

BY Far the Largest Daily Circulation in this Province.

# THE CHARLOTTETOWN GUARDIAN

MORNING Daily Catches All Early Morning Mails

CHARLOTTETOWN, PRINCE EDWARD ISLAND, SATURDAY, JUNE 4, 1910.

30c A MONTH BY MAIL IN ADVANCE (\$2.00 PER YEAR BY MAIL IN ADVANCE)

## WHY TY. COBB IS CHAMPION BATTER

Detroit Americans' Star Right Fielder and Great Bag Purloiner is Student of Game.

Ty Cobb, the Detroit Americans' great outfielder, is the baseball wonder of the day. We all know that the Georgian has no rivals when it comes to the long hits, the daring work on the sacks, the stolen bases and the terror he brings to pitchers and fielders. Still little is really known of Cobb in comparison with many other players of less renown. Despite his name and fame, the Georgian keeps to himself more than is usual with players of his day, and few people really understand either Cobb or his playing style.

was never yet a buffalo like that which White held on Cobb. "Cobb kept up the war against his master. He tried changing his stand at bat and the way he held his stick, but never did he get the ghost of a hit of White till he stepped quickly back of the plate and met the ball after the break. That settled it. Cobb had White, and White had Cobb no more. "Naturally every one wants to know each year why Cobb proves more or less a failure in the annual world's series. The reason is this: A typically southern player like Cobb cannot play good ball in cold weather. You will remember that the spring of 1909 was very cold and that Cobb was hitting away under grade until the warmth arrived. The world's series is always played in bitter cold, and under such circumstances Ty is a fizzle. "The real point about Cobb is this—that he is not simply a wilder hit or miss batsman, he is a thinker and a student of the game. More over, in his home city he is even more popular as a citizen than as a ball player, and nobody could have more friends."

### BISHOP IN A DONKEY CART

One of the best stories told regarding Bishop Barry, whose death was announced recently, relates how on one occasion he had a good distance to travel in order to keep an appointment at Brentford, but for some time he failed to find a vehicle to convey him to the place of meeting. Then a costermonger appeared in sight, and, learning of the bishop's difficulty, modestly offered him a lift. With modesty the prelate accepted, and the sight of a fast Primrose of Australia riding in the humblest vehicle known filled many persons with astonishment as the narrow and its strangely contrasted occupants neared its destination. One of the bishop's first tasks was publicly to express thanks to the costermonger for enabling him to fulfill his engagement.

### CHARACTER IN FINGER NAILS

It is claimed that there is as much character to be observed from a person's finger nails as from the owner's face. The following indications are said to be correct: Those having long nails are said to be good-natured and self-confident, but they place very little confidence in others. Broad nails belong to those of a gentle and bashful disposition. Little round nails are the sign of a person who is seldom pleased, readily inclined to anger, spiteful and revengeful. Anyone with fleshy nails is calm and easy going, fond of eating and sleeping, and would prefer a small income without industry to much wealth to be acquired by activity and diligence. Long lead-colored nails belong to a melancholy person, but one who would do well in all branches of science or philosophy. The well-shaped, long, filbert nails indicate a refined and artistic nature, fondness for society, and a great love of the beautiful.

## THE GREATEST POWER FOR NATION BUILDING

Sermon by Dr. Gunsaulus From the Text Matthew X---Vi Thy Kingdom Come.

Dr. Frank W. Gunsaulus, pastor of the Central Church, Chicago, preached in Plymouth Church, Brooklyn, N. J., at both services recently, the morning he repeated by request of many English and American friends the sermon on "Power for Nation Building" which he delivered in City Temple, London, the Sunday following the coronation of King Edward VII. Dr. Gunsaulus took his text from Matthew xvi: "Thy Kingdom come." He paid a tribute to King Edward, saying "our hearts are with the mother country today," and said:

