ADVERTISING RATES.

ANGLO-SAXON

d to the interests of the Loyal and Pro ant Anglo-Saxons of British America, and to the Sons of England Society.

st Thursday in Every Month.

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Too LATE! When going to press we eived an interesting letter from Bro. E. M. Smyth, President of Tyne Lodge, ston, due prominence will be given to this communication in our next

A NUMBER of prominent ladies in Chicago have formed an association and have hired a lawyer to prosecute the gamblers of the city under the State w. There is a very good opening for poor wealthy unfortunates from the asylum or premature graves. It would be an act of charity.

A CABLEGRAM of the 26th ult., says that the Duke of Cambridge, Commander-in-Chief of Her Majesty's , has formally signified his approval of a plan to mobilize 100,000 lunteers for the Defence of London. Some of the press are poking fun at the idea, and sarcastically remark that it is not from fear of alarm, but only as one of the schemes which army magnates have to busy themselves with from time to time in order to keep up an appearance of earning their salaries. However, the authorities prefer to ignore the jibes of those newsrs, and are determined to ascertain what could be done in the great metro-polis in case of necessity. They lock the stable and prevent the horse's

THE pastor of St. James Square Presan Church, Toronto, the Rev. Dr. Kellogg, who is an Oriental scholar of high repute, has returned from Stockholm, where he has been attending the eighth international congress of Orientalists, which was presided over by King Oscar II. Dr. Kellogg says Sweden is the strongest Protestant pation in Europe, there being only four ponents have the Pope's temporal power, and opening in Europe, there being only four ponents have the popular than the strongest Protestant ponents have been provided in the protestant ponents and the protestant ponents are provided in the protestant ponents and provided in the protestant protestan Catholic priest in the Kingdom. They take a deep interest in Canada, and when he preached to them they asked him to give an account of the Jesuit agitation in this country. He responded by telling them the facts and the er then returned to the flock, and said :- "Learn from the state of affairs in Canada that Rome is not to be trust ed." Evidence is coming forward every day to show that the eyes of the na tions are now centered on us since the incorporation of the Jesuits. The world wonders and we are apparently asleep. Wake up Canadians, before it is too late.

REV. D. C. SANDERSON, of Kingston, Ont., writing to the press, points out that when the Orangemen made application to the Dominion Government for the band of "A" Battery to play for the 'Prentice Boys' Protestant Benevolent Association permission was refused unless they would appear in civilian dress, and that on the 4th ult. the same battery band was allowed to play in full uniform for a Roman Catholic secret society. Commenting on it he says:—"It appears to be high time for the loyal Protestants of this country to resent the fact that Roman Catholics are unduly favored. The attitude of Catholic he is boycotted, living and the Jesuit Government of Ottawa to- dead, by the priests who now cry out shown in little things as well as great. Is it not time that the Government which systematically betrays Protestabout?

OUR POLITICAL PRINCIPLES.

most prominent of the French Newspapers published in the Province of Quebec, notably La Justice, L'Elecur, and Le Courrier du Canada, are nuch exercised at the present moment eciding which political party in Canala the Anglo-Saxon is allied to.

We regret to say that the time has ot yet come for the Anglo-Saxon to eive inspiration from the Private Secretaries of Ministers, or ex-Ministers. The Editor will continue to write on in a "calm, judicial frame of mind" to such time as his subscribers become numerous enough or powerful enough to ask him his advice as to the formation of Cabinets.

His views will be extended irrespective of their effects on the present parties. In our first issue it was stated that the mission of the ANGLO-SAXON was in broad terms: to maintain British Institutions; to make our people homogeneous; to have but one Ruler for Canada, viz., Caesar or the Civil Magistrates, and not the Pontifex Maximus.

Now that our Journal has grown older and gained experience we may give further details of our policy. As in the unseen world the good angels are waging incessent warfare against the evil spirits, so will the Anglo-SAXON,-first making clear to all what persons, what principles and what things are friendly or inimical to the interests of Canada,-marshal these beneficent hosts and make them put their feet on the necks of her enemies. Among the chief perils to our country are Romanism, Latin Immigration, Atheism, Radicalism, Socialism, Separate Schools, Intemperance, the Social Evil Excessive Wealth, disproportionate growth of cities, and the minor ills such as use of tobacco, unnatural social customs, deformity and disease produced by dress, etc. The writers in the ANGLO-SAXON will honor all men as such, but will condem any man or a similar association in Ottawa, and set of men endeavoring to get into, or other leading centres in Canada. It maintain themselves in power by an might be the means of saving some unholy alliance with the above named perils or the weak or wicked believers in

ITALY REDEEMED.

