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MEN AND WOMEN WHO HAVE HELPED TO MAKE ENGLAND GREAT.

The period of which I have written, and of which I am now writing is somewhat misty, and the characters named do not show up in definite relief, and many things that might be said to the advantage of the leading spirits of those days, is not sufficiently clear to admit of being formulated as historical facts; though, whether myths or facts, many of the wonderful things told of as having happened in the days of the Saxon and Dane have left their impress for good on the character of the Anglo-Saxon race.

In 511, A. D., Gildas, surnamed the Wise, was born in Wales. He studied in France for several years, returned to Wales and founded a school and church in Pembrokeshire, and wrote his *Destruction of Britain*, and gave a history of the Romans in Britain, their departure, and the consequent ravages of the Picts and Scots, and denounced the rapacity of his countrymen in calling to the Saxon for help. This history was written in Latin, but it has done much to perpetuate the knowledge of the Roman occupation and the Saxon intervention. Geoffrey, of Monmouth, who wrote about 1149, A. D., speaks of Gildas in the highest terms and calls him the "Greatest of Writers," and says: "All who have their origin to Britain may feel proud of their early originator of native written thought, for his ideas and style are not only forcible but original and impressive." His works, under the title of "Gildas' Chronicles," were read all over Europe during the middle ages, and were used in the old seats of Germany as a sort of text books on style and logic.

The oldest epic poem in Europe is an Anglo-Saxon production, the *Lay of Beowulf*, which describes an expedition made by Beowulf to deliver a Danish King from a demon or monster called Grendel. "Beowulf vanquished the she-wolf of the abyss; she sank upon the floor, the sword was bloody, the man rejoiced in his deed; the beam shone, light stood within, even as from heaven mildly shines the lamp of the firmament."

The next prominent Anglo-Saxon after Beowulf is Caedman, the Monk of Whitby, who died about the year 680 A. D. Caedman was a poet of nature, something like Burns. He was the poet of the people. Like Burns, he was a tiller of the soil and a herder of swine and cattle. Caedman sang or recited his compositions in pure Anglo-Saxon and laid down the foundation of our present glorious literature. Owing to the influence of the poetry of Caedman and the wisdom of the Abbess Hilda, Whitby, or Steoneshau, as it was then called, became the centre of learning and culture in England, and remained so for over half a century. Following close on Caedman was Cynewulf, another Northumbrian poet, who wrote what is known as the "Exeter Book." Several other fragments of Anglo-Saxon literature have come down to us from that time and place, all containing more or less evidences of Caedmanic influences.

About A. D. 682, the energetic churchman Wilfrid assumed the Bishopric of York and introduced many reforms in the church and guild government. He encouraged

better methods of farming, started schools for the people and preached in the vernacular. Another Bishop—Biscop—also opened schools in Northumbria, introduced painting and established the first library in the British Isles, and the first in Europe outside of Rome and Spain.

In A. D. 887, one of the brightest lights in early Anglo-Saxon history died, and his bones rest to-day in the Cathedral of Durham. I refer to St. Cuthbert, to whose efforts towards Christianizing England the present generation owes much. Perhaps no Saint in the English Calendar, St. Dunstan and St. Thomas-a-Becket excepted, has had so many wonderful exploits attributed to him as Cuthbert, and certainly the bones of no English Saint, except Thoma-a-Becket; have experienced so many vicissitudes. So far as can be discovered, Cuthbert was a genuine philanthropist and a thorough Christian, and he lived several hundred years before his time. He did much for the Church, but more for the people. He was a great man, but he had one fault—he was a woman-hater, and for centuries, no woman was permitted to approach his tomb. He now sleeps quiet enough, not far from his great countryman, the venerable Bede, under the crested canopy of Durham's stately cathedral.

FRANK T. HENDERSON,
Collingwood, June 27th, 1895.

THE "ANGLO-SAXON."

ITS RELATION TO THE ORDER AND OUR NATIONALITY.

Some time ago the Executive issued a circular asking the lodges to subscribe to the *ANGLO-SAXON* for the six months ending March, 1896, by that time the Executive hope the members will become familiarized with the necessity of fully supporting an official organ.

While a good number of the lodges have replied to the circular, approving of the action of the Executive, there are still lodges which have not yet replied, and the secretaries have been instructed to have the lodges decide without further delay to the demands of the circular.

What is it the Executive asks the members to do? To pay the small sum of 5 cents per quarter, and receive direct through the post a copy, each month, of the *ANGLO-SAXON*!

It is not necessary for me to inform the members what the *ANGLO-SAXON* is, or what it has done. Almost every member knows it is a powerful advocate of our society. British Columbia, Manitoba, the Maritime Provinces and Quebec, all testify to the good it has accomplished. It goes to South Africa and is warmly welcomed. In Ontario hundreds of members appreciate the paper and the good it is doing for our nationality.

The *ANGLO-SAXON* is the only paper, or organ, we have for expressing our views; for publishing our Aims and Objects; why, then, are the members so slow in deciding this matter? Out of 12,000 members there is not *One Hundred* who cannot afford to pay 5 cents a quarter!

The object of the Executive is to strengthen and build up the Order; give it prestige and a name among the societies of the Dominion; but it cannot do so without the co-operation of the members. Let the matter be settled at once. There should be no hesitation about it. The object is a good one.

