

# THE ANGLO-SAXON

A JOURNAL DEVOTED TO THE INTERESTS OF THE ANGLO-SAXON RACE IN CANADA.

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#### LODGE DIRECTORY.

- No. 1—Albion**, Toronto, meets 1st and 3rd Thursdays at Shaftesbury Hall, Queen St. West.  
C. E. Smith, Sec.,  
T. Down, Pres. 27 Sword St.
- No. 2—Middlesex**, Toronto, meets alternate Tuesdays from April 3rd at Occident Hall, cor. Bathurst St., Queen St. West.  
E. C. Walker, Sec.,  
Thos. M. Buley, Pres. 516 Queen St. West.
- No. 3—Kent**, Toronto, meets 2nd and 4th Monday at Shaftesbury Hall, Queen St. West.  
J. M. Williams, Sec.,  
C. Reeve, Pres. 16 Carlton Ave.
- No. 6—York**, Toronto, meets alternate Thursdays from April 26th at Oddfellow's Hall, cor. Spadina Ave., Queen St. West.  
J. Baylis, Sec.,  
C. Tarling, Pres. 210 Lippincott St.
- No. 7—Brighton**, Toronto, meets 1st and 3rd Fridays at Shaftesbury Hall, Queen St. West.  
W. Pugh, Sec.,  
S. Walker, Pres. 70 Sussex Ave.
- No. 10—Somerset**, Toronto, meets 2nd and 4th Thursdays at Somerset Hall, Queen St. West.  
H. Worman, Sec.,  
L. H. Collins, Pres. 28 Gordon St.
- No. 11—Surrey**, Toronto, meets alternate Mondays from April 9th at Hinchcliffe's Hall, Bloor St. West.  
T. Cannon, jr., Sec.,  
T. H. Johnstone, Pres. 415 Manning Ave.
- No. 13—Warwick**, Toronto, meets 2nd and 4th Thursdays at Jackson's Hall, Yonge St., cor. Bloor St.  
A. Riddiford, Sec.,  
J. Poffley, Pres. 671 Yonge St.
- No. 14—Manchester**, Toronto, meets alternate Mondays from April 16th at Winchester Hall, Winchester St., cor. Parliament St.  
W. Toms, Sec.,  
H. Langley, Pres. 233 Sackville St.
- No. 17—Oxford Lodge** meets on the 1st and 3rd Tuesday of each month at their Hall, Front Street, Belleville.  
Thos. Waymark, President. H. Tammadge, Sec.
- No. 18—Chester Lodge**, St. Thomas, Ont., meet on 2nd and 4th Friday (W. R. D. 1st Friday) of every month. Visitors welcome.  
Jos. Lee, Pres. P. R. R. Williams, Secy.,  
care of Box 433. Box 433.

- No. 21—Bedford**, Woodstock, meet in Imperial Hall, 1st and 3rd Thursdays of each month.  
F. Saunby, Pres. J. M. Cope, Sec.
- No. 25—Lansdowne**, Peterborough, meets in the Foresters' Hall, George St., on the 1st and 3rd Mondays in each month. Visiting brethren made welcome.  
E. W. Elcombe, Sec.,  
R. Tivey, Pres. Box 277.
- No. 27—St. George**, Toronto, meets alternate Mondays from April 16th at St. George's Hall, Queen St. West, cor. Berkeley St.  
C. E. Swait, Sec.,  
H. W. Smallpiece, Pres. 221 Gerrard St. East.
- No. 28—Southampton Lodge** meets on the 2nd and 4th Wednesday of each month in the Foresters' Hall, Dunlop St., Barrie.  
Geo. G. Smith, President. Geo. May, Sec. Box 196.
- No. 29—Acorn**, Hamilton, meets 2nd and 4th Tuesdays at St. George's Hall, cor. James and King William streets. Visitors welcome.  
Robt. Jarrett, Pres. Hedley Mason, Sec. 13 St. James St.
- No. 30—Derby Lodge** meet on the 2nd and 4th Tuesday in each month, in Oddfellows Hall, cor. Bank and Sparks Sts., Ottawa.  
E. Aust, Sec.,  
W. Percy, President. Sherwood St., Mt. Sherwood.
- No. 31—London**, Toronto, meets 2nd and 4th Tuesdays at Masonic Hall, Kingston Road, cor. Bank and Sparks Sts., Ottawa.  
J. W. Haynes, Sec.,  
L. Brown, Pres. 22 Broadwood Ave.
- No. 32—Stafford**, Toronto, meets alternate Mondays from April 9th at Copeland Hall, King St. East, cor. Sherbourne St.  
Geo. W. Ansell, Sec.,  
Wm. Mitchell, Pres. 18 Trafalgar Ave.
- No. 33—Leicester**, Kingston, meets in their hall, cor. Princess and Montreal Sts., on the 2nd and last Tuesdays in every month, at 8 p.m. A hearty welcome extended to all visiting brethren.  
W. L. Allinson, Sec.,  
H. B. Savage, Pres. Albert St.
- No. 35—Windsor**, Toronto, meets 2nd and 4th Tuesdays at Oddfellow's Hall, cor. Spadina Ave., Queen St. West.  
W. Huxley, Sec.,  
Will. T. James, Pres. 9 Chesnut St.
- No. 36—Excelsior**, Montreal (R. R. D.), meets on the 2nd and 4th Wednesdays of the month at 5 Place de Armes Square. Visitors welcome.  
Chas. Chappell, Sec.,  
T. J. Bedford, Pres. 102 St. Felix St.
- No. 41—Victoria Jubilee**, Montreal, meets every alternate Friday from 1st June, 1888, at the Victoria Club House, cor. Wellington and Sebastopol Sts.  
J. A. Edwards, Sec.,  
Thos. Pike, Pres. 4 College St.
- No. 43—Nelson**, Almonte, meets alternate Fridays from June 1st, at their hall, Mill Street. Visiting brethren welcome.  
A. J. Horton, Sec.,  
Wm. Thoburn, Pres. Box 62.

- No. 44—Bowood Lodge** meet every 1st and 3rd Thursday of each month at their hall, 28 Rideau St., Ottawa.  
R. J. Tanner, Sec. 161 George Street.  
R. J. Wicksteed, Pres.
- No. 45—Portsmouth**, Dovercourt, Toronto, meets alternate Tuesdays from April 17th at Mechanics' Institute.  
Walter Freeman, Sec.,  
F. J. Drewitt, Pres. 10 Arcade, Yonge St.
- No. 47—Worcester**, West Toronto Junction, meets 1st and 3rd Thursdays at McFarlane's Hall, West Toronto Junction.  
Wm. Cowley, Sec.,  
J. H. Raybould, Pres. West Toronto Junct. P. O.
- No. 54—Cambridge**, Little York, Toronto, meets alternate Fridays from April 13th at Society Hall, Danforth Road, Little York.  
A. Sargent, Sec.,  
A. Matthews, Pres. Coleman P. O.
- No. 55—Stanley Lodge** meet every 2nd and 4th Thursday of each month at the Forester's Hall, Wellington St., Ottawa.  
A. S. Morris, Sec.,  
W. C. Teague, President. 706 Cooper St.
- No. 56—Russell Lodge** meet on the 1st and 3rd Monday of each month at their Hall, New Edinburgh, Ottawa.  
C. C. Rogers, Sec.,  
James Hope, President. 217 Stewart St.
- No. 57—Norfolk**, Toronto, meets 2nd and 4th Fridays at Oddfellow's Hall, Dundas St., Queen St. West.  
T. H. Kidd, Sec.,  
W. Miles, Pres. 64 Gladstone Ave.
- No. 63—Plymouth**, Exeter, Ont., meets 1st and 3rd Mondays in each and every month in the I.O.O.F. Hall, Main St.  
George S. Kemp, Pres. Jos. Senior, Sec.
- No. 65—Richmond**, Toronto, meets 2nd and 4th Wednesdays at Shaftesbury Hall, Queen St. West.  
J. E. Bond, Sec.,  
H. J. Boswell, Pres. 6 Wyatt Ave.
- No. 67—Preston**, Toronto, meets 1st and 3rd Wednesdays of each month at Jubilee Hall, College St. West.  
J. J. Pritchard, sr., Sec.,  
Jno. Aldridge, Pres. 412 Markham St.

### Deaths.

LONSDALE—At 47 River St., Toronto, on May 1st, 1888, Mary Ann Lonsdale, aged 23 years, beloved wife of Richard Lonsdale, of Albion Lodge.

**MASON & REYNOLDS,**  
Printers and Publishers  
—OF THE—  
**ANGLO-SAXON,**  
P. O. Box 296, Ottawa.



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

OTTAWA, ONTARIO, CANADA, JUNE, 1888.

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Communications respectfully solicited from every source for the benefit of all concerned.

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MUTUAL BENEFIT.

The anniversary service of the Order of the Sons of England which was celebrated on the last Sunday in the month of May, in the church of St. George, in Ottawa, was not only beautifully rendered and impressive from a christian point of view, but it also contained instruction of a most practical nature. It is a matter of deep regret that the Rev. P. Owen-Jones, who is the chaplain of Bowood Lodge, has not yet entirely recovered from his severe illness, but his words on the occasion referred to were none the less powerful, and his interest in the brotherhood should by this act of fraternal sympathy be all the more fully appreciated by those who had the pleasure and the good fortune to listen to his stirring words of good counsel.

The invitation extended to all those Englishmen who are not yet members of the order, by the words of the text of the address, viz.: "Come thou with us and we will do thee good," are full of so much truth, both spiritually and temporally, that they should not be lightly passed over by any Englishman who pretends to love either his country or his kindred.

The spiritual aspect of this invitation has, however, been so ably and sufficiently presented by the reverend gentleman as to render any further exposition unnecessary; but it may not be out of place to address a few remarks of a temporal character to those of our English brethren who are still hanging back from an alliance which will bring comfort to themselves, help to their relatives, and power to their nationality.

The great advantage which every benefit organization possesses is that it appeals as strongly to the selfish man as it does to him who is not cursed with that black spot of our poor human nature. To such a one the society says: "You will reap the benefits of your economy and frugality while you are yet living; before long you may be laid on a bed of sickness, or be carried home from work a mangled cripple, then you will receive the benefits which proceed from being a useful and active member of the society of the Sons of England; or, you may lose the position by which you are now enabled to earn your daily bread, in which case, if you are a member in good repute, you will not lack the aid which brotherly love and social sympathy will alike extend to you."

If then the selfish man can accomplish so much for himself by the exercise of an ordinary prudence, how much more will not the unselfish man benefit those who are dear to him, and for whom he professes to cherish only the warmest and purest affection? In his case sickness may soon do its work, the accident may prove a fatality, and when the unselfish heart has ceased to beat the cherished ones are not left friendless and forsaken, but from all sides there will be extended kindly hands filled with material aid. Nor will kindness to a departed brother cease its work here. The benefits which attach to the order are inalienable rights to which the widow and orphans and other relatives are legally entitled; but kindness, and love, and christian sympathy are beyond all price, and these unpurchasable benefits will be continued to the widow and children, who will thus find themselves with friends, of whom till then few of them had ever thought.

