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BIRTHS

CARRUTHERS.—At Lacombe, Alberta, on Feb. 6, 1914, to Mr. and Mrs. Norman Carruthers, a son, Mr. Carruthers was formerly of P. E. I.

LEARD.—At Spencer, Iowa, on Feb. 1, 1914, to Dr. A. W. and Mrs. Leard, a son, Dr. Leard was formerly of Victoria, P. E. I.

MILLER.—At Charlottetown, on March 4, 1914, to Mr. and Mrs. H. E. Miller, a daughter. Congratulations.

DOYLE.—At Mermaid Lot 48, March 2, 1914, to Mr. and Mrs. John Doyle a son.

DEATHS

McNEILL.—At Bradford on Tuesday, the 24th of Feb. William McNeill, aged 41 years.

GOODWILL.—At the P. E. I. Hospital, on Thursday morning, Mrs. John Goodwill aged 88 years. Funeral today at 3 o'clock from the undertaking parlors of G. D. Wright, King Square, to railway thence to Sherwood Cemetery.

BRIDGES.—In this city, after a lingering illness, Mrs. Charles Bridges in her 78th year. Funeral from the residence of Mr. F. C. Batt, 61 Prince Street, on Saturday the 7th inst., at 2 o'clock to Hopeton Cemetery, Lot 48.

DR. A. W. CHASE'S 25c CATARRH POWDER
Is sent direct to the diseased parts by the Improved Blower. Heals the ulcer, clears the air passages, stops dripping in the throat and permanent cures Catarrh and Hay Fever. See a box blower free. Accept no substitutes. All dealers of Edmondson & Co., Limited, Toronto.

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FRIDAY, MARCH 6, 1914.

DIARY OF EVENTS

TODAY

City Magistrate's Court, 9 a.m.
People's Theatre, 7.30 and 9 p.m.
Prince Edward Theatre, 7 and 9 p.m.
Quarterly meeting of Fish and Game Association, City Magistrate's room, 8 p.m.
P. E. I. Motor Vehicle Association meeting, Board of Trade Rooms, 8 p.m.
Concert and basket social, Hearts Hall, 8 p.m.

FOX AND FUR INFORMATION BUREAU

The Guardian, in response to numerous requests, has opened an Information Bureau for the benefit of Fox and Fur Company shareholders and intending investors. There are now so many companies, incorporated and unincorporated, doing business and selling shares and stock, that it is absolutely necessary for the guidance and protection of the investing public that before parting with their money they should have an opportunity of making independent inquiries and investigation of the merits of the proposed investment.

The Guardian will supply this much felt want. All ordinary inquiries should be accompanied by a fee of 50c; for special reply to be mailed \$1.00. Subscribers are entitled to replies free of cost. Enquiries should be addressed to the Fox and Fur Information Bureau, The Guardian, Charlottetown, P. E. I.

BANNER OAT CLUB

The Provincial Seed Fair just concluded in Summerside with its excellent exhibits, its educational meetings and the large and interested gatherings of farmers, their sons and daughters, recalls the fact that nearly two years ago an offshoot grew out of the Seed Fair in the shape of a Banner Oat Club which for practical results compares favorably—perhaps even more than favorably with the Seed Fair itself.

In the year following the organization of this club, the markets were exploited and considerable advertising done. Naturally the net results were not very considerable but the club felt assured that a good healthy foundation had been laid. Last year the practical results showed up. At the annual meeting Captain Joseph Read, representing Messrs. Joseph Read & Co., was present and on behalf of his firm offered to buy all the oats produced by the Club at 50 cents per bushel; oats sold in the ordinary way were then worth, on the regular market from 33 to 35 cents. This was the first tangible proof received by the club that it had started out on a course which had great possibilities for development.

As stated above this club was organized two years ago. Its object was to produce one variety of oats that could be put upon the market with an absolute and indisputable guarantee of purity, true to name and variety and such as could be recommended to the purchaser with an assurance that there could be no mistake. Every precaution possible was taken to prevent mixing. Members of the Club were obliged to confine their oat growing to the one variety named. The growing grain must be inspected in the field by a thoroughly competent official appointed by the Club. To prevent fraud on the part of members, such as procuring grain from inferior fields of their own or from their neighbors, the Inspector after examining the eligible fields designated the maximum quantity that each member could sell. All oats sold must measure up to 19 1/2 points for purity and freedom from weed seeds (the standard of purity in this being 20 points). No oats could be sold without first being subjected to a germinating test and the result of the test approved of. Under these restrictions the Club stands behind every bushel sold and gives an absolute guarantee that every bushel sold is true to name, free from weed seed, bright in color and up to the highest standard for germination. It is sold for seed only and the firm that purchased last year's product is prepared to buy all the oats that can be produced under similar conditions and at prices

averaging probably as much in excess of regular market prices as were paid for last year's crop.

