FOX OFF TO LAY CROSS-COUNTRY TRAILS; "HAVE A HEART" HIS APPEAL TO FRIENDS

Tells of Difficulties He Expects to Encounter and Warns "Sleuthlettes" He Will Not Make it Easy for Them to Find Him.

"Uncle Dick" Will "Shoo" on to Fox His Vast Army of "Kiddies" and Fugitive Admits That the Little People Are the Greatest Menace in His Path.

(Written exclusively for The Standard by Fox the Fugitive).

Have you seen The Standard's Fox the Fugitive. Many hundreds of St. John people have met him since he was captured in this city by the owl-wise boss foreman in the St. John Railway shops, Mr. John A. Warwick.

Now not any resident of Halifax can have any share in the rewards that have gone out for distribution in the towns of New Brunswick. But I anticipate that many St. John people who have met me in the city will most assuredly desire that their relatives, friends, lodge and business associates, in the towns, who doubtless number many prominent people will be greatly pleased to get clues on which they may find it easy to pick me up when I land in their towns.

So my city friends, I appeal to you that however you may be tempted to put your "country cousins" wise in the course of your correspondence, you will "have a heart" and confine your description to as few lines as possible.

But I may not meet your friends, you will say, when I go out their way. Quite true—very probable. But let me give you a hint.

Put the Fugitive on their track. Send me their names and the business they are engaged in. Give me a few pointers how best I may approach them. You can mail this information to Fox, care The Standard.

I have already received letters from kindly disposed people giving me the desired information. This I desire to acknowledge. Some of the letters have come in from the towns. Others from my St. John acquaintances. I do not mention names of my informants. I give you assurance of that.

It is quite plain that there are numerous difficulties to be encountered in getting into the towns and villages, exploiting The Fugitive and getting away without being captured. As I describe in detail and accurately my adventures each day—the difficulties and dangers I encounter—I am sure will make interesting and amusing reading for the city as well as the people in the towns who read my daily stories.

My mission in this chase of the fugitive through the province is to extend the "GLAD HAND." To those who "have the pleasure and many of them the profit" of clasping my hands I say, without boasting: "Go to it."

The smiles and bows and kindly spoken salutations that shower me, as the eternal fogs I have got into soak this city, when I walk the streets here may be the outward evidences of well-wishers, but I am cautious and I look on these mild demonstrations, in view of the general knowledge that Fox leads a cross-country chase, with some "grains of reservation."

The readers of The Standard in the towns now have a large advantage over those who were hunting for me in the city. They have seen the many pictures that have been published while my city pursuers had the pictures in instalments. Then, too, the cross-country chase gives the sleuthlettes the chance to hang on their suspicions with all strangers who come to town.

That is the best clue to follow if you, my country friends, want to get easy money.

Watch the stranger in town. Track him. Take a chance. No matter what his business. The man, woman and child who follows that plan will assuredly by the process of elimination get the fugitive.

Don't let him fool you by pretending that he is a salesman. If you are turned down write The Standard, giving a clear and concise account of the incident.

The youngsters will best appreciate the rewards. No child who can find its way about town is too young to catch the Fugitive. The "tots" can carry the warrant and can address the strangers they meet as well as the older people.

"Kiddies!" watch the trains. Politely accost the man who gets off if you think he is the fugitive. Lay your hand on him. Hold the paper up in front of him so he can see the dateline on the first page. He is not going to ask anyone to show him the paper. Then say to him: "You are the St. John Standard's Fox the fugitive. Do you deny it?" If it is Fox you have got hold of he will admit the capture. But he will tell nobody who fails to comply with these conditions why he doesn't accept the capture, until he writes the story of that trip. Then he will tell you all about it.

"Uncle Dick" whose children's page appears regularly every Saturday in The Standard is a great friend of children. Thousands look eagerly for his page every week. And he receives a large number of letters from his little friends all of whom he is proud of.

"Uncle Dick" tells me to announce to his big family that he is going to make them an offer of a cash prize, next Saturday.

"I've got an army of the wisest lot of little people, girls and boys, you can find in all the world" he said to me. "And that army of mine is going to give you a hard time of it. I am going to 'shoo' them on to you. And if any of them want to know anything about Fox they should come to 'Uncle Dick,' as they have learned to do for any information they want. So you had better look out for my 'kiddies.'"

I have learned to look out for the children. In Digby after I had called at the schools and put over hot stuff on a lot of older people who were too slow to catch on, a bunch of children searched the town until they found me in a store.

I ducked out the back way. And yet they were right there, though they had to run around the block. I hid in an ice cream and candy shop. The kindly lady entertained me for half an hour. She was "asleep." But when I went out the bunch were in front of me. They chased me into McHugh's livery stable. It was no use, I couldn't shake them off. And so I was captured—but by an older person. It was no credit to him. Not one of the "kiddies" had the warrant. It was a shame.

So I say to you all. Don't fail to carry The Standard with you every day. It must be changed each day, but that is no trouble. Get your parents to see that you have The Standard. They'll laugh at you and say that "you will never get him." But don't mind being laughed at when you go after anything in this world.

Now I will start you going by making you children an offer.

