

Sermon by the

REV. CANON PENTREATH,

BEFORE THE SONS OF ENGLAND, WINNIPEG, SUNDAY, MAY 27TH, 1894.

Members of the Sons of England—I mean by that term Englishmen and descendants of Englishmen, those born in that little island set in the ocean, or in this great free land of ours—I welcome you here this afternoon.

The Church in which you worship—the Church of your Fathers—is part of a Union which rejoices in the name of the Church of England and which is older than the English State. The red flag on our walls will remind you that:

Wherever the flag of England waves, each one will think with pride,
Of the men who on the battle fields for their country fought and died.

The Anglo-Saxon has had a marvellous power to mould the history of England. He has stamped upon it the Angle-Land. He has absorbed the other races and his career has demonstrated to the world that more has been achieved by means of his race than by any other; for we are by no means all descended from the Saxon. The English derive their pedigree from a variety of nationalities. In language, in laws and in government we are Celtic, but we are overwhelmingly Celtic in our people.

And when we come to consider the stock from which Englishmen are derived we shall find that they are of the oldest blood in the world,—the Celt—of whose beginning there is no trace. The Celt was the first to plant their feet in Britain. They had a sublime Creed, they had priestly rulers, they had an alphabet and they were acquainted with the science of Astronomy. They were known later on in our history as Britons, and their descendants are in Wales and Cornwall to-day. In Cornwall their boast is that they were never completely conquered by the Saxons.

Then came the Latin invasion and in the fifth Century the invasion of the Teuton or German. These Germans crowded out the weaker race of the Celts or Briton, and laid the basis for that high nobility of character, that lofty purpose and that love of home which has ever been the characteristic of the race. Then came the long continued invasions of the Danes and the hardy men of Scandinavian blood. The Anglo-Saxons were then still further pushed by the Northern French, who brought over with them a new day for England and for humanity, and that new day was one which laid for the Anglo-Saxon the foundation of human liberty. For the character of the English home, the progress of the people and the skill of the craftsman the world is indebted to Anglo-Saxon civilization, inasmuch as their race absorbed the Celt to a very great extent. It has indeed been a very slow growth, but the words of Robert Collier are true when he said:

Slow and sure as the oak grown from acorns that fall on a dim day,
So the Saxon manhood in city and town to a noble stature will grow always,
Winning by inches, holding by olives, standing by law and human right,
Many times falling, never once quailing, so the new day shall come out from night.

Remember, in this Church to-day are descendants of all these various races, Phoenecian, Celt, Gaul, Saxons, Dane and Norman. All these make up what is sometimes called the Anglo-Saxon race. The Saxon has more bottom and longevity, and he has managed to impress upon all the others his language, his laws, his usages, his government and the name of the country in which he was at one time a slave. If you will look at South America and North America, the former inhabited by the Latin Race, you will see the immense superiority of the Anglo-Saxon. As Emerson says, "North America is another name for liberty." Here is the most perfect home, here is the widest opportunity for advance in civilization that our race has ever had, here we have essentially the range, and the language, and the literature, and the laws and the government of this splendid race, here we are animated by their principles of liberty, here we have the admixture of the Celt and the Saxon, here we have the force and vigor that result from this admixture, here in Canada we have more than half a continent in which to work out all that is best, all that is noblest, in the destinies of a race that God has abundantly blest in the past, and will abundantly bless in the future if it retains its loyalty to him. I have shewn that the English are a spreading race, and collectively they are a better race now than any from which they derived

