

Lord Rosebury in the speech which had been referred to, and which defined the policy of the League in language better than any he could use. But in dealing with this question sentiment, however powerful it might be, was not the only thing to be considered. They must be able to appeal to material interests as well. Those present were all, no doubt, familiar with the discussions that had recently taken place on the subject of Reciprocity. While it was true that the chief reason why Commercial Union had been opposed was the fact that, despite any advantage it might bring, it would have the effect of placing this country under the political power of a foreign country; it had also been shown that that proposal was not the only remedy nor the best remedy for the distress that was said to prevail, because, if they must have Commercial Union with any country they should have it with the country which gave them their best market, and in which they had the least competition—not with the country which was a competitor with them in everything which they had to sell, and in everything which they manufactured. England was their best market for agricultural produce, and English manufacturers were those which entered the least into competition with the manufacturers of Canada, and in pursuing this policy they would be taking a most important step in the direction of Imperial Federation. Again, when they were told that their scheme was a visionary one and impossible of realization, he would remark that the character of a proposal was properly judged of by the character of those who advocated it. Taking this test he would refer them to the late Mr. Forster the chief advocate, indeed he might almost say the originator of it. Mr. Forster was known to be not only one of the most eminent, but one of the most practical of English statesmen. He could say the same of Lord Rosebury and of the present leader of the English House of Commons; and of its supporters in this country he could refer to many who were anything but idle dreamers or mere enthusiasts, and especially to their president, Mr. Dalton McCarthy. Everyone knew that a more clear headed, he might say hard headed politician, one less likely to commit himself to a visionary scheme than the member for North Simcoe, it would be difficult to find. One further evidence of the progress of the movement he would mention was the fact that the school of politicians who regarded the colonies as an encumbrance to be got rid of was nearly as extinct as the Druids. Mr. John Bright, in England, and Mr. Goldwin Smith, in Canada, were the only survivors of it that he was aware of. But some people said the present condition of things is satisfactory, why then seek to disturb it—we enjoy all the benefits of British connection without cost to ourselves—the British fleet protects our commerce, the British army will aid us if we are attacked? True, he would say, but that was a state of things which could not last for ever. It was liable to be disturbed at any moment, they knew not how soon. Privilege must bring with it responsibility, and to prepare to assume that responsibility they ought to prepare themselves, and in time to come they would wonder how it was they had been able so long to occupy so highly favoured a position. In conclusion he hoped that he had succeeded in establishing the ground upon which he had set out, that neither by precedent, nor usage, nor necessity, were they called upon to lay down a precise definition of the means by which their policy was to be carried out, or what form it was to assume, but that there were a variety of means by which they could work towards the desired end, confident that as time went on the means to that end would be found, and that the end itself could be justified not only by an appeal to sentiment, but also as the best method of securing the integrity of the Empire and the prosperity of Canada.

After passing a series of resolutions and a vote of thanks to the chairman, the meeting adjourned.

The Order of the Sons of England and Friendly Societies.

ADDRESS BY THE PRESIDENT OF "BOWOOD" AT A S.O.E. UNION MEETING HELD IN OTTAWA ON THE 17TH APRIL.

The programme states that as chairman I must now deliver an address on the Aims and Advantages of the Sons of England Benefit Society. On the admission ticket three expressions were to be found united—Sons of England, Union Meeting, Loyal Demonstration. It will be my duty to define these sentences.

The Sons of England Benefit Society might be defined to be an Insurance Company, composed of certain persons possessing certain qualifications, using a secret ritual in order to lend interest, promote emulation, and yield security and good order.

The Sons of England Society was, to speak more at length, a Sick Benefit, Friendly and Insurance Society. The members must be of good moral character, sound in body and limb, Englishmen or Welshmen or their descendants, and belonging to the Reformed and Protestant denominations. Roman Catholics were excluded, because if he were a conscientious man, and continued a Roman Catholic, he owed allegiance in the first place to the Bishop of Rome, Her Majesty being only of second importance in his heart. For this reason they never could be good subjects of Queen Victoria and consequently not good Englishmen.

The objects of the Society were to unite all who could breathe in truth the words "I'm an Englishman," all of the same nationality, the strongest of all ties. To succor one another, and to teach and enable all members to succor themselves and families when distressed by death or sickness.

