

THE CHARLOTTETOWN GUARDIAN

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Monday, Oct. 13th, being Thanksgiving Day and a statutory holiday, The Morning Guardian will not be issued on Tuesday morning. The Evening Guardian will not be issued on Monday, but will be published as usual on Tuesday afternoon. Advertisers please take notice.

TUESDAY, OCTOBER 7, 1919.

THE TEST OF VALUES

Values appreciated, the price is always forthcoming, if it is available and it usually is available. When the British Empire was fighting for its life and for the freedom of the world the item of cost counted for nothing. Canada's slogan, "to the last man and the last dollar" was typical of the whole British Empire. It was but another version of the old declaration "all that a man hath will he give for his life."

The national interchurch forward movement just inaugurated aims at raising twelve million dollars among Christian Canadians in order to more fully develop the Christian life at home and to carry to the dark places of the earth the gospel story which they profess to regard as indispensable to the happiness here and hereafter of humanity; in order to heal humanity of a disease which they profess to regard as deadly, morally and spiritually.

For crushing the German menace out of the world the people of Canada contributed voluntarily ninety millions of dollars in cash and some fifty thousand lives also freely offered. The need was recognized; the value of human liberty was rightly appraised and the price was willingly paid.

The call for a paltry twelve million dollars is a challenge to Canadian Christianity. If Canadian Christianity means what it professes, if it believes the light it has is necessary for its own and the happiness of others; if it is ready to follow its divine master's injunction to "go into all the world and preach the gospel," it will pay the price; if it fails it will be because it does not set the value it professes upon Christianity. Its contribution will be the measure of its sincerity.

THE UNION GOVERNMENT.

That there is no dissension among the real Unionists who severed their party allegiance in 1917 in order the more effectually to carry on the serious work then before the country, was made abundantly clear at the Unionist caucus held last Friday, a brief report of which appeared in yesterday's Guardian. True some of those who endorsed Union Government as a war time measure and supported it during the war, have heard and listened to the call of party and gone back to their former allegiance and their hopes. The Unionist party of today is composed of men who place country before party and are determined that the platform upon which the government was formed, with such additions as changed conditions may necessitate, shall be carried out. Liberal Unionists, the backbone of the old Liberal party, are standing shoulder to shoulder with their Conservative brethren and are giving and have given to Canada the best government the country has ever known. Never in the history of Canada and seldom in the history of any country has there been such an exhibition of calm, dignified strength as that shown by the present government. With a little group of disgruntled politicians and opportunists barking at its heels the government has carried on sanely, quietly, efficiently, grappling with and solving difficulties such as had never before confronted the government of this or any other country.

Sir Robert Borden according to the official report of the caucus, referred to the platform, consisting of twelve articles, which was submitted to the people of Canada on October 18, 1917, and upon which the government received its mandate from the people. He emphasized the fact that in the policy then outlined, there were included not only the vigorous prosecution of the war, but many other important subjects. Among them were civil service reform and the abolition of patronage, the extension of the franchise to women, adequate taxation of war profits, effective arrangements for demobilization, the care and vocational training of returned soldiers, for assistance in enabling them to settle upon the land, and for adequate pensions. Besides this, the policy has included the development of transportation facilities, cooperative management of the various systems, the encouragement and development of shipbuilding and the investigation of the possibilities of air service. It also embraced effective measures to prevent excessive profits, and it included the general development of the varied resources of Canada, their conservation and utilization for the advantage of the people, adequate consideration of the needs of the industrial population and the maintenance of good relations between employers and employees.

The Prime Minister strongly emphasized the fact that the record of the government in the fulfilment of its pledges to the people was unequalled in the political history of this country. He then proceeded to elaborate at considerable length the policy which should direct and control the administration of public affairs during the lifetime of the present parliament. He invited the close and earnest consideration of the supporters of the government to the program thus outlined, and he suggested that a later-date caucus should be held, at which the opinions of the members of the party, after due consideration, should be expressed upon the program which he submitted for their consideration.

Anglican Forward Movement

Following is the Pastoral from the Canadian Bishops, regarding the Forward Movement of the Church of England in Canada read at St. Peter's Cathedral on Sunday; and referred to in yesterday's issue:

Brothers and Sisters in the Church of the Living God:— We, Your Bishops, responsible for your guidance in spiritual things deem it our duty to suggest to you certain grave questions which we think it is essential you should face and answer without delay.

Do you realize that the Church of Christ has come to a great crisis in her history; that the world's future depends very largely upon the course the Church adopts today, and that the day of opportunity is slipping, nay, hurrying by?

Consider. The great war is over. Victory is ours. Back and forth over the allied nations the glorious news has surged. We still hear the plaudits of rejoicing multitudes. The walls of our Churches still reverberate with the echoes of our Thanksgiving Services. God has been very good to us. We have escaped the most awful peril the world has faced for ages. Tyranny has been overthrown and Freedom established throughout the world; and now, with an intensity of relief which baffles expression, we have exchanged the instruments of war for the implements of peace, and are going back to our ordinary avocations with glad and thankful hearts.

