breach within our own denomination and come together with the Episcopalians, after being apart for 300 years."

Leadership of that forthright kind in a communion as important as the Presbyterian Church is bound to have far reaching influence.

America's Friendship for the Chinese

Addresses by the speakers at the churchman dinner for Madame Chiang Kai-shek on June 2

The Editor

HONORED GUESTS, Ladies and Gentlemen: If it is necessary for me to identify myself, I do it for a particular reason—so that the wrong target may not be chosen and some of our honored guests killed when you start the shooting.

This is not going to be a speech; just a series of explanations which will not explain. I used to believe that a great many things were impossible; but I came to the point, probably when the airplane and other gadgets came in, where I believed that nothing was impossible. Within the past few days I have come to the conclusion that all things are impossible. I think Omar was right when he said we are pawns "on the checkerboard of nights and days." It is particularly true in war time.

I want to give you some items of the impossible: Items: Mrs. Roosevelt, who cordially accepted an invitation to speak tonight, finds it impossible to be here. Mr. Willkie finds it impossible to be here. Ambassador Grew finds it impossible to be here. The Chilean Ambassador finds it impossible to be here. With regard to Mrs. Roosevelt, I should like to say it was necessary for her very recently to change all of her plans for the early part of June. Mr. Willkie had asked to have the date for the dinner

postponed until tonight in order that he might be here and make the presentation—which he asked the privilege of doing—but found it impossible, becoming entangled, I suppose, with some of the war Gremlins. Ambassador Grew accepted the invitation to speak. Two or three days ago I received a telegram saying why it was impossible for him to be here. He was starting on a national speaking tour to last a month. The Chilean Ambassador likewise said he would be happy to come, but he became involved in the problem of having to receive the President of his own country. However, in spite of this pessimistic announcement of mine, I want to promise you—and I do so with a great deal of faith—a very inspiring and fascinating evening. I think I can speak for you all when I say we came here tonight not to *get* something, but to *give*—to give a further demonstration of the respect and affection which all Americans cherish for Madame Chiang Kai-shek and for the Chinese people. They are people, as you know, who for six years have, through unabated agony, held the torch of valor for all the world to see. It is my happy privilege to introduce the distinguished toastmaster of the evening, the Hon. James G. McDonald.

James G. McDonald

I asked my friend Dr. Lin Yutang to give me a Chinese proverb which would be helpful to the speakers tonight in this important matter of keeping to time. He gave me this proverb. He said, "In China the wise man never says all he knows; he says half and swallows the other half." I was asked to say that THE CHURCHMAN appreciates very much the splendid cooperation it has had from the representatives of many countries and many organizations in this tribute tonight to a great nation. I should also like to say what is obvious,

that not everybody can sit immediately in front of the pulpit, for when there are some twenty-two hundred people present, of necessity some must be in the corner.

Now, without further ado, I introduce the first speaker, who will speak for six minutes, the distinguished author of Seventh Heaven, one of the great successes of Broadway. But he is more than that, he is also a philanthropist. One of his great interests is the Seeing Eye. I have pleasure in presenting Austin Strong.

Austin Strong

IN THE BEGINNING of our history our long Eastern coast line was a lean strip of pasture land with a few fishing villages facing the unfriendly North Atlantic with the dark, impenetrable hinterland of mountains and for-

ests at our backs. What a feeble toe-hold we had on life during that unhappy, poverty-stricken period. Then a miracle happened. Someone discovered that our common weed Dwarf Ginseng was *useful* medicinally to the remote inhabitants of

China. Hope was born and so began the glorious era of the China trade.

We prospered and China gave us the gold which helped us to build our stately mansions and our gallant clipper ships. China was the first helping hand to pull us up on to our feet and it was her gold which helped us build our first railroads to open up the wilderness.

How often you and I have passed some small Chinese store giving it a brief and a cursory glance, little dreaming that in such dingy, mysterious and unpromising quarters world-shaking characters were in the making. This gathering here tonight could not have taken place had it not been for one of these tiny oriental shops tucked away on a side street in one of our great cities. It resembles a fairy tale in the telling;—its theme: "Cast thy bread upon the waters for thou shalt find it after many days."

Once upon a time a small, but engaging Chinese boy of nine years of age was brought to America by his stern merchant uncle to learn how to become a shrewd trader by starting in the approved fashion from the ground up—behind the counter. This boy served his apprenticeship until he was twelve years old living a Chinese life, in a Chinese house in the very heart of Boston, Massachusetts.

The rare moments when he could glance up from his exacting work he would peer wistfully through the shop window at the strange life that streamed past;—busses, horse cars, fat policemen with high helmets and handle-bar moustachios and the barbarians of Boston dressed in their strange clothes fascinated him, until called back to work by his Spartan uncle, who held his nose to the grindstone.

Then the great day came which changed the history of China. Two students from the Chinese Educational Mission founded by a Yale graduate from Canton, burst into the dark shop. They were full of wild and explosive American ideas. How they laughed at their little compatriot for his lack of spirit for remaining content behind a counter when America beckoned! It was so easy to get a wonderful education by merely stepping outside and going to the nearest public school. His uncle was furious when he heard these out-landish ideas. Was he not educating him in the approved Chinese method to become a great merchant?

But freedom beat her wings against the doors and windows of that little shop and fired the imagination of the apprentice, until finally he decided to run away. One night he slipped out of the house and ran down to the docks and walked up the wide gangplank of the first ship he found, not caring in what direction she was sailing so long as he could escape his uncle.

The ship was an old fashioned, down at the heel, side-wheeler with a gingerbread pilot house, a gold eagle with uplifted wings and a large walking beam. She bore the romantic name *Schuyler Colfax* and made leisurely trips to our Southern ports.

Next morning the boy was discovered and brought before Captain Charles Jones of blessed memory. Captain Charles Jones was a kindly man, deeply religious, ripe with wisdom. He stared down at the eager Chinese boy who told his story in very broken English. This was the first stowaway he had ever found who wanted to run away to a school and become a Christian! Captain Charles Jones was moved and though he hardly understood the boy's words, he had an understanding heart. He calmly took the lad under his protecting wing and made him his temporary cabin-boy for several trips until he could think out a proper plan of action.

Then the great day came when the old *Schuyler Colfax* paddled her way into the harbor of Wilmington, North Carolina, and swung her enormous bustle alongside the wharf. Captain Charles Jones, dressed in his best uniform led his little cabin boy ashore to seek the advice of two wise friends, who promptly took them to Dr. Ricard of the Fifth Methodist Episcopal Church. Dr. Ricard deeply moved led them to a rich Confederate General Carr who heard the story and instantly decided to finance the little heathen's education. They all gathered in the church and Soon Yeo Ju was baptized a Christian. The boy frantically asked for one favor; his first two Christian names must be Charles Jones—so Charles Jones Soong he became—in gratitude and affection for his first encounter with the great and generous heart of America.

