

# Up-to-date epistles

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## SWISS CONCERN TO ERECT FACTORY AT WEYMOUTH.

On Friday, March 8th, a ceremony took place at the Lynch Lane industrial site at Weymouth, when a building plot was officially handed over by the Vice-Chairman of the Industry Committee, Councillor J. Connor, to Mr. G. E. De Brunner, of Messrs. De Brunner & Lang Sims, in the presence of Weymouth's Mayor (Alderman C. H. J. Kaile) who is, no doubt, the first Mayor ever to arrive at an official function in a helicopter.

This machine was flown from Portland to the industrial site by Lieut. W. Reed, who recently landed on the quarter deck of the battleship Vanguard in mid-Channel when the King and Queen started on their voyage to South Africa. The Mayor, wearing his chain of office, on stepping from the machine, was greeted by Mr. De Brunner, the Swiss owner of the first factory to be built on the new industries site.

Accepting the site, Mr. De Brunner expressed his thanks for the warmth of the reception and acknowledged what hard work must have been put into the scheme by the committee. He felt particularly pleased that his firm had been fortunate enough to be concerned in this pioneer work. Having thanked the Corporation for their splendid co-operation in the trying circumstances, he assured his listeners that Colonel Adamson, the architect and Mr. Frank Eve, the works contractor, would do all in their power to get the factory completed in quick time.

After the pronouncement of the Blessing by the Mayor's Chaplain (Rev. E. L. Langton) the company adjourned to the Gloucester Hotel where they were guests of Messrs. De Brunner & Lang Sims at a luncheon during which speeches were made by the Mayor, who acted as Chairman, and who called upon Councillor Wells to make a presentation of a silver cigarette box to Mr. De Brunner to mark the occasion. Acknowledging the gift the latter hoped the

cordiality of the welcome extended to him might be taken as a symbol of the good will extended to them as newcomers to the district.

During lunch orchestral music was provided by a small trio led by Mrs. Delphie Morgan.

## UP-TO-DATE EPISTLES.

We are indebted to a subscriber for the following amusing example of present-day correspondence:—

Dear Sir,

For the following reason I regret I cannot send you a cheque.

I have been held up, held down, sand-bagged — walked upon, sat upon, flattened out and squeezed by the Income Tax, the Super Tax, the Luxury Tax, the E.P.T. Tax, the Tobacco, Beer, Spirits, Motor Tax and by every society, organisation and Club that the inventive mind of man can think of to extract what I may or may not have in my possession for the Red Cross, the Black Cross, the Iron Cross, the Double Cross and every Hospital in town and country.

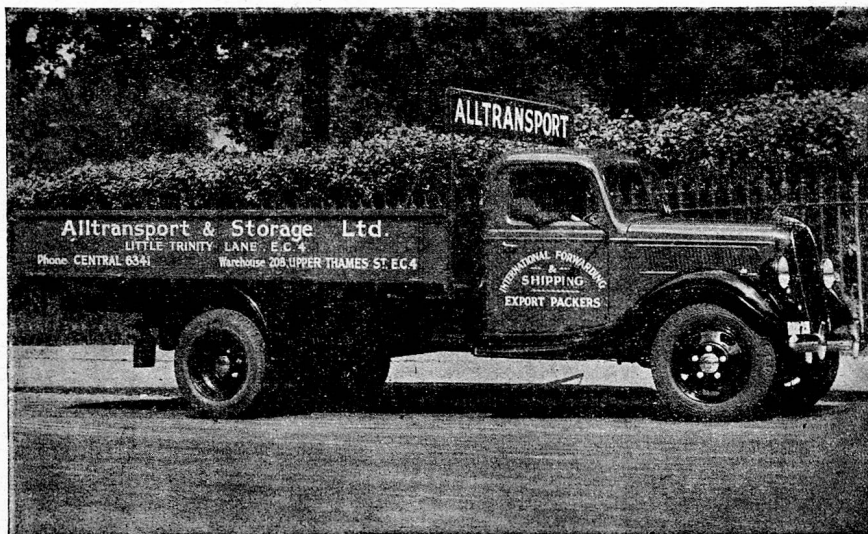
The Government has governed my business till I do not know who owns it. I am inspected, suspected, examined and re-examined, required and commanded, so that I do not know who I am, where I am or why the H!!! I am here still.

All I know is that I am supposed to be an inexhaustible supply of money for every new desire or hope of the human race, and because I will not go out and beg, borrow or steal money to give away, I am cursed, discussed, boycotted, talked to, talked at, lied to, lied about, held up, rung up, robbed and damn near ruined.

