

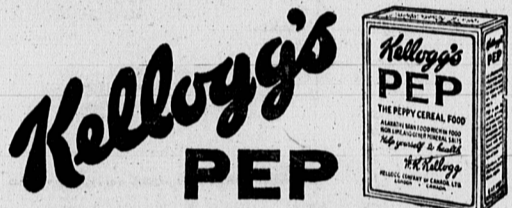
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### THE PERFECT TEA

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The Finest English Breakfast Blend  
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#### TWO SIDES

There is a shady side of life. And a sunny side as well. And 'tis for everyone to say On which he'd choose to dwell; For everyone unto himself Commits a grievous sin Who bars the blessed sunshine out And shuts shadows in.

The clouds may wear their saddest robes. The sun refuse to smile. And sorrow, with her troop of ills, May threaten us the while; But still the cheerful heart has power A sunbeam to provide, And only those whose souls are weak Dwell on life's shady side. —S. D. V., in Ave Maria.

### The Public Forum

This column is open for the discussion by correspondents of questions of interest. The *Charlottetown Guardian* does not necessarily endorse the opinions of correspondents.

#### CHRISTIANITY AND PROHIBITION

Sir,—In a previous letter I attempted to show the vital opposition between Christianity and that harsh utilitarian morality, current in our day, which, among other things, has foisted upon us Prohibition. I fear that in striving for brevity I unduly curtailed my argument, which I would like to supplement with the following remarks. The subject is surely important, inasmuch as the advocates of Prohibition, in and out of the Temperance Alliance, invariably claim to be acting from the highest Christian motives.

Prohibition, I submit, is the nullification of all that Christianity has stood for in every age of faith. Once for all, mankind has been adjudged capable of choosing between good and evil, and of adhering to that which is good. It is a blasphemous insult to Christianity to treat any man's liberty as an indifferent thing on grounds of moral or social reform. In the optimistic days of the nineteenth century, when people of all views believed in an inevitable progress to a social millennium by the method of social reform, a humanitarian type of religion was put forward and became widely accepted because it so entirely harmonized with this point of view. According to the Christian religion consisted in believing that God is our Father, and that all men are brothers; that Christ was a good man who taught this, and enforced it by His example. In short, that He came not to redeem society, but to teach men how to reform society. And there are still plenty of people who think that "Christianity" as they call it is "useful to society"; that it is a sort of medicine to be taken in modest doses to keep the social sickness from becoming too obvious; that it is to do the ambulance work, to encourage men in patching up an old world. If the Gospel is really only a modest programme of social reform for a world which can save itself, then, indeed, miracles are out of place, and there was no need for the Son of God to become incarnate.

The whole structure of Christendom, as it has appeared in history, must be traced to the experience of redemption. "If any man be in Christ he is a new creature; old things are passed away, behold all things are become new." "Ye are all one in Christ Jesus." These are typical phrases of the New Testament, describing the intense form which the experience took in the earliest days. From the first it has had three aspects. (a) It is embodied in a redeemed community, whose members are bound together in a more intimate manner than is to be found in any other form of human society. (b) Within the community redemption moves primarily along personal lines, rebuilding individual character and deepening the natural gifts of personality; yet in such a way as to eliminate selfish individualism and build bridges of fellowship and mutual dependence. (c) The redemptive power which is at work is always traced to the action of God, and therefore involves a theological explanation of the whole experience. It was this third feature, which by the universal instinct of the earliest Christians, was regarded as completely determinative for the Christian moral and social order. For the experience of redemption means for the individual a definite personal relationship of the soul to Christ, and it belongs to the essence of this experience that this relationship is self-made or capable of being affected in the slightest salutary degree by the enforcement of prohibitory laws.

The deepest element in Christian experience is not simply achievement of successful advance in the development of character, but a repeated impact of divine power upon human weakness. As ideals are pitched high, so the sense of national human insufficiency to attain them is intensified. Yet failure is met again and again by the miracle of divine forgiveness, absolving the past and bringing reconciliation with God. Thus chains of habit are broken and new beginnings are constantly made. At every moral crisis there descends upon the vacillating human will in its hour of temptation a power more than human, which recreates energy and renews hope of possibilities beyond natural expectation.

