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THE CHARLOTTETOWN GUARDIAN

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ME, POOR MAN, MY LIBRARY WAS DUKEDOM ENOUGH - SHAKESPEARE

A Brief Sermon on the Above Words Taken From The Tempest—the Value of Books and Their place in Human Life.

(Copr. 1909 by Bradley-Garretson Co. Ltd.)

Me, poor man, my library
Was dukedom enough.
Tempest, Act 1., Sc. 2.

Shakespeare was evidently a book-lover. His dramas prove that. They show a wealth of knowledge that could only have been gained by affectionate study. It was not unnatural that at the height of his dramatic power, in the closing years of his devotion to his art, he should have created a drama in which the central character was a bookman, a being endowed with the magic of learning. Prospero felt that his library was dukedom large enough. No doubt Shakespeare when he settled down in his Stratford home, after his successful business career in London, like Prospero became devoted to his books; not to the same extent, however, for he never neglected his business as Prospero, to his temporary loss, did his dukedom. Shakespeare has a strong affection for his bookish characters. Prospero in his adversity, Henry VI., Hamlet, Brutus, are all created so as to win the sympathetic affection of cultured minds. There is a fineness about them, born of their reading and their dreams, that is attractive.

Prospero called his library a dukedom. Dukedom or kingdom is an excellent term to apply to a collection of books. It is a dukedom richer in willing subjects than any ordinary one. The owner of it has at his command an army of men and women who cannot obey his will. He is at a loss how to act as a citizen,—he has Plato and Aristotle, Locke and Mill, Benjamin Franklin and Emerson to advise him. The problems of life and death oppress him; Job and Isaiah, David and Solomon and St. Paul, Epictetus and Seneca, Kant and Hegel, Berkeley and Spencer are ready to assist him in solving the riddles of existence. He desires a knowledge of the planet on which he lives,—Hugh Miller and Dana, Darwin and Wallace, Huxley and Haeckel, Agassiz and Bessey have wrested her secrets from nature, and delight in disclosing them to anyone who seeks the light of truth. Does he desire theology? Calvin and Knox, Rutherford and Mather, Robertson and Stanley, Phillips Brooks and Beecher at his command will discourse eloquently to him. Is he dejected, melancholy? The wits and humorists of the past and present are at his elbow. He has but to reach out his hand to command the genial laugh of Tom Hood or Mark Twain. "Tartarin of Tarascon" or "Sam Slick" can be made to "play the fool" for his amusement. Has he a craving to know the deeds of men in bygone times? Josephus and Thucydides, Herodotus and the "mighty Caesar," Hume and Gibbon, Mommsen and Merivale, Prescott and Parkman are ready to satisfy his hunger for historical information. Let his imagination yearn after the immortal music of the bards and the "captains of the hosts of song," Homer and Virgil, Dante and Hugo, Goethe and Schiller, Chaucer and Spenser, Shakespeare and Milton, Burns and Wordsworth, Shelley and Tennyson, Poe and Longfellow rejoice to pour into his ears their imperishable songs. Sitting by his fireside he can travel through torrid Africa with Livingstone and Stanley, search the remote regions of China and Thibet with Sven Hedin, voyage through the tumbling ice-packs surrounding the South Pole with Scott and Shackelton, experience the perils and the glories of the Arctic seas with Franklin and Kane, Nansen and Peary.

It is something to be able to sit by the fireside and command explorers, poets, historians, humorists, theologians and philosophers. In his library on a winter's night a man can take down his Marlowe and Ben Jonson and Shakespeare and without difficulty imagine himself an inmate of the Mermaid Tavern, enjoying the flashing wit and penetrating insight into life of the master minds of the Elizabethan age. A good library is indeed a dukedom; its owner is a ruler of the world's choice spirits.

A home without a library is like a body without a soul. Gross and material are the lives of the ignorant. There are many who profess carelessness with regard to books, who take pride in saying that they never read. They are parasites enjoying the spiritual environment created by readers.

There is a dgnger that books may become tyrants and enslave their devotees. A witty writer once wrote regarding a contemporary that "he might be a very clever man by nature, for aught I know, but he laid so many books upon his head that his brains could not move." Unless knowledge is applied the mind is affected through great learning much as the body is affected by gluttony.

