

The St. John Standard

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ST. JOHN, N. B. WEDNESDAY, JUNE 25, 1913.

REV. DR. JOSEPH McLEOD.

In the death of Rev. Dr. Joseph McLeod St. John loses one of her best known citizens, the Baptist denomination in the Maritime Provinces one of its most distinguished members, and the temperance cause throughout the Dominion one of its foremost advocates. Born in St. John sixty-nine years ago, Dr. McLeod early achieved distinction as a pupil writer and champion of the temperance cause, and in later years occupied a prominent position in the councils of his church and in the work of the temperance movement. Although accounted one of the most forceful and eloquent preachers in Eastern Canada Dr. McLeod was probably better known outside his native province as an editor, as he filled the position on the Religious Intelligencer for many years, and more recently was editor of the Maritime Baptist.

BRITAIN'S AERIAL FLEET.

In the course of a recent debate in the British House of Commons, Colonel Seely, the Secretary for War, speaking of the country's aerial fleet, stated that great progress in aviation had been made during the past year and there were now in commission something over 120 machines with 146 pilots, of whom 83 were registered first class. A training school has been established and military pilots are being passed through at the rate of sixty or seventy a year.

In the course of his speech Col. Seely made an interesting reference to the dangers of flying in England. Greater than in any European country, and the precautions taken for safety. He explained how every machine was inspected thoroughly before any flight was permitted. During the past year there were five accidents resulting in eight deaths. The men died, he said, as truly in the service of their country as those who had died in the most glorious acts in the field. Accidents took place on what by any known test were absolutely the best machines. Four of the five accidents occurred to machines which won prizes in the competition open to all the world.

In making a comparison with the fatalities in foreign countries, Col. Seely stated that France had thirteen accidents, seventeen deaths; Germany twenty-one accidents, twenty-seven deaths, and the United States, which had not taken up military aviation at all keenly, and had probably not an eighth part of Great Britain's aeroplanes, had five accidents and five deaths.

"Flying in England," he said, "is peculiarly difficult. We are subjected to much stronger and more gusty winds. It is more difficult to fly in England than in France or Germany. We live in a very enclosed and hilly country; the hills and woods make local air disturbances much more severe than in open countries. To find a landing place is much more difficult; and so far as we know in two-thirds of the accidents the landing difficulty was the principal cause."

It is clear from the figures submitted by Col. Seely that there has been greater immunity from accidents than in foreign countries. In making a comparison with the aerial fleets of other nations he stated that Great Britain was now certainly among the first three and possibly one of the first two in the number of machines available. The industry was becoming more standardized and he expressed his conviction that the country would hold her own in the air.

MORE MISREPRESENTATION.

While professing to be deeply interested in the progress and development of St. John, Mr. Pugsley's organ, the Telegraph, like its patron, never misses an opportunity to send broadcast statements which, if believed, would be detrimental to the interests and reputation of the Winter Port. The latest example was a special despatch from Ottawa, published yesterday, which intimated in large bold lines, that the St. John dry dock was to be only a "second-rate" and that "failure to pass legislation leaves this Port with only a 900 foot basin."

Reference was made in the despatch

to the fact that the Government would build at Quebec and on the Pacific Coast dry docks with a length of 1,150 feet, and to this was appended the statement, which is absolutely untrue, that "the St. John dry dock will have a length of only 900 feet, owing to the fact that legislation was not brought forward by the Government last session to enable it to be built on a larger scale."

It is well known that owing to the obstructive tactics of Mr. Pugsley and his political friends at Ottawa certain bills which the Government intended to introduce were held over until next session. A bill was prepared providing for the enlargement of the St. John dry dock, but as it was not of any great moment that it should become law last session, as the length of the dock can be increased at a later date during construction, the legislation was not pressed.

With regard to the National Transcontinental and the question of providing facilities to handle the trade at this port the statement of Mr. E. J. Chamberlain, president of the Grand Trunk Railway, that plans for an entrance to St. John are in course of preparation will cause no surprise.

