

mirage must ever occasion wonder and delight to all who behold that miracle of aerial beauty. Although the facts and causes of the illusion are known full well, so will the period of the English Renaissance with its foreign aspect and fantastic richness ever awaken feelings of marvel and rapture in the hearts of all true lovers of literature. At the discovery of the New Birth, the whole nation was seized with tumultuous joy, which expressed itself in almost delirious extravagance. Men found new pleasures and new occupations in life and used every energy to obtain all possible amusement and enjoyment. The time was propitious, for the reign of Elizabeth was essentially a period of peace, and old George Peele, in his *Anglorum Ferix*, speaks of

"Those quiet days that Englishmen enjoy

Under our queen, fair queen of Brit's New Troy."

And also of "her happy days, England's high holidays."

Old festivals and half-forgotten ceremonies were revived; patriotic loyalty to the powers set in authority over them, culminated in the heart felt devotion of the people to "good Queen Bess."

The royal progresses throughout the land when the Queen visited her lords and people in unparalleled pomp and splendor, sometimes riding on horseback, at other times carried in her magnificent litter by young nobles, and always attended by retinues of servants, regiments of armed men, cavalades of lords and ladies, a few dwarfs, giants, black-moors, white bears and cannon—all this spectacular display (now perpetuated only in Lord Mayor's shows and American circuses) the *awoke* a grand spirit of loyalty throughout the land, which thrilled and filled the national heart with patriotism. The pageants and masques of the nobles were devised with a lavish luxuriance of idea and carried out with a gorgeous extravagance, rivalling the grand dreams of oriental magnificence during the golden rule of Abbassides. They called into active life again the love of splendour, song and beauty, that had lain dormant since the old Norman days of chivalry and minstrelsy.

Men cried with the Duke of Milan, "Come, go; we will include all jars with triumphs, mirth and rare solemnity."

In proportion as the external relations of man underwent a radical change, so the inner being passed through a vital metamorphosis.

The mind of the age, disgusted with the despotic pedagogy from which it had been liberated by the Reformation and the printing machine, proclaimed its inherent right to think for itself. The nation became intoxicated as it were, with new-found wine and sang like the drunken stephano, when in the real situation,

"Flont 'em-and scout 'em

And scout 'em and flont 'em. Thought is free."

Being free, it sought the most congenial times and chimes, and finding no sympathetic aspects in any English experience, wandered back through the sunny brightness of Italy and Spain to the older lands of Greece and Rome.

(To be continued.)

TO SUBSCRIBERS AND ADVERTISERS:—It is our intention for the future to publish the *ANGLO SAXON* on the 15th day of each month. All communications and advertisements to secure insertions for a particular month, will therefore need to be mailed no later than the 10th. Subscribers not receiving their papers by the 18th will please advise us by post card to P. O. box 296.

Epitaph for a Liar.

In life he lied while he had breath,
And, strange to say, lies still in death.

Let us have some news as to how the S. O. E. naval corps are progressing. Which lodge and town, or city, will be the first to report?

AWAKE, THE DANGER IS AT HAND!

A couple of weeks ago the *Ottawa Citizen*, which has apparently championed the cause of the Quebec Jesuits and become the daily mouthpiece of the Roman hierarchy, felt it their duty to denounce the Rev. Dr. Wild, of Toronto, because he gave expression to his disapproval of the incorporation of the "Society of Jesus," or more familiarly known as the "Jesuits." The rev. gentleman has, no doubt, seen the cowardly onslaught on him, judging from his remarks on Sunday, March 3rd, which are as follows:

"I have no objections to its religion; nor would I trouble myself five minutes about it; but I do object that men shall take an oath to exterminate me, and then, if I happen to say a Jesuit might be shot, if you could find one, meaning that under the British law there is no such a person and, therefore, you could not find one to shoot at; yet, even if I said it literally, I did not take an oath; still these men have taken the oath, and if they had the power, they would persecute and extinguish me. There is nothing wrong in their taking the oath, oh, no; but what I said is called a rebellious utterance."

How is this, friend *Citizen*? Of course you shut your eyes to such facts; it would never do to denounce the *dear Jesuits*, who *swear* to deprive us of our liberties, and our life, if need be, so that they could obtain the mastery. Election times are coming around, and we want their votes and influence *for the party*. All right, Mr. Politicians—Grit and Tory—time will tell this time, sure. Our Evangelical Alliance is augmenting in such great proportions that we will be ready for you. The Loyal Orange Association will accept no compromises, overtures or smooth-sayings from the crafty Jesuits through the pliable and office-seeking politicians of either party. The Englishmen of this country are now organized, and will work hand in hand with their loyal Irish and Scotch friends. Never before in the history of Canada were the Protestant masses so determined and well organized. A death-blow will be struck at the rotten statesmen and politicians of our fair Dominion. The Jesuits incorporation and estates acts *must* be disallowed.

"We should remember," says Dr. Wild, "that foreign allegiance spiritually, always and everywhere is political insecurity and danger at home. We have had a fine illustration in the short history of Canada, on this point. The Episcopal Methodists of Canada were one and the same body with those in the United States, but in the agitations that culminated in the rebellion of 1837 they were obliged to separate from their friends in the United States, as public opinion would not favor a religious body in Canada that had its headquarters in the United States. Why, then, should it be thought strange that we do not look favorably upon the Jesuits whose headquarters are in Italy and who are a hundred times more dangerous than all the Methodists put together, and ten times more disloyal than a Methodist ever knew how to be. If Canadians demanded that the Methodists should separate from their brethren in the United States lest it might influence them, so on that same ground I demand that Roman Catholics and all be separated from Italy, a country far away over the ocean. They have no more right to that recognition than my Methodist brethren had. We dismantled the Church of England and the old kirk, and placed them on an equal level with all the other churches. Their clergy reserves we brought into the common market and levelled them up with ours. Why should we be afraid of the Jesuits and the Roman Catholics; why not equalize and level them up? They are the least worthy in this respect than any of them, that is to public recognition. It were far better to have recognized the Church of England as a state church, and to have allowed her her privileges and reserves than to allow these people to gain their property and special privileges as they are doing in our Dominion. What have the Jesuits done the