

The Charlottetown Guardian

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TUESDAY NOVEMBER 13th 1917

UNDER WHICH BANNER

Yesterday's Patriot gives what may be presumed to be excellent photos of Messrs. A. B. Warburton and John E. Sinclair whom it designates as the "Win the War Liberal Candidates for Queen's County." The public, we suppose are expected to take these candidates at their face value as neither of them has seen fit to state whether he is a candidate, or where he stands on the great issue of the day or under whose leadership he purposes proceeding to win the war. The fact that the Patriot calls them Liberals evidently places them under the banner of Sir Wilfrid Laurier whose attitude on the war policy is already known, and cannot even by a stretch of imagination be described as "Win the War"; still the candidates themselves, if they have a policy, should give the electors some idea of what that policy is. Meantime there are only two pledged Win the War candidates in the field, Messrs. Nicholson and Martin who have not been afraid to come out in the open and state their views showing exactly where they stand.

At the present time there are only three possible classes of candidates, Win the War Union Government, Opposition, under Sir Wilfrid Laurier's leadership, and Independent Labour Party. Candidates must receive the endorsement of the recognized leader of one of these parties before being entitled to the soldiers' vote. Any candidate coming out without such endorsement is sailing under false colours and can have no possible chance of election.

SIR WILFRID'S FOLLOWERS

In its issue of Saturday the Pioneer essayed to take us to task for asserting that the supporters of Sir Wilfrid Laurier would include all the disloyal element, the shirkers, slackers and anti-conscriptionists, and asks by what authority we claim to assert who are and who are not loyal. To put it briefly, a man is generally known by the company he keeps. In whose company will Sir Wilfrid be found at the ensuing election? Whom shall he lead if he be returned to Parliament? Will not Sir Wilfrid be found among the Bourassaites, the anti-conscriptionists, the pro-Germans? If he be returned to Parliament, elected by such people who shall support him in the House? Will it not be Bourassa, who declared "Canada has no right to go and fight in Europe!" Will it not be Lavergne, who declared "We are not French; we are not English. We are just French-Canadians. We do not feel any obligation to take part in foreign wars." Will it not be Lucien Cannon, who asks, "Why should we fight for England? Have we not done enough for England?" Will it not be Frank Oliver, who refuses to stand when the National Anthem is sung, and who declares that the disfranchisement of Germans and Austrians is a crime, and the enfranchisement of soldiers in Flanders and their female relatives here a political trick to gain votes? Is not an aggregation of that description enough to brand any one who associates with them as disloyal to King and country? Why should the Laurier Liberals be so anxious to retain the enemy alien vote and to deprive the soldiers in Flanders and their female relatives of the vote? Is it not because the enemy alien vote is certain to support Laurier and the soldiers and their female relatives vote to go against him? The Pioneer, Captain Read and others of that ilk may bitterly complain that they are subjected to unwarranted reflection upon their loyalty and patriotism. How can they expect to be immune from attack on such grounds, when they deliberately support those who pursue courses which lead to denial of the first principles of patriotism? What is the explanation of Laurierite solicitude for the right of aliens to vote in the west, their strong opposition to soldiers in the Canadian army voting in Flanders, and the soldiers' female relatives voting in Canada? Is it because of loyalty and patriotism, or is it not?

BOURASSA AND LAURIER

Henri Bourassa, who frankly and openly avows that Canada has no duty to perform in this war, declares, says an Ottawa exchange, that in the coming election he will support Sir Wilfrid Laurier. Why? Why is it that Bourassa, anti-war and anti-British, can bring himself and his party to support the war policy of the anti-Unionist leader?

The only answer is that it is because Bourassa, a keen, discerning intelligence, realizes full well that Laurier's win-the-war policy is a sham, that his professions of war-determination are mere hollow phrases, that his patriotic passages are sounding brass and tinkling cymbals.

The Nationalist leader knows what the meanest intellect must realize, namely, that triumph for Sir Wilfrid Laurier at the polls practically means the end of Canada's war effort. Logically, there can be no other interpretation of the Opposition leader's policy; and if there are some who still persist in believing that Sir Wilfrid in power would be capable of a strong war administration, let them ask themselves how that could be possible from a Government dependent for its existence upon the votes of Nationalist supporters from Quebec.

Bourassa says in Le Devoir:—

"The Unionist program is the antipodes of all we admire, of all we believe, and all we desire; while it is the essence of all we detest, of all we despise in men, ideas, and tendencies of both parties. We are, in fact, at our case in combating this detestable coalition."

Those who realize the need for Canada doing everything it possibly can to help defeat the very real Teuton menace can say with equal emphasis that the Bourassa program is the "antipodes of all we admire, believe, and desire."

Surely the fact that Sir Wilfrid Laurier has the support of Bourassa and the disloyal, anti-British reactionists who follow him, should be sufficient warning to British Canadians that the Liberal leader cannot safely be entrusted with government of this country at this critical hour.

