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THE CHARLOTTETOWN GUARDIAN

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MORNING DAILY FOUNDED 1861 WEEKLY (NOW RURAL DAILY) 1887

CHARLOTTETOWN, PRINCE EDWARD ISLAND, SATURDAY, AUGUST 13, 1910.

20c A MONTH BY MAIL IN ADVANCE (\$2.00 PER YEAR BY MAIL IN ADVANCE)

THE GUARDIAN'S WEEKLY SHAKESPEARAN SERMON

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The strong Egyptian fetters I must break
Or lose myself in dotage.

Antony and Cleopatra, Act 1, Sc. 2.
Marc Antony was bound by the most fatal fetter that can shackle a man, body and soul, passion for a dissolute woman. His words, "The strong Egyptian fetters I must break
Or lose myself in dotage," is the cry of a lost soul.

Who is this Antony? Since Julius Caesar's death he was the most striking figure in the Roman world, which is equivalent to saying the world of his time. He was one of the rulers of the "three-oak'd world." His partners, Octavius Caesar and Lepidus, were commonplace compared with him. As he appears on Shakespeare's page he was the most brilliant man of his time—a general without a rival, an orator with few equals, a statesman worthy of a place in the councils of any empire. He had superfluous energy and when not on the march, in the tented field or in the forum he unfortunately worked off his energy in "leisurely wassails." At first these outbursts were no doubt the ebullition of his full-blooded youth, but as he gave them loose rein they became the habits of his age. When he met Cleopatra he was in bondage to his baser self, and he had no power of resistance when the Egyptian Queen gazed him in the eyes and mind with her voluptuous beauty.

The fetters she cast around him, the spells with which she charmed his spirit, Antony describes as "strong." It is the right word. There is nothing stronger than the power of love. Love has made kings and dethroned them. It has emboldened and exalted lives and dragged others down. Antony knew the character of the fetters the Egyptian had cast about him. They were strong. The music of her voice, the flashing kenness of her wit, the thrill of his love, bound him to Alexandria when he should have been in Rome, and made him a weak ruler and a faithless husband. He knew likewise that the remedy for his disease lay in himself. Of his own volition he must break these fetters. That was the only way of escape. His will through him had become atrophied. He tried by flight to break the fetters. He removed his body from the scene of temptation, but that was not sufficient. He was not changed in spirit; his heart was in Egypt and the seductive charms of Cleopatra served as a magnet to draw him back to her feet.

His use of the word "break" is likewise significant. He realized that he must not trifle with his feelings. His passion for Cleopatra was dragging him down. His life in her capital was a nervous and a magnet to draw him back to her feet. He was losing the high renown he had won as a soldier, and his voice was no longer heeded in the councils of the republic. To save himself he must, with soldierly resolve, turn right about face, not only from temptation, but from the weakness that caused him to yield out of his being. It was peculiarly hard for Antony to do this. The long years of careless living had left him spiritually weak. The animal in him had triumphed over the man. Rascals, sensuous pleasures had so possessed him that he yielded to them instinctively.

However, there was hope for Antony. He could criticize himself. He saw where his conduct if persisted in would lead. After destruction of character was the fate of the man who consented to maintain a bad course. Moral law is the right words for the condition brought about by the voluntary continuance in sin. There was only one way of escape, an absolute break with the past, and determined effort along entirely different lines. If weeds are plucked up and planted in a new field, a flourishing and more persistent crop of weeds will soon be in possession.

The saddest thing about the downfall of Antony is his wasted opportunities. The possibilities of the man were infinite. He inspired admiration for him in the citizens of Rome. To them there was no nobler man living. He won the affection of Julius Caesar and even of Brutus. He was generous to foes, and nobly forgiving to such faithless followers as Enobarbus. In him, as Professor Corson has written, the angelic was in close neighborhood with the brutal. He was a splendid animal and a generous heart. These excellent qualities destroyed the man as they have many another man. To animal impulse he continuously yielded. His generous nature caused him to give way to temptation where a less kind soul would have resisted. Had he been able to break with his past, to get away from the clutches of the noble, honorable action he would have escaped the inevitable dotage into which any man must fall who selfishly yields to emervating, degrading pleasure.

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PROGRESS IN THE ART OF BIRD IMITATION.

The Prince of Abyssinia feared that the imagination of his would-be aviator outran his skill, and that mankind would never imitate the bird's aerial flight. The inventor thought that he who could swim need not despair to fly. To swim was merely to fly in a grosser fluid. To fly was to swim in a subtler medium. For nearly a century and a half after Dr. Johnson ignominiously dumped Rascals' bird-man in the lake it looked as if humanity would always have to be content with surface locomotion.

