

THE ANGLO-SAXON

Devoted to the interests of the Loyal and Protestant Anglo-Saxons of British America and to the Sons of England Society.

Vol. III.—No. 9.

OTTAWA, MAY, 1890.

50 CENTS A YEAR.

Lodge Cards under this head will be inserted at the rate of One Dollar per Year.



Sons of England Society.

LODGE DIRECTORY.

Almonte.
Belton No. 45, Almonte—Meets alternate Fridays at their hall, Mill st. Visiting brethren welcome. Jas. Hy. Bennett, Sec., A. G. Horton, Pres.

Barrie.
Southampton No. 23, Barrie—Meets on the 2nd and 4th Wednesdays of each month in the Foresters' Hall, Dunlop st. Fred. Edwards, Pres. Geo. Whitebread, Sec., Allandale, Barrie.

Belleville.
Oxford No. 17, Belleville—Meets on the 1st and 3rd Tuesdays of each month at their Hall, Front st. H. Tammadge, Sec., Thos. Waymark, Pres.

Bowmanville.
Wellington No. 19, Bowmanville—Meets on the 1st and 3rd Tuesdays of each month in the Sons of England Hall, Boushall's Block. Visiting brethren always welcome. J. H. Kenner, Sec., W. E. Pethick, Pres.

Brockton.
Birmingham No. 63, Brockton—Meets 1st and 3rd Mondays in each month at Parsons Hall, Brockton. Chas. Cashmore, Sec., F. Wootton, Pres. 237 Gladstone Ave.

Brockville.
Suffolk No. 57, Brockville—Meets every 2nd and 4th Mondays of each month in their Hall, No. 28 King street. Visiting brethren made welcome. Arthur C. Bacon, Sec., W. White, Pres. Box 75.

Collingwood.
Canterbury No. 34, Collingwood—Meets every 2nd and 4th Fridays in Union Hall. Robt. Nash, Pres. V. M. Durnford, Sec., Collingwood.

Cornwall.
Victoria No. 12, Cornwall—Meets alternate Wednesdays in Colquhoun Block. Visiting members welcome. Frank Nelson, Sec., Robt. Carson, Pres. Cornwall.

Eglington.
Sherwood No. 70, Eglington—Meets 2nd and 4th Tuesdays in each month at the Town Hall, Eglington. Fred. Brooks, Sec., T. Moore, Pres. Deer Park.

Exeter.
Plymouth No. 63, Exeter, Ont.—Meets 1st and 3rd Mondays of each month and every month in the I.O.O.F. Hall, Main st. Wm. Sanders, Sec., Daniel Davis, Pres. "Advocate" office.

Galt.
Royal Oak No. 25, Galt—Meets on alternate Wednesdays at St. George's Hall, cor. Main and South Water streets. Chas. Squire, Sec., Chas. Brett, Jr., Pres. Richmond Ave.

Guelph.
Royal City No. 73, Guelph—Meets on the 2nd and 4th Thursdays in the month, in the hall in Turrell's Block. W. M. Stanley, Sec., Harry Bolton, Pres. Box 210.

Hamilton.
Britannia No. 8, Hamilton—Meets the 1st and 3rd Tuesdays of every month in St. George's Hall, cor. King William and James sts. Visitors welcome. James Fisher, Sec., Edwin Layland, Pres. 101 Oak Ave.

Huntsville.
Acorn No. 20, Huntsville—Meets 2nd and 4th Tuesdays at St. George's Hall, corner James and King William sts. Visitors welcome. Wm. Macarty, Pres. Hedley Mason, Sec., 257 Bay St. North. 13 James st.

Kingston.
Leicester No. 33, Kingston—Meets in their hall, cor. Princess and Montreal sts., on the 2nd and 4th Tuesdays in every month, at 8 p.m. A hearty welcome extended to all visiting brethren. W. L. Allison, Sec., Joseph Salter, Pres. Albert st.

Lakefield.
Exeter No. 89, Lakefield, Ont.—Meets on the 1st and 3rd Tuesdays in the Orange Hall. Visiting brethren made welcome. John C. Baledon, Pres. Edmund Sellens, Sec.

Montreal.
Excelsior No. 36, Montreal (R.R.D.)—Meets on the 2nd and 4th Wednesdays of the month at 5 Place de Armes Square. Visitors welcome. J. Field, Pres. Chas. Chappell, Sec., 102 St. Felix st.

Victoria Jubilee No. 41, Montreal—Meets every alternate Friday at the St. Charles Club House, cor. Wellington and Sebastopol sts. Hy. Irons, Pres. J. A. Edwards, Sec., 4 College st.

Yorkshire No. 39, Montreal, will meet every alternate Monday at the West End Hall, Chatham street at 8 p.m. J. Booth, Sec., Hy. Robertson, Pres. 1087 St. James St.

Oshawa.
Essex No. 4, Oshawa—Meets every alternate Friday in the S.O.E. Hall. Thos. Martin, Sec.

Orillia.
Hampton No. 53, Orillia—Meets alternate Mondays at Sons of England Hall, Mississauga st. W. H. Stevens, Pres. G. H. Swain, Sec., Orillia.

Ottawa.
Derby No. 30, Ottawa—Meets on the 2nd and 4th Tuesdays in each month, in Oddfellows' Hall, cor. Bank and Sparks sts. T. E. Hicknett, Pres. E. Aust, Sec., Sherwood st., Mt. Sherwood.

Bowwood No. 44, Ottawa—Meets every 1st and 3rd Thursday of each month at Johnson's Hall, Wellington st. E. J. Reynolds, Sec., Geo. Low, Sr., Pres. P. O. Box 288.

Stanley No. 55, Ottawa—Meets every 2nd and 4th Thursday of each month at Johnson's Hall, Wellington st. James Arley, Sec., R. J. Dawson, Pres. 459 Ann street.

Russell No. 54, Ottawa—Meets the 2nd Tuesday of each month at the Orange Hall, New Edinburgh. C. C. Rogers, Sec., J. J. Hawken, Pres. 345 Stewart st.

Clarendon—The United Degree lodge of Derby, Bowood, Russell and Stanley lodges meet at Wellington Hall, Wellington street, Ottawa, on the 3rd Tuesday of each month. Fred. Cook, Pres. C. H. Bott, Sec.

Owen Sound.
Mistake No. 85, Owen Sound—Meets in Foresters' Hall, 2nd and 4th Fridays in each month at 8 p.m. Brethren visiting Owen Sound, cordially welcomed. Chas. Richardson, C. K. Grigg, President, Secretary.

Peterborough.
Lansdowne No. 25, Peterborough—Meets in Sons of England Hall, Hunter st., on the 1st and 3rd Mondays in each month. Visiting brethren made welcome. E. W. Elcombe, Sec., T. J. R. Mitchell, Pres. Box 277.

Sherbrooke, Que.
Gloucester No. 103, Sherbrooke, Que., meets on the 1st and 3rd Tuesday of each month in the Court-room of Prince Albert I.O.O.F., Odells Block. Thos. Rawson, Pres. Edwin Avery, Sec., Box 16, P.O., Sherbrooke.

St. Thomas.
Chester No. 13, St. Thomas—Meets on 2nd and 4th Fridays (W. R. D. 3rd Friday) of every month in Emulating Block, cor. Talbot and Elgin sts. F. W. Trump, Pres. Robt. Pearson, Sec.

Truro No. 62, St. Thomas—Meets in their hall, cor. Southwick and Talbot sts., on the 1st and 3rd Tuesdays of every month. A hearty welcome extended to all visiting brethren. Robt. A. Mackay, Pres. J. W. Yearley, Sec., 9 Hughes st.

Toronto.
Albion No. 1, Toronto—Meets 1st and 3rd Thursdays at Shaftesbury Hall, Queen street West. B. Jones, Pres. C. E. Smith, Sec., 31 Sword st.

Middlesex No. 2, Toronto—Meets alternate Tuesdays at Occident Hall, cor. Bathurst st. and Queen st. West. W. H. Syms, Sec., Geo. Hall, Pres. 18 Eden Place.

