

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. 2.

OTTAWA, THURSDAY, OCT. 3, 1889.

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.
No. 43 Almonte—Meets alternate Fridays at their hall, Mill St. Visiting brethren welcome. Emmet Cook, Sec. A. G. Horton, Pres. Box 62.

Barrie.
No. 23 Barrie—Meets on the 2nd and 4th Wednesdays of each month in the Forester's Hall, Dunlop St. Visiting brethren welcome. Geo. Whitbread, Sec. Prod. Edwards, Pres. Geo. Allendale, Barrie.

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

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

Brockton.
No. 60 Brockton—Meets 1st and 3rd Mondays in each month at Parsons Hall, Brockton. Chas. Cashmore, Sec. F. Wootton, Pres. 23 Gladstone Ave.

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

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

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

Exeter.
No. 53 Exeter—Meets 1st and 3rd Mondays in each month at the Forester's Hall, Main St. Visiting brethren welcome. Wm. Saunders, Sec. Daniel Davis, Pres. "Advocate" office.

Galt.
No. 28 Galt—Meets on alternate Wednesdays at Forester's Hall, cor. Main and South Water streets. Chas. Smith, Sec. Isaac Blain, Pres. Richmond Ave.

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

Hamilton.
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. Alfred Hannaford, Pres. 57 Oak Ave.

Acara.
No. 29 Acara—Meets 2nd and 4th Tuesdays at St. George's Hall, corner James and King William sts. Visitors welcome. Wm. Macartney, Pres. Hedley Mason, Sec. 257 Bay St. North.

Kingston.
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.

Tyne.
No. 79 Tyne—Meets 1st and 3rd Tuesdays in each month in the "Prentice Boys Hall," Market Square. Visitors welcome. Thos. Hy. Phillips, Sec. Ed. Smith, Pres. Kingston.

Montreal.
No. 26 Montreal (R.E.D.)—Meets on the 2nd and 4th Wednesdays of the month at 5 Place de Armes Square. Visitors welcome. J. F. 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. J. A. Edwards, Sec. Hy. Irons, Pres. 4 College St.

Orillia.
No. 58 Orillia—Meets alternate Mondays at Sons of England Hall, Mississauga St. W. H. Stevens, Pres. G. H. Swain, Sec. Orillia.

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

Ottawa.
No. 30 Ottawa—Meets on the 2nd and 4th Tuesdays in each month in Oddfellows Hall, cor. Bank and Sparks sts. E. Aust, Sec. J. W. Foster, Pres. Sherwood St., Mt. Sherwood.

Bowwood.
No. 44 Ottawa—Meets every 1st and 3rd Thursday of each month at Johnson's Hall, Wellington St. Dr. Chipman, Sec. R. J. Tanner, Pres. Protestant Hospital.

Stanley.
No. 55 Ottawa—Meets every 2nd and 4th Thursday of each month at Johnson's Hall, Wellington St. A. S. Morris, Sec. W. C. Teague, Pres. 706 Cooper St.

Russell.
No. 58 Ottawa—Meets on the 1st and 3rd Mondays of each month at their Hall, New Edinburgh. C. G. Rogers, Sec. James Hope, Pres. 217 Stewart St., Ottawa.

Peterborough.
Lansdowne No. 25 Peterborough—Meets in the Forester's Hall, George St., on the 1st and 3rd Mondays in each month. Visiting brethren made welcome. E. W. Elcombe, Sec. T. J. H. Mitchell, Pres. Box 271.

St. Thomas.
No. 18 St. Thomas—Meets on 2nd and 4th Tuesdays (W. R. D. 1st Friday) of every month at cor. Valour and Elgin sts. Wm. Gray, Pres. Thos. H. Jones, Sec. Box 293.

Toronto.
No. 62 St. Thomas—Meets in their hall, cor. Southwick and Talbot sts., on 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.

Albion.
No. 1 Toronto—Meets 1st and 3rd Thursdays at Shaftesbury Hall, Queen Street West. R. D. Clarke, Pres. C. E. Smith, Sec. 37 Sword St.

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

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

York.
No. 4 Toronto—Meets alternate Thursdays at Oddfellows' Hall, cor. Spadina Ave. and Queen St. West. J. Baylis, Sec. Hy. Althorpe, Pres. 210 Lippincott St.

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

Sarnia.
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 Ave. C. Sentiell, Pres. G. Knight, Sec. 106 Oxford Street.

Warwick.
No. 13 Toronto—Meets 2nd and 4th Thursdays at Jackson's Hall, Yonge St., cor. Bloor St. A. Ridgford, Sec. J. Poffley, Pres. 25 Yorkville Avenue.

Manchester.
No. 14 Toronto—Meets alternate Mondays at Winchester Hall, Winchester St., cor. Parliament St. T. P. Williams, Sec. A. E. Corling, 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. Manchoe, Sec. Harry Leeson, Pres. 14 Baitwin St.

