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Hopeful News

What could possibly turn out to be the most reassuring bit of news to come over the wires for some time is contained in a cautious and semi-official report from the five-power disarmament committee talks now going on in London.

Unfortunately, Soviet protestations of good intentions have failed to come to practical fruition on so many occasions in the past that Western diplomats are a little chary in accepting at its face value this latest overture from Moscow.

Caribbean Federation

Representatives of the British West Indian islands have just been meeting in Trinidad to discuss one of the problems vital to their future and that of the proposed British Caribbean Federation.

One problem arises from the natural rivalry between Jamaica, the largest island, and Trinidad which, thanks to its oil wells, is the richest and second only to Jamaica in size.

According to Richard Scott, diplomatic correspondent for the Manchester Guardian, recently returned from the Far East, the present Chinese Nationalist administration on Formosa is a great deal less corrupt and inefficient than it had shown itself to be on the mainland before it was driven out in 1949.

Britain's policy is to help the islands to unity and so foster economic and political development until the new Federation

can achieve full self-government and independent status as a member of the British Commonwealth of nations. But no solution will be imposed; as proof of which British Guiana and British Honduras, both originally included in the plan, have been free to withdraw.

Disturbing

The news that seven distinguished scientists have cancelled plans for an important conference which was to have been held at the University of Washington in Seattle, because, in their opinion, that institution has placed itself "outside the community of scholars" by its refusal to include Dr. J. Robert Oppenheimer in its list of visiting lecturers, is, to say the least, disturbing.

The disturbing feature about this latest evidence of dissatisfaction among the scientists is not that a "symposium on the molecular basis of enzyme action" has had to be called off—although no doubt, that is a very important subject in atomic era curricula—but that it shows a weakness in the free world system of security.

EDITORIAL NOTES

Emanuel Swedenborg, Swedish scientist, philosopher and mystic, died this date, 1772.

The automobile, notes an exchange, gets blamed for many things. The latest mark against it is that it has changed clothing habits. People riding in closed cars wear lighter clothes or non-woolen garments and this has dealt a wallop to the wool trade and to some textile manufacturers.

According to the C. N. R. financial report, a drop of 10 per cent in revenue ton-miles of freight traffic was a major contributor to the worst fall-off in operating revenue in the company's history.

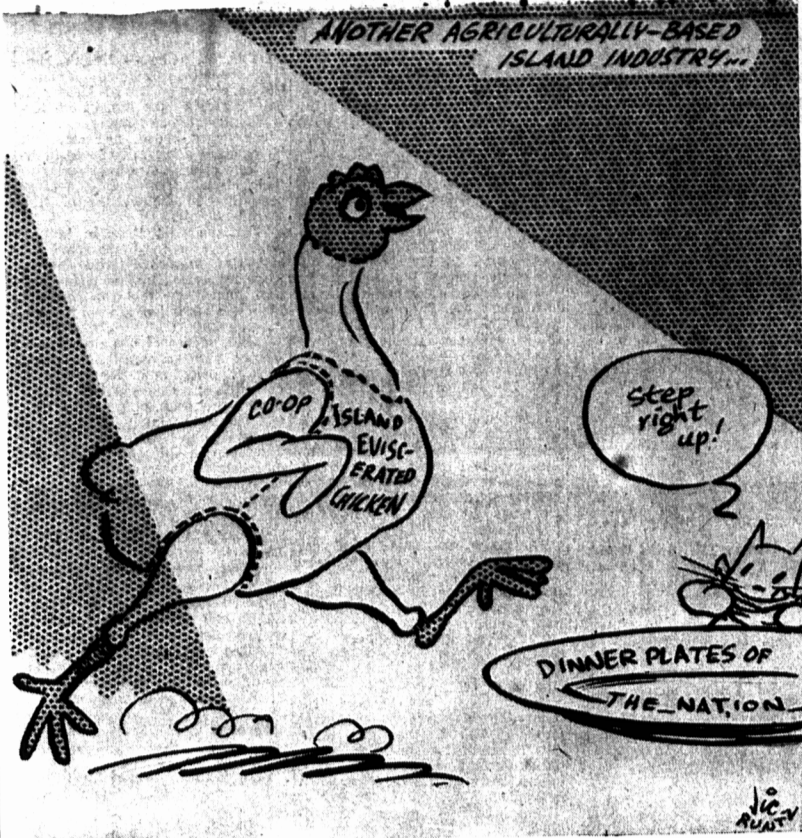
The United Kingdom increased her Canadian purchases sizeably in the first two months of 1955. This is shown by the latest figures made available in London by the Board of Trade.

Drama students cannot afford to miss the film version of Shakespeare's "Julius Caesar" at the Prince Edward Theatre. There have been some necessary deletions, but all the great passages have been retained and the scenes are magnificently produced.

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Fashionable Chick

PUBLIC FORUM

This column is open to the discussion by correspondents of questions of interest. The Guardian does not necessarily endorse the opinion of correspondents.