In the Italian Senate, Premier Crispi leclared that Cardinal Lavigerie was a political agent trying to suppress Italian influence in the East. It was deplorable that Italians should be lured into giving him money destined to injure Italy. Signor Crispi said that the Vatican had now placed its hopes in a revival of temporal power through the European conflict. It would therefore be dangerous and unpatriotic to subsidize missionary schools. That was the idea of Italy's enemies.

Simultaneous with the appearance of the above telegraphic message there appeared in Ottawa two Nuns of the anti-slavery mission in Africa, sent out on a collecting tour by this same Cardinal Lavigerie; and a grand concert was given for their cause in the Ottawa College hall.

This same Cardinal is agitating for an anti-slavery European Congress,and is preaching a crusade against the Turks in Palestine.

We trust that all lovers of true liberty, friends of free Italy, and opthese African missions are, according to Signor Crispi, to be devoted to purposes dangerous to the civil power of Italy; and that this Cardinal Lavigerie is pronounced by him to be a popish political agent, scheming to belittle and overthrow King Humbert's rule and ministry, who possess the hearts and confidence of the Italian people whom they have redeemed from the degrading bondage of the toothless giant Pope, as Bunyan calls him.

PROFESSOR GOLDWIN SMITH, while ately on a visit to Manitoba, was interregard to the Equal Rights movement and cognate questions. In the course of the interview the Professor said ;-Of course the cry of intolerance is raised against the opponents of Jesuit aggression. It comes rather queerly from an order of prosecutors and one which lands here with the Papal Encyclical in its hand, proclaiming in the anguage of the Middle Ages the right of the Church to use force and call on the assistance of the secular arm for the purpose of compelling unwilling consciences to come into her fold. If a French-Canadian ceases to be a Roman

THE JESUITS AND THE GUN-POWDER PLOT.

On the fifth of next month the 284th anniversary of the Gunpowder Plot will be celebrated in Ottawa. Toronto, Kingston, Hamilton, London, and other leading cities and towns in the Province of Ontario, and no doubt, all over the whole Dominion of Canada; in fact, we might say, wherever the Union Jack floats in the breeze. In Old England, especially, it is always looked forward to as a great day of rejoicing; as the consummation of that terrible and devilish plot meant the destruction of the noblest and truest men in the British realm, and the probable overthrow and abolition of that freedom and true Protestant liberty which was, and is to-day, the heritage of all free-born Britons. Like all other hellish and terrible designs, the Jesuits were the instigators of it. A more fitting time and place for celebrating the Fifth of November could not be named than the present year in Canada. They (the Jesuits), are still at work. As numerous writers have proven, their intrigues and mischievous meddling lost the crown of Britain to James II., and the empire of France to Napoleon III.; they fanned the flames of persecution against the Huguenots; they prompted the revocation of the edict of Nantes and inspired the massacre of St. Bartholomew; they were responsible for the plots against Queen Elizabeth; for the murder of Henry III. of France; for the thirty years' war and the Franco-German war; they were at the bottom of the two rebellions in our own North-West. They now fully control the entire legislation of the Province of Quebec, and a very large share in our Ontario and Dominion Parliaments. If we as Canadians do not throttle them, and that very soon, they will, before long, put us in such a position that they will be our entire masters. Our civil liberties, our religious liberties, our boasted excellent public schools will be sunk in oblivion. Many of those conspirators of the "papist plot" were perverts to Rome, and we have many such in our midst to-day, but the chief ringleaders were Jesuits. Robert Catesby, a "turn coat" from Protestantism, thought gunpowder would be a useful agent in destroying the obnoxious king. By such means, they could at one fell stroke, demolish James and his associates. Gunpowder had killed Darnley, his father; was it not quite in the fitness of things that powder should destroy intervention of a foreign power and a the son as easily? The precedent was therefore considered a good one from the conspirators' point of view. The man named by Catesby as the person best calculated to assist them in their design was Guy Fawkes "as a fit and resolute man for the execution of the enterprise." That the Jesuits were manipulating the whole affair, is proven by history, which says the oath was administered by Gerard, a Jesuit, and

> "You shall swear" by the Blessed Trinity, and by the Sacrament which you now propose to receive, never to disclose directly nor indirectly, by word or circumstance, the matter which shall be proposed to you to be kept secret, nor desist from the execu tion thereof until the rest shall give you leave."

was as follows :-

acrament received, Catesby made a and that, accordingly, no child shall clean breast of the project, and ex-receive or be present at any religious plained that when Parliament next assembled they would all have their revenge.