London.
No. 31 Toronto—Meets 2nd and 4th Tuesdays at Masonic Hall, Queen St. East. J. W. Lane, Pres. J. W. Haynes, Sec. 133 Broadview Ave.

Stairford.
No. 32 Toronto—Meets alternate Mondays at Copeland Hall, King St. East, corner Sherbourne St. Geo. W. Ansell, Sec. W. G. Fowler, Pres. 18 Tradear 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. Bond 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.

Richmond.
No. 65 Toronto—Meets 2nd and 4th Wednesdays at Shaftesbury Hall, Queen St. West. J. T. Enston, Sec. Capt. C. W. Allen, Pres. 62 Gwynne St.

St. Albans.
No. 78 Toronto—Meets 2nd and 4th Thursdays at Association Hall, cor. McGill St. and Yonge St. W. E. Collins, Sec. J. H. Horswell, Pres. 5 Wellesley Ave.

Weston.
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.
No. 21 Woodstock—Meets in Imperial Hall, 1st and 3rd Thursdays of each month. W. E. Walker, Pres. W. E. Wilkinson, Sec. Box 168.

SONS OF ENGLAND NEWS.

NOTES.
Three candidates were initiated at the regular meeting of Lodge Hampton, No. 58, Sons of England, on the evening of Monday, 10th September.

A union meeting of Lodge Rose of Couchiching, of Barrie, Ont., and Lodge Hampton, of Orillia, was held recently in the latter place, to meet the Grand Lodge officers, J. W. Kemping, W.S.G.P.; J. W. Carter, S.G.S.; Geo. Dudley and R. Ivens, District Deputies. The G. L. officers had been making a fraternal visit to the northern districts. They reported that the lodges visited were in a most flourishing condition. They had just completed the opening of a new lodge at Sault Ste. Marie, No. 95. After closing the union meeting of the two lodges, about one hundred of the brethren adjourned to the Russell House, where they enjoyed a luxurious repast. The tables were handsomely decorated with flowers, by Bro. Cottrell. A large number of appropriate toasts were duly honored. A happy time terminated about one o'clock, although the programme was not half exhausted, as the Barrie brethren wished to catch the midnight train.

Lodge Suffolk, Brockville, received an offer from a leading photographer in that town to take a grouped photograph of its officers, 16x24 inches, frame it, and hang it in their hall free of charge. Of course they were not slow to accept such a generous offer, and

they therefore visited his studio on Saturday last. They have also been promised a handsome altar cover and a silk Union Jack by two lady friends of the order. How is that? A little bird whispered to us the other day "If some one would only present us with three pairs of cretone or lace window curtains I believe some one else would present the poles." Better not say any more. One of those group pictures would be a nice ornament in our editorial sanctum-sanctorum.

The Orange District Lodge of Ottawa has issued invitations to the Orange Lodges and Sons of England lodge, Brockville, to celebrate the Fifth of November in Ottawa.

We would be obliged to secretaries of lodges, or other brethren, if they would kindly forward us an item of news from month to month by post card. By such means, we would be able to furnish an interesting column of S. O. E. news. "Little drops of water, little grains of sand," etc. We hope the brethren will accept this hint and kindly act upon it.

We know not why, but for some reason or other the usual *Official Notes* from the S.O.E. Secretary have not come to hand. Possibly the Grand Secretary, owing to the pressure of business and our issue being so near the first of the month, has forgotten to provide that desirable information. However, we hope to be able to furnish a double supply for next issue.

Since the session of last Grand Lodge meeting in February, a large increase in the membership of the order has taken place. Information derived from various sources warrant us in saying that at least an increase of 30 per cent. has been obtained. Also, the following new lodges have been inaugurated, which, we think is very satisfactory:

84 Cromwell—J. Price, Sec., Midland, Ontario.
85 Croydon—C. Peacock, Huntsville, Ontario.
86 Mistletoe—C. K. Grigg, Sec., Owen Sound, Ont.
87 Suffolk—E. W. Summerskill, Sec., Box 551, Brockville, Ont.
88 Piccadilly—Jas. Hook, Sec., 290 Midland Street, London.
89 Exeter—E. Silens, Sec., Lakefield, Ont.
90 Bristol—W. E. Foster, Sec., 91 University Street, Toronto.
91 Bradford—H. Peardon, Sec., Lambton Mills, Ont.
92 Devonshire—J. P. Bull, Sec., Campbellford, Ont.
93 Northampton—D. May, Secretary, Orangeville, Ont.
94 Hearts of Oak—R. Hooper, Sec., 107 John Street, Hamilton.
95 Lenington—A. Bennett, Sault Ste. Marie.

Bro. James Carter, of Derby Lodge, was last week presented with a gold jewel by the Masonic craft, as a slight recognition of his services as bandmaster of the Ottawa Masonic Band.