Charles Jones Soong returned to China at the age of twenty-three an educated American clergyman and married Kwen Tsing whose family had been Christians for two generations and it came to pass they had three lovely daughters—the famous Soong Sisters!

"Ai-ling," "Chingling" and "Mayling"—meaning "Long-living Kindliness," "Glorious Life" and "Beautiful Life."

Tonight we are honoring "Beautiful Life,"—Mayling Soong,—Madame Chiang Kai-shek! Bread come back to us upon the waters after many days!

Fulsome praise is out of place here. Who wants to hear encomiums? Gratitude is a lame sentiment at best. We are gathered here together to honor Mayling Soong for what she has done for us. She has stood calm and unshaken as she walked through countless valleys seething with death, famine, pestilence and sights unspeakable, giving hope and renewed strength to millions of faint-hearted.

In her Confession of Faith she wrote: "With me religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God." She has found, as so many before her have, that one has to be tough, blade straight, and steel-fibred to be a Christian. To keep, as she has

done, one's spirit alight during years of utter despair, desolation and terror calls for a naked intent . . . an inward splendor.

An American correspondent has written: "Her gaze spoke of some kind of personal access to peace within her own spirit."

And so it has come to pass after many days that the daughter of Charles Jones Soong has risen to be one of the great figures of our times giving hope, renewed meaning and passion to the ancient promise:

"I shall go before thee and make the

rugged places plain, I will break in pieces the doors of brass and cut in sunder the bars of iron and I will give thee the treasures of darkness and hidden riches of secret places."

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MR. McDONALD: *The next speaker has been assigned the magnificent length of time of five minutes. He is a distinguished Orientalist and doubtless long ago learned the virtue of the Chinese proverb. I take pleasure in presenting Sir George Sansom, His Majesty's Minister Adviser on Far Eastern Affairs.*

Sir George Sansom

its motive power is furnished by active friendship.

Therefore it naturally appears to us of good omen for the post-war world that this kind of open expression should be given to the mutual admiration of the peoples of America and China, for the reason that China's friends are our friends and America's friends are our friends.

Let me say further that their enemies are our enemies. In the words of an old Oriental proverb "Three are those that we oppose—our foes, the foes of our friends and the friends of our foes."

Propinquity alone it seems does not make friendship. Anyhow the Japanese seem to have forgotten all the lessons in good behaviour which they learned from China 1500 years ago. Though British Isles are in distance remote from China, there is a long tradition among us of interest in the study of Chinese civilization. It goes back even farther than the days of pioneer missionaries and scholars like Legge, who made the first full English translation of the Chinese Classics.

Much has been built on such foundations in the universities of this country and of Great Britain, but in recent years knowledge of China has grown not only in learned circles but among the public in our countries; and with that knowledge has come an increasing degree of understanding and sympathy.

I think it is perhaps not widely known that in 1940, the darkest year in England's history, when we were faced with dreadful peril, there was launched in London an appeal for subscriptions to a fund for the relief of distress in China; and money continued to come in throughout those most difficult times. There was little other help we could give; but that fact alone would testify—if such evidence were needed—that my countrymen share with the American people in goodwill towards China, a goodwill compounded of respect for her great past, of admiration for her present steadfastness, and of a confidence, a real confidence that she is destined to play one of the greatest of rôles in the post-war world.

Although some people have thought that the recent treaties abolishing extra-territorial rights in China were a mere

MAY I FIRST say that the British Ambassador, who is on a short visit to Canada, much regrets that he is unable to be present tonight. I am afraid that I am a very inadequate substitute for Lord Halifax, but I think I know what he would have felt and said about tonight's gathering. He would have felt happy to join in doing honor to the gracious lady whose great qualities we are here to celebrate; and he would have said that any manifestation of friendship between two great members of the United Nations was a matter for rejoicing by all the United Nations.

On this matter of friendship, perhaps the people of Great Britain, as members of the British Commonwealth of Nations, have special reason to know what friendship means in international society. The tie between us all is woven not of treaties and alliances, but of friendship and trust.

We know, by tradition and experience, that the most perfect machinery of collaboration between nations and between peoples will not function, unless

James G. McDonald



formality, I believe that is not true. They constitute a most important landmark in history, for they bear witness to our desire to collaborate with China on a basis of free and equal partnership in giving purpose and proportion to the shape of things to come.

For that task may I say in conclusion China is fortunate indeed in that she can call upon the wisdom and experience of a great leader of men, the Generalissimo Chiang Kai-shek, and upon the keen mind and understanding

MR. McDONALD, Ladies and Gentlemen: I share Mr. McDonald's observance of time. For years and years and years the sands have been running out, and almost no time is left.

I am honored to be present at this dinner in honor of a great lady whom I have never met, who, with her husband, stands at the head of a nation in a part of the hemisphere where I have not been. I came because to my mind this lady and her husband represent in this world a class of people to whom we owe a great debt of gratitude. They are among those people who never bowed to Axis aggression, never bowed to the enemy. They stood up and fought even when the battle seemed to be hopeless, as it did during all the years when America was out of it. They are symbols of those rigid and inflexible ones who have stood up against all the Axis powers, because the Axis is united even though we, the United Nations, are not. The Czechs would have stood up, too, had they been given a chance—and all the others who fought, and never would have dealt with the enemy.

I have heard some criticism of Gen. DeGaulle. It appears he is inflexible and rigid; he is not a fluid character, thank heaven. We have paid a heavy price for the fluidity of human nature, particularly in the Western democracies. Madame Chiang and her great husband are symbols of the inflexibles, of those who fought earlier and those who went under, because much of China has gone under and many millions of Chinese have gone under, fighting from the barricades when they were almost alone. They were fighting the same enemy, the Chinese and all the other peoples all over the world, during those years when we were bewildered and bemused, when the Axis powers were creeping up on us step by step like great jungle cats. All the others went under, all except China. We did not realize that we and the British were to be the last and biggest prize of all.

Ladies and gentlemen, this is a dinner in honor of Madame Chiang and her great country and her countrymen, but let me suggest we should make a gesture for the Japanese who got us into this war before it was too late to begin to win. You can't begin to win a war until you begin to fight it. You can't begin not to lose until you begin to fight. I think we should raise a monument to the Japanese who got us into this war.

heart of his illustrious partner, whom we are here tonight to honor.

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MR. McDONALD: *The next speaker is also to be allotted the generous portion of five minutes. Jay Allen asked me not to say most of the things I might have said about him, so I merely say he is a correspondent who has been very much on the inside of the inside of Europe and has recently come back from North Africa. Jay Allen.*

Jay Allen

I think we will and I think they will be beneath it, but that is neither here nor there.