Kent No. 3, Toronto—Meets 2nd and 4th Monday at Shaftesbury Hall, Queen st. West. A. Watkins, Pres. J. M. Williams, Sec., 16 Carlton Ave.

Brighton No. 7, Toronto—Meets 1st and 3rd Fridays at Shaftesbury Hall, Queen st. West. E. Davis, Pres. W. Pugh, Sec., 70 Sussex Ave.

Somerset No. 10, Toronto—Meets 2nd and 4th Thursdays at Weeks' Hall, Parkdale. H. Workman, Pres. W. P. Parsons, Sec., 29 Lawrence Ave.

Surrey No. 11, Toronto—Meets 2nd and 4th Mondays in Brunswick Hall, 161 Brunswick Avenue. C. Sendell, Pres. G. Keight, Sec., 105 Oxford street.

Warwick No. 13, Toronto—Meets 2nd and 4th Thursdays at Jackson's Hall, Yonge st., cor. Floor st. A. Riddiford, Sec., J. Poffley, Pres. 32 Yorkville Avenue.

Manchester No. 14, Toronto—Meets alternate Mondays at Winchester Hall, Winchester st., cor. Parliament st. T. P. Williams, Sec., A. O. Robinson, Pres. 28 Sword st.

St. George No. 27, Toronto—Meets 1st and 3rd Mondays at St. George's Hall, Queen st. West, cor. Berkeley st. S. H. Manchee, Sec., Harry Leeson, Pres. 14 Baldwin st.

London No. 31, Toronto—Meets 2nd and 4th Tuesdays at Masonic Hall, Queen st. East. J. W. Lane, Pres. J. W. Hayes, Sec., 136 Broadview Ave.

Stafford No. 32, Toronto—Meets alternate Mondays at Copeland Hall, King st. East, corner Sherbourne st. Geo. W. Ansell, Sec., W. G. Fowler, Pres. 18 Trafalgar Ave.

Portsmouth No. 45, Dovercourt, Toronto—Meets alternate Tuesdays at Mechanics' Institute, Thos. Buckley, Sec., G. Hutchings, Pres. Delaware Ave.

Worcester No. 47, West Toronto Junction—Meets 1st and 3rd Thursdays at James' Hall, West Toronto Junction. Fred Ineson, Sec., C. C. Boon, Pres. Box 5 Carleton West.

Cambridge No. 54, Little York, Toronto—Meets alternate Fridays at Little York Fire Hall. W. H. Clay, Pres. A. Sargent, Sec., Coleman P.O.

St. Albans No. 76, Toronto—Meets 2nd and 4th Fridays at Association Hall, cor. McGill st. and Yonge st. J. W. Webb, Sec., J. H. Horswell, Pres. 37 Homewood Ave.

Weston.
Leeds No. 48, Weston—Meets on 2nd and 4th Fridays of each month, at King st. Hall. Visitors welcome. Theo. Holdsworth, Sec., Geo. Asham, Pres. Weston, Ont.

Woodstock.
Bedford No. 21, Woodstock—Meets in Imperial Hall, 1st and 3rd Thursdays of each month; W.R.D. 4th Wednesday in each month. Fraternal visitors welcomed. W. Whitcombe, Pres. W. E. Wilkinson, Sec., Box 188.

Winnipeg.
Westward Oh! No. 98, Winnipeg, Manitoba, meetings, bi-monthly at Knights Pythias Hall, Main street. Visiting brethren invited. Rev. G. F. Coombes, Thos. C. Andrews, President, Secretary, Box 353.

Aylm., Ont.
Prince Albert No. 51, Aylm., Ont.—Meets in Foresters' Hall, over the Post Office, on the 1st and 3rd Fridays of every month. Visitors always glad to see visiting brethren. Geo. W. Copeland, A. J. Elliott, President, Secretary.

SONS OF ENGLAND NEWS.

S. O. E. Notes.
TORONTO.
A new lodge will be opened in Capetown, Quebec, on Monday the 20th. The Supreme Grand President and Grand Secretary, will visit Montreal and Sherbrooke during the last week of this month, and exemplify the changes in the W. R. D. Ritual. The Inspector of Insurance has issued a report in answer to the charges made by C. W. Allen against the Society for infringing on the Insurance Laws. The Inspector says we are doing a legitimate business. No society in Canada is carrying on their Beneficiary Department more economically than the Sons of England. The last claim paid was \$675.00. The next call will realize over \$700. There will be a double call this month. Bro. John Carr, of Middlesex lodge, was killed at the Taylor Safe Works, Toronto, and Bro. Wm. Fowler, of Bradford lodge, was drowned in the Humber river. Two sad accidental deaths in one week. Bro. O. Onslow, D. D., from Port Arthur, registered at the Grand Secretary's office. Bro. Onslow is on a visit to friends in Montreal, and will visit some of the lodges while there. Royal Standard Lodge No. 112, will be instituted at Qu'Appelle on the 15th by Rev. Bro. Canon Coombs, D. D., for the N. W. T. The 25th May was set apart by the Grand Lodge for the annual church parade. The 25 Toronto lodges will unite in attending Divine Service. The combined city lodges are celebrating the 24th of May by a grand concert in the Pavilion. The arrangements, which are under Bro. Herbert of Kent lodge and Bro. Nichols of Chesterfield, promise to be a grand success. The Supreme Grand President Bro. Ald. J. C. Swait, will preside. At the last meeting of Brighton lodge, Bro. Pugh was presented with an address and purse in testimonial of his ten years service to the lodge as secretary. In acknowledging the same he referred to the duties of lodge secretaries and the necessity for a faithful performance of them. PORT ARTHUR. Around the festive board of mine host of the Algonia hotel, there were gathered an enthusiastic company of "Merrie England," who had come together to do honor to the anniversary of their patron saint, St. George. The large dining hall was prettily decorated. "The flag which has braved the battle and the breeze" was appropriately draped over the tables. The Algoma dining hall is a large one, but last night it was none too large, for the guests crowded in in such large numbers that a stranger present was made to ask "where did all the Englishmen come from." They were the members of Winchester and Guildford lodges of Port Arthur and Fort William respectively and taken altogether they were about as fine a looking collection of men as one could get together. ORILLIA. About thirty Sons of England met at the Grand Central hotel, to bid "good-bye" to Mr. Austin Gilham, who was leaving for British Columbia. The supper was excellent—including the "roast beef of Old England. The Queen was honored, and Mr. W. H. Stevens sang "The Old Brigade." "Our Order" was responded to by Mr. Henry Boyes, he referred to the origin of the Order, when several Englishmen banded together to help their fever stricken countrymen on the banks of the Don. Mr. Mason, Toronto, gave a song. "Our Guest" was accompanied by the presentation of a Gold Union Jack—the emblem of the Order—to Mr. Gilham, who made a suitable reply. Mr. Gilham has been a member of Lodge Hampton about two years, and his zeal and energy in behalf of the Order have rendered his place one that it will be difficult to fill. About one o'clock the company sang "God Save the Queen."—Packet. OTTAWA. A recherche repast, rhetoric and reason combined with the Heavenly

maid music, was the order of things in the Bodega Chambers when the St. George's Society celebrated St. George's day with their anniversary dinner. Mr. W. L. Marlair, president of the society, occupied the chair, among those present were Lieut.-Col. Wm. White and Dr. Robt. Mark, vice-presidents, C. D. Frupp, secretary, R. J. Tanner, H. G. Frupp, F. A. Jackson, F. C. Lightfoot, Ald. W. R. Stroud, Ald. Doucher, R. J. Wickstead, LL.D., Geo. Low, sr., Fred. J. Alexander and Mr. Slater, president of St. George's Society, Montreal. The Rev. Messrs. Pollard, Winfield and Bogert chaplains of the society, were also present and others. The usual loyal and patriotic toasts of The Queen, the Royal Family, were enthusiastically received, also the "Army and Navy," after which Mr. C. D. Frupp sang "Rule Britannia," and Mr. Graham Moon, "The Gallants of Old England." "Our Order," was well responded to by Bros. Ald. Stroud, Geo. Low, sr., President Bowood, and Fred. J. Alexander, Vice-President of Bowood.

