

The Law Regarding Newspapers.

1. Any person who takes a paper regularly from the post office, whether in his name or another's, or whether he has subscribed or not, is responsible for payment.
 2. If a person orders his paper discontinued, he must pay up all arrears, or the publisher may continue to send it until the amount is paid, and then collect the whole amount whether the paper is taken from the office or not.
 3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
 4. The courts have decided that refusing newspapers or periodicals from the post office, or removing and leaving them uncalled for, while unpaid, is *prima facie* evidence of intentional fraud.

**ESTABLISHED 1887.
THE ANGLO-SAXON**

A MONTHLY NEWSPAPER.
—Devoted to the interests of Englishmen and their descendants.

SUBSCRIPTION—POST PAID.
 Canadian Subscribers - 50 cts per year
 British " " - 2s. 6d. "
 American " " - 50 cts "
 Single Copies - 5 Cents.

NOTE.—Receipts for subscriptions acknowledged only by change of date on printed label. Subscribers will please see that the date to which credit is given is correct, and also remit renewal subscription when it is due.

SHORT & REYNOLDS,
P. O. BOX 294. - - - Ottawa, Canada.

APRIL 1891.

THE GENERAL ELECTIONS.

Now that the result of the recent elections has for all practical purposes been clearly enough determined, two facts are apparent that no amount of special pleading can whittle away. The first is, that the Dominion, while inclined to greater freedom of trade, is determined to maintain its connection with the Mother Country; and the second, that the influence of the Equal Rights movement is spreading.

The revulsion of feeling in the United States against McKinleyism (or the policy of trade barricades) has unquestionably extended its influence to Canada, where a more moderate degree of protection obtains, and SIR JOHN MACDONALD will, among other things, recognize that the people are not in a mood to bear with much more tariff tinkering. Whether the Government will be able to effect a treaty with the United States providing for the free interchange of raw materials and natural products, remains to be seen.

It is a pity that MR. BLAKE was deterred from publishing his Manifesto prior to the election. Not that we imagine for one moment that it would have influenced many votes on one side or the other, Party politics being pretty much stereotyped in this country. The chief value of MR. BLAKE'S contribution is that it establishes the fact that unrestricted reciprocity with the United States would eventuate in political union.

MR. BLAKE says on this point:—

"The tendency in Canada of unrestricted free trade with the States, high duties being maintained against the United Kingdom, would be towards the plan the stronger the tendency, both by reason of the community of interests, the intermingling of populations, the more intimate business and social connections, and the trade and fiscal relations, amounting to dependency, which it would create with the States, and of the greater isolation and divergency from Britain which it would produce; and also, especially through inconveniences experienced in the maintenance and apprehensions entertained as to the termination of the treaty. Our hopes and our fears alike would draw one way. We would then, indeed, be 'looking to Washington.'"

This opinion agrees very closely with that expressed by the *Times*, and which we also give *in extenso*:—

"It is vain to hide from ourselves the political issue which lies beyond the immediate commercial issue. Unrestricted reciprocity must lead to commercial union, for otherwise Canada becomes a port of entry by which the whole world would evade the restrictions of the McKinley tariff. Commercial union without representation means simple subservience of Canada to America in fiscal matters. Commercial representation in the proportion of Canada's five millions to the United States' 60 millions would be hopelessly outvoted on any possible Board of Trade at Washington, and, without political representation, would soon prove itself a nullity. Political representation must follow, and Canada, notwithstanding the protestations of her present Liberal party, will

find herself inevitably face to face with annexation. Whatever any one may say to the contrary, the logical development of the issue which is now before the Canadian electorate is nothing less than the question, momentous alike to us and them, is Canada to be British or American? This is why the Imperialists of this country are following Sir John Macdonald's justification of his policy with so keen an interest."

If this reasoning be at all correct—and it appears to us eminently so—it was plainly MR. BLAKE'S duty to tell the Canadian people what he thought. But BLAKE has never been a man to state the truth fearlessly and at all hazards. He knew that the Liberal party were denying Sir John's assertion that commercial union meant political union, and yet, agreeing as he did with Sir John on this point, he advised the electors of West Durham to support the Liberal candidate. The only conclusion we can come to is that MR. BLAKE is an annexationist without, however, the courage to boldly avow the fact.

The bright redeeming feature in the elections were the incidents connected with the candidature and nomination of MR. DALTON MCCARTHY. There is the ring of true manhood in his speech at the Conservative Convention.