So satisfactory were the results of last year that the members have been invited by the Dominion Department of Agriculture to join the Seed Grower's Association of Canada and so have the benefit of selling registered seed under the authority of the Department at an even greater price than would be received for seed under present conditions.

The sole aim of the Club is to produce the best possible seed grain and place it on the market as such. Every possible precaution is taken to ensure this and not a bushel of the club's grain goes on the market without these precautions. The oats after being purchased by the local dealer are bagged and stencilled under the personal supervision of the Club's Inspector. "In this way both seller and buyer are protected; the former receives the highest possible price for his product and the latter pays it willingly for he knows that he is buying the best that can be produced.

What has been done in Banner Oats can be done just as successfully in other varieties. The Banner Oat Club was organized in Prince County and so far its activities have been confined to that county exclusively. There is no reason why it should not include the rest of the province. The men who organized it selected Banner Oats as they were their favorite variety. Other varieties are successfully grown in other parts of the province and similar clubs could be organized with equally good results. If farmers are going to sell their oats at all there is every reason why they should adopt measures which will bring them the best possible results. These results can be secured only by producing the best and giving the customer the assurance that he is getting the best that can be produced.

THE BECKER CASE

Charles Becker, formerly lieutenant of police in New York, convicted of the murder of Herman Rosenthal, a gambler, and sentenced to be electrocuted, has been granted a new trial by the Court of Appeals in America's largest city, and the decision opens up all sorts of possibilities for another legal battle that may drag itself out even to as great length as the Thaw case.

Rosenthal was murdered in the full glare of Broadway's electric lights on July 18th, 1912. Ten days later, the first arrests were made and the confession of "Baldy" Jack Rose implicated Becker as the man who hired the quartette of assassins to slay the gambler. All were convicted but postponements were secured pending appeals. Decisions have just been given and the gunner must die while Becker, who employed them, gets a new trial.

WOMEN TO JUDGE CHILDREN

Franklin C. Hoyt, himself a justice of the Special Sessions Court in Manhattan, is credited with backing a bill introduced in the Legislature to empower the Mayor to appoint two women as justices in that court. It is believed that in Children's Court work, and in the treatment of young women, such justices may further the highest interests of the community. If the bill becomes a law the experiment may be tried—the proposed legislation is not mandatory.

Even those who do not credit most women with a high development of what is called judicial temperament, says a United States exchange, may nevertheless favor the plan. Sympathy is in many cases of children and young girls more valuable than this temperament. If lives can be saved instead of being wrecked by the hard and fast application of law, the State and the nation are benefited.

And a clever woman might retort to the critics of her sex that men as judges, dealing with women at the bar, are not customarily or wholly governed by their judicial temperament. She would be telling the truth. And that is a reason why the ends of justice as well as those of humanitarianism might be subserved by having some women as judges. The quality of mercy is more or less strained when a woman judges a woman.

There are many good reasons why the Public should use only "Salada" Teaso, but one strong point in their favor is the lack of dust which so many other Teas are full of, and which is unpalatable and injurious to consumers.

Try a packet of "Salada" today and you will be delighted with it. Your Grocer has it, but be sure that you get "Salada".

NOTES

Mr. Eventurel, that Prescott, Ontario M.L.A., who asked \$10,000 from the liquor interests as the price of his legislative support, has been expelled from the Liberal party. He must be a bad case indeed when his guilt is too flagrant even for the party of Mousseau, Bernard and Bergevin.

PRINCIPAL AL. X. WBYTE

(By Hector Macpherson)

In one of his essays Emerson calls attention to the danger to human personality in what in economics we call division of labour, and in biology specialisation of functions. The individual tends to become part of a machine, to have his individuality eclipsed by his profession. Carlyle noticed this when, in his vivid way, he described a successful tradesman as having been born a man and died a grocer. In the clerical profession great flow often is it the case that the minister on Sundays appears to be a totally different man from the minister on week-days. His personality contains a dual element to the detriment of that unity of character upon which real abiding influence depends. In the Scottish churches the tendency of the clergy to professional sanctimoniousness is fostered by the system of tithing, the national religion as embodied in the Presbyterian creed. As I have said elsewhere, "With a comprehensive system of theology embracing the Divine purposes and competent for human needs and duties, the minister becomes a sort of spiritual ambassador, in which his own personality becomes of less consequence than his message."

In such circumstances professional-ism is apt to slip into the pulpit, and, as Henry Drummond puts it, "For years and years—and it is one of the saddest things in this world—a preacher may go on manipulating his theological forms without the slightest exercise of religion."

