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THE ANGLO-SAXON

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THURSDAY, MAY 16, 1889.

We wish to draw the attention of our readers and advertisers to the fact that SEVEN THOUSAND COPIES of this edition have been printed and distributed among the Sons of England and their friends. The ANGLO-SAXON is a first-class advertising medium and we would advise reputable dealers to take advantage of it.

TO OUR READERS.

THE ANGLO-SAXON has now been before the public nearly two years and notwithstanding its few shortcomings, have received congratulations time and again from its many readers. It now, as was intimated in our last issue, appears in its new dress and form, and it is to be hoped that its improvement will be generally appreciated by the large number of Englishmen and members of the Sons of England Order who have so kindly aided to develop the only thorough Englishman's newspaper in British America. We have to apologize for some delays in the past which were unavoidable under the circumstances, as our paper was printed outside the office of publication; but we are now in a position to announce to our readers that for the future the ANGLO-SAXON will be issued sharp on time, as we have purchased the necessary plant wherewith to do our own printing in the office of publication. The type, as can be easily seen by a glance at this issue, has a good clear face on brevier and nonpareil bodies, and much more reading matter can now be furnished than under the former system.

With an increased and steadily growing circulation and better advertising patronage, which we think we are deserving of, we will be enabled in the near future to double its present size. Let every subscriber ask his brother Englishman to subscribe for the ANGLO-SAXON and make it, what it is intended to be, the organ and mouthpiece of that great body of sterling people in this country—the Anglo-Saxons.

ENGLISHMEN, BE WATCHFUL.

For some time past meetings have been held by the combined Anglo-Saxon race in this fair Dominion, protesting against the undue influence of Jesuitism in Quebec Province in particular, and the support given the same in the Dominion Parliament. We are in perfect accord with those Protestant watchmen so far as they have gone, be they solely Canadians, Englishmen, Scotchmen or Loyal Northern Irishmen. But we feel compelled to draw their attention to another piece of Jesuit scheming which is much nearer home, i. e., the Province of Ontario.

We seem to shut our eyes to the fact that Jesuitism is pulling the political wires in the fairest and most thoroughly Protestant province. Jesuitism is really working its influence in the Public School of Ontario. The Minister of Education by supporting and defending French schools in Ontario is working upon the exact line upon which the Jesuits display their influence.

The Toronto "Telegram" sent special correspondents to enquire into the statements made by the Minister of Education and Welsh schools and his reasons for dealing similarly with the French schools in this province, and to which an emphatic denial is given by those agents to the statements of the Hon. Mr. Ross.

The "Dominion Churchman," published in Toronto, truly says, "The plain fact is that there are a considerable number of schools aided by the Provincial Government and largely supported in some cases by the taxes of Protestants, in which English is not taught in anything but a nominal sense, but in which Popery is undisguisedly taught, and French is used as though Ontario were a French Province!"

We warn our readers while in their just determination to punish their representatives in the Dominion Parliament for their cowardly and unpatriotic action on the O'Brien resolutions, not to forget when at the polls the sneaky tricks and truckling to Jesuitism of the Mowat Government at the next election.

THE QUESTION OF THE DAY.

Since the notorious C. P. R. scandal in 1873, no agitation has been seen in this country, such as is now going on, especially in Ontario, and notably in its western part. Rightly or wrongly the people have become thoroughly aroused to the aggression of the Church of Rome. For some years past the Romish element has been steadily creeping westward, and has been gaining ground and gaining power in fair Ontario. The process has been slow but sure, and has been done so quietly and so unostentatiously that submission to the supposed inevitable has been the role of the Protestant majority. Even the Jesuit Incorporation Bill of the Quebec Legislature of 1887, failed to produce much effect, and it was only when the iniquitous measure of the Jesuits Estates Bill became law, that a determined stand was made to protect the interests of the Protestant minority in the Province of Quebec.