"If you want a straight party man I cannot be your candidate. I will support Sir John in his general policy, but if the other matters upon which I have differed from my chief come up, and no doubt they will, I shall take the same position as I have already taken. It matters not to me what Government is in power or what Government is destroyed."

"If you want a party man, select some other, but if you take me you will have to take me with my conscience and with my principles—you will have to take me as I am."

Members of Parliament have got into the bad habit of thinking that in order to achieve political success, men must stoop to methods which they would scorn to employ in private life. Many of the 188 members who voted with the Government on the Jesuits' Estates Bill had qualms about doing so, but compromised with their consciences by pleading that they were sent to support Sir JOHN MACDONALD through thick and thin, and that a member had no right to take a stand in opposition to the will of his party.

We are rejoiced to find that so large a proportion of these gentlemen have been elected to stay at home. "Corruption wins not more than honesty," and a practical exemplification of this truth exists in the fact that MR. MCCARTHY will find himself in the next house with his following increased to not less than twenty-six sturdy supporters. Seeing that the Government's majority is not more than twenty-nine we have every reason to believe that the demands of a reactionary ecclesiasticism will be considerably modified, if indeed, any demand be made at all under present circumstances.

OUR POSITION AND ATTITUDE.

Under the head of Correspondence will be found a letter from "A Manitoba Son of England." This gentleman, it will, perhaps, be remembered, fell foul of the ANGLO-SAXON on a previous occasion. We replied editorially to his strictures, and in a private letter written shortly afterwards, he expressed himself as perfectly satisfied with our explanations. Let us see if we can do so as well again.

In the first place, we may premise that we give such prominence as attaches to an editorial review to our correspondent's letters because we believe that he is really representative of the great bulk of Englishmen in Canada.

There are any number of people who will tell you, in all seriousness, that political and all other evils work their own cure: that more harm than good is done by active resistance to wrong or agitation for good. Such a view is opposed to every fact in history or nature. Especially is it a view which one would never expect an Englishman to take. But as a distinguished Frenchman once remarked:—"It is the unexpected which always happens!" A Society of Englishmen having a patriotic name, and with patriotic objects (we refer to the Sons of England Society) which obligates its members, in the most serious and impressive manner possible, to pursue certain lofty ideals in matters religious and national, this Society, we repeat, in the hour of trial, falls so far short of its aim as to cover itself with ridicule. The ANGLO-SAXON is the best friend and supporter that the Society possesses. It were to play the

part of a false friend, however, for the ANGLO-SAXON to attempt to applaud the action, or rather, the want of action, of the Sons of England at a time when the principle of "British connection," in the opinion both of the Premier of Canada and of the late leader of the Opposition, was seriously imperilled. We are not able, in view of the facts, to withdraw one word of our criticism in regard to the recent proceedings of the Grand Lodge of the Sons of England Society.

A Manitoba S. O. E. asks:—"What is the Protestant Faith?" Protestantism represents the revolt of reason from the extremes of dogmatism. No doubt that Faith inculcates charity, but charity consistent with a very firm and determined PROTEST against the errors of the Church of Rome. One of these errors is that the Pope of Rome has supremacy over all earthly kings and rulers, more especially over such of them as happen to be heretics.

Does our Manitoba friend subscribe to that error?—or to such others as proscribe freedom of speech, of the press, of thought, of worship? We would not, if we could, compel anyone to adopt our principles either of thought or method. We believe that the most varied diversity of opinion is a healthy symptom in the body politic. But the Roman Catholic Church is taking advantage of the liberty we freely accord her, to destroy all liberty. She may do her utmost, so long as Protestants are on their guard.

So, likewise, in the domain of politics. The ANGLO-SAXON would be the first to protest against any coercion being practiced on the French-Canadians. We fully recognize that under the Treaty of Utrecht the French are allowed their religion and language. But not their laws! And the privileges conceded were confined to the Province of Quebec. That is to say, the French language has no legal status outside of the French Province. We hold that the French have no more right to official recognition of their language in any other Province than have the Mennonites, the Icelanders, Germans, or any other Canadians speaking languages other than English. It would be manifestly cumbersome and expensive to publish all our legislative proceedings in polyglot.

