

THE ANGLO-SAXON

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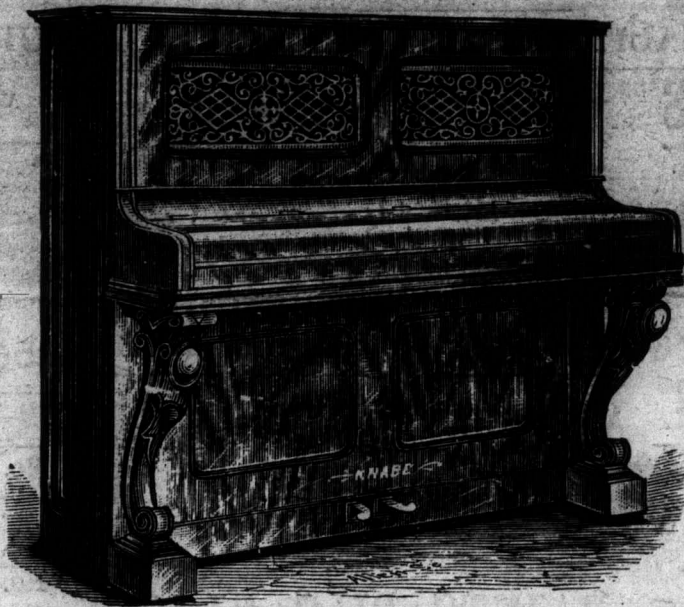
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No. 30—Derby Lodge meet on the 2nd and
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No. 44—Bowood Lodge meet every 1st and
3rd Thursday of each month at their hall, 28 Rideau
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No. 55—Stanley Lodge meet every 2nd and
4th Thursday of each month at their Hall, Ottawa.

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W. T. Mason—On the 21st Feb., the wife of W. T.
Mason, Bowood Lodge, No. 44, Ottawa, of a son.

E. Lewis—On the 29th Feb., the wife of E. Lewis,
Bowood Lodge, No. 44, Ottawa, of a son.



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

OTTAWA, ONTARIO, CANADA, MARCH, 1888.

A. SPENCER JONES, S. O. E. EDITOR.

Communications, Subscriptions and all matters pertaining to the business management of the paper should be addressed to MASON & REYNOLDS, Box 296, Ottawa, Ont. Subscribers are requested to remit by P. O. Money Order in preference to stamps.

Subscribers failing to get their paper regularly will confer a favor by notifying Mason & Reynolds immediately, by postal card or otherwise.

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

CONTENTS:

Editor's Salutatory	57
The Grand Lodge	57
Obituary	58
The British Army	59
The Labour Commission	59
The Murder League	60
Sons of England	61
Fear God, Honour the Queen—Poetry	63

EDITOR'S SALUTATORY.

Sons of England everywhere will regret to learn that the increased work imposed on him, by the commencement of the session, has compelled our late editor, Dr. Richard J. Wicksteed, who has held for several years a very prominent and important position on the permanent staff of the House of Commons, to retire from the editorial chair of the ANGLO-SAXON. The brotherhood will not however be altogether deprived of the advantages to be derived from reading the productions of Bro. Wicksteed's facile and fearless pen, as he will continue, whenever his public duties permit, to contribute to the ANGLO-SAXON.

In assuming the editorship of this journal, the writer feels that in thus undertaking to speak to and for so large a body of his countrymen, he is incurring responsibilities of no ordinary magnitude. These responsibilities are not lessened by his succeeding in the editorial chair a man of Dr. Wicksteed's high character, literary attainments and dauntless temperament. Nevertheless he approaches his task, resolved to do his best for the interests of the Order, and requesting only that his championship of its interests be judged by his brethren in that spirit of fairplay characteristic of Englishmen.

ATKINS SPENCER JONES.

Ottawa, March, 1888.

THE GRAND LODGE.

The recent meeting of the Grand Lodge (a detailed account of which will be found elsewhere) was all that the most enthusiastic Son of England could desire. A truly brotherly spirit was everywhere manifest, and the banquet given to the brethren from a distance proved that Englishmen amid Canadian snows have lost none of the ancient hospitality of their race. The speeches were above the customary after-dinner average, and were marked by that spirit of loyalty, practical good sense, and kindly feeling for which men of our nationality are everywhere noted. The progress made by our Order is something to be indeed proud of, but a cause for still greater pride is to be found in the character and appearance of its members. In the fine old ballad of Chevy Chase we are told how King Henry received the news of Earl Percy's death: "God rest his soul," King Henry said, "that valiant Earl Percy; I trust I have within my realm five hundred good as he." And in like manner the delegates visiting Toronto, though they everywhere attracted and deserved attention by their respectable and intelligent appearance, were only average specimens of the many hundreds of our members, whom their avocations had detained at home.

A great French writer and close observer of our national character says: "Every Englishman is an island." He refers to those qualities of independence and self-reliance of which Englishmen are so justly proud. But as "men's vices are but virtues run to seed," so Englishmen in Canada have too frequently permitted the national virtues of independence to run to such extremes as to keep them, like human islands, apart from each other. As Goldsmith says in his fine poem—"The Traveller":

The independence Britons prize so high
Parts man from man and rends the social tie.

Our society is intended to overcome this tendency; and the growth of our membership shows how rapidly it is succeeding. It shows, too, that the possession of social and genial qualities, and of that brotherly and kindly feeling which very properly prefers a fellow-countryman to a stranger is not incompatible with the strongest feelings of self reliance and independence. We can learn some lessons from our Scottish fellow subjects in such matters. The Scotchman is as self-reliant as the Englishman, and yet, whenever we see a young Scotchman at the bottom rung of the social ladder, we may be sure that, if deserving, he will find some "kindly brither Scot" a step or two higher up to lend him a helping hand by procuring for him work, or giving him a chance in some way to rise in the world. We Englishmen have been far too remiss in this respect; and if our society, by bringing us more closely into contact, makes us better known to each other and more capable, by the increased strength that union gives, of rendering material aid, it will honourably fulfil the chief purpose of its existence and the hopes and aims of its patriotic and benevolent founders.

