

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The Courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

ADVERTISING RATES.

One inch one insertion	\$1.00
" two "	1.50
" three "	2.00
" six months "	3.50
" one year "	6.00
Two inches six months	6.00
" one year "	10.00
Three inches six months	8.00
" one year "	12.00

Or ten cents per line for one insertion, and five cents per line for each subsequent insertion (nonpareil measurement).
 Terms for greater spaces made known on application.

ESTABLISHED 1887.

THE ANGLO-SAXON

A MONTHLY NEWSPAPER
 Devoted to the interests of the Loyal and Protestant Anglo-Saxons of British America, and to the Sons of England Society.

ISSUED THE

First Thursday in Every Month.

SUBSCRIPTION—POST PAID.

Canadian Subscribers	50 cts per year.
British "	50 cts "
American "	50 cts "
Single Copies	5 Cents.

P. O. BOX 796,
 Ottawa, Canada.
 A. J. SHORT & E. J. REYNOLDS,
 Proprietors.

THURSDAY, JUNE 6, 1889.

WE have been the recipients of congratulations from many of our readers, and quite a few of our exchanges have complimented the ANGLO-SAXON on its neat appearance in the new dress.

WE would be pleased if a number of our subscribers who are in arrears would kindly remit. About \$1,000 is now owing to us, which is a large amount, but is a mere trifle to the individual subscriber—just fancy, FIFTY CENTS.

WE wish to draw the attention of our readers and members of the Sons of England Society to the loyal and patriotic speech delivered by Mr. W. K. Bull on St. George's Day in Victoria, British Columbia. It is well worth perusal, and expresses the sentiments of all true Englishmen.

LET every member of the Sons of England consider himself a committee of one to bring in applications. It is possible the first one spoken to on the subject may not decide at once to come in, but there are others that can be seen, and we are sure there is not a lodge in the whole Dominion of Canada but that can double its numbers in six months if each one of its members will make an effort in the right direction. Send out copies of THE ANGLO-SAXON to those who are eligible for membership, and then follow it up by making a personal explanation of the workings of the Order. If the members bring in applications the Order will grow, and they will see the results of their labors and have the satisfaction of knowing they have done some good. A person that lives and dies without doing good lives in vain.

At the district Methodist meeting held last week in Ottawa, the Jesuit Estates Bill was brought up and discussed. During the debate which followed some very warm language was made use of. The vote being taken it stood 23 against disallowance and 5 for, those who voted for the Act were three laymen and two clergymen. It may be observed that three out of the five are at present in the employ of the Government. That accounts for it!!

THE AGITATION!

As time goes on public interest and enthusiasm does not seem to wane and vanish into thin air, as was prophesied by the wisecracks, who predicted that the excitement ament the Jesuit question would be a nine days' wonder. The opposite appears to be the fact, and the longer the ball rolls the more moss does it appear to gather. It seems also as if the moss intended to stick.

The thoughtful and manly utterances of Mr. Carnegie, Rev. D. J. Macdonnell, and Mr. J. J. McLaren, Q.C., at Peterborough the other day ought to be carefully perused by all those who take an interest in this all absorbing and somewhat complicated question.

It cannot be too clearly laid down that this question is not at all one between Protestantism and Roman Catholicism. If that view be adopted and that line of fanatical argument taken we will alienate from ourselves a large number of thoughtful men, staunch Protestants too, who only see in this agitation a struggle for religious equality before the law—for all. It is a question of civil rights to them, and not one of religion—what they contend for is "equal rights for all, and favor for none," and while others with stronger feelings on the narrower issue, resent what they believe to be Romish aggression in Canada, and are evidently determined to make themselves felt as a power against such unwarranted assumptions on the part of Rome and her followers, and who propose to stand to their guns honorably and unflinchingly, yet they must give credit for just as much sincerity of action and honesty of purpose to those who are aiming at the same end as themselves through the channel of law and civil rights instead of through religious prejudice.

The fair and honest way to look at the religious part of the question is that in this country before the law all classes, and all sects, and all denominations are equal. Freedom of worship is granted to Roman Catholics and Salvation Army followers alike, and to all grades between, but it most stop there, and no sect has a right to demand, or to expect any special privileges, or special endowments out of public funds.

The peculiar position of the Church of Rome in the Province of Quebec is not now up for discussion. We are taking broad issues now and we wish to concede to all the right to worship in what manner and form as seems to them best—perfect freedom, perfect equality, perfect liberty of action—but no more.

