

THE ANGLO-SAXON

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

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OTTAWA, MARCH, 1889.

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Geo. May
Geo. G. Smith, Pres.
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- No. 33—Leicester**, Kingston, meets in their hall, cor. Princess and Montreal Sts., on the 2nd and last Tuesdays in every month, at 8 p.m. A hearty welcome extended to all visiting brethren.
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- No. 41—Victoria Jubilee**, Montreal, meets every alternate Friday from 1st June, 1888, at the Victoria Club House, cor. Wellington and Sebastopol Sts.
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4 College St.
Thos. Pike, Pres.
- No. 43—Nelson**, Almonte, meets alternate Fridays from June 1st, at their hall, Mill Street. Visiting brethren welcome.
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- No. 44—Bowood Lodge** meets every 1st and 3rd Thursday of each month at Johnson's Hall, Wellington St., Ottawa.
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- No. 45—Portsmouth**, Dovercourt, Toronto, meets alternate Tuesdays from April 17th at Mechanics' Institute.
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- No. 47—Worcester**, West Toronto Junction, meets 1st and 3rd Thursdays at McFarlane's Hall, West Toronto Junction.
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W. C. Teague, Pres.
- No. 56—Russell Lodge** meets on the 1st and 3rd Mondays of each month at their Hall, New Edinburgh, Ottawa.
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217 Stewart St.
James Hope, Pres.
- No. 57—Norfolk**, Toronto, meets 2nd and 4th Fridays at Oddfellows' Hall, Dundas St., Queen St. West.
T. H. Kidd, Sec.,
64 Gladstone Ave.
H. A. Seaton, Pres.
- No. 58—Hampton**, Orillia, meets alternate Mondays from August 6th, 1888, at Sons of England Hall, Mississauga Street.
G. H. Swain, Sec.
H. Boyes, Pres.
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- No. 63—Plymouth**, Exeter, Ont., meets 1st and 3rd Mondays in each and every month in the I.O.G.F. Hall, Main St.
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- No. 65—Richmond**, Toronto, meets 2nd and 4th Wednesdays at Shaftesbury Hall, Queen St. West.
Bro. Easton, Sec.,
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- No. 67—Preston**, Toronto, meets 2nd and 4th Wednesdays of each month at Occident Hall, Cor. Bathurst St., Queen St. West.
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T. Moore, Pres.
- No. 76—St. Albans**, Toronto, meets 2nd and 4th Thursdays at Association Hall, Cor. McGill St. and Yonge St.
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THE BRITISH LIBRARY



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We beg to remind our subscribers that we are now 6 months in our second year of the ANGLO-SAXON, and we would be please if our subscribers would remit their fee for the second year's subscription. Kindly remit to the ANGLO-SAXON, Box 296, Ottawa.

LOCKING UP THE TOWER OF LONDON.

AN ANCIENT AND CURIOUS CUSTOM STILL IN OPERATION AT THE PRESENT DAY.

The locking up of the old Tower of London, Eng., is an ancient, curious and stately ceremony. A few minutes before the hour of eleven, and on Tuesdays and Fridays at twelve, the head warder (yeoman porter), who is clothed in a long, red cloak, and bearing a huge bunch of keys, attended by a brother warder carrying a lantern, appears in front of the main guard house and loudly calls out, "Escort Keys!" The sergeant of the guard, with five or six beadles (petty officers), then turns out and follows him to the "Spur," or outer gate, each sentry challenging as they pass his post, "Who goes there?" to which the beadles reply "Keys!" The gates being carefully locked and barred, the procession returns, the sentries exacting the same explanation, and receiving the same answer as before. Having arrived once more in front of the main guard-house, the sentry there gives a loud stamp with his foot and asks, "Who goes there?" "Keys." "Who's keys?" "Queen Victoria's keys." "Advance, Queen Victoria's keys, and all's well." The beadles (or beefeaters as they are sometimes called) then exclaim, "God bless Queen Victoria!" The main guard respond, "Amen." The officer on duty gives the word, "Present Arms!" The rifles rattle, the officer kisses the hilt of his sword, the escort falls in among the companions, and the beefeaters march across the parade to deposit the keys in the lieutenant's tower. Not only is all egress and ingress precluded after this ceremony is over, but even within the walls no one can stir without being furnished with the countersign.