The resolution of Grand Lodge to extend its operations to the mother country deserves approval. Though our Order is of special value to colonial Englishmen, yet in these days when a stream of emigration, both large and continuous is flowing from every part of England to the colonies, it has become advisable to establish lodges in the parent land—if with no other object than to assure those Englishmen who may join our Order in England, that if they see fit to emigrate to the colonies, they will find what emigrants so greatly prize, a warm and brotherly welcome, as well as valuable aid and information from those of their race who are already settled in the country of their adoption. We therefore heartily endorse the action of Grand Lodge in authorising Bro. Dr. Girdwood, of Montreal, to open lodges in England, while visiting the mother country during the coming summer.

Our Order has been established little more than thirteen years, and yet it has already passed far beyond the wide and ample bounds of its Canadian fatherland, and has planted a fair and flourishing sapling beneath the Southern Cross. South Africa, that infant giant of the South Atlantic and Indian Oceans, where the Anglo-Saxon race is spreading far and wide the light of Protestant civilization among the heathen millions of the Dark Continent, now contains four lodges of our Order. These four lodges compose the District of South Africa, working under the jurisdiction and subject to the Constitution of the Canadian Grand Lodge. Under clause 18 of our constitution, Bro. M. A. Spence has been appointed by Grand Lodge to the very responsible position of Right Worthy Deputy Grand President of the District of South Africa with very extensive powers. Indeed, as was necessary at such a distance from Grand Lodge, the powers conferred on him by the constitution, within his own territory, and subject to an appeal to Grand Lodge, are greater even than those of the M. W. G. P. himself. Bro. C. T. Mowat is R. W. Deputy Grand Vice-President of the District, and under the guidance of these energetic and talented brethren, the South African District bids fair to become a most vigorous offshoot of her Canadian mother. We need scarcely add, that we shall be sincerely pleased to publish in the ANGLO-SAXON any communications pertaining to this distant but very interesting branch of our Order.

We are glad to learn that the Rev. Dr. P. Owen-Jones, Chaplain of Bowood Lodge, is out of all danger and is recovering rapidly from his recent attack of illness.

Obituaries of deceased brethren will always receive our most careful attention. Marriages, births, and deaths occurring in the families of our brethren will, if received in time, be duly noticed in our columns.

Will the secretaries of lodges kindly favor us with their communications as early in the month as possible? Unless unforeseen difficulties intervene, we intend henceforth to publish the ANGLO-SAXON on or before the first of every month; that is, if the secretaries enable us to do so.

OBITUARY.

The death of Bro. Jennings of Bowood Lodge, Ottawa, at the age of 42, occurred on Monday last, February 27th, under most heartrending and distressing circumstances. Bro. Jennings had for some years past been employed in the large printing and bookbinding establishment of Mr. A. S. Woodburn, Ottawa. Before coming to Ottawa, he had resided in Montreal, where his spare hours and a large portion of his Sundays were spent in evangelistic work among the roughs and outcasts of that great city—Joe Beef's saloon being his chief missionary station. That he earned the love and esteem of his strange flock is shown by the fact that on his leaving Montreal he was presented by them with a watch and chain, Joe Beef himself heading the subscription list. He engaged in similar work in Ottawa, and was always ready to bestow time and labour for any good cause, either of religion or total abstinence. Struck down by the fever which has during the past winter desolated so many Ottawa homes, he was removed by his brethren to the Protestant Hospital, to which institution he was speedily followed by his wife and six children, all of them suffering from the same dire disease. One of his sons, a fine boy of 14 years, died soon after his father, and was buried at the same time. Mrs. Jennings and some of the children are still in a most precarious state, and before these lines are read by our subscribers, other deaths may have occurred.

Bro. Jennings was also a member of the Unity Protestant Benevolent Society. Eighty-nine persons, chiefly workmen who had sacrificed a half day's wages to pay the last tribute of respect and sympathy to the memory of their departed brother and his son, walked in procession from the lodge room to the hospital, many members of sister lodges being among the mourners. There the solemn service of the Anglican Church, or at least a portion of it, was read by the Rev. Mr. Pollard, acting for the Rev. Dr. Jones, the chaplain of Bowood Lodge, who is was suffering from a serious illness. It is to be regretted that for some unexplained reason the reverend gentleman omitted the beautiful Psalm and chapter of Corinthians which form part of the Burial Service, and that he also declined, as required by the Prayer Book, to attend the bodies at the grave. The mode of burial is of course immaterial so far as the dead themselves are concerned, but omissions like these grate on the feelings of the survivors, besides being a breach of the laws of the Church of which the reverend gentleman is a minister and the writer of these lines a member.

It must not be supposed, however, that the remains of our brother were allowed to proceed unattended from the hospital to the tomb. Pallbearers from the two benevolent organizations to which in life he had belonged had been appointed, and attended by them and his brethren in nearly twenty vehicles, the two lifeless bodies traversed the mile of deep snow between the hospital and Beechwood Cemetery. There, by the loving hands of his brethren—for besides his suffering widow and children, and his aged mother in England, he leaves no kindred to mourn his loss—were laid in earth to await the final resurrection of the just, all that was mortal of Thomas Harold Jennings and his bright and promising son.

We wish to make the ANGLO-SAXON a complete directory of our Order. Will the secretaries of each of our lodges enable us to do this by sending us at his earliest convenience the name, number and day and place of meeting of his lodge, and the names of its office-bearers for the current year?

THE BRITISH ARMY.

ON THE BRAVERY OF THE ENGLISH COMMON SOLDIERS BY
DR. JOHNSON.

By those who have compared the military genius of the English with that of the French nation, it is remarked, that *the French officers will always lead if the soldiers will follow; and that the English soldiers will always follow, if their officers will lead.*

In all pointed sentences some degree of accuracy must be sacrificed to conciseness; and in this comparison our officers seem to lose what our soldiers gain. I know not any reason for supposing that the English officers are less willing than the French to lead; but it is I think universally allowed, that the English soldiers are more willing to follow. Our nation may boast, beyond any other people in the world, of a kind of epidemic bravery diffused equally through all its ranks. We can shew a peasantry of heroes, and fill our armies with clowns, whose courage may vie with that of their general.

