

School Bus Problem A Touchy Issue In Maine

By EARL ARONSON
 AUGUSTA, Me. (AP) — The legality of transporting private school children in public buses—long an issue in many communities in the United States—is being tested in Maine and Connecticut. Several cities and towns in both states permit mixed transportation; others do not.

In Augusta the problem flared to such an extent that some friends and neighbors have stopped speaking to each other.

What is the argument? Some foes of public transportation for parochial school pupils say it violates separation of state and church. They insist that tax money must be used for public education, not private education.

TEST CASES — Opponents contend the health, welfare and safety of children are involved and that these are a community responsibility. Some hold that parochial schools are not necessarily private schools.

There is no law regarding the issue in Maine, where most of the large, predominantly Roman Catholic industrial cities give parochial school pupils free rides, some of them with funds apart from education money. However, a test case has been brought which is expected to reach the state Supreme Court later this month.

In Connecticut, where 27 communities provide parochial school bus service, the attorney-general has ruled that the decision is up to the individual community. But he recently said, in reply to a request that the law be unclear.

PRESENT ULTIMATIUM — In Maine the touchy issue came to a head recently in Augusta, population 21,000. Last December, in an informal referendum at a municipal election, citizens voted 2,915 for, 2,470 against bus service for all elementary children residing more than 1½ miles from schools. Thus, 187 of the city's 300 parochial school children became

eligible to ride. But nothing happened. Catholic parents voiced an ultimatum: either give our children bus service or we'll transfer all of them to public schools—already crowded.

William H. Bean, Catholic father of three and a leader in the fight, figures it would cost \$5,200 a year to give parochial school youngsters rides. Catholic Mayor H. Lloyd Carey figured that if all the parochial school children it would require 20 more teachers and 20 additional classrooms at an expense of \$200,000.

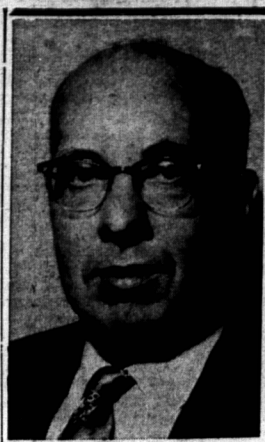
The day before the deadline Catholic parents attended a mass meeting. They heeded Mayor Carey's advice to defer action on the promise of a court test.

COUNCIL SUPPORT — City Council—more Protestant than Catholic—went along and made a token appropriation of \$100 for transportation as a test case basis. Opponents promptly asked for a court injunction.

Opposition to bus service in Augusta was summed up this way by Charles A. Pierce, counsel for a taxpayers' association organized specifically to combat the move: The state constitution forbids preference for one sect or religion; transportation violates the constitution with respect to separation of church and state, and there is no legislative authority for such expenditure.

On the other hand, proponent Bean debated whether parochial schools are private. He said anyone wishing a Catholic education for his child could get one.

William A. Macomber Jr. expressed the view that parents send their children to parochial school for this purpose, he said. Protestant parents send their children to Sunday school. "If you do not provide buses for Sunday schools, to the extent that you provide funds for parochial schools," he said, "you are discriminating against Protestants."



MELVIN McQUAID who will head a panel discussion over CFY-TV TONIGHT at 10:05 standard time. Inserted by the Queens' County Progressive Conservative Ass'n.

Too Late, Bowery Resident Regrets Refusing Contract

By JOSEPH MACSWEEN
 Canadian Press Staff Writer
 NEW YORK (CP)—Now that Ray Salyer has tasted the wine of fame he doesn't want to stay drunk on the Bowery.

"My tastes haven't changed, mind you," said Ray. "I still like draught beer best of all. But—"

For God's forgiveness is required to move over to His side, and share the compassionate understanding, the unmeasured pity with which He looks on human frailty and sin.

God's pardon is based on repentance and restoration of a relationship broken between man and man also depends on repentance, but the old bitterness and desire for revenge must be renounced if the joy of reconciliation is ever to be ours.

Or, it may be, we have just allowed the cares and pursuits of the world to crowd God out of our minds and hearts.

If so, the sacred word is a call to our souls: "Be still, and know that I am God." "Take time to be holy." Give God a chance, and His love will dawn like the morning over your darkened spirit.

LOVE, TRUST — It is not only in our relationships with God that the call "Back to Bethel" is in point, what about the love and trust of those early days of betrothal and marriage? Has it too grown cold? Have we got down to taking one another for granted so long that the old tenderness and delicate attentions that won love have been completely forgotten?

If so life is drab and dull where it ought to glow with the old splendor.

Really we are more indispensable to one another than we ever were before. Then why not make that fact the foundation of our fellowship and live in the warmth of a love that is stronger than death?

Or has the enthusiasm faded with which in youth we gave ourselves to a great task? Where once in our work we soared on the wings of zeal and faith we now trudge wearily through the snow.

No one can be happy unless he is giving himself to something greater than himself and doing something that will out last his life-span.

Then take time to rekindle the old fires of devotion that the zest in every hour's effort may crown life with the satisfaction of achievement.

well, hell, a man must think." Salyer, 42, started a lot of teetotalers as well as tipplers recently when he turned down a \$40,000 movie contract because he wanted to say with his "bums" on the Bowery, New York's skid road.

He had no desire to reform, he said.

Then Ray changed his mind, but the chance had gone.

DOCUMENTARY STAR — "The issue is in doubt," was Ray's prim way of putting it as he strolled along the Bowery with a Canadian reporter.

