

THE ANGLO-SAXON

A JOURNAL DEVOTED TO THE INTERESTS OF THE SONS OF ENGLAND IN CANADA.

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Deaths.

PETTIT—On June 5th, 1888, at Great Telford, England, after a long and painful illness, the beloved wife of Thomas Pettit, of Albion Lodge.



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

OTTAWA, ONTARIO, CANADA, AUGUST, 1888.

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

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For want of space several important items of S. O. E. news are left over till next issue.

The district lodges of the Sons of England (Ottawa and Almonte) will hold a joint picnic on Ottawa's civic holiday at Britannia, on Thursday the 16th inst. The challenge cups presented by Drs. Powell and Wicksteed will be contested for by cricket and tug-of-war by teams from the five lodges. A good programme of sports has been prepared.

In another column will be found a good suggestion from "Englishman" which we decidedly concur in. We are willing to concede anything that will tend to procure the ANGLO-SAXON the unanimous support of our society, and will gladly put such ideas in print and have them submitted to the different lodges for their approval. We are fast becoming of some importance in our Dominion, and of more importance still shall we become by the unanimous support of an organ that will reiterate the sentiments of our nationality in every corner of its domains. We most cordially solicit correspondence from members of the Order interested in this suggestion or any other that might be advanced.

The actions of the Irish party in connection with the articles which appeared in the *Times*—entitled "Parnellism and Crime"—are rather amusing. They will not prosecute that journal, but Mr. Parnell "explains," Mr. Egan "indignantly denies," and Mr. Davitt "defies" the attorney-general to prove the truth of the statements. Why don't they bring the matter to an issue, and prove that the statements are false, if they can? Unless that is done, their "denials and defials," so to speak, are not calculated to obliterate the impression in the minds of those that have read the articles in question—that the Clan-na-Gael, the V. C. or F. B., and the Land League are or have been intimately connected.

TO THE PUBLIC.

Our readers will perceive that with this number ends Volume 1 of the ANGLO-SAXON, the first of a long series, we confidently believe, if we simply receive that support from every Englishman which we have a right to expect. In this connection we are constrained to tender our heartiest thanks to those kind friends who have placed their shoulders to the wheel in our behalf, and have done their best to make the past year—our first and therefore our most trying one—as gratifying as it has been to us, in endeavouring to the best of our ability to fill the loudly-proclaimed want of a journal to represent and guard the interests of the Anglo-Saxon race. And we are assured that our efforts have not been in vain, both by the support of the English public and the recognition of our paper by the Sons of England Benevolent Society at the meeting of their Grand Lodge at Toronto, in February last, and as a just return for such favours we give our firm assurance to maintain our bold stand for the rights and privileges of Englishmen.

Mistakes we have made in the past, for which we ask the indulgence of our readers—for where perfection exists there can be improvement; whereas, it is the intention of the publishers of the ANGLO-SAXON to keep fully abreast of the times, and continually add such new features as will make it eagerly sought after by our Protestant neighbours of all nationalities. Our aim will be to set forth the advantages of our national society to those who, though eligible, are not at present members, and shall therefore strive to place our sheet in their hands. None of the political questions of the day will be discussed in our columns, except such as have a pertinent bearing upon our welfare as Englishmen and members of the great British Empire. Any of such vital importance will be dealt with fearlessly and truthfully, according to their merits, and we will never falter in the task of upholding the inalienable rights of our race.

Our next issue, we can confidently assert, will be of more than usual interest, new and entertaining features being introduced in addition to the class of matter heretofore submitted to the public, and which has called forth so many hearty commendations from our brethren; while our editorial columns, we can promise, will be above the average, flanked by contributions from the pens of some of the most learned men of our Dominion, writers fully conversant with all the details of their themes, and capable of placing their views before our readers in that, concise, clear and entertaining style which cannot fail to tickle the palate of a literary epicure. Arrangements have been made whereby we can publish a large number of short reports monthly from the various lodges throughout the Dominion, thus keeping all well informed as the doings of their brethren; while—through the courtesy of our Worthy Grand Secretary, Bro. J. W. Carter of Toronto—we are enabled to furnish the latest official news from headquarters. In conclusion, we again thank you for the bright future we are encouraged to anticipate, and again reiterate our promise to do our utmost to cater to the tastes of all good Englishmen.

It is currently reported in the English press that Queen Victoria has consented to act as patroness of the intended demonstration in commemoration of the destruction of the Spanish Armada and Britain's deliverance from the invasion of the Papists.

Sanguine as many people were of the success of the recent Canadian loan, the actual result, as lately announced, more than realized the most sanguine expectations. Issued at a minimum of 92½ per cent. the average price obtained £95 1s. Tenders below 95 did not get any allotment while those at that figure only received 34 per cent. The amount of the tenders sent in was about £12,000,000. The High Commissioner has been deservedly congratulated, and it is an open secret that many persons who are represented to be well acquainted with Canadian finances were much disappointed at not securing any portion of the loan, their tenders having been below 95. It will be a matter of surprise if this issue does not become a favorite with investors from the fact that, as stated in the prospectus, it will be used by the government in making their annual purchases on account of the sinking funds of previous Canadian loans.—*Colonies and India.*

French-Canadians Have no Special Rights Under Treaty.

French-Canadians of all classes have been systematically taught to believe that they are endowed with certain distinctive privileges secured under the sanctity of special treaty stipulations. Of these asserted privileges the essential ones thus set up are the right to the enjoyment of their laws, their language and their religion—"Nos lois, notre langue, notre religion." They have proclaimed this so loudly and so persistently as an inviolable immunity they are entitled to enjoy that the end has so far been to do more than convince themselves of its truth. They have succeeded in bringing all the mass of the Canadian people not of their race to accept this as a fact which can in no constitutional way be challenged—in itself a gain of incalculable political advantage to the claimants. For years, indeed, it has served them just as effectually, politically considered, as if it indeed were true and incontestable. It remains now to enquire on what foundations claims of such supreme importance rest. If well founded no course is open for the majority but submission. They may be onerous and hurtful in their working or have become offensive to the other and superior nationality. Sacred treaty obligations must nevertheless be held inviolate, and the evils encountered be put up with, and endured as best they may. If, on the other hand, the special privileges claimed under treaty have not to-day and never had any existence, a constitutional remedy for the evils that have grown up under their exercise is already at the hand of the majority. The problem, formidable as it may at first glance seem, is really easy of solution, the historical documents which are able to settle the question finally being but two in number. These are, the Articles of the Capitulation at Montreal and the Treaty of Paris consequent on the fall of Quebec and with it the final extinction of French rule. Let us see what these important instruments say as to special concessions to French-Canadians in connection with their "laws, language and religion."