There may be some pleasure in tracing the causes of this plebeian magnanimity. The qualities which commonly make an army formidable, are long habits of regularity, great exactness of discipline, and great confidence in the commander. Regularity may in time produce a kind of mechanical obedience to signals and commands, like that which the perverse Cartesians impute to animals; discipline may impress such an awe upon the mind, that any danger shall be less dreaded than the danger of punishment; and confidence in the wisdom or fortune of the general, may induce the soldiers to follow him blindly to the most dangerous enterprise.

What may be done by discipline and regularity, may be seen in the troops of the Prussian monarchs. We find that they may be broken without confusion, and repulsed without flight.

But the English troops have none of these requisites in any eminent degree. Regularity is by no means part of their character; they are rarely exercised, and therefore show very little dexterity in their evolutions as bodies of men, or in the manual use of their weapons as individuals; they neither are thought by others, nor by themselves, more active or exact than their enemies, and therefore derive none of their courage from such imaginary superiority.

The manner in which they are dispersed in quarters over the country during times of peace, naturally produces laxity of discipline; they are very little in sight of their officers; and when they are not engaged in the slight duty of the guard, are suffered to live every man his own way.

The equality of English privileges, the impartiality of our laws, the freedom of our tenures, and the prosperity of our trade, dispose us very little to the reverence of superiors. It is not to any great esteem of the officers that the English soldier is indebted for his spirit in the hour of battle; for perhaps it does not often happen that he thinks much better of his leader than of himself. A French author remarks how much soldiers are animated when they see all their dangers shared by those who were born to be their masters, and whom they consider as beings of a different rank. The Englishman despises such motives of courage; he was born without a master, and looks not on any man, however dignified by lace or titles, as deriving from nature any claims to his respect, or inheriting any qualities superior to his own.

There are some, perhaps, who would imagine that every Englishman fights better than the subjects of absolute governments, because he has more to defend. But what has the English more than French soldier? Property they are both commonly without. Liberty is, to the lowest rank of every nation, little more than the choice of working or starving; and this choice is, I suppose, equally allowed in every country. The English soldier seldom has his head

very full of the constitution; nor has there been for more than a century any war that put the property or liberty of a single Englishman in danger.

Whence then is the courage of the English vulgar? It proceeds in my opinion from that dissolution of dependence which obliges every man to regard his own character. While every man is fed by his own hands, he has no need of any servile arts; he may always have wages for his labour; and is no less necessary to his employer than his employer is to him. While he looks for no protection from others, he is naturally roused to be his own protector; and having nothing to abate his esteem of himself, he consequently aspires to the esteem of others. Thus every man that crowds our streets is a man of honour, disdainful of obligation, impatient of reproach, and desirous of extending his reputation, among those of his own rank; and as courage is in most frequent use, the fame of courage is most eagerly pursued. From this neglect of subordination, I do not deny that some inconveniences may from time to time proceed; the power of the law does not always sufficiently supply the want of reverence, or maintain the proper distinction between different ranks; but good and evil will grow up in this world together, and they who complain in peace of the insolence of the populace, must remember, that their insolence in peace is bravery in war.

THE LABOUR COMMISSION.

[So many members of our society are workingmen that no apology is needed for noticing the proceedings of the Commission in these columns.]

The recent disclosures in Montreal furnish a signal proof not only of the usefulness of the Commission, without whose investigations the frauds and cruelties practiced on the young cigar workers would never have been revealed, but of the need of a strict permanent system of government supervision of all workshops in which women or youths are employed. Against apprenticeship as a system, it yields no argument whatever. The cruelties which Fortier admits having practiced were equally illegal, whether indentured apprentices or boys and girls working at current wages were the victims. It is true that the English common law permits a master to administer such moderate correction to an apprentice as a judicious parent would practice in his family. But no judicious parent would throw a grown up daughter of 18 across his knee or knock her down with a block of wood, nor would he lock up his boys in a "sweating" room or strike them on the head with any tool that came handy. A judicious parent practising such a vigorous system of discipline on his sons and daughters would certainly, if it became known, speedily find himself inside the four walls of a gaol, even if he escaped testimonial to his parental qualities from his neighbours in the shape of a brand new suit of tar and feathers, or a triumphal ride on the edge of a rail, followed by a cool and refreshing bath in the nearest mud-hole. How Mr. Fortier and his amiable foreman avoided attentions of this kind is a mystery, and shows a lamentable indifference to distinguished merit among the working people of Montreal. It is to be hoped that these revelations may at least result in the introduction of these two gentlemen to the police magistrate of Montreal, by whom merit of this kind is always properly appreciated and rewarded.

* * * * *

The fining of employees is one on which a good deal of evidence has been taken. It is practiced in most trades, and perhaps cannot be entirely dispensed with. When levied by mutual agreement on a scale that will merely reimburse the employer for losses incurred by the workman's carelessness or idleness, there can be no reasonable objection to the system. But that in many factories every pretext has

been greedily seized for fining the workers, and especially women or youths, for slight faults or oversights, and thus surreptitiously reducing wages, already far too small, has been abundantly proved. One case was given in which an apprentice had put in 57 hours' work during the week, but had no wages to receive, the fines inflicted having not only consumed his small earnings, but left him in debt to his employer. This, of course, is an extreme case, but cases in which from one-third to two-thirds of a woman or boy's earnings are thus fraudulently and illegally withheld are numerous. In the cigar manufacture it was sworn to by several witnesses—for all the evidence before the Labor Commission is on oath—that journeymen were charged with imperfect cigars, though in what the imperfection consisted was not told them, nor could they discover it on examination. The cigars thus charged did not, as would naturally be supposed, become the workman's property. They were taken away, and none of the hands knew what became of them. They were probably sold by his employer at a somewhat lower rate, the journeyman being thus unblushingly robbed of the amount received for them. If men could be robbed in this open manner, we may imagine how poor women, perhaps widows with dependant families, would fare. Such proceedings are both fraudulent and illegal, for although an employer can deduct the value of an article destroyed or injured by carelessness or malice from the wages of a domestic servant or hired workman, the burden of proof of malice or carelessness falls by law on the employer who cannot in any case charge against wages any damage purely accidental. Nor can fines, except subject to this rule, be legally deducted unless it can be shown to the satisfaction of the court that their levy, according to a mutually agreed on scale, formed part of the contract between employer and employed.

