

SCOTCH AND IRISH BRETHREN.

SUGGESTIONS FOR WIDENING THE SCOPE OF THE S.O.E.B.S.

Our Winnipeg Correspondent Discusses the Letter of "A Scot," and Advocates the Formation of Scotch and Irish Lodges.

Editor ANGLO-SAXON: In your issue for 15 Aug. there appears a communication from a correspondent signing himself "A Scot." I infer from the tone of his letter that he approaches the important subject on which it treats in a somewhat querulous spirit. Now this should not be.

Your Winnipeg correspondent when suggesting the advisability of trying to do something to keep within the pale of loyalty to Britain and British institutions, the Scandinavian settlers in this country, did so without a thought about Scots or Irishmen, for their loyalty (when they are loyal) and their intimate knowledge of the methods of constitutional government are so proverbial, that any effort towards taking them in as pupils, as it were, within the fold of the Sons of England for educational purposes would to most people have suggested an amount of effrontery on the part of the writer to which he hopes he has never yet shown any inclination of making claim. In the matter of affiliating men of Scottish and Irish origin with the Sons of England, "A Scot's" letter, gives an opportunity of saying a few words, which I think may show a practical way of meeting the difficulty.

Both Scotland and Ireland can point with pride to past traditions of their country's history, how their serried hosts have stood side by side, and shoulder to shoulder with Englishmen, each aiding the other in laying the foundations of that glorious empire over some part of whose domain the reverberation of the morning gun is heard each hour in the twenty-four.

Again there has been a time when these three nations which now, happily, go to make up the United Kingdom of Great Britain and Ireland, were once under separate rulers, nations which opposed each other in battle array on many a hard fought field. The Scotchman with pride can point back to Bannockburn, yet the Englishman will feel no jealousy, and it is pretty safe to say, far more recent Culloden does not embitter Scottish sentiment toward England; but still these are traditional vicissitudes; as such, matters of pride to the one nationality while they remain subjects of a kind melancholy regret to the other. Each nationality has its own idiosyncrasies, and its local manners, customs, methods of speech, and habit of thought, each and all the outcome of associations and surroundings extending through centuries and differing in every particular the one people from the other. But here the difference ends. The one idea, the integrity of the great British Empire must ever inspire every loyal British subject with the feeling that there is a community of interests which should indissolubly bind dwellers in the three kingdoms in the bond of brotherhood. Three families with one end in view.

Never in previous history had the loyal sons of the three united Kingdoms a greater opportunity of extending the influence of British institutions than now. In Canada, and in all the dependencies which go to make up the British Empire there is a field open to them for a grand work, that of leading and consolidating public opinion by every possible means in one direction, a task most necessary to be done and not so difficult of performance amongst the heterogenous combination of people which in these days go to form a colonial community.

Space will not admit of further expatiation on this point. The Sons of England, of Scotland, of Ireland, will comprehend. Long ago we have had a St. George's Society, a St. Andrew's Society and a St. Patrick Society, all excellent institutions, but they never will, and never can, fulfil the requirements of British National Societies, simply because they do not strike the key note which awakes the instinct that nature from the first has implanted in the heart of man—Self Preservation. Mere patriotism, in time of peace, and when there is no political excitement abroad will not excite the average mind sufficiently to induce it to take action at times when effort is apparently un-called for. But it is constant dropping wears away the stone.

In sentiment at least Charity is a magnificent watch word, a lovely theme. Out of your abundance to relieve the needy with a trifle you will not miss, oh it enables the moderately well to do self glorify themselves; but such a principle is not a basis on which to

build successful national societies. The working community, those who have not, and do not seek a means of livelihood other than by their daily labor, have no sympathy with such an order of things, and these outnumber the well to do classes by hundreds to one; yet are they not without charity, and that in the true literal meaning of the word.

Some of those who earn their bread by daily toil, in proportion to their income, often spend many times as much on relief in cases of urgent distress amongst their mates and acquaintances, than do the average members of these more ostentatious corporations. Self Preservation—Mutual Self Help, as I said before appeals to the natural instinct of every reasoning man. It matters not how grasping, how sordid his nature, he knows that every cent he pays into his lodge will sooner or later be returned to him or his representatives. He has no anxiety about medical aid in time of sickness, he is sure of a weekly stipend which in any case will keep starvation from his door. It secures fraternal sympathy in time of trouble, and at death ensures not only decent burial, but in most cases a public funeral which a few years ago would have done honor to a general officer, and even his death bed has been consoled with the knowledge that the last sad rites would not add debt and poverty to the afflictions of those he had left bereft.

In combination with these advantages a member of such an institution as that of the Sons of England has, fortnightly, the advantage of assembling in social and fraternal intercourse, and on perfect equality with his fellow countrymen from every county in his native land, all with one common object in view, "the furthering of their mutual interests as Englishmen," this declaration in its broadest sense implying the furthering of the best interests of their adopted country by individual effort in strengthening the bonds which bind it to the British Empire.

