

Communications.

The Liberty of the Press.

To the Editor of the ANGLO-SAXON. SIR,—As some members seem to think that Clause 55 of the Constitution utterly prohibits them from criticizing the acts of the Executive, I venture, on behalf of a good many who would like to express their opinions through your columns, to ask whether it be really true that Sons of England may not agitate for the redress of long established grievances? Have we who, as free British subjects, enjoy the right in public meeting or the press, to criticize the acts of members of parliament, the government, or the Queen herself, no privilege whatever, as Sons of England, to discuss the doings of those we elect to office and pay for their services? If so, is it not about time the Magna Charter were repealed.

A TRUE BORN ENGLISHMAN. Toronto, July 24th.

French Audacity.

To the Editor of the ANGLO-SAXON. The following appeared in the Ottawa Evening Journal of the 11th ult:

EQUAL RIGHTS FOR ALL.

In the Russell rounds a French-Canadian gentleman stopped a reporter and said: "I have a complaint to make. I understand that the city assessors now going around in Lower-town cannot speak anything but English, and as you know, a large number of residents there cannot speak anything but French. How is that?"

If the "French Canadian" was not very ignorant he would know that in Ontario, formerly "Upper Canada," the French language has no legal standing. It is not recognized by the Provincial Legislature or the Courts. Germans, Italians and other people speaking foreign tongues learn the English language: why should these Franco-Canadians not do the same? They would be insulted if called non-progressive, but what are they compared with the people spoken of in this clipping from the Citizen of the 12th inst.:

When Nansen, the Greenland explorer, arrived last fall on the west coast near Godhavn, the first question asked him as a crowd of people came to meet the party was, "Can you talk English?" Even in Danish Greenland the English language seems to be as common a medium of communication as the Danish tongue.

"Plucky Pam" (Lord Palmerston) I think it was, who said that wherever the British subject was there the British flag would be found to protect him. No Saxon myself, I fully feel the grandeur of the Saxon constitution and the magnificent pluck which has enforced under it freemen's rights all over the world to those who claim the flag's protection. People should learn the language of the flag which shelters them.

Ottawa, July 13, 1889.

NATIVE.

Canadians Who are not British.

To the Editor of the ANGLO-SAXON. SIR,—The following abusive editorial appeared in the Toronto Globe of the 21st June, attacking a letter to the Empire and a public speaker emphatically declining to be called "a Britisher" while at the same time claiming to be a "Canadian," which you will kindly insert in the ANGLO-SAXON along with the letter above mentioned:

AN INSOLENT IMMIGRANT. (Toronto Globe.)

"We entreat Canadians to read with patience some extracts from a letter signed 'Anglicanus,' which appeared in Wednesday's Empire. This intreaty is necessary, because there is a peculiar mixture of insolence and foolishness in the production which may tempt sensible people to say: 'Pshaw, why should I waste time upon this? Any ass can write a letter to The Empire.' Read this, for instance:—

Secondly, it is astonishing that in an assembly of professedly loyal men, any delegate should have had the impudence to style himself "Canadian" in contradistinction to "British." This refers to Mr. Holmes, who had the astonishing assurance, in an assembly composed of Canadians, considering a Canadian question, which, as Colonel O'Brien says, must be settled by Canadians alone, to say that he was a Canadian first. This is what Anglicanus calls 'impudence.'

But lest any one should mistake this noise for the roaring of the British Lion, listen now to this, which doth resemble rather the voice of the animal which arrayed itself in the lion's skin:—

If Mr. Holmes, who was the offender, glories in being a Canadian rather than a Briton, he should be prouder of being an Ontarian rather than a Canadian, a Yorker rather than an Ontarian, an Etobicocker rather than a Yorker, and Budd's Cornerer rather than an Etobicocker. Here you have what mathematicians call the "reductio ad absurdum."

If Anglicanus means to tell us that he has succeeded in saying something very absurd, we fully agree with him. Were it not for the injunction against answering a certain person according to his folly, we might ask Mr. Anglicanus whether he is prouder of being an inhabitant of the world than a citizen of the British Empire.

After some suitably silly remarks about the great benefit to persons travelling in Central America of claiming to be British subjects, Mr. Anglicanus once more becomes offensive to the people from whom he gets his bread and butter:

If those Canadians, who, like the frog in the fable, try to swell themselves up into the belief that they will amount to something in the world.

We don't give the rest of the sentence, because at this point Mr. Anglicanus once more relapses into asininity. The gist of it is that Great Britain spends as much on a single warship as the annual revenue of this Dominion.

We call our readers' attention to the letter of Anglicanus, because, though, like the toad, "ugly and venomous," as well as foolish, it "bears yet a precious jewel in its head." The jewel is the lesson that we want more Canadians like Mr. Holmes, who are not ashamed to stand up in their own country before their own countrymen and say that with them Canada is first. If it were not so, a Canadian journal professing to be an advocate of a National Policy would not have published without proper rebuke this string of stupid insults to Canadians, and would not have remained skulking in the rear while so staunch a Conservative as Mr. Holmes was being attacked by a bumptious adventurer."