The Montreal "Articles of Capitulation" bear date September 8, 1760, the signatories being the Marquis de Vaudreuil on the part of the defeated French, and General Amherst, the English commander, representing the conquerors. After primarily insisting that "the whole garrison of Montreal must lay down their arms unconditionally," Article 27 concedes, "the free exercise of the Catholic, Apostolic, and Roman religion" to the vanquished people. On the other hand, the demand of "paying to the priests the tithes, and all the taxes the people were used to pay," was reserved "for the King's pleasure." This was the limit yielded on the question of religion, and it involves nothing more than the right of free and unmolested worship. The demand made, under Article 42, that "the French-Canadians shall continue to be governed according to the Custom of Paris and the laws and usages established for this country," is met by General Amherst with a refusal, and the stern and significant reply, "They become subjects of the King of England." As to the use of the French language, the instrument in question is wholly silent.

The Treaty of Paris, signed in 1763, is entirely mute on the subject of French law or French language in Canada. As to religion, Section 4 provides "the liberty of the Catholic religion to the inhabitants of Canada. They may profess the worship of their religion, according to the rites of the Romish Church, as far as the laws of Great Britain permit." In other words, it is tolerated like any other Church or sect, neither more nor less.

There is absolutely no other treaty, convention, or similar document to appeal to. These two cover the entire question at issue, which is: Have the French-Canadians any special privileges secured under treaty? There is no reply

possible but a negative one. Not a loophole even for a doubt can exist.

It is thus seen that for the continued existence of the French laws in the subdued Province the Treaty of Paris not only wholly fails to provide, but the subject itself is not deemed even worthy of mention. Their continuation had, too, been already peremptorily refused when sought for under the Articles of Capitulation.

It is further manifest that the great Treaty in like manner also neglects to include any conditions in favour of the privileged use of the French language.

Similarly does this international agreement fail to confer any special privileges in connection with the Roman Catholic religion. It concedes the usual freedom of worship everywhere enjoyed, neither more nor less.

And that this involved the then settled Imperial policy in connection with the use of the French law and language and priestly Romish control in North America is further sustained by the terms of the Treaty of Utrecht. That instrument was signed in 1713, after the surrender of Nova Scotia or Acadie by France to England, nearly half a century before the fall of Quebec. It, too, not only fails to embody any provisions for the maintenance of French language and law, but it is conspicuously clear of any reference to either. On the remaining point under consideration, Section 14 provides that "those [French subjects] willing to remain are to enjoy the free exercise of their religion, according to the usage of the Church of Rome, as far as the laws of Great Britain do allow the same." But neither in Acadie nor Quebec is mention in any way made of an alien State Church with right to tithe or in any way to dominate. Mere toleration and freedom of worship are conceded.

That no concessions of the character claimed by the French-Canadians were made in connection with the capitulation is incontestably established by the immediately subsequent action of General Murray. That patriotic officer, then become Governor over the newly-acquired territory, with headquarters at Quebec, summarily suppressed all the ordinary courts, establishing in their place an exclusively military tribunal, which took upon itself to dispose of all civil and criminal matters that came before it. This tribunal remained in active and continued operation from about the period of Vaudreuil's surrender to the signing of the Treaty of Paris.

Further incontestable evidence could be found, were it needed, of the hollowness of these pretensions now set up by the French-Canadians. For instance, in the year 1763, and subsequent to the signing of the Treaty of Paris, a Royal Proclamation issued from London specially abolishing French law throughout Canada and substituting that of England.

The true and sole intent of the Treaty of Paris, as respects the newly-subjected people, is ostentatiously simple. The meaning can be derived equally from what is said and what is omitted. It consists substantially in an undertaking on the part of the conquerors that the inhabitants of the new vassal Province shall be maintained and protected in the full enjoyment of their property and the religion they profess. The negotiators on both sides, in framing the several clauses, properly dealt as with a conquest and not as with a compromise.

It becomes manifest from the foregoing that, contrary to almost universal opinion, French-Canadians have clearly no treaty title whatsoever to the claims they advance in favour of special immunities for their laws, their language and their religion. Any other title they may possess under which they exercise such special privileges is unquestionably extinguishable without any violation of the constitution. It may be worth while enquiring on another occasion how any such exemptions as are now exercised were really first obtained. Also, wherein the peaceful constitutional remedy for their removal is to be found.

ANGLO-SAXON.

Corpus Christi and Party Processions.

(By Richard John Wicksteed, Ottawa, Ont.)

In the *Toronto Week*, of the 7th June last, a correspondent from Montreal, describing the *Fête Dieu*, Procession of the Holy Sacrament or Corpus Christi, writes:

"Heretics, reassured by Chief Hughes' order forbidding any interference with those who failed to kneel or uncover while the Host passed, might philosophically contemplate this petty remnant of mediævalism, tough-hearted, strong-visioned old world legislators condemned long ago."

In connection with a similar procession in adoration of the Holy Sacrament, the police of Hull, P.Q., had not so much common sense and worldly wisdom. Policemen in the procession ordered every one to remove their hats under pain of arrest, and one more officious snatched the hat from the head of a member of the Church of England and threatened to arrest him. The Englishman ought to have summoned the policeman for assault. But we regret to say did not do so. Some correspondence about the affair appeared in the newspapers, and there the matter rests. It is interesting however to observe the crafty wiliness of the Roman Catholic correspondent finding fault with all spectators for not uncovering their heads in the presence of God. In his first letter he assumes that God is present in the procession on the general grounds that He is present where two or three are gathered together in His name. But on the Englishman replying in a straightforward manner that he would not be guilty of idol worship, the Romanist drops his mask of subterfuge, and states that the Almighty Son is actually present under the form of the bread carried by the priest. The correspondence ceased at that point, issue being joined.

It is true that, for reasons of State, British soldiers were, many years ago, compelled to salute the Host as it passed them on guard, on Corpus Christi day. But for the same politic reasons the same soldiers furnished an escort to the Sacred Carpet of Mahomet when being carried to Mecca on its annual pilgrimage. The British soldiers of the reformed faith protested against being made supporters of a gross superstition as taught by the Roman Catholics, and the Host was left unguarded and unsaluted by British bayonets. The carpet will, it is hoped, also be left unprotected by Christian red-coats.

What is the Feast of Corpus Christi? It is a festival instituted in the Roman Church, in honour of the consecrated host, or wafer bread, used in the Sacrament of the Lord's Supper, and with a view to its adoration. It owes its origin to a nun of Liège, named Juliana. In 1230, while looking at the full moon, she said she saw a gap in its orb, and, by a revelation from heaven, learned that the moon represented the Christian Church, and the gap the want of a certain festival,—that of the adoration of the body of Christ in the consecrated host,—which she was to begin to celebrate, and to announce to the world. Pope Urban 4th appointed Thursday after Whitsunday for the celebration of the Feast of Corpus Christi throughout Christendom; and promised absolution up to one hundred days to the penitent who took part in it. The doctrine of Transubstantiation, as it is called, is adopted by the Church of Rome, but by no other branch of the catholic church. It is on this dogma that Rome bases the propriety of the adoration of Host, and the procession of Corpus Christi. In a short paper like this it is only possible to give the conclusions of eminent modern writers—without advancing the proofs of their positions.

