

INTERPRETING THE NEWS

# Arab Nationalism Becomes Big Shadow Over Aden

By KEN METHERAL  
Canadian Press Staff Writer

The lengthening shadow of Arab nationalism is hovering over Aden and its associated protectorate, threatening Britain's position along the entire southern edge of the Arabian peninsula.

The threat comes at a time when Britain is making a desperate effort to speed the colony along the path toward independence within the Commonwealth.

The colonial office starts with an almost insuperable disadvantage. It awakened too late to the danger and too little preparatory work has been done to permit an accelerated pace.

On the contrary, there is a danger that Britain may be forced to slow down, or even halt, the trend toward self-government, strengthening the hand of propagandists of neighboring Yemen and her associates in Gamal Abdel Nasser's Arab union.

**PEOPLE IMMATURE**  
The initial step to Aden's independence is scheduled for next January when, for the first time, members elected to the colony's executive council will outnumber those nominated by British officials.

The advantage is in the classic tradition of British rule, but in Aden's case it is sadly premature. Neither the electorate nor the candidates have more than a nodding acquaintance with democratic processes.

The situation is aggravated by the steady flow across the ill-defined border with Yemen of immigrants, who are permitted by the colony's regulations to cross

come to be aggregations, rather than communities. The situation of the parish, as claiming membership of a multitude not necessarily coincident with the neighborhood community, if such exists, presents an additional difficulty.

We are well aware that the physical organism of man acts as a limiting principle on his achievements in the physical order. It might be asked whether we have sufficiently considered the mind of man as a limiting principle on his achievements in the social order. It is possible, perhaps, for a well-trained and well-disciplined mind to engender a sense of community with respect to the large urban centre and to the large parish, but there is, doubtless, a limit of size, beyond which such a sense of community is psychologically impossible to anyone.

It will require discernment on the part of civic and religious leaders to discover the point of "bigness" which renders the subjective sense of community impossible, and to save it, by restructuring of their respective communities when such a move is indicated.

freely without passports or identity cards.

Britain's vital oil interests in the Persian Gulf area dictate her treaty arrangements with these tribal leaders. Not all are economically important in themselves, but abandonment of the least of them could cost Britain the confidence of them all.

A case in point occurred last year in Muscat and Oman, where Britain came to the assistance of the sultan when a rival attempted to overthrow him, crushed the rebellion and drove the would-be usurper into exile.

There has been no fresh trouble since, but similar incidents, fanned by the intrigues of rival Arab power blocs, are likely to break out anywhere on an increasing scale.

## Dr. Pidgeon Lays Cornerstone Of United Church Hdqs.

TORONTO—The first Moderator of the United Church of Canada, 86-year-old the Very Rev. George C. Pidgeon, D.D., laid the cornerstone of the new \$1,750,000 national headquarters of the United Church of Canada at 85 St. Clair Avenue East, Toronto, Tuesday.

The Right Rev. Dr. James S. Thomson, present Moderator, officiated at the cornerstone ceremony. "In the faith of the Lord Jesus Christ we lay this cornerstone in the Name of the Father and of the Son and of the Holy Ghost," Dr. Pidgeon declared, while the Executive of the General Council of the United Church of Canada, and other friends looked on.

The new nine storey building, which has been named The United Church House, will be ready for occupancy sometime next February it is believed. The sod of the new building was turned on November 12, 1957.

In his remarks Dr. Pidgeon said that it was in the same spirit exemplified by the fathers of confederation that The United Church of Canada committed herself to tasks "which seemed sometimes beyond her powers."

The distinguished churchman continued: "Each of the churches brought into the Union her com-

mitment to establish the church among her people wherever they might settle in this wide land. Each of these churches was national in its scope and policy, and each was committed to bringing Christian principles to bear on moral and special conditions. Now a vital union is always more than sum of the elements that entered into it, and we cannot expect the United Church to be a copy of any or all of its ancestors.

"It has a life and character of its own, but the tradition it inherited of accepting responsibility for applying Christianity to every human relationship—the family, the community, the nation and among the nations—became at once a part of its life; in fact, the feeling was that the Union enabled it to deal with these issues more effectively."

Dr. Pidgeon continued: "Each of the negotiating churches brought into the Union a three-fold commitment; first to follow their people with the ministries of the Church wherever they settled in this wide land, and then to establish the church among themselves to tasks 'which seemed sometimes beyond her powers.'"