All over this world are people to whom we owe an enormous debt of gratitude. They waited for years and years. They waited and they listened. They heard things from this country. They heard the voice of Mr. Roosevelt and the voice of Mr. Willkie, and they heard other voices that were unhealthy voices, McCormick and Patterson, and all the enemies of freedom. The whole world waits to hear something heard a hundred and fifty years ago, the shot fired near Concord Bridge, the sound of which echoed around the world, but they have not heard it yet. China and all the little people all over the world who went under are waiting for the generous heart of America.

China recently acquired new recruits among her friends who would like to have us forget the other part of the Axis and turn the war against Japan only. China has found a new friend. All of us who believe in order have felt for Finland, but Finland found a friend who had never believed in any of these things and Finland found that a liability. Heaven save us from some of our friends.

China has the great heart of America, the America that does not believe in imperialism, the great America that never wanted to follow the selfish course

IT IS WITH a deep sense of the honor extended to my country and with much gratification that I accepted the kind invitation to add Canada's voice to those who speak tonight on the theme Chinese—American Friendship.

This theme has a wider meaning to a Canadian than one might at first think because of our country's associations in this hemisphere, and the fact that we too are Americans in a very big territorially speaking sense of the word.

That we are a sovereign nation in the British Commonwealth and a member of the United Nations in our own right only serves to emphasize the ties of friendship which exist between ourselves and our warring allies, the Chinese and Americans. At war ourselves since 1939, we Canadians are very conscious of the load of conflict which China has fought so nobly, for so long with so little. Attacked with wanton



*T. E. Schuurman, Holland
Sir George Sansom, Britain*

of those who talked isolationism because their hearts were cold. America is a great and generous nation. China has her heart and China has momentarily that friendship.

Now, I am going to close by saying just this: This is a dinner given by THE CHURCHMAN. This is a Christian meeting and we are a Christian country. Let me say I hope we can develop certain Christian virtues in this country. I would like to think when we read the phrase or the sentence, "Am I my brother's keeper?" that the answer is yes. The answer is also, our brothers all over the world have been keeping us for years and years and years. I wish also we would develop another virtue, a Christian virtue, and perhaps I quote the Scripture wrong when I say, "Let us learn to forgive those whom we have so grievously wronged."

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MR. McDONALD: *The next speaker, a distinguished representative of our great neighbor to the north, has been delegated a full eight minutes. It is a privilege to present now the Hon. Leighton McCarthy, Minister from Canada to the United States.*

Leighton McCarthy

treachery, for many years she fought unaided and alone, and defended herself magnificently. Canada's Bren guns produced in the largest automatic arms plant in the world were among the first weapons to reach China from the outside. It is not necessary, perhaps, for me to point out to our Chinese friends that Canada sent her sons to fight in China. I speak, of course, of Hong Kong, and the gallant but ill-fated Canadian expedition which met a disastrous though glorious end there on Christmas Day of 1941.

We lost two battalions of infantry and many auxiliary troops at Hong Kong, but we gained the understanding of our eastern allies and their certain knowledge that Canada stands ready to meet the foe in any theatre of war from whence the call might come. The day may come when we will fight again in China, side by side with the Chinese, and

fight victoriously. In the matter of supply, it is on record that my government is prepared to provide for China food, arms, and munitions, and other accoutrement of war, so far as she may under the handicap of transportation, and as is consistent with the grand strategy of the United Nations.

Canada will provide to the United Nations at least one billion dollars worth of mutual aid this year. Much of this I hope may be ear-marked for China, in the common cause against the axis powers.

For the future we have the will and the deep desire to help, and I feel certain that the way will soon be found for a greater flow of the supplies which China needs so sorely. In the friendship which has come with war, the friendship which we commemorate tonight, there will come, too, I hope, a deeper understanding and a closer alliance in the future. Speaking for myself, and, I think, for a vast majority of Canadians, it is lamentable how great our lack of knowledge is of the problems of foreign affairs and of the lives, history, resources, habits and psychology of foreign nations and foreign peoples.

We should all remind ourselves that we on this continent cannot claim to be the originators of the concept of order and freedom in human society.

Greece, Rome and China each made their contribution in ancient days. The Four Books of Confucius are still a good text on the art of government. Modern Greece and modern China have kept faith with their traditions. I wish I could say as much for modern Rome. It is in the nature of men *everywhere* to desire friendship and freedom, and sane men *everywhere* desire it for others as well as for themselves. The rule of law, which is the real basis of social order, does not have to create that instinct. It merely has to safeguard it, and it is the political genius that safeguards freedom, always, above all else.

If this war has done nothing else, it will—after much blood, much sweat, and many tears, have been expended—have awakened, I believe and sincerely hope, a greater interest, knowledge and conception of the civilization of the Chinese people in the minds of a friendly Occident. I have learned much since I went to Washington, but fully realize how ignorant I still am. We on this western

hemisphere, with only two hundred to three hundred years background, had developed a smug complacency.

Busily engaged in developing our resources and accumulating wealth, we were blinded, or suffered from some other infirmity which prevented us from realizing and appreciating what had been developed in China's thousands of years of civilization.

Truly, we have been awakened by the various missionaries who have, in the last few years, visited us from China, and perhaps none has done it so effectively as the recipient of this honor conferred upon her tonight—Madame Chiang Kai-shek.

We have known little of the old China, and for many years we made little effort to learn more. Now there will be to us a New China, of which we must learn much, for it is hand in hand with that new China that we must march into the postwar future.

Madame Chiang Kai-shek comes to us with all the traditions of the long period of high civilization established by her honorable ancestors. But she comes with more than that—she brings too the life and sparkle of the Orient as it is today.

She brings the new traditions that she and her countrymen are carving from the present with one hand, while with the other they battle the tremendous forces of Japan who would destroy both traditions, new and old.

This honor, and it is only one of many, which has come to a great Chinese lady, must be a symbol of the new understanding.

Let it also be the symbol of a renewed, deeper and more lasting friendship between east and west, a friendship in which I claim for my fellow-Canadians a secure and sincere place.