The several S.O.E. Lodges in Ottawa have struck off committees to consider the naval corps question.

Communications.

A Voice from Quebec.
To the Editor of the ANGLO-SAXON.
Sir,—It is with pleasure that I note the appearance of your good paper in the field of Canadian Journalism. The cause which your good paper has undertaken to uphold, is a holy cause which all good Protestants and Freemen should uphold.

Alas the state of the Province of Quebec is to be deplored. Our debt amounts to \$25,000,000, contracted chiefly by the Roman Catholic clergy bleeding the Province for the purpose of erecting churches and nunneries. I look upon the present agitation in this, that it is a case of Ignorance versus Education, or a flow of Eastern Barbarism against Western Enlightenment, which, if not checked now, shall over wheel the west as the Barbarians of northern Europe overthrew Enlightened Rome. MAPLE LEAF.

QUEBEC, Sept. 16th 1889.

Correction.
To the Editor of the ANGLO-SAXON.
Sir,—I wish to correct an erroneous impression conveyed in your September issue.

You state you have been favored with a large amount of information about the differences existing between the Executive of the Grand Lodge of the Sons of England and the ex-President of Lodge Richmond. I beg to state that the differences are between the ex-President of Richmond Lodge and the Constitution.

The duties of the Executive are to see that the constitution is carried out.

There are constitutional ways for altering, amending, or improving the constitution, which every officer and member of the order can take advantage of as his pleasure.

FRATERNALLY YOURS,
JOHN W. CARTER,
Supreme Grand Secretary,
Shaftesbury Hall, Toronto,
Sept. 16th, 1889.

Fashionable Immodesty.
At least, I suppose it is fashionable in some degree, otherwise we should not find the 'fast,' i.e., the fashionably immodest, girl tolerated in society. She is not liked; the young men hate her fastness and her slang, and despise herself, even while they bandy insolence with her.

How lovely a thing is a quiet-mannered, modest, merry, and sensible English maiden! The hateful idea of attracting men to run after her does not enter her mind; and for that very reason, and because of her quiet modesty, she is sought by young men. They will 'lark' with the fast girl; they will choose the quiet, modest maiden for a wife. They do not really hold that the qualifications which are most to be desired for the future companion of our life, and mother of our children, is, to be considered as 'great fun,' and to be handy in chaff and slang, in her maiden days. To allow liberties to be taken, and to take liberties with young men, is not the way to win their respect. It is an injury done to them by those whose influences should, and might, be so helpful to the mind and character of the grayer sex. Chivalry dies in the atmosphere of the fast girl's vulgarity and coarseness. Delicacy and refinement sicken and wither in the sirocco of her breath. Brutality in the germ is fostered by her behaviour.

See how this comes about. To the young man, modest at first, and diffident in female society, a fair maiden is as a goddess, aye, and even 'every goose a swan.' He is in the age of poetry; his heroines are all that is sweet, tender, delicate—in a word, womanly. His very shyness comes from depth of reverence. It is good for him to feel thus. 'Whatsoever things,' in him, 'are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,' these things are fostered in him by the awe with which the sweet severity of pure maidenhood strikes upon the inexperienced youth. He will be on his best behaviour; he will cultivate courtesy, chivalry, delicacy of manner, selflessness, generosity of heart, in the presence of this strong, weak creature.

Then she pours upon him a douche of chaff, of familiarity, of mere rudeness, of vulgarity, of slang!

Conceive the revulsion! Consider the harm she has done to her own sex, in his estimation, and to himself! Where are his splendid, his high-flown ideas? Where his deep reverence and awe of the simple majesty of Maidenhood? Toads crawl on the marble of his palace in the air; the slug's slime is on the lilies of the garden of his poetic soul; the angels of his heart's heaven are seen to be but on the level of barnmaids and ballet-girls. It may be, an irreparable injury done to the impressionable human soul. Early reverence for woman has much of religious reverence in it, and love and belief in woman is the forerunner, in many a young heart, of love and belief in God. With her fashionable Billingsgate, her rude ways, her unwomanly chaff and laugh, the fast girl cruelly disillusion the simple soul. Whatsoever high and holy feeling there was in his heart, it may be, irretrievably injured. Yes, Dagon, in falling, has dented and crushed in the Ark of God! Dagon! Aye, a Divinity he thought it. But it is a monstrosity, humanity linked with a monster.

These are strong words, does any one say? They are not strong enough; and, truly, strong words are needful for the times.

A lovely and a wholesome thing is a true English girl. She wins respect wherever she goes, and respect is soon allied with love. So natural, so charming, the choicest specimen of the choicest thing in this beautiful, sad world. A thing to cheer and to comfort, a ray of brightest sunlight which glorifies all that it rests upon, a thing of beauty, which is, in truth, a joy for ever.