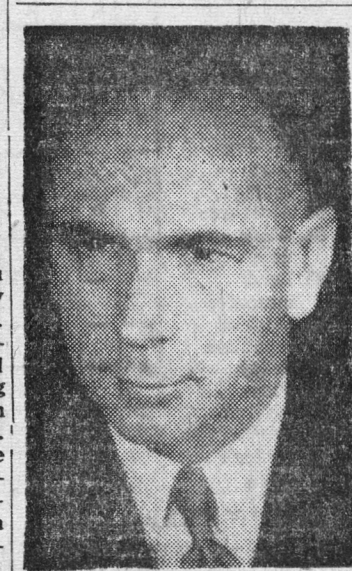
The distinguished churchman continued: "Each of the churches brought into the Union her com-

Christ's command to preach the Gospel to the nations.

**ANOMOLY**

The worldly minded consider it an anomaly of our history that before Canadian churches awakened to Canada's distinctive social needs they were sending missionaries to other lands, but these churches were socially-minded and missionary minded because spiritually minded. It was their joy in the salvation found in Christ that had kindled their passion to share it with all whom they could reach, and then moved them to apply their principles to social conditions. Now a vital Union will be more than the sum of the elements that formed it, but this central doctrine of redemption and its bearing on those practical issues are woven into the texture of our church's being, and cannot but characterize her ministries in the days to come."

The silver trowel used by Dr. Pidgeon in laying the cornerstone was presented to him by Mr. A. P. Johnston of Toronto



REV. G. ALLEN

The evening session of the District Meeting of Prince Edward Island, United Baptist Churches next Tuesday evening will be addressed by the Reverend George Allen, the President of the Maritime United Baptist Convention. The regular sessions begin Tuesday morning at 9:30 under the direction of Rev. H. L. Mitton, Moderator. Special speakers throughout the day include Rev. D. I. McClure, Mr. Edward MacPhail, Rev. Rowland Hill, and Miss Laura Bain, missionary to India.

The speaker of the evening, Rev. George Allen, is the pastor of the First Baptist Church, Truro, under whose leadership the congregation recently erected a new church edifice.

Chairman of the Building Committee.

**FACILITIES**

Rev. Dr. E. E. Long, Secretary of the General Council and Secretary of the Building Committee, described the facilities that will be incorporated in the new building, which will house the General Council offices and all the national Boards of the United Church of Canada.

From the United Church House will be directed the home and overseas missions work of the Church, the work of colleges and secondary schools, the evangelistic and Christian Education programmes, the Indian missions and hospital projects, and work of the Woman's Missionary Society and Woman's Association as well as the social services of the United Church of Canada. The United Church Publishing House, known as the Ryerson Press, will remain at its present headquarters in the Wesley Building, 299 Queen Street, West, Toronto 2B, Ontario.

## Grain Elevator Is Destroyed

QUEBEC (CP) — An almost empty grain elevator in Quebec City's harbor district was destroyed by fire Wednesday within a half hour of the outbreak.

No one was in the structure at the time.

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CHARLOTTETOWN SUMMERSIDE



MRS. A. WORMALD ARTHUR WORMALD

A young Canadian Baptist missionary to Bolivia — Mr. Arthur Wormald — will be the Guest Preacher this Sunday evening at the Charlottetown United Baptist Church.

Mr. Wormald is a native of Ontario who graduated from the University of Toronto with his B.A. degree and qualified as a mechanical engineer. He has spent one term in Bolivia during part of which he acted as director of the Southern Cross Radio Station. Along with his duties there he acted as interim pastor of the Prado Church and the Villa Victoria Church in La Paz. This led him to feel the need of theological training, and during the last two years, on special leave, he

## THOUGHTS FOR OUR TIME BY HIS EMINENCE CARDINAL McGUIGAN

### VALUE OF COMMUNITY AGAINST AGGREGATION

The sociological implications of the modern city, with its concentration of a large population in a relatively small area, have not yet been adequately explicated. Some attention has been given to an "economics of bigness," but little to a "sociology of bigness."

The modern urban centre tends to be an aggregation, rather than a community. An aggregation may be defined as the juxtaposition in space and time of a multitude who do not have a definable common finality. A community, on the contrary, must be defined in terms of a finality common to the multitude who compose it, while yet preserving the transcendent finality of the individual person.

The community, as community, has a distinguishable ethos, while the aggregation has not. The large modern city, as realizing more the definition of aggregation than that of community, has no distinguishable ethos, except it be that of a relatively small group of its more privileged citizens, which casual observers attribute to the city as a whole.

While no one would seriously advocate a return to medieval social ordering, it seems that the medieval city, owing to the sharing of the same Christian beliefs and practices, was a genuine community. We might, then, find in it a principle, or principles, relevant to building communities rather than aggregations.

**ESSENTIAL UNITY**  
"The medieval city," in the words of an eminent cultural historian, "was essentially a unity—visible and tangible unity, sharply defined by the circle of its walls and towers, and centred in the cathedral, the visible embodiment of the faith and spiritual purpose of the community." Unity, of course, is a prerequisite to community, and entails community as its natural consequent.