As our order becomes more extended, so will its benefits become enlarged. The insurance system which has been inaugurated in connection with the benefit scheme has prospered beyond all expectation and has already brought relief and comfort to many afflicted homes which would otherwise have been truly desolated.

An Englishman whose name will never die while the sound of that language is heard, once said to his English followers at a time of great peril: "England expects that every man this day will do his duty;" and it may be said quite as appropriately in this time of peace, *which is still a time of death*, that the Englishman who neglects to make due provision for the temporal welfare of his wife and children and their preservation from falling into the arms of charity, is not doing the duty which England expects from every one of those who call themselves her Sons.

OUR IMMIGRANT BROTHER.

We think the readers of the ANGLO-SAXON will fully concur with us in the statement that the benevolent and friendly associations of Englishmen established in this country—especially the Sons of England and St. George's Society—have already done a great work in the noble mission of alleviating the sufferings of the sick and the needy, caring for the widows and orphans, and aiding those in distress by their wise counsel and encouragement; in fact, in every way assisting their brothers to the best of their ability. This, however, is but a commencement of the work, and much more may reasonably be expected to follow as new fields of usefulness are opened up to view. In the first place, there are weighty reasons why their brotherly kindness and humanity should not stop at simply carrying out the obligations imposed by the laws of their several societies, but embrace a wider scope. For instance, at this season of the year vast numbers of emigrants from the mother country are landing on our shores, mainly workmen of the poorer class—miners from the coal districts of the north, and sturdy labourers from the rich farming lands of Devonshire and the hop-gardens of Kent—all looking forwards, perhaps, to the time when they will have made a home in this new land to which to bring the dear ones left at home. Many of them

are mere children in their experience of the world, having resided from birth in their native village, and we can well imagine how hard it is for them to sever the ties that bind them to home and its associations, and to cross the wide ocean that bears them to their future field of labour, where they will for the first time come into real contact with the world. How earnestly, yet how fearfully, do they look forward to life in this new land of promise. When at last they arrive at their various destinations, in many instances penniless, who can properly describe the feeling of isolation that overwhelms them; the thought of being entirely alone among the busy thousands pursuing their avocations on every hand. Then what a priceless benefit would seem the kindly hand grasp extended to all who, by their tongue and appearance, prove to be brothers of our great family; or the friendly enquiries as to their needs, and offers of assistance in removing the difficulties and procuring employment and the means of living for these strangers within our gates? Would not such treatment stimulate the national feeling inherent in every Englishman's heart and cause him to feel a deeper pride in the land of his nativity, with a keen sense of his responsibility in helping those in the position from which he has been extricated. As the rose, the emblem of our country—springing up in beauty from the carefully-tended gardens of the rich, and the fragrant hedge-rows of the country, tended only by Divine care—sheds its sweet perfume alike on rich and poor, so our benevolent societies should cheerfully bestow their brotherly kindness on all our race, recognizing only the need of the recipients, thereby making the name of England in Canada a synonym for all that is noblest and best in this life. We shall not be in error in stating that those benefitted will not be slow to show their appreciation by connecting themselves with us, and by a patient striving to accomplish the good work for which our societies were formed, confirm themselves in steadfastness in following in the footsteps of the Master, bring honour and not reproach to the dear old flag under which they march steadily onward to good ends for this world and the next.

#### Official Notes for the "Anglo-Saxon,"

GRAND SECRETARY'S OFFICE, SHAFTESBURY HALL,  
TORONTO, MAY 22ND, 1888.

All alterations and amendments passed at Grand Lodge are now in force.

The Grand President expects each District Deputy to organize at least one lodge in his district during the present year.

The Beneficiary Board meet on Wednesday June 6th.

The Grand Secretary paid a flying visit to St. Thomas last week and had a short conference with several officers in the district.

The Grand Secretary instituted Kensington Lodge, No. 66, on Tuesday, May 15th. The officers and members of the other city lodges assisted.

The Grand Secretary requests all subordinate lodge secretaries, who have not sent in their March returns to do so at once.

The Grand Secretary would be pleased to receive from the secretaries of lodges the names of any members in good standing who are located in British Columbia.

The Grand Secretary has issued a special circular containing some very useful hints to subordinate lodge secretaries. These circulars should be read in open lodge.

Past Grand President Millington, of Montreal, installed several officers of Victoria's Jubilee Lodge, by request of the Executive. Bro. Millington is an able and enthusiastic worker.

The Grand Secretary instituted the second degree in connection with Trafalgar Lodge, London, Ontario, on Monday, May 14th, and held a lodge of instruction in the Red Rose Degree.

Excelsior, Victoria's Jubilee, and Yorkshire Lodges, Montreal, held a splendid concert in the Masonic Hall, on Whit Monday. The Montreal lodges attended divine service on the 27th ult.

The Constitutions and Grand Lodge Reports are in the hands of the Grand Secretary, who is supplying the lodges as fast as possible. Secretaries requiring Constitutions should write to the Grand Secretary.

The Grand Secretary's report on the progress of the order, showing the financial and numerical strength of the society, is worthy the perusal of all the officers and members. The statistics are interesting and useful.

The Grand Secretary visited and inspected the lodge room of British Lion, London East, and pronounced it one of the prettiest lodge rooms in the order. The window having the advertisement on is very beautifully ornamented with Union Jacks and wreaths of flowers. Bro. H. T. Smith, Treasurer of British Lion, is a host in himself.

JOHN W. CARTER, *Grand Secretary.*

#### Nationalism.

(By Richard John Wicksteed, Ottawa, Ont.)

The modern dogma of Nationalism is the assumption that a nation in the sense of being an aggregate mass of persons connected by ties of blood and lineage and sometimes of language ought necessarily to be a nation in the sense of being a state or independent society united by common political institutions. In fewer words, Nationalism is the doctrine that people of the same origin and race should be united under the same government.

This dogma was held by the ancient Greeks, Euripides writes:

"If thou would'st found a colony or state,  
Let all barbarians be, or Greeks be all;  
So roof thine house with only tile or slate;  
And mix no whinstone in a red-brick wall."

And again:

"Naturalize an alien, and he is still an alien."

We find the following in *Chamber's Journal*:—

"A nation being an aggregate of individuals, its mind must be formed of numerous different opinions and shades of opinion, and its manners exhibit the same variety. One would think that there could be no common rallying-point here; but the fact is otherwise. One aggregate is different from another aggregate, just as one individual is different from another individual; and climate, soil, government, and a thousand other and more obscure circumstances, give a distinguishing tone even to the diversities of a nation. Among these circumstances, not the least, perhaps, is physical constitution, transmitted, as regards a people, in the same way as family likeness, moral and personal. It matters not what difference there may be in the social condition of the members of the community; rich and poor, noble and mean, all bear a certain resemblance to each other, and all have done so from the first period of their congregation. The fighting Roman of ancient times was not more different from the trading Carthaginian, than is the volatile Frenchman of to-day from the steady Englishman. Nationality, therefore, or nationalness, as it used to be written, is the expression of the common idiosyncrasy; it is, in fact, the egotism of a nation. Nationality is simply the growth or development of any section of a people into its own peculiar form. Nationality seems to be a great law of the human heart. It cannot be upset by argument; it may be illogical, is frequently absurd, but it is a great fact. A universal brotherhood is a dream of philanthropy; it never has existed, and never probably will. National antipathies never entirely wear out, however closely nations may become united."

The Nationalism we in Canada are most affected by, is 1st Nationalism in Ireland, that is the political programme of the party that desires more or less complete separation from Great Britain, and 2nd, Nationalism in the Province of Quebec—what that means we shall proceed to examine in this article exclusively. The Irish Question will be considered later on.

Emerson says, speaking of the controlling influence of race:

"The French in Canada, cut off from all intercourse with the parent people, have held their national traits."

Mr. John Boyd Kinnear, in his work *The Principles of Civil Government*, writes:

"In Canada a French Province is less cordially united with the British, and in both Canada and the States the Irish contingent preserves in a marked degree the unity of hereditary sentiment which other races have lost."

In 1885, Sir Adolphe Caron, Minister of Militia, in addressing the St. Jean Baptiste Society, referred to the incalculable benefit arising from that society in fostering *the national spirit*. In 1886, The Honourable J. A. Chapleau, Secretary of State of Canada, writes to a friend:

"The Province of Quebec is the stronghold of our race, it provides the foundations of our nationality; and in order to give these foundations greater depth we must penetrate northward and there establish ourselves. Never in the history of the human race have the northern people been driven back by nations living more to the south, the contrary has happened and will ever come to pass. I have no occasion to add more to these few words; you understand me. These schemes belong to a great, a true national policy; and this is what I want to carry out, leaving to others the empty boast of power, and the vain satisfaction derived from the defeat of adversaries. Which means to say that I will encourage these lofty enterprises without consideration of party."

Mr. Joseph Tassé, ex-M.P. is writing to the *Mail* makes the following statement:

"My dream of a Canadian nationality does not mean the absorption of either the French or the English-speaking element. Both are strong enough to resist absorption. Let them unite without assimilating."

Curé Labelle, Minister of Agriculture of the Province of Quebec delivered himself recently as follows:

"For me, all that which tends to found a nation by itself, in America, the Canadian nation and a French Province, living freely without giving umbrage to others, all that is good and I approve it."

Mr. Louis Fréchette, ex-M.P., dedicates his last book of poetry to "France." His dedication concludes as follows:

"I do not ask thee for a motherly kiss for thy child, alas! forgotten. But allow him at least to kiss with affection and pride, the hem of that glorious garment which he would have loved so greatly to have seen floating round his cradle."

The whole volume is full of pro-Gallic and anti-Britannic sentiment. In these quotations we have enough evidence to convict the leaders of the French Canadians of Nationalism. The more modest of them desire only one French Province, with the rest of the Dominion under British rule. But the boldest spirits clearly indicate that with them Nationalism means nothing less than a *Nouvelle France* stretching from Atlantic to Pacific, with the tri-color floating over their heads, and Governors from Old France. To facilitate this millennium there is little doubt that Archbishop Taché encouraged Riel to rebel and take possession of a large portion of the Peace River District, there found a French colony, and assist his eastern friends, the National party. If so, the archbishop is responsible for the bloodshed in the North-west, and ought to have been hanged in place of the Metis, his tool. He is guilty in the eyes of God, and will be punished by Him when the last dread trumpet shall sound. What then does everyone, but those who won't see, behold in Canada. This,—two races the British and the Gallic. The former the conquerors and supreme since one hundred years. The latter, the conquered, but owing to the fears and indifference of British statesmen in England and the cowardice and self-seeking of British-Canadian statesmen, nursed, cuddled and protected into a numerous, compact, well organized and priest-led people, sighing and scheming for universal dominion. We are face to face with what is known as "the creed and race problem," viz., shall Canada be British and Protestant or French and Roman Catholic?