The whole testimony on this important subject shows the necessity in our larger trades for mixed boards of employers and workmen invested by statute, with power to arrange these and similar matters, and to decide, cheaply and summarily, all disputes on such points. Such boards have existed in Continental Europe for years, and have done much to prevent strikes by diminishing the friction between the buyers and sellers of labour. They do not attempt the impossible task of fixing by law the rate of wages, but their recommendations on this point, based as they are on the demand for the articles manufactured by their trade, the cost of raw material, freight, etc., are always received with respect, and in most cases adopted by their constituents. As to what may be termed the internal discipline of their own division of the great army of toilers, these boards possess and exercise ample compulsory and legal powers. They regulate fines and their disposal, enforce the payment of wages, punish breaches of contract by either party, and decide on the sanitary and protective arrangements necessary for preserving the lives, limbs and health of members of their trade. The best proof that can be given of success of these trade councils is the rareness of strikes or internal trade disputes wherever they exist. Anarchists, Nihilists, Communists and Socialists, men who would destroy or remould the whole constitution of society, can be found in more or less numerous walks in every European country. But that suspicious, antagonistic, hostile spirit which, in English-speaking countries, so largely leavens the relations between the individual capitalist and the men he employs, is scarcely known.

* * * * *

The list of subjects on which the commissioners request evidence has a very wide range, and having been extensively circulated, ought to elicit a vast variety of information and opinions. That workmen fully appreciate the importance to them of many of these subjects, is shown by the amount of valuable and interesting testimony already taken by the commission.

SEJONOS.

THE MURDER LEAGUE.

THE STATE OF IRELAND—THE PRIESTS AND THE "PEOPLE"
—ENGLISHMEN MUST SETTLE THE DIFFICULTY.

In Ireland the National League is at its zenith. Tyrannies and cruelties are performed as if the law was a sham; in fact in some places the courts of the League reserve the decision of the courts of the Queen. In the words of Mr. Justice Fitzgerald: "Life is not secure, right is disregarded, the process of the law cannot be enforced and dishonesty and lawlessness disgrace the land." Since these words were uttered by Mr. Fitzgerald no change has taken place. The National League is the root and branch of disorder and anarchy in Ireland. It is an organization with 1,500 branches, and each branch generally, hold their meetings on Sunday, either in a chapel or some other place of a more secret character. In most instances the presidents are Romish priests. It is they who direct their movements. They are the bitter enemies of English rule in Ireland, and they are never behind in attesting their hatred towards England and everything English. The priests are complete masters of the situation, and under their direction they find dupes to do their dirty work. They attend at evictions, and under their superintendence the chapel bells are rung and horns are blown to gather their dupes together to form a counter party to obstruct the sheriffs in the lawful execution of their duty. If a compromise is to be made between landlord and tenant the priest does it; the tenant is a mere tool in the priest's hands. If the proceedings at an eviction become noisy and of an outrageous character, those in authority cannot get the police to do their duty. As a matter of fact they will instantly throw down their arms and refuse to perform the most simple order. This has been the case in many instances. Naturally enough one would say: "How is it that the police will not do their duty?" The fact is, by going against the dictates of a priest they are liable to have the curse of excommunication pronounced upon them. In Ireland the priests think it is a sacred duty to incite "the people" against the law of England. If a priest comes under the law for some misdemeanor he has committed, or if he is summoned to give evidence in behalf of the Crown, he will refrain from appearing in court. Why does he do so? Because in the Romish Church there is a law that prohibits him from doing so. If a warrant is issued for his arrest for "contempt of court" there cannot be got a policeman to arrest him. Any man who arrests a priest brings himself under one of the cannon laws of Rome, which is as follows: "We curse all magistrates and judges who bring criminal causes against ecclesiastical persons by arresting them or pronouncing sentences against them." Now, that doctrine every priest in Ireland is bound by his vows to inculcate on the consciences of his poor, ignorant dupes.

Priests will not sow the seeds of intelligence amongst their people. Their chief object is to keep them in the depths of ignorance, lest they should go according to their own consciences. At present it is impossible to obtain a just verdict, no matter how simple the case may be. A jurymen cannot go according to his own conscience; he has to do as the priest directs him. I support my argument in saying that the priests and prelates are the chief supporters of the National League by giving a quotation from a speech delivered in the British House of Commons by Mr. Sexton: "The National League is the mainstay and the protection of the people, and is sanctioned and supported by the prelates and the priests of the church of the people—the Catholic Church."

The Land League is absolutely a Roman Catholic society. All those outrages, however extreme they may be, have been perpetrated by Roman Catholics. In fact, Protestants hold altogether aloof from sharing in its murderous

work and its intimidating edicts. The Nationalist party pride in outrages, however disgraceful they may be. They undoubtedly believe that by creating a reign of terror it will be the means of bringing around what they call the political salvation of the country, namely: "A Parliament in College Green, Dublin." Our Protestant friends in the south and west have been subjected to the greatest injustice from the hands of emissaries of the League. Night after night they are the recipients of moonlighting raids, with either the object of shooting them in the legs, nay more, taking away whatever life remains in them. If this has been the treatment they have been receiving or subjected to, what can they expect if Home Rule was an accomplished fact. The League cries for justice and liberty—they have the words "justice and liberty" inscribed on their banner; but, nevertheless, they give none. What sort of liberty did they give Lord Frederick Cavendish and Thomas H. Burke in the Phoenix Park, Dublin? Their exultant cry was "justice for Ireland." When the cowardly assassin crouched himself behind the hedge and shot Mrs. Smythe returning from taking her sacrament in Barbaville church no doubt that was "justice for Ireland." When a clergyman is officiating in the south, along with his Bible there must lie a revolver, as if needs be, for a protection against some Nationalist assassin. Roman Catholics will call that "religious liberty." Is it liberty that will not let you procure a coffin for the dead—those who have went against the dictates of the League? Is it liberty that will not let you supply the hungry with bread? Is it liberty that will not let the doctor attend the sick with medicines? Or is it liberty that "boycotts the babe unborn?" These facts are all true ones, and they are samples of the rightly called "League of Murder."