The course of European history brought it about that the unity of Christian belief and practice which made the medieval city what it was, gave place to sectionalism and sectarianism. The cathedral of the medieval city could no longer stand as the visible embodiment of the faith and spiritual purpose of the community. The members of the city could now express their faith and spiritual purpose only in sections. There is no need, it would seem, to emphasize the social sectionalism that this situation brought about in times past. It is an unhappy memory for all Christian people.

More recently we have learned to live at peace in what we have come to term a pluralist society. This has been a distinct advance. It has largely eliminated bigotry, bias, and even the polite forms of persecution of an earlier day. It remains, however, that pluralism is not unity, and does not provide the adequate basis for community that medieval men found in a common belief, and in common religious practice.

The fact that modern urban centres lack somewhat of being communities in the full sense of the word, has led to a widespread loss of the subjective sense of community. This sense of community, if it existed effectively, would entail the identification, on the part of the individual person, of his interests with that of the corporate group of which he is a member, and thus the acceptance of personal responsibility for the furthering of the interests of the community.

Granting the existence of this sense of community, the municipal, and, a pari, the provincial, or federal government would not seem as seems often to be the case presently, an extrinsic and coercive force with which the individual carries on a mild form of warfare.

Perhaps in no area of human experience is the loss of the sense of community more evident than in the sphere of religious worship. The recognition of the appropriateness, not to speak of the moral necessity, of the community, as community, paying its tribute of worship to our common Father, God, is certainly not widespread, if, indeed, it exists

at all. Where will one find an urban community, as community, at work in the praise of God, publicly manifesting the virtue of religion as it exists in the community as a whole?

If the sense of community is not operative at the highest level of worshipping God, it does not seem likely that it will exist at levels of lesser importance.

It is evident that the sense of community is still able to be achieved at the family level. In the normal family the common recognition of homage to be paid to the same God and Father of us all makes it possible for the family to unite in the work of worshipping God as a family-community. By so much the more is it possible for them to unite in lesser matters.

**AT CITY LEVEL?**  
It is not so evident that sense of community is able to be achieved at the level of the city, even in matters secular. The sense of community may, and often does, extend to the neighborhood within the city, where the neighborhood happens to have a certain self-identity, but not, ordinarily, to the city as a whole.

When one thinks of the urban parish, one is inclined to wonder to what extent it is possible to achieve parish community, given the large membership of the urban parish. It would certainly effect adversely the spiritual life of people, if their parishes should

be aggregations, rather than communities. The situation of the parish, as claiming membership of a multitude not necessarily coincident with the neighborhood community, if such exists, presents an additional difficulty.

We are well aware that the physical organism of man acts as a limiting principle on his achievements in the physical order. It might be asked whether we have sufficiently considered the mind of man as a limiting principle on his achievements in the social order. It is possible, perhaps, for a well-trained and well-disciplined mind to engender a sense of community with respect to the large urban centre and to the large parish, but there is, doubtless, a limit of size, beyond which such a sense of community is psychologically impossible to anyone.

## RE-OPENING AND DEDICATION SERVICES

St. Andrew's Presbyterian Church, Montague Morning Service—Special music by the Misses Eleanor and Rachel Minchin at 11 a.m.  
Evening Service: Guest preacher, Rev. M. Carl Currie. Special music by the Brooklyn Trio.  
Everyone Welcome.

# P. E. I. LAMB PRODUCERS

In recent years lamb quality on Prince Edward Island has been steadily going down. There is no reason why, with proper care and feeding, we cannot produce top lambs. We have done it with hogs and we can do it with lambs.

This question of lamb quality was discussed at our annual meeting in March. It was decided that the following live grades and weights will be in effect for marketing lambs beginning August 1, 1958.

Grade	Weight	Grade	Weight
Good	85—110 lbs.	Medium	85—110 lbs.
Good	111—125 lbs.	Medium	111—125 lbs.
Good	126 lbs. up	Medium	126 lbs. up
Good	84 lbs. down	Medium	84 lbs. down
Fair	85 lbs. up	Fair	84 lbs. down
Culls	all weights		

Good lambs 85—110 lbs. produce the most desirable carcasses. All other grades and weights will be discounted.

**NOTE: Buck Lambs will be discounted \$1.00 per head. All lambs with long tails will be discounted 50 cents per head. This also applies to Rail Grade.**

The above recommendations have been presented to the principal lamb buyers on Prince Edward Island and have been approved by them.

- We strongly urge all lamb producers to:
1. Castrate all buck lambs intended for market.
  2. Dock all lambs.
  3. Provide for supplementary pasture this fall to finish lambs after weaning.
  4. Market lambs at proper weights, that is, 85 to 110 pounds.

We recommend Rail Grading of all Market Lambs.

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