We are told that the old dogmatic style of preaching is dead, that the foundations of the Reformation theology with its three R's—Ruin, Redemption, Regeneration—are being destroyed by modern thought. May it not be that the disfavour into which the old theology has fallen is due more to the professionalism of the clergy than to the obsolescence of the creed? Where the old dogmas are presented in mechanical fashion, so that, as Rainsy somewhere puts it, "you can hear the creaking of the machinery, the modern mind is repelled. But in the hands of the preacher like Principal Whyte the old theology becomes instinct with vitality, and, judging by the huge crowds that visit St. George's U. F. Church, Edinburgh, there is clear indication that the theological food which sat together unpalatable to their descendants. How are we to explain the marvellous popularity of Principal Whyte? For one thing, he has nothing of the professional cleric about him. His life is all of a piece. The true preacher, as Emerson remarks, "can be known by this, that he deals out to the people his life—life passed through the fire of thought." Delivered calmly and serenely from the pulpit the old doctrines have a forbidding aspect, but they have a wonderful power of arresting the mind and touching the conscience when treated by a preacher who has verified them in his own experience, whose profession it is not merely to preach theology, but to live theology.

No one can listen to Principal Whyte without carrying away the impression that, like Paul, Augustine and the Puritan divines, he has wrestled in solitude with the deep mysteries of Existence, and above all, with the deepest of all mysteries—Sin. Principal Whyte is a spiritual anatomist; as a dissector of the heart of man he reminds one of the Puritans. He would agree with the late Dr. Dale that "in the modern world the sense of sin is faint, and where the sense of the disease is faint there is not likely to be keen appreciation of the remedy—a fact which may explain the lack of dynamic power in much of the advanced preaching of today."

It is a striking fact that in the religious life of today the element of saintliness appears to be lacking. This element is never absent from Principal Whyte's conception of Christianity. Where light views are held of sin no great stress will be laid on saintliness, and it is because of the high esteem in which Principal Whyte holds the latter that he dwells so much on the former. The connection between the two, a keen sense of sin and saintliness, has been well defined by a modern writer who is not enamoured of the Puritan theology. He says: "The holier a man grows the more must he abhor himself, the more exclusively must he be conscious of sin. Yet while his consciousness is only of sin, guilt, and failure, God's spirit is working out in him the image of Christ. His failure teaches him a deeper and deeper humility, and makes grace more and more welcome to him, the Atonement more and more precious, the hope of heaven an ever keener heartache, an ever wider opening, until at last, when the weary conflict is ended by death, sin drops off like a mask, while the flesh and the real man passes at once into glory as into its natural home, perfect for ever."

It is in virtue of his deep spiritual experience, his Pauline conception of sin, and his high ideal of the Christ-

ian calling that Principal Whyte has been able to make notable contributions to the psychology of the religious life. Here we have the key to his admiration of Bunyan, the Puritans, and to his skill in analysing the inner lives of the Covenanters. It is the depth and breadth of Principal Whyte's spiritual experience that enable him to rise above purely ecclesiastical and even theological differences and find congenial souls in such diverse personalities as Saint Teresa, Samuel Rutherford, Cardinal Newman, Thomas Goodwin, and John Wesley. In his Gifford lectures the late Professor William James dealt with a suggestive theme the varieties of religious experiences. As treated by him the experiences were as confused as they were varied. Principal Whyte, in his books, also deals with a variety of religious experiences, but, resting as they do on a definite doctrinal basis, they have as treated by him, unity as well as variety.

No one who knows Principal Whyte would set him down as a sour, narrow Puritan. In his temperament are blended the religious earnestness of the Puritan, the sanctified geniality of the Christian Optimist, and the wide, mental outlook of the Intellectualist. Though his mind is anchored on the old theology, Principal Whyte is no enemy of new views. He wisely recognises the difference between religion and theology. Theology, like science, is interpretative in its mission. The facts of the religious life are unchanging, but the interpretation of the facts is progressive; and thus it comes about that a preacher like Principal Whyte, relying on the experimental side of religion, looks with a tolerant eye upon theological movements which, to lesser men seem to destroy the very foundations of Christianity.

Ours is a transition age—an age when theology is not exactly popular, and when the clerical professor has lost much of its prestige. Theology would come to its own, and clerical prestige be recovered, if our pulpits were filled with preachers of the type of Principal Whyte—preachers distinguished by soul-stirring originality, spiritual power, and magnetic saintliness. — Everyman.

NEW QUEBEC MINISTER.

QUEBEC, March 4.—Joseph A. Tessier, deputy speaker of the Quebec assembly, was sworn in a Member of the Gouin Government to fill the position of Minister of Roads, and has attended his first cabinet meeting. He will seek re-election for Three Rivers, where the nomination takes place on the 11th instant. He will probably be unopposed.

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