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MR. McDONALD: *Jay Allen said I was observant of time, but not always, for it would be difficult to keep peace in my family if I were, but there are occasions when time is of the essence. We are about a half minute behind schedule, so the next speaker has graciously consented to shave his talk from eight to seven minutes. He is a war correspondent and he knows his East and West. I have pleasure in presenting Leland Stowe, foreign correspondent.*

Leland Stowe

IT IS impossible in a few minutes to pay tribute to a most distinguished and most courageous woman, who is, after all, one of the first ladies of our entire world. I want to try to give you a little bit about her people as I saw them because, after all, Madame Chiang Kai-Shek and the Generalissimo have become symbols to all of us of the Chinese people. Two months before Pearl Harbor, I arrived in Chungking. The first morning I was going down the steep hillside toward the Yangtse and on the way down, among the ruins flaming

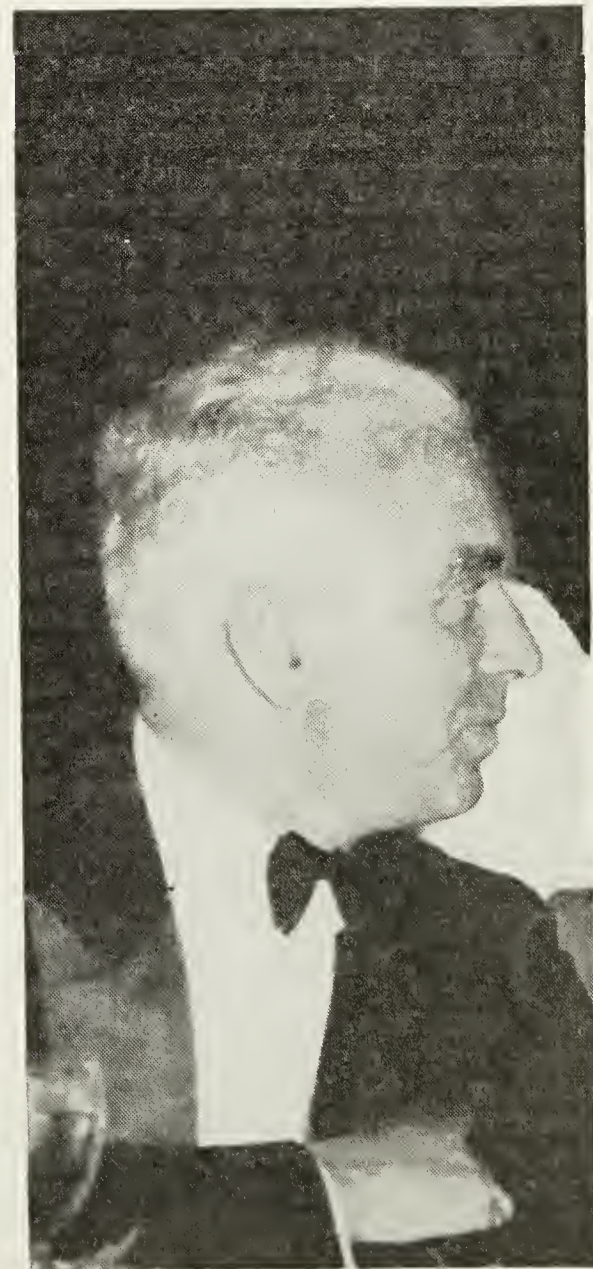
across the muddy streets, I found a small group of soldiers clad in faded yellow shirts and shorts. They were falling into line, carrying all kinds of paraphernalia, to clamber up the hills which were as steep in most places as our Palisades. There was one struggling to lift two huge bales of hay hung at separate ends of a pole. He got the pole over his shoulder, strained and tugged, and couldn't begin to lift it. He was so thin he looked tall. His cheekbones stuck out, his legs were like toothpicks. I stood still and watched. He strained

every muscle. His face became almost white. He still couldn't lift the burden a foot off the ground. Finally, another soldier came and lifted it for him and he got half way up and got the pole on his shoulder. His legs were wobbling, he staggered from side to side. I said to myself, "My heavens, he can never carry that." Slowly, with his teeth set, he started staggering forward up the hill. The others were marching along. No one paid any attention. That was his job.

That is the will power of a Chinese soldier. I don't know how many Americans could possibly have done what he did. It would take every bit of the stamina in our minds, not alone our bodies.

I saw things like that in China more than once. We went one day to a hospital in an old building only about a hundred yards above the river; it had a cold, damp hall and in this hall there were no windows, they were all bombed out, where the fog came in every morning and the heavy thick mist beat into your very bones. Here in this hall lay several Chinese wounded, who had been brought hundreds of miles over the mountains. Some were lying on the floor and some on cots. There wasn't a blanket in the room. They were clad only in thin summer uniforms, bloodstained, muddy and dirty, which they had worn for months. They were huddled up shivering. There they lay, with not a blanket, and no one to bring them cigarettes.

Leland Stowe



Chinese women worked outside sewing bits of shirts to help them. That is all. We talked with them. Some of them smiled. We heard not a word of complaint.

These are the people of China. What do they get for pay? Twelve Chinese dollars a month, less than thirty American cents. That is all they have got for almost six years.

Four months later I was in Burma. I had been there since the beginning. I went down from Mandalay, where the Chinese Sixth Army was taking over, through no fault of the Chinese, two months too late. Here were thousands of these little men in the same faded blue denim or yellow uniforms. Suddenly we saw carrying two huge buckets of water on one of those poles another soldier. My friend said, "Look, there's a Chinese soldier with bobbed hair." It was true, lovely bobbed hair. When we got closer, we discovered it was a woman. We found more than a hundred Chinese girls. We talked with them. They ranged in age from seventeen to twenty-two, small, slender, bright eyed, cheerful, poorly dressed. They had marched almost a thousand miles from the heart of Hunan over the mountains. They were with the army. That was their job.

I mention these things because they are, to me, the Chinese people. I cannot forget that people. Now we have a war to win. There is a tomorrow for China, for Europe, and for ourselves, a tomorrow for four hundred million Chinese. They must have in that tomorrow an opportunity for education, for democracy, for some better life. I am sure that Madame Chiang Kai-Shek and I am sure the Generalissimo are bending their efforts in aiding China to find the way out. It will not be easy. People will talk about business opportunities with China after the war. China will need to be industrialized. There will be Americans who will think, "Fine, good profits in that." There will also be some Chinese who will think, "Fine, good profits in that." These people will not think about democracy or literacy or educational opportunity for the common Chinese people. It is only those staggering thin-legged soldiers on the streets of Chungking and the frail Chinese women who marched almost a thousand miles down into Burma and the men who marched with them, some of them carrying more than a hundred pounds on their backs—it is only people like those soldiers, going up the hillside, tug-

ging and shouting as they tugged, "Hi-to, hi-ta!" and pulling with their bodies—those are the people of China and they are the people who must have some hope for the future. Those are the people we, as Americans, will be tempted to let down. They are the people whom some Chinese too will be tempted to let down. China would have gone under long ago had it not been for these, so I say when we pay tribute to this great lady of China, let us also remember the people behind her who have saved us as well as themselves.

