

CHURCHES TOMORROW

CHURCH OF ENGLAND
S. PETER'S CATHEDRAL
Anglican
Rochford Square.

S. PAUL'S ANGLICAN CHURCH
The Parish Church
Established 1769 by Royal Foundation.

PRESBYTERIAN
THE KIRK OF S. JAMES
The Reverend T. H. B. Somers, M.A., S.T.M., Minister.

ZION PRESBYTERIAN CHURCH
Prince and Grafton Streets
Reverend G. Carlyle Webster, Minister.

United PENTECOSTAL CHURCH
37 Elm Avenue
Rev. Quincy Stairs, Pastor.
Phone 2542-J.

The Salvation Army
Great George Street
"The Home of Evangelism"
Corps Officers, Captain and Mrs. Lea, Titcombe.

WELCOME TO THE BIBLE HOUSE
100 Fitzroy Street,
Charlottetown, P. E. I.

FOR Tailoring and Alterations
RITE-WAY CLEANERS
Phone 2387

TRINITY UNITED CHURCH
Ministers:
Reverend H. E. D. Ashford
Reverend J. T. Irwin

THE BAPTIST CHURCH
Corner Prince and Fitzroy Streets
The Reverend James D. Davison, B.A., B.D., Pastor.

GOSPEL HALL
Upper Prince Street
Order of meetings for Lord's Day
Sunday School 10.00 A.M.

CENTRAL CHRISTIAN CHURCH
219 Kent Street
Marvel D. Dunbar, B.Th., Minister.

Ellen's Diary
Continued from page 2
spans the distance to them? For goodness knows, I mean well.

James was with Rob then at the choring. We could hear the rattle of milk-pails, rinsed now and upturned on the pickets, Jamie putting the cream to cool in the cellar.

C. I. L. PAINTS
Headquarters in Charlottetown
Special Discount on Quantities
FIRESTONE
Brynton & MacKay Company

WOOD ISLAND-CARIBOU FERRY SERVICE
SAILINGS JUNE 14 TO SEPT. 28 INCLUSIVE
DAILY (including Sundays), STANDARD TIME.

THE CENTRAL GUARDIAN

This column is reserved for news of local interest, but advertising of a newsy nature may be inserted at five cents a word, strictly payable in advance.

JIMMY'S TAXI - Phone 525.
POWER LAWN MOWERS at The Bike Shop.

THE TOWERS RESTAURANT opens Saturday night.
FOR PROPANE GAS and appliances. Arnfast Coal Co. Phone 2498.

MRS. JOHNSON'S LADIES' WEAR SPECIALS - Dresses - Coats - Suits.

BE SURE TO READ "The Unlatched Door," by Frank Price, an exciting new serial starting in the Guardian today.

THE JENKINS PHARMACY will be OPEN all day Sunday from 10 a.m. to 9 p.m.

STEWART'S rich tasty Raisin Bread is welcome at the table any time. Try it.

DON'T MISS the first installment of the Guardian's new serial, "The Unlatched Door," by Frank Price, starting today.

MR. FARMER, hay rope is our business. We handle it in all sizes. Do not delay, get your hay rope today.

HEAR Dr. L. W. Shaw, Deputy Minister and Director of Education, speaking on School District Annual meetings over CFCY on Monday, June 23 at 9.00 p.m. local time.

AGAIN by popular demand, Molasses Cake. Special at Stewart Bakeries today. Wonderfully rich and moist covered with luscious boiled frosting.

MR. CITIZEN! How about painting your house with the Best. We handle Dyke Paint in the popular colors. Paint with Dyke and be convinced you are getting the most for the least.

ST JOSEPH'S SODALITY AND ALUMNAE. Closing meeting and Afternoon Tea, June 22. All members cordially invited.

VISIT Stewart Bakeries today. We've a tempting selection 'o' Breads in variety, Sweet Goods, Cake and Pastries.

THERE IS A NEW SERIAL starting in today's Guardian - "The Unlatched Door," an absorbing novel by Frank Price. Don't miss the first installment.

EXECUTIVE MEETS - The executive of the Junior League of the Charlottetown Hospital met at the home of the president, Mrs. Alex McIsaac Tuesday evening.

VETERAN SHEARER - Mr. C. A. Maxwell returned to his home at Salt Springs, Pictou County yesterday. He had been on the Island shearing sheep, including those of Mr. Richard Dickieson, New Glasgow.

