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**Rise and Progress  
OF THE  
SONS OF ENGLAND.**

**A Short Sketch of the Forma-  
tion.**

**PART III.**

The 3rd meeting of Court Albion, No. 1, was held, January 7th, 1875, in the Eastern Star Temperance Hall, Queen st., Toronto, when Frederick Carrette, (son of the president) Harry Cozens and Dr. William Newcombe, who had been induced to become the Court doctor, were initiated. To the doctor's honor and credit, he said, he gave his first year's service without charge. It was decided to meet the first and third Mondays of each month. At the 4th meeting, January 21st, four names were added, at the three successive meetings one each; making 10 that had joined during the first quarter of

of other countries, have theirs, from which they not only claim benefits, but where they meet none but their own countrymen and where they aid by their advice and by more substantial means their less warm or less successful competitors. Is an Englishman's heart less warm or less true to his countrymen than are the hearts of those claiming a different nationality to our own? God forbid. History proves otherwise. Why then should we be less forward than others in assisting our less fortunate countrymen and in assisting ourselves?

"There is a noble society formed here and elsewhere that is doing a good work among Englishmen, namely, the St. George's Society. But are we Englishmen, if visited by sickness or distress of any kind, to be compelled to solicit charity? No man with the principles of a man can receive charity without feeling degraded. Let us then, as Englishmen, and as Englishmen loving our country and our countrymen, have a Society from which we can

meets with adversity that he could not avert. Loss of employment is one; and is it not better and more noble—does not a man feel less degraded—when he can receive temporary aid from his own countrymen as a right, than when he has to slink along and live dependent on the charity of others?

"There is a charge, and to a great extent a truthful charge brought against Englishmen, that they will not hang together—that they are not clan-nish. If men claiming a different nationality to our own can bear the charge of being clannish and flourish under that charge, and be the better off for being clannish, is it not logical to suppose that we as Englishmen shall be no worse off under the same charge? Is it not natural to be clannish. There is no reproach in the word. Even the beasts and birds love to mate with their own species. And where is the Englishman, when afar from the old sod, whose heart does not warm when he meets one of his own countrymen?"

England, no Society has a more noble one."

To the cosmopolitan Englishman, to those who love to class themselves as above, the common folk, such an address would, and is considered entirely unnecessary in this country. There is no room, they say, for such societies. We can only say, events have justified it, and the pity is that it was not started 20 years earlier.

In canvassing for new members they were often asked questions to which they were obliged to give unsatisfactory answers. When asked about funds, they had none; incorporated, no! When asked for a copy of the constitution and by-laws, they had none. They determined to get some printed, they had no cash, where to get them printed bothered them greatly, at last they found a friend, Mr. (afterwards Bro.) J. S. Williams, who gave them six months credit. Copies were placed in the different hotels, railway stations, and public institutions. The society was advertised in the Toronto Leader and Toronto Telegraph and Ontario Workman. One curious thing happened about this time—the Toronto Globe, refused flatly to advertise the society, though the money was planked down, and they curtly refused to give a reason, when asked. Why the Hon. Geo. Brown did this would be interesting to know. The next thing was to get incorporated, if possible, after considering various ways and means they secured an interview with Judge Duggan, who examined the by-laws and said they were very good. He directed them to make a few alterations. They again went to Mr. G. S. Williams, who printed the amended constitution on credit, which meant more debt. They then went again to Judge Duggan, who issued the incorporation papers, dated February 19th, 1875. He also said it was a noble undertaking, shaking each one of them (eight present) by the hand wished them God-speed.

Who of us can realize the feelings of those humble but noble men who, without means, had at last conquered their worst difficulties? They could henceforth face with confidence, those who they might ask to join, knowing the foundation was surely and legally laid.

**"The Union Jack of Old England."**

We publish the prize poem for which the Sons of England of Kingston gave \$15. The author is Master A. H. Smythe.

Borne aloft in many a fight,  
Waving proudly on every sea,  
Grand emblem of Britannia's might,  
The Union Jack's the flag for me.

Fling its folds from school and tower,  
Wave it on the mountain peak,  
Let Art and Nature own its power,  
To right the wrong, protect the weak.

Where our mightiest rivers sea-glides,  
Where our fiercest torrents roar,  
O'er the prairie and the hillside,  
Let the red cross meteor soar.