THE ENGLISHMAN.

There's a land that bears a well-known name,
Though it is but a little spot;
I say 'tis first on the scroll of fame,
And who shall say it is not?
Of the dearest one that shine and live
In arms, in arts, and song,
The brightest the whole world can give
To that little land belong:
'Tis the star of earth, deny it who can;
The Island home of an Englishman.
There's a flag that waves o'er every sea,
No matter when or where;
And to treat that flag as aught but the free
Is more than the strongest dare;
For the lion-spirits that tread the deck
Have carried the palm of the brave,
And that flag may sink with a shot-torn wreck,
But never float over a slave;
Its honor is stainless, deny it who can,
And this is the flag of an Englishman.
There's a heart that leaps with burning glow
The wronged and the weak to defend;
And strikes as soon for a trampled foe
As it does for a soul-bound friend.
It nurtures a deep and honest love;
It glows with faith and pride;
And yearns with the fondness of a dove
To the light of its own beside;
'Tis a rich rough gem, deny it who can,
And this is the heart of an Englishman.
The Briton may traverse the pole or the zone,
And boldly claim his right;
For he calls such a vast domain his own,
That the sun never sets on his might.
Let the haughty stranger seek to know
The place of his home and birth;
And a flush will pour from cheek to brow
While he tells of his native earth;
For a glorious charter, deny it who can,
Is breathed in the words,—
"I'M AN ENGLISHMAN."
—Eliza Cook.

Miscellaneous.

IMPORTANCE OF PRAYER.
In a recent sermon in Liverpool, Dr. Ryle dwelt at considerable length upon the importance of prayer, particularly in these days, when so much attention was paid to outward religion. There were ornaments, ceremonies, demonstrations, prostrations, processions, and all kinds of things to catch the eye and tickle the ear; but he wanted to know whether the hearers in these grand places were becoming better in consequence, and whether there was more secret and private holiness amongst them. They might have great numbers of choristers clothed in surplices, and pay large salaries to organists for playing grand music, but the principal thing, after all, was to know that the people were praying and leading better lives. That was the only thing that could save the Church of England from the ruin which might possibly be impending over her.

TOO GOOD TO BE TRUE.
Canada is even going so far as to survey a route for a direct canal, lake and river line from the "Soo" and from Lake Michigan, through Lake Nipissing and the Ottawa River to Montreal, a little piece of work that would deftly lop off 270 miles (between the west and the Atlantic) and place Montreal as near to Lake Superior as Buffalo is now.

JACK CRAWFORD.
Lord Camperdown recently unveiled a statue in Mowbray Park, Sunderland, to Jack Crawford. The inscription of the statue is as follows:—"The sailor who so heroically nailed Admiral Duncan's flag to the main-top-gallant-mast of Her Majesty's ship *Venerable* in the glorious action off Camperdown on October 11th, 1797. Crawford was born at the Pottery Bank, Suddaland, 1775, and died in his native town in 1831,

aged 56 years. Erected by public subscription." A monster procession of trade societies, military and volunteer forces in the town, and a detachment of 300 Bluejackets sent by the Admiralty and Marines paraded the principal streets, and then went to the park. Lord Camperdown delivered an interesting and appropriate address. The statue is the work of Percy Wood, and the height of the group is 20 ft. 7 in. The sculptor has selected the moment when Jack is supposed to have ascended the mast of the *Venerable* as far as the cap, which rests on the summit of the pedestal. The colours are thrown over his left shoulder, and in his right hand he holds a pistol, with the butt end of which he drives in the nails.

WHY KING THEEBAW FELL.

It is seldom that the trival causes which lead to the overthrow of thrones receive so clear an illustration as the following statement by ex-King Theebaw, of Burmah:—"My late father, the royal Mindoon, Min, the golden-footed lord of the white elephant, master of a thousand gold umbrellas, owner, of the royal peacocks, lord of the sea and the world, whose face was like the sun, always smoked the Esocof cheroot while meditating on his treatment of the bull-faced, earth-swallowing English. Had I done the same I should never have lost my throne, but I used the opium-drugged cheroot from Manila, and the trash solace was sent me from San Francisco, and I fell."—*N. Y. World.*

Mr. Mowat's license commissioners in Kingston are obliged under the law to publish a certain advertisement in connection with their proceedings. This they did in one of the daily papers. Some time after this had been done an account was presented by the *Catholic Freeman*, Archbishop Cleary's organ, for publishing the same advertisement in that paper. The license commissioners at first refused to pass or pay this account on the ground that it had not been ordered and was unnecessary. They were startled, however, when the *Freeman* people produced a letter from the Provincial Secretary ordering them to pay this as well as any other account the *Freeman* might present.

The *Gazette* of Joliette, a well-written French Canadian paper, has come to the conclusion that Confederation is destined to be speedily broken up by the race war. "Can the French Canadian population, left to itself, endure?" it asks. "Why not? The French people of Canada are full of strength and vitality; they are active and intelligent; geographically they are independent of the rest of the country; and more than all they are Catholic." The *Gazette* does not take into account the overwhelming strength of the race which surrounds and envelops French Canada on every side but the north. Does it imagine that, in case a disruption occurred, the French Canadians would be allowed to hold the keys of the St. Lawrence?

Illiterate People.

The illiterate people in civilized countries are mostly of the Romanist population. Of 122,263 illiterate persons in Massachusetts in 1885, only 13,388 were American born, and only 8,297 were born in Massachusetts; and these were nearly all children of foreigners, for only 2-08 per cent. of the illiterates were children of Massachusetts-born parents. Of the 108,365 foreign-born illiterates in Massachusetts, 24,190, or 19-70 per cent. of the whole, were French Canadians; and 67,160, or 54-94 per cent., were Irish. Hence the Catholic elements of the population, Irish and Canadian French, though but a fraction of the people of Massachusetts, furnish nearly three-fourths of all the illiterates in the State, to say nothing of the bulk of the paupers and criminals, and more than fifty per cent. of the illiterates of Massachusetts came from one little Emerald Isle three thousand miles away, where priests and nuns abound, and parochial schools, whiskey shops, land leagues and boycottings are in full play. And it is such facts as these which enable the ordinary mathematician to triangulate the colossal ignorance or impudence of Romish ecclesiastics who assert that the common school system has debased and demoralized New England.—*The Christian, Boston.*

—A BLUE CROSS opposite this indicates that the subscriber to whom it is addressed is indebted for this year's subscription (from Aug. 1890 to Sept. 1890), and all such will confer a favour by kindly remitting, for which we shall feel obliged.

* We cannot undertake to make out accounts and send them by mail or otherwise and only charge 50 cents.

* 50c. now is worth more to us than \$1 many months hence, with cost of time, bills and postage.

* Will all friends please think of this, and help us in the work by an EARLY remittance.

ESTABLISHED 1887.

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A. J. SHORT & E. J. REYNOLDS,
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P. O. BOX 296,
Ottawa, Canada.

THURSDAY, MAY, 1890.

THE GRAND LODGE REPORT.

The report of the meeting of Grand Lodge in Port Hope, last February, a copy of which has just reached us proves to be very suggestive reading. There are indications of much *talking* having been accomplished; much lobbying and log-rolling in petty matters, BUT an apparent unconsciousness, or at least, unconcern, on the part of the mass of the delegates, of what was vital to and the essence of the assembling.

The SUPREME GRAND PRESIDENT, of whom we shall have nothing but good to say, expresses himself in the following noble manner:—

"I have now a very pleasing matter to report—far beyond a mere monetary gain—distancing the numerical increase of our Lodges—away beyond the advantages of mere Lodge openings, is the fact that our brethren are taking a greater interest in each other, fraternally, socially and commercially. They are awakening to a knowledge of their own strength and the benefits to be derived from united action.

"During the past year in the various Lodges I find the members taking a positive interest IN THE AFFAIRS OF THE COUNTRY.

"They are rising above the petty jealousies of the past, and are standing by each other as become true Sons of Old England.

