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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.

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**THE GRAND LODGE REPORT.**

The report of the meeting of Grand Lodge in Port Hope, last February, a copy of which has just reached us proves to be very suggestive reading. There are indications of much *talking* having been accomplished; much lobbying and log-rolling in petty matters, BUT an apparent unconsciousness, or at least, unconcern, on the part of the mass of the delegates, of what was vital to and the essence of the assembling.

The SUPREME GRAND PRESIDENT, of whom we shall have nothing but good to say, expresses himself in the following noble manner:—

"I have now a very pleasing matter to report—far beyond a mere monetary gain—distancing the numerical increase of our Lodges—away beyond the advantages of mere Lodge openings, is the fact that our brethren are taking a greater interest in each other, fraternally, socially and commercially. They are awakening to a knowledge of their own strength and the benefits to be derived from united action.

"During the past year in the various Lodges I find the members taking a positive interest IN THE AFFAIRS OF THE COUNTRY.

"They are rising above the petty jealousies of the past, and are standing by each other as become true Sons of Old England.

"This fidelity is also making itself felt in our Lodge rooms, for while a few, from force of habit, ornamental disability, are unable to agree with their brethren, yet on the whole I find a fidelity of purpose and unity of action that harmonizes not only with our ritual, but with our heart-felt desires."

Now this is truly excellent matter, and we see, on reading further, that the sentiments of the SUPREME GRAND PRESIDENT are formally endorsed by Grand Lodge!

Then comes the SUPREME GRAND VICE-PRESIDENT, who refers to the gratifying fact that the order is expanding with great rapidity in Eastern Ontario and in Quebec, and states that there are good hopes of establishing lodges before long in the Maritime Provinces. BROTHER STROUD might have explained the cause of this rapid growth—this compression of Englishmen, living in and near the Province of Quebec, into the Sons of England SOCIETY. But he forgot to do it, or else, gauging the calibre of the delegates before him, he thought it not worth his while. In which opinion we are tempted to agree with him.

Next follows the Report of the SUPREME GRAND SECRETARY, who states that although the Jesuits Endowment Bill had excited a large amount of irritation among the Lodges, the Executive had not felt able, on account of the apathy of the previous Grand Lodge on the subject, to take any overt action in the matter. Personally, BROTHER CARTER seems to have felt, as most Englishmen, at any rate, all those around here feel, strongly disgusted about the bill and to have attended in his private capacity, meetings called for the purpose of protesting against it.

But who has asked that this Society should take overt action upon political subjects? It were well that this body of Englishmen should be alive to the movements of its enemies, but as a secret society it is not called upon to publish its views. Nevertheless, when in Grand Lodge assembled, the Delegates should seek for unity of action upon matters which concern Englishmen just as actively now as in Cromwell's time. Two centuries and a half of struggling with their old hereditary foe, who, sometimes assuming the form of a French descent, or again, of an Irish outbreak, or again of a Papal Brief (but can, or should to all intelligent eyes, be plainly and clearly dis-

covered to be the DEVIL), should have taught Englishmen what their true interests are and how they can best be maintained. We would to God that Englishmen understood these things.

We do not altogether blame Grand Lodge for refusing to publish their intentions to the world. But we should like to feel that they HAVE intentions and hold them unitedly. Let the Order ponder these suggestions and consider well, whether its policy upon Public questions is not here sufficiently set forth.

But to return to the Grand Lodge Report. This is what the Grand Secretary goes on to assert:—

"Another, and equally important agitation is looming up in the distance, that is, the subject of the French language in our Public Schools, and I think that at this Supreme Grand Lodge meeting a strong and earnest protest should be entered against any but the English language being taught in our Public Schools in Ontario.

"The question of dual language will also create, at no distant date, a lively and important agitation. If this is an English colony let it be so, and if it be so, let the English language and that alone be the language in every department of the public service, Municipal or Parliamentary."

These views are received and adopted by the Grand Lodge. But when the following resolutions are brought forward they are declared Lost! The following are the resolutions:—

"Moved by Fred. J. Alexander, seconded by A. Clegg.—That the most sincere thanks, expressive of the hearty gratitude of the Supreme Grand Lodge of the Sons of England Benevolent Society, be conveyed by the Secretary of this Supreme Grand Lodge to Mr. Mulock, M.P., for his motion in Parliament for the address to Her Most Gracious Majesty, the Queen, expressive of the loyalty of Canadians to Her Majesty's person and Government, and of the determination of Canadians to uphold the permanent unity of the British Empire. Copy of this resolution to be sent to Mr. Mulock.—Lost."