A railway company with a port of the size of St. John in the district traversed, would naturally in its own interest provide facilities. The company already owns property adjoining Cortes Bay, as Mr. Chamberlain states, which will ultimately be used for terminal purposes. As the Globe remarked yesterday "there has never been any reason to doubt that the Grand Trunk will utilize this port."

It is understood that the company will arrange for a short route to St. John. For this purpose, negotiations for the construction of a branch line about thirty miles in length to connect with the Valley Railway have been in progress. An engineer of the Grand Trunk Pacific Company visited St. John not long ago and also went to Fredericton to interview the Provincial Government. No definite arrangements were made at that time but it is clear that it is the intention of the company to make connection with St. John by this route.

WASTE PRODUCTS.

It is of interest to note that in many industries in the United States what were formerly considered waste products are now by-products of use and value. Formerly cotton seed was discarded; now the oil and meal made from it are worth millions a year. Coal tar was also considered useless; now its medical and dyeing properties are immensely profitable. One of the latest discoveries along these lines is that grape seeds are of considerable value. Seeds are removed from about 70,000,000 pounds of the annual raisin crop of the country and were considered waste. The seeds constitute 10 per cent of the whole. The United States Department of Agriculture has found that they can be made into high grade syrups, oils and soaps, and finally into rich chicken feed. On the basis of the 7,000,000 pounds of raisin seeds now wasted, the experts state, at least \$125,000 should be saved. This is exclusive of the great amount of grape seeds obtained from the wine and grape juice industries. These benefits are clearly derived from the advances made in chemistry and modern science.

WEDDINGS.

Woodstock, N. B., June 24.—One of the most interesting of the happy social functions of the season was the marriage this afternoon of Miss Nina Katherine, daughter of Mr. and Mrs. John Wallace, of Woodstock, and Mr. Arthur Douglas Cook, son of Colonel and Mrs. J. P. Cook of Montreal, P. Q. The marriage was solemnized in the Methodist church by the pastor, Rev. R. W. Weddall. The bride was attended by Miss Kathleen Lynott, while George Dibble acted as groomsmen. The presents were many and handsome, testifying to the popularity of the young couple.

An Unkind Cut.

Artist—I paint only for pleasure. Fair Critics—And only for your own pleasure?

DIARY OF EVENTS

FIRST THINGS

FIRST METHODIST CONFERENCE.

The first Methodist Conference was held 162 years ago today, June 25, 1744. The importance of what is now one of the greatest of the world's religious denominations, was called by John Wesley, who for that a more definite and extensive organization than he had first given his followers was imperatively demanded. The conference was composed of six clergymen, who proceeded to the consideration of three topics: What to teach, how to teach, and what to do.

The first two days were occupied with the discussion of several doctrines, which were debated with precision. On the three following days they discussed the relation of the Methodist societies to the established church, and session from it was discontinued. In a second conference, five years later, Methodism took an organic and definite form, as Wesley's opinions on "church order" had undergone a great change.

An annual conference was then instituted, the meetings and love feasts, sanctioned, and Methodism had henceforth its preachers, lay preachers, leaders, trustees and stewards. From that time forth Methodism began its gradual divergence from the Church of England, ending in a complete separation.

THE HUMAN PROCESSION

THE EMPRESS OF JAPAN.

Nippon's new empress, Sadako is still quite a young woman, as she will celebrate her twenty-ninth birthday today. Before her marriage to Yoshihito, which was solemnized 13 years ago, when the Empress was only sixteen, she was known as "chose no most beautiful girl," and her loveliness has increased with the passing years. She is a daughter of Prince Kujō Mochitaka. The royal pair have three children, one son and two daughters. The son and heir to the throne, Hirohito, was born in the imperial palace at Tokyo twelve years ago. The Empress is about five years the junior of her husband.