There can be little doubt that political pressure brought to bear on Mr. Mercier, notably under the thumb-screws of Rome, caused him to begin negotiations to settle a long outstanding difficulty in his Province, but he little thought that his negotiators would out-distance him in the race. A fine opportunity, however, was offered him to place the Federal authorities on the horns of a dilemma, and he was not slow to take advantage of it. That his Bill was framed to advance the interests of his party and jeopardize Sir John Macdonald and his government is quite plain, and in the preamble is contained the chief sting viz: giving power to the Pope of Rome by his mere personal will to cause the Act to be of none effect. That is, if the Pope thought fit not to carry out his part of the bargain, nor give his consent to a definite division of the spoils, then the Act by its own wording became invalid.

Such a feature in an Act of a British Legislature is simply intolerable. To allow it, or to give a tacit consent, or a mild protest is to give up what all Britishers and all true Canadians ought to hold most dear, viz.: an abiding loyalty to the person and throne of Her Gracious Majesty, VICTORIA. To think that a foreign potentate having no "locus standi" in Her Majesty's Dominions, should be given power to annul by his mere whim a legislative enactment of the representatives of the people in parliament assembled is a gross absurdity, if not treason, and we much mistake the temper of Ontario to-day if she will tamely submit to such ruling.

The dilemma was faced and powerfully argued, and Sir John did not fall into the political trap laid for him. He was as good a fencer as Mercier, and

advised His Excellency through the Minister of Justice, that the Act be left to its operation.

The feature of the Act giving \$400,000 to the Jesuits, who had no reasonable claim to such money, may be right or wrong. It may be illegal or legal—we know not, but leave it to the lawyers to decide—but we do know that in ordinary business transactions it is not considered fair dealing to give away to another that which you do not possess, and then borrow or steal it from others to satisfy the debt.

This is what will have to be done by Mercier. The Provincial Treasury in Quebec has no \$400,000 to bestow on any body, and when letters of credit have to be given by that province for paltry sums of under \$100, it cannot be said to be in so flourishing a financial condition as to pay \$400,000, or promise to pay it, to those who have no legal claim to any such sum.

The political aspect of the situation is interesting and goes to show to what short lengths party strings can be drawn when governments are in danger.

Many political heads were cut off in the recent debate in the Commons, and it is not a little surprising that only THIRTEEN men were men enough to stand up boldly and fearlessly for what they believe to be true and in the best interests of peaceful Canada. Many there must have been who would have liked to have done likewise, and to have supported O'Brien and McCarthy in their manly deliverances rather than Sir John Thompson and his legal technicalities and sophistries, but they dare not it seems, kick over party traces, and so it transpired that an unrighteous and iniquitous measure received the support of 188 so-called representatives of the people of Canada. A creditable page of Canadian history truly!! To our mind the only way, now, and the right way, out of the difficulty is to have the matter sifted in the courts under the care and supervision of the ablest talent procurable, and to carry it on even to the FOOT OF THE THRONE, where we still believe justice and justice only is meted out.

If the Privy Council of Great Britain can swallow the Jesuits Estates Bill then will it be time to consider whether we are wedrifling.

As Dalton McCarthy said in the Commons, "This agitation, Mr. Speaker, has come to stay." So it has. It is no passing political rising to over-throw governments, but it is a spontaneous outburst of a righteous conviction, straight from the people themselves, that the time has now arrived and is even here, when we must stand shoulder to shoulder against Romish aggression, against Jesuitism in all its worst features, its disloyalty, its prevarications, its treachery and its coercing tendencies, against sacerdotalism in all its forms, that system that has in all ages been the curse of the people who have submitted to it, and at last have felt the iron enter into their souls and the heel on their necks, and had their individuality squeezed out of them, and looked upon the work of years, the toil of generations, and their all swept away like dew before the morning sun.

From this agitation now threatening the peace of Canada, much good may arise. The Romish aggressor has received an unexpected blow. Feelings have been aroused that have lain dormant for years, and they will not quickly subside. We think we are safe in saying that the Roman Catholic religion has now received a check in this country. Protestants now propose to stand together in a way in which they have never done here before, and so out of evil good may come. We hope so. It must be settled once and for all, and that right off. No compromise will suffice, no quarter must be given. Let us stand up for "Dieu et mon Droit"—and as Robert Campbell, of Montreal, recently remarked in a powerful letter in the Montreal Gazette, "if governments go under in the fray that is only a temporary inconvenience the result of a constitutional form of government."