Now as to Jesuits and their right to an incorporation and to a slice of public money as a supposed payment for something they have no claim to, the case is different.

Here is a matter upon which Protestants and Roman Catholics alike can agree and take common action, and this is the end to be desired, but an end we can never get if with Jesuits all Roman Catholics are bracketed, because if it is attempted to strike Roman Catholicism over the head of Jesuitism such action will only consolidate their forces and make a common enemy, when in reality our great strength lies in dividing their forces, and showing our good Canadian fellow citizens who are loyal British subjects as well as loyal Roman Catholics, that our common enemy is Jesuitism, a society disorganized and disbanded by no less a power than a Pope of their own election, whose diatribes hurled against so intriguing a body as they, if voiced by a Protestant, would be called the acme of fanaticism.

Jesuits and Roman Catholics are not synonymous terms, for while no one can be a Jesuit without being an adherent of the Church of Rome, yet there are thousands and thousands of Roman Catholics who have lived and died in the pale of their Church, who could not have been induced to become Jesuits at any price, and there are today thousands in Canada who would scorn to become a member of the order, well knowing what it means, and to what it leads.

Let us fight out the battle then on this line—while repelling anything in the shape of Romish aggression and unwarranted assumption on the part of any or all of her adherents, yet let us acknowledge their just claims and their equality with us all in civil matters on this free British soil, and under this fair Canadian sky,

and even honor those who desire to live amongst us on that basis, but as against the claims of Jesuits and their right even to be incorporated to say nothing of their monstrous claim to millions of our money, of which they openly boast that the \$400,000 is only a first instalment, let us close up our ranks and make a bold and determined fight—no quibbling, no interference of party politics, no political exigency, no trucking to the balance of power, nothing in fact must stand in the way of our fixed determination to obliterate from the statute book this hidden danger to the State, and to uphold the honor of our flag and the supremacy of our Queen in this wide and glorious expanse of British territory.

WHO BUILT UP THIS GREAT DOMINION?

(Written for THE ANGLO-SAXON by C. I. H. Chipman, M.D., secretary of Bowdoin Lodge, Ottawa.)

Had William Pitt displayed a greater knowledge of the Church of Rome and more foresight with regard to the province of Canada, the Quebec Act of 1774, which had for its object the maintaining of the loyalty of the people of Lower Canada by allowing them to remain French and Roman Catholic, would scarcely have been carried out. When the Union of Upper and Lower Canada took place in 1840, Lord Durham in his report said, "it must henceforth be the first and steady purpose of the British Government to establish an English population with English laws and language in this province, and to trust to its government to have a decidedly English legislature." But even at that date the French Canadian nationality had, with the aid of their church, gained too firm a hold, and they have been steadily increasing it ever since.

The "Toronto Mail" in a recent editorial commenting on Senator Trudell's treatise lately published, points out the power gained by this nationality in late years, and how it has used that power to aid the Roman Catholics in New Brunswick and Prince Edward's Island, and even going so far as in the case of Riel to practically declare that as a representative of the French race he was above British law.

And what is their position to-day—they rule the whole province of Quebec, and have got a hold on every province in the Dominion.

AND HOW HAVE THEY DONE THIS? Is it by superior industry and intelligence? By no means.

Who have made the city of Montreal the commercial capital of the Dominion? MEN OF BRITISH ORIGIN!

Who established and have maintained its most important educational institutions, and its best hospitals? STILL MEN OF BRITISH ORIGIN!

Who built the Canadian Pacific Railway and have brought this Dominion prominently before the Mother Country and the people of Europe? STILL MEN OF BRITISH ORIGIN.

No, their ascendancy is a purely numerical one—controlled as a unit by one head, the Church of Rome.

The following charming sentiment is from the pen of a well known Canadian writer:

Rose-wreath and fleur de lys
 Shamrocks and thistle be
 Joined to the maple tree
 Now and for aye.

But when the fleur de lys in combination with the maple tree wants to take up the whole shield of our coat of arms—the ROSE-WREATH must have a say in the matter.

To put aside race prejudice is very fine in theory—but what is the practical result of British toleration towards French-Canadians? In the city of Montreal, for instance, every official position is given to a French-Canadian. Only the other day the election of an English-speaking citizen of long experience in the duties of a certain office was received with hisses and has since been protested against. A French-Canadian recently appointed as Chief of the Fire Brigade, proposes to make the whole force Roman Catholic by driving out everyone connected with any secret society. Mr. Benjamin Sulte says that in twenty years,

ONTARIO WILL BE UNDER FRENCH-CANADIAN DOMINATION,

but that they will treat the English-speaking people with consideration. The consideration shown by Pharaoh to the Israelites in the land of Goshen—would be about the amount of it.