Alas! the change when we see an affected creature, lisping aesthetic drivel, 'quite too too,' etc., or, even worse, aping the man! She swaggers, she throws one thigh over the other as she sits, and with impudent face, bandies chaff with 'the men'; she dons the sporting cap, the coat, the whole habit of the male—ominous of her assuming the garment which we do not mention, if she succeeds in deluding some weaker specimen of the stronger sex to link his destiny with hers. In the worst cases she will pollute her cherry lips and balmy breath with a cigarette;

probably she stops short of oaths.

But the feminine girl dresses femininely. And, even in feminine dress she keeps the *modest mean* of 'the fashion.' Her hat or bonnet does not rake the sky; she is content with being the sweet thing, Girl, and aims not at emulating the tall thing, Poplar. She must (for she is human) in some degree disturb and rearrange, with the evil thing, heel, God's balance for the body; but she does not insert leathern stilts under her own pretty heel; far less will she crush the vital parts of her shapely body to attain the ugliness of a wasp-like waist (wilful waist, making indeed, woeful waist—of breath and health). Therefore her nose retains its pristine hue, and approaches not the hue of that of the drunkard. She is modest in her evening dress, avoiding the style of the life models at the Royal Academy of Arts. In a word, she is a modest, piquant, natural, charming English girl, 'a little rose-bud,' set, it may be, with wilful thorns, but with the sweet moss of delicacy and becoming reserve gracing the open petals.—I. R. V. in *Church Bells*.

The 'Witness' Prize Competition.
The winners of the *Montreal Witness* "Dominion Prize Competition" have just been announced. The competition, concerning which we notice some writers request that it should be made annual, or at least repeated, was a capital device for stimulating patriotism and native literature at the same time. Tales and sketches were asked for from all school children, illustrative of pioneer life in Canada. The *North-ern Messenger*, a small paper published at the same office, was offered as a prize for the best tale in every school in the Dominion. A prize of greater value Macaulay's history in five volumes, was sent to the writer of the best tale in each county, and a set of Parkman's works was the reward of the best in each province. The judges appointed to award these prizes were men of recognized ability, the judge for the province of Ontario having been Mr. Wm. Houston, Parliamentary Librarian, Toronto. Finally a Dominion prize, a splendid type-writer, was awarded by Lord Lorne. The Dominion prize has very curiously been taken by a young lady outside the Dominion, the *Witness* having in view of its numerous readers in Newfoundland, counted that province, for the purposes of this competition, as though it had been a part of Canada. No one will be jealous that our little sister province has carried off this honor. The winner is Miss May Selby Holden of St. John's, whose portrait and autograph appear in the *Witness* with her tale. The second honor is awarded by Lord Lorne to Norman L. Cook of Gay's River, N.S., whose production also appears, as will many of the others. The Ontario prize winner was Miss Abigail Smith, Harwich, Kent Co. The other province winners are: Miss Ellie Ladner, Kamloops, Yale Co., British Columbia; Miss Lizzie McLaren, Woodnorth, Dennis Co., Manitoba; Miss Mary Ann McPherson, River Charles, Restigouche, New Brunswick; Benj. Howard Summerside, Prince Co., Prince Edward Island; Victor Morrill, Stanstead, Stanstead Co., Quebec.

CARLETON PRIZE WINNERS.
Miss Amy Davidson, of Fallowfield, was the successful prize winner in Carleton Co.

Those who took school prizes in Carleton County were:—Miss Amy Davidson, Fallowfield; Miss Alice M. Walker, Hawthorn; Edward A. Hill, Goodstown; John White, Skead's Mills; Miss Lena Robitaille, Stewarton.

Communications intended for publication should reach us not later than the last Thursday of each month, to ensure insertion. Address, ANGLO-SAXON, P. O. Box 296, Ottawa.

Acknowledgments.
The following subscribers remitted subscriptions to the ANGLO-SAXON during the past month:—
Port Perry, August.—Wm. Edmett, Peter Holt, John Holt, Wm. Tummonds and H. Roberts.
Ottawa, August.—Jas. McCullough, John Davis, E. Ackroyd and Aid, J. Campbell.
Toronto, September.—Rich. Caddick, Dr. Jos. Wild and F. Hayward.
St. Thomas, September.—John Fall and, 44 Alma street.
Hamilton, September.—Jno Timson, Benj. Brown and Jas. Fisher.
Kingston, August.—James Salter, W. L. Allison, John Green, Jas. Blomeley, W. H. Cruise and Dr. Saunders.

ion 8 requires explanation, not comprehensible as it stands. Obscurity has been caused probably by alterations effected by the two last named associates in theology.