NOTES.

A very neat pamphlet has been sent to Ald. W. R. Stroud, S. G. V. P., from British Columbia. It is a speech delivered by Mr. W. K. Bull, at the St. George's dinner on the 23rd of April, it is entitled "Old England, Our Native Land." We hope to give it in extenso in our next issue.

We regret to announce that Stanley Lodge, No. 55, has lost one of its members, by death, in the person of Bro. Constant, he had held the treasurer-ship of the above lodge since its formation. Bro. Constant was a prominent officer of St. George's Society of this city.

UNITY IS STRENGTH.

(BY F. J. A.)

In a former issue of THE ANGLO-SAXON the attempt was made to review the political aspect of affairs in Canada, of the position of parties, and to point out the all-prevailing influence of the Papacy over both, through the masterful use of the voting power of its adherents at elections, while at the same time making use of and fanning into a bitter flame of hostility, the national prejudices of Irishmen and Frenchmen, as an additional lever to crush all opposition to its dominance and complete ascendancy, and therewith to force the other citizens of Canada to accept its dictum as the only alternative to religious and civil wars. Those who oppose this foe to our civil and religious liberties—whose hostility thereto is not denied, but proclaimed on the house-tops—those who are not prepared to sell their blood-bought liberties for a mess of pottage, are all denounced as bigots and fanatics and by other hard names, but at the same time the so-called bigots, etc., demand not one single privilege, under the common law of Canada, that they do not wish heartily to be shared by their accusers.

The issues before the minds of Canadians at this hour are most momentous, but whether life or death come to each of us, what we are now struggling for—truth and liberty—must be held dearer than life.

The power of the Papacy is not the growth of a day—it represents the power of numbers, of wealth, of consummate skill and determined purpose unrelentingly pursued, but all of which could not make it a power for permanent good or evil unless effectively organized and directed. The strength of Unity is here palpably manifest—although the great mass of its adherents are doomed to a position of intellectual death that the UNIFORMITY of the grave may prevail—yet the few leading minds control, use, and direct this great engine of power so effectively that Hell itself could hardly produce anything more subtle and dreadful for the accomplishment of its damnable purposes.

In thus speaking of the Papal power the object is that we may accurately size up and take measure of the foe we are dealing with, that in giving battle we may not be only courting defeat and disaster by want of well matured plans and skilful use of the weapons we still hold firmly to for our defence. In meditating on the forces against us we feel they are Goliaths indeed, and that we need the faith, courage and a skill of a David to enter on the combat, and a fervent spirit of Christian hope leading each heart to say "if God be for us, who can be against us?"

What are our powers then against this foe? There is the light of God's Word, of reason and all the giant forces of modern civilization,—mighty powers indeed! but against which all the most direct assaults of the adversary are made, and it is around these glorious privileges, as an uplifted standard, that all are invited to rally and to count no sacrifice too great for the noble cause; and, under faithful leaders, to organize our forces into determined action and NEVER REST until we have crushed the power of that hydra-headed foe, the Papacy, in Canada. Like the Italian widow who sent ONE son to die in battle under Garibaldi, then she sent another to take his place and when death had gloriously removed him she sent her last and only remaining son—it is such a patriotism as THAT actuating a goodly percentage of the fathers and mothers in Canada, which will do and die if needs be, that will surely win a noble and priceless heritage to hand down to their children's children.