Now is the Hour!

No one can contemplate the national life of Canada without grave misgivings as to the future relations of amity between the different races forming its population—no one, unless it be those blind infatuated adherents to party who persuade themselves that, because *their* party holds the reins of power, everything will necessarily follow to realize the bright prospects pictured to their minds so vividly by the hirelings of the press. The one dominant feature of our political life is the complete subordination of all political questions to the interests of party. Questions of such deep vital importance, that fairly involve our continued existence as a national unit, are treated in the same reckless fashion as matters of the smallest weight, so that, from end to end of this fair land, we are like a seething cauldron of contending factions. These factions are those of race and creed, and the time-serving political factions of "Grit" and "Tory" who are neither willing or able to *guide* the people, but who ride into or retire from office when they fail to be the pliant tools of religious factions or when the powers "behind the throne" have found still more pliant instruments, willing to out-Herod the Herod in office.

Many events in recent years have been *burning* these truths into the hearts and minds of many loyal sons and daughters of Canada—people who love their native or adopted land, a land endeared to them by the memories of childhood's days, and to which they owe all that measure of comfortable, happy existence they have enjoyed—the fruits of honest toil and industry so liberally rewarded to the toiler out of the rich and abundant natural endowments of Canada. Many such hearts have longed and devoutly wished in patriotic pride a glowing future for Canada, and too often have wept at heart and felt despondent as they heard the struggles of opposing factions and noted how lust for wealth and power had corrupted the streams of political life, so that all the nobler, more manly and patriotic impulses of the people have to be starved down into ignoble existence or trampled under the ruthless iron wheel or the party Juggernauts. ●

Many of us in whom the warm, generous impulse of national feeling beats strongly, who, like children proud of and delighted to do honour to the traditions of a glorious ancestry, do not blush to own that we are Englishmen, Scotchmen and Irishmen—loyal British hearts—peoples who in the paths of peaceful industry or on hard-fought battlefields have stood nobly side by side, only to vie with one another as to whose should be the hand and heart that should that day bring the greatest glory to the Old Flag. All the mighty developments in science, art and agriculture which are possible in this virgin land present to the Englishmen, Scotchmen and Irishmen who make it their home and for their descendants a field for noble purpose and lofty endeavour such as well might fire with enthusiasm the most sluggish heart and mind, and in which, as races speaking the same language and happily commingled, they can enjoy the bright legacy of possession of this fair land which the pluck and daring of their ancestry won for them in the great struggles of the nations of the world in the past. This noble possession must not be selfishly enjoyed,

but the door of admittance must be opened wide to our brethren beyond the ocean—to those toilers of the British Isles, whose surplus population yearly must find exit to some other land, where they become factors in building up the greatness of rival nations, or to a land where their strong hearts and arms shall but swell the bright domain of British power and civilization; remembering, as we should, that the possession of this land is the part value received by the taxpayers of the British Isles for what cost them in wars so many millions in money (represented to this day by a huge national debt) and many thousands of lives, but the immense value of which has been freely given to us.

In speaking of Canada as the heritage of Britons, a heritage by right of conquest, it is not intended to use the language or the fact of possession prejudicially towards other races who have or who may come and make Canada their home—the one condition alone (being fair and just and therefore incumbent on them, unless we are to regard them as vipers we are nursing to our own destruction) is that they be loyal to the Government and the Flag as the emblem of British power, and to neither possess or ask for any privilege which is not enjoyed by us all.

Having thus far spoken of the baneful influence of parties—of race and creed—and pointed out the fact of how bright and tempting a field Canada is for united and lofty patriotic purpose for all who dwell in it, it is more than painful to have to admit that we never can be a united people in feeling and sentiment so long as so large and influential a section, represented by the French race here, live and act as perfect aliens in everything towards the other races; a race that cannot and never will be able to assume the mastery over the other races here, but which has not the moral courage to recognize that fact, and, in consideration of the great blessings enjoyed in common with all of us under British rule, to adapt itself loyally, like other races who come here, to the Government of the land, speak and adopt one language and loyally commingle with the national and domestic life of the people, doing everything to further national unity. Such an attitude towards the rest of us, one in which as patriots first and secondly, taking the facts already named into account, would be one that no Frenchman need be ashamed of, as reason and common sense both dictate it, and nothing but the most rabid race and religious antipathies could attempt to justify any other course of action.