The Empress wears European fashions and eats European food in the European manner. The old palace of the Shoguns, over which she presides, is now strictly modern, steam heated, electric lighted and magnificently furnished. Contrary to the general belief, the Empress is not a mere plaything, but occupies the same position in affairs of state as the queen consorts of European nations.

The Empress, like all her predecessors for generations, is a member of the Fujiwara clan, from which the rulers of Nippon are compelled to descend. The Empress's family history is almost as ancient as that of her husband, who represents a dynasty that dates back in an unbroken line for more than 2500 years.

Sadako was well educated with a special view to the possibility of her becoming Empress and her last and greatest education was in the art of being a patron, as is the Empress Dowager, of the Women's High School in Tokyo.

The Tokio Palace, the principal home of the Empress, is just outside the capital, and occupies a commanding site on the highest of a group of hills. The architecture is distinctively Japanese in appearance, but the interior is modern and comfortable. The principal social event of the year at the palace is the cherry-blossom garden party, held in April.

THE PASSING DAY

ANNIVERSARY OF CUSTER'S FIGHT.

Ranking with Thermopylae, the glory of the ancient Greeks, and Balaklava, immortalized by "The Charge of the Six Hundred," is the battlefield of Little Big Horn in Montana, where, thirty-seven years ago today, General George Armstrong Custer and his men made their last stand against the Sioux. Thermopylae and its messenger of defeat, Balaklava its survivors, but from that deadly combat, Custer's command escaped alive. Custer's last fight is the classic of Indian warfare.

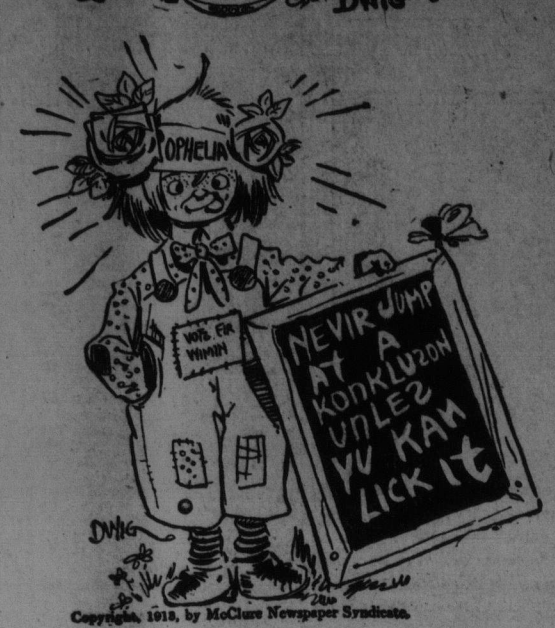
Custer's memory is perpetuated by a monument erected on the battlefield, where "Yellow Hair," as the Indians called him, and his brave soldiers sleep the long sleep. A statue at West Point also serves as an example of heroism to the cadets. Song and story, the books of the widow, and reproductions of the famous painting, "Custer's Last Stand," also serve to keep his memory green in the tens of thousands of households and schoolrooms.

The Custer battlefield can now be reached by rail, and is only a short ride from the city of Sheridan, Wyo. It is preserved as a national cemetery, under the control of the United States War Department, and is annually visited by hundreds of admirers of the great Indian fighter.

It was two days after the battle—two days too late—when a relief force reached the scene of carnage on the Little Big Horn. In the meantime the Sioux had fled to Canada, where they remained for several years, until they were driven back by the "great white father" at Washington, and were permitted to settle on a reservation in South Dakota.