"This fidelity is also making itself felt in our Lodge rooms, for while a few, from force of habit, ornamental disability, are unable to agree with their brethren, yet on the whole I find a fidelity of purpose and unity of action that harmonizes not only with our ritual, but with our heart-felt desires."

Now this is truly excellent matter, and we see, on reading further, that the sentiments of the SUPREME GRAND PRESIDENT are formally endorsed by Grand Lodge!

Then comes the SUPREME GRAND VICE-PRESIDENT, who refers to the gratifying fact that the order is expanding with great rapidity in Eastern Ontario and in Quebec, and states that there are good hopes of establishing lodges before long in the Maritime Provinces. BROTHER STROUD might have explained the cause of this rapid growth—this compression of Englishmen, living in and near the Province of Quebec, into the Sons of England SOCIETY. But he forgot to do it, or else, gauging the calibre of the delegates before him, he thought it not worth his while. In which opinion we are tempted to agree with him.

Next follows the Report of the SUPREME GRAND SECRETARY, who states that although the Jesuits Endowment Bill had excited a large amount of irritation among the Lodges, the Executive had not felt able, on account of the apathy of the previous Grand Lodge on the subject, to take any overt action in the matter. Personally, BROTHER CARTER seems to have felt, as most Englishmen, at any rate, all those around here feel, strongly disgusted about the bill and to have attended in his private capacity, meetings called for the purpose of protesting against it.

But who has asked that this Society should take overt action upon political subjects? It were well that this body of Englishmen should be alive to the movements of its enemies, but as a secret society it is not called upon to publish its views. Nevertheless, when in Grand Lodge assembled, the Delegates should seek for unity of action upon matters which concern Englishmen just as actively now as in Cromwell's time. Two centuries and a half of struggling with their old hereditary foe, who, sometimes assuming the form of a French descent, or again, of an Irish outbreak, or again of a Papal Brief (but can, or should, to all intelligent eyes, be plainly and clearly dis-

covered to be the DEVIL), should have taught Englishmen what their true interests are and how they can best be maintained. We would to God that Englishmen understood these things.

We do not altogether blame Grand Lodge for refusing to publish their intentions to the world. But we should like to feel that they HAVE intentions and hold them unitedly. Let the Order ponder these suggestions and consider well, whether its policy upon Public questions is not here sufficiently set forth.

But to return to the Grand Lodge Report. This is what the Grand Secretary goes on to assert:—

"Another, and equally important agitation is looming up in the distance, that is, the subject of the French language in our Public Schools, and I think that at this Supreme Grand Lodge meeting a strong and earnest protest should be entered against any but the English language being taught in our Public Schools in Ontario.

"The question of dual language will also create, at no distant date, a lively and important agitation. If this is an English colony let it be so, and if it be so, let the English language and that alone be the language in every department of the public service, Municipal or Parliamentary."

These views are received and adopted by the Grand Lodge. But when the following resolutions are brought forward they are declared Lost! The following are the resolutions:—

"Moved by Fred. J. Alexander, seconded by A. Clegg.—That the most sincere thanks, expressive of the hearty gratitude of the Supreme Grand Lodge of the Sons of England Benevolent Society, be conveyed by the Secretary of this Supreme Grand Lodge to Mr. Mulock, M.P., for his motion in Parliament for the address to Her Most Gracious Majesty, the Queen, expressive of the loyalty of Canadians to Her Majesty's person and Government, and of the determination of Canadians to uphold the permanent unity of the British Empire. Copy of this resolution to be sent to Mr. Mulock.—Lost."

"Moved by E. J. Reynolds, seconded by J. A. Edwards.—That this Supreme Grand Lodge of the Sons of England Benevolent Society hereby place on record our hearty approval of all efforts to promote the consolidation and permanent unity of the British Empire, and pledge ourselves by our votes and influence to support every effort to attain a federal unification of the Empire, and that a copy of the foregoing resolution be sent to Mr. Dalton McCarthy, Q. C., M.P., as the President of the Imperial Federation League in Canada.—Lost."

"Moved by Fred. J. Alexander, seconded by Joseph Simmons.—That this Supreme Grand Lodge of the Sons of England Benevolent Society hereby express their hearty approval of the action taken in the Federal Parliament by Lieut.-Col. O'Brien, M.P., and twelve other members of Parliament in resisting the allowance of Jesuits' Estates Act and that a copy of this resolution be forwarded by our Grand Lodge Secretary to Lieut.-Col. O'Brien.—Lost."

We repeat that we do not blame Grand Lodge for refusing to publish its intentions. The question is—Did it have any intentions?—or was there utter confusion of mind?

So again, in regard to the matter of an Official Organ. The Grand President, speaks as follows:

"The previous Grand Lodge directed your Executive to prepare a report on the advisability of an established official organ: this will be laid before you by the Grand Secretary."

This looks very promising. What will the Grand Secretary say? This:—

"The question of an official organ, which was left in the hands of the Executive, has not received that consideration which it deserves. I had hoped to have a plan properly prepared to submit to this Grand Body relative to this very important matter, but pressure of business prevented my doing so. It is, however, a matter of great importance that we should have an official organ. A journal for the discussion of all legitimate changes or improvements in the Order, when conducted without bias or prejudice, can but prove instructive and beneficial; when a wanton and flagrant attempt is made to belittle and besmirch the good name of our Society, and without notice, drag contemptuously our internal and social arrangements through the mire of public discussion, by seeking to expose fancied wrongs and imaginary evils, and under the guise of freedom of speech (which, forsooth, is taken for license), criticize and condemn the government of the Society; then I think it is time to close up the medium, and prevent the publishing of such hurtful and dangerous communications."

One whole year has the Grand Secretary had to consider and suggest something practical in regard to this admittedly "very important matter" and still there is no parturition!

A motion is now made to refer the matter once more to the Printing Committee, and this committee delivers itself as follows:—

"Your committee think it very desirable that this Society should have a journal devoted solely to the interest of the Sons of England and Englishmen generally, and that a monthly publication would meet the case for the present. Said journal should have the support of the Executive, but the committee would recommend that the Executive be not in any way responsible for the financial affairs of said journal.

"We further hope that the Sons of England will not lose sight of the necessity of having in the near future a good weekly paper."

We take leave of the Grand Lodge report with feelings of sadness. Plenty of words and nothing done! Hopeless confusion of mind—every man, seemingly, hugging to his bosom (and cherishing) his own little prejudices; and no man (or few men) regarding the interests of this Order, or those of the Race in this Country.

Let the lodges look to it, and send

another and a different stamp of men to next Grand Lodge.

The Supreme Grand Executive were capable men; but they were unable to impress their ideas upon the Delegates. Let the present Executive endeavour, during the current year, by every means—through the District Deputies and by personal visitations—to awaken the Order at large to an appreciation of the necessities of the times. If Providence had not, in the most evident manner, looked after us—what would have not befallen us? Without unity of purpose, without apparent consciousness of our truly imperial mission on this continent, we are blundering on, with some success, and none may stay us. Truly have we Englishmen reason for gratefulness, but we must not forget that "Providence helps them that helps themselves," and that unless we bestir ourselves, the protecting hand may be withdrawn and transferred to some more worthy people. United we stand: divided we fall.

THE EFFECT OF THE AMERICAN SYSTEM OF PUBLIC SCHOOLS.

The *Catholic Review* cites a statement recently made by a competent authority: "There ought to be, by natural increase, 17,000,000 Roman Catholics in the United States and there are only 5,500,000. Where have the rest gone? They have (the speaker is a Protestant) ranged themselves under the American flag; and by reason of our journals and our politics; by reason of the sum total of the liberalising influences of the American people, nearly 12,000,000 Roman Catholics have left the bondage of the Papacy and to-day participate with us in the glorious varieties of this country." The *Catholic Review* disputes neither the facts nor the deductions. It admits them frankly and allows that if the Romish church wants to retain those in the United States who subscribe to her creed she must at once, if possible, destroy the influences which are causing them to become American. This counsel is being followed. The Romish Church is attacking the Public School system, and wherever possible it is establishing parochial schools, in which Irish history, Irish traditions and a spirit of hostility towards American institutions are being engendered and cultivated. Among the French-Canadians in the United States, among the Poles, Germans, Secs and other races, the Papacy is, in addition, striving to maintain the separating influence of language. It is pursuing the same disastrous policy in Canada. It fears homogeneity.