MR. McDONALD: *Next we have the privilege of hearing a great radio and concert artist, but first I want to read a brief statement from a friend of all of us, whether we know him personally or not, one of the most representative Americans I know, William Allen White: "This nation owes a debt to China more pressing than any other international debt we owe, for that Chinese debt involves our own self-respect. Whatever happens in this war, if the United States is to retain her own decency, she must save China from the tyranny of Japan, after which the United States must accept the Chinese people on that democratic equality without which peace under justice cannot be established. There is no other durable kind of peace. Until we pay our debt to China, there can be no peace in the world or in our own heart." I now present to you Conrad Thibaut. (Mr. Thibaut sang "The Lord's Prayer" and "Invictus.")*

MR. McDONALD: *Before I introduce the distinguished interpreter of the East to the West, I want to read a letter addressed to Dr. Shipler as follows: "I wish that I could be present tonight to do honor to the recipient of THE CHURCHMAN Award. I felt deeply honored when I received it myself and each year equally honored to be associated with the new recipient. This year I am particularly happy to have Madame Chiang Kai-Shek receive this award in appreciation of the work which she has done to bring her country and ours closer together. Very sincerely yours, Eleanor Roosevelt."*

It is absurd for me to introduce, either to the audience or to those who are listening at home by their radios, Dr. Lin Yutang, one of the men who has done the most to make us understand somewhat better and to appreciate a little more the greatness of the East, Dr. Lin Yutang, author and philosopher.

Lin Yutang

also approves of your awarding her this signal honor. Three years ago, Mrs. Lin and I were having dinner at the home of Generalissimo Chiang Kai-shek. The Generalissimo turned to Mrs. Lin on his right and said, in Chinese of course, "Behind every successful man, there is a woman." My wife replied, "Are you speaking from personal experience?" and the Generalissimo smiled. That is what I call the Generalissimo's wisdom.



Conrad Thibaut

It is Chinese wisdom, but it is not only Chinese; it is universal.

Our theme, as I say, is Sino-American friendship. It sounds like a theme to be handled by diplomats par excellence, but I know you don't want me to babble sweet nonsense. For we are at war together, and what is still more important, we are at war together because we want to build a peace together. There will be no peace unless the four victorious powers, the four leading powers, England, the United States, Russia and China, are able to pull together in the spirit of a true and sincere friendship, free from suspicions, and free from the desire of one power to dominate the others. Particularly peace in the Pacific must be built on no other basis than that of friendship between China and the United States. Just as Churchill has clearly indicated that England and Russia must be responsible for peace in Europe, so China and America must, jointly and together, be responsible for peace in the Pacific. England and Russia will of course have a secondary interest in Asia, besides their primary interest in Europe, just as China and the United States will have a secondary interest in Europe besides their primary interest in the Pacific. So Sino-American friendship is more than a phrase to be bandied about; it is the very basis of a durable peace in the Pacific.

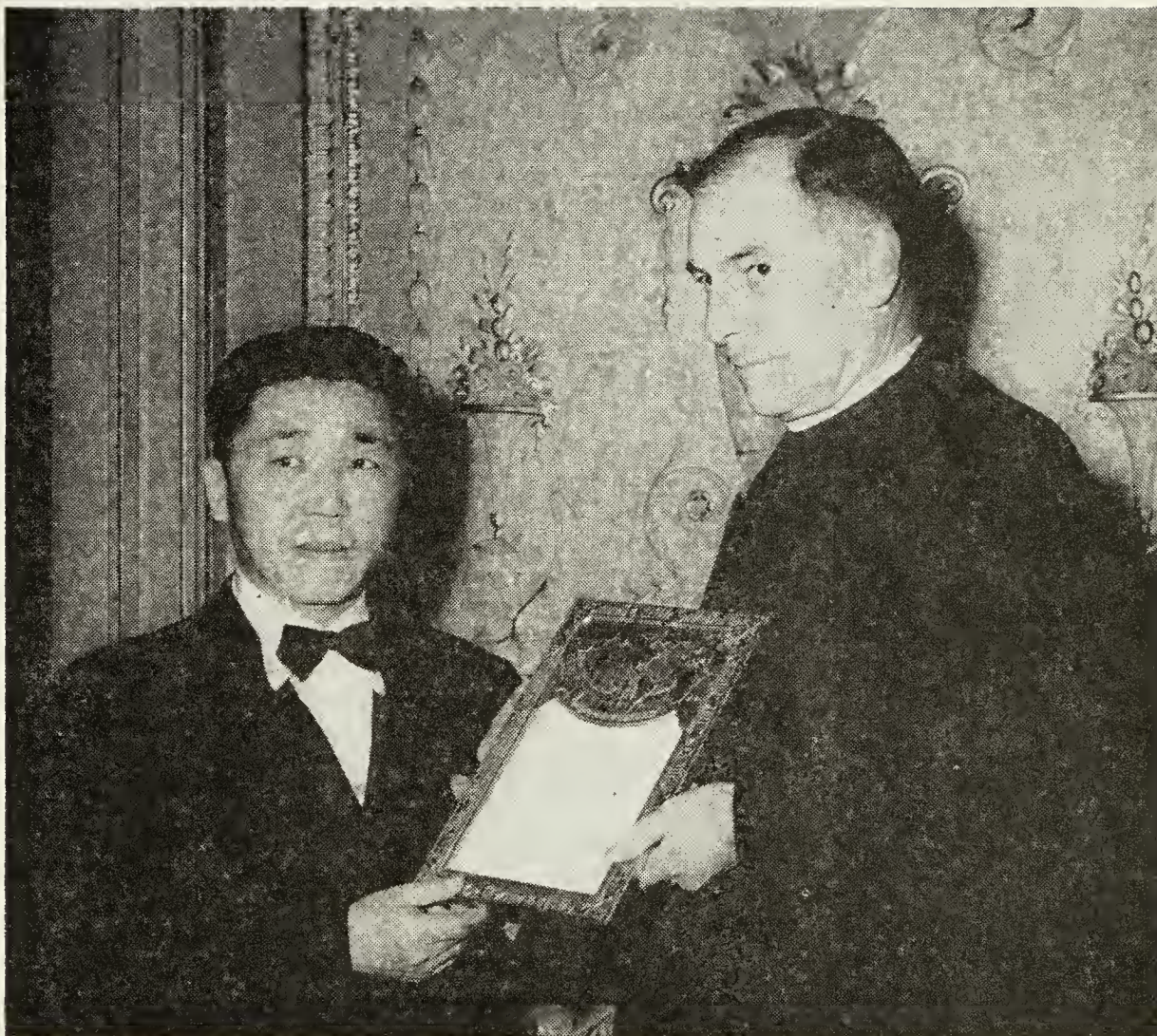
There is also this thing to be said for the two great republics across the Pacific. Without reference to other powers, I may say that we can be certain of one thing about these two countries. Neither China nor America covets others' territories. Both are in the fortunate circumstances of having no colonies. Both make bad imperialists. You Americans make bad imperialists because your soldiers abroad have a tendency to fraternize with the natives. You can't

OUR THEME TONIGHT is Sino-American Friendship. It is also in honor of a great Chinese woman who symbolizes that friendship and whose words and deeds are, in some subtle way, the best explanation why that friendship has a deep, firm foundation and is destined to grow in the future. Before I go on, I wish to tell you a personal story which will show you that the husband of this great lady

fraternize with the natives and be their masters at the same time, as good imperialists have found out. Your soldiers once pulled rickshaws for the Hindus out of a spirit of sheer fun. That is the last thing an imperialist master should do; it shows you haven't got the imperialist instinct. You can't go about patting the colonial subjects on the back and keep your empire. The fellows whose backs you pat today will think tomorrow that they are as good as you are, and goodbye to your empire! There is a logic about imperialism that people experienced in the administration of colonies for centuries have long found out. Imperialism is built psychologically on the so-called prestige; there must be no racial equality; the relationship of master and slave must be maintained; you must put on airs and sides to maintain that fictitious prestige. But your American instinct is against it; you want to be happy and natural with everybody, and therefore you regard assuming airs as just too much bother. To turn up one's nose every time you meet a native on the street is just too much effort and too high a price even to pay for empire.