Now, Mr. Editor, this editorial from the Toronto Globe is a most unfair one as it attacks some loyal Englishman—possibly an S.O.E.—who undertook to rebuke a public speaker for most improperly asserting himself as Canadian and declining to be called British. Surely no national aspiration of our French-Canadian fellow subjects could be more deserving of censure. Your readers will be amused by observing how the Globe suppresses the strong points of Anglicanus' argument, while it attacks parts of his sentences. This has always been a characteristic of the leading Reform paper in dealing with an opponent. In my opinion those Canadians who are not British stand very much in the ridiculous position of the foppish subaltern, who, having been personally referred to (as the expected responder) by the proposer of the toast of the "Army, Navy and Volunteers" at a banquet, with execrable taste, objected to being alluded to as a "soldier." He soon found his level, however, when the speaker whom he had interrupted, with ready wit, called upon "this officer who is not a soldier" to reply to the toast. Surely a Canadian who is not "British" by sentiment as well as birth should take a back seat in all public assemblages in this Canada of ours.

That your readers may know what Anglicanus really did say, leaving the Globe not a leg to stand upon, had it done him the justice to publish the whole of his letter, instead of garbling it to suit its own unpatriotic purpose, I give the complete extract:—

TWO STRIKING ANOMALIES.

To the Editor of The Empire.

SIR,—Reading your excellent report of the closing session of the anti-Jesuit convention, I could not help being impressed with two very striking anomalies therein set forth.

First, it seems an almost ridiculous outcome of the agitation so industriously fomented, to undo by discrimination the incorporation and endowment of one particular branch of a certain church, that an organization should have been formed under the altogether contradictory title of an Equal Rights Association. Verily, might one exclaim, in contemplating this result, "In the name of the prophet, figs!"

Secondly, it is astonishing that in an assembly of professedly loyal men, any delegate should have had the impudence to style himself "Canadian" in contradistinction to British. Surely it Mr. Holmes, who was the offender, glories in being a Canadian rather than a Briton, he should be prouder of being an Ontarian rather than a Canadian, a Yorker rather than an Ontarian, an Etobicocker rather than a Yorker, and Budd's Cornerer rather than an Etobicocker. Here you have what mathematicians call the "reductio ad absurdum."

Canadians who wish to be known as such, rather than as British subjects, belong, as a rule, to the class of men who rarely travel beyond the confines of their own township. Men like Principal Grant, who have visited Australia and other countries, learn to realize the fact that Canada has but a very small influence on the outside world, whereas the British name is a power the world over.

If ever it should be the lot of Mr. Holmes to travel in Central America or elsewhere and need protection for person or property, he would soon feel the advantage of claiming to be a British subject, in the assertion of his rights; and no captain of a man-of-war would refuse his appeal as such, even though, as a Canadian, he had never contributed one half-penny towards the maintenance of the Royal Navy.

Again, if he should ever set foot in Australia, Cape Colony, India, or England itself, Mr. Holmes might, if he pleased, claim every political right enjoyed by those native to the soil—not, however, because he is a Canadian, but because he is a British subject, and therefore heir to an Empire "on which the sun never sets." Slightly varying the last verse of a well-known national song, Mr. Holmes might well ponder the sentiment therein conveyed:

The Canadian may traverse the pole or the zone, And boldly claim his right; He shares the vast domain we own, So the sun never sets on his might. Let the haughty stranger seek to know The land of his home and his birth, And a flush will pour from cheek to brow When he claims that 'twas British earth. 'Tis a glorious charter, deny it who can, That, breathed in the words, 'I'm an Englishman.'

A denizen of the great Roman Empire would proudly say, "Quis Romanus sum" (I am a Roman citizen.) If those Canadians who, like the frog in the fable, try to swell themselves up into the belief that they amount to something in the world, would only reflect that Great Britain thinks nothing of spending a sum equivalent to the annual revenue of this Dominion upon the building and equipment of a single warship for the protection of themselves, among others owing allegiance to Queen Victoria, they might come to realize in some degree what a privilege they enjoy in being members of the most powerful and progressive community the world has ever seen.

ANGLICANUS.

I have now, Mr. Editor, given both sides, and, I think, have clearly shown that the Globe has assailed a Britisher without just cause.

Thanking you for the privilege of trespassing so much on your space,

I am, yours respectfully, DRURY LANE.

Hamilton, July 20, 1889.

The BELLEVILLE people who relish a good cup of Tea all purchase at STROUD BROS.

SONS OF ENGLAND BENEVOLENT SOCIETY.

Objects, Aims, and Benefits, of the Order.