The only reason I cling to life is to see what the H!!! is going to happen next.

Yours, X.Y.Z.

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## E A S T E R 1 9 4 7 .

In countless churches and other religious assembly places, all over the Christian world, countless, fervid voices will, on Easter Sunday, testify to the relief which, once again, fills our hearts when we remember the resurrection of our Lord.

Easter, the blessed festival of Spring is once again with us. Gone is the winter, gone are the cold blasts of winter's storms, gone are the long, dreary nights, gone the dark chilly mornings and before us opens up a period of bright, sunny warm days, scented evenings and nights, in short, we are about to live again.

This resurrection, this miracle of Easter fills us every year with new wonder, fresh awe and although we can explain the phenomenon quite easily and even scientifically, deep down in our hearts we feel that there is indeed something miraculous involved in this Easter or resurrection, something which touches not only our physical well-being, but makes our pulse beat faster, just because of its mysteriousness.

Easter renews our faith. It is far easier to believe in the goodness of mankind when life is sunny, than it is during the dark, unhealthy days of winter. It is far easier to have faith in the ultimate destination of mankind when indulging in one's favourite philosophical thoughts while ambling leisurely beneath the luscious green of trees in the proud panoply of their first foliage, than when the same thoughts assail us while we are struggling hard, backs bent, eyes smarting, with the driven rain, ears aching with the fury of unwanted wind-pressure, across the barren heath or under leafless storm-twisted trees. In other words, creature comfort or otherwise determines to some extent our outlook on life, our philosophy, unless, indeed, we are ascetics.

In these times of general depression and strife it must make us think sometimes when we reflect that even now, after 1947 years since the time of the first Easter, Christian humanity has made but little advance towards fulfilling the commands of the founder of our religion. Take that root-exhortation "*As ye would that men should do to you, do ye also to them likewise.*"

It is a command which might well be taken as the basis of Christian, and probably also of several other religions.

As far as I can discern, a small beginning towards its fulfillment has been made, inasmuch as we are being taught when young to act accordingly. We learn later in life, that it is a maxim "which pays" and, therefore, a good maxim to follow in business. We have learnt too to base our political institutions on the same command, but only as far as each country is concerned. We have not yet learned to adopt this command in our dealings with our foreign brethren, whom, because we still consider them to be foreign, we will not admit into our charmed circle. We still think that in dealing with foreigners, we must adopt other methods. Why? Nobody seems to be able to explain satisfactorily, and the results achieved are hardly such as to denote wisdom on the part of those who persist in believing that foreigners must be dealt with otherwise than what is considered and proved by experience, right, fit and proper when dealing with our own folk.

And so, because the world at large still persists in its refusal to acknowledge the common brotherhood

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of mankind, the world at large has to pass through untold miseries, so that it may learn the lesson.

The "economic chaos" of which we hear so much nowadays, is, of course, directly attributable to the stupid disunion which separates peoples economically and politically.

The consequent miseries suffered in all countries at the present time, cannot be explained by anything else.

And yet, have we not learnt at school that Union Makes for Strength? United we stand, disunited we fall, etc.

We *know* what is wrong, but we cannot alter it, or then very slowly, one tiny little step forward at the time, for fear that we stumble. Would it not be a thousand times better to stumble on the way to progress and sanity, than to stand erect and still in the damp, unwholesome, loathsome spot in which humanity has stood for thousands of years in which the air has almost given out and where suffocation seems the natural outcome of all the horrible mess.

It is seemingly evident that humanity has not reached its *Easter* yet. We are still in deep winter. We begin to understand slowly and painfully that there is a *Solidarity* which chains the various members of the human family together in iron chains, chains which are unbreakable, the chains of hunger, want, despair, of acute suffering and misery.

It may well be that poor humanity, so slow to learn from experience, must be made to feel, if it won't heed!

It may be too that after some time of misery, pain and trouble, Humanity will really begin to wonder why this *Solidarity* should not be made into a *Solidarity* of peaceful enjoyment?

If there is *Solidarity* — and who lives there to-day who could still be blind to the fact that if one member of the human family suffers, all the others suffer too? Why then, in Heaven's name, all this economical and political separation, why all this stupid Nationalism, why all these jealousies from one Nation to the other?

*Why endure Solidarity, instead of enjoying it?*

That is my Easter Query. Ask yourself the question, and try to answer it, fearlessly and honestly, and in doing so, you will not only come nearer towards understanding the command of our Lord "*As ye would that men should do to you, do ye also to them likewise,*" but you may help, each in his place, a little bit towards preparing the way towards the desired goal.