Curiously enough, the prejudiced old doctor was quite satisfied that men should never be able to fly. In the interest of peace he asked what would be the security of the virtuous if three evil minded could swoop down upon them from the clouds, working havoc and devastation. The Lichfield sage's vision was, of course, limited by the fact that when he lived the age of steam and electrical transportation was not even anticipated.

IN CASE OF SICKNESS.

A pretty gift and desirable article for the house is a little ozalizer in which powders of different odors can be burned. The latter can be prepared at home, and will serve to perfume a room and act as deodorants in cases of illness.

These scents are usually small squares or cubes which burn slowly, and are combined with charcoal and some sort of gum to hold them together. Sometimes rose water is made into a paste with these ingredients: one ounce each of gum benzoin and nitrate of cascarella and liquid styrax, three-eighths of an ounce of gum tragacath, three-quarters of an ounce of gubanum (liquid) and ten ounces of charcoal. The powders should be mixed evenly and then reduced to dust. Rose water is then added until a paste is formed stiff enough to mold the mass into balls. This compound is put away to dry.

LAKE MANITOU AT NEW G. T. SERMON PREACHED ON CHRIST'S TEMPTATION

P. TOWN HAS WONDERFUL MEDICINAL QUALITIES

LAKE MANITOU, which is four miles from Watrous and four hundred miles from Winnipeg on the G. T. P. is beginning to receive the attention to which the wonderful medicinal properties of the water of the lake so well entitle it. The Indians call the lake Manitou, which means "good spirit," owing to the healing qualities they found the waters possessed. It is said that the Indians came to this lake from hundreds of miles around and on the shores are still to be seen circles of stone which mark Indian encampments. Though it is probable that the Indians for years have availed themselves of the curative powers of the waters of this lake, it was not until the building of the G. T. P. had caused the town of Watrous to spring into being two years ago that the remarkable medicinal value of the waters of the lake began to be generally realized.

CURATIVE WATERS.

The power of these waters to cure rheumatism, eczema and a number of other skin diseases has been so positively and strikingly demonstrated considerable interest. Those who visit the lake are unanimous in declaring Manitou Lake does not yet boast a Kirsal. A gorgeous band stand, an asphalt promenade with railings on each side, but it has natural scenic beauty all its own. On the water's edge is to be found a sandy beach free from stones and gravel, sand such as the children can make into sand pies. We saw at Lake Manitou bathers lie on the beach and cover themselves with this fine sand, as is so favorite a practice in some parts of California. The ground rises gently and evenly from the waters of the lake for several hundred feet. These slopes are covered with grass, relieved by clusters of brush and trees. Even if the waters of the lake did not possess medicinal qualities, the beauty of the lake and the sandy beach would yet make it a popular holiday resort.

WHERE ANYONE CAN SWIM.

The specific gravity of the water of Manitou Lake is 1.06. This is .04 heavier than the waters of Carlsbad. The human body can not sink in water of this specific gravity. People who elsewhere have given up all hope of swimming, find it easy to swim in Lake Manitou. If you wish to learn to swim take a trip to this lake. Bath houses have already been built. This lake is 14 miles long and there is plenty of room for the gas-line boats and the many canoes that are kept on the lake. Some distance from the bathing ground a bottling works is being put into operation. Medical men who have investigated the nature of the water state it is a tonic and an aperient containing four

150,000 ACRES OF FARM LAND.

At the present time there are, it is estimated, about thirty thousand acres of land under cultivation in the district, of which Watrous is the distributing and shipping point. There is another 150,000 acres of magnificent wheat land in this district yet waiting cultivation. This alone will mean that the population of Watrous will go much beyond the one thousand people now living there.

SOIL IS RICH.

The soil in the Watrous district is rich and productive. That this has been realized by the farmer is proven by the rapid development of that district. The land is open prairie, except small clumps of trees dotting the landscape here and there, giving variety to the scene. This makes it possible to break up the land quickly and at a lower cost than can be done in a district where there is much bluff land.

WHAT PUGSLEY SAID.

Hon. William Pugsley, member of public works for the province of Saskatchewan hearing of the fame of the lake paid a visit and bathed in its waters. The honorable gentleman, when interviewed at Watrous by one of our reporters stated: "I am not an authority on the medicinal qualities of water, but this is particularly pleasant, there is a property about the water that imparts a pleasant glow. I am somewhat troubled with rheumatism, and I am quite certain bathing in Lake Manitou has been very beneficial to me."

TO RENOVATE THE OLD REFRIGERATOR.