Fox himself will give a prize to the first boy that catches him in this chase and makes the capture. He will also give a prize to the first girl who catches him. The boy and girl must be 12 years of age or younger. No matter where you live in the province.

GIRLS! BOYS!

See Offer of Fox to the Best Youngsters.

Fox Gives Prizes Besides the Cash Given by The Standard.

See the Story.

ST. ANDREW'S CHURCH HAS WON THE APPEAL

Word Received from Ottawa Gives Great Satisfaction to Church Body — Supreme Court of Canada Upheld the Decision of Judge Grimmer.

The news from Ottawa that St. Andrew's church has won the appeal in the matter of the mortgage held by the late Dr. James Walker has naturally given great satisfaction to the members of that body. By the will of Dr. Walker certain property was given to his trustees in trust to pay the net income which amounted to between $2,000 and $3,000 per year to a Mrs. Raynes and her son to be applied for the maintenance and benefit of the testator's son, John D. Walker, who is insane and under the guardianship of a committee. By the will the testator gave a certain mortgage of $30,000, which he had held upon the church property to the trustees of St. Andrew's church and by a codicil to the will he gave $12,500 directly to his son. The mortgage, however, had been transferred by the testator to his son before the will was made and a short time before the son became incapable of transacting business. Before any interest fell due after the transfer and apparently owing to his sons' condition, Dr. Walker collected the interest himself and continued to do so as long as he lived, putting the collections to the credit of his own account.

The committee of the son claimed that he was entitled to the mortgage and brought an action for a declaration to that effect. The church pleaded that what is termed in law the doctrine of election applied and that the son could not take the benefit of the provision for his maintenance and the gift of $12,500 without carrying out the testator's wishes in favor of the church with reference to the mortgage or else that if he desired to hold the mortgage he must make compensation to the church out of the funds set apart for his benefit. The case was first heard before Mr. Justice Grimmer, who upheld the contention of the church. On appeal to the Supreme Court of New Brunswick Judge White and Judge McKeown sustained this view, but Chief Justice Sir Ezekiel McLeod dissented, holding that there could be no election as to the trust fund, but that the sum of $12,500 should be given to the church. The committee then appealed to the Supreme Court of Canada which has just upheld the decision of Judge Grimmer and of the majority of the Supreme Court of New Brunswick, giving the mortgage to the church. All the judges concur in this decision but Chief Justice Sir Charles Fitzpatrick and Judge Anglin differ from the majority of the court on the question of costs. The majority hold that the costs of the appeal should be paid out of the testator's estate. Hon. Wm. Pugsley, K. C., and Hon. J. B. M. Baxter, K. C., argued the appeal for the church and H. A. Powell, K. C., and Fred R. Taylor, K. C., for the appellants.

Washington, June 22.—Food control in the United States and Canada will be made as nearly alike as conditions in the two countries will permit. In many respects it will amount almost to a joint control, it was said today after a conference between Herbert C. Hoover and Hon. W. J. Hanna, just appointed Canadian food controller.

Food laws already enacted in Canada, Mr. Hanna said, closely approached the administrations' food legislation pending in congress.

The purpose of his trip to Washington was to permit him to study the American programme, that Canada might follow it as closely as possible. In most respects, Mr. Hanna explained, the United States and Canada have identical food problems. Both are exporters of grain, and both this year will have smaller crops than normal.

Mr. Hanna will remain here several days for conferences with officials of the temporary food administration. He thinks food control will be put into operation in Canada as soon as he returns.

Fredericton, June 22—An accident which occurred here this afternoon at the brickyard of M. Ryan & Sons caused the death of Daniel Driscoll. The deceased was working in a sand pit, and had sat down for a moment to rest, when a mass of sand overhead caved in and struck him, causing instant death. The deceased had been a life long resident of Hanwell Road, and is survived by his wife.

New York, June 22—A combination of local dry goods merchants have purchased the enormous stock of the H. B. Claflin Corporation.

The purchase price was $6,300,000.

LOCAL MASONS ATTENDED DIVINE SERVICE YESTERDAY

Parade to St. Paul's Church Where Eloquent Sermon Was Preached by Archdeacon Crowfoot.

Notwithstanding the unpropitious weather conditions which prevailed in the city yesterday the observance of St. John's Day by the Grand Lodge of New Brunswick F. and A.M. was befittingly carried out by a grand procession, and special church services. To what extent his is realized by the at St. Paul's church. The steady rain of the early morning, and which continued throughout the entire day, made the streets extremely muddy and not at all favorable for marching. However, despite the unpleasant elements there was a splendid turnout of officials of the Grand Lodge, as well as representatives from all of the masonic lodges in the city.

Carleton Union Lodge of which Samuel Irons is Worshipful Master, arrived on this side of the harbor on the 2.30 trip of the ferry. Headed by the Temple Band the members marched along Prince William, up King and along germain streets to the Masonic Hall where the main procession started from at 2.40 and moved off to appropriate music by the band. The route of march was: from the Masonic Hall along Germain, up King, along Charlotte continuing up Coburg, thence to St. Paul's church in the Valley.