The prayer which Jesus Christ taught His followers, "Thy Kingdom come," is indeed filled with the vision which concerns itself with the statesmanlike policies of mankind. His whole career upon the earth, and His special influence among men toward the creation of a new state worthy of God's investment in humanity, were harmonious with the principle we repeat with the agreement that the Kingdom of God is the true republic of humanity; the government of God in the universe is in conception and in practice the type and inspiration, the pattern and guide for the government of humanity. When Rome was dissolving like a brilliant but outward dream, the seafaring John on the island of Patmos discovered the method of human progress. He saw the City of God coming down out of heaven from God and becoming the practical and commanding affair of earth. All Christian prophets of civilization have held to the reality of certain ideas and principles whose imperial way is predestined not only in plan of God, but also in the very structure of man. Humanity has been the recreation of Jesus of Nazareth, for without Him there is no conceivable unity in the race of man. And this humanity has within itself prophecies and prophecies which stir and create the art of nation building. They demand a statement which recognizes and reverences the evolution of what God has involved in the human soul. All politics failing to recognize the certainty that man under God will fulfill or complete himself, according to the revelation of mankind at the feet in Jesus Christ, are impolitic. That there must be an advancing process of evolution of liberty and law, of order and self-government, issuing at length in the Kingdom of God in the life of man on earth, is the first presumption of true politics. All revolution is delayed evolution. The principles announced in the Christian program, when happily and devoutly obeyed, are the safeguards and guides of this process by which man comes to the full stature of himself. Now God's ways for man. His insistent and irrepensible work-

ing plans, are disclosed in Christ Himself and in the movement called Christianity. Principles upon which man is to advance are not more the revelation of God's vision of humanity than they are of man's vision of God. It seems to me that those which we need most to rely upon in these days when, of all nations, England and America surely must confess the Divine Commandment which the five which I shall here discuss with you. When they come to be loyally accepted and enthusiastically wrought into our very life, then, and then only, will there be such an alliance of hopes and energies as will have behind our life, as resource and defense, the Great White Throne itself. And then, indeed, shall there be an all-fulfiling answer in the fulfilling, not merely of Anglo-Saxon, but of human destiny in the prayer, "Thy Kingdom come."

I. Our true destiny will be unfolded, as it at the first, found its promise and development in a true conception of aristocracy. Before the Nazarene peasant had begun His public work, the air was surcharged with forces of the dawn. A new statesmanship fearlessly assailed ancient and meaningless tradition. John the Baptist appeared to his age as a fiery iconoclast; but the preacher of the desert was a reformer upon truly constructive lines. The nobility of the movement inaugurated was evident in its prophetic opening of the doorway for the most positive from which the politics of the world has ever known, Jesus Christ. John was a man in whose veins flowed the blood of a philosopher, and a political aristocrat. But John realized the fundamentalness and the lofty reach of another and deeper idea of aristocracy which sheds light into the entire problem of man's advancement. He was never more true to the great past than when this fresh idea irradiated the mightier future. It would have been easy for John to have blown away most of the aristocracies which man have conceived or allowed—for aristocracy itself is an evolution, and its growth obeys all the laws of evolution. The first aristocracy was protoplasmic, but very coarse and at length there emerged the aristocracy of the brute. The aristocrat of that time lived in a dug-out and argued with a club. What reasoning power or force of persuasion he had lay in his muscles and bones. Out of that aristocracy came the aristocracy of the brute's possessions. He could get what he desired, and he could keep what he got, when he niggled a little thought with his greedy strength. This is the aristocracy dependent upon estates, cash and stock and bonds, and it always worships huge acquirement. Growing out of this, is the

## HOMES OF GREAT MEN SHOULD BE PRESERVED

Lord Curzon Tells Why at a Meeting of Trustees of Shakespeare's Birthplace.

In an address recently, at the annual meeting of trustees and guardians of Shakespeare's Birthplace, Lord Curzon said it was a very sound instinct of mankind to conserve with great care and reverence places where great men were born and lived and died. It was by no means an idle or morbid curiosity, such as we saw two weeks ago at the life of the present day, nor did he think that there was any element of sentimental hero-worship about it. What we are really doing was to add to our own knowledge of the circumstances and surroundings which moulded their characters, and if they were writers, in all probability influence their writings. When they came, for instance, to a place like that, the value of their visit did not merely consist in the fact that they saw the scenes which Shakespeare saw, or in the case of a writer that they had visited the spots which he might have depicted in his paintings, or if he were a writer that he might have described in his writings, but that they learned part of the man himself, the nature which was his daily surrounding, which he absorbed into his being, and was just as much a part of him as that hereditarily acquired entity which came to him at