The Council of Trent, whose decisions on points of Roman Catholic faith are supremely authoritative, in the 13th Session (A.D. 1551) passed the following, among other, canons:

"Whosoever shall affirm, that in the most Holy Sacrament of the eucharist there remains the substance of the bread and wine, together with the body and blood of our Lord Jesus Christ; and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, only the appearances of bread and wine remaining, which conversion the Catholic Church most fitly terms 'transubstantiation'; let him be accursed."

"Whosoever shall affirm that Christ, the only begotten Son of God, is not to be adored in the Holy eucharist with the external signs of that worship which is due to God; and therefore that the eucharist is not to be honoured with extraordinary festive celebration, nor carried about in processions, according to the laudable and universal rites and customs of holy church, nor publicly presented to the people for their adoration; and that those who worship the same are idolatrous; let him be accursed."

Almost at the very moment that the Synod of Trent was passing the above canons, the compilers of the Book of Common Prayer of that pure and reformed branch of the Catholic Church, viz., the Church of England, were attaching to the second Book of Prayer of Edward 6th, in 1552, the following declaration on kneeling:

"Whereas it is ordained in this office for the administration of the Lord's Supper, that the communicants should receive the same kneeling (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Sacrament, as might otherwise ensue); yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved: It is here declared that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine, there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful christians); and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one."

Article 28 of the Church of England (A.D. 1571) contains the following clauses:

"Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped."

These are the time-honoured institutions and doctrines of the Church of England. To which subscription has been given ever since 1604 by all the bishops and clergy of the church, comprising some of the greatest minds that have during nearly three centuries guided and instructed the nation; an authority for the soundness of these articles, and their faithfulness to the word of God, on which they are professedly founded, which must tend to recommend them to all who value religion for the conviction it brings to the mind of God's purpose regarding human souls, and of His promise of their eternal salvation and felicity.

To establish, if necessary, that the subscription is real and heartfelt, without mental reservation or intention, it may be permitted us to quote passages and expressions from the writings of Anglican and Protestant writers condemnatory of the doctrine of transubstantiation of the Roman church—held by that church alone, and not thought of until the middle of the ninth century and condemned by the Greek and Anglican branches of the church catholic:

"Inconsistent as these decrees of the Council of Trent are with each other, they are followed by canons anathematizing all who presume to dissent from any. The audacity of such censures, in the face of the acknowledged institution of Christ and the universal practice of the first ages of christianity, is a melancholy proof of the callousness induced by the arbitrary exercise of spiritual power. They remind us of the horrible blasphemies attributed to some of the Popes of the previous century."—*Dr. George Trevor.*

"It is important to maintain firmly this idea of Christ being Himself not only the food received, but also the Master of the Banquet, because the maintenance of this idea would be a safeguard against erroneous and carnal notions of the ordinance. If Christ is not only the heavenly viand, but also the distributor thereof, the viand cannot be in a carnal sense His Body and Blood."—*Dr. Goulburn.*

"The Church of England denies such a gross, local and physical mode of presence."

"This is a physical explanation of what the Church of England receives as a mystery, and so as inexplicable; and being a rude and impertinent unveiling, as it were, of a deep mystery, itself requires explanations and suggests questions which tend inconceivably to lower the christian's conception of the Eucharist."—*Rev. M. F. Sadler.*

"Carnal manducation (*i.e.* chewing) is *per se* incredible and impossible. Christ's body is now spiritual, impassible, and no longer subject to the condition of its earthly state, and the mode in which it is eaten and becomes our spiritual food is inconceivable—beyond words or thought. We only know—and the knowledge is all-sufficient—that He feeds us in a manner ineffable with the same flesh and blood that He received from His virgin mother, and that thus partaking of His very nature we become one with Him, and He with us."—*Rev. J. H. Blunt.*

"Many writers deny that the Roman worship of the Host is idolatry, because the worshipper believes it to be Christ. Such a persuasion, however, does not alter the fact of misdirected worship, and therefore cannot make that word inappropriate to the action. Creature-worship is correctly called idolatry, under whatever delusion it is practised. 'He who worships the creature,' says St. Gregory of Nyssa, 'even though he does this in the name of Christ, is an idolater, giving the name of Christ to the idol.' Even if the bread assumed on consecration a human form, and were then worshipped, the act would be idolatrous. It must be observed, too, that if the visible Host is adored a creature is worshipped, even if the substance of the bread is gone; for, on the Roman theory, the accidents of the bread, which alone are seen, remain. Those, therefore, who worship what they see are worshipping a creature, viz., the accidents of the bread."—*Scudamore Notitia Eucharistica.*

"Transubstantiation has always been a favourite doctrine of the Church of Rome, as it impressed the common people with higher notions of the power of the clergy, and therefore served to increase their influence. * * * We find that the Papists lift up the Host with the most pompous solemnities, and 'add (as Archbishop Secker expresses it) idolatrous practice to erroneous belief, worshipping on their knees a bit of bread for the Son of God.'"—*Tomline's Elements of Theology.*

"Transubstantiation is an unscriptural, uncatholic innovation, therefore the worship of the elements is idolatry."—*Dr. R. W. Jelf.*

"Romanists attribute the transubstantiation to miracles perpetually repeated at the celebration of every mass through all ages. Of all this they are so firmly convinced that they pay to these elements of bread and wine the same adoration which they would pay to the real person of Jesus Christ, if He were visibly present; and for this purpose the priest elevates them above his head, when the congregation are required to bow, kneel, or prostrate themselves before them. This we consider barefaced idolatry. And since, according to another doctrine of theirs, the true consecration, and therefore the true transubstantiation, depends upon the intention of the priest, but the adoration takes place at every celebration of the mass; it is evident that they must themselves confess that this doctrine must have frequently caused acts of idolatry in the worshippers."—*Rev. O. Adolphus.*

"Out of the theory of transubstantiation there gradually arose in western christendom a most shocking and impious abuse, the withholding of the chalice from all but the celebrant himself. This half-communion, or communion under one kind, is nothing less than the robbing of Christ's people of the blood of Christ, and a sacrilegious mutilation of the blessed Sacrament."—*Rev. A. W. Little.*

"The doctrine of transubstantiation is blasphemous and impious in itself, and tends to promote blasphemy, impiety and superstition."—*Dr. Charles Elliott (Wesleyan).*