The same argument applies with the same force to another sphere. What right have Roman Catholics to Separate Schools? They are only one sect among many, and should not be distinguished in any way above the others at the hands of the State. If we were to yield to all the uncompromising demands of that proud and idolatrous system known as the Church of Rome, we should be allowing her Cardinals precedence over our Governors, her Bishops the right to supervise legislative enactments, and her assessors the power to collect tithes. A man is not practising coercion when combatting ideas such as these.

If there is one country on the face of the globe where there is less coercion of minorities we can proudly affirm it to be Canada. MR. LAURIER can carry his sympathy for rebels to the extent of publicly wishing that he could have been at Batoche to aid them. MR. FARRER can counsel an unfriendly nation how most effectively to embarrass and injure the country in which he lives. A local legislature may pay over taxes, to a Society which is the avowed enemy of Protestantism. A French community, not content with most extraordinary privileges granted to a conquered people, would attempt to subvert all that the force of arms and the hand of Providence have accomplished.

THE ANGLO-SAXON'S POLITICAL BRIEF: ONE LAW FOR ALL; COMPLETE SEPARATION OF CHURCH AND STATE; THE ABOLITION OF ALL PRIVILEGES AND CIVIL AND RELIGIOUS LIBERTY GENERALLY. There are already a number of men in Parliament who are possessed of these principles, and unlike the Sons of England Society, are ready to act up to them. Our Manitoba friend calls these "designing politicians." The taunt is an unfair one, and wholly unwarranted. The standing and reputation of such men as MR. DALTON MCCARTHY and COL. O'BRIEN, the leaders of the new movement, are beyond suspicion. Their names have never been connected with "jobs" and "deals" and parliamentary "rings." If they have gained anything by their attitude, except the love and admiration of all honest citizens and the hatred and calumny of the reactionists the facts have never been exposed. How the term "designing" can properly be applied to such men is past our comprehension.

We believe our Manitoba friend to be an honest and well meaning man. Unfortunately for himself he is an ex-

tremé party man, and is on account that unable to deal impartially with public matters. Sir John Macdonald once stated that he did not care a damn for a man who followed him only when he was in the right. "I want a man to 'follow me,' quoth he 'whether right or wrong.' The ANGLO-SAXON will certainly never uphold Sir JOHN MACDONALD in wrong-doing.

WHITE ROSE.

A correspondent lately raised the question as to the purpose and meaning of the White Rose Degree in the Sons of England Society. The ANGLO-SAXON does not intend to go behind the scenes and reveal to the profane things much too awful to utter. It is true that we have heard irreverent persons declare the proceedings of White Rose to be purely farcical. If they should be farcical, or, what is even worse, dull to the verge of stupidity, the fault does not lie with the intention of the promoters of the Society, but must be due to the fact that it is not always possible to make silk purses out—every material. Englishmen are said to take their pleasures sadly, but the matter attending Lodge is not merely a pleasure: it is a duty.

The falling off in the attendance at Lodge is due to many causes. First and foremost may be mentioned the dislike which wives sometimes exhibit towards these most innocuous gatherings. Men have been known to come home in the wee sma' hours somewhat the worse for wear (but this we may assure our readers is never the result of attending a Sons of England Lodge) and have been heard to murmur something about "symposiums." Another cause is the dullness of the Lodge. The order of business is long and tedious, surrounded with petty formalities, and as a general rule the matters discussed relate to small details of expenditure. The members are dependant upon each other for whatever amusement or interest the meetings may furnish, and when the funny man or the enthusiast or the man wise in Ritual fails to "show up," there is a general feeling that the evening has been more or less wasted.

Another fruitful cause for non-attendance arises from jealousy on the part of members who think that their claims to office have been ignored. We mention these things because we believe they are common to all societies. The remedy lies, we conceive, in making the Lodge attractive by "open nights" and by taking advantage of and drawing out the peculiar talents of each member of the Lodge. The medical officer might give an essay on drainage, or the proper ventilation of houses, or the best mode of treating certain diseases; the funny man could always be induced to give a recitation, or sing a comic song; the enthusiast might deliver an essay, on the strength and weaknesses of the British Empire—and so on. It was certainly intended that White Rose should be superior both in rank and dignity to Red Rose. The Ritual is much more impressive and patriotic in the one than in the other. But the exact relations which each should bear toward the other has never yet been clearly enough defined. The G. President proposes to make each White Rose a District Lodge. This is a move in the right direction. We would suggest that, as reconstituted, the White Rose should embrace among its functions the following:—1. In the case of cities, the directory should be gone over carefully and arrangements made to interview every man with an English name, with a view to induce him to join the Society. Each committeeman should be charged with a section of society. We are persuaded that many thousands of Englishmen would join the Society, if its aims and objects were brought before them in a direct manner.

