

Correspondence.

[While we give full publicity to the views of our correspondents, we wish it to be distinctly understood, we do not hold ourselves responsible for them.]

"Unrestricted Reciprocity."

To the Editor of the Anglo-Saxon:  
SIR.—The question of Canada's trade relations with the United States will undoubtedly form an important issue in the contest between the party politicians at the coming Dominion Elections. As both Canada and the United States are highly "protected" countries, it is a question in the nature of a bargain as to how much each will concede in return for certain advantages. Between "protected" and free trade countries such as Canada and Great Britain, this bargaining feature in the trade relations is wanting as the latter has nothing to offer any one country but which it equally offers to all nations—expecting no nation to buy or sell in her markets unless it can do so with advantage.

Englishmen resident in this part of the British Dominions have the privilege of regulating their fiscal policy in their own interests. If we like protection we can have it and also freely gratify free trade views if so inclined. This freedom can easily be abused and degenerate into a monstrous injustice to our fellow-citizens throughout the British Empire and be used by the enemies of our Flag to weaken and alienate the cordial good feeling between Canada and the Empire—by tariff discriminations in favor of trade with foreign nations and against other portions of the Empire.

The verbal humbug contained in the words "Unrestricted Reciprocity" has concealed from the general Canadian public the real intent and meaning of the proposals contained therein, which are nothing less than that Canada, in so far as its trade with the United States goes—shall reverse its policy of "protection" and adopt free trade principles, so that about the half of Canada's revenue, now derived from duty on imports from that country, will have to be either raised by direct taxation or by additional duties clapped on imports from other countries, including Great Britain.

Supposing Canada entertains the idea of widening her trade relations with the United States. Englishmen must not lose sight of the fact that these negotiations, from the start, ignoring that Canada forms part of the British Empire just as much as the State of New York forms part of the American Union. Also a cool piece of insolent disregard to the Flag of the Empire is wrapped up in treating Canada as anything but a part of a United Empire. This will be the more strikingly apparent when it is further known that the United States does not propose lowering its tariff equally towards other parts of the British Empire, but rather will insist that Canada shall RAISE HER tariff on imports to the level of that of the United States, in order to avoid Canada being used as a back entry for the trade of other countries with the United States. A few more McKinley Tariff Bills will then be all that would be needed to separate Canada totally from the Motherland and unite her to the Republic.

This question, therefore, is not merely a fiscal question of protection vs. free trade, but one of first-class political importance, vitally affecting the permanent Unity of the British Empire. As such, it is of surpassing interest to any man or woman who feels the deep throbbing of patriotic impulse towards Canada and the Motherland.

Sir R. Cartwright, not many months since, while visiting the States, publicly stated that he regarded the customs barriers between Canada and the States as "barbarous" and as constituting "commercial war." Speaking as a free-trader, professedly, he was right enough. But the most extraordinary phase of the matter is this, viz.: that while such avowed free-traders thus urge free trade with the Yankees they know well that it involves a still higher tariff against trade with the rest of the world, making Canada a close corner for the exclusive benefit of American manufactures. Again Canada is asked to join hands with Yankee-dom in carrying on a barbarous "commercial war" with the Motherland which is at commercial peace with us, offering us the fullest and freest access to her markets for our exports and, in addition, with her army and navy and consular service protecting the trade of Canada throughout the world. More, even going so far in her kindly forbearance to her ungrateful children as to "turn the other cheek" to the "protectionist" smiter. Canadians are now asked to bite the hand that has warmed and fed them, and to hurl the stone of our hardened ingratitude in the face of that

nation which at all times we should lovingly honour as our Mother. Conduct as proposed and involved in "Unrestricted Reciprocity" is not merely "barbarous" war—it is damnable rascality, the manifestation of unscrupulous and boundless greed, the abdication of all righteous principle, the degradation of all proper national feeling—selling ourselves to the very D—, and making our very name reproach and by-word amongst our kith and kin and the nations of the earth—the scorn of all that is noble and manly in human thought and action.

Fellow-countrymen, is this iniquity to be allowed? Are the men of Canada, through whose veins run the blood of noble English ancestors, going to demonstrate they have only the spirit of bastards and none of the fiery patriotism of true sons? Are they going to allow Fenians and Frenchmen to decide their own and their children's destinies for them, or, will not their own true hearts and strong right arms prove that Canada has to-day a nobler army of United Empire Loyalists than EVER she had and that the honour and glory of the Union Jack shall never suffer through their infidelity to it?