There is nothing inherent in the national characteristics of Frenchmen to make them other than a most valuable infusion into the national life of Canada, but on account of religion the commingling by marriage of the races is forbidden by the Roman church, or allowed only on terms which are an insult to any Protestant and parent of children—and except the religious ban on our good fellowship there is no barrier between French and other races except the prejudices of ignorance arising from a different language—but these prejudices are diligently cultivated and made use of and cultivated by that church for her exaltation and to further her dominant encroachment on the liberties of other races; and daily the French race by their isolation from other races, with the aid of our *Provincial* Parliaments, by their

language, religion, and race antipathies, are making us all to feel more and more that instead of their being a strength to our national unity they are our weakness and the greatest paralyzing influence to virtuous political action in our Government; for, holding the balance of power between party leaders, under the crafty scheming influence of ecclesiastical direction, they have been able to prefer successfully demands for their race and religion which should not be tolerated for an hour, and by virtue of which the *equality* of race and religion before the laws of the land had been violated, and every one turned into an opponent of their race and religion who may not be willing to submit to their domination. Daily this issue is being forced home to the minds of us all, so that *nolens volens* we are being forced into the struggle and a crisis of no mean kind is looming up in the not distant future, the outcome of which it will be difficult to predict.

The "Jesuit" question now agitating the public mind is only one of many, of more or less magnitude, which are the outcome of attempted or successful violations of our civil or religious liberties and of the race equality which is so necessary before the common laws to ensure national harmony. These questions of vital importance, party politicians play with as the interests of party dictate—everlastingly sitting on the fence awaiting popular breezes to capture the maximum of voting power.

Organizations, effectually managed, whether they be social, political, commercial or religious are the most powerful forms of human action; are recognized to be such, so that individual judgments are laughed at and ignored by political leaders under the direct voting pressure of powerful organizations.

The Roman Church is *the* French organization whether for race or religious purposes in Canada,—it is most effectually controlled and directed by the priesthood, and its voting power practically is solid as the Church directs, and it is this organization strategically disposed, some in Grit and some in Tory camps, some in the pulpit and some in the press, that is ruling Canada at this hour, and daily doing violence to the principles of civil and religious liberty and sentiments we cherish as Britons.

The remedy is in our own hands, and not one hour should be lost in organizing English, Scotch and Irish into a solid voting power to send men to Parliament pledged up to the hilt *to stand aloof from existing parties, to accept emoluments or office from neither party, and at all times to vote in solid body as his political allies shall by a majority decide in favor of certain principles* as distinguished from *men* in political matters.

The Order of the Sons of England should amplify its scope of action from the purely Benefit Society character of its present operations, so as to be able to give practical effect to the sound British principles of civil and religious liberty which are the foundation of the Order. As a race, the English are second only to the French in numbers, and each year immigration will reduce the disproportion until soon they will form the largest voting power in the Dominion, and there is every reason why, apart from all partyism, they should lead the van in the struggle to maintain and assert British power and civilization in Canada now so ser-

iously and daily becoming more endangered by unscrupulous assaults on our national liberties; in such noble work they would be well supported by all truly loyal and patriotic men of other races, and if the Order made a grave for itself in the agony of giving birth to a nobler and better hope and outlook for Canada, and establishing our liberties and national life *permanently* on the basis of *British unity and liberty* as a foundation rock of our political structure which no alien or foe would ever be allowed to touch, the Order might then be content to die, if needs be, so that its noble work and mission may take a more lofty and enduring form in the political edifice erected, which should be the guardian home of all that was sacred and precious to us, to be handed down to our children's children as a glorious heritage. Need any Englishman worthy of the name to be reminded that our motherland claims from us that we will never prove recreant to the trust she has committed to us here—that we will be worthy of her in patriotism and devotion to those principles that have made her great: and, as one of her devoted sons stirred the hearts of his comrades to daring deeds and victory, so let this message, given in no faltering spirit, remind you once again that "England expects every man this day to do his duty,"—duty to God, to our homes and children and to all that in the great welfare of this Canada is truly precious.

F. J. A.

THE ANNEXATION OF CANADA.