or any which are a division of ours, which gives other antagonistic elements in their composition. They are lovers of home, and their native land, and they are also the greatest travellers in the world. They have been the sailors of the globe. As early as the Conquest their merchants traded to all countries under the sun, and as one race after another swooped down on the island in the Atlantic, obtained a foothold and conquered a part of it, so the descendants of the old stock had swarmed out of their home, and have planted their feet upon North America, and Australia, and Africa and India, and wherever they have gone they have been the dominant race before whom native races have quailed and faded away, and have received their language and their laws and their Government. We remember then to-day the land which Shakespeare calls "the land of patriots and martyrs, the land of sages and of bards," and we can recognize the hand of God as clearly as we do God's Providence in guiding the chosen of Old, and we can offer some of the lessons which Moses gave to the children of Israel out of the Book of Deuteronomy. We can apply to ourselves the promises and blessings pronounced upon the individual and the blessings pronounced upon the people as a whole. You will remember that Moses said that if the Children of Israel obeyed the Commandments of their God, blessed should they be in their going out and coming in, blessed should they be in all phases of their existence, but on the other hand a curse was pronounced against them if they forsook their loyalty towards their God; and we can apply these same words to our nation to-day. As far as she is true to her God and is loyal to him, she may expect the blessings of the past to be outweighed by the blessings of the present and the future, but in so far as she departs from her loyalty to him, there will come upon her what has come upon every great nation of the world, disaster and misfortune. We are here then to-day to recognize the hand of God in our nation's history. We have inherited the great past and glorious traditions of duty and reverence and loyalty to God, and Our Kings and Queens, and we are working out the destiny of our race in this new land. What more suggestive advice might I offer to you than the words of the text, "Trust in the Lord and be doing good, so thou shalt dwell in the land and verily thou shalt be fed." Now the word Lord in the original is Jehovah, and Jehovah was God's covenant name with his people. The words meant to the Jew "Put your trust in your Covenant God, the God of Abraham and Isaac and of Jacob the God who signed and sealed his promise to you, the God who promised the Land of Canaan as your heritage for ever and promised to be with your fathers all their days and promised to be with you." Put your trust in the Covenant God who has signed and sealed his promise to you. Well that covenant now takes a wider form. It embraces the whole family in heaven and earth, it is no longer confined to a single nation; and our reason for putting trust in God is much stronger than for the ancient Jew. These words mean for us to-day, "Put your trust in the Lord who has blessed your race in the past and made your ancestors instrumental in giving to the world an open bible and the priceless boon of liberty. Moreover, the verse tell us what kind of life to live. You are not to be an idle member of society; you are to be doing good. "Put your trust in the Lord and be doing good." You are to be useful in your day and generation, you are to be doing good. Christlike deeds are to be the outcome of a Christlike life. This is the duty of the individual and this is one of the duties of your Society. And then there comes the further promise or exhortation "So shalt thou dwell in the land, and verily thou shalt be fed." These words are not to be read in any figurative sense, they are to be read and understood just as they are. The writer of the verse, the writer of that Psalm, intended no figurative meaning to be applied to these words, he simply meant home. "So thou shalt dwell in the land, and verily thou shalt be fed." They are words like to express promise of our Lord in the New Testament, who said, "Seek first the Kingdom of God and righteousness and all these things (meaning clothing and food and drink) shall be added unto you." And so the words mean that if you will only live up to the Divine Rule and the rules of your society, if you will trust God and do right, you will have a quiet peaceful and secure home in the land where you dwell and you will have a supply for all your needs. Other things being equal, the honest, temperate and

religious man will be the most prosperous in the world. All experience tells us that this is the case, because honesty and temperance and piety produce economy upon which prosperity depends.

Well, as the land of Canaan was a type of the heavenly career, so all this is but a type of home love and happiness and the supply of the heart's desire which God has provided in a world which is the land of the presence of Jehovah, the land of Jehovah our Father, and will be the inheritance of the true christian in a more complete manner than Canaan was under Joshua. These words, then, are an inspiration for this Society. "Trust thou in the Lord and be doing good," and they are also an inspiration for the individual all over the world. There has been this year a time of depression; discouragement and disappointment have invaded the homes of our people in the North West. The great staple of export is so low in price that it is hardly worth raising; and adversity has brought the pinch of narrow means into many a home. Many have felt the same touch of poverty where before there was plenty. To such the exhortation comes from one dying in the far off ages and speaks a blessed truth to us, "Trust in God and be doing good" and your home shall be secure, you shall have enough for your needs.