his birth. For instance, any man who went to see the country cottage in which Milton was born, or the house in which Milton lived, or the house in which Peter the Great lived and worked, or who visited the house, still existing in the suburbs of London, where the elder Pitt resided when that access of sombre melancholy which overcame him in the declining years of his life, and where he had his daily food handed to him through a partition in the wall, was brought into closer contact and knew more of the individuality of these persons than he otherwise would do, who himself, for some months when he was lord warden of the Cinque Ports in the house, Walmer Castle, where the Duke of Wellington spent the greater part of his concluding years and where he died. The details of the life of the Duke of Wellington, had a positive effect upon one's understanding of the man. Rather more than a year ago he took advantage of a holiday that was imposed upon him after an illness, to pay a visit to St. Helena on purpose to study the surroundings of the last tragic years of the great Napoleon's life. Visiting the house at Longwood and the surroundings, he saw at that quite one-half, he thought one might say three-quarters, of what had been written about the last years of the Emperor Napoleon was utterly false and wrong, because it had been written by men who had not the slightest conception of the surroundings. Half the details of the horror of the surroundings in which he was supposed to have died, to pieces when one saw the beautiful and exquisite character of the surroundings in which he was placed. He gave these as mere illustrations of the effect upon one's own knowledge and comprehension of the man, of the localities in which great men lived and died. It is just the same with our English Shakespeare. Anyone who knew anything about Shakespeare knew more of him, because he saw in the rooms in which Shakespeare was born, in the streets in which he walked, in the surrounding country scenery which influenced his phrasing, and his outlook upon life something which gave him greater width of knowledge, greater depth of comprehension, and greater sympathy with the master whom all of them revered.

### THE GOLDEN RULES.

- (To Keep Baby Well)
- 1. Keep pure milk covered and cold, in a window where the air blows, or in a part of gold water.
- 2. Keep bottles, bowls and spoons and nipples clean by scalding before using.
- 3. Keep rubber nipples in a glass of borax or boracic acid water. Clean after each time used.
- 4. Add only cold, boiled water, or cold gruel, to the milk. Warm each bottle as it is needed by baby. Test heat on the back of the hand.
- 5. Feed at regular hours.
- 6. Give baby a drink of cold, boiled water twice a day.
- 7. Keep baby out of doors at least two hours every day and in fresh air and sunshine indoors.
- 8. Do not let baby suck a rubber comfort, nor its thumb.
- 9. Let baby sleep in its own bed.
- 10. Bathe baby daily. Tapid water is better than hot for the baby. Test with your elbow.

### FACTS ABOUT THE STURGEON

The sturgeon is called a real fish but few people are aware of the reason of this. It is not because of its beautiful glistening armor of shining scales or the strange tasting roe that is made into caviare, but because, according to an act of Edward II, which seems to be still in force, all sturgeon belong to the Crown. The act in part is as follows: "The king shall have wrack of the sea throughout the realm. Whales or great sturgeons taken in the sea or elsewhere in the realm belong to the Crown, except in certain places privileged by the King." The largest species of the sturgeon is the great Huso, which inhabits the rivers and inland seas of Russia. It is sometimes as much as 24 feet long, while the smallest is the Sturgeon, only about three feet long. Sturgeon seek their food in the mud at the bottom of the rivers, plowing it up with their long snouts, which are protected with broad plates and have curved worm-like "feelers" a little way behind, and on the under side. The work of these feelers is to examine the mud and to stir it up, and it is from their burrowing and stirring the mud that sturgeons most likely get their name. This comes from the German word "stern," which means to "poke up," or stir.

### TEMPERANCE SENTIMENT IN GERMANY.

In the Wurttemberg Legislature the question of temperance has come under debate recently and two thousand marks has been voted by its members to a Schwanen temperance society. Some of the utterances were indeed encouraging, considering whence they came. Dr. Bauer, for example, declared that an effective fight against alcohol would save the State of Wurttemberg a whole insane asylum and its inmates. "All classes of society must learn to realize the dangers of alcohol," Dr. Lindemann, a social democrat, averred that the state's first task should be to protect young from alcohol, and hinted at local option. Dr. von Paechel affirmed that together with tuberculosis, alcoholism was the most dangerous enemy of the German people. "We stand," he said, "ready to support associations for fighting it. For many years we have desired a diminution of the far too numerous drink shops. The movement for the moderation seemed to me most suitable for our land, but after a visit to an anti-alcohol exhibition and after hearing a lecture there, we have been convinced that the radical abstainers ought to be backed as well."

### SACKED AT ONCE

He was a twentieth century hustling builder and under his auspices cottages and buildings seemed to spring up like mushrooms. "Please, sir," said one of the foremen, rushing up to him one morning in a state of mental collapse, "one of the new houses has fallen down in the night!" "What?" he roared. "You mean to say that one of my well-built, desirable residential houses has come to grief? Ah, I suppose you took the scaffolding down before you put on the wall paper?" "Yes, sir."