China, too, is not an imperialist power and has no desire to be one. In fact, China is definitely anti-imperialist, for that is the very program and ideology of the Kuomintang. So China, like America, is also in the curious position of having nothing to fight for except the freedom and equality of all peoples. China and America, as seen through the statements of their leaders, are able to take the stand that the Atlantic Charter applies to all peoples everywhere—without reservations and without beating about the bush. China therefore is ready to start out with a clean slate. China is definitely and all out against the restoration of white empires in the East. But what about America? Are you for empire or are you for freedom? This is a problem America has got to decide. Europe is asking you to renounce isolation, which is quite correct. But Europe must also renounce imperialism in the East. Both must be renounced at the same time, for otherwise, in asking for American collaboration, Europe is therefore asking for American collaboration in European imperialism. There you have to make your voice felt. Your statesmen are confused and have made no clear statements on this point. You have to decide whether in the postwar world you are going to side with those powers which are going to maintain their white empires or to side with China and maintain the freedom and equality of all peoples. If you choose the former, you will injure Sino-American friendship. For you cannot be a friend of China and a friend of imperialism in the East at the same time. This, I know, is one of the hardest problems you have to tackle, but tackle it you must. For on this depends the character of the peace and the very issues and objections of the present war.

There is no question whatsoever in my mind that the only true basis for peace



The Ambassador accepts award from Dr. Newton

in the Pacific must, as I have said, be based on a sincere friendship between China and America. And when I say "sincere" I mean something beyond declarations of professional politicians, beyond the signing of treaties. In fact, I want to see no treaties of friendship between China and America, for you sign treaties only when you cannot trust each other. Did you ever hear two persons signing a treaty that they will be friends? Real friends require no treaties. A treaty is something for the lawyers, and the more often a husband and wife go to see lawyers, the nearer is their divorce. I know I am saying something childish, but childishness is what the modern world has lost, to its disadvantage. For only the child can see the simple, obvious things, and only one who can see the simple, obvious things can build a peace, or enter the Kingdom of God.

I am serious. You may sign all the treaties you want with Russia, but if the spirit of sincerity is lacking, the next generation is not going to see a pretty world. Our children who are two or three years old now will have to fight that war with Russia. So when I say sincere, I mean true goodwill and a hospitable view towards the other man, for only with that Christian goodwill and sincerity can we make a better world for ourselves. We today have lost that faith and that simplicity, and that's why we are fighting now. The shepherds of Asia Minor two thousand years ago heard or related that "good will towards men" had something to do with "peace on earth." We have advanced scientifically so far that we cannot see the connection

between the two. The politicians cannot see the obvious and are relying upon mechanical treaties and power politics. Power politics is gunpowder politics, and the setting up of a balance of power is like setting two supercharged carbines and drawing them steadily together—the child can see that there will be an explosion, but the modern politicians can't. Who is really childish?

No, we cannot escape the simple things of life, physical or moral. We cannot live without the trees, the birds, the river breeze or the moon, except at our peril. And we cannot live without God, freedom, equality and goodwill and faith in fellow men. Am I moralizing? But the very fact that we are ashamed of moralizing is a bad sign of our age. Perhaps I am because I am a Chinese. The Chinese are the most tireless confounded moralizers of the world. We in China are never tired of moralizing for four thousand years, and we keep repeating Confucian platitudes which could not interest an American lawyer or business man. To be ashamed of moralizing is to be ashamed of spiritual truths, but without spiritual truths, human life simply cannot go on. But today we are afraid of the simple words, like *goodness* and *mercy* and *kindness*. A girl who is called by a Victorian name like "Faith," "Prudence" or "Patience" would be the laughing stock of her schoolmates. A phrase like "human brotherhood" would at once condemn its user to the charge of empty rhetoric and unclear thinking. You see how cynical we are today and that's why the world is so sick. We dare not "reform" a drunkard anymore; we prefer to "readjust" him to society as we

readjust a watch, or possibly "acclimatize" him to a new environment. We speak of prostitutes and prostitution as "anti-social beings" and "anti-social behavior." Our preachers and publicists would like to avoid the terms *goodness* and *mercy* and rather speak of the "spiritual values" or "social values." Such phrases have a queer, dehydrated, synthetic flavor about them and suggest that the bones of our morality have been picked pretty clean. We don't believe in the good old words because we don't believe in the good old values any more. And that is why the world is so sick.

So as I look upon the politicians planning the postwar world and jockeying into position on the old-world principles of power politics and balance of power, it seems to me these politicians have less sense than the illiterate shepherds of Asia Minor two thousand years ago. But these shepherds had as much sense as Confucius. Confucius was known for being practical, but some of you have got the erroneous idea that Confucianism dealt exclusively with kitchen pots and pans, like western materialism. So I want to conclude with a story about Confucius. Tsekung asked about government, and Confucius replied, "The people must have sufficient food; there must be a sufficient army; and there must be faith in the nation." "If you were forced to give up one of these three factors of government, which would you give up first?" asked Tsekung. "I would go without the army first," was the re-

ply. "And if you were forced to go without one of the two remaining factors, which would you rather go without?" asked Tsekung again. "I would go without sufficient food. There have been deaths in every generation, but no nation without faith can stand."

What Confucius said was true of a nation is also true of the world today, for a world without faith cannot stand.

Materialists must fight wars eternally. Materialists cannot end war or devise peace. They have not the brains for it. It seems to me to believe in God is the exclusive privilege of heathens today.