Now we thank Him for this message which all Scripture tells us is a true one. It may well be the motto for the wanderers of our race, who have taken the flag of England and the spirit of England, and the devotion to duty and the sense of honor, and the Bible and the Church, as well as their vice and their weaknesses, into all lands under the sun. And all their wanderings have they ever forgotten their old home? No, never can they forget it. It is at such times as these, when you are associated together and side by side and your thoughts are naturally taken across the ocean, that these words are true:

Then shall their thoughts return
To their old homes, and yearn
For the sweet Sunday bells of other times;
But they shall yearn in vain,
For they never shall again

Listen to the music of those village chimes.
In a Greater Britain our lot is cast,
May the blending of the races which we call by the name of Englishmen do and dare for the world's progress and the world's freedom what their ancestors have done before them, and while we live in Canada, which extends from ocean to ocean, we can also say this afternoon:

God bless old merry England, with hearts and love serene,
Send love and peace through all the world and bless our Gracious Queen.

BRITISH RAILWAY ARTILLERY.

One naturally turns from the Turf in machine to study the armoured train that is now in service as an experiment on British railway lines. The artillery truck is the invention of R. J. Billinton, a prominent railroad official, and is constructed to carry a forty-pounder breech loading Armstrong gun, which may form part of a train of railway artillery. The gun is so mounted as to be available, by the use of the turntable, for broadside firing, and to be brought to bear on an enemy approaching from the sea, or attempting to land on the beach or sands of the shore. In this respect it differs from the use of the forty-pounder mounted upon a truck by the naval brigade near Alexandria in the Egyptian war of 1881, as that gun could fire only to the front. The gun is quickly traversed by two men with handspikes fitted into the rear of the turntable, whereby the muzzle can, within half a minute, be directed to any surrounding point; this could, indeed, with the addition of certain mechanical gear, be performed by a single man. The strain of the recoil is lessened in firing broadside by a prolongation of the cross girders, drawn out and supported on blocks, and there are gradually rising metal grooves for the wheels to run back upon, as well as a powerful hydraulic recoil cylinder; so that there is no fear of the gun throwing itself off the truck. The armor of the truck consists of bullet-proof plates, five-eighths of an inch or half an inch thick. It is contemplated that when in action the gun truck alone should be exposed to the enemy's fire, leaving the engine which has drawn it, with two men, under some cover, as in a railway cutting. For this purpose a steel hawser is attached to the gun-truck, that the men may draw it into the required position. The two carriages for the men have steps to the roofs, which are protected by bullet-proof plates and upon which the men, with rifles or carbines, might take part in the action. Military experts have watched the experiments and are generally well satisfied with the stability and utility of the armored train.

AN INCIDENT IN THE INDIAN MUTINY.

Continual exposure to danger breeds coolness. The soldier nervously dodges the first bullet that whistles about his head becomes indifferent to the fiftieth. Men under steady fire for hours, with comrades dead and dying about them, are callous and self-collected. At the taking of the Shah Nujeef, in Lucknow, by the English, the commandant found it necessary to signal to the English force at the Residency to make known his position. For this purpose an adjutant, a sergeant, and drummer Ross, a boy only about twelve years of age and small for his years, climbed to the top of the dome of the Shah Nujeef by means of a rope-ladder.

There, with the regimental colors of the Ninety-third and a feather bonnet on the tip of the staff, they signalled to the Residency, and the little drummer sounded the regimental call on a bugle which he had learned to play.

The signal was seen and was answered from the Residency by the lowering of a flag three times. But the enemy on the Badshahibagh also saw the signalling and the daring adventurers on the dome, and turned their guns on them, sending several round shots quite close to them.

Their object being gained, our men descended; but little Ross ran up the ladder again like a monkey, and holding on the spire of the dome with his left hand waved his feather bonnet defiantly about his head.

Then he sounded the regimental call a second time, and followed that by what is known as "The Cock of the North," which he sounded as a blast of defiance to the enemy.