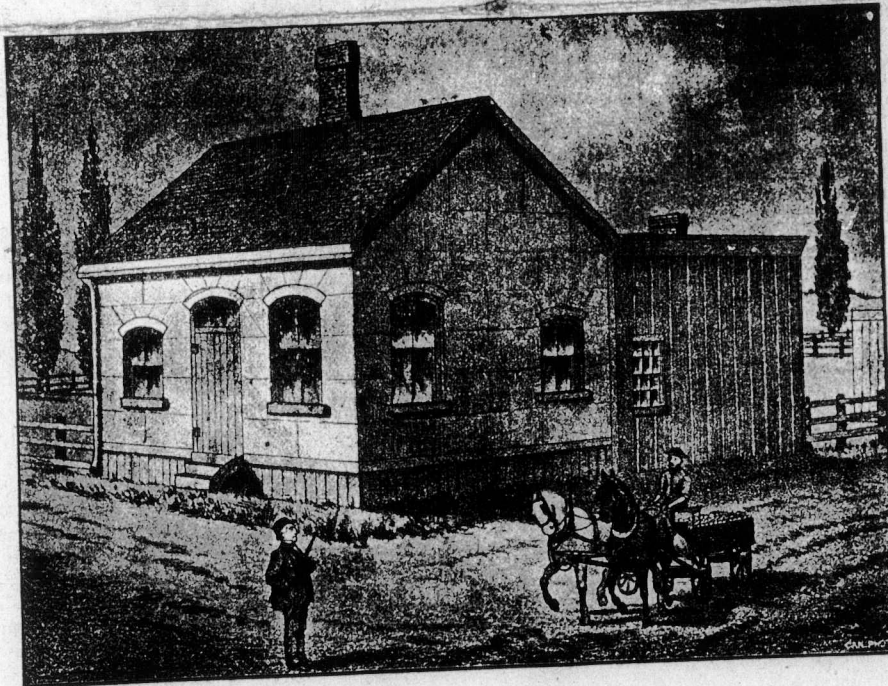
Cherish in our vast Dominion  
The life and freedom it inflames,  
Spurn the craven, scorn the minion  
Who betrays, or it defames.

'Tis the earnest 'tis the token  
Of the Christian's dream of peace,  
When the sword and weapon broken  
Wars shall end and discords cease.

Formed in beauty, threefold symbol,  
That Celt and Saxon still are true,  
To raise the fallen and the downcast,  
And defend the good and true.

Taught its lessons in our childhood,  
Learn't in college, mart and hall,  
Virtue quickens and Christ's blessing  
Will descend upon us all.

Shot and torn perchance in battle  
Floating haply on wreck of sea,  
Flag of brave men, flag of Britain,  
The Union Jack's the flag for us.



The Cottage in which the Sons of England Society First Started.

the year. In the meantime the society's constitution had been drawn up, on principles they hoped to establish in security and permanency—the motto was Fidelity. The By-laws numbered 71, and were the foundation of our present constitution, being too long to give in these pages. Three features might be mentioned: Art. 8. Provided that no person should be admitted unless English born or whose parents were ENGLISH and PROTESTANT. Art. 10. Forbid the holding of any future society meetings in any tavern, inn, saloon or public house. Art. 65. Defined a loan fund system to members out of work or in distress, which was in operation, being then one of the society's objects.

The By-laws were prefaced by an address to Englishmen which, to our mind, is superior in many respects to the one we now have.

The Founders' Address to Englishmen. "Amongst the numerous benevolent societies at present formed in this city there is none exclusively for Englishmen. The Scotchman has his St. Andrew's and Sons of Scotia Societies; the Irishman has his St. Patrick's Society; Germans, and the members

when in sickness or distress, claim aid as our right and not as a charity—a Society from which we can receive aid without feeling under any obligations to any man.

"Providence has given to no man an immunity from affliction, and it is a duty we owe ourselves and our families to provide against that distress which inevitably attends every visitation. No class is exempt, but the more humble classes are more particularly exposed to misfortune and sickness as disastrous in their consequences as they are difficult to avert.

"It is a good and noble principle in men to try and live solely dependent on themselves and, by frugality and prudence, lay up a store for their old age and to meet calamities. And is it not a slur upon us as Englishmen that we have no Society amongst us where we can meet brother Englishmen and from which we can demand relief, not as a charity—not as a gift—but as a right to which we are justly entitled, from having, when in health and plenty, laid up a store against adversity?"

"Sickness, though a terrible scourge is not the only calamity a man has to dread. Many a noble, upright man

Let us then join together, one and all, and form a band of brothers that shall be a band of brothers in reality and not only in name—a Society where we shall meet those only who are wanderers from the dear old land, the wonder and the glory of the world; and a land that, with all her faults, we love and will love to the last. The founders of this Society have thought fit to exclude Roman Catholics, but for two other reasons: first, because with a Roman Catholic it is "my priest first, my country next;" and with us it must be "my country and my countrymen first." And, secondly, because it is a well known fact that no Roman Catholic will join a Protestant Society if he can gain an admittance into a Roman Catholic one; and therefore if Roman Catholics were desirous of joining this Society, it would be because their moral character unfitted them to join a Roman Catholic one. And, in conclusion, let us assure all Englishmen of a most hearty and a most cordial welcome into our ranks. Our motto is "Fidelity"—faithful to ourselves and faithful to each other; faithful to our country; and if carried out in its integrity by one and all of the Sons of

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