In the Revised Statutes we see here two distinct sections; but if we go to their source we find that they form but one Section in 13 and 14 v. chap. 48 s. 14 (1850) Canada; and in chap. 64 s. 129 of the Consolidated Statutes of Upper Canada (1850). In the former Act the two clauses are united by the words: "Provided always; that within this limitation," and in the latter Act by the words: "but within this limitation."

Showing, we submit, that it was the intention of our legislators in those times to have the religious instruction spoken of in sect. 8 given in school time as part of the daily routine. But Ontario has made two sections out of two clauses of one sentence, and her rulers explain by circular, that the religious instruction to be received by the pupils, in sect. 8, is to be given by the clergy of the various Protestant denominations to their own pupil flocks, after the closing of the school by the regular teacher. The result has been, that so far as we can learn no clergyman has applied for this privilege. The city clergy are especially to blame for not making use of even what the law allows—but if they were allowed to form part of the regular staff of teachers, and instruct in the elements of morality or religion much good would be effected—the law as it stands is only an accomplice to a grievous waste of time.

Let us now consider the principles governing the question of education by the State assumed by the majority in the European legislatures whose laws we have quoted so far as bore on the religious instruction imparted or refused.

It is safe to begin with the postulate, of the nature of an axiomatic truth, that the state has a right to see to it that its citizens have such a degree of intelligence as may qualify them to exercise the functions of citizenship. The least, or according to some statesmen the most, that should be required is the ability to read, write and cast accounts. With these rudiments the experience gained by contact with the world will be sufficient. Popular education as now conducted in Canada makes the children of the poor dissatisfied with their lot, contemptuous of manual labour, and averse to the pursuits in which they are most needed and would be most happy.

Education is primarily the obligation of the function of parents. Failing them the church asserts over the child the right of custody and education, its claim is inadmissible. Here is a collision of sovereignties, and the church must give way. No education can be allowed which tends directly to make a child a disloyal or bad citizen. Romish schools are inculcating the doctrine that the Pope has sovereign authority in temporal as well as spiritual concerns, with the prerogative of nullifying our national laws; the State is justified in forbidding such disloyal and destructive teachings. In point of fact Jesuit schools have again and again been suppressed throughout christendom, as being inconsistent with the peace and stability of government. In other respects the Jesuit training is essentially weak as a system. Voltaire found out the rottenness of the Jesuit schools. "I learned nothing from the Jesuits," he said, "but Latin and rubbish." They never stood the test of modern criticism. They have no place in a national system of modern education.

But now comes the great question.—What shall the State teach? It should teach the elementary branches of knowledge, and fundamental and universal morals. The eternal obligation of truthfulness, honesty, justice in all its forms, temperance, frugality, and benevolence should be inculcated by all practicable methods. Shall our common schools teach religion? Yes, if it is religion pure, simple and undefiled. No, if it includes the doctrines, dogmas, rites and ceremonies of a particular sect. The vast majority of our law breakers are graduates from the godly schools of the Roman Catholic church. Modern civilization demands that common school instruction shall be purely secular, it only remains to supplement and re-enforce the school instruction by more vigorous religious teaching at home and through the various agencies of the church. The spiritual energies of the church must be summoned to supply the deficiencies of the State, and do what the latter cannot do from the nature of the case.

Now, "what shall we do about it" in Canada. What place shall be assigned to religion in the school instruction. Shall we hold: 1st, That the State should give nothing but secular in-

struction, or, 2nd, That an undenominational Christianity should be taught in schools, or: 3rd, That dogmatic teaching should be given in State schools.

The most civilized European states, and our American neighbour, by his trials, troubles, experience, laws and history decide this question for us. We are, at least in Ontario, a portion of the civilized world, we ought to be guided by other nuclei or aggregations of mental and moral worth. The vote in them is absolutely in favor of excluding the church, its ministers and doctrines from the Public Schools. One American writer go so far as to say: "I dread the perils of general ignorance less than I do those of ecclesiastical domination." We would throughout the length and breadth of Canada sweep away the system of Separate Schools, remove from the public schools the Bible or any stumbling block to unity,—substitute for the present irritating but inadequate, homeopathic dose of religious instruction, the use of Whewell's or Haven's Elements of Morality,—and rigorously exclude any friar, cleric, or person in holy orders from the school building or council board.

Let the State teach our children their duty to their neighbours, and the church teach them their duty to their God. The Romish hierarchy will object to change, because they ever clamor for state support for sectarian education.

We say advisedly the Roman, Ultramontane, Papal or Jesuit priesthood of the present day will object; for the Old Catholics in their 6th Congress in 1877, in Mentz, adopted resolutions denouncing the efforts made by Rome to obtain a controlling influence upon the state schools as injurious to the best interests both of the school and the State.