I wonder if Mr. Leo approves of all those murders and disgraceful outrages which have added so much to the immorality of the people of the church? If Mr. Leo does not approve of those things which have been perpetrated by the "people of the church," why does he not at once denounce the League, as he has done other secret societies? "Peter's pence" are a thing very appreciative at the Vatican, and who knows if that step was taken but the Irish rebel would stop sending that munificent report. The Pope once sent over a circular of a "religious political sort." It did not take well. The rejected Tim Healey alluded to it as an "egotistic circular." There is one party of men in Ireland, and it is but just to state that they have not received justice—that is the landlords. Their property is almost confiscated. The landlords seem to be a great factor in the preservation of the ties of the Union, and in every way they are deserving of the support of every determined Protestant.

The Protestants of Ireland pride in the just laws of the Imperial Parliament. Its laws give every citizen a liberty of conscience and the common right of religious equality. It can't be said that any distinction is shown between Roman Catholic or Protestant. In whatever position you look to from the judge occupying the most exalted seat on the bench to the common policeman all are eligible. I don't see that Roman Catholics could wish for any more. They have got Protestant ascendancy pulled to the ground. Now I ask, do they want to place us in the same degraded position our ancestors occupied in the days of James the Second of disgraceful and cowardly repute? Are we in these days of enlightenment to recede from the glorious principles of the Reformation? Are we to give up those liberties which have made England what she is for the citizenship of a degraded Irish Republic, formed by bloody, base and brutal agitators, whom Mr. Gladstone so lately described as "men marching through rapine and plunder to the dismemberment of the British Empire, and whose footsteps were dogged by crime and outrage? Let us study with some accuracy what it is to be a Protestant, and what our ancestors suffered for their Protestantism, then I say we will not suffer to have our Protestantism pulled to the mire.

The extirpation of Protestantism out of Ireland is the object the Roman Catholics have in view. The Catholic *Progress* fully explains their policy when it says: "The woes of Ireland are all due to one cause—the existence of Protestantism in Ireland. The remedy can only be found in the removal of that which causes the evil. Would that every Protestant meeting-house were swept from the land. Then would Ireland recover herself and outrages be unknown." Home Rule under these circumstances would be Rome Rule, and God forbid that was a reality. In fact, to be a Protestant is a crime. They are snubbed at every favourable opportunity by Mr. Gladstone and a band of Jesuits who are seeking the overthrow of the British Empire. The disloyal are pampered and petted, and their support is courted by those who drove them into prison in thousands, nay denounced them as murderers of the most savage type. The Salisbury administration is almost paralyzed in their efforts to establish law and order in Ireland. They are on the one side harassed by a hungry party seeking office, and on the other obstructed in every imaginable way by the Parnellites, who are seeking, as they say "the political salvation of their country."—*Philadelphia Protestant Standard*.

Sons of England Society.

SHAFTESBURY HALL, Toronto, February 14th.

THE 13th annual session of the Grand Lodge of the Sons of England, took place in Shaftesbury Hall, Toronto, with the following Grand Lodge officers: Grand President, T. R. Skippon; R. W. Grand Vice-President, H. G. Boswell; R. W. Grand Secretary, John W. Carter; R. W. Grand Treas., B. Hinchcliffe, with Rev. Mr. Hobson, of St. James Cathedral, Toronto, as Grand Chaplain, Bro. W. Miles, of Brighton Lodge, acting as Past President. A committee was appointed on credentials, who, after a short recess, reported 84 delegates eligible to sit as members of the Grand Lodge. The following are the names of the delegates, and the places where they reside:—

Thos. R. Skippon, Toronto.	Geo. Mathews, Orillia.
G. R. Girtwood, M.D., Montreal.	Ald. H. C. Swaite, Toronto.
W. R. Stroud, Ottawa.	Jessie Harris, Toronto.
J. B. Wright, Ottawa.	A. Riddford, Toronto.
E. J. Reynolds, Ottawa.	H. W. Smallpiece, Toronto.
John Aldridge, Toronto.	H. Amos, Toronto.
B. Lowen, Toronto.	L. H. Collins, Toronto.
Wm. H. Wright, Port Perry.	F. W. Morton, Toronto.
J. H. Wallace, Oshawa.	H. Worman, Toronto.
J. W. Higginbotham, Oshawa.	G. W. Hansell, Toronto.
Wm. Holland, Oshawa.	Wm. Mitchell, Toronto.
W. Wagstaff, Newcastle.	W. Lish, Toronto.
T. E. Higginbotham, Bowmanville.	Sam. Hine, Toronto.
J. P. Philp, Whitby.	Wm. Jones, Toronto.
A. R. Rowland, Whitby.	J. W. Amos, Toronto.
Peter Holt, Port Perry.	S. B. Pollard, M.D., Toronto.
A. Allen, Port Perry.	J. S. King, M.D., Toronto.
R. C. Hulme, Belleville.	John B. Vick, Toronto.
H. S. Bowyer, Bracebridge.	Chas. Squire, Toronto.
James Hillman, Bracebridge.	F. Foreson, Toronto.
John Brown, Newcastle.	B. Blowmore, Toronto.
H. Pigeon, M.D., Peterborough.	Thos. R. Dench, Windsor.
W. Brundrett, Peterborough.	John Num, Toronto.
H. Williams, Cornwall.	T. H. Kidd, Toronto.
Wm. Hancock, Hamilton.	W. H. Clay, Toronto.
Wm. Honer, Hamilton.	H. B. Savage, Kingston.
James Lomas, Toronto.	John Green, Kingston.
P. R. R. Willams, St. Thomas.	John Milburn, Lindsay.
Wm. H. Jones, St. Thomas.	A. Handford, Hamilton.
Wm. Bell, Middlesex.	John Lee, Lindsay.
E. Blundell, Middlesex.	Thos. Elliott, Brantford.
James Heaman, London.	S. F. Passmore, Brantford.
H. T. Smith, London.	H. Boyes, Orillia.
H. Mason, Hamilton.	W. H. Shaw, Montreal.
T. W. Kemplin, Barrie.	H. T. Smith, London.
T. J. Brown, Barrie.	F. J. Davitt, Toronto.
H. H. Reeves, M.D., Almonte.	W. Freeman, Toronto.
Alf. Hobbs, Bowmanville.	R. Caddick, Toronto.
W. Whitcombe, Woodstock.	W. Nuttes, Toronto.
J. Ringbold, Toronto.	F. Hayward, Toronto.
A. Z. Mills, Toronto.	J. Mellon, Toronto.
J. Nettleton, Collingwood.	W. H. Wright, Port Hope.
E. S. Brown, Collingwood.	John Wallace, Port Hope.
J. W. London, Belleville.	