ORGANIZED IN TORONTO, DECEMBER, 1874

To Englishmen and Sons of Englishmen:

GENTLEMEN AND FELLOW COUNTRYMEN:—As the question is so often being asked: "What are the objects of the SONS OF ENGLAND SOCIETY?" we have been led to present this Circular with the view of giving the desired information:

The objects are to unite all honorable and true Englishmen, who are in good bodily health and between the ages of 18 and 60 years, in an Association for mutual aid; to educate our members in the true principles of manhood, whereby they learn to be charitable, to practice true benevolence, and to keep alive those dear old memories of our native land; to care for each other in sickness and adversity, and when death strikes down one of our number, to follow his remains to their last resting place.

The government of the Order is vested in a Supreme Grand Lodge, and in Subordinate Lodges. The Grand Lodge is composed of delegates elected by the Subordinate Lodges to represent them. The Grand Lodge is supported financially by a per capita tax of 10 cents per member per quarter. The Grand Lodge Officers are elected annually.

Subordinate Lodges are supported by initiation fees, and weekly dues; they have control of their own moneys, elect their own officers, make their own by-laws, (subject to the approval of the Grand Lodge), and in every way conduct their business to suit the majority of the members. We meet in our lodge rooms at stated times in fraternal intercourse, learning each other's wants giving words of encouragement and good cheer, and to those in trouble and distress, substantial assistance. The moment we enter the Lodge room all distinctions are lost sight of, and we meet on one common level; and by this constant association and intercourse, an amount of love and interest is created for each other, which is made manifest by the good work accomplished.

The rapid growth of the Order has far exceeded the most sanguine expectations of its founders, and it is steadily extending itself into the hearts of our countrymen, and we are confident that when the objects and aims are more generally understood, it will become one of the grandest and most useful of Benevolent Societies.

The Order has branches as follows:—in Toronto 20, South Africa 3, London 5, Ottawa 4, Montreal 4, Hamilton 2, St. Thomas 2, Orillia 2, Peterboro 2, Kingston 2, and one in each of the following places: Oshawa, Whitby, Port Perry, Cornwall, Port Hope, Belleville, Bowmanville, Lindsay, Woodstock, Galt, Barrie, Collingwood, Bracebridge, Brantford, Almonte, Dovercourt, Newcastle, West Toronto Junction, Weston, Little York, Aylmer, Exeter, Eglington, Gravenhurst, Guelph, Aurora, Hensall, Vancouver, Stratford, Clinton, Brockville, and we hope by bringing this Circular to the notice of our fellow-countrymen, to imbue them with our enthusiasm and to swell our thousands into tens of thousands.

Though our Society is a secret Society, there is nothing in that secrecy except to enable us to protect each other and prevent imposition; our language of signs and grips enables our members to travel to places where we have lodges, make themselves known as members of the Order, when they will find a brotherly influence surrounding them, receive advice, and if needed pecuniary assistance.

In your initiatory ceremony and conferring of degrees, there is nothing but what will raise a man's self respect and kindle his patriotism and inspire him with benevolence; and the Order only requires you to live up to its teachings, honor your obligations, be true to the country and its laws, faithful to your families, and true to the brotherhood and to God.

We recognize the teachings of the Holy Bible.

The Sons of England Society offer advantages peculiarly suited to your nationality, and is second to none, and whatever benefits you receive are not charity but right, and paid to you by the proper officers without explanations or apologies; and all that is required of you is a small initiation fee, and prompt payment of your dues. Nearly one hundred thousand dollars have already been paid out for benefits.

The Beneficiary Department enables its members to insure their lives for \$500 or \$1,000, and has already proved a great source of strength to the Order. By the payment of a small graded assessment at the death of a member, substantial aid is secured to the surviving relatives, which will assist them in being independent of the cold charity of the world. Members becoming totally disabled and unable to follow any occupation, receive half the amount insured for, if required; the other half is paid at the time of death.

The benefits are medical attendance and medicine, on joining; full sick and funeral benefits after being 12 months a member; in case of sickness the benefits are \$3.00 per week for 13 weeks, and \$1.50 for the next 20 weeks; \$50.00 on the death of a member's wife; \$7.00 on the death of any of his children between the age of 5 and 15 years, \$100.00 on the death of a member. New members are entitled to half funeral and sick benefits at the expiration of six months.

The Initiation Fees are— 18 to 30.....\$3 00 30 " 45.....4 00 45 " 50.....7 00 50 " 55.....10 00 55 " 60.....15 00

The Subscriptions are weekly, from 18 to 30.....10 cents. 30 " 45.....13 " 45 " 55.....15 " 50 " 55.....20 " 55 " 60.....25 "

On the formation of a Lodge, charter members are received on the first scale of payments, as regards initiation fees.

In conclusion we ask you take this matter into your earnest consideration, and if there is not a lodge near you, agitate among your fellow countrymen, and as soon as you can get 12 good men together, notify the undersigned, and all the assistance required will be given to organize you into a lodge. You will then be astonished how your membership will increase, and will wonder how it was so many Englishmen were living all around you without being known. Any information will be cheerfully given by the undersigned.

JOHN W. CARTER, Supreme Grand Secretary, Shaftesbury Hall, Toronto.

April, 1880.

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