A large library, a broad dukedom of literature is an excellent thing but it is impossible to have an intimate acquaintance with all the books in it. it is impossible to have an intimate to select some and to read and reread them. The Latin orator who said "Beware of the man of one book" was wise. Know and love a few well. These few make "a substantial world both fair and good." Chaucer and Shakespeare, Milton and Browning, Carlyle and Emerson can be any man's boon companions. What a privilege!

MENTAL ACTIVITY AND SMOKING

Mental activity is everywhere on the increase, and so is smoking—the former desires the latter. The stronger the nervous tension and mental endurance the stronger the tobacco and the greater the quantity required for the smoker.—Health.

THE TRADE THAT PAYS.

A prominent launderer remarked to us the other day that he was somewhat like a hermit crab. He had outgrown his shell three times! His experience is not unusual in the laundry trade.—Laundry Record.

MARKED PROGRESS IN DAIRY CATTLE

In Prince Edward Island, through the Offices of Canadian and Local Departments.

During recent years a marked development in the progress of P. E. Island's dairy cattle has been evident. Where heretofore cattle were bred and fed with a certain amount of indifference and milk was treated in a like manner the products were also indifferent to a certain extent. Through the good offices of the Canadian and local Departments of Agriculture farmers and dairymen have been educated up to a certain standard and even prize competitions have been instituted to obtain better results from the cow.

One of the encouraging institutions of the Canadian Department was the Record of Performance. This has for its object the testing of individual pure bred dairy cows for full milking periods for the purpose of securing for dairy farmers reliable information as to where sires from high producing ancestry may be secured.

It is recognized that improvement of the milking herds of the country is largely dependent upon the dairy qualities bred in the sires employed from year to year. It is recognized, further, that all pure bred dairy sires do not possess inherited dairy qualities of a high order. So-called dairy form and show ring characteristics are frequently found in sires that do not possess inherited powers of high milk production. Breeders of grade milking herds anxious to improve their cattle have frequently been sorely disappointed in the progeny of even high priced sires of this character. It was to guide dairy farmers in the selection of sires that could be depended upon to improve their herds that the Record of Performance was put into operation.

The Record of Performance is confined to pure-bred cattle. The testing period covers a full milking season and must be completed within twelve months. In addition to fulfilling the requirements of the standard set for each respective breed, a cow, in order to qualify for registration, must prove herself a regular breeder, that is she must be a good commercial cow year in and year out, such as might be found in regular milking herds kept and fed for profit.

The standards of production of milk and fat for registration are fixed for each breed by the record association representing each respectively.

The first entry from this Province was the Holstein Jolie DeKol, No. 8558, owned and bred by the Rev. Jean Chaisson, Rustico. Her test was begun on April 6th, 1909, at which time she was 2 years and 127 days old. In order to qualify she had to give in 365 days 7849½ lbs. milk and 266.82 lbs. butter fat, equivalent to 311.29 lbs. of butter.

Her record for ten months was as follows:—

Month	Lbs. Milk	Lbs. Fat
April...	603	22½
May...	1018	27½
June...	1094	29½
July...	1124	33
August...	1102	36
September...	1181	35
October...	1003	34
November...	949	34
December...	955	35
January...	321	31
February...	291	11

Total milk 10,143 lbs; butter-fat 335 lbs.—391 lbs. butter.

Value butter-fat... ... ...$100.50
Value skim milk... ... ... 20.29

Total value milk... ... ...$120.79

Cost of feed between $60.00 and $65.00.

Jolie DeKol, Reg. No. 8558, whose cut is here reproduced, is a worthy specimen of the Holstein-Friesian breed which is rapidly coming to the front in the dairy line both in the United States and Canada. She entered the Canadian Record of Performance test on April 13th, 1909, seven days after calving, at the age of two years and 127 days and after milking 315 days had to her credit 10,142.62 lbs milk and 335.33 lbs. fat. She had over and above the amount required for registration the snug sum of 2292.62 lbs. milk and 68.33 lbs. fat. Jolie DeKol was not especially fitted neither before calving nor after for that performance. She received ordinary kind treatment and was liberally fed, but up to this date Jolie DeKol has never eaten an ounce of concentrated feed. When she was in stable she was fed clover

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A UNITARIAN PASTOR ON "THE POWER TO OVERCOME"

Rev. E.J. Prescott, Sanford Me Preaches in Brooklyn N.Y. on This Subject. A Strong Theological Discourse