MILTON - RUSTICO PARISH. Rector, Rev. A. E. Piercey, services for Sunday, June 22nd are as follows: St. John's, Milton: 10.00 a.m. Sunday School, 11.00, Morning Prayer and sermon, Central Church, Cherry Valley, 2.30 Evening Prayer and sermon, St. Mark's, Rustico, 7.30 Evening Prayer and sermon.

Card Of Thanks
I wish to express my sincere thanks to Dr. Lea, Revs. Mr. Irwin and Christie, nurses and staff of the Prince Edward Island Hospital for their kindness to me while a patient, also to all who sent flowers, cards, treats and visited me there and in my home.

CONSERVATIVE MEETINGS
S'side June 19th - Young Conservatives - Prince County.
New Glasgow, June 20th - Young Conservatives - 2nd Queen's.

Johnson & Johnson
Prescription Specialists
Cor. Kent & Prince Sts.
Your Family Drug Store

ANNUAL MEETING
PROGRESSIVE CONSERVATIVE ASSOCIATION
Third District of Queen's
Will be held in Winsloe Station Hall
Wednesday, June 25th at 8:30 P. M.

Second District Conservative Meeting
The annual meeting of the Second District of Queen's, Conservative Association will be held at Clyde River Hall on Monday, June 23rd, at 8:30 p.m.

WOOD ISLAND-CARIBOU FERRY SERVICE
SAILINGS JUNE 14 TO SEPT. 28 INCLUSIVE
DAILY (including Sundays), STANDARD TIME.

NORTHUMBERLAND FERRIES LIMITED.
CHARLOTTETOWN, P. E. I.

Strange But True

By F. H. MacArthur

How do we know that prehistoric animals lived? Many proofs of their existence have been uncovered by man, and the perpetually frozen fields of Northern Siberia have preserved those ancient creatures down to our own day.

Some years ago while excavating in the old red sandstone of Scotland workers unearthed the skeleton of a curious eel-like creature with long vertebrae, no lower jaw and an imperfect skull.

One of the most curious animals on earth is found in Western Central Africa. It is half ape, half squirrel.

The Ape-man of Java, was so named by his discoverer, Dr. Eugène Dubois in 1891 in Java. This is the oldest fossil of man yet discovered. There was so much ape-like about his skull and so much man-like that it created a great ado in the scientific world in 1894.

As late as 1848 - 1856, two skulls belonging to a race of men now extinct were uncovered in Europe. The first skull was taken from the Forbes quarry at Gibraltar, by Lieut. Forbes and the second was discovered in a limestone pit at Neanderthal, Germany by Dr. Fahlroth.

From all appearances both of these skulls belonged to the same race, a race which perished from the earth because a superior race crowded out the more primitive Neanderthals of Europe.

The best apples for cider are unfit for human consumption; they are winelike with a sharp and rough flavor.

The annual consumption of beer in London in 1836 was 76 gallons for every man, woman and child, or more than 1/2 pint daily for each.

The practice of giving money instead of beer to the army was established by the Duke of York in 1800, and consisted of a penny a day for privates and N.C.O.'s when on home service. This money continued as an addition to the pay until 1873.

When you buy commercial orange juice you get only 3 per cent of the real extract.

Under the stimulus of hunger, thirst, curiosity, or by accident, many of the raw materials that are the foundation of some of the world's great industries were discovered. Of these I shall mention but one, tea. Early last century wild tea plants were discovered in the heart of the forests of Assam in Eastern India. This discovery would lead us to believe that India and not China is the original home of tea.

But many centuries rolled by before India realized the treasure bestowed upon her by nature.

Tea made its appearance in Europe late in the 18th century, and was sold in Britain at 10 guineas a pound.

In those days tea was used by rich folk only. The poor could not afford it. In 1664 the price dropped to 80s per pound, and 1740 it could be bought for as little as 7s per pound.

It is interesting to note how different nations prepare the beverage for use. The French like it without sugar and with thin milk, whilst the Russian drink the infusion without milk, and flavor it with lemon. On the other hand, the Lamas of Tibet take tea with melted butter floating on top.

Growing tea on the same soil for a number of years will so impoverish it as to render it useless for such crops. According to soil and situation an acre may yield as much as 4,000 to 5,000 pounds of leaves in a season, and it takes 5 pounds of green leaves to make one pound of tea.

While we usually think of primitive peoples as being savages we ought not to forget that some races or tribes were so far advanced in the arts, the industries and in their social life, they closely approximated in many respects our own standard of civilization.

Let us take the earliest inhabitants of the New World. For example, those who lived in that part of it which we now call Central America and Mexico, had reached a high state of development; several hundred years before Columbus set foot on this continent. These people knew how to cultivate the soil and raise good crops. They made excellent pottery and knew the art of weaving, and built great cities.