The relief living thing in sight when the relief force arrived at the scene of the massacre was Comanche, the horse of Private Keogh. Seriously wounded in half a dozen places, the faithful horse stood beside his dead master. At first it was considered necessary to shoot the suffering animal, but no soldier could bring himself to do so. For weeks old Comanche fought a battle with death, and eventually conquered. He was taken in charge by the troops of the Seventh cavalry, and it was officially ordered that he be given a separate stable, the best of rations and care, and that he should never be ridden again. Comanche, who had been a pet and pride of Troop I of the Seventh Cavalry, He died at Fort Lincoln, not far distant from the Custer battlefield, and was buried with full military honors, while weeping soldiers gathered about the grave. Not long ago the War Department granted the troop permission to remove the remains of Comanche to the battlefield.

OPHELIA'S SLATE



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IN LIGHTER VEIN

The Men's Reason.

The Johnsons, according to a recent story, had an old hen who insisted upon neglecting her comfortable nest to lay a daily egg in the coal-burner.

"I can't think," fretted Mrs. Johnson, as she and her small son Joe together hunted for that particular egg, "why this one hen insists upon using the coal bin."

"Yes, that's a easy mother," exclaimed Joe, in astonishment. "I s'pose she's seen the sign, 'Now is the time to lay in your coal.'"

Work and the Weather.

"The restless days are here. All our doors invite us and work becomes a conscious effort and a bore. It is the time when we are most in sympathy with Jerome K. Jerome in his confession as follows: 'I like work; it fascinates me. I can sit and look at it for hours. I love to keep it by me! The idea of getting rid of it nearly breaks my heart.'"

A Manly Man.

"Doesn't it humiliate you to have to go through life this way?" asked the sympathetic woman as she purchased a photograph.

"Oh, I think you're wrong us," replied the Bearded Lady. "If it wasn't for the wife and the kids I'd throw up the job today."

Treatment Wanted.

Barber (to friend entering)—Hallo, old chap, how's the world treating you?

Not So Bad as That.

"Women are certainly trying hard to become man's equal."

"Oh, I think you're wrong us," replied the Bearded Lady. "If it wasn't for the wife and the kids I'd throw up the job today."

He Being the Man.

Ethel—Kitty hasn't a thought for anything nowadays except her new car. She's perfectly in love with it.

Jack (slyly)—Another case of man being displaced by machinery.

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The Old Poets.

Were the old poets here today We'd see some funny scenes, With Burns and Pope extolling soap And Shelley boasting beans.

Well, Burns and Pope might crack up soap And trade their ads would draw; But I hardly think Bill Shakespeare's ink Would sing the praise of Shaw.

The Retort Courteous.

Mrs. Tremendous Blank advertised for a maid and got a lot of answers. From the crowd of applicants she chose one. And ere long there was trouble in the family. The maid had been employed elsewhere and she knew the difference.

One day the lady became acrimonious: "Do you call yourself a lady's maid?"

"I used to, ma'am," replied the servant, "before I worked for you."

Frustrated Felicity.

Liza—When yer goin' ter git married, Polly, my dear?

Polly—Never.

Liza—Why?

Polly—Well, yer see, I won't marry Bill wen 'e ain't sober, an' 'e won't marry me wen 'e is.—Tastier.

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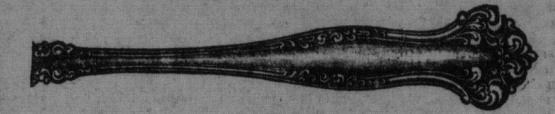
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WEST END MASS ST. JOHN

Members of Carleton Union

ful Sermon by Rev. J. A. West End Hall Followed

In honor of the Festival of St. John the Baptist the members of Carleton Union Lodge No. 8, F. and A. M. attended divine service in the First Presbyterian church, West End, last evening, and later adjourned to the West End Masonic Hall where a banquet was held and speeches made by the officers. The members assembled at their hall on Charlotte street at 7.30 and marched to the Presbyterian church where Rev. J. A. Morrison, assisted by Rev. G. F. Scovill, conducted the service. Dr. Morrison preached an interesting sermon, saying in part:

The Message of St. John the Baptist to the Empire of Today.

Malachi, 3: 1.—"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple."