In the First Unitarian Church, Pierrepont Street, Brooklyn, N. Y., the Rev. E. J. Prescott, pastor of the Unitarian Church of Sanford, Me., recently preached. His subject was "The Power to Overcome." Mr. Prescott said, in the course of his sermon:

The application of the modern scientific method is now, one might almost say, for the first time in its history bearing its legitimate fruit in religion. This method has not alone won the day over the older theological doctrines, but is able to state the fundamentals after which the old theology was blindly groping even better that it was able to state them itself. Followed out to its legitimate conclusions, science tells us that not alone are we living in a spiritual universe, but even goes one step further with its affirmations—that spirituality is here and now at work in human personality.

The nineteenth century is the century of the telegraph, the telephone and that host of other inventions that have become now so common that we almost hesitate to speak of them, but, when viewed in the broad, this century has seemed to have been supremely interested in overcoming nature. It fairly rings with mechanism. Not so, however, with the twentieth century.

The second decade of this twentieth century is bringing in its train thousands of new voices. They ring not from mechanism, not from the chipping hammer upon blocks of stone, they ring, in fact, not at all from mechanics or even from the material world—the opening of the second decade of the twentieth century is bringing us voices that ring out of the very heart of this great, seething, struggling, striving combination of human souls, out of this very power itself which is so able of itself to overcome inanimate nature.

This decade is one of social unrest, of social discontent. We hear this on all sides. It is not alone in religion, in the churches, where Roman Catholicism is being honeycombed by inroads of modernism. It is heard not alone in our own and supposedly more civilized country. The slumbering intelligences of the yellow dweller of that mysterious land towards the rising sun are being awakened. China is throwing off the lethargy of centuries. Japan in fifty years has jumped from a half-civilized and almost unknown country into the forefront of modern civilization; and we sometimes tremble for fear that these little brown men of the islands of the sea will some day come swarming upon our Pacific Coast and put us under tribute.

This same sense of unrest is being felt all over Europe. We are told that Socialism in Europe is gaining with remarkable strides. Some look upon this unrest and discontent with fear and with awe; but to others, and among these I am one, it seems to be but the rising and the asserting of the common heart of humanity, or the arising and the asserting of that divine power within the human soul, that power to overcome. Call it natural or supernatural, one can see very readily that we are confronted by a far greater problem than any of the past. In other words, it is no longer so simple a question as whether we are to be able to overcome natural forces. The problem of today is, are we to be able to direct, control and shape this very force which has in itself such potency? Is learning able to overcome itself? If man is able to overcome Nature? If man is able to adapt it to his own ends and own aims will he be able to overcome himself? Has man within himself the power to overcome his own impulses, or will theme impulses drive him to destruction? Whether this will be so or not remains in great degree in the hands of three institutions—the home, the school and the Church. It is to the last of these that I am to devote my attention this morning—the work of the modern Church in shaping and controlling and molding and making a better-balanced and better-intentioned and a more valuable humanity.

The Church has never before in its history asserted its rightful place. It has never taken a firm hold in the field which is legitimately and in a unique manner its own—that of orderly spiritual living. The magic of the past ages has always clustered around religion and more especially so in religion as it is manifested in the churches. It is the church's duty today to understand more of spiritual laws and more of the government of human personality. The church has no use for the old methods of salvation. Its salvation lies in dealing with the highest products of the human soul, but dealing with them in accordance with understood and very real laws.

I will go further. The modern Church, I contend, has no function to merely save souls. The modern Church shall be an educative, a restraining and a controlling force. It shall take its place as the power to help, mold and shape and direct this mass of struggling humanity and make out of this world here and now the kingdom of God. Souls are not lost. Anything that is lost doesn't know its way, and the Lord knows that we all know our way well enough. What is needed is an institution that shall help strengthen the will and ennoble the personality so that it will do as well as it knows. This is the work of the modern Church.

The modern Church is an institution made up of men and women. Men and women are the only material that we have with which to work.

It is not an institution apart from men and women. If you have good men and women in the Church you will have a good Church, and in turn these good men and women will make others good, but only as they come in contact with these others. Hence, I make the plea for the united Church of life. Protestantism has failed, if at all, in its divisions. There are half a dozen Churches in a town where there ought to be but one. In Heaven's name, are we not coming to a time where men and women can come together and worship God under one roof, even though they do not agree exactly as to what kind of a being He is?