"Moved by E. J. Reynolds, seconded by J. A. Edwards.—That this Supreme Grand Lodge of the Sons of England Benevolent Society hereby place on record our hearty approval of all efforts to promote the consolidation and permanent unity of the British Empire, and pledge ourselves by our votes and influence to support every effort to attain a federal unification of the Empire, and that a copy of the foregoing resolution be sent to Mr. Dalton McCarthy, Q. C., M.P., as the President of the Imperial Federation League in Canada.—Lost."

"Moved by Fred. J. Alexander, seconded by Joseph Simmons.—That this Supreme Grand Lodge of the Sons of England Benevolent Society hereby express their hearty approval of the action taken in the Federal Parliament by Lieut.-Col. O'Brien, M. P., and twelve other members of Parliament in resisting the allowance of Jesuits' Estates Act and that a copy of this resolution be forwarded by our Grand Lodge Secretary to Lieut.-Col. O'Brien.—Lost."

We repeat that we do not blame Grand Lodge for refusing to publish its intentions. The question is—Did it have any intentions?—or was there utter confusion of mind?

So again, in regard to the matter of an Official Organ. The Grand President, speaks as follows:—

"The previous Grand Lodge directed your Executive to prepare a report on the advisability of an established official organ: this will be laid before you by the Grand Secretary."

This looks very promising. What will the Grand Secretary say? This:—

"The question of an official organ, which was left in the hands of the Executive, has not received that consideration which it deserves. I had hoped to have a plan properly prepared to submit to this Grand Body relative to this very important matter, but pressure of business prevented my doing so. It is, however, a matter of great importance that we should have an official organ. A journal for the discussion of all legitimate changes or improvements in the Order, when conducted without bias or prejudice, can but prove instructive and beneficial; when a wanton and flagrant attempt is made to belittle and besmirch the good name of our Society, and without notice, drag contemptuously our internal and social arrangements through the mire of public discussion, by seeking to expose fancied wrongs and imaginary evils, and under the guise of freedom of speech (which, forsooth, is taken for license), criticize and condemn the government of the Society; then I think it is time to close up the medium, and prevent the publishing of such hurtful and dangerous communications."

One whole year has the Grand Secretary had to consider and suggest something practical in regard to this admittedly "very important matter" and still there is no parturition!

A motion is now made to refer the matter once more to the Printing Committee, and this committee delivers itself as follows:—

"Your committee think it very desirable that this Society should have a journal devoted solely to the interest of the Sons of England and Englishmen generally, and that a monthly publication would meet the case for the present. Said journal should have the support of the Executive, but the committee would recommend that the Executive be not in any way responsible for the financial affairs of said journal.

"We further hope that the Sons of England will not lose sight of the necessity of having in the near future a good weekly paper."

We take leave of the Grand Lodge report with feelings of sadness. Plenty of words and nothing done! Hopeless confusion of mind—every man, seemingly, hugging to his bosom (and cherishing) his own little prejudices; and no man (or few men) regarding the interests of this Order, or those of the Race in this Country.

Let the lodges look to it, and send

another and a different stamp of men to next Grand Lodge.

The Supreme Grand Executive were capable men; but they were unable to impress their ideas upon the Delegates. Let the present Executive endeavour, during the current year, by every means—through the District Deputies and by personal visitations—to awaken the Order at large to an appreciation of the necessities of the times. If Providence had not, in the most evident manner, looked after us—what would have not befallen us? Without unity of purpose, without apparent consciousness of our truly imperial mission on this continent, we are blundering on, with some success, and none may stay us. Truly have we Englishmen reason for gratefulness, but we must not forget that "Providence helps them that helps themselves," and that unless we bestir ourselves, the protecting hand may be withdrawn and transferred to some more worthy people. United we stand: divided we fall.

**THE EFFECT OF THE AMERICAN SYSTEM OF PUBLIC SCHOOLS.**

The *Catholic Review* cites a statement recently made by a competent authority: "There ought to be, by natural increase, 17,000,000 Roman Catholics in the United States and there are only 5,500,000. Where have the rest gone? They have (the speaker is a Protestant) ranged themselves under the American flag; and by reason of our journals and our politics; by reason of the sum total of the liberalising influences of the American people, nearly 12,000,000 Roman Catholics have left the bondage of the Papacy and to-day participate with us in the glorious varieties of this country." The *Catholic Review* disputes neither the facts nor the deductions. It admits them frankly and allows that if the Romish church wants to retain those in the United States who subscribe to her creed she must at once, if possible, destroy the influences which are causing them to become American. This counsel is being followed. The Romish Church is attacking the Public School system, and wherever possible it is establishing parochial schools, in which Irish history, Irish traditions and a spirit of hostility towards American institutions are being engendered and cultivated. Among the French-Canadians in the United States, among the Poles, Germans, Secs and other races, the Papacy is, in addition, striving to maintain the separating influence of language. It is pursuing the same disastrous policy in Canada. It fears homogeneity.