But as we go back do we realize how appalling the cost has been? To beat down the spirit of greed and lust, embodied in Germany and her Allies, the gathered nations of the earth have literally bathed themselves in blood. Desolation, destruction, and irretrievable loss have been the order of the day. The hosts of mutilated men our Victory stands for may be numbered, but not the maimed lives and the broken hearts. So then by its awful price we may know the value of this Victory, and the weight of responsibility it lays upon us to be worthy of it. To go back to our old life, concerned only for our own gratification and gain—or it may be with an inflated sense of our merits and rights—would be to show ourselves unworthy of God's goodness. Such a course might indeed turn our Victory into a curse instead of a blessing. It is surely our bounden duty to make this Victory our own by using it aright. We owe it to those who have bled for us. We owe it to God "Who giveth us the Victory." We owe it to ourselves and to the world at large. If we fail in this we shall assuredly merit the contempt and pity of all good men.

We may well ask ourselves what is meant by the war being over and the Victory won. Let us not for a single moment imagine that we were fighting Germany and her Allies alone. Behind and within them was the dominating spirit of pagan lust and greed. And it is not enough that we brought Germany to her knees. The question is, did we overcome the pagan spirit, and that not merely in the beaten foe but in ourselves? For, alas, the spirit of selfish lust had a footing with us as well as with the enemy. Have we mastered it and cast it out? If not, our Victory is no true Victory.

Look around upon our own world today. Remember it is a victorious world. It is supposed to have conquered the spirit of paganism and to have vindicated the laws of God and man. Whence, then, is this menace of lawlessness everywhere in evidence? What is this unrest disturbing the social order, especially in the industrial world? What is this ruthless profiteering so terribly prevalent? What is this heartless competition in the business world sweeping the weak before the strong? What is this passion for pleasure filling the places of amusement and emptying the Churches? What is this pitiful contrast be-

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GOD'S OUT OF DOORS

"If I were to name the three most precious resources of life, I should say books, friends, and nature; and the greatest of these, at least the most constant and always at hand, is nature."—John Barroughs.

Sometimes we lose Him in the streets of town, Where there are noise and people everywhere, But when I go out to the woods and fields I find Him there.

For when I am alone and stand quite still, Where all is quiet, save perhaps a bird, It seems to me His loving, gentle voice Might soon be heard

It seems to me the trees and flowers and leaves Were silent with the secret of His ways, As if they knew His presence intimate Through all these days.

As if the whispered murmurs of the breeze Were little messages divinely sent, And though I cannot hear the words He says, I am content

So when I lose Him in the streets of town, Where there are noise and people everywhere, Oh then I go out to the woods and fields And find Him there.

—Jessie Graham, in the British Weekly.

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tween expenditure on self-indulgence and expenditure on the spread of God's Kingdom? Why are Clergymen allowed to exist—we might say to starve—on salaries which a day labourer would scorn to accept? Why are the Churches enterprised always struggling while money is abundant for every other interest affecting the life of the world? Obviously the pagan spirit has not been conquered, but is vigorously at work among us. And, unless we are watchful and resolute we shall soon be bound in fetters even more grievous than those we have shaken off. As a matter of fact, the war is not really over, nor the final Victory won. We are still required to "carry on." The forces of the Church must not be demobilized. Recruiting for the Service of Christ must go on with all the vigour displayed by the officers of our King. Why should not at least the same measure of loyalty be shown towards the transient and subordinate Kings of this world? It is no mere fancy that sees in outbreaks of lawlessness and anarchy a menace ever greater than the Prussianism we have defeated. It is no mere baseless vision that sees in Christ the one true remedy for all ills. With all the energy we possess, and in a spirit of self-sacrifice as ardent as any modern soldier's, we should give ourselves to the maintenance and propagation of Christ's cause. It is a sacred obligation, resting upon ev-

ing or discharge current. It is quite likely to stand at zero or in a neutral position but if a distinct indication of "discharge" is given under these circumstances, it usually indicates trouble, for the normal condition of operation, conductive to a well sustained battery generally implies a charging current equal to the lighting current at all ordinary driving speeds. When the engine is stopped and all lights are on, the ammeter normally records a certain number of amperes of discharge current and the operating should be familiar with this amount, for any indication in excess of it denotes a leakage of current somewhere—possibly a partial short-circuit in the wiring or the failure to turn off the ignition switch. In a general way, the ammeter should be watched to see that plenty of charging is going on and that no abnormal discharging takes place for, by so doing, exhaustion of the battery is pretty well provided against, assuming that it itself is free from internal short-circuits and otherwise in good order, and the car is not in a matter as to entail unreasonable demands upon its electrical system and that the adjustment of the charging rate is suited to the service conditions.

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HINTS FOR The Motorist BY ALBERT L. CLOUGH

WATCHING THE AMMETER Get The Habit! It Will Forestall Electrical Troubles

The ammeter or the current-indicator—as the case may be—is placed upon the dashboard for a purpose. It is the silent guardian of the electric system and is worthy of more of the operator's attention than it usually receives. While it gives no information as to the battery's state of charge, it tells whether it is being subjected to a drain or is being afforded a recuperating current. The habit should be formed of giving the ammeter a glance every few minutes, while a car is in operation and anything abnormal in its reading should be the signal for an investigation. Every car has a certain engine speed, above which current should constantly be passing to the battery and any failure of the ammeter to then show a "charging" indication, when the lights are not burning, denotes that something is wrong. When all the lights are on, they are usually consuming current as fast as it is being produced by the generator and thus at speeds of 15 miles per hour and over, the ammeter may indicate little if any charg-

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