Mr. Andrew Carnegie, in his *Triumph of Democracy* writes:—"The United States have not escaped entirely the religious difficulty in their march to universal free education, but fortunately opposition to the system has been confined to one sect—the Roman Catholic—all others having united in giving to it enthusiastic support. The dissatisfied Catholics have not been strong enough even in the city of New York, where they are much more powerful than elsewhere in the Union, to disturb the complete exclusion of dogmatical teaching which everywhere characterizes the public schools of America. A few verses from the Bible are generally read without comment in the schools as a public exercise once each day. At this no one takes offence, and every one, with the exception of the Roman Catholics, is satisfied, as all feel that the public school is not the proper place for religious instruction."

Right you are Mr. Carnegie, let the clergy forswear lawn tennis, croquet parties, bazaars, socials, sewing guilds, friendly societies, and devote their time and energies to the Bible and catechism classes. If the young will not attend these classes in the church, pursue them to their homes, Bible and Catechism in hand. Christ came into the world to raise the standard of morality and they must follow his example and precepts. Throw every child in the Dominion, between 6 and 14 into the great crucible of our Common Schools. One of the most beneficent services of our schools will then be their influence in moulding the heterogeneous elements of our population into something like a patriotic homogeneity. They will constitute in our body politic the most effective organ of digestion and assimilation. If such a course fails to satisfy our Papist fellow citizens, they must bear the hardships incident to a corporation which exists for the benefit of the directors alone—a sect feebly tintured with true religion in which the shareholders are dupes.

The Oddfellow Standard.

We have been favored with a copy of the first issue of "The Odd-Fellow Standard," the official organ of the Canadian Order of Odd-Fellows (Manchester Unity). It is published at Trenton, Ont., by the authority of the Grand Lodge, and will be issued once a month. It is a spicy and neatly printed eight page paper about 10x14, and is edited and printed by Mr. Roland Woolsey. Such a publication will, no doubt, prove a source of strength to the noble fraternity, and had it been published ten years ago would have helped to sustain and invigorate many lodges now defunct. However, it is better late than never. Ottawa, at one time, had one of the most flourishing lodges of this order in the country, and many of the old members are still residents. We wish the Standard every success and a long and useful life, and are pleased to place it among some of our most useful exchanges.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30, St. John St., Montreal.

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NOTES AND COMMENTS.

It will please the Orangemen to learn that Mr. Frechette, the Poet Laureate of Quebec, calls them: "A blood-drinking, flat-footed, narrow-brained crew." In French poetry of course.

Dr. Sullivan, the Bishop of Algoma, in answer to an admirer who congratulated him on his sermon to the Orangemen in Toronto, writes:—"As to my sermon, I only wish it had been more worthy the theme and the occasion, for I have never, I think, been more indignant or felt my blood boil more hotly than on the question of this Jesuit Bill."

A Vicar of the Church of England, Yorkshire, in a letter to a S. O. E. acknowledges that there have been some perverts made by Rome, but they are men of no note or standing. On the other hand some of their most eminent priests are continually becoming converts to the Church of England. The latter church is advancing by strides, and disestablishment is likely to be postponed indefinitely.

Dr. Philip Schaff, the learned Biblical commentator, of Boston, in a letter to a S. O. E., writes:—"I direct you to an authoritative work by Dr. Dollinger on Jesuit Morals, just published in German and to be translated into English. He gives the documents of the moral controversies in the 16th and 17th centuries. Dollinger, you know, is the most learned Catholic Church historian of the century."

The Rev. John Langtry, (Anglican) of Toronto, the learned author of a very excellent little work entitled, "Catholic versus Roman," in a letter to one of our subscribers says:—"My real object in writing the book was to work into the mind of the Reader some true conception of what the Catholic Church is. I thought that people outside would be much more likely to take this wholesome medicine in the form of a controversy with Rome than when presented as a naked statement of positive truth." This work is forcible, interesting and convincing.

To Lodge Secretaries.

The following additional lodges have renewed their lodge cards for another year to September, 1890: Britannia, No. 8, Hamilton. Leicester, No. 33, Kingston. Middlesex, No. 2, Toronto. Nelson, No. 43, Almonte.

Toronto.

September 25th, 1890.

Mr. Editor,—Permit me to congratulate you on the improved style and appearance of the ANGLO-SAXON, which is doing a great work in opening the eyes of many lukewarm Protestants among the Sons of England order.

A. SPENCER-JONES.

ENGLISHMEN. Read this!

WHY DO YOU SUFFER the agonizing pains, aches, and sit up nights, etc., etc.?

Oh! Because you have SCIATICA, RHEUMATISM and KIDNEY DISEASE.

We have a Positive Cure for you. It is taken internally. One dose in 24 hours. Not a cure all. One Bottle usually cures: gives relief instantly. Ask your dealer for

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- 1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment. 2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not. 3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away. 4. The Courts have decided that refusing to take newspapers or periodicals from the post office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

DIED.

SATCHELL.—On Thursday the 5th September, Emma Crack, beloved wife of Mr. Frank Satchell, aged 44 years and 8 months.