THOUGHTS ON GIVING

Sir,—On the subject of "Giving" as it relates to Christians and worshippers of God, I am tempted to make comment. So many people are interested in this—shall we say "law"—of social life—so many questions are asked—enough to tell us that people are dissatisfied with the present rule—seeming to feel that something is not quite right, yet they "would" like to know and do—what is right?

How much should I give? Is it for the Church? "Giving" is not included in the Ten Commandments? How much did Jesus give? Did Jesus give? What did he say about "giving"? Is it "important" to give to the church?

In attempting to answer these questions I hope, I can, at least, tempt some more worthy intellects to take up this challenge, so, much it need of light.

First it is my opinion that tithing or "giving to the church" is vitally important and should be a law of Christian life. It is an ancient Hebrew Law and rite. They called it a gift to "The Lord." I believe "The Lord" is of Anglo Saxon origin, and was not known in Bible times. The Synagogue was, and still is the Hebrew church.

Readers of the Bible will recall that the first "murder" among God's chosen, was the result of a quarrel over "giving to the Lord." Cain felt envious because his gift was not so conspicuously recognized as his brother's. — Results are not quite so serious today—but serious enough to keep people out of church. The Church is the bride of Christ. A "gift to the church" is a "gift to God."

How much should I give? — How much, according to Jesus' teaching, was the "minimum" expected, according to the Ancient Law. Jesus said, "I come not to destroy (the law) but to fulfill it. His own coming was a partial fulfillment of the law. Now, does the tenth mean one tenth of my living or one tenth, over and above my living? — What is your standard of living?"

Jesus answered that, in the parable of the "Widow's Mite." — "They, of their abundance, have cast in but she hath given all the living that she had" — one penny — Therefore, she gave not 1/10 of her income but 10/10, or all of it, and her reward in heaven would be proportionately greater than those who, of their abundance, had given large sums. They gave 1/10 or less of their income. She gave 10/10 or all. Jesus said, "She hath cast in more than they all."

Does it matter whether I give to the church or not, so long as "I give" to some worthy cause? — Jesus answered this question, I believe, in the parable of the Ten Virgins who were shut out of the kingdom of heaven because they forgot to put the "oil of love and kindness" into the "lamps of the law." — a very beautiful and significant figure of rhetoric, where Jesus compares the kingdom of heaven to a marriage feast or ceremony. In such a ceremony, the virgins carried oil lamps, as they entered. The foolish virgins were compared to people who keep the law (lamp) to the letter, but neglect the needs of the poor about them.

LENTEN MEDITATION

Encouragement Of Jeremiah

The Times, London

If there are many passages in the Old Testament that serve as warnings to the present day, there are also not a few that offer much-needed encouragement.

One such is the story of how Jeremiah, under arrest as a fifth columnist during the siege of Jerusalem by the Babylonians, purchased from a kinsman a plot of land in occupied territory. He made no attempt to secure it at a bargain price, but paid the full market value for it, and had the transaction attested with full legal form so that what had been bought might one day be claimed. By this act he made it plain that, while he surrendered hope for the immediate future, he was confident that the impending disaster would not be final, that the life of the nation in town and country would be renewed.

There are times when men find themselves driven, like the prophet, to admit that a victory will be won, but within the limits of history. Transformations have taken place after long waiting, and others might have had the patience to wait for them. Perhaps the most notable instance of the kind is in the history of the people from whom Jeremiah sprang. Two thousand years elapsed between the extinction of Jewish liberties by Roman arms and the revival of Israel as a nation on the soil of Palestine. Nor would that have been possible but for the indomitable hope that sustained this people through persecution and calamity and exile. The distant future did in the end yield them that for which they looked and prayed.

But it has not always been so. There was once a flourishing Christian Church in North Africa; it withered and died at the advance of Islam, and there is no prospect of revival. Nor is the triumph of the nation after centuries any consolation for those who perished in the interval. Therefore hope must be prepared

and not to have left the other undone? — In our language, of common talk, we might have said, "Put first things first, and second things second" or "Don't put the cart before the horse." It is clear that both "the lamp of the law" and "the oil of charity," were essential for entrance to the kingdom of heaven, and neither was of any use without the other — the oil was useless without the lamp, and the lamp without the oil, what then? — It seems one was "more" important than the other. Which? "These things ought ye to have done and not to have left the other undone." — "The oil of kindness should have had first attention, and the lamp of the law second, — more clearly, and, simply: "Charity begins at home." Attend to the needy ones about you first; look to the fulfilment of the law secondly — but "look to it," for it is the lamp that lights the way and carries the oil of kindness.

Jesus condemned the Pharisees you recall, for neglecting "the oil of kindness." "They love to walk in long robes — to be seen of men, — they devour widows' houses, and cast heavy burdens on others to be born, but they touch not one of them with their fingers." Briefly, and figuratively, they carried religiously the lamp of the law, but neglected the oil of kindness, and so stumbled on in darkness, because the lamp of the law could not light their way without the oil of love and charity towards those about them.