It is interesting to know the Mayans developed the first accurate New World calendar. Their year like ours was made up of 365 days, but it had 18 months of 20 days each and one month of 5 days. Their pottery, gold and silver and musical instruments, etc., were enclosed in mummies and then buried. The finding of these and many other articles is proof that they knew a great deal about many things.

In the American museum may be seen a great canoe fashioned out of a single log by the Indians of the North Pacific Coast; it is 64 feet long and 8 feet wide and carried 40 men.

The Cliff-dwellers of Southern Colorado, Arizona and Northern New Mexico are known as the Forming Indians. They lived in community houses, many of them several stories high. They buried their dead under baskets!

There are 85 species of monkeys in the new world, and they are different from the Old World monkeys in that they had 36 teeth, whereas the latter have only 32 teeth.

Of the old world monkeys there are 185 species and strange but true, they are more intelligent than their new world cousins.

Coffee was once considered to be an intoxicating drink and was prohibited by the Koran.

The coffee bush puts forth deliciously fragrant blossoms, followed later by scarlet berries. Each berry contains two seeds which are separated by crushing, fermentation and washing.

Coffee and politics were not subjects during the reign of Charles II who tried to put the coffee houses out of business because they were considered to be the center of political agitation and to be the resort of disaffected persons - who spread scandalous reports to the defamation of his Majesty's government, thus disturbing the peace of the nation.

Literature And Life

By BOOKMAN

STREETS - THEIR FAME

Two things may go to the making of fame for certain streets, - either some happening or it may be that certain famous people may have had their home there.

High Street, Edinburgh has been called the saddest street in the world. It extends from the Castle to Holyrood. When one thinks of what happened there, he is ready to admit the claim. It has two shrines that are most interesting - St. Giles Cathedral and John Knox House, both connected historically. We think of Jenny Geddes' footstool, and Knox wreck. The glory has vanished and today you can find no contact with any suggestions of the underworld, but its fame abides.

Number 39 Castle Street, Edinburgh, is a famous literary shrine because from 1802 till Feb. 14, 1826 when he takes leave of it and calls it in the entry for that day, "Poor 39." He left it on March 15th. He writes: "What a portion of my life has been spent there. £2000 were offered for it. He wrote: One gets accustomed even to stone walls, and the place suited me very well. All our furniture too you can find in contact with articles that seemed to me connected with all the happier years of my life. It is a sorry business, but sursum corda. The Journal is a sad document, ending as it does in the middle of a sentence. He died in 1832 and he was 60 years of age when he created. On May 10th, 1831 he uses the words turns, which we who have been brought up in Scottish homes know very well, where we had our turns to do.

Those who have visited Stratford-on-the-Avon will remember the home of Shakespeare by the streetside, the name of Sir Walter Scott was cut by a diamond in a window pane. One looks out on the scene that the great dramatist saw and which he has so often coloured his style. He gave fame to the place as does Burns to Ayr. Pilgrim feet turn to both places. The field where the latter turned the daisy is still pointed out and is a sacred bit of earth. The Avon still flows to the sea, and the sun goes down as it did when Shakespeare went to bed in the little town.

Robert Browning and Elizabeth Barrett, his wife, went to Italy and took up residence at Casa Guidi in Florence where she died after 15 years of married life. He survived her 28 years. He was very lonesome and there were places in Italy which he could not bear to visit because of associations. I need not say that both were great poets. Mrs. Browning possibly the greatest woman poet since Sappho.

Browning was a healthy poet, Chesterton says of him, "He thought the world good because he had found so many things that were good in it - religion, the nation, the family, the social class."

I will mention one more place made famous because a person lived there who was a grand man of letters. The place is Cheyne Row, Chelsea, and the man Thomas Carlyle. As one stands before the door and looks at what was Carlyle's home for a while, one thinks of the man who gave us Sartor Resartus, that fine essay on Burns, his book on heroes and the French Revolution. Dr. MacMeshan used to tell us that Carlyle should be studied "out loud" by your great man, worship him, and render him obedience - such was Carlyle's recipe for modern diseases. He did not believe the highest wisdom was to be found in the counting of heads. Of a visit he had with Dr. Chalmers he wrote his mother: "I believe there is not left such a priest in all Scotland or in all Europe."

One hundred years ago he brought out his life of John Stirling. He was very irritable and the merest pipe was a thunderbolt. Hear him: "His cockles were as large as ostriches, and screamed and crowded with the power of a steam whistle."