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which, while it is abreast with the news, is notable for its unexceptionable FAMILY READING

and for its adherence to the great principles which it has consistently advocated for a generation. It has been during all that time the

Uncompromising Foe of Ecclesiasticism, of the drink traffic, and all forms of oppression, among which it counts protection. It has devoted itself much of late years to the promotion of reciprocity with the United States and has recently been filled with the

Contest Against Jesuit Aggression, on which battle-field it is, as might be expected, the foremost and most fearless champion.

The "Question and Answer" departments of the Witness have grown into an institution in the country, and the paper is well known as

An Old Friend and Instructor of the Farmer, "Lindenbank" and "Rusticus" being still constant contributors. The children look for their special stories and for the puzzle department. The yearly subscription to the Daily Witness is \$3.00 and to the Weekly Witness \$1.00, which should be addressed to the publishers, John Dougall & Son.

The "Northern Messenger,"

issued by the same publishers, is still the cheapest illustrated paper published, and is full of the best of family reading as well as reading for the young. The subscription price is only 30 cents a year.

GUY FAWKES.

Anniversary of the Gun-Powder Plot.

GREAT ANTI-JESUIT DEMONSTRATION.

The following circular has been printed and mailed to the various Orange lodges in the surrounding districts by the District Orange Lodge of the city of Ottawa.

To be silent at such a crisis in the history of our country as the present, when the name of our beloved Sovereign, Queen Victoria, has been insulted by the Jesuit Premier, Merlot, in allowing the Pope of Rome to interfere in the affairs of a British legislature, would be criminal action on our part.

It is our opinion, therefore, that the time has arrived when the Orangemen of the Ottawa Valley should speak out in trumpet tones that can not be misunderstood either by Sir John Macdonald and his Jesuit Minister of Justice (Sir John Thompson), or by Mons. Edward Blake, Mills, Cartwright & Co., and especially should ring in the ears of the (so-called) Orangemen in Parliament who, although sworn to resist all encroachments of Rome, yet, to their eternal dishonor, disgraced themselves and the noble order they so grossly misrepresented, were untrue to their solemn Orange obligation and voted with the 188 who so basely betrayed their country and the confidence that had been placed in them by the electorate.

PROGRAMME.

The lodges from the various counties will assemble at Cartier Square at 12.30 o'clock on Tuesday, 5th November, where a Grand Procession will be organized. The route of procession will be by Maria, Nicholas, Rideau, Sparks and Wellington streets, returning by Sparks, Bank and Maria streets to the Roller Skating Rink, where a platform meeting will be organized at 2 o'clock in the afternoon, which will be addressed by eminent and eloquent speakers.

The circular is signed by Wm. Cherry, District Master; James Clarke, Dep. Grand Master of Ontario East, and D. Donaldson. The latter is the secretary of the Demonstration Committee, who will answer all communications. Cheap railway fares are to be had from the several points named above, and it is expected that the largest Protestant demonstration ever held in the Capital of the Dominion will be assembled on that day, not excepting even Stoney Monday.

SONS OF ENGLAND BENEVOLENT SOCIETY.

Objects, Aims, and Benefits, of the Order.

ORGANIZED IN TORONTO, DECEMBER, 1874

To Englishmen and Sons of Englishmen:

GENTLEMEN AND FELLOW COUNTRYMEN:—As the question is so often being asked: "What are the objects of the SONS OF ENGLAND SOCIETY?" we have been led to present this Circular with the view of giving the desired information:

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

The government of the Order is vested in a Supreme Grand Lodge, and in Subordinate Lodges. The Grand Lodge is composed of delegates elected by the Subordinate Lodges to represent them. The Grand Lodge is supported financially by a per capita tax of 10 cents per member per quarter. The Grand Lodge Officers are elected annually.

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

The rapid growth of the Order has far exceeded the most sanguine expectations of its founders, and it is steadily extending itself into the hearts of our countrymen, and we are confident that when the objects and aims are more generally understood, it will become one of the grandest and most useful of Benevolent Societies.

The Order has branches as follows:—In Toronto 20, South Africa 8, London 5, Ottawa 4, Montreal 4, Hamilton 2, St. Thomas 2, Orillia 2, Peterboro 2, Kingston 2, and one in each of the following places: Oshawa, Whitby, Port Perry, Cornwall, Port Hope, Belleville, Bowmanville, Lindsay, Woodstock, Galt, Barrie, Collingwood, Brantford, Almonte, Dovercourt, Newcastle, West Toronto Junction, Weston, Little York, Aylmer, Exeter, Eglington, Gravenhurst, Guelph, Aurora, Hensall, Vancouver, Stratford, Clinton, Brockville, and we hope by bringing this Circular to the notice of our fellow-countrymen, to imbue them with our enthusiasm and to swell our thousands into tens of thousands.