For this work the average Englishman needs much schooling, and in no way, apart from healthy journalism, can this be better accomplished quietly and unobtrusively than in the lodge rooms of such an Order as the Sons of England. Here let the warm gush of patriotic impulses fear no repulse, let him learn to think over and feel indeed that it is a glorious charter to be able to say he is an Englishman, as he contemplates our national liberty and manifold blessings compared with other nations of the earth; there teach him the true surroundings of his position in Canada as he is brought out from England and dumped down for the first time in his life amidst all the antagonisms of alien races and religions; there teach him that Englishmen are here bound, in solemn troth, to be true to one another, and to motherland as the cradle of our liberties; there teach him that it is our sacred mission to go out from the lodge room and permeate the political and social life of our adopted land with all those institutions and characteristics that are dear to us as a

nation; not seeking to be French or Yankee Englishmen, but English first, last and forever, proud of the glorious traditions and history we have as a nation; and, above all, when the lodge room has imbued its members with the feeling of national brotherhood, let them go forth a solid phalanx of voting power to the ballot box, and put such men into Parliament who shall not represent them in name only, but those who shall represent their most sacred thoughts and desires, their noblest ambitions, and whose daily life in public or private is that of patriotic and whole-souled Englishmen; such men can never be the blind tools of party leaders, but the cause of truth and liberty will find in them noble champions of whom we shall not be ashamed. Oh! that God may raise up some true hearts in this crisis of our national life in Canada!—that the warm throb of national impulse may lead the Order of the Sons of England to awake to duty—to live up to their obligation or vows and to make our lodge rooms ring to the echo with the shouts of national life and feeling, instead of being charnal houses of dry dead bones—having warm hearts filled with sacred resolve to enter the crusade against our being dominated an hour longer by alien races who are not only alien by race and national sympathies, BUT who are the blind servile tools in the hands of priestly power seeking to rob us of truth, reason and all our priceless liberties; so that we no longer, with craven fear or for furtherance of private ambitions, be willing to bow the knee to the gods of Baal, nor to turn our other cheek to the smiters, but let us be men, be patriotic, an unflinching determined body of Englishmen of whom dear old England need not be ashamed!!

SHAKESPEARE.

III. THE PASTIMES OF THE PEOPLE.

(Continued from April Number.)

It is not surprising to find that these entertainments were also produced on a minor scale by the country people in the villages with ludicrous effect. In "Love's Labor's Lost" we are given a travesty on such a spectacle, which was likely enough founded on some fact observed by Shakespeare himself, perhaps in quiet Stratford; here is the dialogue;—

ARMADO.—"The King would have me present the princess, sweet chuck, with some delightful ostentation, or show, or pageant, or antique or fire works. Now, understanding that the curate, and your sweet self are good at such eruptions and sudden breaking out of mirth as it were, I have acquainted you withal, to the end to crave your assistance.

HOLOFERNES.—Sir, you shall present before her the Nine Worthies..... I say none so fit as to present the Nine Worthies.

SIR NATHANIEL.—Where will you find men worthy enough to present them?

HOLOFERNES.—Joshua, yourself; myself and this gallant gentleman, Judas Maccabuz; this swain, because of his great limb or joint, shall pass Pompey the Great; the page, Hercules.

ARMADO.—Pardon, Sir; error; he is not quantity enough for that Worthly's thumb; he is not only so big as the end of his club.

HOLOFERNES.—Shall I have audience? He shall present Hercules in minority..... and so on until Armado asks, "For the rest of the Worthies?" and Holofernes answers, "I will play three myself."

How ridiculous was the performance of this particular masque is known to all.

The masquerades of Italy were not unknown in England. There was much masking in London on Twelfth Night, especially in the Strand, Cheapside, Holborne and Fleet Street. It was not without a fling perhaps at these harmless buffoneries that Shylock was made to utter his scathing opinions as a man of sober business.

"What!" he cries to his daughter in a burst of superlative scorn, "are there masques? Hear you me, Jessica; Lock up my doors; and when you hear the drum and the vile squeaking of the wry-neck'd file,

Clamber not you up to the casements then, Nor thrust your head into the public street,

To gaze on Christian fools with varnished faces,

But stop my house's ears, I mean my casements;

Let not the sound of shallow foppery enter My sober house."

(To be continued.)

Dr. R. W. Powell, Surgeon of Bowwood lodge, left for Toronto on the 15th inst., he will be away a few days.