Neither obedience to a moral code nor imitation of the highest ideal of character are in themselves sufficient to break down the barriers of egoism and to weld men together into a living, world-wide, moral fellowship. If virtue were men's true good, then grace would only need to bring them into conformity with an ideal pattern of humanity. Such a process would only be one of sanctified self-culture. Its end would be nothing but the self-centred perfection which formed the ideal of paganism. But it is the mission of Christianity to destroy such egoism, which is the greatest obstacle to the reign of God over human society. It is the mission of Christianity, I submit, in no wise to support an ideal of a standardized morality enforced by the clubs of the law. It is its mission to repudiate any organization that professes Christianity whilst wielding weapons of legal compulsion. To those who would substitute prohibition for Christian freedom of action in moral questions there is really but one answer, and it is this: "Exalt, if you will, one precept of Mohammed above all the salutary teachings of Christ, but fight under your true colors. Step down from the Christian pulpit; your place is

### BURNS and SCALDS Sootha-Salva THE GUARANTEED OINTMENT

#### Malpeque

A very large number assembled in Princeton United Church on Sunday afternoon to pay their last tribute of respect to a former highly esteemed resident of Hamilton, in the person of Mrs. Charles Clark. The deceased was born in St. Elanors seventy-six years ago, and was the daughter of the late Dr. and Mrs. Vaughan, well known in this locality in earlier days. While very young she was married to Mr. Charles Clark of Hamilton, who predeceased her about seventeen years ago. A few years after the passing of her husband, Mrs. Clark with some of the members of her family took up their residence in Cambridge, Massachusetts, where she has since resided. The deceased was recently stricken with paralysis and after a short illness passed peacefully away to the beyond.

The remains were accompanied here by her two sons Thomas and Major. Mrs. Clark is remembered in this locality as a jovial, warm hearted friend and neighbour and a devoted wife and mother. She leaves to mourn, one sister Miss Ada Vaughan of Boston, Mass.; four daughters Mrs. Wesley Murray, Linkletter, P. E. I.; Miss Mamie Clark, Mrs. Sidney March and Mrs. Roldin McCready—all of Massachusetts—and seven sons, namely: Messrs. Joseph, Roland Major, John and Thomas—all of Massachusetts and Messrs. Robert and Edward of P. E. Island, to all of these the sympathy of the community is extended. The service in Princeton United Church was conducted by the pastor, Rev. D. M. Grant, who referred to death as a sleep, a sowing, a change of tabernacle and a change of vesture. The flowers which accompanied the casket were very beautiful. Interment took place in the cemetery adjoining the church. The pall-bearers were as follows: Messrs. Brenton Clark and John Brooks of Linkletter; Messrs. Ray Lockerby, George Crozier, Arch Woodside and Sinclair MacGougan. Among those from other parts in attendance at the funeral of the late Mrs. Charles Clark were the following: Mr. and Mrs. Brenton Clark, Mr. and Mrs. John Brooks, Mr. and Mrs. Clifford Rogers, Mr. and Mrs. Ernest Rogers, Mr. and Mrs. Milton Carter, Mrs. Harry Harvey, and Mr. and Mrs. Bruce Clark.

Mr. Charles Champion was waited on at the home of Mr. Preston Bearisto on Saturday evening prior to his leaving for Western Canada. A presentation of money was made, and good wishes expressed. Mr. Champion, accompanied by Mr. Arch Johnston, left on Monday morning for Regina, where they purpose residing. Mrs. Champion and family will follow later in the season.

Mr. Wm. Champion, Darnley, succeeded Mr. Charles Champion in the tonsorial room at Mr. Champion's reputation as a barber is established as he has previously served in this capacity. The patronage of the community will no doubt be extended to him.