The holy edifice was crowded to its utmost. Special pews were reserved for the Masons.

The sermon by Archdeacon Crowfoot was one well befitting the festival of St. John's. In eloquent language enunciated in distinct manner and forcibly delivered the reverend preacher was listened to in all eagerness by his auditors. Music, which is of importance to all services, was especially provided.

Taking for his text, "Prov. 3-6 "In all thy ways acknowledge Him, and He shall direct thy paths." Archdeacon Crowfoot said in part:

"First then Christianity places the supremacy of God. She seems to say to her children in the words of our text "In all thy ways acknowledge Him." Echoing thewords of the old Jewish law-giver she says, "Thou shalt have none other Gods besides me." It is with faith in this God that she leaves her children onward step by step, knowing that with such a faith they need fear no danger. And I need not remind you brethren of the very prominent position which faith (in the Supreme architect of the Universe) holds in Masonry. There was never a more baseless charge fulminated against our ancient fraternity than that its members were atheists and libertines.

It is because Christianity lays this great emphasis on the existence of God, 'Believing where she cannot prove' that she holds that man, made in God's image, and after His likeness is to be God's cooperator. Mindful of the words of her Founder 'My father worketh hitherto and I work,' she has ever made it her aim to bring up her members in the belief that they are one and all to be workers. To what extent this is realized by the average Christian I leave it to you brethren to decide But I cannot help feeling that too many professed Christians seem to confine their work to a maximum amount of criticism, and a minimum amount of cash. Yet this only serves to show how very imperfectly the average Christian realizes 'his obligation.'

As with Christianity, so with masonry every brother is made to feel that he is a worker. The fact that we are speculative and not operative masons must not blind us to the fact that there is an abundance of work for every Mason to do and work which we alone can do. We recall the priceless monuments of antiquity which our operative forefathers reared, the beauty of the medieval cathedrals, the stability of the castles, the gracefulness of the campaniles, and the dignity of the guild halls, and we see in them a symbol of the great work which lies before the heirs of those old masons, in the framing of brotherhood, laid upon the foundation of faith, and cemented with the clay of affection. Pardon me for venturing to recall these well known ideals, I do so to remind you brethren that Masonry has work for every brother, and must tolerate no drones in her hive. Let it be the ideal of every mason to be a worker in his lodge and not allow the burden of the work to fall on the shoulders of but one or two, as is too often the case at present.

And yet sometimes it is not entirely the individual who is to blame. There are in some lodges, even as there are in some congregations of Christians, brethren who have so forgotten the principles of true brotherhood as to imagine that they must assert themselves, and push forward their own authority, to the detriment of unity, and to the extermination of all true fraternity. Christianity, and masonry both teach that the road to salvation lies through the denial of self. He who would save his life must lose it, and he who would think only of himself will not find himself among the number of the elect at the last great reckoning. The sad history of Christian divisions bears eloquent witness to the disaster of overlooking this necessity for self suppression, and it must ever be reckoned one of the chief glories of the craft that it has by upholding the ideal of brotherhood checked that growth of individualism which is at once the peril of society, and the cause of the downfall of states.

The supremacy of God the brotherhood of man and the self-sacrifice of the individual, these are the fundamentals of Christianity and the glories of freemasonry.

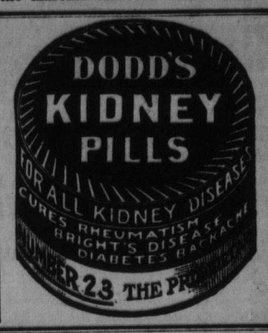
And as we look back over the wonderful way in which God has watched over our craft through all the centuries of its history, we cannot but feel that here, if anywhere is vindication of the truth, and of the necessity to the world of those principles which as masons we hold dear.

Nor is it only in the past that we find a vindication of these great principles for which we stand. The crisis of the present corroborates in a wonderful way the verdict of the past. This terrible war which seems to have brought the whole history of the world to a stand-still would never have happened had the world as a whole and the separate nations in particular remembered the counsel of our text and in all their ways acknowledged God. No patriotic citizen of the British Empire will wish for one moment to throw the whole blame in this respect on to the side of his opponent. He will be the first to acknowledge that there were faults on both sides. He will not attempt to deny that religion was very lightly regarded in the years before the war. Men were far too intent on the cult of self, whether it be in the forms of pleasure or of power, to have much room for thought of God.

And in that love for the brethren which is inseparable from love for God both England and Germany had lamentably fallen short. The policy of pan Germanism regarded the other nations as inferior and only meant to minister to the supermen of Culture, while England pursued her policy of splendid isolation equally forgetting the claims of the brotherhood of man.

And as a result there has come war, a terrible warning of the danger of forgetting God.

It sounds at first sight almost paradoxical to say that the war has emphasised the brotherhood of man. But it is undeniable that it is a touch whirh has, made thewhole world kin. We feel that the whole world is smaller, England and France seem as near as the United States, and the United States itself since she came into the war, never seemed quite so close to us. We feel sure now that we are brothers, of the same blood, fighting for the same democratic ideals. What a vindication it is of the masonic tenet of brotherhood.



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