Canada is a State the people of which are of the following different origins or nationalities French, Irish, English, Scotch, German and Indian. Let us ask political theorists, writers and politicians how they would establish and maintain its unity and the happiness of our citizens. The past and present policies being dangerously inadequate to the task.

J. K. Bluntschli, professor of political sciences in the University of Heidelberg, answers as follows, in his work entitled *The Theory of the State*:

"A national state may embrace various nationalities, and even a state which is distinctively based on nationality may gain in breadth and variety by the inclusion of foreign elements, which serve to establish and keep open communication with the civilisation of other peoples. Such an admixture may serve as an alloy to give strength and currency to the nobler metal. On the other hand, it is of great advantage to the unity of the state if the nation is based, in the main, on a distinct nationality to which the other elements of the population bear an insignificant proportion. It is much harder to establish and maintain the unity of a nation if it is composed of several peoples vying with one another in power and importance. England had to overcome this difficulty by the union, first of the Saxons with the Normans, then of the English with the Scotch, and finally of the two last with the Irish. If a state consists of different nationalities, which together form one nation, political rights cannot be apportioned by nationality: political community and equality of rights must be shared by all alike."

Mr. J. B. Kinnear, in his "Principles of Civil Government," writes:

"In Great Britain the feeling of a joint nationality, born of union in government and interest, unites England and Scotland; yet not so completely but that the separate nationality of each breaks out impatiently if there is the semblance of domination of one over the other. Thus in Ireland the idea of distinct nationality (though scarcely ever an historical fact), owes its vigour to the memory of misgovernment and oppression. The subsistence of the Irish national feeling even in the United States may probably be traced to the survivance of sympathy with the sufferings of which the recollection is still fresh. If these views be true, the idea of nationality is one which is fostered into hostility by bad government, but may be ripened into community by equal government. By equal government is meant a perfect equality in participation of political rights. This is at least a view which it is hopeful to take. If it be true it sets no bounds to the magnitude of the populations which may come under its spell. We see it in fact extending over the vast regions of North America. It unites Great Britain with her great and growing colonies in every part of the globe. It breaks down even the hereditary isolation of ages in the Jewish race, and makes statesmen of Hebrew blood pre-eminent in declaring themselves Englishmen. We may, therefore, well believe that when at last we recognise the right of the Irish people to frame their own laws in the united parliament at Westminster, with the same fulness with which the laws of England and Scotland are in the same assembly framed by the representatives of those countries, the last exception to the union of national sentiment in the United Kingdom will become, ere another generation passes away, only a memory which has no bitterness. Whether the uniting sentiment be that of race, or of common history, or of mutual protection or of joint interest, or from whatever other source it may arise, it must be felt vividly and steadily in order to secure national union. It must also reach to the extent of inducing each province to feel that the affairs of the other provinces interest it more than those of any foreign nation, and almost as much as its own. Given such sentiments, provinces at almost any distance, and composed of no matter what different races, may form a single government for themselves."

"The essential bond of national union is, then, the sense of common interests and common advantage, enjoyed with absolutely equal participation in a common government. Experience has shown, without a single exception, that where this condition is observed the most different races and dispositions may unite to form a joint nation. Under such circumstances the sentiment of nationality may sooner or later add its seal to the union. But even where it does not come into existence, the union may be strong in mutual friendship, respect and good faith, if only it be perfectly equal in its terms. On the other hand, where the condition does not exist we find only the record of discontent, hatred, revolt and civil war. We know, therefore, how a nation may be made, and how it may be broken up."

In Canada the French and Irish Roman Catholics combined are considerably less than the total of other origins. But can we say that

there is absolutely equal participation in the common government. Is it not a fact that creed and origin determine the sections in Canada, i.e., there are three parties in the Dominion, French Romanist, Irish Romanist, and Protestant. Is it not easy of proof that although the Romanist section does not earn or place more than one-third of the revenue in the Dominion Treasury, this section abstracts and obtains by force more than two-thirds of the whole expenditure. We have explained elsewhere in the *ANGLO-SAXON* how this done; in a word, by terrorism exerted over the occupants of the treasury benches and abject submission by the Protestant supporters of these occupants. We are ruled by a curious and ill-assorted *combine* of tri-color and cross-keys—Frenchman and Fenian—but still the mammoth circus with the two rings is a success as a money making institution—and will be so until the Protestant united combination takes the road. At present the Popish-double-ring show, largely patronized by Protestant ministers (of the Crown) of all denominations, prevents a perfect equality in participation of political patronage or rights.

This Gallic and Gaelic company has not or does not feel the uniting sentiment of race, common history or mutual protection, or of joint interest with the British and foreign Protestant partnership. The province of Quebec feels no interest in the affairs of any province but that of Quebec. The events in revolutionary France are of more account than the goings on in the Dominion outside Quebec. What is and will be the result of this absence of the conditions of mutual friendship, respect and good faith in the union of confederated provinces? Mr. Kinnear said, if this be the condition, "we find only the record of discontent, hatred, revolt and civil war," and such is and will be the record of Canada. What is this leaven of malice and wickedness which thus upheaves and upsets the desire of affording equality and consequent united happiness, existing in the Protestant bigger half of the Dominion loaf? The answer is the Jesuits, and Jesuitism, and Jesuitry, and Romanism.

That politico-religious corporation where, to use the words of Mr. Gladstone, "iniquity, towering on high, usurps the name and authority of that heaven to which it lifts head, and wears the double mask of order and religion."

Substituting geographical names in Canada we could easily affirm that the following extract from *Our Country*, by Dr. Strong, referred to Quebec and Ontario:—

"We are told that the Catholics of Arizona and New Mexico are not as energetic as the Protestants who are pushing into those territories. True; but they are energetic enough to be counted. The most wretched members of society count as much at the polls as the best, and too often more. It is poor consolation which is drawn from the ignorance of any portion of our population. Those degraded people are clay in the hands of the Jesuits. When the Jesuits were driven out of Berlin, they declared they would plant themselves in the western territories of America. And they are there to-day with empires in their brains. Expelled for their intrigues even from Catholic countries, Spain, Portugal, Italy, Mexico, Brazil and other states, they are free to colonize in the great west, and are there gathering and plotting to Romanize and control our western empire."

"The Roman Catholic power is fast becoming an overwhelming evil. They blow no trumpets, are springing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one."

In Canada the conflict has come, and it is a hard one. The advice I have to give is that the British and Protestant better half of the Dominion should drop the shadowy and unreal differences now existing between Grit and Tory, and combine to form one great and overwhelming British-Canadian political party, with the following programme:—

That Protestants in Canada be urged to draw nearer together, and by union gain political strength to obtain privileges and concessions, which it is but just should be granted to members of this division, having regard merely to their numbers, intelligence, industry and wealth. These privileges not to derogate from the absolute rights of any class of citizens, or tend towards the oppression of other creeds.

That religious liberty be fully conceded in Canada; but that the spiritual or ecclesiastical power be kept in subordination to the temporal power. (The arm of the State must not be made the tool for the intolerance, self-interest and aggrandizement of any religious body, order or corporation.)

That it is desirable to procure at an early date an assimilation of laws throughout Canada; and that all Private law therein be based on the same general principles.

That whereas the English language is, judging from the past, destined to become the common language of intercourse between the peoples of the world, it is desirable and reasonable to secure its general adoption in Canada, by all means not incompatible with the bare happiness of the minority.

That it would be conducive to the best interests of Englishmen in Canada,—and Canadians in general,—that the several portions and fragments of the British Empire be politically united by the closest ties consistent with the existing rights of local governments to manage local affairs.

That the federation of the English-speaking peoples of the world is much to be desired and earnestly contended for. Such Federation inevitably resulting in Peace over the earth and good will among all men.

My advice to our Anglo-Saxon rulers and men in authority is to bear constantly in mind this single sentence from Gladstone's writings: "Even the sense of duty to one's country cannot have that moral completeness which is necessary for the entire development of human energies, unless the country which commands the services of her children, has herself obeyed the higher laws of public right."

And this one paragraph from Burke: "Interested timidity disgraces as much in the cabinet as personal timidity does in the field."

## Presentation

TO BRO. R. S. GRUNDY, OF BOWOOD LODGE NO. 44, OTTAWA.

On Thursday evening the 10th of April, the members of Bowood Lodge, Sons of England Benefit Society, assembled in the Coffee House for the purpose of presenting an address to Bro. R. S. Grundy, on the occasion of his departure for Toronto. After enjoying a well ordered and well supplied supper table, the guests were called to order by the president of Bowood, who read the following address, after a few prefatory remarks:—

"DEAR BROTHER,—The lodge, of whom I have the honour to be president, have invited you to meet them here this evening for a friendly purpose. We come to offer you, in the name of Bowood Lodge, Sons of England—who have laboured with you for the promotion of what we believe to be the true interests of Englishmen in Canada,—a small token and souvenir of our friendship, brotherly love and approval. We request your acceptance of this little golden ornament, as a memento of our appreciation of your services to Lodge No. 44.

"To know, to esteem, to love—and then to part,  
Makes up life's tale to many a feeling heart."

So it has been with you, dear brother, known to many of your brethren before the organization of our "Bowood," to others only since they entered the "sacred abode of friendship,"—the tale has been just as Coleridge sings; all in the lodge have felt this threefold gradation of affection towards you. Your honest attention to your duties as a member and an officer, your independent manliness, yet modest activity, have all made you a character in our eyes not soon to be forgotten.

"Let us not unman each other—part of once;  
All farewells should be sudden when forever."

So Byron writes. But if you leave Ottawa forever, we have the consolation of knowing that we shall not part altogether, but shall still belong to the same powerful, and ever-increasing-in-power Sons of England. You will but join one of the numerous lodges in Toronto, and the ANGLO-SAXON will unite us all as sons again in its lodge reports. Yet interesting as are the columns of that journal, we trust you will say with Shakespear (or Bacon), "You shall hear from me still; the time shall not out-go my thinking on you." With this promise on your part we must frain be content. On our part we promise to bear our loss bravely, and will ever pray for your continued safe conduct under the protection of the All-wise and All-good President and Chancellor of the Universe.

"And so without more circumstance at all,  
I hold it fit that we shake hands and part."

R. J. WICKSTEED,  
*President.*

R. J. TANNER,  
*Financial Secretary.*

Ottawa, 10th May, 1888.

Bro. Grundy, in reply, said that the lodge had been the means of making him many and dear friends. Mixing with the good men of Bowood had taught him to overlook the deficiencies of others and repair his own. He had had in his life many removes and partings, but he thought that this removal would be the last and the parting had been the severest to bear. When friends ask what meant the badge he would tell what good they had done for him. He wished every prosperity to Bowood Lodge.

Bro. Geo. Low, Sr., spoke of the guest of the evening as being manly, shrewd and intelligent. He hoped that he would improve his condition in life. He hoped that the custom of wearing badges would become more universal so that we would at once distinguish a friend and a brother. He wished Bro. Grundy God-speed.