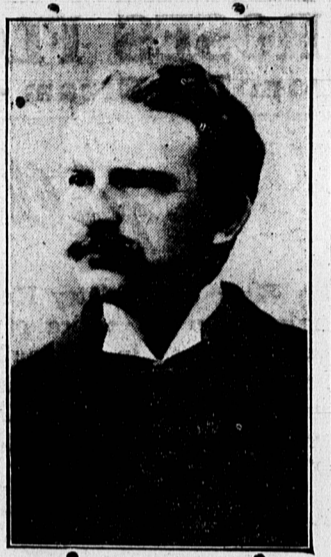
An old refrigerator which would seem to be past using may often be renovated, if one knows how, at very slight expense.

PROSPEROUS FARMING IN NEW ENGLAND.

The worthlessness of popular belief having no other basis than common rumour is again graphically illustrated in the case of the ultra-violet rays of the sun. It is a common erroneous "impression" prevalent throughout the country with regard to New England. It is unnecessary to go into details respecting the proofs offered in support of the contention that never in the history of the section has it made greater strides that those which it has been making in late years and those which it is making now in every department of human endeavor. Let it suffice that this proof is overwhelming. Many in other parts of the country who have been willing to concede growth and progress to New England in other respects have been prone to accept popular belief respecting the decay of agriculture in these states.

By Prof. John Macnaughton, Montreal.

Luke IV, 1-13: "If thou be the Son of God command that these stones be made bread." That is, "You are conscious of great powers, of a high inward dignity. Begot at home, then, help yourself. Make your outward surroundings harmonize with your true position in the scale. It is fitting that beauty should go beautifully. Why should you hunger or thirst or lack for anything needful to a full and well-furnished life? The world is at your own. Why not take your use of it?"



PROF. JOHN MACNAUGHTON.

Jesus was quite conscious of his own rank and place. He knew well that He was a Prince before the real splendour of whose office all earthly royalties were insignificant. Why then should not his state be princely? That is the world's way of reasoning. But Jesus had a paradoxical way of drawing quite other conclusions than the world, the flesh and the devil drawn from premises which He admitted along with them. His high position and state he prized for Him, but a reason why He should enjoy them was a reason why He should refrain and deny himself. "Noblesse oblige" was his motto. He would not use the powers entrusted to him to draw provender-carts for his own gratification, and proved ready as they would have melted away from him. He had got them and could keep them only on condition that He should use them not to glut himself but to help his brothers. In His passionate desire to serve the helpless mass of humanity he was sweet and dear and sacred to which He knew quite well were quite indispensable elements in the normal life of man. "Foxes have holes and the birds of the air have nests, but the Son of Man hath nowhere to lay His head." He stripped himself quite bare. Not because He was too little, but because He was so much of a man. He accepted our common human lot reduced to its lowest and simplest terms, nay to something below the very minimum and proved lowly the more He made endlessly precious and divine. "Man shall not live by bread alone but by every word which proceedeth out of the mouth of God." Jesus is the demonstration of the infinite value and grandeur and self-sufficiency of His life emptied of all outward things and filled with God alone. This is the truly universal Gospel which leaves no one out, the Gospel for the poor. To bring it, "He being rich made himself poor."

He will be poor then. But if so, how is He to do anything considerable for His people? How can He restore the Kingdom of David? If a man is to do anything in the world for others, even when he takes no thought of himself, he must take on and use the means, rough and ready as they may be, which offer some chance of leading to his end. It does not do to be too particular. There is nothing more ridiculous than the lopsided idealism which at

wills the end and cannot will the means, "letting 'I dare not' wait upon 'I would' like the poor cat in the adage." Why not take up the sword? If Jesus had proclaimed a sacred war, thousands would have flocked to his standard. He had no lack of soldiers in these Jews if they could only have got the right leader. They were eagerly expecting him. Why should not Jesus offer himself? He might well have tried to do what Mahomet did after him and what Charlemagne did in His name, converted men by nations at the point of the word. He had capacity enough and courage enough and to spare, and patriotism enough. Yes! That was just it. He had too much! Here again, as before, He refrained not because of defect but because of excess. His mission was infinitely more perilous and complex than to be a war-captain and He had courage enough and capacity enough for the greater task which both included and precluded the lesser. He knew that both Israel and He, who summed up the whole substance of Israel, had not been called to the work of conquest. That would have been devil's work for them and would have let loose the devil. His work and his nation's was Religion, to proclaim the Gospel of Peace, the omnipotence of the quiet forces. The sword could not help them there. You cannot drive men with bayonets into the Kingdom of God, or change their hearts by a cavalry charge. You must win them by love and reason to faith in love and reason. Their belief in brute-force is just one man aspect of the idolatry from which they have to be converted. Jesus refused to fight fire with fire or expel demons by the power of Beelzebub. He would not enter into a partnership with the devil in order to dethrone the devil. He would not once bow the knee to him by accepting his help for a single moment. "Thou shalt worship the Lord thy God and Him only shalt thou serve."