Let all Englishmen then unitedly raise their voices against these insolent proposals and faithfully record their votes against any political candidate who will not pledge himself to vote always against any fiscal policy that discriminates against imports from any part of the British Empire in favour of a foreign nation.

If we discriminate in our tariff let it be in favour of imports from any part of the British Empire. If we want free trade let us have it first with all those lands that own the rule of the Union Jack.

F. J. A.

"The Old Flag."

(Ottawa Evening Journal.)

There was an interesting scene in the beautiful Church of St. James in Montreal on Friday evening, Sept. 19th, in connection with the Methodist conference, and one which illustrated strikingly the feelings with which many a Southern slave in the olden days looked to the British flag. The meeting in the church was addressed by Bishop Hawkins and other delegates from the British Episcopal Methodist Church—the coloured Methodists. Bishop Hawkins speaking of his early days, said:—

"Everything was dark and we heard that in Canada there was freedom for the slave. I thought Canada was behind the sun. (Laughter.) I didn't know the east from the west, the north from the south. But I got there and I was free. (Loud applause.) I put myself under the paw of the British lion (prolonged applause), and when you're under the paw of the lion, and he gives a growl at your enemies, you're safe. The Queen of England—God bless her—"Amen" the best woman that ever wore a crown or swayed a sceptre (loud applause)—the Queen of England meets the negro the moment he touches British soil—(prolonged applause and great enthusiasm)—and that's why I'm here to-day."

After the Bishop had concluded his address, Rev. Dr. Douglas asked him to sing a hymn. The bishop sang "On my way to Canada." Says the Witness report:—

"I'll sing," said the Bishop, "On my Way to Canada. This is the earthly home. But it was heaven to me in the old days, and many a time this song cheered my heart, for it seemed to anticipate heaven."

"On my way to Canada" represents the slave flying from the bloodhounds. He flees through wood and marsh, until, on the other side of the lake, he sees the Queen of England standing with outstretched arms to receive him. The bishop put his whole soul into this piece. A tide of emotion swept over him which glorified his poor old black face, his eyes became lustrous, his lips trembled; he raised himself, held his hands over his head, and sang with extraordinary energy—

"I'm on my way to Canada Where the coloured man is free." The contagion spread over the house. Roar after roar of applause burst from the conference.

It must do us good once in a while, we who live beneath the dear old Union Jack, to have brought home to us the grand record of the old flag, once the only one in all the wide world beneath which no human being dare be called a slave. What heart of Briton but would thrill at such words as the old coloured bishop's, picturing vividly the breaking of his bonds the moment he reached British territory, suggesting vividly the glory of British freedom, justice and courage? For hundreds of years in the future as in the past may the old flag brave the battle and the breeze, unstained in honour.

Newman and Westminster Abbey.

(From the English Churchman.)

SIR.—The following words occur in the Daily Telegraph of the 6th Sept., 1890: "Several efforts are being made to erect memorials of the late Cardinal Newman. The leading movement of the kind aims at securing national recognition . . . The promoters hope that a statue may be placed in Westminster Abbey." Will the "promoters" permit me to suggest the following inscription for the statue in question? The arrangement of the lines I leave to their judgment.

X.

To the memory of Cardinal Newman, once a Clergyman of the "Protestant Reformed Church of England as by law established."

While occupying a position of great influence in that Church whose Articles he had sworn to observe he published amongst other papers one called Tract XC., and persuaded many of the clergy by this and other means, both covert and overt, that they could be Protestants in profession and Romanists in heart. Having succeeded in this object as far as possible, whilst still in the National Church, he eventually seceded from it, and after taking the usual oath to persecute all heretics, including his former co-religionists, as an ordained priest in the Church of Rome, he henceforth used his best endeavours to undermine the Constitution of his native land, to re-establish in her the supremacy of the Pope, to do away with the Protestant succession to the Throne, and, in a word, to bring about the dominancy of that hierarchy which ever has been—and ever will be—the deadly foe of civil and religious liberty.