The duty of both the American and Canadian peoples is, in the circumstances, very plain. They should support a system of non-sectarian public schools, where the English language alone is used. They should refuse any public aid to separate or parochial schools. They should strive to reach the very highest possible educational standards and efficiency in the public schools.

These being done, the economic factor will soon solve the difficulty. The English language, being the language of trade and commerce will force itself upon the foreign elements. The excessive cost of separate and parochial schools, unsupported by state aid, will cause their discontinuance, except, perhaps, in the larger cities. The inferior nature of the education imparted in the Catholic schools will compel parents to send their children to the public schools. The more intelligent among the foreign elements will recognize the disqualifying tendencies upon their offspring of sectarian education, and they will risk the displeasure of the priests in their desire for their children's welfare.

If the people of either or both countries can only be persuaded of the grave importance of this issue, they will undoubtedly make short work of it within their borders. In Canada, many difficulties exist. The French language and separate schools are rooted in the constitution, and we shall have trouble in eradicating them. But in the long run we shall succeed. We speak with perfect assurance. The spirit of the age is opposed to ultramontanism and its methods, and it is only a question of time before it is brought to its knees. Its last defence is the cultivation of prejudice, and its twin-brother bigotry, of racial traditions (misleading when not inglorious), of hostility among the people under its sway to their surroundings, and of all other reactionary movements. The spirit of the age is that of progress, and yoe betide any system or institution that shall oppose it. It will be, as GEORGE STEPHENSON said, when asked what would happen if a cow should stand on the track when an engine was coming along, "it would be bad for the cow"—it will be bad, certainly, for that system or institution.

THE EQUAL RIGHTS MOVEMENT.

We cannot help according our hearty sympathy with the aims and objects of the Equal Rights Party. The persons forming that Party may be a set of bigoted and intolerant men, as our friend ARCHBISHOP CLEARY declares, but we venture to think that no intelligent man, be he Protestant or be he Roman Catholic, could read the speeches and letters of PRINCIPAL CAVEN, DALTON MCCARTHY, and other leading men in the new movement without being impressed with a conviction that the charge of bigotry and intolerance, as applied to them, was false.

In committing ourselves to this view, we do not in any way commit the Order of the Sons of England, many of whose members are as staunch Party men as can be found in Canada. We are not ignorant that many Englishmen are quite as much in favor of Jesuit endowments and Roman Catholic aggression in School matters as the most limited Irishman could be. A careful perusal of the Grand Lodge Report will show this conclusively. It is only by understanding the traditions of their forefathers that Englishmen grow to feel the necessity of following in their footsteps, in the paths of Civil and Religious Liberty. These paths are widely divergent from those pursued by party politicians.

An ignorant Englishman is very much on a par with an ignorant Irishman. There is little difference—one talks jingoism; the other, Fenianism. It is true that the traditions of the first are glorious, but of what possible use are these to him unless he properly appreciates the lessons to be drawn from them. The traditions of the Irishman are inglorious and were he only to know it, there is little satisfaction to be gleaned from the life and times of BRIAN BORU. Or from any other subsequent times in Irish history.

Let Englishmen strive, therefore, to educate themselves concerning the history of their race. GREEN'S "Short History of the English People" is an excellent book for the purpose. We would also commend a careful reading of "Cromwell's Life and Letters," by CARLYLE. We firmly believe that a knowledge of these books would tend to make a man a better citizen, a better Englishman and a more trustworthy member of our Order. We likewise think that they would incline him to become an active and efficient supporter of the Equal Rights Party.

THE LABOUR CONFERENCE IN BERLIN.

It will be a matter of congratulation for Englishmen, that in only three points will the existing law of their country have to be altered to bring them into harmony with the resolutions of the Berlin Conference.

1. Raising the age of children employed in industrial work from ten to twelve years.
2. Raising the age of children employed in mines from 12 to 14 years.
3. Forbidding women to resume work within four weeks of confinement.

As regards the first point Englishmen in Canada are not immediately concerned, women not being employed in mines in this country. As to these second, remedial legislation has already been enacted. The third point is one which it is doubtful whether the Dominion Government, in the present state of public opinion, could deal with, but there can be no question that legislation in the direction indicated would receive very powerful support. Our own persuasion is that married woman, during child-bearing period, should not be allowed to engage at all in certain occupations. The matter is one which largely affects the future of the race, and already, in all the cities of Great Britain, the influence upon women of unhealthy occupations and too close and continuous confinement is distinctly remarkable. It is vital to remember that a healthy and powerful people can only be produced by perfectly healthy women, and if socialistic laws are necessary for this result, then we must have socialistic laws.

ST. GEORGE'S DAY.

It is a matter of congratulation on all sides that never before in the history of this country was the celebration of St. George's Day attended with so much enthusiasm. At Toronto, Ottawa, Hamilton, Winnipeg and elsewhere, grand banquets were held, and the wires flashed good wishes from one festive board to another. The National spirit is awakening in Canada and may possibly some day—make itself felt even in Grand Lodge! In the meantime, it is a great thing that Englishmen are sufficiently united in feeling as to be able to sit together with their legs under a table. A hope is afforded by such a manifestation that they may ultimately learn to work together for more important objects.

EDITORIAL NOTES.

The German Emperor's remark the other day about the Germans fearing God and having no other fear was said before him by an Englishman—Dalhousie. "I circulate these papers," he wrote on one case, in which he had successfully insisted on justice being done at the risk of a tumult. "They are an instance of the principle that we should do what is right without fear of consequences. To fear God and have no other fear is a maxim of religion, but the truth of it and the wisdom of it are proved day of day by politics."

We commend this experience to our Canadian politicians, who have too often had the fear of the Irish Catholic vote before their eyes and have by it been betrayed into the passing of resolutions in regard to subjects with which they had no proper concern whatever.

We do not often make comments upon party politics, but we cannot refrain from congratulating the House of Commons upon having purged itself of CHARLES RYKERT. That RYKERT should have been returned to Parliament, after the disclosures made about him previous to the last general election, would be astonishing to any man not intimately acquainted with our party system; but that he should feel confident of re-election, after what has lately transpired, is still more astonishing. One would almost despair of representative institutions if the men of Lincoln were to condone such conduct as Mr. RYKERT has admittedly been guilty of by returning him once more as their member.

There is a lesson which the party organs would do well to learn from the facts of this case. Had the Toronto *Globe* taken equal care to be sure of its ground before attacking everybody belonging to the Conservative party without regard to truth or decency, its cry of "wolf" in the RYKERT case would have doubtless been heard, but most people had ceased to notice its cries, and when an actual danger presented itself the *Globe* was powerless to do the public any effective service.

We have been requested to state that the recent circular issued by *Clarendon Lodge* to the Lodges of the Red Rose Degree in Canada, was sent out under the sanction and by the authority of Brother STROUD, District Deputy, and late Grand Vice-President. We are assured that the terms of the circular are quite within the lines of the constitution and Ritual of the Sons of England SOCIETY. It is to be hoped that the Lodges will consider the issues raised in a serious and practical manner. Much will have been accomplished when every Englishman in the Order becomes imbued with the spirit that animated the founders of this honorable Society.

The members of the Order will be glad to learn that the cloud which had interposed itself between the ANGLO-SAXON and the sunshine of Executive approval has passed away. The ANGLO-SAXON is no longer the organ of the Society, it is true; but the Grand Executive has no longer any desire to discourage the circulation of this paper among the brethren. Any lodge which may be doubtful upon the point will, no doubt, receive an assurance to this effect from the Grand Secretary on writing to him.