Bro. Tanner promised to visit the emigrant at Toronto. For his part he had always found that city to be a most agreeable and hospitable place. He wished the parting soul success.

Bro. Reynolds had found Bro. Grundy to be a most useful man in lodge work; he was an excellent disciplinarian; and his great experience in such matters had always made his advice useful and reliable.

Bro. Mason was sorry to lose the brother and would always hear of his success with joy and pleasure.

Bro. Davis said that the present gathering showed that there was still some affection in the Sons of England, which always displayed itself when occasion demanded. In Bowood he found that the good much predominated over the evil, and, although ugly tiffs had arisen, the sky had cleared, and the atmosphere had become all the purer for the momentary thunderings of anger and jealousy. Our prayers would follow our exile in Toronto; and our friendship begun in the lodge would grow and increase, though for the future we should be separated as to the body. Pen and ink and paper brings people close. The Sons of England Society is made up of a chain of seven thousand living links, and these links are still being welded on to the chain. We love one another because the Bible commands us to do so. This society is built on the precepts of the Good Book. He trusted that Mr. Grundy would always love us as we love him.

Bro. Thicke sang "My Pretty Jane."

Bro. Short considered the recipient of the address one of the best members. He was a most active worker. He hoped that he would find a home and faithful friends in Toronto.

Bro. Alchin, of Albion Lodge, Toronto, felt very grateful for the attention and courtesy that had been shown to him by all the members of the order in Ottawa. Though a stranger in length of sojourn, he felt quite at home, owing to the sympathy meted out to him on all sides. He sincerely regretted Bro. Grundy's departure.

Bro. Bott then recited, "The Saving of the Colours," an episode in the Zulu campaign.

An agreeable evening was then closed by the singing of "Auld Lang Syne" and "God Save the Queen."

## A Chat with the Boys.

BY M. DASH.

What thrilling memories flood the mind at the thoughts of the old house at home; old-fashioned and humble though it was, no more modern structure can ever be half so dear. Down in a Kentish valley, surrounded by orchards, corn-fields, and hop-gardens, it seems to memory an earthly paradise, the very place to lay by trouble and while away dull care; to forget the heat and turmoil of life's battlefield, and to bring the creature and the Creator more closely together in spirit than can ever be possible in the grand city churches, though their spires do rise so proudly heavenwards. How delicious is the scent of the wild rose and the sweet-briar, the honeysuckle and the clover fields! How sweet in soft twilight hours the song of the nightingale! How incomparably lovely the varied landscape, with hill and dale, corn-land and copse; while here and there is to be seen the gray, old-fashioned tower of a village church with its silent dead in the "God's Acre" that nestles so closely round its base.

Often have we sat on the old turn-style (decorated with the initials which the village boys of the last twenty years had carved upon it) and gazed at the distant hills, clad in their summer garb of green and gold that matched the rainbow's hues in the sun, or watched the evening shadows chase the last vestige of golden glory from it summit! How distant the hills seemed to be—the boundary line of our little world—and how often we wondered what the great, unknown world was like beyond, and whether in after years we should ever see the grand cities of which we never tired of reading, or the wide, restless ocean that washes the shores of those far-off lands of romance and story-book lore!

Many years have passed since then, but the memory of those hallowed scenes comes to us yet, and will until life's wanderings be over and we pass earth's boundary line into the unseen world of the future. The heart involuntarily responds to the beautiful words of Goldsmith:—

"I still have hopes, my latest hours to crown,  
Amidst these humble bowers to lay me down;  
To husband out life's taper at the close,  
And keep the flame from wasting by repose.  
I still have hopes, my long vexations past,  
Here to return and die at home at last."

Many a place have we visited since then, and varied the scenery that has met our view, and still the thoughts of boyhood's days would rest our weary limbs and cheer our drooping spirits as we plodded steadily along the crowded path of life, with much to discourage us in our onward progress; but how many opportunities have there been to help a weaker brother, and in so doing have found ourselves strengthened in self-reliance and trust in the Son of Man who "had not where to lay his head." Yes! "a rolling stone gathers no moss," and we have proved the truth of the adage by hard, practical experience; and occasionally, as we have seen through the uncurtained window the family group gathered round the evening table, we have remembered with a regretful sigh our own family group, and thought—for a few moments at least—that it were folly to leave the friendly shelter of the old roof for the cold and unfriendly world; the colder and harder, apparently, the more we needed a helping hand.

And yet we would not have been without those old tramping days, for, though a boy has to rough it, the experience thus gained, if rightly used, will make a sturdy, independent man of him. Petted and spoilt as the majority of lads are at home by their mothers and sisters, they form extravagant opinions of themselves and their ability, but when thrown on their own resources, contact with the world soon teaches them their true position, and that they must take an active and manly part in the battle of life.

Our advice to the boys who wish to see the world, and try their fortunes in distant towns and cities, is to strike boldly out. But remember, if you wish for ultimate success, you must avoid the rocks that have wrecked so many a noble vessel. "The sins of our youth are an inexorable lash for our old age" is an old adage and a true one. Never forget the lessons of childhood, or think that because you are away from home and beyond household restraints that you are too old to do right. Do not make such a serious mistake as to think for a moment that foul language will make you appear manly in the sight of others, or that sneers and jests at religion show an independent character. Men and women whose opinions are worth anything always respect a boy who has the courage of his convictions, and who tries quietly and without ostentation to do what is right.

Further, be careful to mind your own business; if you are able to do a man a favour, do so, but if not avoid doing him harm; never harbour malice against anyone—if you care not for a person's company, the world is wide, keep out of his way—life is too precious to be wasted in the indulgence of a spirit of ill-will. And, finally, be kindly and courteous to everyone, especially the poor, the aged, and the infirm, for true nobility of soul will take pleasure in lightening by kindly act and word the burdens of those who are less fortunate. What a lesson for all is contained in the simple record of our Lord's ministry on earth: "He went about doing good."

So may our lives be ordered, and after the toil of a well spent day will come the evening of life, calm, peaceful, and serene; and as our sun sinks rose-hued and beautiful to rest behind the distant hills of time, it will tell of the dawn for us of an eternal day of rest, happiness, and freedom.

## Personals.

Bro. W. R. Stroud has somewhat improved, so much so that he was able to take a drive out two or three days last week.

Bro. Dr. Girdwood, of Primrose Lodge, Montreal, and District Deputy of that city, has sailed for England. He is also commissioned to open new lodges of the order while there.

The Sons of England Hall Company, L't'd, Toronto, will pay dividends for the past year on and after June 1st, at the office of the Secretary, John W. Carter, Shaftesbury Hall, Toronto.

We thank the members of the several lodges for their kind words and their individual efforts in our behalf, also those who have so kindly offered their assistance to us in endeavouring to place the ANGLO-SAXON before Englishmen generally.

Dr. R. W. Powell, Surgeon of Bowood Lodge, Ottawa, returned on the 28th of May from a two months' trip to England. We are glad to see the doctor among us again; his vigour and activity will be felt by the members of the order.

Bros. H. Irving, Truro Lodge, Jas. Hellier and Thos. Robinson, Chester Lodge, St. Thomas, registered at the Grand Secretary's office on their way through to British Columbia. We trust they will plant the seed in that part of the country.

Sergt. R. M. Williams, Q.O.R., and member of London Lodge, No. 31, was accidentally met by Bro. Staff-Sergt. W. T. Mason, of the 43rd, while breakfasting with the Sergeants of the Q.O.R. Bro. Williams, we hope, enjoyed himself while at the capital.

We regret to learn that Bros. T. Langham and A. Rumble, of Albion Lodge, Toronto, have left for British Columbia. The above lodge will soon have enough members there to open a new lodge. We understand it is the intention of the Grand Secretary to open up lodges in that part of the Dominion shortly.

We received a call from Bro. Geo. H. Irons, of Victoria Jubilee, No. 41, Montreal. We were glad to see Bro. Irons and hear from him such encouraging words with reference to the ANGLO-SAXON, and of the hopeful outlook for the progress of the Sons of England in that city.

We are glad to hear by letter, as well as verbally, from members of the order, so many favourable comments upon our Lodge Directory columns. Instances which have come to our notice during the past two weeks assures us that travelling members do avail themselves of our directory. We hope that lodges that have not sent in their lodge card will do so for next issue of the ANGLO-SAXON.

We received a call from Bro. Dr. W. Nattress, of Brighton Lodge, No. 7, Toronto, who visited Ottawa on the Queen's Birthday, in his capacity as Assistant Surgeon to the Queen's Own Rifles, of Toronto, which corps spent the day with us at the capital. He took the opportunity of staying over at Ottawa for a day or two. While here he was the guest of Bro. R. J. Tanner. We are glad to receive such fraternal calls.

The lodges of the Sons of England of Ottawa joined most heartily in the preparations made for the farewell reception of the Marquis of Lansdowne, on the occasion of his departure from Canada. The lodge delegates were: Derby—E. Ackroyd, A. Snuggs, E. Aust. Bowood—Dr. R. J. Wickstead, J. Goodall, G. Low. Stanley—W. C. Teague, R. J. Constant, E. Hickmett. Russell—James Hope, J. J. Hawkins, and Rev. E. A. W. Hannington. On the citizens committee were Bros. R. J. Wickstead, R. J. Tanner, E. Aust, John Davis, and E. J. Reynolds.

## Literary Notes.

The *Novelist*, Alden's new weekly Magazine, which is devoted entirely to American fiction, is a remarkably attractive and popular enterprise. Every reader interested in high-class fiction should send to the publisher for a free specimen copy. The first completed story is Robert Timsol's, *A Pessimist*, an uncommonly bright, readable story, making about 200 pages, which is sold in paper for 15 cents, or in cloth 36 cents, post paid. It would not be easy to name a novel in which the conversation has so much wit, humour and clever badinage, sustained throughout with such unflagging vivacity. There is not a single dull page in the book. Moreover it has—what was so much desiderated by Charles Darwin—a good ending. The hero is thoroughly cured of his pessimism. John B. Alden, Publisher, New York and Chicago.

We have been sent the "Annual Register and Business Directory of the Sons of England," published in Toronto by Timms, Moore & Co., 23 Adelaide St. East. We have not had time to review its contents closely, but from a casual glance at its pages we feel safe in saying that it must be of incalculable benefit to members of the order. We take a sentence from the publishers' preface: "Where lodges have been omitted from the directory, the members thereof may thank their secretary for the omission, because through negligence or discourtesy they failed to comply with our request to send us their list." The above reference we hope does not apply to three out of the four Ottawa lodges, 44, 55, and 56? We recommend the Annual Register to the members as a guide and reference to the order. We hope to see the deficiencies complained of repaired before its next issue.