With moderately intelligent men at the head of affairs each lodge may become a phalanx whose wedge like form will soon enter and crush out disloyal institutions, if such exist amongst us. In conclusion I would say to "A Scot" there is lots of room in Canada, and a heap of work in the direction I have incidentally referred to, for all loyal Britons, English, Scotch and Irish individually, and I would humbly suggest to them the advisability of starting Orders of Sons of Scotland and Sons of Ireland with the same objects and aims as those which the Sons of England have already set up.

Should this suggestion be acted upon the writer knows full well that in everything but name the three national lodges would be as one and the same Order.

WINNIPEG CORRESPONDENT OF THE ANGLO-SAXON. Sept. 12, 1892.

An Old Testament Papyrus.

The Times' Correspondent at Vienna writes:—"A curious document has been discovered. It is a papyrus manuscript discovered a few months ago in Egypt, and is supposed by some authorities to be the oldest copy extant of portions of the old Testament books of Zachariah and Malachi. These pages of papyrus when intact were about ten inches high and seven inches wide, each containing 28 lines of writing both sides of the sheet being used. The complete line contains from 14 to 17 letters. The sheets are bound together in the form of a book in a primitive though careful manner with cord and strips of old parchment. The Greek of this document is written without intervals between the words, a custom observed both in old Greek and old Hebrew manuscripts. The papyrus is in fair preservation and is believed to date from the third or fourth century. It thus ranks in the age with the oldest Greek manuscripts of the Septuagint version of the old Testament in London, Rome, and St. Petersburg.

The difference in this papyrus tend to the conclusion that it was copied from some excellent original of the Septuagint Bible, which was first translated about the year 280 B. C., for the use of the Hellenistic Jews in Egypt, who, having gradually forgotten the Hebrew tongue, had learned to speak Greek. The first summary examination has shown that it has several new readings which surpass some of the other Septuagint texts in clearness of expression and simplicity of grammar. It would also appear that it was copied from another Septuagint Bible and was not written, as was frequently the case, from dictation. A second scribe has occasionally corrected some mistakes of orthography made by the original copyist. These are still clearly to be distinguished by the different colour of the ink.

THE ENGLISH AND THE SCHOOLS.

SYMPATHY ALIENATED. WILD TALK IN THE PULPIT.

Rev. Father Drummond makes a Hot Attack on the British Privy Council and Makes use of Angry Language that Injures His Cause.

Editor ANGLO-SAXON:—Herewith you will find the full text of a sermon on the "School Question," preached by the Rev. Father Drummond, at St. Mary's Church, (Roman Catholic), this city last Sunday. It will, I fear, be too long for publication in its entirety, in your paper, but at all events there is one extract from it which I quote, and on which I ask your permission to comment in your columns:

"In that country (England) said the rev. gentleman, is not generally a very high order of average intellect—intellect which sees the causes of things and follows the rules of logic, still the men who occupy the highest positions in that country are men of wonderful ability, and the most skillful diplomats that ever existed. Italians are nothing to them; Machiavella might have learned many a lesson from them. Applying this to the Privy Council, Father Drummond read from the judgment, commenting on the "absurdity" of placing the case of Mr. Logan in the same footing as the Catholic case; on the polite references to the Archbishop and on "free education," which has to be paid for in taxes.

The "gem of the whole judgment" he found to be a reversal of the old saying that a mountain was in labor and brought forth a mouse, in that here several mice were in labour and brought forth a mountain. It was asked, "what right or privilege is violated by the law?" Before 1870 it was understood, not only that Catholics should support their own schools, but they should not be asked to support Protestant schools. As Protestants were not to be asked to support Catholic schools. Catholics were given to understand this, but it was not in the document. The judgment says the law is not at fault, but the religious convictions of the Catholics, which every body must respect.

This was just what Nero Diocletian said, that their laws against Christians were not wrong, but the belief of the Christian was wrong. This shows what is at the bottom of the decision. The Privy Council is practically an infalliable body, we have no means of changing the judgment. Catholics yield obedience to the law, but they will not yield obedience to the judgement. What is at the bottom of it is prejudice against the Catholics. If that prejudice did not exist it would be impossible for men in high position to send forth a document of this sort. Catholics will not await further development, they mean to defend their right by every means possible.

MISPLACED SYMPATHY.