"Romanists pay adoration to the host, upon the presumption that the elements are no longer bread and wine, but are transubstantiated into the real body and blood of Christ. The wickedness of this practice is very apparent. Christ was once offered to bear away the sins of the world. The 31st article of religion in the Church of England is directed against this monstrous error. This idolatrous practice was introduced into the Church of Rome in the 12th or 13th century."—*Rev. John Farrar (Wesleyan).*

Neither time nor space permits of further expressions regarding the "extravagant absurdity" of transubstantiation, as Dr. Paley phrases it. Much less can we bring forward their proofs. In the list of authorities appended the earnest thinker will find where to look for more on this question. In the foregoing we have the judgments of the greatest intellects of the theological world passed upon the Romish doctrine of transubstantiation, now an article of faith. It is pronounced to be absurd, illogical, unscriptural, contradictory to the senses, contrary to reason, involving absolute impossibilities, blasphemous and impious, and tending to promote blasphemy, impiety, and superstition, and lastly sacrilegious. These are the opinions held by all Protestants, or by three-fifths of the population of Canada, on this and other doctrines of the Roman Catholic Church. The educated, studious and travelled adherents of this church are also of this way of thinking, they cannot and do not subscribe to the creed of Pope Pius 4th, which is binding on all its priests and teachers. Hence the opposition and animosity shown by the governments of France, Italy, and other nominally Roman Catholic countries to the preaching

and practice of these priests and teachers.

The hierarchy of Rome make temporal power their first aim. Quantity and not quality is their maxim. If they can boast of 150,000,000 of adherents, they reckon little of the fact that the intelligence, wisdom and culture of the world, either outside or inside their fold, is opposed to them. Rome's object is accordingly to frame dogmas and adopt a ritual that will render the common people meekly submissive. But the minds and hearts that crave for more substantial spiritual food are left to starve. The clergy are everywhere so influenced by the management of the Popes that they enter into combinations to subject the temporality to the spirituality; and therefore every opinion that tends to render the persons of the clergy sacred, and to raise their character high, is sure to receive the best entertainment and the greatest encouragement possible. Nothing can carry this so far as the opinion that represents the priest as having a power by which, with a few words, he can make a god. The opinion of transubstantiation is such an engine that it meets with a favourable reception from those who are seeking all possible devices to give credit to their authority and to advance it. Rome having lost the true power and beauty of religion, is willing by outward appearances to balance or compensate for its great defects.

The work of the reformers, says Dr. Paley, exonerated christianity of a weight which sunk it. Had it not been for their exertions, infidelity would at this day have been universal.

People, as they become intelligent and enlightened, begin to think for themselves, and they begin to enquire how He whose revelation is treated with contempt and His laws disobeyed with impunity by the priests, can and ought to be the object of universal reverence, how He can be the Almighty. We will not speak of the moral corruption which is sure to follow from the decay of religion in a people. Religion is the only guardian and guide that can preserve the citizens of this Dominion from being swept along by blind delusions, and the cravings of unsatisfied appetites and passions. If they do not fear God, they will not fear Queen, or Parliament, or laws. Whatever does not rest on a heavenly foundation will be overthrown.

To close this already over-lengthy article, we would kindly and respectfully advise the thoughtful, the educated, and the learned, among our Roman Catholic fellow-subjects to demand a reform in church doctrine and practice.

[AUTHORITIES—The Catholic Dictionary, Addis & Arnold; Elliott, Roman Catholicism; Scudamore, Notitia Eucharistica; Farrar, Ecclesiastical Dictionary; Trevor, Holy Eucharist; Goulburn, Holy Catholic Church; Sadler, Church Doctrine Bible Truth; Bennett, Book of Common Prayer; Blunt, Dictionary of Theology; Paley, Natural Theology; Sadler's, Church Teacher's Manual; Evan Daniel on the Prayer Book; Adolphus, Compendium Theologicum; Dr. Forbes on 39 Articles; Tomline's Elements of Theology; Jelf on 39 Articles; Barry, Teacher's Prayer Book; Burnett, on 39 Articles; S. P. C. K. Prayer Book; Blunt, Church Catechism; Little's Reasons for being a Churchman; Keeble's, Eucharistic Adoration.]

Lord Lansdowne's Return to Bowood.

The Marquis and Marchioness of Lansdowne on June 13th returned to Bowood, their seat in Wiltshire. Lord Lansdowne on arriving at Chippenham proceeded at once to the Town Hall, where he was presented with a congratulatory address. In reply, he said that, after five years' intimate association with the people of Canada, and participation in the affairs of the Dominion, he came back with the deepest feeling of respect and regard for its people; with a feeling of the greatest admiration for the liberal institutions which had been conceded to that great dependency of the Empire—Canada—and with a profound belief in the importance of the part which it was destined to play in the history of the British race; and last, but not least, with a feeling of deep pride in the great Empire which was the heritage of the people of Wiltshire as well as of the people of Canada. On his arrival at Bowood he was presented with an address, and in reply said he would recall to their minds an incident which took place twelve months ago, when he was about to be made the subject of an attack in reference to his conduct as a landlord in another part of the United Kingdom. What he wished to recall was the fact that, when his tenants in Wiltshire found that he was to be assailed they came forward and expressed publicly their conviction that, as far as they and he was concerned, they had no occasion to complain of the nature of their relations. That testimonial in regard to this incident from his Wiltshire tenants found its way into the North American press, and attracted a good deal of notice as well as favourable comment, and he was much touched by their kind recollections of him.—*The Colonies and India.*

Obituary.

DEATH OF BRO. RICHARD SKILL, OF PRIMROSE LODGE, NO. 49, MONTREAL.

It is with regret that we have this month to announce to our readers the death of Bro. Richard Skill, who for many years took a very active part in the Good Templar cause in the cities of Montreal, Hamilton and Toronto. He was at one time connected with Cecil and Never Failing Lodges in Toronto, and was also Grand Messenger of the Grand Lodge of Canada. About some eighteen months ago he removed his residence to Montreal, and became a member of Good Samaritan Lodge of that city, in which he made rapid strides and was appointed Lodge Deputy, and delegate to the Grand Lodge of Quebec at their session in September last. He was also appointed at the same session Assistant Grand Secretary to the Grand Lodge. He, whilst in Montreal, became a member of the Royal Templars of Temperance, and was the first Select Councillor of St. Lawrence Council. While in residing in Montreal he became a charter member of Primrose Lodge, No. 49, Sons of England.

After a lingering illness of over three months, on the 13th June, he was called away to that long rest from which no man returneth and his remains were followed from his residence at Magdalene St., Point St. Charles, to Bonaventure Station, G. T. R., by over one hundred and fifty members of the Sons of England, Royal Templars of Temperance, and I.O.G.T., and were taken from thence to Hamilton, being interred in the Burlington cemetery on Friday morning, the 15th of June. At Toronto, on arrival of the train from Montreal, representatives from Kent Lodge, S.O.E., and Never Failing and Cecil Lodges, I.O.G.T., were on hand and went with his remains to Hamilton, where they were met by numerous friends, and the funeral was taken charge of on arrival by Acorn Lodge, No. 29, S.O.E., Hamilton.