The church has universally regarded these words as prophetic of St. John the Baptist. In the church calendar they are appointed to be read on June 24th, the acknowledged date of the festival dedicated to the memory of this illustrious man.

Masonry, whose moral teachings are in accord with the principles of religion, has chosen St. John the Baptist as the patron saint of its worldwide fraternity and, while historical critics have insisted that the origin of Masonry in Great Britain and Ireland is of comparatively late birth, there are many members of the craft who hold that its inception dates back to the dark and misty ages of antiquity and whose artifices are claimed by the more enthusiastic of their number to have existed in pre-archaic times, whose skill lent strength and beauty to the Temple of King Solomon and whose members migrated far to India and China in the East and to Greece and Egypt in the West. This at least can be affirmed: that religion was the main object of them all in their solemn pursuits.

Whether the Orphic or the Eleusinian, the Gothic or the Dionysian; whether the rites of Mithras or the Mysteries of Pythagoras or the Druids the Essenes or the Kaddish; all were instituted in honor of religion, and all enforced the practice of duties which religion recommends. According to Cicero, the ancients believed religion to be "the study and practice of divine law," and in the lectures of Free Masonry there is no direct reference to Christianity, yet its types and symbols clearly point to a perfect dispensation which should supersede all the ancient systems of religion and bring all mankind under one fold under one shepherd, even Jesus Christ.

It is for this reason that St. John the Baptist, the forerunner of Jesus, has been selected by Masonry as its patron saint. In his life the moral virtues, held as obligatory by their craft, were exemplified, while his message crystallized into definite form the latent hope of their worldwide organization, that the Lord whom they seek would suddenly come to His temple as the prophet Malachi had foretold.

It has been held by some that the relation between Christianity and the various forms of mystic religion can be traced through a people known as the Essenes. They composed a Jewish Brotherhood whose origin can be traced back to the second century B. C. As an organization it was confined to Palestine, having its chief settlement on the Eastern shores of the Dead Sea. While no mention is made of this fraternity in the Bible or in Rabbinical literature, numerous references made to this guild in the writings of the elder Pliny, Josephus and Philo, who speak of the Essenes from personal knowledge.

From these sources we learn that their most distinctive features were the strictness of their organization, their intense regard for purity and their practice of community of goods, or, in other words well known to the Masonic craft, brotherly love, relief and truth.

How much Christianity owes to Essenism is an interesting question. It has been affirmed that there was room for definite contact between St. John the Baptist and this brotherhood. His time of preparation was spent in the wilderness near the Dead Sea, his preaching of righteousness towards God, and justice towards one's fellow-men was in agreement with Essenism. Like them he wore the leathern girdle and like them his life was one of temperance, for his food was locusts and wild honey, of prudence, of fortitude and justice. It is not at all probable that among these people he passed the greater part of his 30 years of wilderness life. Taking all these facts into consideration, it is a justifiable flight of the imagination to picture these men of the desert by night gathered within their square enclosure, whose floor was the checkered rocks, within the indented skirting and whose coverlets were the ethereal canopy of heaven. There they repeated the tales of the desert as these had been handed down from father to son—of the enemies of Israel whose imposition had been discovered by the fatal Shibboleth. They talked of that historic region lying between Succoth and Sevedetha at once the inspiring source of strength and stability.

In Jehovah's might they trusted and though their wanderings precluded the possession of a fixed city they were everywhere at home for in every city they dwelt and all dwellings were open to them as welcome guests.

Well might St. John the Baptist, having thus been trained in the simple but strict life of the desert surroundings, come forth from the desert with its temperate force to overturn and with trumpet voice to deprecate the selfishness and vice that everywhere abounded.

Nor did cowardice find lodgment in his nature. He was true to his trust. By him an evil King shall be rebuked, though like the Master by foul and malignant plot he shall mingle his life blood with the dust of the earth.

For his unswerving loyalty to truth,