About this time his mother died, and he said: Your poor Tom! You cannot help him or cheer him any more. He was religiously a product of the Shorter Catechism.

Instruments, etc., were enclosed in mummies and then buried. The finding of these and many other articles is proof that they knew a great deal about many things.

In the American museum may be seen a great canoe fashioned out of a single log by the Indians of the North Pacific Coast; it is 64 feet long and 8 feet wide and carried 40 men.

The Cliff-dwellers of Southern Colorado, Arizona and Northern New Mexico are known as the Forming Indians. They lived in community houses, many of them several stories high. They buried their dead under baskets!

There are 85 species of monkeys in the new world, and they are different from the Old World monkeys in that they had 36 teeth, whereas the latter have only 32 teeth.

Of the old world monkeys there are 185 species and strange but true, they are more intelligent than their new world cousins.

Coffee was once considered to be an intoxicating drink and was prohibited by the Koran.

The coffee bush puts forth deliciously fragrant blossoms, followed later by scarlet berries. Each berry contains two seeds which are separated by crushing, fermentation and washing.

Coffee and politics were not subjects during the reign of Charles II who tried to put the coffee houses out of business because they were considered to be the center of political agitation and to be the resort of disaffected persons - who spread scandalous reports to the defamation of his Majesty's government, thus disturbing the peace of the nation.

Thoughts For Our Time

By His Eminence Cardinal McGuigan

(Copyright)

TRUE PRUDENCE

In our day the following career is almost typical: A well educated and unreligious if not irreligious young man entered business. He devoted his considerable talents to the development of his business and postponed everything else until he had it properly established. He married relatively late so as to be able to settle down in a comfortable if not luxurious home. He raised no family because he felt that to do so would jeopardize his own happiness and reduce the time and labor he could devote to his business. He was careful to cultivate any number of business and social associates. He kept his insurance up to date and laid away money for his old age. He belonged to the proper clubs, contributed to the proper public charities and lived as full a public life as his business allowed. There is for example, prudence of the flesh, which consists in placing the material goods of this carnal life in the highest place. There is too that vice by which we allow ourselves to be overwhelmed by temporal cares.

Some people devote such efforts to the pursuit of material goods that they have no time for the things of the spirit. Others fear that if they do what they should they will lack the necessary necessities of life, forgetting that to those who seek first the goods of the soul, the rest will be added. Others, not content with today's tasks, live in a state of perpetual anxiety about tomorrow. These all flow from a false prudence, because they seek false ends.

There is also a false prudence which uses false means. Crafty guile, for example, invents means; deceit works them; and fraud contrives to deceive in action. These are caricatures of prudence and are but so many forms of avarice. Continual willing of all things for oneself is the surest way of missing the highest and noblest gifts of all.

Too many of our contemporaries are either wanting in true prudence or, worse still, are victims of one or other of these forms of false prudence.

Real prudence is, like temperance and justice, a virtue. It is a very important virtue, and called by the theologians "cardinal" or basic. It is a virtue which imparts wisdom to every action a man performs. It enables him to do whatever he does for the right motive, for the true end, for the only end worthy of a human being, the worship of God.

In the case of the man whose career was sketched above, the end of all his business and domestic economy was the possession of certain very definite comforts. He was cautious rather than a prudent man and he lived under the dominion of a kind of fear. In the end, I suppose he was not even satisfied that he had achieved either security or comfort, and certainly the things he sought were not adequate to assuage the burning thirst of life that raged within him. In the analysis his prudence was a false one and invited him into a way of life that was ultimately unsatisfactory because not properly motivated by his true end, God.

True prudence is primarily a consideration for the will of God as the essential standard of all human activity.

When this primary quality of prudence is present, then all its subsidiary elements become valid. Perfect prudence, for example, must be accompanied by a practical memory. The man who refuses to remember the lessons of experience can never be truly prudent. Prudence also demands docility; that is, a willingness to be taught by those who are wiser by reason of age or talent or experience.

Here, indeed, we are confronted with one of the crucial problems of life. Is it possible to be docile and at the same time a man of independent initiative? I once heard a radio speaker say that he would sooner be wrong by his own efforts than right because told by another. There is a vague justice in what he was trying to say. But to prefer error to truth under any circumstances is a sin against the reasonable nature of man.

True prudence could never permit us to accept a position like this. Prudence demands a willingness to learn from others as well as the practical presence of mind to work out the particular details of a given case for ourselves.