Bro. Skill leaves four children to mourn his loss, his wife having predeceased him some two years. He was a native of Louth, Lincolnshire, England, and came to this country about fourteen years ago. For a number of years he was employed in the solicitor's office of the Great Western Railway at Hamilton, on that line being taken over by the Grand Trunk Railway he was removed to Toronto, and subsequently to Montreal.

BRO. FORWOOD,

Kent Lodge, Toronto.

DEATH OF BRO. PHINEAS BERWICK, OF ROYAL OAK LODGE, NO. 26, GALT, ONT.

Past President Phineas Berwick, a native of a neighbouring village to Scarborough, Yorkshire, England, died of lingering consumption on Friday, July 27th, after an illness of about six months. He was an early member of Lodge Kent, No. 3, Toronto, where he was well known, but a charter member of this lodge. This is a great loss to us, but a greater one to his poor orphan children, two little girls of five and seven years, now left fatherless and motherless at the mercy of a strange land, as they have not a relation in the country. To me it is a great consolation that I was made, I hope, a true Son of England, for I have been enabled to learn the good we can do one another, if we have the will, and now know the true gratitude of a loved and honoured friend. On Sunday, July 29th, we laid him in his last resting place in Trinity Church Cemetery, with all the rites of our beloved Order. Royal Oak is a lodge of sorrow, but may the Great President of us all guide and lead us to a better and brighter time, until we are summoned to His presence, and may He guard and guide the poor little orphans so that they may know the benefit of being left in the charge of the Sons of England.

CHAS. SQUIRE, Secretary.

Comments and Criticisms.

[This paper does not necessarily share the views expressed in correspondence published in its columns, the use of which is freely granted to writers on topics of general interest.]

A FEW WORDS FROM AN OLD MEMBER.

To the Editor of the Anglo-Saxon:

DEAR SIR,—The last issue of our valued journal, The ANGLO-SAXON, was so thoroughly in accord with all that is patriotic and British, that we feel as though the spirit of inspiration that captured the editor in time to spread it out amongst his readers should also so enthuse every Son of England that they will strive more than ever to augment our forces and thus increase in usefulness.

It is repeatedly impressed upon our members the desirability of joining the Beneficiary department, and several members have recently taken out certificates. It is true that every eligible member should clearly see the great advantage offered by this branch of the Order. It is true that a brother, at death, leaves to his heirs the \$75. So far, so good; but when it is considered that for a further comparatively trifling outlay the sum of \$500 or \$1,000 may, and will, at his death, be placed within the reach of the loved ones he leaves behind him, we sometimes wonder that all do not speedily embrace the opportunity thus afforded. I would say, Brethren, take hold of this matter, and make it a still greater success. It is for you—your good only is considered. No particular member has any royal claim to bounty, but every one that joins this department secures one of the cheapest and best possible means of providing for his family.

I wish that a man could be engaged by the Executive to canvass every member, and bring personally and distinctly before each one the great advantages of this much neglected, part of the work of the Society.

We are glad to note from the various reports that appear in the ANGLO-SAXON, that there is decided signs of advancement all along the line—and why should there not be. We have surely sufficient to stir up the "Old Lion" within us, in these days of Papal aggressiveness and of anti-British sentiment, the effect of which is being felt more or less by us all, and if we are anything at all we are British-Canadians. We have faith in our Great Mother Country, and allied as we are to this youthful but vigorous and ambitious Canada of ours, what more need we to satisfy our ideas of progress or to gratify our language for a higher place in the van of nations. Let us then with these incentives go on adding to our membership from week to week, and we will soon be as great a cause for surprise to our country's foes as King Solomon of old was to the Queen of Sheba, when she exclaimed in her astonishment: "The half has not been told me."

J. W. HIGGINBOTHAM.

Oshawa, July 23rd, 1888.

A GOOD SUGGESTION.

To the Editor of the Anglo-Saxon:

DEAR SIR,—In trying to build up the circulation of the ANGLO-SAXON by canvassing for subscriptions, etc., I must say that I find it very easy to get names, yet, again, I find it exceedingly difficult to collect the fees. Considering the above I am sure that earnest workers in that connection must feel sometimes inclined to tire, and, knowing this to be a fact, as I speak from experience, I would like to make the following suggestion, which I think would be a benefit to all: That a capitation tax of 10c. be put on each member's quarterly dues—collectable by the Secretary of each lodge of the S. O. E.—thereby enabling him to pay for his paper without any inconvenient outlay of money, at the same time affording all members of our Society an opportunity to support their month-piece for the sum of 40c. a year. A statement rendered by the Secretaries quarterly, would insure the keeping of each lodges' quota of names on the subscription list in the best possible standing, also the remittance at the same time by the Secretary for the quarter's subscription. In order to get the feeling of the lodges of the Order upon these questions it would be necessary to put the above suggestions in print, and let it be submitted to the different lodges for their approval. Hoping you will consider my few remarks favourably and act upon them as early as possible, I will await the result.

ENGLISHMAN.

July 25th, 1888.

Notes from Chester Lodge.

Bro. H. L. Downs has removed to Erie, Pa.
 Bro. W. J. Vennor is now residing in Toronto.
 Bro. H. Williams has left for St. Paul, Minnesota.
 Bro. Harry Storr is at Fraser House, Port Stanley.
 Bro. C. Wright has drawn his clearance from Toronto.
 Lodges are being worked up at Stratford and Ridgetown.
 Bro. G. E. Burns is now in the N. Y. C. offices, New York city.
 Bro. Wm. Gay has been sick since April 26th with malarial fever.
 Bro. Thos. Stewart, of the M.C.R.R., has left for a visit to the old country.
 Bro. G. V. Fuke has secured a lucrative position in Toronto, on the G. T. R.
 Bro. E. Willoughby, now a resident of Beaver Lake, Wisconsin, is heard of as well.
 Bro. A. Hammond, of Columbus, Pa., has been ordered home to England for the benefit of his health.
 Bro. F. Doggett has the contract for laying stone paving at Woodstock, with Bro. P. Arnold as foreman.
 Bro. C. Ward, of Victoria, B.C., is lying at the point of death. His son Charles, residing in this city, has been summoned home to his bedside.

Bros. T. Robinson and J. Hillier left a few weeks ago for Victoria, B.C., and by letters since received are doing well and like the country very much.

Bro. Fred. Doggett has been appointed by the excursion committee to represent both orders in advertising the route between St. Thomas and Galt, on civic holiday, Aug. 21st.

Twelve members of Prince Albert Lodge, No. 61, Aylmer, will come to this city on the 17th of August, when the White Rose Degree will be conferred and received. P. R. R. WILLIAMS, Secretary.