The duty of both the American and Canadian peoples is, in the circumstances, very plain. They should support a system of non-sectarian public schools, where the English language alone is used. They should refuse any public aid to separate or parochial schools. They should strive to reach the very highest possible educational standards and efficiency in the public schools.

These being done, the economic factor will soon solve the difficulty. The English language, being the language of trade and commerce will force itself upon the foreign elements. The excessive cost of separate and parochial schools, unsupported by state aid, will cause their discontinuance, except, perhaps, in the larger cities. The inferior nature of the education imparted in the Catholic schools will compel parents to send their children to the public schools. The more intelligent among the foreign elements will recognize the disqualifying tendencies upon their offspring of sectarian education, and they will risk the displeasure of the priests in their desire for their children's welfare.

If the people of either or both countries can only be persuaded of the grave importance of this issue, they will undoubtedly make short work of it within their borders. In Canada, many difficulties exist. The French language and separate schools are rooted in the constitution, and we shall have trouble in eradicating them. But in the long run we shall succeed. We speak with perfect assurance. The spirit of the age is opposed to ultramontanism and its methods, and it is only a question of time before it is brought to its knees. Its last defence is the cultivation of prejudice, and its twin-brother bigotry, of racial traditions (misleading when not inglorious), of hostility among the people under its sway to their surroundings, and of all other reactionary movements. The spirit of the age is that of progress, and yoe betide any system or institution that shall oppose it. It will be, as GEORGE STEPHENSON said, when asked what would happen if a cow should stand on the track when an engine was coming along, "it would be bad for the cow"—it will be bad, certainly, for that system or institution.

**THE EQUAL RIGHTS MOVEMENT.**

We cannot help according our hearty sympathy with the aims and objects of the Equal Rights Party. The persons forming that Party may be a set of bigoted and intolerant men, as our friend ARCHBISHOP CLEARY declares, but we venture to think that no intelligent man, be he Protestant or be he Roman Catholic, could read the speeches and letters of PRINCIPAL CAVEN, DALTON MCCARTHY, and other leading men in the new movement without being impressed with a conviction that the charge of bigotry and intolerance, as applied to them, was false.

In committing ourselves to this view, we do not in any way commit the Order of the Sons of England, many of whose members are as staunch Party men as can be found in Canada. We are not ignorant that many Englishmen are quite as much in favor of Jesuit endowments and Roman Catholic aggression in School matters as the most limited Irishman could be. A careful perusal of the Grand Lodge Report will show this conclusively. It is only by understanding the traditions of their forefathers that Englishmen grow to feel the necessity of following in their footsteps, in the paths of Civil and Religious Liberty. These paths are widely divergent from those pursued by party politicians.

An ignorant Englishman is very much on a par with an ignorant Irishman. There is little difference—one talks jingoism; the other, Fenianism. It is true that the traditions of the first are glorious, but of what possible use are these to him unless he properly appreciates the lessons to be drawn from them. The traditions of the Irishman are inglorious and were he only to know it, there is little satisfaction to be gleaned from the life and times of BRIAN BORU. Or from any other subsequent times in Irish history.

Let Englishmen strive, therefore, to educate themselves concerning the history of their race. GREEN'S "Short History of the English People" is an excellent book for the purpose. We would also commend a careful reading of "Cromwell's Life and Letters," by CARLYLE. We firmly believe that a knowledge of these books would tend to make a man a better citizen, a better Englishman and a more trustworthy member of our Order. We likewise think that they would incline him to become an active and efficient supporter of the Equal Rights Party.

**THE LABOUR CONFERENCE IN BERLIN.**

It will be a matter of congratulation for Englishmen, that in only three points will the existing law of their country have to be altered to bring them into harmony with the resolutions of the Berlin Conference.

1. Raising the age of children employed in industrial work from ten to twelve years.
2. Raising the age of children employed in mines from 12 to 14 years.
3. Forbidding women to resume work within four weeks of confinement.