The Public Schools of Ontario are even being invaded by men who presume to teach French to the exclusion of English, and they are upheld by the Ontario Minister of Education. Those of lively imagination talk to us about a grand Canadian nationality, with all the different elements harmoniously blended and working together in unison to build up this great Dominion. A noble idea—'tis true—but the prospect looks very distant at present.

But are we Britons, whose fathers gave their blood and treasure to make this country what it is—who have given it civil and religious liberty and just and enlightened laws—to sit down quietly and allow ourselves to be overwhelmed by mere numbers? I trow not.

BRITISH PLUCK AND DETERMINATION have not permitted such things in the past, and the fighting blood of Englishmen still runs in our veins. The English language and British Institutions must be in the ascendant in the future or the Dominion of Canada must come to an end.

However, let us meanwhile devoutly hope for "auspicious melioris ævi"—a pledge of better times—the motto of our Colonial Order of St. Michael and St. George.

SHAKESPEARE.

III. THE PASTIMES OF THE PEOPLE.
 (Continued from May Number.)

Now, strangely enough, a great many clergymen of the time held similar views and denounced masques, music and theatres bitterly. One of these Puritan writers, Stephen Gosson, was an Oxford student, a play-writer, a poet, and an actor himself before he turned his quill against the stage and other public amusements; but in 1579 he published his "School of Abuse" wherein he writes as follows:—"Let us but shut uppe our eares to Poets, Pyppers and Players, pull our feet back from resort to Theatres, and turn away our eyes from beholding of vanitie, the greatest storme of abuse will be overblown, and a fayre path troden to amendment of life. Were not we so foolish to taste every drugges and buy every trifle. Players would shut in their shoppes, and carry their trash to some other countrie."

Luckily for Shakespeare and so far the English nation, the Puritans were in a minority, for the whole nation cried out with Gratiano,

"Let me play the fool,
 With mirth and laughter let old wrinkles come,"

So they held high festival on every opportunity—at Candlemas and Christmas, Maytime and Harvest-tide, Easter and Witsun, Old Year and Twelfth Night. They beat the bounds of their parishes in Rogation Week. Shakespeare speaks of "Pentecost, when all our pageants of delight were played." Particular customs clung to certain days. On St. Distaff's day it was usual for the men on their return from work to find and burn all the women's spinning flax and the woman, knowing the attack to be annual and fatal, resisted the men by throwing pails of water over them. In some districts men and women indulged in a sport called "Heaving" or "Lifting" at Easter-tide. On Easter Monday the men heaved the women in chairs and kissed them; while in revenge on Easter Tuesday the women would heave the men in chairs and make them pay sixpence apiece for the kissing. New Year's Day was the occasion of visiting and offering gifts. Queen Elizabeth received presents from nobles, bishops, officers, ministers and members of the royal household, both in money and kind. Her wardrobe was largely maintained by these annual gifts. On one occasion a peer of the realm presented her with some fine jewellery and a dustman gave her two bolts of cambric. Her Majesty graciously accepted them both with equal complacency.

Then indeed lived the men of "Merrie England," who had a delight in all things present and a constant hope of joys to come. England was never so thoroughly merry before or since.

All over the land roamed bands of gipsies, minstrels, dancers, wrestlers, tumblers, ballad-singers and strolling players. When any of them came to a town or village, work was more or less abandoned for the time, and men, women and children enjoyed the sight. Perhaps the most thoroughly rural entertainments were the May Games and Morris Dances, which were celebrated all over the land. It may be interesting to notice 'this old and dead custom.

Early on May-Day morning, as soon as light was in the sky, the lads and lasses went off to the woods, gathered the "May," which were blossoming branches of trees, and made garlands of spring flowers. They came back about sunrise and the doors and windows of every house were decorated, so that each street was literally turned into a garden. The May-pole was also brought in, decked with garlands and long ribbons of various colors, and set up in a central position. Summer houses and bowers were also erected in its vicinity. Tables were spread and so everyone contributed to the feast, there was no lack of meat and drink for the day. The health of the May-pole was drunk as often as any one proposed it, and England in that day knew nothing of Blue Ribbon Armies or Local Option. Old Herrick, who has preserved so much of the Elizabethan spirit for us in his quaint old melodies, thus sings:—

"The May-pole is up
 Now give me the cup;
 I'll drink to the garlands around it;
 But first unto those
 Whose hands did compose
 The glory of flowers that crowned it."

