

are mere children in their experience of the world, having resided from birth in their native village, and we can well imagine how hard it is for them to sever the ties that bind them to home and its associations, and to cross the wide ocean that bears them to their future field of labour, where they will for the first time come into real contact with the world. How earnestly, yet how fearfully, do they look forward to life in this new land of promise. When at last they arrive at their various destinations, in many instances penniless, who can properly describe the feeling of isolation that overwhelms them; the thought of being entirely alone among the busy thousands pursuing their avocations on every hand. Then what a priceless benefit would seem the kindly hand grasp extended to all who, by their tongue and appearance, prove to be brothers of our great family; or the friendly enquiries as to their needs, and offers of assistance in removing the difficulties and procuring employment and the means of living for these strangers within our gates? Would not such treatment stimulate the national feeling inherent in every Englishman's heart and cause him to feel a deeper pride in the land of his nativity, with a keen sense of his responsibility in helping those in the position from which he has been extricated. As the rose, the emblem of our country—springing up in beauty from the carefully-tended gardens of the rich, and the fragrant hedge-rows of the country, tended only by Divine care—sheds its sweet perfume alike on rich and poor, so our benevolent societies should cheerfully bestow their brotherly kindness on all our race, recognizing only the need of the recipients, thereby making the name of England in Canada a synonym for all that is noblest and best in this life. We shall not be in error in stating that those benefitted will not be slow to show their appreciation by connecting themselves with us, and by a patient striving to accomplish the good work for which our societies were formed, confirm themselves in steadfastness in following in the footsteps of the Master, bring honour and not reproach to the dear old flag under which they march steadily onward to good ends for this world and the next.

#### Official Notes for the "Anglo-Saxon,"

GRAND SECRETARY'S OFFICE, SHAFTESBURY HALL,  
TORONTO, MAY 22ND, 1888.

All alterations and amendments passed at Grand Lodge are now in force.

The Grand President expects each District Deputy to organize at least one lodge in his district during the present year.

The Beneficiary Board meet on Wednesday June 6th.

The Grand Secretary paid a flying visit to St. Thomas last week and had a short conference with several officers in the district.

The Grand Secretary instituted Kensington Lodge, No. 66, on Tuesday, May 15th. The officers and members of the other city lodges assisted.

The Grand Secretary requests all subordinate lodge secretaries, who have not sent in their March returns to do so at once.

The Grand Secretary would be pleased to receive from the secretaries of lodges the names of any members in good standing who are located in British Columbia.

The Grand Secretary has issued a special circular containing some very useful hints to subordinate lodge secretaries. These circulars should be read in open lodge.

Past Grand President Millington, of Montreal, installed several officers of Victoria's Jubilee Lodge, by request of the Executive. Bro. Millington is an able and enthusiastic worker.

The Grand Secretary instituted the second degree in connection with Trafalgar Lodge, London, Ontario, on Monday, May 14th, and held a lodge of instruction in the Red Rose Degree.

Excelsior, Victoria's Jubilee, and Yorkshire Lodges, Montreal, held a splendid concert in the Masonic Hall, on Whit Monday. The Montreal lodges attended divine service on the 27th ult.

The Constitutions and Grand Lodge Reports are in the hands of the Grand Secretary, who is supplying the lodges as fast as possible. Secretaries requiring Constitutions should write to the Grand Secretary.

The Grand Secretary's report on the progress of the order, showing the financial and numerical strength of the society, is worthy the perusal of all the officers and members. The statistics are interesting and useful.

The Grand Secretary visited and inspected the lodge room of British Lion, London East, and pronounced it one of the prettiest lodge rooms in the order. The window having the advertisement on is very beautifully ornamented with Union Jacks and wreaths of flowers. Bro. H. T. Smith, Treasurer of British Lion, is a host in himself.

JOHN W. CARTER, *Grand Secretary.*

#### Nationalism.

(By Richard John Wicksteed, Ottawa, Ont.)

The modern dogma of Nationalism is the assumption that a nation in the sense of being an aggregate mass of persons connected by ties of blood and lineage and sometimes of language ought necessarily to be a nation in the sense of being a state or independent society united by common political institutions. In fewer words, Nationalism is the doctrine that people of the same origin and race should be united under the same government.

This dogma was held by the ancient Greeks, Euripides writes:

"If thou would'st found a colony or state,  
Let all barbarians be, or Greeks be all;  
So roof thine house with only tile or slate;  
And mix no whinstone in a red-brick wall."

And again:

"Naturalize an alien, and he is still an alien."

We find the following in *Chamber's Journal*—

"A nation being an aggregate of individuals, its mind must be formed of numerous different opinions and shades of opinion, and its manners exhibit the same variety. One would think that there could be no common rallying-point here; but the fact is otherwise. One aggregate is different from another aggregate, just as one individual is different from another individual; and climate, soil, government, and a thousand other and more obscure circumstances, give a distinguishing tone even to the diversities of a nation. Among these circumstances, not the least, perhaps, is physical constitution, transmitted, as regards a people, in the same way as family likeness, moral and personal. It matters not what difference there may be in the social condition of the members of the community; rich and poor, noble and mean, all bear a certain resemblance to each other, and all have done so from the first period of their congregation. The fighting Roman of ancient times was not more different from the trading Carthaginian, than is the volatile Frenchman of to-day from the steady Englishman. Nationality, therefore, or nationalness, as it used to be written, is the expression of the common idiosyncrasy; it is, in fact, the egotism of a nation. Nationality is simply the growth or development of any section of a people into its own peculiar form. Nationality seems to be a great law of the human heart. It cannot be upset by argument; it may be illogical, is frequently absurd, but it is a great fact. A universal brotherhood is a dream of philanthropy; it never has existed, and never probably will. National antipathies never entirely wear out, however closely nations may become united."

The Nationalism we in Canada are most affected by, is 1st Nationalism in Ireland, that is the political programme of the party that desires more or less complete separation from Great Britain, and 2nd, Nationalism in the Province of Quebec—what that means we shall proceed to examine in this article exclusively. The Irish Question will be considered later on.

Emerson says, speaking of the controlling influence of race:

"The French in Canada, cut off from all intercourse with the parent people, have held their national traits."

Mr. John Boyd Kinnear, in his work *The Principles of Civil Government*, writes:

"In Canada a French Province is less cordially united with the British, and in both Canada and the States the Irish contingent preserves in a marked degree the unity of hereditary sentiment which other races have lost."

In 1885, Sir Adolphe Caron, Minister of Militia, in addressing the St. Jean Baptiste Society, referred to the incalculable benefit arising from that society in fostering *the national spirit*. In 1886, The Honourable J. A. Chapleau, Secretary of State of Canada, writes to a friend:

"The Province of Quebec is the stronghold of our race, it provides the foundations of our nationality; and in order to give these foundations greater depth we must penetrate northward and there establish ourselves. Never in the history of the human race have the northern people been driven back by nations living more to the south, the contrary has happened and will ever come to pass. I have no occasion to add more to these few words; you understand me. These schemes belong to a great, a true national policy; and this is what I want to carry out, leaving to others the empty boast of power, and the vain satisfaction derived from the defeat of adversaries. Which means to say that I will encourage these lofty enterprises without consideration of party."