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

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

We recognize the teachings of the Holy Bible.

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

The Beneficiary Department enables its members to insure their lives for \$500 or \$1,000, and has already proved a great source of strength to the Order. By the payment of a small graded assessment at the death of a member, substantial aid is secured to the surviving relatives, which will assist them in being independent of the cold charity of the world. Members becoming totally disabled and unable to follow any occupation, receive half the amount insured for, if required; the other half is paid at the time of death.

The benefits are medical attendance and medicine, on joining; full sick and funeral benefits after being 12 months a member; in case of sickness the benefits are \$3.00 per week for 13 weeks, and \$1.50 for the next 26 weeks; \$30.00 on the death of a member's wife; \$7.00 on the death of any of his children between the age of 5 and 15 years, \$100.00 on the death of a

member. New members are entitled to half funeral and sick benefits at the expiration of six months.

Table with 2 columns: Age Group, Initiation Fee. Rows: 18 to 30 (\$3.00), 30 to 45 (4.00), 45 to 50 (7.00), 50 to 55 (10.00), 55 to 60 (15.00).

Table with 2 columns: Age Group, Subscription Fee. Rows: 18 to 30 (10 cents), 30 to 45 (15 cents), 45 to 50 (20 cents), 50 to 55 (25 cents).

On the formation of a Lodge, charter members are received on the first scale of payments, as regards initiation fees. In conclusion we ask you take this matter into your earnest consideration, and if there is not a lodge near you, agitate among your fellow countrymen, and as soon as you can get 12 good men together notify the undersigned, and all the assistance required will be given to organize you into a lodge. You will then be astonished how your membership will increase, and will wonder how it was so many Englishmen were living all around you without being known. Any information will be cheerfully given by the undersigned.

JOHN W. CARTER, Supreme Grand Secretary, Shaftesbury Hall, Toronto, April, 1889.

Britain's True Protectors.

(From The Messenger.)

The thoughts of many readers of The Messenger will, doubtless, have reverted to Miss Sarah Sharp's papers on God's Reserves of War, when they heard of the postponement of the great naval review on account of the fierce storm of wind, rain, and blinding mist, which unexpectedly enveloped the grand fleet of ironclads and warships gathered in grim array off Portsmouth on August 3rd. It was as if Providence had ordained that England's Imperial guest should learn the lesson that, after all, Britain's real safeguard is not in the multitude and might of her armaments, but in the "wind and weather" which have of yore proved her surest allies against menace and invasion.

Criticising this great naval demonstration, the Vossische Zeitung remarked:—"The English Colonies enjoy an independence greater than that of the various States of Germany, and the ocean-ruling Britannia protects the smallest of her Colonies with her whole power. This is a Power not to be underrated. Not only the inexhaustible resources of England's wealth, but also the manly energy, and the toughness of the national character of the English people raise it above most of its adversaries. The German Emperor has reviewed the mighty war fleet of the Island Empire. He will have recognized that England is a terrible adversary and an excellent ally. The world of to-day has no idea yet of what England could do in the event of a struggle for existence."

On the Borders of the Promised Land.

A German review of Britain's Position in Egypt.

(From an Article in the Berlin "National Zeitung," entitled "England and her Rivals.")

Since the Russians have pushed their frontier ever more eastwards in Central Asia the security of the Suez Canal has become a very much more important consideration for the English than it was at the time when they occupied Egypt. Doubtless at the time this occupation was spoken of by them as a merely temporary measure, but in the interval African affairs in general have taken such a turn as to eliminate completely from the list of reasonable possibilities the voluntary evacuation of the Nile valley by the English. But, even in normal circumstances, Egypt, if she is not to suffer a relapse into her previous chaotic state, must continue to enjoy the supporting presence of English soldiers and administrators. All things considered, including England's evident ambition, or that, at least, of some of her most daring and adventurous sons, to form an African Empire from Table Bay to the Mediterranean, England is now less than ever inclined to share her dominion in Egypt with another Power, or even to see it transformed into an international European control.

To be brief, in fact, England will never, in view of the present tension in Europe, come out of Egypt of her own accord, and subsequently she will probably be very much less minded to do so. Consequently, all materials are ready to hand for the conclusion of an anti-English coalition between France and Russia, two nations which have different, but equally cogent reasons for combining to cripple the power of England; and thus the danger of such an anti-British alliance is even greater, because springing from more matter-of-fact and utilitarian causes than the probability of a Franco-Russian combination against Germany. It is, therefore, not too much to say, concludes the writer, that England may really be reckoned as an informal member of the Peace League, seeing that a breach of the peace by Russia and France, with the victory of these Powers, would affect England herself almost as much as it would the vanquished.

WHERE SHOULD THE CONSUMER BUY?

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LADIES, procure a pair of our justly celebrated \$2.00 French Kid Button.

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