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SECRET SOCIETIES KNOWN SINCE EARLIEST TIMES

Black Legion Viewed as Manifestation of Ancient
Social Principle—Impulse to Organize May
Come From Inferiority Complex

WASHINGTON, June 13.—Again there has appeared upon the American scene a secret society which in some localities has adopted terrorism as a political and social policy. Being a secret society, no one knows how extensive the membership of the Black Legion may be or in how many communities it is organized. The outstanding fact, however, is that such an organization does exist within the United States, but not of the United States, within local communities, but not of them. The secret order's existence is apart from the political and social organizations of the communities. They are excluded.

Primitives Had Urge

The desire of mankind to organize secret societies is well nigh universal and is older than history. A philosophical psychologist could write a moving essay on this impulse. It exists in the child in point of years, and in the child in point of historical evolution. A part of the play of children has always been secret organizations, with mystic passwords and countersigns, and before the dawn of civilization primitive peoples had the same urge.

The Black Legion is but a manifestation of this ancient social principle. Various types of secret organizations have existed, with widely different purposes. The high school and college fraternities may be regarded as wholly social, while the order of Freemasons is largely religious, with added social and eleemosynary features. To be sure, the Masons have entered American politics, and centuries ago they occupied an important position in European affairs.

The Black Legion appears to resemble the Klu Klux Klan rather more than any other American organization of a secret nature. The original plan was organized in the reconstruction days at the close of the civil war in an effort to bring order out of the chaotic political and social conditions which the disturbed times had created. As they were taking the law into their own hands and also because of the desirability of vesting their actions in an air of mystery, they appeared disguised in striking costumes, their features covered in hoods. That these secret nightriders performed a valuable service is recognized by historians. That some serious offences were committed by some of them, under the cloak of the order's secrecy, has to be admitted.

Mention also should be made of the Vigilantes, especially those who operated in San Francisco in the hectic period following the discovery of gold. They were not a secret order in quite the same sense, and they did not invariably mask. They

resembled secret orders, however, in that their operations were swift and without warning. It is especially interesting to recall that the last operation of Vigilantes took place in New Orleans in 1891. A vigilance committee took from the jail a group of Italians believed guilty of murder, and understood to be members of the famous secret order, the Mafia, and lynched them.

Strong Foreign Societies

The Mafia came into existence in Sicily at the time of the Napoleonic wars and became a secret society of the utmost danger. The members were opposed to the police and to all measures for the enforcement of public order. They preyed upon landowners, merchants and any other likely victims. An attempt was made to establish the order in the United States, and this led to the action at New Orleans. The Mafia had murdered Chief of Police Hennessy.

Another Italian secret society was the Camorra, which first became known about 1820 in Naples. The members were criminals who worked singly and in gangs. The order had a secret language and system of signals. Taking part in politics, the Camorra became dominant for a period, terrorizing the whole country. Princes and persons of high station became members, often, it is said, because they were forced to escape attack. It has been reported that individuals have been forced, in much the same manner, to join the Black Legion in this country. The Camorra was finally stamped out in 1911, but the Mafia continued to exist in secret until the Fascist regime took charge following the World War. It is probable that there are still skeleton organizations which maintain the deepest secrecy as to their existence and which hope to re-establish themselves after a change in political conditions in Italy.

Africa is notable for the number of its secret societies among the natives. Not only in the Congo but in other sections of the Dark Continent secret orders have been in existence from the earliest times. They usually have some religious connection, but not always. For example, the Human Leopard Society—as the name is translated into English—is an organization of cannibals. There seems to be and to have been no people immune from the impulse to organize secret societies. Although there were never more than 3,000,000 Indians in North America at any one time with therefore, no problem of crowding or domination of congested regions they had their secret societies.

Underlying Principles

The secret society with the largest membership in the world is Chinese. It is the Hung or Triad Society and

has been in existence for 1,500 years. This organization was founded in A. D. 386 by a Buddhist patriarch named Eon. It appears that, originally, the chief purpose of the organization was to spread the Buddhist doctrine. It changed from being primarily a religious to a semi-political organization because of the effort of Chinese Emperors to stamp it out. When a secret order is well established and especially when its membership conceives that a religious side is present, as well as social or political interests, eradication becomes practically impossible.

The effect of the persecution of the Triad Society was to intensify its secrecy with mystic rites of great solemnity. Authorities say that there is a fascinating analogy between the Buddhist-Taoist rites employed by the Triad and those described in the Egyptian Book of the Dead. Moreover, it is stated, there is a close connection between both the Chinese and the Egyptian rituals and portions of the ritual of Occidental Freemasonry.

It is probable that the impulse to organize and to join secret societies springs from an inferiority complex. The individual does not feel strong enough in his own personality to accomplish what he desires.

PRESENTATION TO DEAN HOLMES AT FAREWELL SERMON

Made Appropriate Remarks to His Congregation on Sunday Morning — Tray Presented to Him — Services at Other Churches

At the morning service of the Christchurch Cathedral on Sunday, Very Rev. Dean J. H. A. Holmes made a few remarks of farewell to his congregation, prior to preaching the morning sermon. Dean Holmes who is leaving shortly for King's College, extended thanks to his congregation for their loyalty and kindness to him while he has been in this city. He especially asked that the congregation show the same kindness and loyalty to his successor, Rev. W. H. Moorhead, and to Mrs. Moorhead. Rev. Mr. Moorhead will assume his duties as the new dean of the cathedral today.

At the conclusion of the morning service of the Cathedral Very Rev. Dean Holmes was presented with a beautiful tray, the presentation being made in the Memorial Hall by George E. Howie, and being read by J. J. F. Winslow, K.C., the chancellor. J. A. Reid acted as the chairman at the formal presentation. The dean preached both morning and evening and exceptionally large congregations were present.