Captain Allen informs us that the few words in which we referred to his case in our last issue constituted a "base and cowardly attack" upon him. He further announces his intention of bringing an action against us for libel! Now, what are the facts in this case. Mr. Allen published a portion of the Ritual of the S. O. E. Society in the Toronto newspapers. The Ritual of any Secret Society is never intended to be published in that way. We understand that on joining a secret society a man is required to take an oath to keep certain matters secret. These matters may largely consist of trivialities. We have an idea that in most mutual benefit societies the secrets are never very awful. But if a man should violate his oath in regard to a small matter, who would trust him in a larger one? There is no doubt Mr. Allen violated his oath or obligation as regards the Sons of England SOCIETY by publishing a portion of the Ritual of the Society, and this being so, he was properly expelled from the Order, and the latter is to be congratulated upon having lopped off an unworthy member before more mischief was done. Mr. Allen has called upon us for an apology. This is as near an apology as our conscience will allow us to approach.

THE PAPAL ADVANCE.
(BY THE REV. DENIS HANAN, B.D.)

There exists an uneasiness of mind—sometimes acknowledged, but more frequently unexpressed, amongst those who value the precious heritage bequeathed to us by our English Reformers of the 16th century, when they think upon that which is spoken of as "the Papal advance." The idea that Rome is gaining ground in England, and strengthening herself in the hope of the re-conversion of the country is very prevalent. It produces a depressing effect upon all who value our British-Israelite covenant, and it produces a demoralizing effect upon many; such as that which the conviction that it is being out-generalled causes in the bravest army. The tendency of such demoralization is to induce the strong to cease their efforts, and the weak to go over to the apparently winning side. And although this, the ultimate effect of demoralization, has not been produced amongst us, it is but wise for us to look the matter in the face; to endeavor to obtain a commanding view of the whole field, so that we may know whether there is reason to think that Rome is gaining and the Church losing. Is there a real advance on the part of Rome, if so what is its extent, and what is the reason? Or on the other hand, is she losing ground? If so, to what extent; and why?

In the first place, what is the reason that causes us to fear that Rome is advancing? The first great evidence to us is that which is so apparent to all who travel much throughout the United Kingdom, viz., the architectural display made by new and handsome churches, and monastic establishments. The second is the prominence given in the Ultramontane press to any secessions to Rome. The third is the greater number of priests of the Roman allegiance who are to be met with. But these evidences have to be carefully studied if we would arrive at their true import; for instance, grand churches are not always filled with worshippers; boasted secessions may be counter-balanced by unannounced conversions and re-conversions; and priests may be multiplied out of all due proportion to their adherents. We therefore have to learn the lessons which statistics teach, and from them only can we ascertain the true state of the case.

I have obtained the statistics which I use in this paper chiefly from articles in "The Quarterly Review," and the source from which I have derived them is an assurance of their accuracy. I also am indebted to the same source for many paragraphs and quotations.

Before I ask your attention to figures I would very briefly recall the history of Papal effort to regain England.

During the reigns of Elizabeth and James I., very little success was achieved by the Roman missionaries, chiefly because of the ably organized spy-system that penetrated the foreign seminaries, which fed the English mission, and tracked their emissaries along every step of their road.

With the marriage of Charles I. to a Romanist Princess the way seemed to be opened for a change of policy. Gregorio Panzani was sent to England in 1634, partly or perhaps chiefly, to negotiate terms of re-union between England and Rome. At this time Nicholas Davenport, an English Franciscan, published a treatise entitled "Deus, Natura, Gratia," wherein he misaimed the difference between the 39 articles and accredited Roman Doctrine, in a fashion repeated three centuries later in the more famous "Tract XC." But as Rome's object was the subjection of the church, Davenport's work was censured by the authorities at Rome, and he himself was summoned to appear there to clear himself of heresy; this he was too cautious to do. And although he published an apology, attempts were made by the Jesuits to drive him out of England.

Many individual secessions to Rome took place about this time, a few of which may be ascribed to the influence of the Queen—Henrietta Maria, and her chaplains, and some more to the labors of the missionary Roman clergy; but by far the largest number must be attributed to reaction from the violent excesses of the Puritans in Church and State, and to the seeming failure of the counter-movement of which Laud was the originator and head. Of course this temper of despondency was much stimulated by the further progress of events, culminating, so far as the Church of England was concerned, in the judicial murder of her Primate, the penal prohibition of her liturgy, the overthrow of her polity, and the deprivation of more than 7,000 of her benefited clergy. There was no regret felt in Rome at the Puritan triumph, and there was even joy expressed at the death of Laud, in whose policy of re-asserting the historical basis and continuity of the

Church of England against the Zwinglo-Calvinism which he found prevalent, far more danger to the Roman claims than from any other quarter, was seen to exist.

During the exile of the Royalists numbers were brought over to Rome, and the converts then gained had of course some influence in gaining others when they returned after the Restoration. But the impolicy of James II. effectually stopped this movement, and we find a great diminution of Roman Catholics during the Revolution era. The tolerance and sense of justice which partly lift the 18th century above the otherwise low moral estimate it merits, encouraged a more friendly feeling between citizens of different faiths: this partly arose from a contemptuous indifference to positive dogma. But the 19th century was ushered in by a revival of religious life and controversial treatises. Then followed the question of Roman Catholic emancipation, aided by Bishop Doyle's persistent repudiation of Ultramontane aims. The passing of this Act brought the question of the Irish Church into the field of practical politics. "The Irish Church Temporalities Act followed, and this statute was the immediately proximate cause of the Tractarian movement, destined to change the whole face of the Church of England, and to communicate a new energy to Anglo-Romanism also."

In the earlier stages of the Oxford movement, the line taken up by its leaders was virtually that of the greater Stewart divines, and definitely non-Roman. But as time went on this temper changed in the case of many, who because of the hostility and suspicion aroused against themselves, and because of the Gorham judgment, were persuaded that their choice lay between voluntary secession from the Church of England, and involuntary extrusion from her. Then came one of the two great tides of secession which carried away men of ability and position, who became active proselytisers: these tides occurred between 1844-5 and 1860-1. Before we proceed to estimate the net results of these secessions, let us take a glance at the statistics of Roman Catholic numbers during the periods that we have mentioned.

In 1500 there were 250 Roman Catholic Priests ministering in England, (Reign of Elizabeth).

In 1608 there were 500, (Reign of James I.).

In 1635 there were 780, (Reign of Charles I.).

At this latter date the number of Roman Catholics was 157,000 in a population of 4½ millions, or 3½ per cent. of population.

In 1689 (era of the Restoration), there were 800 priests and 200,000 Roman Catholics, which increase was larger than the ratio of increase of the population. There was a very considerable reduction of numbers after the Revolution of 1688.

In 1746 the number of Roman Catholic priests was reduced to 332, of people to 53,635, and a report to the Propaganda states that there had been no perceptible change for 30 years (time of Charles Wesley). Another report in 1773, shews that the number were still stationary. (Era of the American war, King George III.).

But in 1792 the flight of French Catholics from the Terror brought a great increase of numbers.

In 1804 there were 50,000 Roman Catholics in the northern district, and the increase in Manchester and Liverpool had been very marked, while in 1814 the number in the London district was 68,776, total, say, 119,000, in a population of 11 millions, being 1.09 per cent.

England's marvellous increase in population dates from this period; and it might be expected that the increase in the number of Roman Catholics would keep pace with it; or rather that the average would rise very considerably, in consequence of the two great sources of increase that date from 1841-8. One of these was the secession of so many of the Tractarian school, but the other and far more important, in so far as numbers are concerned, was the influx of a Romanist population caused by the Irish famine. Before the year 1846 the population of Ireland was 8,000,000. Before the year 1850 it had been reduced to 5,000,000. The three million did not all die, nor did they all emigrate to the States or to the colonies. The greater proportion went to England, and they, their children, and friends who followed them, increased the numbers of Roman Catholics in Great Britain to the estimated number of 1,000,000, at least. During the period from 1850 to 1887 the numbers of Roman Bishops in England increased from 8 to 17, of Priests from 826 to 2,314, of religious Houses from 17 to 57, of Churches from 507 to 1304. And the increase in Scotland has been quite as marked. But when it is remembered that this period includes the

Papal aggression, which produced the Ecclesiastical Titles Act, it will be seen that the increase of Bishops or Priests does not necessarily evidence the increase of members of the Roman Catholic Church in like proportion. We have also to take into account the great number of foreign Roman Catholics from the continent who have settled in England, amounting to many thousands. Thus the Irish and foreign Romanist element in the population must be estimated at, say, 1,100,000. But the numbers of Roman Catholics in England as estimated by the "Catholic Directory" for 1887 was 1,354,000, (and many estimate it at but 1,000,000). But taking the former number; the total of native English Roman Catholics, those belonging to the old Roman Catholic families, plus the product of conversions, can be but 254,000, (= in a population of 30,000,000 to 0.8, per cent.)