The Order consisted now of some 62 lodges, and one Grand Lodge, the latter formed of delegates from the former. The growth of the

Order had been rapid, particularly in late years. There were now some 7,000 members—belonging to lodges in America and Africa. Lodges would be established this year in England. The S. O. E. Society seemed especially adapted to the English character, and was destined to follow England's drum beat round the world. The passwords and signs were for the purpose of allaying suspicion, encouraging plainness of speech, and preventing disorder and inconvenience. The ritual was symbolical, dignified and effective. The subjects of religion and politics were tabooed in the lodge rooms.

The benefits were \$3 per week for 13 weeks and \$1.50 per week for next succeeding 26 weeks; \$30 on death of wife; \$7 on death of child; \$75 on death of member. Initiation fees varied from \$3 to \$15; weekly fees from 10c to 25c. Twelve men could erect a lodge.

In England there were 32,000 benefit societies, and one person in every 11 of the population belonged to one. Neglect of thrift was the heaviest charge brought against Englishmen. The national sins being improvidence, pauperism and drunkenness. The helps to thrift in the Old Country were numerous. The great hindrance to thrift was the poor law system.

In England investigators have discovered that there is an enormous and wilful waste of the earnings of the labouring man, owing to mismanagement in their Friendly Societies—notwithstanding government statutes and inspection the evils have only been partially abated. The poor rates also are burdensome, and the workhouse system has, as we have said, the effect of demoralizing the weak or faint hearted. The sums expended on public charities are also enormous—and in many cases such charity is hurtful to the receiver.

Philanthropists have consequently been advocating a scheme of national insurance to remedy national pauperism. It is stated that \$50 paid into state by each individual of the nation before the age of 21 years would enable the state to give pecuniary benefits as follows:—Up to 70 years of age, \$2 per week for sickness; after 70 years \$1 per week pension.

Such a scheme would save England and Englishmen enormous sums of money, would prevent loss and disappointment among the insurers, and make the poor man energetic and self-reliant. Such a policy of national insurance, universal and compulsory, had been adopted in Germany, and was under consideration in France, Italy, Switzerland, Belgium, and New Zealand.

In Canada circumstances differed from those in England. Friendly societies like the S. O. E. were comparatively untried, and the average wealth per head was greater. But it was, or would be soon, a question for us to decide whether a state friendly society or insurance company would not be best.

This was a union meeting, the first at which the four Ottawa lodges, Derby, Bowood, Stanly and Russell had met together for social intercourse. It would not be the last. This meeting was intended as a loyal demonstration, to testify by our words and applause that Englishmen were in favour of the maintenance of law and order throughout Her Majesty's dominions; to show that the Sons of England obeyed the command: "Honor all men, love the brotherhood, fear God, and honour the king;" and that their battle-cry would be "God for England, Victoria and St. George."

There were about one million of Englishmen in Canada. If members of this nationality desired to be charitable to others they would join the St. George's Society, if they desired to be provident and thrifty they would do best to join the Sons of England Benefit Society.

As a means of communicating ideas, sentiments, orders, notices, etc., to the noble brotherhood of Englishmen, the ANGLO-SAXON monthly had been started some nine months back and was now a deserved success,—may it increase in stature is now the prayer of some 3,000 Anglo-Saxons.

Obituary.

We regret our report from Essex Lodge, Oshawa, has to take the character of an obituary:

We have been called upon to mourn the loss of the chairman of our Managing Committee, Bro. Walter W. Stanlick, who passed away to rest on April 19th, and was buried with Sons of England honours on Sunday, April 22nd. It is a very common expression when a brother dies to say that he was one of the best members in the lodge, but in the case of our late Bro. Stanlick, it can be said with all the forcefulness of fact and truth. He was most devoted to the duties of his office, and as soon as it was known that any brother of the lodge was sick, Bro. S. was prompt to leave any other engagement and attend to the requirements of the case. He was in his place in the lodge room at the regular meeting on April 13th, and next day was taken down with inflammation of the lungs, and in five short days afterwards death released him from his sufferings. He leaves a young widow and two children. At his funeral the brethren from Bowmanville and Whitby joined with us, as also did the fire brigade and the Oshawa band, who were followed by a very large number of citizens in carriages. At night we went in a body to the Metcalf Street Methodist Church, and listened to an excellent funeral sermon by the Rev. Newton Hill, on the text—"Life is short, and the fashion of this world passeth away." The charter, and also the chair vacated, have been draped in mourning, and all our members feel sad at the loss of one so worthy.

Yours, etc.,

J. W. HIGGINBOTHAM.