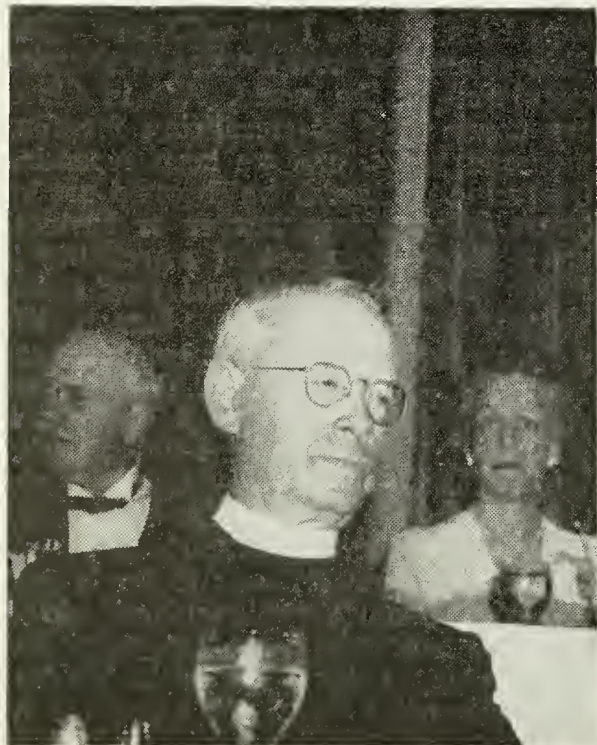
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MR. McDONALD: *I must turn over the control of this meeting for the last fifteen minutes to Dr. Joseph Fort Newton. Before I do so, I make an announcement which I would have made at the beginning of the dinner had I not felt there was no reason why you should have that bad news, but I give it to you now. It is what you perhaps have imagined, that Madame Chiang Kai-shek, who was expected until this morning to be here, has sent word that she is unable to come, that she is listening in over the radio, and that the distinguished representative of China, the Chinese Ambassador, has a message from her and will receive the award for her. I now introduce Dr. Joseph Fort Newton, distinguished former pastor of the City Temple, London, who will make the award. Dr. Newton.*

Joseph Fort Newton

MR. TOASTMASTER, ladies and gentlemen; with honorable pride and with genuine goodwill we celebrate tonight the historic friendship between the people of the United States and the people of China. Our country is one of the youngest of the great nations of the world, China is one of the oldest, yet between our two peoples there has never been anything but goodwill. Sometimes I have thought it is because we both have such

Bishop Gilman



a keen sense of honor. In the back of our minds are pictures of the old China with its rich culture, reaching far back into the mists of antiquity, with its ripe wisdom, with its exquisite art, with its picturesque and almost fantastic customs which we little understood. If we have had one Ralph Waldo Emerson, China must have had a thousand. But today there is a new China, born out of the travail and terror of war, with its unity, its strength, its discipline and its inflexible determination to fight side by side with all free men that justice, human dignity and kindness may not perish from the earth. This is the China created by the most superb leadership any people has had in all modern history. There is no significant achievement quite like it unless it be the extraordinary educational achievement in Russia where eighty per cent illiteracy has been changed to eighty-five per cent literacy. In the whole history of education, there is no feat quite like that. A series of great personalities has come out of the heart of China, electrifying its people, and China is now a great nation. The meaning of that fact for the future of mankind no one can begin to measure. Not in modern history at least have we seen a single family exert an influence so amazing, so intellectual, so spiritually creative and beneficent, uniting spiritual vision with political wisdom, as has the family of the illustrious lady to whom we pay tribute



*Georges Theunis, Belgium
Sylwin Strakacs, Poland*

exercised in the making of modern China. The spirit of that family is traditional. She embodies in her person an intellectual charm, a fine world-mindedness of outlook, a deep and simple religious faith which she confesses so sincerely in that golden chapter in her book entitled, *My Faith*. In her personality, in her character, and in the dignity of her golden voice she embodies the finest spirit of her race. She is world-minded. She understands that the good of mankind as a whole does actually exist and that no nation can be safe, free or happy alone and at last even our enemies must be embraced in a world community. She is clear enough in her insight and far-reaching enough in her understanding to know that the world is one whether it wants to be so or not. She has known her dark moods but she has escaped all cynical despair and has a bright hope for her country and for humanity. While we are trying to obtain peace, somebody ought to ask, "What is the motive of civilization? What is man here to do?" Has he ever asked himself that question? To find the answer, we must find it all together. It is this comprehensive, compassionate outlook that is the glory of this great Christian lady to whom we pay our tribute tonight.

I have the honor and the happiness to read the citation on behalf of THE CHURCHMAN and its associates, for this religious journal of the United States that in my own age has such a noble tradition. "TO MAYLING SOONG CHIANG; Champion of democracy, who, though she has said, 'My heart and my life belong to China,' has become to civilized people in all nations a symbol of goodwill; for her achievement in interpreting to the common people of the United States the spirit and purpose of her own people—those among the valiant of all time who, without essential munitions, have won the respect of the world by their long and courageous fight to protect the ideals of freedom; to one who has bound together the hearts of China and America with the golden cord of understanding and friendship." I have the honor to present this award.

Wei Tao-ming

I AM very happy to receive the award in behalf of Madame Chiang and to read the message which has been received from her: "THE CHURCHMAN Award has a halo of distinction glowing around it, both because of the line of very highly distinguished persons who have been recipients of this honor in previous years and also because of the high ideal and goal which it sets before the world—the promotion of goodwill and better understanding among all peoples as a way to better life and better relations among the nations of the world."

"The Christian church at this time of unprecedented crisis in the life of mankind, has both unusual opportunity as well as responsibility to help create a saner world, and prevent the repetition of the present titanic chaos. It should not only preach the doctrine of brotherhood, but also speak the voice of justice and implement the principle of right dealing. With these glorious objectives and efforts, China is in full accord. In fact, Chinese philosophy and ethics, in looking to a harmonized world as the ultimate objective and the proper adjustment of human relations as the basic means for the attainment of ideal society, have views essentially similar to Christian conceptions in outlook and in spirit.

"In the ideal voiced by THE CHURCHMAN, China and America both believe; toward this end we both are striving, not only for the good of ourselves but for our fellow-men. In accepting this award, I wish to express my appreciation and to assure you that I am deeply conscious of its significance."

IT IS A great pleasure for me to be here. At a time when all freedom-loving peoples of the world are engaged in a life and death struggle against the forces of evil and darkness, I feel the meeting this evening takes on especial significance.

The object of THE CHURCHMAN magazine is "to promote the application of the spirit and the ethics of Jesus to every relationship of the social order" and its annual award is given "for the promotion of goodwill and understanding among all peoples."

These are the foundations for a better order within a nation and among nations. It is only through the cultivation of such high ideals that men can begin to live in harmony with their neighbors and earnestly cooperate in all fields for their mutual benefit and advancement.

Such a condition of goodwill and understanding has long existed between China and America, which have perhaps enjoyed the longest record of good relations. This friendship is deep and enduring because it is based on mutual understanding and common sympathies. It is because we cherish the same ideals and have always worked for the same things that our peoples have become such warm friends.



The Plaque

With other freedom-loving peoples, we are now fighting shoulder to shoulder in this greatest of all wars and experiencing together the hardest of all times. It still requires the utmost effort from all of us before we can destroy the forces of our enemies and restore the peace of the world.