2. A special committee, composed of the President and Past Presidents of the Red Rose, should be charged with the interests, civil and political, of Englishmen living within the radius of the influence of the District Lodge.

3. It would, of course, be necessary that the District Lodge should keep in close touch with the Executive, in order that a comprehensive and consistent policy might be secured for the entire Order, and for that purpose reports should be made from time to time by the White Rose Secretary, affording the fullest information as to the proceedings of the lodge.

The Sons of England Society has a great work before it in this country. A great deal necessary depends upon the matter of leadership.

President Ivens has the merit of knowing his own mind. Whether he will be strong enough to impress his views upon the Society remains to be seen.

EDITORIAL NOTES.

It is a fortunate circumstance that the exigencies of party politics in the United States do not require Mr. Blaine to maintain a tail-twisting attitude upon the Behring Sea question. Mr. Blaine's attitude is a very different one. He realizes that the American-Irish are hopelessly divided over the Parnell difficulty, and that the split may be expected to enter into American politics. In these circumstances Mr. Blaine has sense enough to perceive that an overbearing tone towards England at the present juncture would still more deeply alienate from his party the Republican Mugwumps, without, on the other hand, any material gain as far as the Irish are concerned.

The Newfoundland difficulty is increasing in seriousness. France, in its present policy of embarrassment to England, is only hastening the day of reckoning. Whatever rights the French way have on the shore and coast of Newfoundland, they are as nothing compared to the importance of securing the friendship, or, at least, neutrality, of England in the next Franco-German conflict. But madmen like Durolede care nothing for consequences, and unhappily the policy of France appears to be in the hands of men of that stamp. It seems incredible that a nation with so many enemies should so needlessly add to their number. Englishmen are not likely to forget the insults heaped on a daughter of England when a guest of the French people, nor the factious conduct of the French Government both as to Newfoundland and Egypt.

In the *Asiatic Quarterly Review* for January there appears an important article by Mr. W. H. Hervey, who, in a paper entitled "The Latest Phases of Imperial Federation," boldly ventures to grapple with the practical difficulties surrounding the subject. We publish in another place a short sketch of Mr. Hervey's proposals.

Australian Federation has not only reached the stage of discussion but the feeling is becoming general that a very short time will see it an accomplished fact. The necessities of the case, especially those bearing upon the importance of a systematized defence, are being urged for all they are worth by Sir Harry Parkes. The main difficulty in the way is, that some of the colonies are Protectionist while others are Free Traders. The most likely proposals are outlined on the scheme of Canadian Federation. The Australians have the advantage over Canada of being tolerably homogeneous, but we would strongly advise them to avoid one of our mistakes, and place state education under the charge of Federal Government. It is also to be hoped that they will guard against any possible connection between State and Church.

A recent number of the *Revue des deux Mondes* contains extracts from the diary of Andre Chevrillon, who, it appears has been travelling in India. The individuality of the [English] race in India impressed him, very powerfully. He remarks:

"The English here are in England. They have transplanted not only their institutions, their customs, their prejudices, but their whole natal atmosphere, the entire surroundings of their country. The contact of a different world has made no impression on them. At bottom no race is less capable of adaptation, less flexible, none persists more continuously in its type and personality. From this comes their moral energy, their force of will, exerted by certain immutable ideas, but from this come also the limited nature of their sympathy and their intelligence. They ignore the native and make no effort to understand him. From the height of their civilization they regard him as an idolatrous semi-savage." Mr. Chevrillon acknowledges the sense of duty towards the native by which, none the less, the English administrator is usually animated, and recognizes the extraordinary effect which the Anglo-Saxon character has produced upon a more plastic people. "A race of flint," he calls them, "which, imbedding itself without losing shape in the soft, Hindoo clay, has impressed all its own angles and protuberances upon it. Haughty conquerors, indefatigable organisers, they are here the noble race, a new race of Brahmins, superior deus."

The result of the election at Aston Manor, shewing such a remarkable majority for the Conservative candidate, is an evidence that the Gladstonians are not getting it all their own