Notes from the Pioneer Lodge.

Albion Lodge has five members good on the books in New York City.

We are sorry to hear of the death of the wife of our esteemed Bro. Pettit. She had been ailing for a long time and he had taken her to England for the benefit of her health, where she died.

The old mother lodge (Albion) is always ready to help on the good work. She sent a quota of four to the new lodge at Eglington—Bros. H. Fox, Geo. Stocker, Geo. Pritchard, and Geo. Lawrence.

The bye-laws of Albion Lodge have been revised, so as to form four pages, and pasted in the back of the constitution. We think this a very sensible plan, as it avoids the necessity of carrying so many books in one's pocket.

We are pleased to note that Bro. Walter White, of Albion Lodge, has removed to Point St. Charles, Montreal, where he has received a more lucrative appointment, and we feel sure the lodges in Montreal will be pleased to have him visit them.

CHAS. E. SMITH, Secretary.

Sons of England (Toronto Lodges) Picnic.

After many weeks of arduous toil the picnic committee realized the consummation of their labours on Saturday, July 28th, when thousands of Sons and daughters of England wended their way to the Exhibition Grounds, which had kindly been placed at their disposal by the city authorities. The weather was all that could be desired. The games began at a little after two o'clock, Bro. Higgs acting as starter and Bros. Wright, Fabien and Burch as judges.

There were nearly 400 entries for the various races, which occupied all the afternoon, and darkness set in before they could be completed. Musical selections were given during the day by the band of Taylor's Safe Works. Dancing was indulged in, in the Machinery Department, to the strains of a quadrille band. Among those present were his Worship the Mayor of Toronto, also Ald. Barton, Bro. Dr. S. B. Pollard, Grand President, B. Hinchcliffe, G.T., J. W. Carter, G.S., Thos. R. Skippon, P.G.P., Jno. Clayton, P.G.P. (Hamilton). About two hundred members were present from Hamilton and Oshawa. The prizes were very handsome. Out of the large number we may mention a silver tea urn, presented by the Mayor, medal by the proprietors of the ANGLO-SAXON, silver ice filter by the London Life Ins. Co., silver celery dish by the committee, tea sets by Dr. Moorhouse and W. M. Mulligan, and a very valuable S.O.E. pin, by the People's Jewelry Co. The committee on games were Bros. J. Amos, G. W. Ansell, Higgs, Wright, Fabien, Burch and Fowler. All worked well and succeeded in their efforts to make the picnic success. There was one error, which we wish to point out, as loud complaints were made by aggrieved parties, and that was the children's and women's races should have been run on the grass, and not on the racing track which contained loose stones and was an inch thick with dust. It was painful to see the women fall down on the track and rise up covered with dust. More than one little one went away limping and crying. The children's and women's races could have been run simultaneously with the others, and expedited business. We heard many a wish from the little ones for Mr. Caddick, Ald. Swait and Mr. Partridge, for whom they have a warm recollection as having managed the children's races at former pic-nics.

Official Notes.

GRAND SECRETARY'S OFFICE, SHAFTESBURY HALL, TORONTO,
AUGUST, 1888.

The amount received from the last call on the Beneficiary members was \$401.

Bro. Kempling, G.V.P., and District Deputy Bro. Dudley, are working up the Muskoka district.

The Ottawa Lodges are considering the desirability of establishing a united W. R. Degree Lodge. The District Deputy should write to the Executive on the subject.

A new lodge was opened on June the 22nd at Grahamstown, South Africa, by Deputy Grand President Bro. M. H. Spence, of Uitenhage. 35 candidates were initiated as charter members. The officers are gentlemen of high social standing.

The following prominent members registered at the Grand Secretary's office during the month: Wm. Wayland, Excelsior Lodge, Montreal; A. Hobbs, Wellington Lodge, Bowmanville; R. J. Tanner, Secretary Bowood Lodge, Ottawa; W. L. Allison, Secretary, and John Green, Treasurer, of Leicester Lodge, Kingston; C. Scrase, Chester Lodge, St. Thomas; E. B. Cope, Derby Lodge, Ottawa; R. Croft Hulme, Past Grand President, and W. C. Nunn, Oxford Lodge, Belleville; W. R. Stroud, Treasurer Derby Lodge, Ottawa; A. E. Peters, British Lion Lodge, London East; S. Wesley, Southampton Lodge, Barrie; James Radcliff, Prince of Wales, Windsor; H. Roberts, Old England, Port Perry; John Timson, Jas. Fisher, Secretary, W. H. Pope, A. Hannaford, President of Britannia Lodge, Hamilton.

The following distinguished officers of the Order were to be seen at the Toronto Lodges' Annual Picnic on Saturday the 28th. Dr. S. B. Pollard, Grand President; John W. Carter, Grand Secretary; Thos. R. Skippon, R. Caddick, and John Clayton, Past Grand Presidents; A. Riddiford, District Deputy, East Toronto; W. Hall, District Deputy, West Toronto; Wm. Barker, representative of the ANGLO-SAXON; A. Hannaford, President and Jas. Fisher, Secretary, of Britannia Lodge, Hamilton; H. J. Boswell, President of Richmond Lodge; C. E. Smith, Secretary of Albion; J. W. Hayes, Secretary of London Lodge, and a host of other prominent officers and members.

Twenty-one applications for policies were examined and approved at the last meeting of the Board; there should be fifty applications every month.
JOHN W. CARTER, *Grand Secretary.*

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 represent our interest in that city.—MASON & REYNOLDS.)

Toronto.—Lodge Middlesex, No. 2, as usual met on Tuesday, July 24th, Bro. T. M. Buley, Pres., in the chair. Three new members were admitted and six propositions received. Bro. S. Walker, Pres., Brighton Lodge, and Bro. J. Pullen, P.P., Southampton Lodge, Barrie, addressed the members and made interesting speeches. The secretary of the lodge

presented his quarterly balance sheet, which showed an income of \$920.47 for the quarter, the members on the books 380, and total funds of the lodge \$5132.99. The secretary, Bro. E. C. Walker, owing to the onerous duties of his office and the little time at his disposal felt compelled to resign his position, much to the regret of the brethren. After a request to reconsider his decision the resignation was accepted, though reluctantly.

Lodge Kent, No. 3, met on Monday July 9th, in their lodge room, Shaftesbury Hall, Bro. C. Reeve, Pres. in the chair. Two members were initiated and one proposition was handed in. The pic-nic committee reported that the trip to Long Ranch was a great success, and the committee is to be congratulated upon the labours they have given to attain the consummation of their hopes.

Lodge Brighton, No. 7, held their usual meeting on Friday, July 6th, Bro. S. Walker, Pres., in the chair; Bro. F. Belcher, acting Vice Pres. The Auditors, F. Belcher, G. Walton and W. H. Harvey, presented the quarterly report, which showed a balance of \$697.27 to the credit of the lodge, after paying all liabilities. A cordial vote of thanks was accorded to the auditors.