Jesus saw these errors and came to "fulfill" the laws of God as they "should" have been fulfilled. Did Jesus tithe? I've never read of it — Perhaps I missed that. If He didn't why not? What did He give? — Jesus gave "himself" during his ministry. After He began his ministry He left his carpenter's bench — He had nothing, "materialistic," to give.

Was it Peter or Paul who said, "Silver or gold have I none, but of such as I have I give thee. In the name of Jesus Christ of Nazareth, rise up and walk!" — A case of healing by the disciples. — Should ministers be paid? Jesus said "The workman is worthy of his hire." At the same time and in the same instance, he told the disciples to take no money, neither purse nor scrip, when they went to preach. If the people did not receive them, — consider them worthy of hire — to depart, etc. That is to say, ministers are worthy to be paid. Read the Bible for more definite answers.

Tithing for the church is important but of secondary importance. Giving to the needy about you comes first. Oil of the law second, but very important. I am, Sir, etc. DANDELION

Medically Speaking

Herman N. Bundesen, M.D.

THE WAY TO REMOVE A SPECK FROM EYE

When you get something in your eye, you'd better get it out right away. A speck of dirt or other material is more than irritating. It's downright dangerous. Neglect of dirt in the eye, in fact, is the most common cause for loss of vision and even loss of an eye.

When an ulcer such as this heals, scars form in its place. These scars shut out the light. When a piece of dirt falls into your eye, nature automatically tries to wash it out with tears. You can help this natural function. But this might not work, either. Then you'll need the help of a friend.

Sit on a chair in a good light. Have your friend stand directly behind you. While you look down, he should draw your upper lid down and out. Then he should roll it gently back over a match placed on the middle line of the lid.

This should enable him to see the foreign body. He should then wipe it away with a clean cloth, such as the corner of a handkerchief. The lid should be returned to its normal position by pulling the lashes gently forward.

If these first aid efforts fail to dislodge the bit of dirt, place a cold compress on your eye. Bandage it, but not tightly. This will keep your eye at rest until you can get to your doctor.

QUESTIONS AND ANSWERS R. N.: Can anything be done for protruding ears? Answer: Nothing can be done to prevent the ears from sticking out. The wearing of caps and taping the ears are of no value. The only way to overcome this difficulty, so far as is known at the present time, is operation.

To appeal beyond time itself to eternity. Faith and love, loyalty and truth, are imperishable in themselves, and whatever their will be vindicated in this world and within the limits of history. Transformations have taken place after long waiting, and others might have had the patience to wait for them. Perhaps the most notable instance of the kind is in the history of the people from whom Jeremiah sprang. Two thousand years elapsed between the extinction of Jewish liberties by Roman arms and the revival of Israel as a nation on the soil of Palestine. Nor would that have been possible but for the indomitable hope that sustained this people through persecution and calamity and exile. The distant future did in the end yield them that for which they looked and prayed.

The Age Old Story

And while they went to buy, the bride-groom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.



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NOTES BY THE WAY

A citizen was commended in Port Arthur magistrate's court for his action in apprehending a 17-year-old careless driver who was subsequently fined. It is a reminder that every citizen is entitled to act as a peace officer, with the expectation, of course that he will use the same good judgment required of a constable. — Port Arthur News-Chronicle.

Communism is growing weaker in France. The Paris newspaper L'Humanite, is appealing for funds to enable it to continue. In 1945 it had 620,000 subscribers. Now it has only 160,000. Unfortunately no national election has been held for several years. Were one held now, all indications are that many of the present Communist members of Parliament would be defeated. That would greatly improve the chance of future French administrations to survive. — Gault News.

But have you ever seen Spenserian written in a hurry? Or tried to grapple with a letter composed by a Palmer graduate writing with a ball point pen? Or ever had to decide whether Aunt Marnie is writing about Uncle John's influential speech or his influenza siege? Alas, the problem of hieroglyphics has long been with us. A more pressing problem is to educate typewriters so they can spell and don't reverse letters or leave out words. Just the other day we carefully punched out "inter-vened" but the typewriter wrote "interfered" and of course that's

The Poet's Corner

CHILD WITH A CLOCK

Is time your friend, or your worst enemy? He fascinates you indeed, that much is certain, What does it mean, those hands against the face Pointing to night, or day behind drawn curtains? Count sixty for a minute. Now much breath

Is in a second? How say whether heart's mounting, impatient, rapid, or the clock's slow ticking. Methodical, inhuman, is truer counting? Cold to the touch, yet living: by what license Can this thing move the sun, bring out the stars, Sound school bell, pull noon whistle, begin worship, Or start the engine throbbing behind its bars?

Who set this monster free to prowl and kill, To calculate, to stretch an infinite line Between the heart and what the heart desires, Indifferent, fearful with its smug design? — Alma Roberts Jordan in the New York Times.

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