## Sons of England Anniversary Services.

Ottawa.—Trinity Sunday, May 27th, was a memorable day in the history of the S.O.E. society in Ottawa, being the occasion of their annual church services. At 3 o'clock p.m. the members of Derby, Bowood, Stanley, and Russell Lodges met at the hall of the former, and under the able guidance of the Marshal for the day, Bro. Foster, of Derby, marched to St. George's Church, where it had been arranged that the sermon should be preached by the Rector, Rev. P. Owen-Jones, who is also Chaplain of Bowood. Neatly-printed programmes for the day were distributed, the ordinary services being supplemented by hymns and chants specially selected for the occasion. The choir, and their efficient musical director, Mr. F. Colson, contributed greatly to the success of the day's proceeding. The sermon delivered needs no word of praise from us, as we herewith give it in brief, but without fear of contradiction we may say that the sentiments expressed by the reverend gentleman will appeal strongly to the heart of every Englishman, and arouse in him a stronger desire to be true to God and man:

"Come with us, and we will do thee good. And it shall be, if thou go with us, yea, it shall be, that what good soever the Lord shall do unto us, the same will we do unto thee."—Numbers 10, 29-32.

Hobab, the son of a chief of the Midianites, and the brother-in-law of Moses, seems to have sojourned among the Israelites during the whole period of their encampment at Sinai, and when they purposed going forward on their journey through the wilderness, he determined to return to his own land and kindred. Moses had a double object in reiterating his invitation to Hobab to remain with Israel, and in view of this double object it need not surprise us that the invitation was couched in such emphatic and importunate language. The great leader of Israel, the man of God, the friend of God, was desirous of benefiting his relative from a religious standpoint, and also of making Hobab in his turn of use to the people of God. That is to say, Hobab was to receive from Israel and Israel's God a blessing to his soul, and he was to become a guide and a help to Israel in their journey to the promised land. Now, it is quite true that Israel enjoyed the benefit of the pillar of cloud to direct them on their journey, but we must not forget that this cloud gave them only the general route by which they were to travel through the trackless desert. It was of the greatest importance that they should have the benefit of Hobab's knowledge of the country. Without pasture their flocks would suffer, without shade the whole host would be injured from the fierce rays of that Eastern sun, without water both man and beast must perish from drought, and these desirable spots were often hid in obscure places of the desert. Besides, Hobab being a prince of a powerful clan, would be able to be of great service to Israel, for we read of several journeys made by parties of the Israelites while the main body remained still. One party was sent to reconnoitre the land of Canaan; another band of messengers was sent from Kadesh to the king of Edom; an expedition was sent against the idolatrous Midianites; and many others of a similar character not particularly mentioned. Foreseeing something of all this, Moses very wisely requested the presence of this Arab prince, that he might make use of him and his followers in conducting these different parties to the numerous places where their presence would be necessary. Thus there was to be a mutual benefit to Israel and Hobab from an acceptance, on the part of Hobab, of the pressing invitation which he received from Moses. Whether or not he accepted the invitation and became a participator in the blessings and glory of Israel, Bible scholars seem to be at variance in their opinions. We often find in this world men and women who stoutly and persistently refuse to become partakers of spiritual blessings freely offered to them, not by their fellow men alone, but by Almighty God, whose invitation to sinners is always open and couched in the most loving and pressing words. I see before me this afternoon, in this House of God, a body of Englishmen who have formed themselves into a society whose object shall be the mutual benefit of themselves, and of the country to which they are proud to belong. The benefits which each shall derive are of course largely dependent upon the interest taken in the society by the individual members, and the manner in which each one shall conduct himself, not only as an Englishman, but as a true child of God. Now, as Englishmen, we are naturally proud of the country of our birth, and we have good and sufficient reasons for our pride, but, as true children of God, our feelings must go deeper than the mere country itself, and extend to our fellow men. Thus, as a society, we desire to benefit our fellow countrymen by inviting them to enroll themselves with us, and share with us the benefits of a closer fellowship the one with the other, and some substantial assistance in time of sickness and need; and if I understand the objects of the society aright, there is something to be derived from a membership in it, more than mere friendship and pecuniary assistance, and that is the spiritual help which one Christian ought to receive of another in fighting the battle against the world and sin, while journeying through the wilderness to the promised land. Just as Moses, to whose eyes the wilderness seemed alike in all its parts, desired the guidance and counsel of one to whom was known the dangers of the wilderness, so the Christian, young in experience of the world, needs the guidance of those older than himself, and who have already passed through many of the dangers. I say that if this is not a part of the objects of the society before me, then the ritual of initiation is merely a form of words used more for appearance sake than anything else. Man's spiritual welfare is of infinitely greater importance than his temporal interests, and should not therefore be entirely overlooked even in a society whose principal object is pecuniary assistance in time of need. Most assuredly there are times in the life of

every man when the kind word of advice is of far greater value than an open purse, and so it seems to me that it is incumbent upon all who join the ranks of the society before me, to strive earnestly to carry out the principles laid down by the Apostle James who said: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." If we would extend to our brethren true and loving friendship, we must endeavour to lead them in the paths of righteousness and true holiness, so that when we issue our invitation to our fellow countrymen to come and join our ranks, let us use the words of Moses, the man of God, and strive to carry them out: "Come thou with us and we will do thee good." Now, in order to show that this idea is not altogether foreign to the Sons of England Benevolent Society, I refer you to the solemn words of counsel given, to the weighty questions addressed to those who seek to become partakers of the benefits of the society. I refer you also to the last address of the Grand President, and to the last report of the Grand Vice President. In these you will find an invocation of God's blessing, and the guidance of Almighty God upon the deliberations of Grand Lodge. Surely such an action on the part of those in high authority goes to show that the spiritual as well as the temporal welfare of the members is desired. It therefore behoves us to look well to ourselves that we prove faithful to the responsibilities we have deliberately taken upon us in becoming members of the Sons of England Benevolent Society. It is quite true that the society is not essentially a religious one, that is to say it does not in any sense of the word usurp the place or prerogative of the church, but in being an avowedly benevolent organization it cannot altogether overlook the spiritual wants of its members, for true benevolence does not consist merely in the distribution of funds, but also in a desire for the happiness of others. Now, I will ask you to notice more particularly the last verse of the text: "And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." The invitation displays something more than *benevolence*, it also displays *humility*. And humility should ever be a prominent characteristic in the conduct and disposition of all christians, and ever go hand in hand with benevolence. They are well aware and are willing to acknowledge that they cannot give that which they have not received. But they also know from a blessed experience that a loving Father in heaven provides them with grace according to their needs. If their temptations in life are very great, there is the definite promise of the Almighty given to them by the hand of the Apostle Paul: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." Are they poor, there is the promise of God to bless their bread and their water; are they feeble in health and strength, by patient endurance of affliction they shall become strong in the Lord and in the power of His might. But is this grace for themselves alone, to be selfishly used for their own spiritual benefit and their own everlasting happiness? Most assuredly not. It is given that they may become useful to others. If the glory of the Lord has risen upon them, they are to "let their light so shine before men that they may see their good works, and glorify their Father Who is in heaven." If they are converted they are to strengthen their brethren. If they are rich in this world's goods, they are to be rich in good works, ready to distribute, willing to communicate—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Hence it should be our endeavour as a christian society, in fulfilment of our responsibilities as christians, to offer to our brethren not only the right hand of fellowship, not only counsel and advice, not only assistance in time of sickness and death, but also a share of that goodness which the Lord shall do unto us. Now, it may be said that I am taking altogether too exalted a view of the Sons of England Benevolent Society, and that the language I have used would be more appropriate to an assembly of religious enthusiasts. For my own part, I cannot see how we can ever separate ourselves from our christian principles, that is if we are what we profess to be, children of the Triune Jehovah, and upholders of the laws of heaven and our beloved country. Can we expect to receive a blessing to ourselves, either as a society or individually, if in trying to benefit our fellow men we leave God out of the question? Surely not. If then it is our desire, and I believe it is, to benefit our brethren in the higher and spiritual sense of the word, as well as in its lower and temporal sense, we may confidently look for the blessing and guidance of Almighty God upon our deliberations and actions. And God is not unrighteous, to forget our work of faith and labour of love. A cup of cold water, given in the name of Jesus, shall in no wise lose its reward. Any sacrifices we may make for the sake of Jesus Christ, and to advance the welfare of the brethren, shall receive a blessing in this present life, and in the world to come life everlasting. In the words of the text, then, let us invite our brethren to become partakers with us of that which God shall do unto us.

"Come thou with us, and we will do thee good. And it shall be, yea, it shall be, if thou go with us, that what good soever the Lord shall do unto us, the same will we do unto thee."

**Bowmanville.**—The Sons of England of this town, accompanied by members from Whitby, Oshawa, and Newcastle, attended St. John's Church, when Rev. A. Macnab, D.D., preached a special sermon to the brotherhood. The brethren assembled at the lodge room at 10 o'clock, the service being in the morning.

**Toronto.**—The 12th annual church service was held on Sunday, May 27th, at St. James' Cathedral. The sermon was preached by Bro. Rev. W. H. Clarke, M.A., Rector of St. Barnabas Church. The sermon was well suited to the object and occasion, and was powerfully and effectually rendered. The members of the various city lodges assembled at Shaftesbury Hall at 2:30 p.m., and proceeded in a body to the church, accompanied by the Grand Lodge officers, the members of St. George's Society, and numerous Englishmen not members of the order. Special music was rendered by the Cathedral choir. The collection was in aid of the hospital fund, which amounted to \$120.

**Montreal.**—A special service in connection with the Sons of England lodges of this city was held in St. Jude's Church, Coursol St., on the evening of the 27th ult. The brethren assembled in the Chatham street hall at 6.30, where the marshal arranged them in order of procedure, and they then marched to the church in full regalia. An eloquent sermon, touching upon the society and its objects, was delivered by Bro. the Rev. J. H. Dixon, M.A., chaplain of Yorkshire Lodge. He took for his text a passage from the first Epistle of St. John as follows: "Now are we sons of God," etc., and in the course of his remarks said that he considered it a very great honour to comply with the request of the members of the society. The name of the order had suggested his preaching on the text he had chosen, and he thought the appropriateness of the text would be seen at once. The distinguishing feature of the organization was that they had chosen the name of sons of the motherland—of England, the greatest nation upon earth, of which all her sons might well be proud.

**Woodstock.**—The members of Bedford Lodge, No. 21, assembled in their hall, and headed by the Oxford Rifles band, marched to St. Paul's Church, which was crowded in every part. The Rev. W. H. Wade chose as his text 1st Thessalonians, 5th chapter and 14th verse: "Now we exhort you brethren, warn them that are unruly; comfort the feeble minded; support the weak; be patient to all men." He said that a brotherhood possessing nothing more than a name would only be the butt of men's scorn. So if it is known that a man has joined a certain fraternity the question is at once asked, what are its aims and obligations, or to what has he bound himself? Now the text addresses those who were, with its author, members of a brotherhood, and reminds them of some of the obligations binding upon them. It will not be out of place in speaking particularly to you who belong to the Sons of England Benevolent Society to remind you that you have as your greatest glory the name which is the synonym for not only all that is noble and chivalrous but, thank God, for all that is Christian too.