Lodge Somerset, No. 10, held their usual meeting on Thursday, July 26th, Bro. L. H. Collins, Pres., in the chair; Bro. T. G. Burch, V.P., in the vice chair. Bro. W. Hall, District Deputy for West Toronto, was present on an official visit. In his address to the members, which was delivered in his happiest manner, he drew particular attention to the Beneficiary Department and proved the advantages to be derived from being insured in the manner devised by the society, as it was the cheapest form of providing for the future of the wives and families of departed members in the Dominion. Four members gave in their names for policies of \$1,000 each. We should like to see all the District Deputies make this branch of the society their special study and advocate it at all the lodges they visit, as this department is not receiving the support it undoubtedly should.

Lodge Surrey, No. 11, held their usual meeting on Monday, July 16th, Bro. T. H. Johnstone, Pres., in the chair. Two propositions for membership were received. Dr. S. B. Pollard, M.W.G.P., attended on behalf of the Grand Lodge and presented Bro. B. Hinchcliffe, R.W.G.T., with a handsomely framed and illuminated address for his services as Grand Treasurer for a number of years. The Grand President said it had always been a pleasure to him to fulfill the duties imposed upon him in connection with his office, and never more so than upon this occasion. He had always worked in harmony with his colleagues, and from what he had seen of the Worthy Treasurer he had, he felt sure, won the esteem of the brethren for the prompt and honourable manner in which he had always performed his duties. Bro. Hinchcliffe, in accepting the testimonial, responded in suitable terms.

Lodge Warwick, No. 13, held their meeting on Thursday, July 12th, Bro. Jas. Poffley, Pres., in the chair. There were two initiations and three propositions. The secretary reported the lamented death of Bro. Geo. Sleg, who was found drowned in the Don, leaving a widow and six children unprovided for. It was suggested that a concert should be held for the benefit of the family. It is strange that members will not join the Beneficiary Department. Had our brother contributed to that fund, his family would have been fairly well off. When will the large number of brethren who have made no provision for their families take warning by such cases and join at once.

Manchester Lodge, No. 14, met on Monday, July 23rd, Bro. H. Langley, Pres., in the chair. A new member was initiated, and one proposed. The pic-nic committee presented their report of the gipsy party held on Dominion Day, which showed a profit of \$15.70, which would be available for the contingent fund of the lodge. The committee was congratulated upon their success and received the thanks of the lodge.

Lodge St. George, No. 27, held their usual meeting on Monday, July 9th, Bro. H. W. Smallpiece, Pres., in the chair, there was one initiation. The auditors presented their report, Bro. W. McCartney moved that a cordial vote of thanks be given the auditors and secretary for the able manner in which they had performed their respective duties. Ald. J. C. Swait also spoke of the business-like manner in which they had conducted the audit. Bro. F. C. Payne responded on behalf of the auditors and said it gave them great pleasure to do the work allotted to them, as Bro. Ald. Swait had entertained them in a right royal manner, at whose house the audit was made. We were glad to see Bro. J. C. Boyd, Inner Guard, at his post again, after a three months' sickness.

Lodge Windsor, No. 35, met on Tuesday, July 25th, Will T. James, Pres., in the chair. Two propositions for membership were made. Bro. Tyler, Preston Lodge addressed the members on the Uniform Drill Corps question and enrolled quite a number of names.

Lodge Portsmouth, No. 45, met on Tuesday, July 24th, Bro. F. J. Drewitt, Pres., in the chair. One member was initiated and one proposition received. Bro. W. Freeman, the able secretary, presented his quarterly report, which showed the lodge to be in a very flourishing condition, and was highly complimented in the remarks of visiting brethren from Somerset, Stafford, Worcester and Richmond lodges. The pic-nic committee reported progress respecting the pic-nic to be held on civic holiday, August 13th, at Milton Grove, in conjunction with Somerset, Worcester and Norfolk Lodges.

Lodge Worcester, No. 47, met at West Toronto Junction on Thursday, July 19th, Bro. H. J. Boswell, acting president, in the chair;

Bro. J. Willcox, V.P., in the vice chair. Five propositions for membership were made. W. Miles, Pres., Norfolk; Thos. G. Burch, V.P., Sam Clarke, Somerset; J. W. Dodd, Albion; and W. Barker, ANGLO-SAXON, were kindly driven over to the Junction by Bro. Wm. M. Watson, chaplain of Norfolk Lodge, in his conveyance. At the conclusion of the regular business the visitors made some rousing speeches, to the great delight of the lodge. Bro. W. Miles spoke eloquently on the Beneficiary Department, and cited instances of families with whom he was personally acquainted, who had been blessed with prosperity in consequence of the head of the family being insured in this Department when cut off by death, and of the members who had left their families in abject poverty in consequence of their neglect in that direction.

Port Perry.—Old England Lodge, No. 9, is holding its own. W. R. Degree meeting on August 7th, when four of the members will be advanced to this degree. The date of our anniversary excursion is not yet decided upon, nor place of holding the same. Our town band will join with us, and we expect to have a pleasant time.

Orillia.—Hampton Lodge, No. 58, we held our first annual excursion by steamer, which turned out a success in all ways. Everybody most thoroughly enjoyed themselves. A large balance for the contingent fund was the financial result. At the last regular meeting three candidates were initiated, one of them an honorary member.

Peterborough.—Lansdowne Lodge, No. 25, held their usual meeting on Monday evening, July 16th, in their hall on George St.; Bro. R. Tivey, W.P., in the chair; and Bro. O. Kemp, in the absence of our W.V.P., in the vice chair. Three new members were initiated, Bro. E. W. Elcombe, W.S., in the absence of our W.P.P., acting as past president. Bro. F. Smith, of Middlesex Lodge, paid us a fraternal visit, and being invited by our worthy president addressed the lodge briefly. During his remarks upon our Order in general, he congratulated our lodge upon the efficient manner in which we did our work, remarking that some of our city lodges might do well to pay us a visit, and get a few pointers. Visiting brethren are always made welcome, especially when they bring such good news regarding our Order.

Almonte.—Lodge Nelson, No. 43, we are glad to say, is doing fairly well. We are increasing in membership slowly, it is true, but what we do admit is of the very best quality, and I believe there is such a thing as making haste slowly. Our membership is 45, and of this number 15 have joined the Beneficiary Department. Our prospects are brighter than ever. The auditors' report for the quarter ending June 30th was very satisfactory; we have over \$50 on the right side of the ledger, and this after paying for our furniture, carpets, and other paraphernalia, is a showing which we feel glad of. We are only one year in existence, and taking everything into consideration we have done well. We have a fine hall to meet in. The members turn out very liberally, and our meetings are made very interesting by their cheerfulness.