Now let it be understood, the Roman Catholics in this province had the sympathy of the better informed Englishmen amongst their neighbors, whether those Englishmen were within or without the Order, for they felt that they, the Roman Catholics had vested rights existence in which were being trampled upon by the present local government for the sake of catching votes amongst the more rabid Protestants. Now, there is a sentiment expressed in a song which I am sorry to say seems in these days to be getting obsolete. I allude to "The Englishman" wherein it says, speaking of the men of his nationality "he would strike as soon for a fallen foe, as he would for a bosom friend." And this is just where it has come in with a great many of us. We know the Roman Catholic is, and ever must be the foe of "Protestant" England. No man can serve two masters.

THE POPE AND THE QUEEN.

At the same time. But still here in this province he was weak, was getting crowded out by a rapidly increasing Protestant element, and the better informed Protestants sympathized with him, they wished him God speed in his appeal to the English Privy Council. Most thought that appeal would be favorable to the R. Cs., but we all now know the fallacy of their contention, but even now had they taken their defeat philosophically they might yet have our good will.

But what can we think when a priest like Father Drummond, a gentleman with an education as "liberal" as it is possible for an education to be within the restricted curriculum of catholicism, what can we think, I say, when such a man from the pulpit of the leading R. C. church of this city should have the temerity to assert "Catholics will not await further developments, they mean to defend their right by every means possible."

Is this statement a threat? Are we to infer from it that henceforth our neighbours will not hesitate to use all their peculiar methods for gratifying their revenge against the hated Protestants whenever they may find themselves with a safe majority. Thought of rebellion can surely have never entered the head of this enlightened priest. Whatever may be the mean-

ing of such a wild utterance, it can have but one effect;

THE CLOVEN HOOF

has been well projected from beneath the priestly gown and it is now fully shown that any sympathy for the Roman Catholics in their school affairs must be utterly thrown away, for if they countenance this priest as their mouth piece, they must not wonder if their late Protestant allies take up the gage of war which their clerical leader has so recklessly thrown down.

Though the "average of intellect" amongst Englishmen may not be high, still it is very likely that the Rev. Father and his following may find that the settlers of that nationality will at future elections have intelligence sufficient to throw their weight in the opposite scale to that in which many of them have hitherto deposited it.

MANITOBA FREE LANCE.

Winnipeg, Sept. 17, 1892.

British Railways in 1891.

The railway returns for the United Kingdom for 1891 show a comparative halt in railway development. Only 118 miles of new line were added—37 miles in England, 10 miles in Scotland, and 71 miles in Ireland. There was, however, a total increase of 21,953,000 in the paid-up railway capital during the year, augmenting the average capital cost per mile of line open from 44,710 in 1890 to 45,530 in 1891. In 1891 the number of passengers carried, exclusive of season ticket holders, increased from 817½ millions in 1890 to 845½ millions. General merchandise traffic increased by 1,439,000 tons, and mineral traffic by 5,763,000 tons. In the gross receipts there was an increase in 1891 over 1890 of 803,000 for passenger traffic, 521,000 for mineral traffic, and 470,000 for general merchandise traffic. The mineral traffic carried in 1891 amounted to 221,528,000 tons, and general merchandise traffic to 88,780,000 tons. This is considerably more than is carried on the railways of any European country, but is less than half the tonnage carried on the railways of the United States in 1891.

It may be noted that works have now been commenced at Barrow-in-Furness for manufacture of rolling stock on the American system, and that American wagons, capable of carrying from 20 to 30 tons, are now being substituted on some English lines for the old-fashioned English wagon, which is only built to carry 8 or 10 tons.

Racial Qualities.

The Bradford, Eng., Daily Argus discussing the race question, has the following:—

"It is not difficult for an Englishman who has mixed even but a little with the people of the Continent to understand why his nation is in such disfavour with the rest of the civilised world. Our British nature seems less flexible than the nature of other peoples. We have inherited certain idiosyncrasies from our forefathers which neither time nor the most startling enlightenment can rid us of. Ever since Waterloo many of us have no doubt that Heaven meant us to belord and lawgivers in the world. Our time has not yet fully come. But it will come. Neither the sparrow-like pertinence of France, nor the heavy-footed German, nor vast-aced Russia will be able to stand in our way. Even that new Titan, the United States of America, though for a while it may seem to rival us, will in the end confess us its superior. Destiny cannot be combated. As Emerson, an American, has said: England is "the best of actual nations. Broad-footed, broad-bottomed, we are ranged 'in solid phalanx foursquare to the points of the compass.' . . . We constitute the modern world, having earned our vantage ground, and held it through ages of adverse possession." The sense of this pretension—somehow cannot help declaring itself in the modern Briton in contact with other people.

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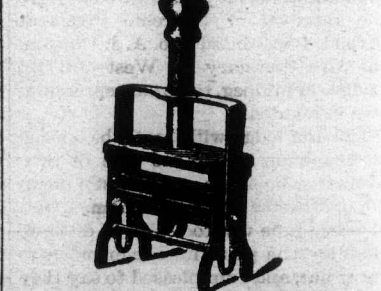
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