The Most Worthy Grand President then read his annual report, which dealt with matters of much importance to the order.

The Grand Worthy Vice-President next read his report, followed by the Most Worthy Grand Secretary, who reports most favourably upon the work of the Order throughout the year.

We take (with permission) from the Grand Secretary's report the following referring to the lodges in South Africa:—"I forwarded through Bro. Spence the vote of thanks to Bro. C. T. Mowat, of Port Elizabeth, and the commission appointing Bro. Spence, District Grand President for South Africa, with power to appoint officers for carrying on the work in the several districts of that colony; that our esteemed Bro. Spence is worthy of the honour conferred upon him, and thoroughly in earnest regarding the prosperity of this society in South Africa's sunny clime, we have abundant proof. His letters are full of encouraging statements regarding the prosperity of the Order in his jurisdiction. As a wise and loyal administrator of our laws, we respectfully urge that Bro. Spence be allowed full control of the funds which may be due this Grand Lodge for the more expensive development of the Order in that far off and distant part of our glorious Empire. The anniversary of Victoria Lodge, Port Elizabeth, was an enthusiastic and influential gathering. The Port Elizabeth *Herald*, of July, 1887, in eulogizing the officers of the Order said: It is to be hoped now that this excellent society has made a fine start. The number of its members will be increased and lodges found in every town of this colony. There is nothing to show why Englishmen should not join together for mutual support, and the Sons of England will show that they fully appreciate the advantage which mutual benefit societies confer, not only upon their members, but upon the communities at large. Bro. Mowat, in responding to the toast of the Grand Lodge, announced, amidst great cheering, the fact that the Grand Lodge of Canada had honoured him with the appointment as representative for the Eastern Provinces. Though we have not the pleasure of knowing our Deputy Grand President, we were pleased to receive some time ago a photograph of our good Bro. Spence and his estimable lady, which I have placed upon the table for the inspection of the delegates to this Grand Lodge, said photograph being sent as a jubilee present to the Grand Lodge."

We also have much pleasure in taking from the Grand Secretary's report the following very flattering notice:—

"The ANGLO-SAXON, a journal printed and published by our brethren, Mason & Reynolds, in Ottawa, deserves a passing notice. Its first number appeared on the 1st September, 1887, its bold and fearless prospectus staggered some weak-kneed Englishmen, and comments were made that its language was too strong. But the high and mighty aggressiveness of that power, against which it hurled its thunderbolts, would deprive everyone of us of our liberty and crush out the very heart of our Protestant religion. Though we have given the ANGLO-SAXON our individual support, as an executive, we thought it best to leave to this Grand Lodge in session any official recognition. I am pleased to announce that one of the publishers, Bro. E. J. Reynolds, is with us to-day, as a member of this Grand Lodge. I understand that the ANGLO-SAXON is making good progress, and the promoters seek some acknowledgement of their efforts, if it is thought by this Grand Lodge that it will serve the interests of our society."

SHAFTESBURY HALL, Toronto, February 15th.

The Grand Lodge assembled at 9.30 a.m., with all grand lodge officers present. The several committees reported, and the Grand Lodge went into committee of the whole, with Bro. J. W. Higginbotham, of Oshawa, in the chair, the Grand Lodge remaining in committee of the whole all day. During the afternoon the delegates were given a ticket of admission to the banquet provided by the lodges of the city of Toronto. Some 800 of the brethren availed themselves of the opportunity to dine together in the evening. The following menu and list of toasts speak for themselves:—

Sons of England Benevolent Society Banquet in honor of the Grand Lodge meeting in Shaftesbury Hall, Wednesday evening, February 15th, 1888.

MENU.

"Oh! The Roast Beef of Old England."—Claxton's Orchestra.
SOUP.
"He must have a long Spoon."—Chaucer.
Oyster Soup.
ROASTS.
"Oh, that this too, too solid flesh would melt."—Shakespeare.
Baron of Beef. Saddle of Mutton.
Turkeys. Chickens.
Ham. BOILED. Tongue.
ENTREES AND GAME.
"What is sauce for the goose, is sauce for the gander."—Tom Brown.
English Hare Pie. Partridge and Hare Pie. Chicken Salad.
Veal Pie.
VEGETABLES.
"Mi. Finney had a Turnip."—Tennyson.
Potatoes. Turnips.
PASTRY.
"Eat your pudding slave."—Prior.
English Plum Pudding, Brandy Sauce.
Mince Pie. Apple Pie. Quince Pie. Raspberry Tarts.
DESSERT.
"Variety alone gives joy."—Prior.
Wine Jellies. Rum Jellies. Blanc Mange.
Charlotte Russe.
FRUITS.
Florida Oranges. Malaga Grapes. English Puppins.
English Walnuts. Almonds and Raisins.
Tea, Celery and Cheese. Coffee.

TOASTS.