We have been favoured with a copy of this week's issue (March 16th), of a journal published in New York, by P.F. Collier, which bears the name of "Once a Week." It is devoted to fiction, fact, sensation, wit, humor and news. It certainly contains plenty of reading matter in its 24 pages 11 x 15 inches. Its typographical appearance is first-class, the paper good, selections and correspondence choice, and is profusely as well as neatly illustrated. It admires our Liberal political party in Canada, as it looks upon them (the liberals) as a gentle and humble set of half-starved beggars seeking the protection of the Stars and Stripes, i. e. ANNEXATION. No doubt this is very good literary food for the imaginative mind of its Yankee readers, and such Canadians as Mr. Erastus Wiman, but 19-20ths of the intelligent human beings on this side of the line would pronounce it so much waste space. *Once a Week* says:

"There has certainly been of late a decided movement of Canadian opinion in favour of closer relations with the United States. Not much is said as yet, to be sure, about annexation, but commercial union, instead of being tentatively put forward by a few independent newspapers, has become the avowed aim of the Liberal party, which is even now dominant in the Provincial legislatures, and twelve years ago was master of the Ottawa government. It is already evident from the tenor of the debate in the Dominion Parliament, that the next general election is to turn upon the commercial union issue. * * * * *

It is, therefore, a consummation, not indeed close at hand, but according to the trend of recent events not improbable, which is prefigured in our cartoon. There is nothing inconceivable, or indeed unprecedented, in the peaceable substitution of the American for the British flag. That exchange of national ensigns has twice before taken place; namely, after the settlement of the North-east Boundary controversy, and after the delimitation of the Oregon frontier. In each of these well-remembered cases territory which

had previously been claimed by Great Britain was formally made over to the United States. Whether England would forbid the bands, provided Canada were willing to enter into a political marriage with this country, would entirely depend upon which party and what statesman happened to be for the moment in power at Westminster. That no obstruction would be offered by Mr. Gladstone may be reasonably inferred from his relinquishment of the Ionian Islands to Greece, and his generous confession of independence to the Transvaal Republic. Nor should it be forgotten that Mr. Gladstone's speedy return to office seems tenfold more likely than it did before the utter collapse of the charges brought against Mr. Parnell by the *London Times*. It would now be not at all surprising should a new general election take place in England within six months. As, in that event, Mr. Gladstone would almost certainly become once more Prime Minister, they who wish to bring about the nuptials of the United States and Canada do well to hasten the courtship preliminaries. * * *

We believe that the Canadian Conservatives in public life will find it difficult at the next general election to justify to their constituents their unconciliatory and aggravating attitude towards the United States. * * * Mr. Blaine is said to look upon the Dominion as an apple not yet ripe, but which is certain to fall into our lap, if we have the patience to wait for it."

This paper no doubt is catering to the tastes of a few half-starved, lantern-jawed, puny blizzard-beaten descendants of the noisy, kicking, pessimistic tribe of Mannasseh.

Hah, ha! Annex us, eh? Just you come over and try it, cousin Jonathan, and if we don't pull you by the goatee and kick you all to pieces out of your boots, why, then we'll retire to the North Pole, wherever that is?

We wish, though that all of our readers could see the cartoon mentioned above, and which came to us as a supplement. It is an illustration 2 feet by 2 feet ten inches, with an immense concourse of people, such as the world has never before seen, and never will again. In the centre stands an immense flag-staff with a numberless congregation of American blatherskites, and on the other an unlimited number of humble British subjects, such as the Duke of Cambridge, Sir John Macdonald, Salisbury, Gladstone, etc., while the Prince of Wales is hoisting the American Flag for the annexation of Canada. Hats are in the air by tens of thousands on the Yankee side, while the poor Britishers are mum as oysters—poor things they are led over like sheep. Such is the manner in which our pragmatic and impertinent cousins picture to themselves the absorption of our fair Dominion of Canada. Thank God it is only a picture, or a dream; and dreams, it is said, generally go by reverses.

HOW TO STOP A PAPER.