**Peterborough.**—Following their usual custom the members of Lansdowne Lodge, of the Sons of England, attended church in a body on Sunday, the 27th of May. St. Luke's Church, Ashburnham, was the church chosen, and the Rev. Mr. Bradshaw officiated. After the usual prayers, the Rev. gentleman took as his text the 23rd chapter of Matthew, 9th verse, reading: "And call no man your father upon the earth; for one is your father which is in heaven." In opening the reverend gentleman said that he was glad of the privilege of preaching to such a society, in whose objects and aims he fully concurred. As he understood them, the objects were the bringing together of Englishmen and Protestants for their mutual benefit and protection, the maintenance of British connection, and to render assistance to the needy of their own race. All Englishmen love liberty and justice and have an undying love for the mother land. Never in the history of the world, he said, was there more necessity for united action on the part of Protestants than at the present time, and all should unite to maintain the principles that their forefathers fought and bled for. British rule is synonymous with fair play and justice. As our beloved Queen has admitted, the open Bible is the secret of her greatness, and as long as her people remain true to their present faith there will be no decadence. One of the principles of the Sons of England is the maintenance of British connection, and wherever the red cross of St. George flies the feeling is the same. In ancient days it was a proud boast to say "I am a Roman citizen," but in these modern times a far prouder boast is to say, "I am a British citizen."

#### Sons of England Society.

From our own Correspondents.

(Subscription and advertising rates of the ANGLO-SAXON for the city of Toronto, can be had by addressing Wm. Barker, Shaftesbury Hall, Toronto, who represents our interest in that city.—MASON & REYNOLDS.)

**Toronto.**—Albion Lodge, No. 1, met on Thursday, May 17th, at Shaftesbury Hall, Bro. T. Down, Pres., in the chair; Bro. R. D. Clarke, V.P., in the vice chair. Bros. J. B. Vick, E. L. Barstow, and C. E. Smith, the committee on bye-laws for the lodge, reported, the same were adopted, with the exception of two or three amendments. Four propositions for membership were handed in. An interval of twenty minutes for sociality was then called, when Bros. Partridge, Jones, and Fox sang some capital songs. Upon resuming business it was unanimously resolved that the officers and members visit Stafford Lodge in a body at their next meeting, and give them a surprise party. We should like to see such visits more frequent, as it has a tendency to strengthen weak lodges. Bro. H. J. Boswell, Pres., Richmond Lodge, spoke strongly in support of the beneficiary department.



Middlesex Lodge, No. 2, met on Tuesday, May 1st, Thos. M. Buley, Pres., in the chair; Alfred Cope, V.P., in the vice chair. There were two initiations and three propositions for membership. Bro. R. J. Hodge, Jr., reported a painful case of distress which had overtaken a brother of the lodge, who had been taken sick and eventually had to be removed to the hospital. His wife and daughter next succumbed, and had to be removed to the same institution. A short time after the return home of the daughter, death overtook her. Bro. Hodge reported that the parents had exhausted all their means and were practically in want. Bro. Thos. R. Skippon, P. G. P., moved that \$10 be granted the family, which, to the credit of the members, was carried unanimously. Such practical sympathy shows the necessity and usefulness of our noble society. A committee was formed to report upon the case at next meeting.

Kent Lodge, No. 3, met at Shaftesbury Hall, on Monday, May 14th, Bro. Chas. Reeve, Pres., in the chair. The office of inner guard being vacant, Bro. Cheeseworth was elected to fill the position. After a long discussion, it was resolved that the members have a picnic into the country during the month of June or July. Bros. Marshall, Hewlett, and Herbert were appointed to make the necessary arrangements and report to the lodge. Bro. Thos. W. Forwood reported that Bro. Richard Skill, late of this lodge, but now a member of Primrose, Montreal, was lying dangerously ill in that city, having left Toronto to fill a position in the G. T. R. offices, Montreal. Upon the unanimous vote of the lodge, a telegram of sympathy was sent the suffering brother.

Lodge Brighton, No. 7, held their usual fortnightly meeting on Friday, May 18th, Bro. S. Walker, Pres., in the chair; Bro. E. Davis, V.P., in the vice chair. Three propositions for membership were presented and one member initiated. The committee for presentation of testimonial to Bro. W. Miles, P.P. of the lodge, who has joined Norfolk Lodge as it is nearer to his new residence, reported to the lodge. It is with great regret his fellow-members have parted with so zealous and efficient an officer, and the void he has left will be difficult to fill. Bro. Frank Steven, of Albion Lodge, who was a visitor, sang a patriotic sea song in capital style, which fairly captivated the brothers of the lodge. The treasurer reported that he had insured the property of the lodge. We trust all the lodges will do the same.

Somerset Lodge, No. 10, held their usual fortnightly meeting at Somerset Hall, Parkdale, on Thursday evening, May 24th. Bro. Thos. Birch, V.P., was acting President for the evening. At the previous meeting, May 10th, a White degree meeting was held under a special dispensation from Grand Lodge. A number of members attended from Worcester Lodge, West Toronto Junction, including Bros. Chas. J. Boon, Jno. A. Raven, Jas. Poulton, Amos Causey, Chas. Mould, Ed. Wellbourn, Isaac F. Snell, and J. H. Raybould, Pres. of the lodge. The concert committee reported that the concert which was held for the benefit of the widow of Bro. Thos. Parsons would realize \$80 after paying all expenses. The deceased brother had been a member only six months and great credit is due to the brethren for their disinterested labour in so good a cause. Bro. W. Miles, Pres. Norfolk Lodge, spoke in respect to the new lodge now in course of formation at Brockton. It was the general feeling of the lodge that the opening of a lodge in that district would be detrimental to the interests of both Somerset and Norfolk Lodges, and a protest to that effect should jointly be forwarded to Grand Lodge. The lodge then closed in due form.

Lodge Surrey, No. 11, met on Monday, May 21st, at Hinchcliffe's Hall, Bloor St. West, Bro. T. H. Johnstone, Pres., in the chair; Bro. Benj. Pacey, V.P., in the vice chair. The dinner committee reported progress and announced that the tickets were selling rapidly. The annual dinner of this lodge is always a very enjoyable affair. The lodge then closed in due form, after which a White meeting was held, when three members were raised to that degree.

Manchester Lodge, No. 14, met on Monday evening, April 30th, Bro. H. Langley, Pres., in the chair. There were four propositions for membership, and one member balloted for and initiated. After the routine business an open meeting was held, to which the members' friends were invited and availed themselves of the invitation, the fair sex being well represented. A most enjoyable evening was spent in song and recitation.

Lodge St. George, No. 27, held their usual meeting on Monday evening, April 30th, Bro. H. W. Smallpiece, Pres., in the chair; Bro. W. Lewis, V.P., in the vice chair. Bros. C. E. Swait, Secretary; Geo. Catto, Financial Sec.; and H. Hampshire, Managing Committee, were duly installed in their offices by the Worthy President. After the Red degree business was concluded, a White degree lodge was held, when two members were raised to that degree. Bro. Wm. McCartney, P.P., acted as instructor in his usual painstaking manner. Bro. J. W. Johnson, who met with a serious accident a few weeks ago and broke his arm in three places, was present at the lodge with his arm in a sling. We are glad to see him again in his old place.

Lodge London, No. 31, held their usual meeting on Tuesday, May 22nd, Bro. Lewis Brown, Pres., in the chair. There was a good attendance of members. One candidate was initiated. The Secretary read your correspondent's report of their last meeting in the ANGLO-SAXON, at which the members were much pleased. The members of Manchester and London Lodges are uniting in a gipsy party to Kew on Dominion Day. The manner in which it is being taken up by the brethren augurs well for its success.

Lodge Stafford, No. 32, held their usual meeting on Monday, May 21st, Bro. W. Mitchell, Pres., in the chair; Bro. Thos. Bailey, V.P., in the vice chair. The auditors, Bros. F. Theaker and Jno. Wilson, presented the quarterly report, which showed the lodge to be in a good position. The picnic delegates reported progress. A surprise party was given the lodge by the president, officers, and a large number of the members of Albion Lodge, who paid a visit in a body. Stirring addresses were given by Bros. T. Down, A. Partridge, and C. E. Smith. Bro. A. Riddiford (Warwick), District Deputy for East Toronto, also addressed the meeting. Such visits would be welcome at other lodges we could name, and would at the same time infuse more activity into the ranks.

Lodge Windsor, No. 35, met on Tuesday, May 8th, Bro. Will T. James, Pres., in the chair. The "At Home" committee reported that the entertainment had been a great success, and was greatly enjoyed by their numerous friends who had accepted invitations. Three propositions were handed in, and four new members initiated. At the request of the Worthy President, the newly initiated members made short speeches which proved very interesting. We were glad to see two of the brethren join the beneficiary.

Lodge Portsmouth, No. 45, met at the Mechanics' Institute, Dovercourt, on Tuesday, May 15th, Bro. F. J. Drewitt, Pres., in the chair; Bro. Geo. Hutchings, V.P., in the vice chair. We noticed Bro. H. Hopcroft, of Surrey Lodge, among the visitors. We have great hopes of the lodge being a live and thriving one although so far out in the distant suburbs of the city. It has an efficient staff of officers and is well conducted. At our visit there was one proposition for membership and one initiation. The anniversary of the lodge will be celebrated on Monday, June 11th, with a tea and concert. A committee was formed consisting of Bros. Fulljames, Bartlett, Griffiths, Wildman, and Tom Biddlecomb to carry out the arrangements.

Lodge Norfolk, No. 57, held their usual meeting at Oddfellows' Hall, Dundas St., on Friday, May 11th, Bro. W. Miles, Pres., in the chair. Two propositions for membership were received, and one member initiated. Bro. W. Barker, Past District Deputy, acted as Past President. Bro. Thos. Birch, V.P., Somerset Lodge, who was present, addressed the members in his usual earnest manner. The members of Norfolk Lodge are always glad to receive visiting brethren and exchange fraternal greetings.

Lodge Richmond, No. 65, held their second meeting on Wednesday, May 9th, at Shaftesbury Hall, Bro. H. J. Boswell, Pres., in the chair; Bro. R. Baker, V.P., in the vice chair. There was a large muster of members, also a number of visiting brethren. Thirteen new members were initiated. The Worthy President called an interval for social intercourse and song, when Bros. Stack and Partridge (Albion), Carr (Manchester), Bond (Richmond), contributed to the harmony and sang some capital songs. Bro. Partridge was in his old-time form. Under the head of beneficiary business Bro. Partridge made a strong appeal to the members to join that department, and said that it must be a pleasant thought to a man on his death-bed to know that his wife and family are provided for.