THE QUEEN.
National Anthem.
Recitation....."The Union Jack".....Bro. E. Blundell
PRINCE OF WALES AND ROYAL FAMILY.
"God Bless the Prince of Wales".....Orchestra
GOVERNOR GENERAL AND LIEUTENANT GOVERNOR.
Selection.....Orchestra
DOMINION PARLIAMENT AND PROVINCIAL LEGISLATURE.
"The Maple Leaf".....Orchestra
ARMY, NAVY AND VOLUNTEERS.
Song....."Red, White and Blue.".....
MAYOR AND CORPORATION.
Aldermanic responses.....
GRAND LODGE SONS OF ENGLAND B. S.
"Rule Britannia".....Orchestra
Responses—Thos. R. Skippon, G.P.; H. J. Boswell, G. V. P.; B. Hinchcliffe, G.T.;
John W. Carter, G. S.
Recitation....."A History of the Brotherhood.".....Bro. Moull
THE LEARNED PROFESSIONS.
Responses—Rev. Dr. Wild, Dr. W. W. Ogden, Mr. Harry Symons,
Prof. Goldwin Smith.
SISTER SOCIETIES.
"Auld Lang Syne.".....Orchestra
OUR ORDER.
Responses—R. Caddick, Toronto; R. Croft Hulme, Belleville; Dr. Girdwood,
Montreal; Dr. Pigeon, Peterborough; Thos. R. Dench, Windsor;
F. W. Higginbotham, Oshawa.
THE PRESS.
Bro. E. J. Reynolds, of the *Anglo-Saxon*, Ottawa.
THE LADIES.
.....Orchestra.

The speeches of the evening were made by Dr. Wild and Prof. Goldwin Smith, both of whom spoke with strong feelings upon loyalty and the unity of the Empire. We must congratulate all who had the matter in hand, upon bringing to a successful issue one of the largest national gatherings ever held. The Toronto lodges and the committee of management left nothing undone to make it a most pleasant gathering for all concerned. Claxton's well trained orchestra furnished music throughout the evening.

SHAFTESBURY HALL, Toronto, February 16th.

The Grand Lodge again assembled at 9.30, with all grand lodge officers present. The first order of business was the election of officers. After taking the third ballot, S. B. Pollard, M.D., of Toronto, was elected Most Worthy Grand President; T. W. Kemplin, of Barrie, Right Worthy Grand Vice-President; John W. Carter, Right Worthy Grand Secretary, re-elected; B. Hinchcliffe, Right Worthy Grand Treasurer, re-elected. At the assembling of the Grand Lodge in the afternoon the first order, was the next place of meeting. Several places were proposed, Ottawa receiving the majority of votes cast. Bro. J. B. Wright, of Ottawa, thanked the Grand Lodge for choosing the Capital of the Dominion as the next place of meeting, and assured them that the brethren of Ottawa would spare no pains in endeavoring to make the visit of the Grand Lodge a memorable one. He also thought that a trip east would in many ways be full pleasure, enumerating several reasons, among them that the Federal Parliament would be in session, therefore giving the members of the Grand Lodge of 1889 an opportunity of seeing the councillors of our glorious Dominion assembled together. Routine and committee business was continued throughout the afternoon and evening session, which lasted until 11.30 p.m.

SHAFTESBURY HALL, Toronto, February 17th.

The Grand Lodge again assembled at 9.30, with all grand lodge officers present. The installation of the Grand Lodge officers for 1889 was then taken up, with J. W. Higginbotham, of Oshawa, as installing officer.

Bro. S. B. Pollard, M.D., Most Worthy Grand President, made a few appropriate and important remarks, of which his long connection with the Sons of England well qualified him to speak familiar. He advised several points for the delegates' consideration, and hoped that the coming year would be as full of success as the preceding year had been under the presidency of his worthy predecessor, Grand Past President Bro. Thos. R. Skippon. He thanked the brethren heartily for placing him in such an honoured position, a position of which he hoped to fulfil with honour to himself and credit to the Sons of England.

Bro. T. W. Kemplin, Right Worthy Grand Vice-President, also made a few well chosen remarks, and expressed a hope that the Order would increase this year as it had in the preceding one; for his part he would do all he possibly could to make it so.

Bro. John W. Carter, Right Worthy Grand Secretary, thanked the Grand Lodge for the confidence they had in him to re-elect him again to the position of Right Worthy Grand Secretary. He hoped he would continue to perform the duties attached to his office with satisfaction to the Grand Lodge. He also looked hopefully to the future to the furthering of the Order in all parts of Canada.

Bro. B. Hinchcliffe, Right Worthy Grand Treasurer, thanked the brethren for the confidence reposed in him, and hoped to discharge the duties of the office of Treasurer in the future as in the past, punctually and correctly.

There being no more business of any importance to bring before the Grand Lodge it was adjourned, to be called together at Ottawa in February, 1889.

Thus ended the 13th annual session of the Grand Lodge of the Sons of England.
E. J. R.

FEAR GOD, HONOUR THE QUEEN.

(Appeal to the Sons of England.)

Join ye, brethren, raise the anthem
Praise God, for the land we love;
Raised by righteousness and freedom
High all other lands above.

As ye bow before God's altar,
Thanks pay to Him for the grace,
Which 'neath England's crown hath given
Each to fill a favoured place.

Brother, grasp the hand of brother,
Bending low the adoring knee,
Here renew your solemn cov'nant;
England must and shall be free.

Swear should England's peace be threatened
To obey the trumpet's note,
Life, and health, and wealth, and kindred
To God, and the Queen devote.

True religion, and unsullied,
England's birthright, swear to keep,
To preserve from taint of foeman
Graves where your forefathers sleep.

Sons of England, firm then, proudly,
Lift ye high the inspiring strain,
O'er the first of all the nations
May the Queen in peace long reign.

Ottawa, Jan. 22nd, 1888.

H. REED HOLMDEN.

LODGE NEWS.