In his efforts to destroy that faith which once he preached, he was pre-eminently successful. He lived to see the Mass, which in the Articles of Religion is declared (Art. XXXI.) to be a "blasphemous fable and dangerous deceit," openly celebrated, without let or hindrance, from archbishop or bishop in many churches in this realm; and Lady chapels, altars, with lighted candles, and all the paraphernalia of Romish worship, set up. As the fruit of his writings, he found every Romish doctrine, against which the National Church protested at the Reformation, openly recognized and taught by many of her clergy. He saw precedence over all the nobility of England conceded to a Prince Cardinal of his Church, and diplomatic relations re-opened with the Pope in spite of the remonstrances of Her Majesty's loyal Protestant subjects, and he personally received the homage, on bended knees, of ladies of the highest position in the land, professedly members of the Church which he had repudiated. In recognition of these and many other eminent services rendered by him to Church and State, his praises are sung by Protestant dignitaries and clergy, as well as lay members of that Church, which it was his constant effort to subvert and prevent. By their strenuous exertions, and the co-operation of the most influential members of the Roman Catholic Communion, this monument is erected in memory of his successful endeavours to remove the barriers which separated the one Church from the other, and with the fervent hope that those barriers will ere long be entirely obliterated, and that England may once more find herself under the dominion of the Pope.

Beneath this monument he rests from his labours, and his works do follow him (2 Thess. II, Rev. xviii. 4).

Egg Exporters.

Dr. Peacock, of Belleville, Ont., who has just returned from a visit to England, reports that when in London he met Mr. G. Curry, provision merchant, of 33 Borough High Street, London, S.E., who said that he had received a shipment of 187 cases of Canadian eggs, which had arrived in good condition and had given great satisfaction. In a letter since received by the Dr., Mr. Curry says, "It just struck me that in your travels you might fall across some people having an idea of shipping eggs to London; and if so I should esteem it much if you would give my address to any person with this intention." Let Canadian egg exporters take a note of this.

In case any Lodge Secretary should find himself unable to act as Agent for the Anglo-Saxon, will he be so kind as to supply us with the name of a member of his Lodge who will be willing to act.

Lord Salisbury on the Bad Time Coming.

The duty of the State to Art is, according to the Prime Minister, a very simple one. It may be summed up in three words—"Leave it alone." Speaking at the Academy banquet recently, Lord Salisbury complimented the artists upon their magnificent exhibition, and said if the Government had inspected them—if they had superintended and regulated them—if they had put them into all the various swaddling-clothes which modern ingenuity has invented—the Academy would never have attained its present high position. He warned the company, however, that a time "may come when there will be a committee that will examine you and a commission that will reconstruct you. And, worse than that, you will receive the assistance of the Treasury, and you will be exposed in Committee of Supply to the microscope of parliamentary taste. (Loud laughter.) You yourself, sir, or at least your successor, will be appointed by competitive examination—(laughter) and you will be forbidden by Act of Parliament to work for more than eight hours a day. (Laughter and cheers.) Then an inspector will come down to you here as everywhere else, and I fancy it will be an inspector from the County Council. (Laughter.) His duty will be to examine beforehand the subjects to which your artists are to devote themselves—(laughter)—and to see that the models whom you employ are properly draped. (Loud laughter.) There are not a few people who look to Parliament for everything wanted by classes or individuals. We don't know to what extent, if any, the gentlemen of the brush were looking for State aid; but after Lord Salisbury's good humoured diatribe against the philanthropic instincts of "grandmotherly government," they must one and all have resolved never to harbour any such desire in future, but to depend exclusively, as in the past, upon the exercise of their own abilities and their own high ideas.

Aphorisms.

They who have never known prosperity can hardly be said to be happy; it is from the remembrance of joys we have lost that the arrows of affliction are pointed.—Mackenzie.

'Tis easier for the generous to forgive, Than for offences to ask it.—Thomson.

A wound from a tongue is worse than a wound from a sword; for the latter affects only the body, the former the spirit—the soul.—Pythagoras.

Sincerity is to speak as we think; believe as we pretend; act as we profess; perform as we promise, and really be what we would seem and appear to be.—Rule of Life.

He that will give himself all manner of ways to get money, may be rich; so he that lets fly all he knows or thinks, may by chance be satirically witty. Honesty sometimes keeps a man from growing rich, and civility from being witty.—Selden.

Malice, scorned, puts out. Itself; but argued, gives a kind of credit To a false accusation.—Massinger.

Coolness, and absence of heat and haste, indicate fine qualities. A gentleman makes no noise, a lady is serene.—Emerson.

Moderate desire constitutes a character fitted to acquire all the good which the world can yield. He is prepared, in whatever station he is, therewith to be content; has learned the science of being happy; and possesses the alchemic stone which will change every metal into gold.—Dwight.

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