



*A Monthly Journal devoted to the interests of the Anglo-Saxon race in Canada.*

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CONTENTS:

Address to Englishmen—Editor . . . . .	67
Editorial Comments . . . . .	68
Personals . . . . .	70
Correspondence . . . . .	70
Sons of England . . . . .	70
Cablegrams and Canadian Press . . . . .	71
Union Meeting . . . . .	72
Woman's Welfare . . . . .	72

*To Englishmen and their descendants in Canada, and especially to the Sons of England and St. George's Societies:*

GENTLEMEN AND BRETHREN,—

A body of men without a journal, through, and by which it can record its progress, advocate its claims, and maintain its opinions, cannot be said to be fully organized. The Sons of England Benevolent Society is now in the 14th year of its age, and yet up to the establishment of the ANGLO-SAXON, in September last, it possessed no official organ, through which matters of importance to the brotherhood could be communicated and discussed, and Englishmen, who have not yet joined our Order, informed of the great advantages to be derived from membership.

The Sons of England Society, though a benevolent association, is something else. It has also for its objects (see 1st clause of constitution) "The bringing together of Englishmen for their mutual benefit and support, and the maintenance of British connection." Furthermore, its sagacious founders, not from any ill-will or unkind feelings towards Roman Catholics personally, wisely resolved that membership in the Order should be confined to Protestants, and in the case of married men, to those whose wives also are Protestants. The object of this restriction is stated by them to have been "because this is a secret society, and Roman Catholics are prohibited from joining such." Our founders, while recognizing the fact that many Roman Catholics are kind hearted and benevolent men, dreaded that sinister influence of the Roman priesthood which extends its baneful presence into every relation of human life—political, social, and domestic—in which, especially in

Canada, members of that sect, and those belonging to the various Protestant churches are associated. Besides being a record of the proceedings and work of the Order, and the official organ, through which its members and friends can make suggestions for its improvement, the ANGLO-SAXON will, therefore, endeavour manfully and constantly to uphold the banner of loyalty to Canada—the loved and cherished home of our children and ourselves—to England that Grand Old Motherland, of our own or our progenitors' birth, and to Protestantism whose various manifestations are but the outward sign and proof of that Liberty of Conscience, which Rome sternly denies to her votaries, and would fain deny to us, did she possess the power. To oppose the pretensions to political influence, and to resist the increasing attacks on our schools, and the grossly unfair exemptions from taxation of the Romish hierarchy, will, therefore, be prominent parts of the ANGLO-SAXON'S work.

The ANGLO-SAXON will also at all convenient seasons advocate the claims of Englishmen to a due proportion of those posts of public honour or emolument—Dominion, Provincial or Municipal—in support of which they as taxpayers contribute so much, and from which, as office holders, they have hitherto received so little. This is unfair, and must be changed, but the change can only be made by Englishmen giving to Englishmen—if deserving persons—at the polls and elsewhere, the same preferences which men of other nationalities have to their credit, be it said generally, displayed to those of their own faith and race.

To the oldest organizations of colonial Englishmen, the St. George's societies, the ANGLO-SAXON also presents its claims for support. Dating back as some of them do for generations, the St. George's societies are the agencies through which the charitable feelings of our race finds both objects and means of action. The good done by them to newly arrived Englishmen, of small means, and often with large families, seeking work and unacquainted with the ways of the new country, is simply incalculable. Many an industrious and honest man has been guided on his course, and his family relieved from want, and provided with employment by the helping hand extended to him by some St. George's society. And in addition to the benefits conferred by them on their poorer countrymen, these societies have done much to foster social and friendly feelings among all classes of Englishmen. And last, not least, they have in dark and troubled days provided rallying points where, in no hesitating tones, the loyalty of Englishmen might be proclaimed. Their objects differ somewhat from those of the Sons of England, but each society has its own proper place and work, and no jealousy can or ought to arise between them, both being equally necessary and equally useful. We trust that the secretaries of St. George's societies will favour us with an account of their proceedings, dates of meetings, St. George's Day festivities, etc., for which ample room will be provided in the pages of the ANGLO-SAXON, which at an early day it is proposed to largely increase in size.

It is on these grounds, and as an advocate of the principles thus briefly stated, that the ANGLO-SAXON confidently claims the support and countenance not alone of members of the Sons of England and St. George's Societies but of every Englishman, and indeed of every loyal and patriotic Canadian Protestant who, seeing Romanish influence in Canada quietly and steadily rising, like a flood in the night time, and cajoling and coercing our Parliaments, our press, and our politicians—yes, and even some of our Protestant pulpits—desires to hear a manly protest raised against this silent conquest of the majority by the minority. The ANGLO-SAXON is still in its infancy, and its voice is as yet small and weak, though fearless and firm. But its publishers and editor feel that it will both live and grow, and that at a very early date the increase of its circulation and advertising patronage will enable them to add to its usefulness and make its influence felt.