"I've received many letters from Canada, and from other places," he added. "They were very understanding."

Ray had starred in a boozier documentary film, Life on the Bowery, imbibing copious quantities to get in the mood. It was this effort that brought the slim, handsome former army sergeant the movie offer—and got his name in the newspapers.

All this was a mixed blessing. Salyer now is suffering from nine cracked ribs and an injured hand, the result of a night attack by hoodlums.

LIKES RESULTS — "Sometimes it doesn't pay to look as if you have money in this district," said Salyer, glancing at his expensive new blue pin-striped suit.

He was paid "well" for his acting role and since has been striving for sobriety to grasp any further chances.

"It isn't that I like liquor," said Ray with a fleeting grin. "Just the results. Most alcoholics think they're witty. I know I'm an ass

when I drink. I drink strictly alone. I can't stand to speak with a man who's had even two drinks."

Despite a tremor, Ray is erect with an elegant trace of military bearing—a far cry from the stumbling derelicts seen everywhere on the Bowery.

RELAXED TENSION — Drinking bouts in the past "released my tension, then I would go sober for maybe two months, working at construction jobs and various other odd jobs."

"You need money, you know," said Ray. "Nobody loves you. Nobody will buy you drinks."

"I visited Alcoholics Anonymous several times, but they only told me what I had been telling myself."

"My mirror is a sobering influence. A man can sometimes stop drinking by looking at himself."

Graduate At Dalhousie U.

Prince Edward Island graduates receiving degrees at the recent convocation exercises at Dalhousie University included:

Bachelor of Arts: Elizabeth Davis Strong, Summerside; Donna Ruth MacLeod, Montague; Mary Elizabeth Whiteside, Charlottetown.

Doctor of Medicine and Master of Surgery: Margaret Edna MacMurdo, Wilmet Valley; Kenneth Cornelius Grant, Summerside; John Archibald MacLellan, St.

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Peters Bay; Robert Stewart Murphy, Sea View; Bachelor of Science: Mary Margaret McNutt, Malpeque; Helen Millicent Munn, Marshfield; Allison Archibald Holmes, East Royalty; Ian Gregor MacQuarrie, Hampton.

Bachelor of Laws: David William Gruchy, Charlottetown; George Rudolph McMahon, Kensington; Doctor of Dental Surgery: James Wesley Carson, Charlottetown.

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RELIGION AND LIFE

By Very Rev. George C. Pidgeon, D.D., LL.D.
 First Moderator of the United Church of Canada

GOD'S LOVE IS THE DAWN RISING OVER DARK SPIRITS

Once two young graduates called on their favorite professor to tell him about the success of a spiritual movement in Montreal that had the privilege of conducting.

An old friend was visiting the professor at the time, and he listened with deep interest to their story, and then said: "I know all about the joy of such success. Once I led a spiritual revival in which two hundred were brought to Christ. But that's all gone now."

In 1896 I assisted an old Highland minister in a short series of religious services. He had colorful stories to tell of the Glenary revival in his boyhood.

A young Scot swept the country with his intense appeals. Crowds followed him from place to place on a Sunday, and often they had to halt and let him address the crowd around him.

Years later a convert of that time heard that the man who had won his heart in his youth was minister in a mining village in Scotland and went to hear him. He found only a handful of people in the little church, and the preacher and his preaching were cold and lifeless.

It is all too common an experience to find Christians who have lost the joy that once they had. The sinfulness of the situation is their consent to it.

SIGNIFICANT — In Genesis 35:1 we read: "God said to Jacob, arise, go up to Bethel and dwell there; and make

there an altar to the God who appeared to you when you fled from your brother Esau."

Now Jacob's experience at Bethel was one of the most significant in all spiritual history. We commemorate it still in such hymns as "O God of Bethel" and "Nearer My God to Thee."

A lone lad, driven from home by the consequences of his own mean trickery, lies down to sleep in the wilderness. In his dream he sees heaven opened above and a ladder let down which made traffic possible with the heights. God spoke to him, assured him of His protecting care, and claimed him for the fulfillment of His purposes of grace.

Jacob did not stay long on that height. The mean treatment he received at his uncle's hands stirred up again the old selfishness in his nature so that it was a dark day for that uncle when he tried to outfit the Supplanner.

But meaning meanness subtly brought Jacob down with a jolt to his uncle's level. And he had just been suffering from the effects of all this on his own family.

HIS HOPES — So God called him back to the

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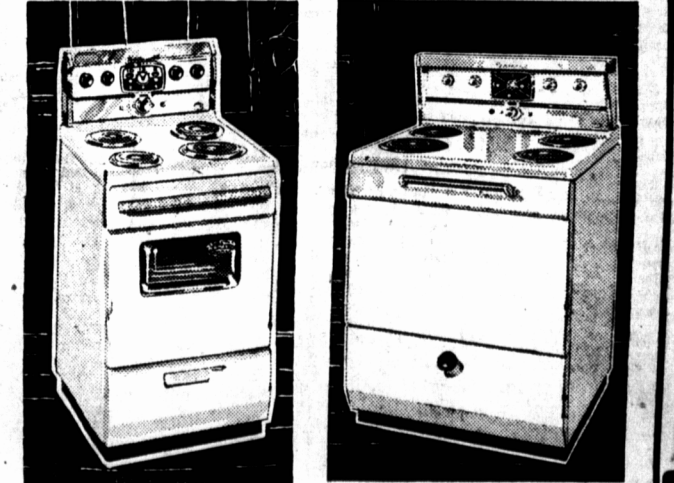
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