The following from one of our exchanges, so fully and clearly expresses our views on the subject that we copy it without comment: "You have an undoubted right to stop a newspaper when you feel disposed, upon the payment of all arrearages. Do not hesitate to do so on account of 'tenderness' for the editor. Don't you suppose he would quit buying sugar of you, or meat, clothing, dry goods, etc., if he thought he was not getting his money's worth, and why should you not exercise the same privileges with him? And when you discontinue a paper, do so manfully. Don't be so spiteful as to throw it back to the postmaster with a contemptuous 'I don't want it any longer!' and have 'refused' written on the margin, and have the paper returned to the editor. No gentleman ever stopped it in that way, no matter if his head is covered with gray hairs that should be honorable. If you do not wish to receive a newspaper, write a note to the editor like a man, saying so—and be sure that arrearages are paid. This is the way to stop a newspaper."

Shakespeare.

II. ENGLAND'S AWAKENING. V

After the *coup d'état* of 1851, Victor Hugo and his son were expelled from France and went to live in Jersey. It is recorded by the former writer that the following conversation took place between them soon after they had settled there. Suddenly the son raised his voice and questioned the father:

"What do you think of this exile?"

"That it will be a long one."

"How do you expect to occupy the time?"

The father replied, "I shall watch the ocean."

After a pause, the father asked, "And you?"

"I," said the son, "I shall translate Shakespeare."

The ocean of nature and the ocean of mind have many parallels, and the breadth and depth of Shakespeare's thought is as restless and romantic, as terrible and entrancing as the sea itself when compared to the lake-like shimmering of still beauty, and the river-flowing fancies of lesser men.

Though lives of study and volumes of reflection on the part of scholarly critics, and the unabated admiration of the world at large have placed Shakespeare in the very highest niche of fame's valhalla, far above all other heroes of human literature whomsoever, until custom has forced men to regard him as the king of thinking animals and a demi-god of mind, let us look a little into the real circumstances that affected his life and moulded his genius and learn something, if possible, of the outward associations and the true inner character and quality of this man Shakespeare, whom some believed to have been possessed by a familiar spirit—whom Jonson styled "the prince of poets"—whom Carlyle called "an unparalleled mortal," and whom Coleridge most happily christened "the myriad-minded man." Firstly, let us consider the period of English growth to which he belonged.

The first great storm of the reformation had nearly subsided; the black clouds of dark ages were being rapidly chased away by the bright dawn of the revival. A final reaction from the cold and formal rules of theocracies and hierarchies took place and a reversion was made to the manners and ideas of the ancients. An incubus was lifted from the breast of England and she breathed freely.

The spirit of man, which for long centuries had been subjected to the dominance of the Romish church, suddenly refused to be dictated to any longer. The human mind, which had not been allowed to think for itself or to perform any inherent desire of its own; but was governed and goaded by a priesthood, partly carnal gross and inexperienced and partly mystical, ascetic and crafty of purpose,—this mind awoke at length from the torpor of imposed inaction, and asserted itself in its main strength. England recovered from the stupor into which she had been thrown and kept by a continuous administration of the religious drug—Romanism.

Even the physical man, hitherto used merely as a fighting or serving machine by the nobles or a praying and tithing machine by the priests, suddenly rose from the apathy of servitude, and regained the full vigour of natural health and the proper enjoyment of liberty.

The spiritual effect of the emancipation of conscience was due to the Reformation and the result of the mental and physical reaction has been well named the Renaissance.

Shakespeare was the culmination of these great influences. He dropped the curtain over the Dark Ages and opened the scene of modern enlightenment. The rushing out of human thought and the desire for heroic action, which were the two great characteristics of the age, found their universal expression in the individual utterances of a man, specially ordained to be the exponent of humanism. Look at the events preceding the advent of Shakespeare. A century before Queen Elizabeth commenced her reign, the art of printing had been discovered, soon after copper engraving had taken the place of wood engraving. Oil painting was started not long before by John Van Eyck. The Vatican