Hawthorn was the flower of the day and everyone wore it in his hat or in her hair. The May games varied in details; but were substantially the same in all places. The chief characters were Robin Hood, Friar Tuck, Little John, Will Stukeley, Maid Marian, the May Queen, the Fool, the Piper, the Hobby Horse, the Dragon and others. Robin Hood and his men showed their powers at archery. The pipes and tabors were set a playing and the crowd danced

around the May-Pole all day long. Fool with an inflated bladder performed antics and rained blows on all who came within his reach. Friar Tuck carried a long pole and dropped it on people's toes, telling them to say their prayers and count their beads. Flour was thrown by Much, the miller, into the crowd. The Dragon flapped his pasteboard wings and frightened the young folks. Then everyone fell to and danced around the pole. The legend of Robin Hood was perpetuated in the May games and was ever a story of dear delight to English hearts.

(To be continued.)

TO ADVERTISERS.

Advertisers will find THE ANGLO-SAXON a superior advertising medium. A limited amount of space will be devoted to that purpose, and none admitted but reputable houses engaged in reputable business. The advertising patronage of such firms is solicited.

THE ANGLO-SAXON,
 Box 296, Ottawa.

Communications intended for publication should reach us not later than the last Thursday of each month, to ensure insertion. Address, ANGLO-SAXON, Box 296, Ottawa.

A TRULY LOYAL JOURNAL.

In the editorial columns of its issue of Friday, 24th inst., the Montreal Herald has not a word of congratulation on, or even the most remote allusion to, the fact that on that day Her Most Gracious Majesty, our Queen, attained the seventieth year of her age and within a few weeks of the fifty-second year of her glorious and beneficent reign! This significant omission is rather premature—Quebec is not a state of the Union yet.—Belleville Intelligence.

The City of Toronto.

It is estimated that Toronto, the Queen City and Capital of the Province of Ontario, has a population of about 180,000. It has grown amazingly, and it is continuing from day to day its marvellous progress. In 1884 was celebrated the semi-centennial year of the city, and during the ten years immediately preceding that event the population of Toronto doubled itself. Opposite the city, just across the Bay, is a long narrow island stretching in a crescent shape along the shore of Lake Ontario. This island is used as a summer resort. Hanlan's Point is the extreme westward section of the island, and is named after Edward Hanlan, the once famous oarsman, who for years was the champion sculler of the world and a native of Toronto city.

The principal business streets of Toronto are King, Queen and Yonge, which are occupied almost entirely by retail storekeepers, Stroud Bros. Tea stores being among those which rank as A1, more especially in the tea and coffee lines. This leading Tea firm has no less than three-stores in the Queen City for the accommodation of their customers, viz., 307 Yonge street, 28 Queen street West, and 408 Queen street West.

Toronto has also numerous public buildings. Toronto University, which stands in the Queen's Park, is one of the few buildings which, owing to its beautiful proportions and massive build, can never look other than imposing. Within a stone's throw of the University the walls of the new Provincial Parliament Buildings, which are to cost \$1,000,000, are now being built. Among other fine edifices worth visiting, may be mentioned Osgoode Hall, the Normal School, the Banks, the Y.M.C.A. Hall, also Shaftesbury Hall, now the property of the Sons of England. But let us again remind our readers, that if you want some choice, good flavored tea, don't forget that Stroud Bros., has the best as well as the cheapest. Stores also in Belleville, Kingston, Ottawa and Montreal.

ENGLISHMEN.

Read this!

WHY DO YOU SUFFER the agonizing pains, aches, and sit up nights, etc., etc.!

Oh! Because you have SCIATICA, RHEUMATISM and KIDNEY DISEASE.

We have a Positive Cure for you. It is taken internally. One dose in 24 hours. Not a cure all. One Bottle usually cures; gives relief instantly. Ask your dealer for

WRIGHT'S RHEUMATIC REMEDY

It is a true specific, used by thousands.
 Try it. Price \$1.00, all Druggists.

THE WRIGHT MEDICINE CO.,
 St. Thomas, Ont.
 J. A. MURGROVE,
 WHOLESALE AGENT, OTTAWA.