THE ENEMY VOTE

Sir Wilfrid Laurier's objection to the disfranchisement of recently arrived immigrants from enemy countries, is based on the fact that he desired German and Austrian aid in the election.

INSINCERE

Sir Wilfrid Laurier has always been opposed to Woman Suffrage. He is, therefore, guilty of extreme hypocrisy when he weeps over the non-enfranchisement of Canadian women other than the relatives of men in khaki.

BELATED REMORSE

Having assisted in rousing Quebec on the Bilingual issue, and having failed to rouse his compatriots in regard to the war, Sir Wilfrid Laurier now views with apprehension the spectacle of a "disunited Canada at this critical hour of her history."

WE HAVE IT NOW

In promising the formation of a Government representative of business, labor and agriculture, and of all elements in the population, Sir Wilfrid Laurier overlooks the fact that the country already has such a Union Administration.

RETURNED SOLDIERS

Sir Wilfrid Laurier says that a great deal should be done for returned Canadian soldiers. He urges re-education, technical training and replacement in civil life upon a satisfactory basis. British, American and Australian statesmen may be quoted to the effect that Canada has led all other nations in its handling of the returned soldier problem.

A SOLDIER'S VIEW

"Being myself a veteran of the South African war—my brother now serving in the trenches in France, and every young member of my family on active service at the front—I cannot do otherwise than support every step that is honestly made to win this war. When our immediate relatives and fellow-citizens are giving their all to defend our country, our Empire, and the liberties of civilization itself, it is no time for narrow partisanship or for individual candidates to satisfy their personal ambition." —Mr. Bartram, Union Government, candidate for Durham, Ont.

WHAT THE PREACHER SAID

Sir.—It was a dull, forbidding morning last Sunday. We slept later than usual, and almost before we were aware of it the hour for church service had arrived. It is wonderful how pains and aches multiply on Sabbath morning. It is remarkable how a man, who ranks as a first rate life insurance risk, if taken at his own estimate on a Sabbath morning, would rank as extra hazardous, and his expectation of life as very limited, and its years vexation and sorrow. I wonder what makes us so apt to grumble on Sunday. I wonder why some folks declare that they just hate the first day of the week.

Mrs. Mary A. Livermore used to tell of a little boy whose Sundays were not very happy. The time was long upon his hands. He did not know what to do with himself, and so once a week he had a day that was a burden, a time of misery. One Sabbath he was expressing his lack of appreciation of the day of rest, when his mother said: "Johnnie, what will you do when you go to heaven? You know every day is Sunday there." That stunned Johnnie for a moment, but he rallied his wits and replied: "Perhaps I won't have to go there." There is something radically wrong about the manner of Sabbath keeping, if children learn to hate the day and everything connected with it.

Well, I was brought up to go to church. My father had a big family, and it was his delight to start them out two by two for the House of Prayers. It was in the days of coppers and peppermints. Every child had a coin of the realm, and each a peppermint of the strongest vintage, whose odor was rivalled only by the drop of scent on the cotton handkerchief which each carried. There was a family pew, with a long footstool, plenty of hymn books and Bibles, and we were encouraged to follow the preacher in his reading and were catechised regarding the text and the divisions of the sermon when we got back under the family roof-tree. That is why I dislike wee sermons, whose thoughts have as much connection as a string of beads with the string pulled out. What would I have been able to tell my father about the divisions of the sermon if I had been brought up on preaching like that? But I simply delight in a sermon that has its first, second and final, brethren. It takes me back to the days when I sat as a wee lad in the family pew, gathering up the preacher's thoughts for my father's satisfaction, and, as I know now, for my own good in the years to come.

And I have been going to church for a good many years now, for I was started in the days of my infancy, and have not yet got out of the way of planning to attend public worship on the first day of the week. Sometimes the preaching is a little wearisome. But I am becoming more charitable towards the ministers. I do not condemn them because they are not up to form every Sunday; I think of how we have loaded them up with work. I remember old Rev.

DAILY SELECTIONS FOR GUARDIAN READERS

Furnished by W. S. Louson,

A THOUGHT FOR TODAY

To be honest to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence; to remove when that shall be necessary and not to be embittered; to keep a few friends, but those without capitulation—Above all on the same grim conditions to keep friends with him, there is a task for all that a man has of fortitude and delicacy.

—Robert Louis Stevenson.

"God never would send you a darkness
If He felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright,
And you would not care to walk by faith.

Could you always walk by sight,
Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one else
Behind you.

Whose courage is sinking low,
And well, if your lips do quiver—
God will love you better so."

A wholesome spread,
for a slice of Bread.
The Kiddies "just love"
CROWN BRAND
CORN SYRUP
Its pure—give them lots of it!

At all grocers in 3 pound
Perfect Seal Quart Jars or 2,
5, 10 and 20 pound tins.

Write for free
Cook Book. 18
THE CANADA STARCH CO.
LIMITED,
MONTREAL



"The End of the War"

Under the auspices of
His Worship the Mayor
Major Andrew McPhail
of the Canadian General Staff

at the Front
Will Deliver an
Address

"The End of the War"

—in the—
Market Hall
on Thursday November 15 at 8 p.m.