library, had been commenced and the Spanish and Portuguese were already colonizing and slave trading. About 1455 the first printed book known was issued from a primitive press, and it is significant to notice that it was the Bible. In 1458 Magdalen College, Oxford, was founded and during the next hundred years Christ's and Magdalen at Cambridge and Trinity at Oxford, were started, whilst abroad universities were established at Basel, Bourges, Bordeaux, Upsala, Tübingen, Wittenburg, Alcalá, Marburg, Königsberg and Jena. In 1476 Caxton established his English printing press at Westminster. In 1522 the first polyglot Bible was published and the Scriptures were issued during the next 30 years in the Swedish, Italian, French, Spanish and Polish languages; whilst in England appeared Tyndale's New Testament, Coverdale's Bible and the great Bible during the same period. In 1525 religious liberty had been proclaimed in Denmark, where Lutheranism soon prevailed. In 1538 the English Bible was permitted in English churches, and a few years later the first Book of Common Prayer was used. In the world of science Columbus had noted the variation of the mariner's compass in 1492; gunpowder had been invented long before; and the Copernican Theory of astronomy was given to the world in 1543. It is very noteworthy that St Peter's had not long been built in Rome; though the death-blow had already been given to her temporal power. In commerce the first exchange had been opened at Antwerp, in 1532, whilst the discoveries of Cape Verde, Cape of Good Hope, America, Jamaica, Brazil, Madagascar, Pacific Ocean, Bermudas, New Guinea, Mississippi Valley, and the Potosi silver mines followed one another rapidly and opened up new channels for trade, war and colonization. In 1522 Magellan made the first voyage round the world and thirty years before Martin Behaim had constructed at Nuremberg his "world apple" or Terrestrial globe. The Trinity House was established in 1512. During the century before the birth of Shakespeare the fruits of the Renaissance in the different European Schools of painting were seen in the masterpieces of Botticelli, Michael Angelo, Andrea Del Sarto, (of Florence); Beccafumi, (of Siena); Perugino and Raphael, (of Umbria); Tintoretto, Titian and Veronese, (of Venice); Caracci, (of Bologna); Corregio and Parmigiano, (of Parma); Leonardo Da Vinci, (of Milan) and other notable Italian painters, whilst in Germany the Holbeins, the Behams and Albert Durer reigned. The Flemish school produced Susterman, Quintin Matsys and Antonio Moro, Gerard of Haarlem was one of the few Dutch painters of the age. In England art was in its infancy and only about the year of Elizabeth's accession miniature painting was practised by such men as Nicholas Hilliard, George Jameson and the Olivers. But a galaxy of learned men and religious enthusiasts prevailed among scientific explorers and literary giants;—such names as Erasmus, Savanarola, Ariosto, Luther, Paracelsus, Knox, Vasari, Palestrina, Calvin, Tycho Brahe, Carvantes, Spenser, Raleigh, Rabelais, Sydney, Beza and Coke, serve to illustrate the powerful forces of thought then at work. And after all this planting of European seed in the soil of freedom, there suddenly sprang into blossom the flower of England's greatness! The nation had fallen asleep in its boyhood about Chancer's time and woke up in Shakespeare's day to find it had grown into manhood, in full possession of physical strength, mental vigour and a pure and powerful imagination.

This was the only time when the sweet smile of the sunny south of Europe ever rested on the cold, grave face of England. This was the one period when the little northern isle was lighted up, as it were, by an enchanter's wand, until the scene became brilliant and bedazzling.

The beautiful flowers of Italy, the bright skies of Spain, and the joyous gayety of France, all seemed transported until they rested upon the land and people of England, as sometimes over the deep blue waters of the Mediterranean the golden minarets of some far-off oriental city are pictured on the surface of the clouds not far away; and, just as the

mirage must ever occasion wonder and delight to all who behold that miracle of aerial beauty. Although the facts and causes of the illusion are known full well, so will the period of the English Renaissance with its foreign aspect and fantastic richness ever awaken feelings of marvel and rapture in the hearts of all true lovers of literature. At the discovery of the New Birth, the whole nation was seized with tumultuous joy, which expressed itself in almost delirious extravagance. Men found new pleasures and new occupations in life and used every energy to obtain all possible amusement and enjoyment. The time was propitious, for the reign of Elizabeth was essentially a period of peace, and old George Peele, in his *Anglorum Ferix*, speaks of

"Those quiet days that Englishmen enjoy
Under our queen, fair queen of Brit's New Troy."
And also of "her happy days, England's high holidays."

Old festivals and half-forgotten ceremonies were revived; patriotic loyalty to the powers set in authority over them, culminated in the heart felt devotion of the people to "good Queen Bess."