AIMS OBJECTS, AND BENEFITS OF THE SONS OF ENGLAND BENEVOLENT SOCIETY.

Organized in Toronto, December 18th, 1874.

To Englishmen and Sons of Englishmen:

The mission of the Society is to bring into organized union all true and worthy Englishmen; to maintain their national institutions and liberties and the integrity of the British Empire; to foster and keep alive the loving memory of Old England, our native and Mother land; to elevate the lives of its members in the practice of mutual aid and true charity—caring for each other in sickness and adversity and following a deceased brother with fraternal care and sympathies, when death comes, to earth's resting place.

Great Financial Benefits, viz.: Sick pay, Doctor's attendance and medicine and Funeral Allowance are accorded. Healthy men between the ages of 18 and 60 years are received into membership. Honorary members are also admitted. Roman Catholic Englishmen are not eligible.

Reverence for and adhesion to the teachings of the Holy Bible is insisted on.

Party politics are not allowed to be discussed in the lodge room. The Society is secret in its proceedings to enable members to protect each other and prevent imposition—for which purpose an initiation Ritual is provided, imposing obligations of fidelity to the principles of the Society on all who join it.

The Society is making rapid growth and has lodges extending over Canada from the Atlantic to the Pacific shores, having a membership upwards of 12,000 at present, the rate of increase being far greater as the Society's influence and usefulness is better known. Lodges have been started South Africa and will soon probably be started in England, etc.

The Beneficiary (Insurance) Department is providing insurance to the members for \$1,000 or \$2,000 as desired, at the minimum cost, unsurpassed by any other fraternal Society in Canada, and is conducted on the assessment system. The assessments are graded. A total disability allowance is also covered by the certificates in class "A." There are no disability claims in class "B." No Englishmen need join other organizations when the inducements of this Department are considered.

Englishmen forming and composing new lodges derive exceptional advantages in the initiation fees, and 12 good men can start a lodge.

In our lodge rooms social distinctions are laid aside and we meet on the common level of national brotherhood, in patriotic association for united counsel and effort in maintaining the great principles of our beloved Society. As such we can appeal to the sympathetic support of all true Englishmen—asking them to cast in their lot with us, thereby swelling the grand roll of those bound together in fraternal sympathies and in devotion to England and the grand cause of British freedom.

Any further information will be cheerfully given by the undersigned.

JOHN W. CARTER,
Grand Secretary.

District Deputies.

The following are the District Deputy Grand Lodge officers whose appointments have been confirmed by the Supreme Executive:—

ONTARIO.

- C. F. Chanter, Box 629, Chatham.
- R. Wray, London.
- A. J. Neil, St. Thomas.
- Thos. Jackson, Clinton.
- G. H. Golding, Box 415, Brantford
- J. Poland, Stratford.
- C. Squire, Box 526, Galt.
- J. Taylor, Guelph.
- W. P. Lyon, Niagara Falls.
- John Jackson, 43 West Ave. south, Hamilton.
- John Nettleton, Collingwood.
- G. W. Sibbett, Parry Sound.
- F. L. Somerville, Lindsay.
- Jos. Clatworthy, Hampton.
- E. R. Blow, Whitby.
- A. E. Bailey, Campbellford.
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- Geo. Clark, Port Arthur.

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- No. 4 DISTRICT—Brandon—Winnipeg to Brandon, Bro. Welland.
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- No. 1 DISTRICT—R. J. Steel, Regina.
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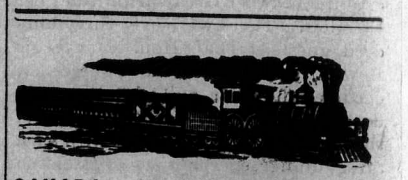
- No. 1 DISTRICT—G. C. King, Calgary.

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- No. 2 DISTRICT—S. Mellard, Chilliwack
- No. 3 DISTRICT—Vancouver, including New Westminster, W. Bailey.
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