In the meantime our population has been advancing by leaps and bounds in spite of an enormous emigration; 4½ millions at the Restoration, 8 millions at the close of the 18th century, 11 millions at date of Waterloo, 30 millions in England to-day, and the "Papal Advance," deducting Irish and foreign immigration, reckons for 254,000, or 1 in 800!! And if, as is most probable, the estimate of the "Catholic Directory" is over the mark, it follows that if Rome had not been recruited by immigration she could not claim even the same number of adherents as she had before the population began to increase. This means that there has been no real "Papal Advance" in England, but that there has been and is a

STEADY LEAKAGE AND LOSS; and necessarily a corresponding gain to English Protestantism; and as the English nonconformist congregations do not absorb the Roman Catholics, the gain must be almost altogether to the Church of England, or to Infidelity.

"The Month," the Roman Catholic organ, at date of Oct. 1898, article on "The Church and the People," fully confirms this statement. "It is not, however, so much that converts are fewer, as that our own people in great numbers are falling away. It was but the other day that I was told of a family of three generations, numbering 47 in all: of these only the original father and mother are faithful to their religion, which has been entirely abandoned by the remaining forty-five."

Amongst themselves and in publications that the general public never see, the Anglo-Romans sorrowfully admit that they are actually losing ground, and cannot maintain their numbers, even with their triple source of supply—births, immigration and proselytes.

An article in "The Month" for July 1895, on the Conversion of England, contains some statistics which are worth examination. The writer, on comparison of authorities, computes the Roman Catholic population of England and Wales as 800,000 in 1841. The increase of the whole population since 1841 has been 62 per cent. (30,537,275 as compared with 18,845,424) and if this had extended to the Roman Catholic portion their increase should have been 498,000, giving a total of 1,298,000, without making any allowance for converts or immigrants. But there has been in fact a very large immigration, especially from Ireland. This has brought a million more to swell their numbers. Accordingly this is how they ought to stand now:—

R. Catholic population in 1841	800,000
Increase at 62 per cent.	498,000
Irish-born residents	750,000
Children of Irish-born parents	280,000
Total	2,330,000

But the writer estimates them at 1,362,760, denoting an actual loss of one million. Thus if there had been no Irish immigration the Anglo-Roman body would have seriously diminished in numbers, and as that immigration has now become very small, it can no longer be relied on for preventing future shrinkage.

But if, as the population increases, the proportionate number of Roman Catholics diminishes, how do we account for the self-evident fact of their architectural display? What, then, is the meaning of the enormous increase of plant? It is partly speculation, precisely analogous to the show offices of some company which is trying to procure business, and knows that it must seem prosperous before it can begin to be so. What this display actually amounts to is summed up by Lord Braye, himself a convert, in his "Present State of the Church in England." "It is better to build the church than churches. Is there any religious body in this country where so much fine energy is wasted? Learned priests without any one to buy their learned books. Aged professors with two pupils apiece; a dozen large colleges, where one public school would be amply sufficient. Dioceses with scarcely a priest

to a county. What is the use under these foggy circumstances of building great churches in a place where you can hardly get a server for the mass? Very many towns have congregations in a poor garret, and there is an ill-paid duplicating priest; whereas in the green deserts of country you may stumble on a cathedral, or more likely the foundations of a cathedral, founded firmly in debt, whose unfinished aisles are the sign of some never realized aestheticism." Lord Braye was loudly and angrily blamed for publishing such unpleasant secrets, but no one ventured to dispute the accuracy of his picture.

The fact is that only a tiny minority of the many new and stately Roman Catholic churches rising on all sides, are legitimately entitled to keep their dedication festival, the anniversary of their consecration, a ceremony not ordinarily permitted till the building is free from debt. But most of these edifices are mortgaged up to the windows and little prospect of discharging the encumbrances appears—thus emphasizing the statement that speculative advertisement rather than genuine demand has prompted the erection of a large proportion of them.

The Roman Catholic press gives great prominence to reports of secessions, while we are as a rule silent upon our gains. But they made the capital mistake in 1878 of abandoning generalities for particulars. "The Whitehall Review published from week to week lists of

ROME'S RECRUITS. It contained many names of those who had verted back again, and many names of little children, and also of Russians, Germans and Americans. Yet the list of converts to Rome since the commencement of the 19th century amounted to a little over 3,000.

The measure of success actually attained among the higher classes has been due, where the conversions have not been spontaneous, to the efforts of the convert clergy, whose personal refinement and culture made them acceptable, and whose earlier life caused them to be in touch with the British sientific. But these men are rapidly dying out, and they are not being recruited, for the newer converts are both scanty in numbers and of exceedingly poor quality. When the personal influence of John Henry Newman ceases, and it cannot in the nature of things be very permanent, Rome will have lost irreparably.

Before we pass from statistics, which show Rome's losses, we must in fairness show where numbers are on her side. In England where Roman Catholics are 4.13 per cent. of the whole population, and 8.90 of Londoners, they ought to be in a much smaller ratio amongst convicted prisoners; but the actual results range from 15, 20 and 40 per cent., up to jails (as in Liverpool), where the Roman Catholic prisoners are considerably in excess of all others confined. In England as in Ireland she has failed as a moral power.

We must next ask, what is the reason of this decrease, which followed upon the two waves of apparent success in 1844-5 and 1850-1? If the Jesuites had not been in such a hurry to get the Vatican decrees passed in 1870, but had waited a few years, it is quite conceivable that the stampede which followed upon the Graham judgment, might have been repeated on a far larger scale, under the still more serious provocation of the Public Worship Regulation Act of 1874, intended to enforce the Makonochie and Purchases cases, and to drive the advanced High Church School out of the Church of England. In point of fact the Roman Catholic ratio of population rose just then, and indicates what might have occurred if the door had not been shut and barred by the infallibility dogma. But a number of those who wish to get rid of personal responsibility, and suppose that they can do so by transferring it to the shoulders of a director commissioned by an Infallible Church, continues to diminish steadily; and we may say with confidence that Dr. Salmon's last book (Infallibility of the Church by the Provost of T. C. D.), will be a potent means of yet reducing their numbers.

Within the past 12 months, the increase of Roman Catholics in England, if in proportion to the increase in the population would be 18,000. But the Tablet claims a total increase of 6,000. Thus 12,000 have been lost to the Roman Church in England alone within the past year. Giving her credit for those who have verted and returned within that time, she cannot have gained 100. And now what lessons are we to learn from this survey? Firstly, that we are to check in ourselves and in our people the demoralization that we have spoken of before, and that can only be caused by an imperfect knowledge of the whole field of battle. Secondly, that it has not been God's will that

Rome should be overcome by Papal Legislation. Thirdly, that prejudiced or mistaken ideas concerning the Roman Catholic controversy; or concerning the influence of Puritan and even low church teaching and practice, to overcome Rome, must be seriously questioned.

And lastly, that hope, the great stimulant to all successful work, is to be cultivated. Rome's powers such as it is, is over the effete nations. Our union is with the church that advances with the advance of our race. Rome's moral influence is discredited wherever she has been supreme. Our moral power is influencing the empire that is causing the world to blossom and bud. Rome exalts, even in her death throes, the worship of the creature and the kingdom of the vicegerent. We, in spite of our many shortcomings, know of but one Lord and one Mediator, and by His grace our country will ever be His witness to all the nations of the earth. If we, were only united amongst ourselves, we might advance to an immediate victory. It is but right that we who recognise God's guiding hand in our national history, should know that He is even now delivering Israel from the enemies of her peace.