The royal progresses throughout the land when the Queen visited her lords and people in unparalleled pomp and splendor, sometimes riding on horseback, at other times carried in her magnificent litter by young nobles, and always attended by retinues of servants, regiments of armed men, cavalcades of lords and ladies, a few dwarfs, giants, black-moors; white bears and cannon—all this spectacular display (now perpetuated only in Lord Mayor's shows and American circuses) the *awoke* a grand spirit of loyalty throughout the land, which thrilled and filled the national heart with patriotism. The pageants and masques of the nobles were devised with a lavish luxuriance of idea and carried out with a gorgeous extravagance, rivalling the grand dreams of oriental magnificence during the golden rule of Abbassides. They called into active life again the love of splendour, song and beauty, that had lain dormant since the old Norman days of chivalry and minstrelsy.

Men cried with the Duke of Milan, "Come, go; we will include all jars with triumphs, mirth and rare solemnity."

In proportion as the external relations of man underwent a radical change, so the inner being passed through a vital metamorphosis.

The mind of the age, disgusted with the despotic pedagogy from which it had been liberated by the Reformation and the printing machine, proclaimed its inherent right to think for itself. The nation became intoxicated as it were, with new-found wine and sang like the drunken stephano, when in the real situation,

"Flont 'em and scout 'em

And scout 'em and flont 'em. Thought is free."

Being free, it sought the most congenial times and chimes, and finding no sympathetic aspects in any English experience, wandered back through the sunny brightness of Italy and Spain to the older lands of Greece and Rome.

(To be continued.)

TO SUBSCRIBERS AND ADVERTISERS:—It is our intention for the future to publish the *ANGLO SAXON* on the 15th day of each month. All communications and advertisements to secure insertions for a particular month, will therefore need to be mailed no later than the 10th. Subscribers not receiving their papers by the 18th will please advise us by post card to P. O. box 296.

Epitaph for a Liar.

In life he lied while he had breath,
And, strange to say, lies still in death.

Let us have some news as to how the S. O. E. naval corps are progressing. Which lodge and town, or city, will be the first to report?

AWAKE, THE DANGER IS AT HAND!

A couple of weeks ago the *Ottawa Citizen*, which has apparently championed the cause of the Quebec Jesuits and become the daily mouthpiece of the Roman hierarchy, felt it their duty to denounce the Rev. Dr. Wild, of Toronto, because he gave expression to his disapproval of the incorporation of the "Society of Jesus," or more familiarly known as the "Jesuits." The rev. gentleman has, no doubt, seen the cowardly onslaught on him, judging from his remarks on Sunday, March 3rd, which are as follows:

"I have no objections to its religion; nor would I trouble myself five minutes about it; but I do object that men shall take an oath to exterminate me, and then, if I happen to say a Jesuit might be shot, if you could find one, meaning that under the British law there is no such a person and, therefore, you could not find one to shoot at; yet, even if I said it literally, I did not take an oath; still these men have taken the oath, and if they had the power, they would persecute and extinguish me. There is nothing wrong in their taking the oath, oh, no; but what I said is called a rebellious utterance."

How is this, friend *Citizen*? Of course you shut your eyes to such facts; it would never do to denounce the *dear Jesuits*, who *swear* to deprive us of our liberties, and our life, if need be, so that they could obtain the mastery. Election times are coming around, and we want their votes and influence *for the party*. All right, Mr. Politicians—Grit and Tory—time will tell this time, sure. Our Evangelical Alliance is augmenting in such great proportions that we will be ready for you. The Loyal Orange Association will accept no compromises, overtures or smooth-sayings from the crafty Jesuits through the pliable and office-seeking politicians of either party. The Englishmen of this country are now organized, and will work hand in hand with their loyal Irish and Scotch friends. Never before in the history of Canada were the Protestant masses so determined and well organized. A death-blow will be struck at the rotten statesmen and politicians of our fair Dominion. The Jesuits incorporation and estates acts *must* be disallowed.