Mrs. Hume Hoggood, Misses Hazel Hoggood and Constance MacNutt, Messrs. Claude Owen and Erwin Taylor were visitors to Summerside on Tuesday evening.

Mr. W. W. Stewart, son of Mr. Charles Stewart, Dalhousie, N. B., was a visitor to Malpeque on Thursday.

Mr. and Mrs. Brown and Miss Helen Ramsay of Charlottetown, were guests of Mr. and Mrs. Howard Ramsay on Sunday.

Miss Mattie Ramsay and Mr. Ernest Lockerby, students at Prince of Wales College, spent the twenty-fourth at their homes in Hamilton.

Mr. Douglas Ramsay, Hamilton, motored to Charlottetown on Thursday. (M)

in the mezzanine tower. There, under the sword of Islam, your fanaticism will be applauded, your piety rewarded, your abstinence recorded to you for righteousness. We, of another creed, have other ideals. We care not where you go, only leave us in peace. I am, Sir, etc., STUDENT.

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### Helpful Hints And Recipes

Sour Milk Ginger Bread—1-2 cup molasses, 1-2 teaspoon soda, 1-2 teaspoon salt, 1 tablespoon softened butter, 1 cup sour milk, 2-4 cups flour with 1-2 teaspoon soda mixed in it. Bake in moderate oven.

Steamed nut loaf—Sift together 1 cup corn meal, 1 tablespoon salt, 1/2 cup teaspoon soda and one of baking powder. Add to this two cupfuls whole wheat flour and mix well. To one cupful molasses add two cupfuls of sour milk and stir into dry ingredients. Beat well and add a cupful of walnut meat coarsely chopped, turn into a well greased mold, fill about two thirds full, cover securely and steam three hours. With cream cheese this is delicious.

A soap saver that is easily and cheaply made at home consists of a tin can with holes punched in it. Put the cover on and have it handy when washing dishes.

Home made baking powder. One pound cream tartar and 1-2 lb. baking soda. Mix thoroughly and have handy. Saves time when baking.

Watch this column for weights and measures ordinarily used at home. 1 lb. lard—2 cups. 1 lb. butter—2 cups. 1 lb. flour—4 cups. 1 lb. whole wheat flour—3 7/8 cups. 1 lb. Graham flour—4 1-2. More next week.

A teaspoonful of lye in a gallon of water helps when dishwashing.

Butter and milk easily absorb odors and are best in a cool place well covered.

Refuse grease plus a little lye makes a fine laundry soap.

Summer is almost here. Examine your screen doors etc. They may be broken and in need of repairs. Do it now before you forget.

Wax your congoleum square and also your oilcloth. It will clean more easily and will wear longer.

#### Stock Quotations

HALIFAX, May 31. — Quotations furnished by Johnston and Ward Members Montreal Stock Exchange.

Table with columns for Stock Exchange (Halifax, New York, Montreal) and various stock prices.

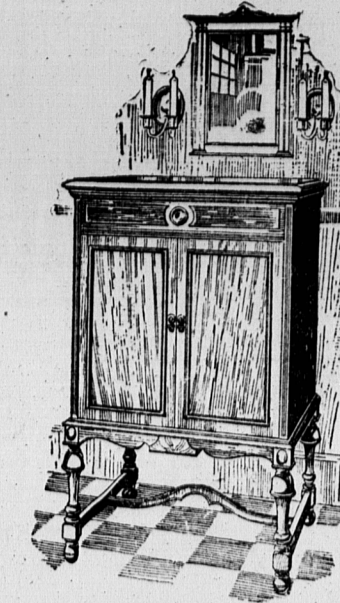
#### SANDARD MINING EXCHANGE

Quotations furnished by courtesy of Louis M. Atwell & Co., Charlottetown Office.

Table with columns for Mining Exchange (Abnoba, Aconda, Argonaut, etc.) and various stock prices.

#### THE GABBS

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Alvara Model 4-90 \$190 or with electric motor \$230

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Advertisement for Orthophonic Victrola, including the text 'The new Orthophonic Victrola' and 'Victrola'.

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