Religion has been the key of human history. Religion has always been the conserving, the controlling and the unifying force in all history. It is only within the comparatively short age of Protestant history that we have had these great divisions in the Church, and the time is coming, within the next fifty years, when all men will want to attend the modern church because they cannot help feeling the amount of real good that they will receive for themselves and for the community of which they are a part. Religion then will be in the future, as it has been in the past, that restraining influence, that controlling influence, which will enable the seething and struggling humanity that is coming to itself and realizing its own power, to so adapt itself that it shall not go to destruction, but that it shall realize its divine possibilities, its power to overcome itself as well as material nature and be a glory indeed to the Power that

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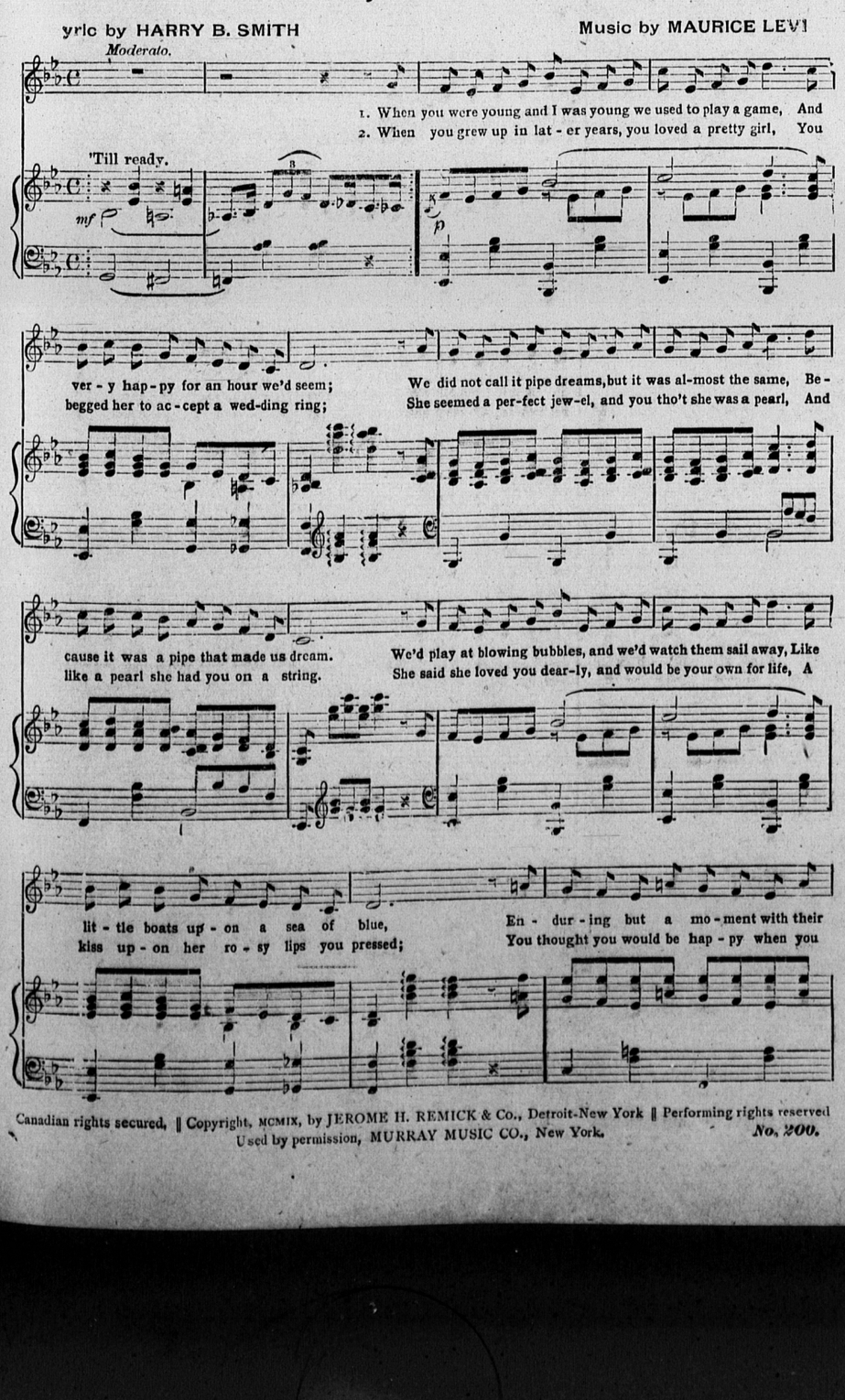
It's Nothing But a Bubble