The address which was delivered to Very Rev. Dean J. H. A. Holmes by J. J. F. Winslow, K.C., chancellor, is as follows:

To the Very Reverend J. H. A. Holmes, M.A., D.D., Dean of Fredericton.

Dear Dean Holmes: The congregation of Christchurch Cathedral wish to express to you the deep sorrow that they feel on your leaving this city and diocese to take up other important duties connected with the Church in Nova Scotia.

They also wish me to express to you their appreciation for the work that you have done while you have been Dean of Fredericton.

PREMIER ABERHART AND SOCIAL CREDIT

Discussing Premier Aberhart of Alberta recently at London, England, Colonel J. H. Woods, C.M.G., Editor of the Calgary Herald, told the World's Press Conference that Mr. Aberhart argues, perhaps with some reason, that the commitments of the Province are too heavy, for the earnings of the people to carry and it is no use to borrow money to pay interest on money previously borrowed. He claims that if the interest the Province has to pay could be limited to 3 per cent. the Budget could be balanced. It is also advocated by the Government that at least half the loan should be placed on a perpetual basis and half on a 25 to 30 year basis, so as to avoid the constantly recurring expenses of redemption and the setting up of fresh loans.

"The people in Alberta who possess money are favourable to Mr. Aberhart joining the Dominion Loan Council, because that would ensure the exercising of at least reasonable economies in respect of future borrowing."

No Fairy Tale Magic

"Fortunately for the Premier and his Cabinet public memories are short and public attention easily diverted, so that at the moment more interest is centred on the loan position than on the \$25.00 per month, which influenced so many thousands to cast their votes in favour of the

The dignity with which you have carried on the Church services, the assistance that you have given to the choir, and the organization of the Men's Club are perhaps outstanding and have helped greatly toward keeping up and increasing the interest and enthusiasm of the members of the congregation in the work of the Church.

Of great importance too, it is to be noted that the financial situation of the Cathedral has shown a great improvement during your incumbency of a little over four years.

While greatly regretting your departure from Fredericton, where you have gained the esteem and respect of all citizens, we are consoled by the fact that you are to take up the important post of Dean of Divinity at your Alma Mater.

In taking over this work for which you are so well fitted, you are succeeding a most able and lovable man, the Venerable Archdeacon Vroom and we wish you every happiness and success at King's College, an institution which is of such great value to the Church.

May I add, Mr. Dean, a pledge for this congregation that they will give their loyal support to your successor the Reverend W. H. Moorhead.

I have one other pleasing duty, namely, to present to you, on behalf of the congregation, this tray, as a very slight token of their respect and esteem for you.

Signed on behalf of the congregation.

J. J. F. WINSLOW,

Chancellor.

Fredericton, N. B., June 14th, 1936.

The usual services were held at the Brunswick street Baptist church with Rev. G. W. Guion the speaker at all services. At St. Andrew's Presbyterian church, Rev. Dr. G. E. Ross, the minister, spoke at morning and evening services. His subject in the morning was Acts and Proceedings of the recent General Assembly. In the evening his subject was "The Living Christ and His Living Church."

At Wilmot United church in the

Social Credit Party. Reasonable people, however, are beginning to recognize that a Social Credit policy will not solve the troubles of Alberta like the magic of a fairy tale. It is realized that an organization to attempt to put such a policy into force must be built slowly and well. While improved prospects have diverted the attention of the farmers to next season's crop, there is, however, growing impatience in the mining and industrial districts where there is still unemployment.

"Meanwhile Mr. Aberhart has time on his side. His Government has been elected for five years with a majority consisting of 56 seats out of a total of 63. It is interesting to note in passing, that not one of his Cabinet has ever previously been a member of the Legislature or associated with any form of public administration larger than a School Board, to my knowledge. It must be remembered that the Government promptly passed a Recall Act which enables them to be turned out of office if the people are convinced that the Social Credit system is unsuccessful or no longer desirable. But when one examines the machinery of this Act it appears that in order to remove the Government it would be necessary to obtain a substantial majority, not merely of those who voted it into office, but of the total electoral roll in each constituency. This one clause alone would seem to ensure Mr. Aberhart and his Government most of their five years tenure."

Social Credit Never Debated

"It is significant that the merits or demerits of Social Credit as a political system are seldom or never debated by Mr. Aberhart's followers. His gospel is that Social Credit must be either accepted blindly, or totally rejected, and all those who do not so accept it he regards as his enemies. Mr. Aberhart argues that the subject is too large and involved for popular understandings and his followers are discouraged from discussing its principles in detail."

"It will be apparent, therefore, that no startling innovations are likely to take place in the Province for some time at least, and that unless progress in the application of the new political system becomes more rapid than it has been since the present Government took office, the whole of their five years tenure may expire without a social credit system being accomplished."

This is a true bridge story. She was only a beginner, but she meant to keep her end up, and so she was not at all abashed when her partner said: "You know you revoked?"

"Well," she replied, after a short but impressive pause, "what of it? I had my reasons."

absence of the regular pastor Rev. J. W. Bartlett, Rev. D. R. Chown spoke in the morning and Rev. Ralph Barker, of Stanley, spoke at the evening service.

At the Devon Baptist church Rev. D. L. Kennedy was the speaker at all services. "Sonship in God" was the theme of the morning subject. Large congregations attended during the day. Rev. W. A. Burge spoke at all services of the Gibson Memorial United church in South Devon. Services were held at Nashwaaksis in the morning, at Kingsley in the afternoon, and at Devon in the evening. The theme for the day was "The undesigned teaching of the obscure disciples."

The usual services took place at St. Paul's United church with Rev. George Telford the speaker both morning and evening.

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