Lodge Cambridge, No. 54, Little York, met on Friday evening, April 25th, Bro. A. Matthews, Pres., in the chair; Bro. C. Wilkins, V.P., in the vice chair. Two of the Grand Lodge officers, Bros. Dr. S. B. Pollard, M.W.G.P., and John W. Carter, R.W.G.S., were present, paying an official visit, both of whom addressed the members at length. The M.W.G.P. said he thought the time had arrived when it would be advisable to engage some well-informed brother of the order to travel and organize lodges in such places where it was feasible, in order to keep pace with the times. Other societies were doing so, and he thought the time had arrived when the S.O.E.B.S. should do the same. The concert committee presented their report and statement, which showed a balance, after deducting all expenses, of \$42.15 for the contingent fund of the lodge. The committee is to be congratulated upon the result, which shows good management and indefatigable labour upon their part. The usual vote of thanks was tendered the Grand Lodge officers for their attendance, and the lodge closed in due form after a very pleasant evening.

Lodge Warwick, No. 13, held their usual meeting on Thursday, May 24th, Bro. Jno. Poffley, Pres., in the chair; Bro. Wm. George, V.P., in the vice chair. Being Queen's Birthday anniversary, the attendance was rather small. Bro. Wm. Douglas reported upon two candidates for membership. One brother applied for a policy in the beneficiary department. It was resolved that the lodge do not commence business until 8:30 p.m. during the summer months. The members will turn out in large force to take part in the church service on Sunday.

The members and friends of Kent Lodge, No. 3, Toronto, will hold a picnic on Saturday, June 30th, at Long Branch. The steamer Rupert will leave Yonge street wharf at 10 a.m., 2, and 4.15 p.m. Tickets are available by all the boats. The committee is determined to make this the event of the season. The lovers of terpsichore have been specially provided for, an excellent band having been engaged. A large number of prizes will be contested for in the various games provided for that purpose.

## Comments and Criticisms.

## GENUINE LOYALTY.

To the Editor of the Anglo-Saxon:

"In Canada you will find it necessary to preach loyalty, particularly loyalty to the British Crown and Government, the interests of Canada always ranking second. Loyalty, ah! how well that sounds, and indeed it does cover a multitude of shortcomings. This cry has been constantly and even successfully used here again and again, and I believe that many poor people get genuinely excited about it."

The above extract appears in *Grip* as part of a letter from an uncle to his nephew, a Young Canadian. This is satire, the reader will observe, and satire sneers at sentiment—and "d— your sentiment"—says the worthy uncle in effect. If you think anything is to be made out of it you may preach loyalty. Some, it is true, are foolish enough to believe that the subject who is loyal as to the British, will be equally loyal as a Canadian—that he will in all probability be a good citizen—a respecter of law and constituted authority, that his pulse will quicken and a thrill of excitement will pass through him when danger threatens either his sovereign or his country. But the covert sneer would lead us to believe that the astute uncle does not think loyalty is worth much—*virtus post nummos*—is evidently his motto. We trust, however, our Young Canadian will not be content with sham loyalty.

That he will not forget what he inherits as a British subject, the liberty he enjoys, the honours he may claim as a descendant of those who have fought for these liberties. We trust he may not be one of those sneerers at liberty who are willing to sell their vote to whatever party will do the best for them. Who are content to fatten on the country in public positions, while they cry down British Institutions in private; men who are not fit to live for the country, and would assuredly not risk their lives in fighting its battles. No, let us not be content with sham loyalty, with tossing up our caps and shouting hurrah! let us show by our actions, that we believe in and will uphold the constitutional liberties we possess, and though we may not believe in the divine rights of kings, no loss of independence, no disparagements to our country as Canadians, will be involved in our being devoutly loyal to our Sovereign and British connection.

C. J. H. CHIPMAN, B. A., M. D.

Ottawa, 26th May, 1888.

## ROMISH AGGRESSION.

To the Editor of the Anglo-Saxon:

SIR,—Numerous comments are to be met with in the press of to-day, regarding what is termed the "aggressiveness of Rome," couched in terms that are apt to give the erroneous impression that she is but just awaking from a sleep of ages, instead of steadily pursuing the alert and vigilant course of action that has characterized that body for ages. The church of Rome to-day is essentially the same as at the time of the Reformation, and therefore any advance on its part surely indicates a retrograde on the part of Protestantism, and lack of discipline and concerted action on our part is likely to prove immensely to their advantage, together with the fact that in some of our churches the worship of God has a tendency to lapse into mere formalism.

The apparent security of our faith has engendered a species of sloth and laxity amongst us; a feeling that our religious services are forms only has made them irksome to us, and gradually an indifference that in many cases has developed into skepticism and absolute infidelity has gained ground. The strict observance of the Sabbath as a day devoted to the service of God has in many parts become a thing of the past, while traffic is even carried on in our churches. An instance occurred recently to our personal knowledge, in which a very popular city church—during holiday times in which quite a number of excursionists were arriving in the city where it was located—was turned by its officers into a temperance hotel, the basement serving as kitchen and dining-room, while in the body of the church the pews and cushions were utilized to form beds for all who availed themselves of the opportunity to obtain board and accommodation in the house of God at the low rate of \$1.00 per day; and so, while the guests amused themselves by card-playing in the sacred edifice, the usual prayer and class meetings were dispensed with for the week. All this was justified in the eyes of the members by the fact that they realized \$500 in four days to help carry on the work. Truly, Christ is wounded in the house of his friends!

Is there need to place more effective weapons in the hands of those of the Catholic faith than such statements as these?

Further, the power of that church as a political organization is making itself more keenly felt in all parts of the world, as well as Canada, and it was never more clearly illustrated than at the present time among our Protestant neighbours in the United States, as the political aspirants crouch to conciliate the managers of that powerful machine known as the Catholic vote, which can make or destroy them as public officials. Brothers, we say unto you: Watch, as well as pray, for the church of Rome never slumbers!

ALBION.

A large load of Bowmanville Sons of England drove to Newcastle to assist the District Deputy in opening the new lodge room and in conferring the White Rose degree on several of the Newcastle brethren. After the work was over, a pleasant hour was spent socially. Newcastle Lodge is prospering; they number 32 members and have several applications on the way.

## A Logical Refutation of Romanism.

Everyone must believe that Romanism, as it presents itself to us to-day, is an enemy with which the Protestant churches and Protestant nations must yet have to deal. The look of contemporaneous papacy is very puzzling. We must feel that Romanism has power in the world; and although I believe that the great fight of Israel as a Protestant power—not merely the Church of England, but all Protestant churches amongst us—must prosper; though the fight of the future with the apostacy will not be in exactly the same form in which it was in the sixteenth century, Protestants will be very foolish if they do not soon awake to the terrible secret, and silent it may be, but none the less terrible, advances that this enemy is making in various quarters. If we look at Romanism as a church or a religious system, then we know how we have had the influence, and have it still, to contend with; and if we value the Bible, which was secured to us at the Reformation, we must feel that Romanism must be met. I have been astonished in various parts of the country to see with what boldness Romanists will come out now, as they would not a few years ago, and argue in defence of their system. Thus there is that champion of Romanism, Bishop Vaughan, of Manchester, who is never tired of telling us that we ought to insure the restoration of what he calls the civil rights of the Pope on religious grounds. We know how since the Reformation we have had to fight with Rome politically. We also see how, for a long time, Ireland has been the great battle-field of political papacy. We gave them emancipation, and we disestablished the Irish Church, and £365,000 of the spoil went to the College of Maynooth, but they are not satisfied—they want what they call Home Rule. The point I am insisting upon is merely this—that Rome is carrying on a regular propaganda—a political agitation—and under whatever pretext this agitation may be carried forward she will never rest satisfied until she has regained political ascendancy in this country. Speaking with all loyalty, I am very sorry to see the part taken in connection with what is called the Papal Jubilee by this country, and that a golden vessel presented by Her Majesty was used in the sacrifice of the mass. It is not properly a Papal Jubilee. That title is altogether a misnomer, for the Pope has reigned only a few years. We had a real Jubilee; not, as Mr. Champion said at the Wolverhampton Church Congress, because a lady had reigned fifty years. What kindled and sustained the enthusiasm of the British people throughout the world is the British-Israel revelation of the last fifty years. It was the marvellous work of God, the power of God's mercy which could be seen in a vastly increased population and the spreading of that empire upon which the sun never sets, which kindled the enthusiasm of the British people, and because God had spared our Queen to see during this period such great advances in Christianity, civilization; in the spread of truth, and of everything that can purify and bless the world through British instrumentality. And so the Pope must have a counterfeit, for Romanism is a system of counterfeits. Therefore they got up this Papal Jubilee, and I am only sorry that we did not act in the same way as the President of the United States so wisely acted when he sent, as his jubilee present to the Pope, a copy of the constitution of the Protestant American States engrossed on vellum. The question comes—which is a very important one—on what ground is our battle with Romanism to be fought? The argument that Romanists present to educated minds, which, more than any other perhaps, influenced such men as Newman, Manning, and others—is "Once a church, always a church." "It is impossible and inconceivable," says the Roman Catholic controversialist, "that however deeply a church may fall into error after God has once for all ordained and called that church, and given to it His Holy Spirit; it is against all our notions of the faithfulness of God, and the immutability of His counsels; it is against all reason, to suppose that He should finally withdraw His Holy Spirit from that church." British-Israelism uproots that argument of the Romanist. I entirely agree with the major premise; I entirely allow and steadfastly maintain that "Once a church, always a church." But was there not a church before the church of Rome? What about the church in the wilderness?—R. Douglas, in the *Messenger, England*.

## New Lodges Opened.

**London West.**—Lodge Kensington, No. 66, was opened and dedicated at London West, on Tuesday, May 15th, by John W. Carter, R. W. G. Secretary, assisted by the brethren of the local lodges. The following officers were elected and duly installed: President, W. H. Bartram; V.P., R. F. Lacey; Secretary, R. A. Jones; Treasurer, Wm. Nichol; Chaplain, Hy. Axtell; Doctor, D. H. Piper; Past President, James Ellis; First Guide, Henry Vincent; Inside Guard, James Brazier; Outside Guard, James Coleman.

**Toronto.**—Lodge Preston, No. 67, was instituted and dedicated on Wednesday evening, May 16th, at Jubilee Hall, College St. West, Toronto, by Dr. S. B. Pollard, M. W. G. P., Thos. R. Skippon, P. G. P., and John W. Carter, R. W. G. Secretary, assisted by officers of the following city lodges: T. H. Johnstone, Pres., Surrey; Will T. James, Pres., Windsor; F. J. Drewitt, Pres., Portsmouth; W. Miles, Pres., Norfolk; H. J. Boswell, Pres., Richmond; Thos. Cannon, Sr., P.P., Surrey; W. H. Thorpe, P.P., Windsor; Chas. E. Smith, Sec., Albion; T. Cannon, Jr., Sec., Surrey; and W. Barker, Past District Deputy. A large number of the members of the various lodges were present, including Essex, Middlesex, Windsor, Surrey, St. George, York, Portsmouth, Norfolk, and Richmond. The following brethren were elected officers of the lodge: Pres., Jno. Aldridge; V.P., W. E. Southgate; P.P., John Nunn; Chaplain, Rev. Hy. Softley; Sec., J. J. Pritchard, Sr.; Treas., W. Guile; Committee, J. J. Pritchard, Jr., Chas. Copley, W. Skelton, S. H. Slaney, W. H. Foy, J. M. Gander; I.G., W. Higgins; Surgeon, S. B. Pollard, M.D.; Trustees, Chas. E. Hooper, Jas. Spooner, and F. J. Robinson. The selection of the nights of meeting was deferred until the next meeting. Under the head of communications, the circular letter from your correspondent was read, soliciting the lodge advertisement for the ANGLO-SAXON, which was granted by the unanimous vote of the lodge. After the conclusion of the business, the Grand Lodge officers and visitors were entertained at supper, which concluded a very pleasant evening.