Belleville.—At the regular meeting of Oxford Lodge on the 21st ult., at which there was a large attendance of the brethren, a very pleasing time was spent. Bro. Walter Aiford, treasurer, on behalf of the lodge, presented Bro. Harris with a Past President's jewel. In doing so he referred to the many years that he had known him, and the many business relations that had passed between them, and he had ever found him a true Englishman and one worthy the honour that Oxford Lodge had passed upon him. Bro. Harris made a suitable reply. The Grand Lodge delegates then gave a report of the session at Toronto, and a vote of thanks was passed to them for their close attention to the business of the Grand Lodge. Two candidates were initiated. The brethren intend having a parlor concert on the 27th in their lodge room. This is one of the most successful lodges in the order outside of Toronto.
J. W. L.

Toronto.—While at Toronto, attending the Grand Lodge, a large number of the delegates from a distance availed themselves of whatever opportunity might be offered to attend any lodge that may be holding a meeting, for the purpose of having a fraternal word, as well as to observe the internal workings of the lodge. The Ottawa delegates, with a large number of others, visited Windsor Lodge, No. 35, where a most pleasant evening was spent. After the initiation of a member, business was suspended and invitations offered to the visiting brethren to make themselves "at home," which they did. Some happy speeches were the result, and the best of feeling prevailed. Bro. R. W. Stroud, one of Ottawa's contingent, was most pleasing in his remarks, as also was Bros. J. P. Phips, of Whitby; Wm. Holland, of Oshawa; and P. Holt, Port Perry. Several points were observed by the visiting brethren which struck them very forcibly they were lacking down east, which was the familiar and thorough acquaintance the several officers possessed of the duties they had to perform. The president, was quite a model in his position, as was also Bro. Fawcett, vice-president, and the first guide.

Aylmer, Ont.—No time has been lost by the grand secretary, for before the Grand Lodge was hardly adjourned, he was called to open a new lodge. Aylmer, Ont., has stepped to the front with a good name and a good charter list. The Grand Secretary, Bro. John W. Carter, instituted Prince Albert Lodge, No. 61, on Tuesday, February 21st, with a charter list of 25 members.

Ottawa.—On the 21st ult., Lodge Derby, No. 30, had more than an ordinary meeting. There was a large number of the brethren present, and a most pleasant evening spent. Bro. J. B. Wright, one of the delegates, presented a report of the proceedings of the Grand Lodge meeting, coupling with it a very happy speech. A vote of thanks was passed by the lodge to the delegates for the able report and constant watchfulness of the work of the Grand Lodge. Another most pleasing event during the evening was the presentation to Bro. Alf. Snuggs of a Past President's Jewel. The address accompanying the jewel was worded in the most facetious kindness, and the reply of Bro. Snuggs was equally as pleasing. The deed was done by the brethren in a pleasing manner and accepted in the same spirit by the lodge. The President, Bro. W. Percy, expects to be absent from the city a few months, and was unanimously granted leave for that time by the lodge, coupled with best wishes for his prosperity, and return to his office in the lodge. A committee was also struck for the purpose of interviewing officers of other lodges in the city with the object of forming a White Rose Degree Lodge. Derby Lodge rooms in the Oddfellows' Hall is one of the finest lodge rooms in the Dominion. The furnishing of the hall was done by Ottawa's well known furnisher, Jacob Erratt.

Bowood Lodge held its regular meeting on March 1st with a goodly number of its members present. Several matters of importance were brought before the lodge, and quite an animated discussion took place, participated in by several of the brethren. Bro. W. Percy, President of Derby, and Bro. Teague, of Stanley, held seats of honor on the right and left respectively of the President of Bowood. It was decided to crape for three months the charter of the lodge, out of respect to our late Bro. Thos. H. Jennings. Bro. E. J. Reynolds gave a verbal report of the Grand Lodge work in Toronto, and promised to give his impressions of the meeting in writing next lodge meeting.

BRETHREN, YOUR ATTENTION!

We wish to call the attention of our Toronto subscribers to the advertisement of Stroud Bros., in this month's ANGLO-SAXON. Their stores in Toronto, three in number, are situated in the most prominent business thoroughfares, and where we hope the brethren will make a call. Their advertisement this month speaks for itself. It is an offer which we are sure all who read it will take the opportunity to procure for themselves, and their families, not only a delicious, fragrant cup of TEA, but a most beautiful and ornamented CUP and SAUCER, which is given with each pound of TEA. We understand that this is an exceptional offer, and only extends good for the month of March. We hope all the brethren or their wives, will avail themselves of the opportunity to take home a pound or two of extra good CONGOU TEA. Messrs. Stroud Bros. have 13 stores in the Dominion, and are the only exclusive tea dealers catering direct to the consumer. They employ no agents, so that the purchaser has the benefit of the large commission usually paid. Their Toronto stores are 28 Queen Street West, 367 Yonge street, and 408 Queen street West.—Adt.

"Exchanges" and Correspondents.

From E. T. F., Victoria, B.C.—It was with much pleasure that I received your memorandum together with the first number of the ANGLO-SAXON. It is very neatly got up, and appears to be an excellent little paper—quite, as you say, after my own heart. There is certainly room for it, and I hope sincerely it may be an entire success.

From C. B. M., Carleton Place, Ont.—Your very excellent little paper, the ANGLO-SAXON, has afforded me a great deal of pleasure in the perusal of its contents. It is just such a paper that every true son of England and England's Queen ought to support. Its stirring communications and pointed editorials does one's heart good after reading the wishy-washy, straddle-the-fence articles that are dished up to us day after day, and week after week, through the columns of the political party papers of the day. The object of the paper is such as ought to call forth a hearty Amen from every loyal British subject. Wishing the ANGLO-SAXON unbounded success.

From E. O., Masham, P.Q.—"The ANGLO-SAXON has the right ring with it. I think it will have a large circulation with the Protestants of this province. Something of the kind was wanted to wake up the Protestants of Canada to a sense of their danger by truckling to Rome. Ontario Protestants call this province "Priest-ridden Quebec," but all the so-called Protestant flunkies of the upper province that Archbishop Lynch has in leading strings would form a long list if put on paper; besides I think it would be a surprise to all true Protestants of that province."

Cut This Out

And send with 50 cents by P. O. Money Order, and get the ANGLO-SAXON from No. 1 (Sept. 1st, 1887) to No. 16 (Dec. 1st, 1888), thereby getting the four back numbers of 1887 free, to

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