

cognition. As an English colony the English language should be the only official language. Legalized wrongs can never make them morally right.

Manitoba S. O. E. counsels a policy of conciliation!! We are tired of turning our cheeks to these French and Papal smiters. To conciliate Frenchmen would be easy—but to conciliate a French Roman Catholic, it is impossible, and about as sensible as to try to conciliate Rome—a task that the sacrificial blood of thousands on thousands of martyrs could not accomplish. The thirteenth desert is as nothing to satisfy compared with the insatiable ambition of this masterful, cruel and unrelenting inquiry of which the bloody Inquisition is its choicest fruit, and which unblushingly glories in its past record of shamelessness as the act of an infallible church. Everything is called persecution which puts the curb of civilized humanity on its vaulting ambitions—checking the power and ascendancy of a Church which says from the housetops "we only tolerate heretics when we have not the power to suppress them." Why should the State single out this sect for special recognition and support?

The Sons of England Society in its Constitution and Obligation of membership has a noble mission before it. Let them live worthily up to it as sons of free men—possessing a blood-bought liberty, which will be handed down to their children undiminished. Let the Society show a manly spirit and appreciate the fearlessness of the ANGLO-SAXON which applied the lance of criticism to a bad spot, so that the whole body may be healthier and perform its lofty and noble purposes.

FIDELITY.

Toronto, 25 April, 1891.

## OUR MANITOBA LETTER.

Prospects for a Bountiful Harvest for 1891.

Winnipeg with 30,000 Inhabitants.

## NOTES OF WESTWARD HO! 98.

(Special for the Anglo-Saxon.)  
WINNIPEG, April, 1891.

For Manitoba this is indeed a "previous" spring. For more than three weeks past the weather has been delightful, and farming operations on the prairie have been booming for a longer period. A heavy, warm and apparently settled rain has set in, and the most pessimistic must perforce admit that all nature portends right glorious prospects for the harvest of 1891. Emigrants of the wealthier class are pouring in by hundreds, and large transactions in real estate are again the order of the day. It is lamentable to find that a city of so much importance as this, is so little known by even otherwise well informed people in Old Canada.

The writer frequently receives postal missives addressed to Winnipeg, "North West Territory." Now it surely is not out of place to say right here that Winnipeg has no more connexion with the North West Territories, than has Montreal or Toronto. It is true the settled population of the city is claimed as being something less than 30,000, but it should be remembered that it has a transient migratory one, which has been estimated at times to be equal in numbers to that which is stationary. A walk along Main street or any of our chief thoroughfares on a fine evening would indeed be a revelation to some of those thoughtless individuals who seem to mix up their ideas of the Prairie Capital with tales they have read about Indians and grizzlies, Mounted Police and liquor permits.

Once for all, ye readers of the ANGLO-SAXON, understand that Winnipeg's Main street is in some respects the finest street in Canada. That amongst her buildings and business blocks there are several equal to those in any city in the country. That the terra incognita Manitoba, of which she is the chief city is as much a free and independent Province as are Ontario and Quebec, and that it has neither more or less connexion with the North West Territories than either of those other provinces.

More than all, Manitoba has a Government. One, which, thank Heaven, is unique. Itself built upon the ruins of an earlier institution which had de-

generated from the old oligarchical system inaugurated by the Hudson Bay Company years ago, and which at the time of its fall retained little of its original fabric save the flunkysm which has ever been the worst element of British governmental institutions. The present government on its advent to power promised great reforms to its long suffering and exasperated creators, who blind with rage at the dimness under which this Province had laboured so long, hailed any, and every change with delight. But now, too late, we find the change is but the substitution of the regime of King Log for that of King Stork.

Without attempting to go into details, suffice it to say, that it is but small wonder that the people refuse to enthuse over schemes promulgated by a government whose whole history has been one of political jobbery. Let me cite as an instance, the building of a costly reformatory building for which but one occupant has been found in two years, not that the youth of this city can claim to be above the necessity of reformation, but because the building was erected, for political reasons, where it would be most remote from the centre of population. At length, faint to acknowledge the utter uselessness of the edifice for its originally intended purpose, it is now to be turned into an asylum for the insane, while the province already boasts a similar institution well qualified to accommodate a fair proportion of this most unfortunate class, when its members have been many times increased. Such acts, and amongst many other things, its blundering, if no worse, method of dealing with railroad affairs, has so disgusted the mass of the electors of all shades of political opinion, that there can be but small wonder their confidence is broken, and that they have ceased to have sympathy with, or belief in the sincerity of the present government in its action in regard to Separate School matters, nor can they be brought to believe there is much to be gained, save perhaps some political capital for their masters, by the saving of a few dollars per annum hitherto spent in the province for printing certain documents in the dual language, when those same masters so recently squandered a million dollars in building a railroad ostensibly for the purpose of competing with the C. P. R., and then let the costly fabric slip through their fingers with the strong probability that in the very immediate future, the road which has cost our unfortunate people so much, will become an integral portion of one great transcontinental monopoly.

At the invitation of the local branch of St. George's Society, our Westward Ho! Lodge No. 98, of the S. O. E., joined them in a parade to church on the Sunday nearest St. George's Day. The weather being propitious, the whole affair was a great success, and the stigma that Englishmen could never unite successfully for society purposes, has been effectually removed.