The Jesuits are at work in Canada to-day, with two Guy Fawkes to execute the work-Mercier and Thompson. Instead of gunpowder they are using stratagem and influence. and in place of the dark, underground vaults they are using, in broad day light, our open legislative halls; and after seizing the public funds, they viewed by the Winnipeg Sun with diminish our freedom by dethroning the Queen by degrees and establish the authority of the Pope, and by tearing in pieces our once wholesome public school system. Are Canadians going to allow such proceedings to go on. The coming Fifth of November is a most suitable time for the whole country to assemble and show their determination to put a stop to it. The Loyal Orangemen of the Ottawa Valley have started the ball rolling as will be seen by an article in another column. Why net the Sons of England, of Scotland, of Ireland, in fact all Protestants throughout the length and breadth of the Dominion fall into line and do likewise? That is the way to ward the Protestants of this country is for tolerance. However, there is no intolerance in the movement, nor need tremble in their boots; and when electhe staunchest friend of freedom of tion time comes, strike a final death amendment proposed, that teachers opinion fear that he will compromise blow to their political lives, when all should instruct their pupils in their Education assisted by the late Archantism should be sent to the right- his principles by lending it his count- the nation will join in perfect harmony, Amen, Amen!

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The question of religious instruction has been found a troublesome one in nearly every country where the state regulates education, and there is nothing more instructive in foreign experience, than the ways in which, in different systems, this difficulty has

been disposed of. We shall first summarize the regulations respecting religious instruction in Public Schools in force in England, Scotland, Ireland, Germany, France, Switzerland, Belgium, the Netherlands, the United States of America, and Canada. Then we shall give the conclusions arrived at by the States men and Philosophers who have made the subject of education a specialty. Then finally give our opinion as to the Reformation required in the Public School systems throughout the Dominion, and the means to be employed in effecting the same.

In ENGLAND, under the Elementary Education Act of 1870—Religious Instruction, if given at all-and this is left to each school-board to decide-is the ordinary school-hours, when no child is compelled to attend. It is left to the discretion of school-boards to make education compulsory. (Section 7.) It shall not be required, as a condition of any child being admitted into, or continuing in the school, that he shall attend or abstain from attending any Sunday-school, or any place of religious worship;-or that he shall attend any religious observance or any instruction in religious subjects, in the school or elsewhere, from which observance or instruction he may be withdrawn by his parents; or that he shall, if with drawn by his parents, attend the school on any day set apart for religious observance by the religious body to which his parent belongs.

The time for religious observance or instruction in the school must be at the beginning or end of school meeting, and must be shewn in a time-table conspicuously posted in the school.

In SCOTLAND, under the Education Act of 1872, instruction in religion may be given to children whose parents do not object, with liberty to parents, without forfeiting any of the other advantages of the schools, to elect that their children shall not receive such instruction. Parents must not omit educating their children between 5 and 13, in reading, writing and arithmetic, under pain of prosecution.

In IRELAND, according to the Report of the Commissioners of National Education, in 1873: "The object of the system of National Education is to afford combined literary and moral and separate religious instruction to childen of all persuasions, as far as possible in the same school, upon the fundamental principle that no attempt shall be made to interfere with the peculiar religious tenets of any description of Christian pupils." No National school nouse shall be employed at any time, even temporarily, as the stated place of divine worship of any religious community, and no grant will be made In all national schools there must be upon five days in the week, Religious ll communi The oath having been taken and the be had to parental right and authority, instruction of which his parents or

guardians disapprove. Obligatory attendance is a prominent feature of the educational system of Austria, Italy, Switzerland, Denmark, Norway and Sweden. In France compulsory education is among the reforms agitated.