### THE NEWSPAPER POET.

The newspaper poet's a commonplace fellow—The humblest may know what his poetry means. But cleanness is treason, and so for this reason, the lady, frequent, He never gets into the big magazines. Let others create what is lazy or crazy. He makes no pretensions to being profound; He's sure, tho' he rise to the height of the skies, to be found right side up when he lights on the ground. He's never a cynical, soreheaded critic. Who says that the heart of mankind is untrue; He never gets dreary, but happy and cheery. His vision of life is an optimist's view.

### HE WAS ONE OF THEM.

Jim Hornaday, one of the Washington newspaper correspondents, has the fortune, good or bad, to bear a very strong personal resemblance to Attorney-General Wickersham. The other evening, about dusk, he was stopped by a stranger of distinguished appearance, who saluted him with, "Good evening, Mr. Attorney-General." "You have made a mistake; I'm not the attorney-general," said Mr. Hornaday. The distinguished looking gentleman drew himself up and appeared to be offended. "You don't have to deny your identity to me, Mr. Attorney-General," he said. "I'm not one of those damned newspaper men; I'm Senator Raynor, of Maryland."

### EASILY SOLVED.

A New York poet, at the Authors' Club, in Seventh avenue, told a Comedian Doyle story. "Sir Arthur Conan Doyle," he said, "sat at a dinner, on his last visit here, beside a lady who asked leave to consult him about some thefts. "My detective powers," he replied, are at your service, madame. "Well, said the lady, "frequent and mysterious thefts have been occurring at my house for a long time. Thus there disappeared last week a motor horn, a broom, a box of golf balls, a left riding boot, a dictionary, and a half-dozen tin pie plates." "Aha," said the creator of Sherlock Holmes, "the case, madam, is quite clear. You keep a goat."

### BRITAIN'S TRADE IS IMPROVING.

Employment in Britain has continued to improve generally, particularly in the metal, engineering and shipbuilding trades. In the 416 trade unions with a net membership of 699,932 making returns, 30,475 (or 4.4 per cent.) were reported as unemployed at the end of April, 1910, compared with 5.2 per cent. at the end of March, 1910, and 8.2 per cent. at the end of April, 1909. Thirty-three disputes began in April, as compared with thirty-two in the previous month, and twenty-four in April, 1909. The total number of workpeople involved was 53,394, or 10,938 more than in March, 1910, and 44,341 more than in April, 1909. The aggregate duration of all the disputes of the month, new and old, amounted to 465,500 working days, or 161,100 less than in March, 1910, but 359,200 more than in April, 1909.

## P. E. ISLAND 63 YEARS AGO

Passengers by the Packet on Thursday the 1st June were Hon. Charles Young, Miss Duffell, H. Canbeck, S. Strong and Mr. Hodgson. On the 28th at the shipyard of James Dingwell, Esq., Bay Fortune, a brigantine of 166 tons, launched for D. Reddin, Esq., was built. On Monday last a fine barque of 675 tons (new measurement) called the Mides was launched from the shipyard of Andrew Duncan, Esq., near the Phoenix Foundry. A large number of persons were present and were much pleased with the ease and facility with which she glided into her destined element.

The Royal Gazette of June 1st, 1847 contains the following notices of appointments by the Government—Andrew Duncan, Esq., to be a member of the Central Board of Health; Charles Binns, deceased, William Sanderson, Esq., of Georgetown, to be a Justice for the Court of Assaults and batteries for Kings County. An English Company has offered to construct a Railway from Montreal to Bay Verte, without calling upon the Government for any assistance except that five miles on each side of the track shall be made over to them. The matter is now before the Executive.

## SCIENTIFIC VALUES IN BREAD

Bread, the staff of life in North America and Europe, is practically unknown as such in the greater part of the world, and much more than two-thirds of the people living on this planet are ignorant of such an article as bread. Nevertheless, great or rather the various kinds of bread, that are used as food form the most nourishing diet known to science. But strangely enough the most expensive bread is by no means the most nourishing, and, indeed, the most expensive of all breads—the fine white loaf bread of wealthy Americans—is perhaps the least in value as regards the chemicals it supplies for renewing the demands made upon the body. Black bread—a term usually taken to mean poor bread—is really more nourishing than the white loaf, and in general terms it can be stated as an absolute fact that the finer the flour the less chemical value it has when put in the human stomach. Black bread usually refers to bread made up from rye, but the barley loaf of bread is very nourishing and is much more easily digested than either the wheat or rye product. Barley bread has passed out of ordinary use, but two years ago it furnished the bulk of the bread stuff eaten in England, and today is the staple article of food in all of Europe north of the German Empire. As regards the nutritive values of rye and wheat, chemists favor the rye bread slightly, for it contains more soluble carbohydrates. On the other hand, wheat contains slightly more gluten, which is a valuable food product. The other chemical differences between rye or black