**General Notes.**

A special White Rose meeting was held by Grand Lodge officers in Shaftesbury Hall on Thursday evening, May 31st, Bro. S. B. Pollard, M.W.G.P., in the chair; Bro. H. J. Boswell, Pres. Richmond Lodge, in the vice chair; Bro. A. Riddiford, District Deputy for East Toronto, acted as Chaplain; and Bro. W. Barker filled the P.P. chair. Bro. John W. Carter, R.W.G.S., was instructor. The officers of the lately-formed Lodge Preston were raised to the White degree. It is purposed to hold a meeting of the White degree members of the whole of the Toronto lodges at the beginning of autumn.

We take the following from a late issue of the Bowmanville Statesman: A concert of the highest order was held by the Sons of England in Newcastle, on the 9th of April. The musicians who played piano accompaniments were Miss Armour, of Bowmanville; Misses Atkinson and Brent, Newcastle; Miss Monaghan, Port Hope; and Prof. Dads-well and Mr. O. Gamsby, Orono. The brethren of Lodge Newcastle, No. 46, S.O.E.B.S., have just cause for feeling proud over the success of their first concert, financially and otherwise. They have fitted up what is known as the "S.O.E. Hall" in the bank block, and having nicely furnished and appointed it for lodge purposes at considerable expense, the proceeds of this concert will be applied in defraying a portion of this outlay.

An "At Home" was held by Lodge Windsor, No. 35, in the parlours of Shaftesbury Hall on Monday evening, May 2nd. Bro. Dr. S. B. Pollard, M.W.G.P., presided, supported by Bro. Thos. R. Skippon, P.G.P., and Bro. H. J. Boswell, President of Richmond Lodge. The entertainment commenced with Miss McGraw, Mrs. M. Dickson, Mrs. Burns, Messrs. Pollard and sons, F. Bain, Will T. James, W. H. Barker, T. J. Cooney, and E. Blundell. Mrs. M. Dickson's rendering of the "Broken Pitcher" was excellent, and received a well-merited encore. Messrs. Pollard and sons in an instrumental trio, the "Mocking Bird," made a pleasing impression. Bro. W. H. Barker is always a great favourite, and sustained his reputation. Mr. T. J. Cooney is a talented elocutionist, and rendered the pieces set down for him in a powerful manner. Bro. E. Blundell gave the "Hard-hearted Overseer" in his usual manner, which is simply unapproachable. Miss Mc-

Graw presided at the piano and proved an accomplished accompanist. The committee of management, Bros. F. W. West, W. H. Barker, J. Fawcett, H. A. Giles, and H. W. Thorpe, are to be commended for their general courtesy, and the manner in which the entertainment was carried out in its various details. Refreshments were served during the evening. Bro. W. H. Barker was musical director.

**Obituary.**

It is with great regret we have to record the death of Bro. R. J. Hodge, Sr., a member of Middlesex Lodge, Toronto, who died on May 10th, aged 52 years, of inflammation of the bowels, after a very brief illness. He was one of the pioneers of the order, having been initiated Oct. 23rd, 1877. His card of initiation we have before us as we write. Always having the interest of the order at heart, he warmly supported the scheme for the purchase of Shaftesbury Hall, and subscribed liberally in support of it by taking up a number of shares. He leaves a gap which will not easily be filled. His family have our sympathy for their great loss. *Requiescat in pace.*

**Presentation of an Address**

TO THE MARQUIS OF LANSDOWNE, GOVERNOR GENERAL.

An address was presented on behalf of the Toronto lodges by Bro. Dr. S. B. Pollard, M.W.G.P., signed by the presidents of the different lodges, and the Grand Lodge officers. The sentiments expressed in the address met with great approbation by the vast audience which filled the pavilion of the Horticultural Gardens. His Excellency replied as follows:

"I have much pleasure in accepting the address with which you have been good enough to present me on behalf of your society. You have described that society as consisting of patriotic and loyal Englishmen, bound together for the defence and interests of the British Empire. This description is, I have every reason to believe, a well deserved one, and I therefore heartily appreciate an expression of confidence and good-will proceeding from such a source.

I note with satisfaction your intimation that you are prepared to extend to my successor the same support which you have given to me. He has filled the highest offices in the State and we know that he has the ability as well as the inclination to serve his country. I shall not fail to make him aware of your kindly reference to him. I am sincerely obliged for your good wishes for the future, and for your kind mention of Lady Lansdowne, who joins her thanks to mine."

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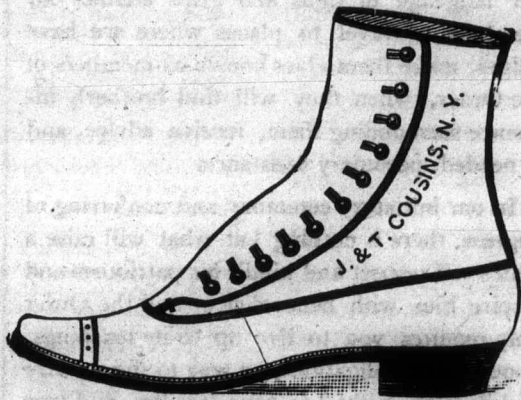
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# SONS OF ENGLAND BENEVOLENT SOCIETY.

## Objects, Aims and Benefits of the Order.

ORGANIZED IN TORONTO, DECEMBER, 1874.

### To Englishmen and Sons of Englishmen:

#### *Gentlemen and Fellow Countrymen,—*

As the question is being so often asked: "What are the objects of the Sons of England Society?" we have been led to present this circular with the view of giving the desired information.

The objects are to unite all honorable and true Englishmen, who are in good bodily health and between the ages 18 and 60 years, in an association for mutual aid; to educate our members in the true principles of manhood, whereby they learn to be charitable, to practice true benevolence, and to keep alive those dear old memories of our native land; to care for each other in sickness and adversity, and when death strikes down one of our number, to follow his remains to their last resting place.

The government of the Order is vested in a Grand Lodge, and Subordinate Lodges. The Grand Lodge is composed of delegates elected by Subordinate Lodges to represent them. The Grand Lodge is supported financially by a per capita tax of ten cents per member per quarter. The Grand Lodge officers are elected annually.

Subordinate Lodges are supported by initiation fees, and weekly dues; they have control of their own monies, elect their own officers, make their own by-laws (subject to the approval of the Grand Lodge) and in every way conduct their business to suit the majority of their members. We meet in our lodge rooms at stated times in fraternal intercourse, learning each other's wants, giving words of encouragement, and good cheer, and to those in trouble or distress, substantial assistance. The moment we enter the lodge room all distinctions are lost sight of and we meet on one common level, and by this constant association and intercourse an amount of love and interest is felt for each other, which is made manifest by the good work accomplished.

The rapid growth of the Order has far exceeded the most sanguine expectations of its founders, and is steadily extending itself in the hearts of our countrymen, and we are confident that when the Objects and Aims are more generally understood it will become one of the

grandest and most useful of Benevolent Societies.

The Order has branches as follows:—One in Cornwall, Belleville, Kingston, Oshawa, Whitby, Bowmanville, Port Hope, Port Perry, Lindsay, Barrie, Collingwood, Galt, Woodstock, Bracebridge, Uxbridge, Almonte, Newcastle, Brantford, Dovercourt, West Toronto Junction, Windsor, Little York, Aylmer, Ont.; Weston, Exeter, two in St. Thomas, Peterborough, Orillia and Hamilton; four in Montreal, Ottawa and London, five in South Africa, and fifteen in Toronto, and we hope by bringing this circular to the notice of our fellow-countrymen, to imbue them with our enthusiasm and to swell our thousands into tens of thousands.

Though our Society is a secret society, there is nothing in that secrecy except to enable us to protect each other and to prevent imposition; our language of signs and grips enables our members to travel to places where we have lodges, make themselves known as members of the Order, when they will find brotherly influence surrounding them, receive advice, and if needed, pecuniary assistance.

In our initiatory ceremony and conferring of degrees, there is nothing but what will raise a man's self respect and kindle his patriotism and inspire him with benevolence; and the Order only requires you to live up to its teachings, honour your obligations, be true to the country and its laws, faithful to your families, and true to the Brotherhood and to God.

We recognize the teachings of the Holy Bible.

No political discussions are allowed in the lodge room.

The Sons of England Society offers advantages peculiarly suited to your nationality, and is second to none, and whatever benefits you receive and are not charity but your right, and paid to you by the proper officers without explanations or apologies, and all that is required of you is a small initiation fee, and prompt payment of your dues. Nearly thirty thousand dollars have been paid out for benefits.

The Beneficiary Department enables us to insure their life for 500 or 1000 dollars, and has already proved a great source of strength to the Order. By the payment of a small graded as-

essment, at the death of a member substantial aid is secured to the surviving relatives, which will assist them in being independent of the cold charity of the world. Members becoming totally disabled and unable to follow any occupation, receive half the amount insured for, if required; the other half is paid at the time of death.

The benefits and medical attendance and medicine, on joining, and sick benefits after being 12 months a member; in case of sickness the benefits are \$3.00 per week for 13 weeks, and \$1.50 for the next 26 weeks, \$30.00 on the death of a member's wife, \$7.00 on the death of any of his children between the ages of 5 and 15 years, and \$75.00 on the death of a member. If the deceased member has no family nor nominee, the lodge undertakes the funeral.

The initiation Fees are,	18 to 30 . . . . .	\$ 3 00
	30 to 45 . . . . .	4 00
	45 to 50 . . . . .	7 00
	50 to 55 . . . . .	10 00
	55 to 60 . . . . .	15 00

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	30 to 45 . . . . . 15c
	45 to 50 . . . . . 15c
	50 to 55 . . . . . 20c
	55 to 60 . . . . . 25c

On the formation of a Lodge, charter members are received on the first scale of payments, as regards initiation fees.

In conclusion we ask you to take this matter into your earnest consideration, and if there is not a lodge near you, agitate among your fellow countrymen, and soon as you can get 12 good men together, notify the undersigned, and all the assistance required will be given to organize you into a lodge; you will then be astonished how your membership will increase, and will wonder how it was so many Englishmen were living all around you without being known. Any information will be cheerfully given by the undersigned.

JOHN W. CARTER,

Grand Secretary.

GRAND SECRETARY'S OFFICE,  
Shaftesbury Hall, Toronto,  
March 1st, 1888.

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