Sung by LILLIAN LORRAINE in the "ZIEGFELD" Revue

The "Follies of 1909" at the Jardin de Paris, New York Theatre Roof



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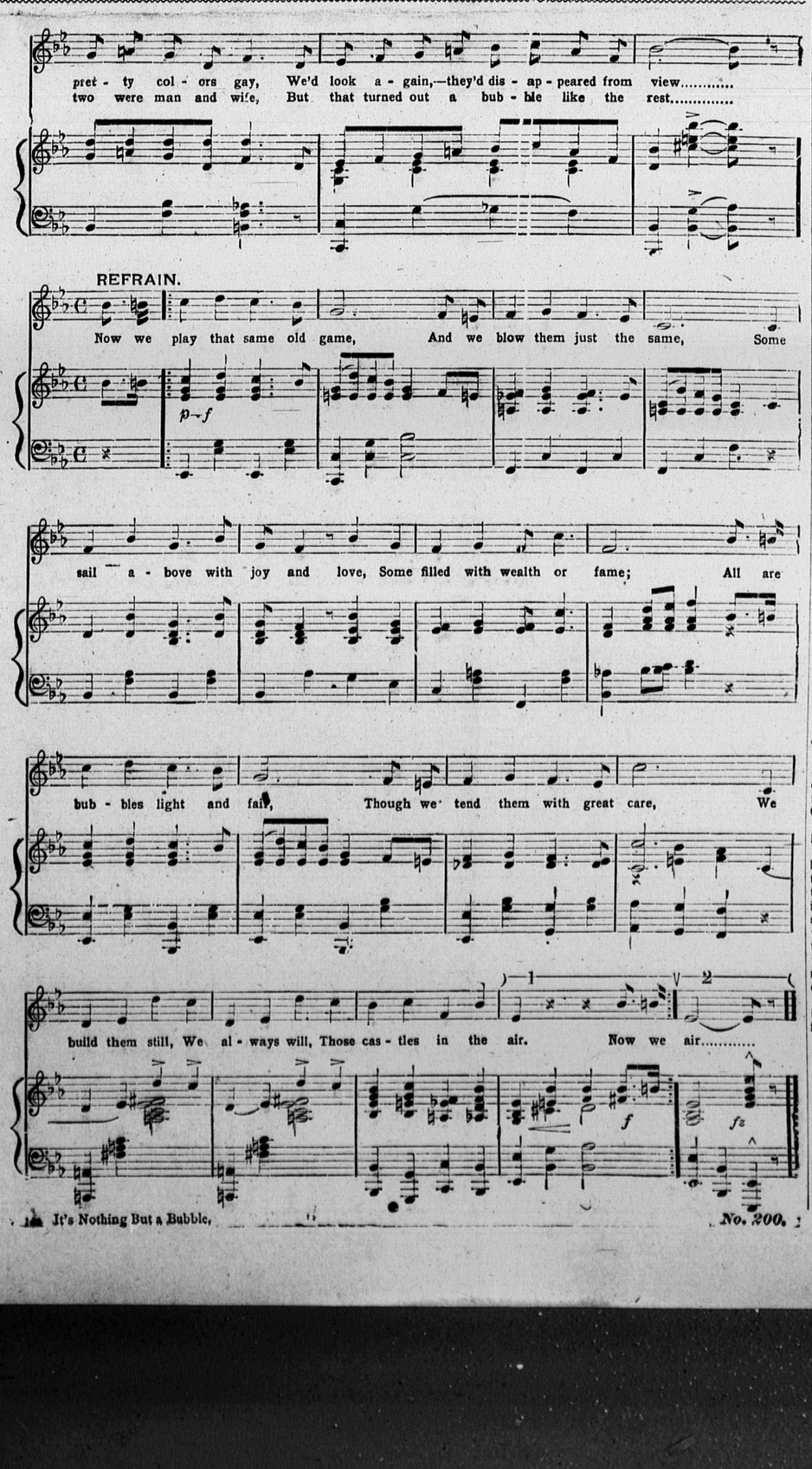

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