In general, prudence seems principally to depend upon that freedom of mind by which a man judges accurately the particular

of a particular problem, appreciates the deep moral quality of acts, and assesses their significance. Anything that disturbs this balance of judgment diminishes prudence. Nothing disturbs this balance more than the pleasures of sense. Carnal lust is perhaps the worst enemy of prudence because it blinds the judging faculty and rushes its victim into action without leaving him time for deliberation. A generation like ours, in which lust is so rampant, is notoriously wanting in prudence.

Since prudence is everywhere called upon, we must not be surprised that false prudence often insinuates itself into the moral life. Its counterfeit and imitations abound. There is, for example, prudence of the flesh, which consists in placing the material goods of this carnal life in the highest place. There is too that vice by which we allow ourselves to be overwhelmed by temporal cares.

Some people devote such efforts to the pursuit of material goods that they have no time for the things of the spirit. Others fear that if they do what they should they will lack the necessary necessities of life, forgetting that to those who seek first the goods of the soul, the rest will be added. Others, not content with today's tasks, live in a state of perpetual anxiety about tomorrow. These all flow from a false prudence, because they seek false ends.

There is also a false prudence which uses false means. Crafty guile, for example, invents means; deceit works them; and fraud contrives to deceive in action. These are caricatures of prudence and are but so many forms of avarice. Continual willing of all things for oneself is the surest way of missing the highest and noblest gifts of all.

Too many of our contemporaries are either wanting in true prudence or, worse still, are victims of one or other of these forms of false prudence.

Real prudence is, like temperance and justice, a virtue. It is a very important virtue, and called by the theologians "cardinal" or basic. It is a virtue which imparts wisdom to every action a man performs. It enables him to do whatever he does for the right motive, for the true end, for the only end worthy of a human being, the worship of God.

In the case of the man whose career was sketched above, the end of all his business and domestic economy was the possession of certain very definite comforts. He was cautious rather than a prudent man and he lived under the dominion of a kind of fear. In the end, I suppose he was not even satisfied that he had achieved either security or comfort, and certainly the things he sought were not adequate to assuage the burning thirst of life that raged within him. In the analysis his prudence was a false one and invited him into a way of life that was ultimately unsatisfactory because not properly motivated by his true end, God.

True prudence is primarily a consideration for the will of God as the essential standard of all human activity.

When this primary quality of prudence is present, then all its subsidiary elements become valid. Perfect prudence, for example, must be accompanied by a practical memory. The man who refuses to remember the lessons of experience can never be truly prudent. Prudence also demands docility; that is, a willingness to be taught by those who are wiser by reason of age or talent or experience.

Here, indeed, we are confronted with one of the crucial problems of life. Is it possible to be docile and at the same time a man of independent initiative? I once heard a radio speaker say that he would sooner be wrong by his own efforts than right because told by another. There is a vague justice in what he was trying to say. But to prefer error to truth under any circumstances is a sin against the reasonable nature of man.

True prudence could never permit us to accept a position like this. Prudence demands a willingness to learn from others as well as the practical presence of mind to work out the particular details of a given case for ourselves.

In general, prudence seems principally to depend upon that freedom of mind by which a man judges accurately the particular

MUSICIANS WANTED
ALL CONCERT BAND INSTRUMENTS
PERMANENT POSITION
Apply in writing to Post Office Box 396 OTTAWA

For SECURITY
SEE THE MARITIME LIFE MAN TODAY!
ROBERT E. HART, Branch Mgr., Hutcheson Bldg., 53 Grafton, Ch'town. Tel. 1526.

THE GIRLS' STORE
WEEK-END SPECIALS
RACK MISSES DRESSES (Soiled) (Sizes 11 to 16). Clearing at \$3.00, \$5.00 and \$7.95 each
GROUP CHILDREN'S DRESSES (Assorted Sizes). Clearing at \$1.00, \$2.00 and \$4.00 each
1 Doz. SATIN CARR. COVERS Reg. \$4.50 for \$2.49
40 GIRLS' TEE SHIRTS Clearing at \$1.00 each
2 Doz. Pair Misses' and Girls' ALPINE AND DRILL SHORTS Reg. \$2.98 - Clearing at \$1.00 Per Pair
Table of SUNSUITS, COVERALL SETS, BATHING SUITS, BONNETS, and etc., Reg. \$2.98 - Clearing at \$1.49 each
Assorted Goods for Children Clearing at 50c and \$1.00 each
Balance of Children's COATS AND SHORTIES Clearing at 1-3 OFF
THE MISSES HOLMES and BRADLEY
159 QUEEN ST. PHONE 92