Well then, since he so trusted God, why not be consistent and go all lengths in trusting Him? Why not win the people and all the world by a conspicuous act of absolute faith in God's Almighty power? Let him cast himself down from the temple before the multitude and show them in a way beyond all possible dispute that God is with him. Then all will hear him. He can lead them to his will. They will believe whatever He chooses to tell them. That was the Pharisees' point of view, the point of view of the pious Jew. The Jews sought after a sign, as Paul said who knew their well. They thought it was very spirituous to scout the appeal to arms and to wait instead for the miraculous intervention of God to destroy their enemies, and therefore they wanted a Messiah who should shove all some wonder-worker, magician. As if the mailed fist, which had at least some manhood in it, would not have been a more 'spiritual' weapon than the thunderbolt sneaked down by prayer! Jesus thought this the lowest depth of all. He told the people in the plainest and plainest words that this attitude was the coarsest form of idolatry under the mask of piety, that this God of theirs was no God at all. "A wicked and adulterous generation seeketh after a sign." It is no fanatic. He does not grow dizzy on the temple-top. Again it is excess and not defect. It is not that He trusts God too little. He trusts God too much to draw blank checks on His Omnipotence.

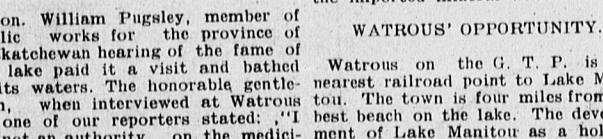
Such were the three temptations of our Lord. They met him on the threshold of his career. He had to wrestle with them all his life. They are also your temptations and mine. Self-indulgence, devil-worship or compromise with evil to attain what we think good ends, fanaticism. These are the roads that lead to death. Faith in the Son of Man who conquers, the steadfast vision of the Crucified is life.

JOKES.

An Irishman was instantly killed on the street. His friend undertook to bring the bad news to the widow, they advised to bring the news gently to her. The Irishman came to the house, and said, Good morning; and asked does Patrick McGinty live? He does not do to be too particular. There is nothing more ridiculous than the lopsided idealism which at



THE MAIN STREET IN WATROUS.



ENJOYING A BATH IN MANITOU LAKE.

and health resort is proceeding rapidly; its fame is spreading rapidly, and already every day crowds of people go down to the lake to bathe. Three projects to build sanitoriums are under way. The Manitou Health and Recreation Resort, Ltd., capitalized at \$250,000, has secured a site and the plans are drawn for a sanitorium that will be in every way up-to-date. This development means much to Watrous. The town also has very bright prospects of becoming a railway point of considerable importance. It is the division point midway between Winnipeg and Edmonton. At Watrous the train crews change and it is the most likely point for the G. T. P. to erect shops. In addition, the advantage of being half way between Winnipeg and Edmonton. At this town there is a level stretch of prairie that will make it possible to lay many miles of side track with very little grading work. The G. T. P. owns a good deal of land at Watrous and the indications are clear that the railway company means to do some extensive work there.

THE SPIRO OF LIFE.

President McCrea, of the Pennsylvania Railroad, in his study of all classes of men who are under him entertains a great admiration for the Irish foreman of a gang of laborers, who went to any lengths to show his men that he was the real boss. One morning this foreman found that his gang had put a hand-car on the track without his orders.

A STRAIGHT TIP.

A man who had a country place on Long Island came to New York one morning to do a little speculating. He was a great believer in tips.

TEACHING MANNERS IN SCHOOL.

General J. P. Hawkins, U. S. A., who is taking a deep interest in promoting a higher order of public courtesy than that which is prevalent at present, defines manners as the practice of being appropriately respectful in the intercourse with others. He holds strenuously to the point that no one has a right to be other than civil and courteous toward every human being with whom he may come in contact. This is a very sound platform and one which if followed would go very far toward smothering the uneven places and rounding off the corners in the daily life of the people. Not that good manners are rare, and that courtesy is less often met with than discourttesy, but rather that one experience with rudeness will go far toward spoiling a day wherein an interchange of ordinary amenities and kindness would otherwise have spelled only harmony.

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On the ferry boat he came to him that he had had, somehow, a tip on oats. He couldn't remember just what it was, but somebody had told him to buy oats. So, when he reached his broker's office, he looked into a bit and bought some. Oats was active. He pyramided skillfully, and by the close of the market was seven thousand dollars ahead. Of course, such luck as that had to be celebrated, and it was. As the celebration went on, the oats-buyer told the story several times, and each time took on importance. This is a bit of the Oats King. He reached his railroad station somewhat late and found his stableman waiting for him with a trap. "By the way," said the stableman, "did you remember to get that five bushels of oats I asked you to buy this morning?"

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