The people of the United Nations are gratified by the great success of the Allied Armies in Africa. This swift and conclusive victory is significant because it not only shows the growing strength of allied arms, but also reveals the weakness of the enemy, especially the weakening of his morale. Only the loss of fighting spirit can explain the wholesale surrender of nearly 200,000 troops. It is certainly a conspicuous beginning

towards his total and unconditional surrender.

If we recall the tense situation last year at this time, and compare it with that of today, we can realize the importance of this victory, which has removed the most dangerous threat in the Mediterranean and forced the Germans into a defensive position.

That is why freedom-loving people everywhere throughout the world rejoiced so much upon hearing the good news.

As for the Pacific—in the past several months there have been brilliant victories of American and Australian troops in New Guinea. Now there has come the good news of the re-occupation of Attu by American forces and the

failure of the latest Japanese offensive in China.

But the situation in the Pacific as a whole is still covered by heavy storm clouds. Even if we do not say it is worse than that of Europe at the same time last year, at least we can say it is no better.

This is the crucial year in the Pacific. Only greater combined efforts made in time can improve the situation. The people of Asia are happy to know that the great achievements of American war production and the growing strength of her armed forces, which have already contributed so much to bolster the Allied position in Europe, will now be employed with equal force in Asia. I believe such a move will soon turn the tide of war in that area.

The greatest danger lies in waiting. No one should believe that after the defeat of Hitler our enemy in Asia will commit mass harakiri and conveniently disappear from the earth. To defeat Japan will depend upon vigorous, timely action.

China has been fighting for six years. It is easy to imagine the difficulties, the hardships, the pain and suffering we have endured. There are people who wondered how China, not prepared for war, was able to resist a powerful enemy with superior equipment and today still fight on. They thought this struggle was surely a miracle.

But our continued resistance is not the result of chance good fortune, nor is it at all a miracle.

It is because we have a great leader, Generalissimo Chiang Kai-shek, who rallied the people to fight for the ideals they believed in—the ideals of justice, freedom and democracy. You can be assured that whatever difficulties and bitterness we may yet encounter, China will contribute her full part in the common struggle until the victory is won and our common hopes and aspirations can at last be realized.

BRIGHT AGONY

THIS agony of spirit knows no words.
No letters yet devised can set it down.

As easy take the twitterings of birds
And define every nuance in a noun.
Great music sometimes opens a brief door
Upon the utmost misery of the heart
One moment—not the pain that went before

And that to come which still must be a part.

This agony too bright to ever dim
Or tarnish must inevitably stay
Beyond all hope, or chance of fancy's whim

True monarch of the mind that it will sway.

But over and beyond the fact of pain
The spirit rises with a force so free
It vanquishes that agony again
And triumphs by its cosmic alchemy.

—DOROTHY QUICK

AROUND & ABOUT

by *The Loiterer*



IF ANY AMERICAN wants to know how to use Americanese and understand American humor, let him sit at the feet of the Chinese philosopher, Dr. Lin Yutang. If you don't think so, read the striking address he made at the dinner of The Churchman Associates at the Waldorf Astoria, printed in this issue. Having no mercy on the great, alleged or otherwise, he bats 'em over the back fence with terrifying wallops. I liked his crack at imperialists—his many cracks—but particularly, when he said of Americans "you regard assuming airs as just too much bother. To turn up one's nose every time you meet a native on the street is just too much effort and too high a price even to pay for an empire." And I liked his closing line, "It seems to me that to believe in God is the exclusive privilege of heathens today." If you want to know what he meant, read his address.

Seeing the Town

I'VE BEEN INSPIRED again with the conviction that some day I must see New York—an experience which never happens to New Yorkers, but only to those who visit the town. A letter of gratitude in *The New York Times*, written by a British aviator, has renewed my aspiration. He's seen not only New York's high buildings—which even I haven't avoided seeing—but also the Frick Collection, the Museum of Science and Industry, the Planetarium and an additional list which moves me with envy—and gratitude that I didn't have to do it. I don't know whether I shall even see the things I have so many times planned to see. I'd like to take the little boat which makes the trip around Manhattan and so get a real perspective on the town. But just when I had finally determined to do it, the war blew up the world and the time isn't too handy. Also, everytime I get a look at the Statue of Liberty I decide to visit the grand lady. But I never have. Once I got to the top of the Empire State building, but even that is not to my credit. It was only to please a friend from out of town.

Dignity

WHEN I GO to various clubs for luncheon I look back with envy to a stunt John Burns, the famous British labor leader, pulled one day when I was lunching at the National Liberal Club, hang-out for all eminent Britishers. A good many distinguished people were scattered about the tables. Burns was eating alone not far from where I was sitting. Presently he finished his meal

and went over to a window seat. He looked through a few newspapers and magazines, tossed them aside and—to my delight and astonishment—curled up on the window seat and went to sleep. No one, except me, paid the slightest attention. I suppose this is the kind of thing that could never happen in a similar club—though there isn't any very similar—in America. Britishers are supposed to go in for dignity, while Americans are not much bothered with it. Burns was merely demonstrating one of the little paradoxes which prove that there's no use in cataloging people under mass categories. As for myself, since the temperature is hugging the 90 mark at the moment, I'm giving favorable consideration to a bath at the intersection of Fifth Avenue and Forty-second street. Burns would have done it without second thought.

GARGOYLES



THE EFFICIENT Anglo-Saxon has never been able to believe that Mary really chose the good part, for it is the Marthas who raise the money to pay the coal bills so that the Marys may enjoy their early communions and quiet days. Kipling in his *Sons of Martha* presents the most convincing defense of Martha. The poem ends with the lines:

They sit at the Feet—they hear the Word—they know how truly the Promise runs.

They have cast their burden upon the Lord, and the Lord—He lays it on Martha's Sons.

But the religious orientals who heard the story could appreciate the truth of Jesus' commendation of Mary. Perhaps we need to hear the rest of the story.

The Evangelist does not tell us that three hours before dinner Martha interrupted a conversation on the real purpose of life by telephoning to the ice-man to learn why he had not yet sent the ice for the ice-cream, and to berate the baker for sending the wrong sort of cakes. After hanging up she said, "Excuse me, what were you saying about the Kingdom of God being within us?" Before the Master had time to finish his reply, she ran out into the kitchen to prepare the silver and dishes, and her directions to the maid were quite audible in the living-room. We pass on this inside information to efficient and solicitous housekeepers who are so much exercised over asking their guest whether the steak is properly done that he is hardly able to carry on the conversation with his host which is the real purpose of his visit, and to the kitchen committee of the Woman's Auxiliary who, long before the end of the visitor's address, bustle out into the kitchen, and not only miss the talk themselves, but make so much noise that everyone is a little annoyed.

PERCY SYLVESTER MALONE