The lodge has migrated to far more commodious premises and has been furnishing itself with a gorgeous new altar, also all the appurtenances necessary for the performance of the rites and ceremonies in the W. R. D. Members of Eastern Lodges who, in the pursuit of business or pleasure, may visit Winnipeg, would do well to drop in at Unity Hall on either the first or third Tuesday evening in each month, and we will promise that they will be as much surprised at the tone and style displayed by the local lodge in the conducting of its business, and in its general working, as they will at the importance and magnitude of our prairie village. If they are not they must differ greatly from the majority of strangers we met in our daily experience.

### Rome's Attitude to Protestants.

Prof. L. T. Townsend, of Boston University, in a recent lecture in the Boston Music Hall, on *The Intolerance and Cruelty of Romanism in Mexico*, states, in reference to the utterances of some leading Romanists in the United States, that:—"I have read every one of those sentiments and pondered them, and in the face of them I affirm that the Church of Rome, in Massachusetts or out of it, is not or cannot be liberal, tolerant or patriotic, as patriotism is usually understood. In this statement I have the support of Bishop Ryan, the Archbishop of St. Louis, Bishop Spottiswood, the *Freeman's Journal*, the *Boston Pilot* and many other publications. Some years ago Bishop Ryan in Philadelphia used these words:

"We maintain that the Church of Rome is intolerant—that is, that she uses every means in her power to root out heresy. But her intolerance is the

result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to-day, where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they thought fit to do."

Bear in mind this is one of the leading ecclesiastics of the Roman Catholic Church in the United States, and is the same man who in the late Baltimore Congress, Nov. 11, 1888, posed as a friend of American institutions and ideas.

The Archbishop of St. Louis some years ago said:

"Heresy and unbelief are crimes, and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."

Bishop Spottiswood some years ago made this announcement:

"I would rather one-half of this nation should be brought to the stake and burned, than that one man should read the Bible and form his judgment from its contents."

He further quotes Dr. MacArthur, in a late issue of the *Christian Inquirer* of New York says:

"A Catholic connected with one of our city papers said to me a few months ago: 'I am a Catholic and a Jesuit, and I wish we had the Inquisition, with rack and fagots for you heretics, and perhaps we shall have it some day.'"

Over in Charlestown State Prison, the Roman Catholic priest who has been permitted to attend to the spiritual wants of his people there, on the Sabbath following the last State election used this language:

"As the representative of the vicar of God the pope, to whom we owe allegiance, if any man were to offer me Protestant books and papers to injure my religion, I would knock him down and you should do the same; and I will uphold you in doing so."

### An Honoured Centenarian.

On Sunday, the 12th April, Admiral Provo Wallis, who is called the father of the "English Navy," celebrated in his English home his one hundredth birthday. He is called "the father of the navy" solely because of his great age.

He was born in Halifax, Nova Scotia, in 1791. His record is thus given: "He was a lieutenant on board the Shannon at the time she captured the American frigate Chesapeake off Boston harbour in 1813, on the occasion of Captain Lawrence's memorable words as he was carried below, fatally injured: 'Don't give up the ship!' The honour of keeping Admiral Wallis's name at the head of the active list is unique in the annals of the British navy, and was conferred upon him at Victoria's request in recognition of his 'gallant services and long protracted and most honourable life,' though other admirals are required to retire at the age of seventy, after which their names appear in the army list in italics. The gallant old sailor's commissions begin almost with the battle of Trafalgar, and cover the period of England's naval glory. They run as follows:—

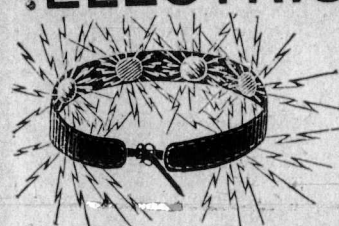
"Lieutenant, Nov. 30, 1808; Commander, July 9, 1813; Captain, August 12, 1819; Rear Admiral, August 27, 1815; Vice-Admiral, September 10, 1857; Admiral, March 2, 1863; Admiral of the Fleet, December 11, 1877.

"In addition he was created K.C.B. in 1880 and G.C.B. in 1873. It is worthy of note that Admiral Wallis's distinctions were won not only before the day of ironclad men-of-war, but before the time of steam war ships. The old veteran lives in a beautiful home in Sussex, within a few miles of the sea upon which his glories were gained; and he still loves to show to visitors the patents of his commissions as Rear Admiral, Vice-Admiral, Admiral and Admiral of the Fleet, and the medal with three clasps which he alone of living men is entitled to wear."

A curious coincidence is found in the fact that while this old hero—a native of Halifax—is spoken of as the oldest admiral in the English navy, another son of Halifax, William J. Stairs, was last week promoted to a captaincy in the English army for meritorious services. He is the youngest captain in the service. Thus Halifax gives to England her senior admiral and junior captain. Lieut. Stairs was known as "Stanley's right-hand man" in his recent journey through Africa."

Nova Scotia's capital has given birth to many noted men—among them Sir Samuel Cunard, the founder of the famous Cunard line.

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