

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 8, London 5, Ottawa 4, Montreal 4, Hamilton 2, St. Thomas 2, 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 26 weeks; \$30.00 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 " 50	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, 1889.

THE END JUSTIFIES THE MEANS.

A few weeks ago Ottawa was visited by a couple of Jesuit Fathers, the object being to hold a retreat and endeavor to make a few converts. During their stay the following item appeared in one of the local evening papers:

"FATHER DRUMMOND, the Jesuit Father at present presiding here, called on a leading Sparks street retail grocer, and gave him \$2 which he had been given at confession by a man who had taken it from the merchant years ago."

To which "Scotty" adds the following:—

Priest—Good day, Mr. Merchant,
I have called upon you
To return some money,
Tho' it's only a Two,
From you it was stolen
A few years ago,
You may not have known it,
But still it was so.

Merchant—You greatly surprise me,
My Dear Mr. Jesuit,
But pray kindly tell me
How you come to get it.

Priest—Oh! 'twas through the confessional,
A great institution,
It allows the poor sinners
To make restitution.
EXTR. J. P.

Merchant—(Soliloquises.)
So! that's one of the Jesuits,
Who are such a bad lot;
Pshaw! this cry against them
Is all utter rot.

For if they were so very bad
Any one can plainly see
He would have pocketed the cash
Instead of bringing it to me—
Well, I must go and hear them,
It only right I should,
It cannot do me any harm,
But might do lots of good.
And when aught is said against
them,
In future I'll take their part,
And prove that they've been slandered!

And—but really, bless by heart,
Now, I come to think of it,
If what Chiniquy says is true—
Must I then believe that this
Is nothing but a do.
That I was being robbed
Never came into my dreams;
Can this be an illustration of
The End Justifies the Means.

TORONTONIANS.
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BUSINESS CHANGE.

To the Patrons and Subscribers of the ANGLO-SAXON:

Having deemed it necessary for some time to obtain assistance in both the business and mechanical management of this paper, I have entered into a business partnership with Mr. Alex. J. Short, and the ANGLO-SAXON will in the future be controlled and managed under the firm name to be known as "SHORT & REYNOLDS." Mr. Short is an old typo, having had considerable experience in the printing and journalistic business, and in conjunction with my own experience in such matters, we hope to present to our readers and brethren a newsy and acceptable Englishman's paper.

Thanking you all for the patronage you have given in the past, and with hopes of your continued support and approbation for the future, I remain,
Yours respectfully,
E. J. REYNOLDS.

CONSERVATISM vs RADICALISM.

By Wm. T. James, Toronto.

In discussing conservatism, I do not mean Toryism in any of its political forms, but that "bull-headed" tenacity of opinion for which Englishmen especially are remarkable. Conservatism is defined by the dictionary as "the desire to preserve what is established." In the promotion of this desire, the average Briton, and of all others the Englishman, confronts innovation with a negative and a positive—a defensive and an aggressive attitude, which cannot be more tersely expressed than in these words: we are satisfied with what we already have; we don't want anything new, and we won't have it. This is what the Americans call being a clam. I do not wish to be classified as a clam.

As several phases of this characteristic can be best seen and criticized when contrasted with anti-conservatism a few words on the other side will be apposite. Now the radical—no political allusion—is a red-hot enthusiast—a man in a perpetual ferment of unrest, and as full of dissatisfaction as one with the itch, who preaches that all the good things of this life are stored up for the benefit of the next generation. "Stand aside," he says to the conservative, "and make way for change. We are dissatisfied with everything; we want something new all the time; we don't like your 'old fogy' customs, and we won't have them!" Anarchy is only a perverted phase of radicalism. Now, if a conservative is a clam, this kind of an individual is a jelly-fish. I do not wish to be classified as a clam; I will not be a jelly-fish.

While one cannot help feeling contempt for the meagre individuality which, like the jelly-fish, has no certain shape and will conform to anything with which it may come in contact, one can no less feel some respect for the sturdy tenacity of purpose, with which your English conservative will resist all overtures to mould his mind and habits, his customs and institutions to the modifications of current opinion. He adapts himself so gradually to changed conditions and surroundings as often to be unaware that he is being in the least degree affected by the presence of circumstances. In fact, it is by no means an uncommon experience to meet one who, in the course of a lifetime, has undergone a complete mental revolution, and yet steadfastly aver that he is still what he was fifty years ago. Change once assimilated by a conservative is as slowly relinquished as acquired; hence his conversion to anything he has some time ignored is always more thoroughly genuine and permanent than that of the radical who is always looking to to-morrow for the enjoyments which belong to to-day and is ever on the alert for the approach of something fresh, and who is prepared to pledge his faith, to any novelty which may catch his capricious fancy.

I have a firm belief that whatsoever exists can be made subservient in some manner to man's good if rightly used. I also believe that everything which exists suggests its counterpart. While conservatism is the backbone of a people and gives stability to national character when active, radicalism also is good in its way, as being the natural counterpart of it, which modifies "old fogyism" and influences, creates and emphasizes public opinion, conservatism acting reciprocally upon it when predominant and in need of a brake to moderate its reckless impetuosity.

The mills of God, which are said to grind slowly but exceedingly fine, is an apt simile, applicable to these as to any other two opposing forces correlative in their action. All reforms pass between these mill-stones, conservatism and radicalism, and are ground

slowly for days and weeks and months and years, but how thoroughly!

Thus we see conservatism is good and radicalism is good in their ultimate combined results. It is only he who is a decided partizan on, who sees no further into the future than the present that decries either as baneful. It is when one overrides the other and has everything its own way, as conservatism in China and radicalism is threatening to have in America—that evil consequences are to be feared.

A nation well balanced in these two respects, as England and Canada will progress without retrogression because its advance is slow but, sure, and its individuality is not effaced in a series of chameleon changes, which have no permanence.

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