bread and the wheat bread are very slight indeed. For poorer people rye bread has the distinct advantage of keeping fresh much longer than wheat bread. And it is more easily digested and it has a slight laxative quality. Therefore, for countless of dwellers in cities, tied down to desks and office work, the rye bread is useful. It is well to change from rye to wheat, and by alternating between the two the health can be greatly improved. Also, where the digestive tract works office workers a diet made up largely of bread from the whole rye grain will give a quick return to health if persisted in for six months or more. Whereas a shortage of wheat is always accompanied by murmurs that the people may have to eat the black or rye bread, it is also a fact that persons reared on rye bread vastly prefer it. It is certain that the rye bread has a more characteristic flavor than the comparatively tasteless white wheat article. All chemical analysis of both rye and wheat flour, appears to demonstrate that much of the chemical value as a food-stuff is lost by too much milling and grinding. This ultra finishing of the flour enables it to give rise more quickly and easily and gives the bread the snow-white look that is popularly supposed to go with the best of wheat bread; but the relentless scientist declares that the poor man with his coarser loaf, either of wheat or the darker rye, obtains the better food for his bodily nourishment.

## RELIGION OF FRANCE IS INFIDELITY

The fact is probably often overlooked in this country that French Protestantism as well as French Catholicism has thrown into disorganization by the dissolution of the Concordat. Before that event the Protestant as well as the Catholic clergy received their certificates from the secular authorities and their nomination to any post was not definite until confirmed by a decree signed by the president of the republic. So far as Protestantism was specially concerned, says Pastor George Diény in the Homiletic Review (May) "its faculties of theology (Paris and Montauban) formed part of the university. Under conditions the church became more and more accustomed to rely not on its own strength and resources, but to expect very much if not all from the state. "Atheism," he writes in the course of the grave article, "is advancing and is becoming a formidable power. Atheism is now a fashion and every one knows what influence is exercised in France by la mode. In many circles to avow oneself a believer would be to insure being covered with ridicule and this derision which the French know so well how to inflict is of all things most dreaded. Nearly all very France societies of free thinkers not only bind themselves to refuse all religious intervention, as for instance, at marriages and at funerals, but also to prevent the members of their families from having any intercourse with the priests and to observe whatever it is easy to recognize the immediate effect of such restrictions. Children are not baptized and do not enter any Sunday School. Women no longer attend religious services, prevented by their husbands who have quitted the practice of worship. Marriages and baptisms are observed with only children are trained to hate God and those who speak of Him. It must be added that French Masonry is absolutely anti-religious."

ons and is both a powerful aid to infidelity and also a great factor in its organization. The school becomes a potent element in propagating free thought, speak more particularly of the primary public, free communal school, rather than of the college or the lycee, although even in these also an approximate condition of things exists but the danger is not so great as in the communal establishments. Under the pretext of neutrality in the matter of religion, the state in order to withdraw the younger generation from the influence of the Catholic schools (an influence politically anti-republican) lay teaching has been rendered obligatory. All religious objects and everything that could be suggestive of religion, have been withdrawn from the schools as well as from the tribunals. The teachers are forbidden to speak of religious topics, so that Christian teachers are unable to mention the name of God before their pupils. "Infidelity," he writes, "if I may say so, is the religion of the state. The movement is frankly and officially admitted to such a degree that in the chamber of deputies a minister dared to say in words which have become celebrated and which caused deep indignation in many circles, that 'the rights of heaven which had given to men by their hopes were henceforth forever extinguished.' And this discourse was such a success that the chamber, if I am not mistaken, voted that it should be placarded in all the communes throughout the country. And it is well understood that a man who exhibits his religious propensities by frequenting church will receive a bad mark and will more or less risk his career. Free thought has made common cause with Socialism. The Christian Social movement has endeavored to diminish the evil, but it is always dangerous to mix religion and political questions and Socialism is one of the latter. It is certain that free thought, having entered into league with Socialism, has thereby gained immensely in power."