As regards the first point Englishmen in Canada are not immediately concerned, women not being employed in mines in this country. As to these second, remedial legislation has already been enacted. The third point is one which it is doubtful whether the Dominion Government, in the present state of public opinion, could deal with, but there can be no question that legislation in the direction indicated would receive very powerful support. Our own persuasion is that married woman, during child-bearing period, should not be allowed to engage at all in certain occupations. The matter is one which largely affects the future of the race, and already, in all the cities of Great Britain, the influence upon women of unhealthy occupations and too close and continuous confinement is distinctly remarkable. It is vital to remember that a healthy and powerful people can only be produced by perfectly healthy women, and if socialistic laws are necessary for this result, then we must have socialistic laws.

**ST. GEORGE'S DAY.**

It is a matter of congratulation on all sides that never before in the history of this country was the celebration of St. George's Day attended with so much enthusiasm. At Toronto, Ottawa, Hamilton, Winnipeg and elsewhere, grand banquets were held, and the wires flashed good wishes from one festive board to another. The National spirit is awakening in Canada and may possibly some day—make itself felt even in Grand Lodge! In the meantime, it is a great thing that Englishmen are sufficiently united in feeling as to be able to sit together with their legs under a table. A hope is afforded by such a manifestation that they may ultimately learn to work together for more important objects.

**EDITORIAL NOTES.**

The German Emperor's remark the other day about the Germans fearing God and having no other fear was said before him by an Englishman—Dalhousie. "I circulate these papers," he wrote on one case, in which he had successfully insisted on justice being done at the risk of a tumult. "They are an instance of the principle that we should do what is right without fear of consequences. To fear God and have no other fear is a maxim of religion, but the truth of it and the wisdom of it are proved day of day by politics."

We commend this experience to our Canadian politicians, who have too often had the fear of the Irish Catholic vote before their eyes and have by it been betrayed into the passing of resolutions in regard to subjects with which they had no proper concern whatever.

We do not often make comments upon party politics, but we cannot refrain from congratulating the House of Commons upon having purged itself of CHARLES RYKERT. That RYKERT should have been returned to Parliament, after the disclosures made about him previous to the last general election, would be astonishing to any man not intimately acquainted with our party system; but that he should feel confident of re-election, after what has lately transpired, is still more astonishing. One would almost despair of representative institutions if the men of Lincoln were to condone such conduct as Mr. RYKERT has admittedly been guilty of by returning him once more as their member.

There is a lesson which the party organs would do well to learn from the facts of this case. Had the Toronto *Globe* taken equal care to be sure of its ground before attacking everybody belonging to the Conservative party without regard to truth or decency, its cry of "wolf" in the RYKERT case would have doubtless been heard, but most people had ceased to notice its cries, and when an actual danger presented itself the *Globe* was powerless to do the public any effective service.

We have been requested to state that the recent circular issued by *Clarendon Lodge* to the Lodges of the Red Rose Degree in Canada, was sent out under the sanction and by the authority of Brother STROUD, District Deputy, and late Grand Vice-President. We are assured that the terms of the circular are quite within the lines of the constitution and Ritual of the Sons of England SOCIETY. It is to be hoped that the Lodges will consider the issues raised in a serious and practical manner. Much will have been accomplished when every Englishman in the Order becomes imbued with the spirit that animated the founders of this honorable Society.

The members of the Order will be glad to learn that the cloud which had interposed itself between the ANGLO-SAXON and the sunshine of Executive approval has passed away. The ANGLO-SAXON is no longer the organ of the Society, it is true; but the Grand Executive has no longer any desire to discourage the circulation of this paper among the brethren. Any lodge which may be doubtful upon the point will, no doubt, receive an assurance to this effect from the Grand Secretary on writing to him.

Captain Allen informs us that the few words in which we referred to his case in our last issue constituted a "base and cowardly attack" upon him. He further announces his intention of bringing an action against us for libel! Now, what are the facts in this case. Mr. Allen published a portion of the Ritual of the S. O. E. Society in the Toronto newspapers. The Ritual of any Secret Society is never intended to be published in that way. We understand that on joining a secret society a man is required to take an oath to keep certain matters secret. These matters may largely consist of trivialities. We have an idea that in most mutual benefit societies the secrets are never very awful. But if a man should violate his oath in regard to a small matter, who would trust him in a larger one? There is no doubt Mr. Allen violated his oath or obligation as regards the Sons of England SOCIETY by publishing a portion of the Ritual of the Society, and this being so, he was properly expelled from the Order, and the latter is to be congratulated upon having lopped off an unworthy member before more mischief was done. Mr. Allen has called upon us for an apology. This is as near an apology as our conscience will allow us to approach.