Bro. Reynolds has published his paper in our cause and the cause of our nationality for years, let us support it unreservedly.

SUPREME GRAND SECRETARY.

THE SONS OF ENGLAND.

WHAT IS THEIR OBJECTS AND WHAT ARE THEY DOING?

Editor *ANGLO-SAXON*:

SIR,—I have been closely watching for some time past the objects which the different national societies have in view. Being an Englishman, I thought St. George's Society would cover the national aspirations of the average Englishman. But the Sons of England seem to have forged for themselves, and are creating a strong national sentiment in Canada, which I do not regret.

Yours truly,
JAMES F. G.

Ottawa, July 22nd, 1895.

In reply to our correspondent we reproduce the address issued to the Order, which he will notice is clear and pointed as to what are the objects of the Sons of England. The Society has now gained a national character in Canada. It has members in all parts of the Dominion, in South Africa and Australia, and wherever Englishmen are found there will the Sons of England be established; and where are not Englishmen found?

AN ADDRESS TO ENGLISHMEN:

The Society of the Sons of England was founded in the city of Toronto, on the 12th day of December, 1874, by George F. Garrette, James Lomas, Samuel Buchner, and others.

The Sons of England Society was established for the purpose of uniting Englishmen and their descendants together for their mutual benefit and support. Other nationalities had united themselves together and formed kindred associations, and by their advice and means aided and assisted their members.

"An Englishman's heart is as warm and true to his countrymen as are the hearts of those claiming a different nationality. History proves this fact; we claim the privilege of uniting Englishmen together for their moral, mental and social advancement, for assisting each other in times of sickness, need and death, for rendering pecuniary and beneficial aid to the widows and orphans of deceased members, and for other good, noble and patriotic purposes. There is a noble society doing a great work amongst Englishmen—the St. George's Society—but are we Englishmen, if visited by sickness or distress of any kind, to be compelled to solicit charity? No man of fine feeling and high principle can receive charity without feeling humiliated. Why should we not, as Englishmen, loving our country and countrymen, have a society from which we can, when in sickness or distress, claim aid as our right, and not as a charity—a society from which we can receive assistance without feeling that we are under any obligation to each other. Providence has not given to any man an indemnity from affliction, and it is a duty we owe ourselves and our families to provide against the distress which inevitably attends its visitation.

"In our society we can meet as brother Englishmen, and from which we can demand relief, not as a gift, but as a right to which we are justly entitled, from having, when in health and prosperity, provided against adversity. There is a charge—and to some extent a truthful one—that Englishmen will not unite for their mutual good. Men claiming a different nationality from ours have been greatly benefitted by uniting together in a common cause. It is thus certain that we, united, shall derive mutual benefits, and increase in strength and usefulness.

"Where is the Englishman, who afar from his native home, whose heart does not warm when he meets one of his countrymen?

"All worthy Englishmen who can comply with our constitution, we assure a most hearty and cordial welcome into our ranks."

"TORONTO, 1895."

The above address carries with it a true spirit of patriotism; it guards the feelings of Englishmen and mentions that old adage that other nationalities have so often in the past used against Englishmen that they cannot unite for their mutual good. The Sons of England society of to-day is a living example of the fallacy of such a statement. True, we may not be as clannish as some would wish, but we are determined to unite for the purpose of mutual protection.

For 20 years past we have been gathering strength and adding numbers to our ranks, and there is not in Canada to-day a society doing the same good, and wielding the same amount of influence as the Sons of England?

The unification of Englishmen means the tightening of the national cords which bind the colonies to the Empire, and all legislation running in these grooves have the warmest endorsement of the members.

The numerical strength of the English population forebodes a favorable future to the Order. We have now 220 lodges comprising some 15,000 members, in the Dominion, who are doing a great amount of good. The Grand Secretary in his report states as follows:—

Cash received	\$78,907 23
Paid sick dues	22,683 38
Paid doctors	14,360 48
Cash invested	44,592 79
Total wealth of lodges	50,037 17

With this large amount within the control of the members for immediate call in case of sickness or other causes allowed by the constitution gives one a confidence in the Order.

The insurance branch of the Order is in the hands of a board of management elected at each Grand Lodge. Its usefulness has been demonstrated when it has paid out over \$90,000. A member, if he desires, can get insurance on his life in the sums of \$2,000, \$1,000 and \$500 at a minimum cost, and unsurpassed by any other fraternal society.

Answers to Enquiries.

In reply to many questions regarding the official circular issued by the Executive to the lodges, we summarize as follows:—

1. Will the *ANGLO-SAXON* continue to publish at the same rate after the expiration of agreed term of six months? Yes. That is the end in view—to supply the paper to every member at 20c per member per year.

2. How about members who paid in advance? Every subscriber, whose subscription does not expire by the 1st of September, will have his account balanced, and whatever the amount to his credit may be, it will be refunded.

Also, we would be glad if subscribers who are in arrears would kindly remit to us not later than the 1st of September.

3. Why do we not receive the paper fortnightly? The Executive felt that a monthly issue would better answer the purpose of the Order.

4. Will the *ANGLO-SAXON* continue on the same society-patriotic platform as in the past? Yes. Stronger if possible.

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