A HISTORY OF ORANGEISM.

The "Orange Sentinel," of Toronto, is now publishing a most interesting and instructive History of Orangeism since the formation of the Society at the Battle of the Diamond, fought in the County of Armagh, Ireland, in the year 1795, up to the present time.

The history, the publication of which was begun in the columns of The Sentinel on the 10th April, appears in chapters, one each week, and its publication will occupy a period of upwards of two years. It is written by Richard Lilburn, Esq., Editor of the "Belfast News Letter," who is acknowledged to be the best living authority upon the history of Orangeism. The Sentinel has purchased sole proprietary rights, and every one interested in the Orange Order and its history should subscribe at once. Back numbers can be obtained. The subscription rate is \$1 per year.

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Awake! awake! Old England,
Rise from thine island lair;
The sun of Empire dawning
Gleams on thy dew-wet hair.

Out stretched they limbs majestic,
Peal out thy thunderous roar;
Thy lion brood will greet thee
From every sea and shore.

They share thine ancient ardour,
Proud mistress of the sea,
For truth and honest dealing,
Thy love of liberty!

And where thy sturdy offspring
Have wandered for or near,
Their British pluck and industry,
Have prospered year by year.

Until the pulsing life-blood
Of hearts so bold and free,
Begets a people yearning
For Nationality.

Temptations now beset them—
Foes from behind, before;
Her children look to England—
They wait the lion's roar.

The royal invitation
From out the lordly den,
Like sound of distant thunder,
Or tramp of armed men;

The royal invitation
To the lion brood afar,
To share the royal burden—
Be it peace or war;

To share the royal honor—
Bright guerdon of the day—
When England and her offspring
Shall join in equal way.

Awake! awake! Old England,
Rise from thine island lair;
Thy lion brood are longing
Thy destiny to share.

—T. E. Moberly.

Archbishop Cleary Again.

(PRIVATE AND CONFIDENTIAL.)
The Palace, Kingston,
February 24th, 1900.

To the Rev. and Rev. Clergy of the
Diocese of Kingston:

DEAR REVEREND FATHER,—Should there be any Catholic rate payers in a Separate school section in your district who by a reason of absence from home, or any cause other than a wilful anti-Catholic determination to withhold his taxes from the Catholic school, has not signed the notice to the clerk, you should see that his name be registered as heretofore on the assessment roll of Separate school supporters. For it is not absolutely certain that every Catholic failing to sign the notice may be assessed for the Protestant schools, although it seems very probable he may. All Catholics ought therefore to be registered as Catholic school supporters in the absence of positive declaration to the contrary, as has been done for the past thirty or more years. This is moreover the fair and reasonable interpretation of the wish of every Catholic ratepayer.

If unhappily there be any Catholic ratepayers who in this hour of conflict between the kingdom of Satan and the kingdom of Christ, deliberately choose to side with the enemy for the gradual destruction of Catholic education in this province, I hereby charge you as the pastor of the souls of your people and guardian of the right of Jesus Christ and His church, to call upon every such ratepayer before the 1st of March, and announce to him in my name and authority as his bishop that:

A TERRIBLE WARNING.

1. His action in this matter is rebellion against the Church, and he comes under the anathema pronounced by the Son of God: "If any man will not hear the Church let him be to thee as a heathen and a publican."

2. That I hereby reserve to myself alone, or in my absence from the diocese to the administrator for the time being, all power of absolving such schismatic Catholics from his sins, unless he shall have signed a written declaration or ordered it to be signed by his agent, that he heartily repents of having injured the Church and vandalized his neighbours by his withdrawal of his taxes from Catholic education and shall have promised to become a supporter of the Separate school at the earliest opportunity. On receipt of this declaration in writing, any priest of my diocese may absolve him.

3. This reservation of faculties applies to the article of death as to any other time. The rule that "No case is reserved at the hour of death," signifies that only penitents who at that hour confess a reserved sin, and are heartily sorry for having committed it, and firmly resolve to avoid it in the future, and moreover are willing to repair in the manner prescribed by the Church, whatsoever scandal their evil action may have given, may be absolved by any priest without awaiting special faculties from the bishop. But neither in life nor in death can a sinner be validly absolved without true contrition for his sins, and firm purpose of amendment and reparation, as far as in him lies, of the injury done by him to individuals or to the Church, even in "articulo mortis," so long as they persist in their rebellious disposition and refuse to sign the written declaration aforesaid, or order it to be signed in their name. And should any of them unhappily die in that state, I hereby ordain that no public mass shall be offered nor any public prayers said for his soul, nor shall his corpse be admitted into the church, nor any bell be tolled for the announcement of his death or burial, nor shall it be lawful for any priest to attend his funeral.

4. The pastor of each mission is hereby required to send to the bishop as soon as possible a list of names of all, should there be any who have declared against supporting the Separate schools.

AN EXPLANATION AND REQUEST.

DEAR REV. FATHER,—I have not deemed it necessary heretofore to make the withdrawal of support from Catholic schools a reserved case, although the other Bishops of the province have done so. In the present crisis, however, when Satan has raised a violent agitation against the church, and has chosen the school-room for his battleground, there is exceptional danger to our people, many of whom may be seduced from the path of duty by the misrepresentations of an irreligious press and the cajolery of party politicians, or by personal inducements supplying pretexts of one kind or another for deserting the cause of Christ and ranging themselves on the side of the enemy.

I confidently hope you will succeed in preventing this evil in your district. If after the 1st of March any of your people be found registered through neglect or any accident on the assessment roll of the Common schools, see that they protest in the court of revision. When sending me the list of renegades mark (x) the names of such as may be reasonably excused on account of the excessive distance of the Separate school or any other fair cause and state exactly to me the truth or falsity of the excuse.

† JAMES VINCENT CLEARY,
Archbishop elect of Kingston.

[We publish this remarkable document, which bears intrinsic evidence of genuineness, and would only say that if our Roman Catholic countrymen can stomach such language, they are living proofs of the stultifying effects of ecclesiastical training.—Ed.]

The Ultramontane Programme

La Verite formulates the Ultramontane programme for the coming elections in Quebec. The Ultramontanes are to form a Centre or third party in the Legislature so that they may be the better able to impose their views upon the Chamber. Some of the planks put forward—there are ten in all—are sound and reasonable enough. For instance, the party will endeavor to improve the existing methods of agriculture; to protect the forests, and guard the interests of the settler from the encroachments of the lumbermen; to enforce economy and honesty in the management of the provincial finances; and to secure the abolition of the system of feeding the newspapers with Government patronage. The rest of the platform, of which a brief summary is appended, reads like one of the fulminations of Pope Pius the Ninth:

1. Out of the Roman Catholic Church there is no salvation either for nations or for individuals. Hence the social and political life of the people should be made to conform to the laws of the Church, more especially to the teaching of the Pope, who is its indefectible head; and the statute-book and political institutions of the country should be purged of everything which she or he condemns. In particular, it is necessary to wage unceasing warfare against Liberalism, Freemasonry, and other secret societies.

2. Education is a domestic and religious, not a political or governmental question; hence the church is alone entitled to have charge of it.

3. French Canada has been miraculously preserved by Heaven for a special purpose, namely, to play in America the part which France, when she was truly Catholic, played in Europe. It is essential, therefore, that the French language, French institutions, and the French national character should be carefully guarded and upheld. As a corollary of this proposition, it is necessary, for the people to maintain and enlarge the sphere of their provincial autonomy, so that a steady political development may go on, until at the hour fixed by God they shall take a place among the independent nations of the world. Consequently, every true French-Canadian should oppose a fusion of races in the Dominion, as well Federal centralisation, Imperial Federation, and annexation to the United States.

4. As has been said above, it is highly desirable that Quebec should obtain a wider measure of self-government, or provincial rights. On the other hand, that phase of the provincial rights doctrine which allows the English-speaking majorities in the other provinces to deprive the French groups of the use of their language and of the other privileges guaranteed to them by the constitution, should be resisted and put down.

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