Ladies and Gentlemen Cordially Invited
ADMISSION FREE

Shodgrass who used to preach at our church. He had three appointments, but he preached the same sermon at each, and if the sermon was a good one at the first appointment, it kept growing better until, at the evening service, the old man had a glorious time, and everybody else had, too. But nowadays the preacher must have something fresh every time. In fact, sometimes I think the new theology owes its popularity to the label that has been placed upon it. Newness is the demand—the preacher must be up to date, he must not become a back number. And then just to keep him out of mischief, we have all sorts of meetings and clubs that he is expected to keep running, and which he must address regularly, and very often on any occasion when someone has disappointed the committee. Then he must have an interest in all public and social movements. He must bury the dead, marry the living, visit the sick, call upon people who have more to call upon him than he has to call upon them, and preach at least two first-class, up-to-date, inspiring, helpful sermons every Lord's Day, in spite of the fact that he is paid less than any professional man who has taken the same number of years of training to fit himself for his work. How would you like the minister's job?

Well, these are the men whom we depend upon to cheer us up, to tell us what righteousness means, to assure us that justice rules the universe, and to inspire us to brace up and be the men we ought to be. We expect them to coax the goodness in us and to aid us in restraining the badness; and, to help them on in the good work, we go to hear them perhaps once a month, and try to stifle conscience by giving as a reason for non-attendance that the minister is not a very attractive preacher. Man, do you think that if you had courted your wife one evening a month, you would ever have seen much of her? And are you so foolish as to think that you will love your minister, if you keep so far away that you do not know whether he divides his sermons into heads or, like the dark preachers, "jes' branches."

Last Sunday I was at service, and I am glad that I went. The old habit of remembering the text was upon me, but for the life of me I cannot recall the points of the sermon. I have, however, a sense of the greatness of the text. I hear it echoing in my soul today. I am drawing comfort from it. My duty is being lightened because of it. What a text it was! "Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains. Thy judgments are a great deep; O Lord, Thou preservest man and beast. How excellent is therefore the children of men put their trust under the shadow of Thy wings." The preacher told us that that world "lovingkindness" gathered up the other great words in the text, "mercy," "faithfulness," "righteousness," "judgments," into one expression.

(Continued on page five.)

MAKING ALCOHOL

Sir.—The Food Pledge Campaign has by this time been completed. As one of those who canvassed the people I am permitted to know the minds of some of them. The majority of the people wished to know why, if food is so scarce, that Canada and Great Britain do not make some effort to stop the waste of good grain in making liquor. Is it not true that, in Canada alone, from 2,000,000 to 3,000,000 bushels of grain are annually converted into liquor? This waste is permitted to go on while people are starving in the United States the railroad presidents, bankers, lawyers, farmers, and business men generally, are at the present time sending messages to Washington demanding nation wide prohibition. Why do the Canadians not follow their example? It is the duty of every true Canadian citizen to do his or her level best to stop this wholesale waste of foodstuffs and the making of the vile stuff which is ruining the best of our manhood everywhere. Let every true citizen rise up and

demand that a law be passed prohibiting the making of the accursed stuff.

I am Sir, etc.,
A CITIZEN OF CANADA.
(Our correspondent will be pleased to learn that on and after December 1st the use of grain or other substitute in the manufacture of liquor is forbidden in Canada by Order-in-Council.—Ed. G.)

WAR MENUS

How to Save Wheat, Beef and Bacon for the men at the front, issued from the Office of the Food Controller for Canada

MENU FOR WEDNESDAY

Breakfast
Oatmeal Porridge
Toast Apple Butter Tea or Coffee

Dinner
Fried Liver Onions Potatoes
Cottage Pudding

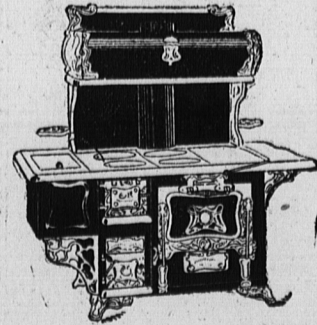
Supper
Tomato Soup Tea

The recipe for Hominy Bread, mentioned above, are as follows:—

Hominy Bread—
2 cups boiled hominy grits
2 eggs
1 cup sweet milk
1-3 cup flour
1 teaspoon baking powder
1 tablespoon fat

Cook hominy with four times the bulk of water. Cool and add the sweet milk and well beaten eggs. Sift in the flour and baking powder. Last add the hot fat and pour into greased baking dish and bake in hot oven until firm and brown, but not stiff. Wheat and meat saving recipes by Domestic Science experts of the Food Controller's Office.

Stoves and Ranges



Stoves and Ranges

Just Received a Carload of McClary Stoves and Ranges. Call and See Our Line—Get Our Prices.

Help Win the War—Buy a Victory Bond

We will take at any time Victory Bonds at their Face Value for goods purchased from us for CASH.

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