In GERMANY the attendance of every child between the ages of 7 and 14 years at some elementary school, is obligatory. Formerly the supervision of the schools in the lower grade, was held by the clergy, but in 1872 a new school law was passed looking to the entire separation of school and church

FRENCH SCHOOL LAW.-An important event in the educational field in Europe is the adoption of the new law in France regarding primary instruc-tion, which took effect on the 28th March, 1882. Its chief purpose was at once to secularize elementary education and to make it compulsory. The scope of primary instruction is characterized in general as moral and civic. The Act declares that the public primary schools shall have one vacant day each week, besides Sunday, "in order that parents may give to their children, if they desire, religious instruction outside of the school-rooms." An duty towards God and their country, was the subject of protracted debate. ance and Error.

The French law allows one day in the week which may be devoted to religious teaching outside of the schools, at the option of the parents. In other words religious instruction is excluded from the schools, and relegated to the home or the church Mr. Waddington attempted, without avail, to secure an amendment which would allow ministers of religion to use the school-houses for instruction, on Sunday and other days when there were no school sessions. The principle adhered to was that of a strictly secular use of the funds and appliances of primary education. In 1885, Paul Bert's measure became law, debarring the clergy and members of religious orders from the direction of primary schools as teachers, inspectors, members of the educational councils or of the officially appointed school boards. This act directs the government to secularize the state schools entirely within five years by appointing lay teachers in the place of the 3,000 friars and 20,000 nuns, who have 12,000 of the schools under their management and partly control 6,000 others. It also forbids the lay instructors from acceptto be given at fixed times other than ing salaried employments in the churches.

> In BELGIUM, the Chambers introduced a new law on elementary instruction. The school-books are to be approved by the Government. The clerical supervision is to cease. Article 4, is as follows:-"Religious instruction shall be left to the care of the families and of the ministers of the different denominations. A room in the school is to be placed at the disposal of the latter in order to give religious instruction to the school-children before or after school hours."

In SWITZERLAND, the cantons provide for primary education, which is obligatory and placed exclusively under the direction of the civil authority. In the five French Cantons, hours are set apart for religious instruction; from the ordinary school-lessons dogma is strictly excluded; and it is regarded as the province of the minister of religion and not of the school-master to give religious instruction.

In the NETHERLANDS, religious instruction is left to the different religious communions. The school-room may be put at their disposal for that purpose, for the benefit of children attending school, out of school-hours

In the UNITED STATES of AMERICA the direct religious teaching given in the public school is slight. It is not permitted to exceed the reading of the Bible, prayer and devotional singing. No sectarian instruction is allowed. In the schools of many cities; in which the Roman Catholic population is large, the reading of the Bible is omitted. The constitutions of most States require the teaching of morality, but in only a few schools is direct instruction afforded in practical ethics. It is, however, usually considered the duty of the teacher to emphasize moral principles in connection with intellectual discipline.

In the PROVINCE of ONTARIO, CANA-DA, in The Public Schools Act, chapter to a school held in a place of worship. 225 of the Revised Statutes, are contained two sections applying specificsecular instruction four hours a day ally to religious instruction, viz: "Sect upon five days in the week, Religious 7. No person shall require any pupil instruction must be so arranged that in any public school to read or study in each school shall be open to the child- or from any religious book, or to join ns, that due regard any exercise of devotion or r objected to by his or her parents or guardians.

> "Sect. 8. Pupils shall be allowed to receive such religious instructions as their parts or guardians desire, according to any general regulations provided for the organization, government and discipline of public schools.

Under Sect. 7. the following Regula tions have been issued:-

"1. Every Public School shall be pened each morning with the reading of the Holy Scriptures and Prayers, and shall be closed each evening with Prayer, and the pupils of the 3rd, 4th and 5th classes shall take part in the reading of the Scriptures.

2. The portions of Scripture used shall be read without comment or explanation.

3. No pupil shall be required to take part in the exercises above referred to, against the wish of his parent or guardian, expressed in writing to the Principal of the School.

4. The Ten Commandments shall be repeated once a week.'

In these Regulations the expression 'Holy Scriptures" means either King James' Bible as used and reverenced by one hundred and fifty millions of scholars and educated men, or The Ross Bible, as specially prepared for the sons of the yeomanry of Ontario by Mr. G. W. Ross, Minister (?) of bishop Lynch, R. C. Minister of Ignor-