St. Thomas.—At the last regular meeting of Chester Lodge, No. 18, a proposition was made to run an excursion to Toronto and Lewiston, on the St. Thomas civic holiday, August 21st, which it was decided to do on that date. The I.O.O.F. had decided to have an excursion on the 9th of August, but on finding that the S.O.E. was holding one on the civic holiday they made a proposition for an amalgamated excursion of the two societies, to which our committee agreed. The lodges from London, Woodstock and Galt will join in the excursion. The committee from Chester Lodge is: Bro. C. Scrase, W.P., Bros. G. Nunn, J. Brown, and P. R. R. Williams. Truro Lodge committee: Bros. Robt. McKay, A. J. Neall, and P. H. Stone. The C. P. R. will make this trip the most agreeable of the season, by running parlour cars in connection with all trains. Tickets are good for two days.

Hamilton.—Acorn Lodge, No. 29, held its regular meeting on Tuesday evening, July 24th. Bro. Mulliss was reported to have recovered from his late illness, and Bro. Morrell was reported sick. One candidate was initiated and two propositions were received. A communication was read from Kent Lodge, No. 3, sending us a vote of thanks for the manner in which we turned out to the funeral of the late Bro. R. Skill, of Toronto, who was buried in Hamilton. The funeral services were conducted by Rev. Bro. Mockridge, D.D., assisted by Bro. Macartie, our Chaplain. The pall-bearers were Bros. R. Jarrett, W.P., Jesse Linger, P.P., Wm. Hancock, V.P., G. Midgeley, and two temperance brethren who, with Bro. Forwood of Kent Lodge, accompanied the remains from Toronto. The auditors read their half-yearly report, and were followed by the secretary, the treasurer, and the hall trustee, showing the lodge to have made steady progress during the past half year, and to be in good financial standing. Bro. A. Willcocks was unanimously appointed reporter for the ANGLO-SAXON.

Oshawa.—Essex Lodge, No. 4, is at present quite progressive. Nearly every meeting night we have one or more candidates to initiate. There has been a little ruffle on the "surface of the waters" lately between some of the brethren, that has somewhat marred the peace of our lodge meetings, but it is fervently hoped that the stern principles of justice and right, as laid down in our tablet of law (the constitution), will cause brotherly love to overcome personal enmity and soon bring back again the harmony that should always prevail amongst brethren organized under the same charter. Several charges and counter-charges are now pending, but it is fervently desired by the majority that the matter in dispute may be amicably settled without an appeal to the Arbitration Committee or Grand Lodge. Allow me to say that we are all agreed that the ANGLO-SAXON, especially in its recent issues, is just

what is desired and fills a long-felt want as a means of communication between lodges and members.

Belleville.—Since Oxford Lodge, No. 17, decided to take over and furnish the rooms, the attendance of the brethren has been considerably increased; some of our best citizens have joined the lodge, and the order for initiations is filled every night. We are going to try and take 3rd place in membership on the G. S.'s books before the year is out. The annual excursion took place on 18th July, when the committee, on arriving at the Pinnacle St. station, began to think that the prospects for a successful excursion were very poor, owing to the heavy rain early in the morning, and the showers that came about the time for the train—which was composed of seven first-class cars—to move off. But when "all aboard" was called and passengers came out from their shelter, it was soon seen that there would be a good number. Kingston city was reached about 10 o'clock, and it was then the heaviest shower came down. The party quickly scattered for their friends and the several hotels, and it was then the cry went up "What shall we do all day, in the rain?" and the steamer "Maud" was thought to be the only place that sight-seeing could be had, and at the same time afford shelter from the much-needed rain. About 200 passengers embarked, and the "Maud" started off for Alexandria Bay. On reaching the Thousand Island Park a number went ashore, and the boat then proceeded down the river, where the most picturesque scenery on this continent is to be seen. On the return the supper bell rang and soon the party were seated to do justice to the well-provided and enticing looking tables. The common expression of the party was "that is a good tea, the best ever had on an excursion boat." All the officers of the steamer did their best to make the trip as enjoyable as possible. Kingston was reached shortly after 8 p.m., and by 9 o'clock all were aboard the special train under charge of Conductor A. McAdoc, who proved to be a most congenial officer of the G.T.R. The train reached Belleville at 11 p.m. The proceeds will enable the hall trustees to complete furnishing the rooms.

Exeter.—Plymouth Lodge, No. 63, we are glad to say, exists in our thriving English village. The lodge, financially speaking, is in a prosperous condition, even more so than could be expected from a lodge so young. Englishmen are fast distinguishing themselves from those of other nationalities by becoming members of our glorious and prided institution. The membership is increasing, but when the objects of the society become more popularly known, our membership will increase tenfold. The brethren at present have arranged for a grand concert, which will take place shortly, and will be of the genuine English character, such as will stir the heart of the hardest Englishman, which some of our residents possess. There is also being agitated among the younger brethren a scheme to organize a Sons of England fancy drill corps, which, we are sure, if organized, will not be outrivalled in the west. We sincerely hope that this move will come to perfection, as this will be a move in the right direction, and one that will increase the popularity of our society. Our sincere wish is that the S.O.E.B.S. shall continue on in their good work, and we extend many thanks to the promoters of the society, which is now nearly to perfection.

PLYMOUTH.

Montreal.—Victoria's Jubilee, No. 41, was organized in January, 1887, with Bro. Jno. Harris as its first president; a brother of a more gentlemanly principle could not be found in our Order. Our second president, Bro. Thos. Pike, is also a fine, jovial and hard-working member, of regular military bearing and system, which was instilled into him in his youth, and he will never depart from it. He is a practical hand at recruiting, scarcely coming up to a lodge meeting without one or more propositions for membership. Since our organization we have initiated a large number of members, but a great many cross over line 45, which is a disadvantage to the Order, we not having a connection in the United States. There are many young men not willing to join on that account. At our last meeting the auditors' report was read, which showed:

Balance last audit.....	\$143 53
Subscriptions to date.....	124 73
Loan repaid from contingent fund.....	5 00
Total.....	\$273 26
Disbursements.....	35 00
Balance.....	\$238 06
Credit contingent fund.....	75
Total.....	\$238 81

Members good on books..... 61
Propositions..... 9
which, we think, is a very good showing, with the difficulties we have to contend with by all the Grand Trunk employees being in one or two societies, and compelled to pay into the G.T.R. society some 70 cts. to \$1.00 per month. We have not yet had a member declared on our funds or been sick since we opened the lodge, which speaks well for the physique of our members, also for the lodge surgeon. Every member who is desirous of knowing something more of Englishmen and the progress they are making in uniting together ought to subscribe for the ANGLO-SAXON.

J. A. E.

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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 a 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

The subscriptions are	
weekly, from 18 to 30.....	10c
30 to 45.....	13c
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.