"We should remember," says Dr. Wild, "that foreign allegiance spiritually, always and everywhere is political insecurity and danger at home. We have had a fine illustration in the short history of Canada, on this point. The Episcopal Methodists of Canada were one and the same body with those in the United States, but in the agitations that culminated in the rebellion of 1837 they were obliged to separate from their friends in the United States, as public opinion would not favor a religious body in Canada that had its headquarters in the United States. Why, then, should it be thought strange that we do not look favorably upon the Jesuits whose headquarters are in Italy and who are a hundred times more dangerous than all the Methodists put together, and ten times more disloyal than a Methodist ever knew how to be. If Canadians demanded that the Methodists should separate from their brethren in the United States lest it might influence them, so on that same ground I demand that Roman Catholics and all be separated from Italy, a country far away over the ocean. They have no more right to that recognition than my Methodist brethren had. We dismantled the Church of England and the old kirk, and placed them on an equal level with all the other churches. Their clergy reserves we brought into the common market and levelled them up with ours. Why should we be afraid of the Jesuits and the Roman Catholics; why not equalize and level them up? They are the least worthy in this respect than any of them, that is to public recognition. It were far better to have recognized the Church of England as a state church, and to have allowed her her privileges and reserves than to allow these people to gain their property and special privileges as they are doing in our Dominion. What have the Jesuits done the

last seven years since they have been driven out of France and made our country a special rendezvous?

First. Under the disguised name of Oblat Fathers they are incorporated in the North-West Territories. Large tracts of land have been conveyed unto them, I am credibly informed by a man who knows, and accumulations of other property have been made easy at their hands, and they are gathering a large amount of farming lands and the best sites of that North-Western country into their possession. In the second place, they began to interfere with legislation wherever that legislation might seem to be opposed to them; hence came their resistance to the Orange Bill which, I am sorry to say, was only too successful. In the third place, they then got an Act of Incorporation in their own real name in the Province of Quebec. In the fourth place they then claimed the ancient estates of the Jesuitical Order that existed more than one hundred years ago, and actually to keep them quiet they have received \$400,000. What would be thought in Ontario if, when after the last of these English Church ministers and old kirk ministers who were commuted by the Government shall have passed from off this scene of existence, a new order should arise some years hence, and demand these clergy reserves back, and will not be satisfied unless they get the lands or their equivalent in money—what would we say to that? This is the proper way to present this question so that the public can see the heinous nature of it. In the fifth case, then, they voluntarily put the Pope above our Queen in their Legislature, as they did a couple of weeks ago. In the sixth place then, they make the people of Quebec acknowledge this in open parliament. In the 7th place, they then began to force to the front, and to legalize as far as prudent, the temporal power of the Pope.

Such is our position to-day through our own blindness and zeal for Conservative and Liberal parties. They, the Jesuits, can put in a Liberal or a Conservative Government in either the Dominion or Ontario Legislature whenever they choose. Will we allow them to have this power much longer, or shall we by some method agree to sink our party differences for the time and give them what is their due, and ourselves our just rights. We believe it will be done. The Protestant majority is weaker than the Roman minority because of our divisions. The Dominion Alliance is open to membership for all of you. Go and become a united Christian people for the welfare of your country, your homes and your liberties.

NO FOREIGN TONGUES IN AMERICA.

A LESSON FOR CANADA.

The President's idea that school instruction should be given only in English, whatever the language of the pupils, is being applied in several States in the Union. In Wisconsin there is an agitation against the teaching of German in the public schools, even where that is not the language used in instruction. In Haverhill, Mass., there is a large French element from Canada, and the Roman Catholic priest of the town opened a parish school for the instruction of the children. The laws of the State establish compulsory education in schools accepted by the school boards as coming up to a certain standard, which includes vocal music and drawing, as well as the ordinary elements, and lays stress upon English. The school board examined and inspected the parish school and declared it inadequate, as regards English especially. Several of the teachers are French Canadians who understand English very imperfectly; one of them not at all. So the priest has been notified that he must raise the standard of instruction to the level prescribed by the law or the children will be compelled to attend other schools where the law is complied with.

Public Opinion.

Official Notes.

The Grand Lodge Reports will be ready by the end of the month.

The Grand Lodge Directory and register of members will be ready by the 23rd of the month.

The Grand Secretary, Bro. John W. Carter, visited London on the 21st of February, and instituted British Oak Lodge No. 82, with a charter list of 52 members. Sheffield Lodge No. 83, was instituted at Clinton on the 22nd. Bro. Wm. Sander, District Deputy, and several members from Plymouth Lodge assisted.

The Grand Secretary has a supply of members' certificates on hand. Secretaries requiring any should send in their orders.

Forty-six Beneficiary Policies were issued last month. A large number are in for the first meeting of the new Board.

The list of District Deputies will be ready for the next issue of the ANGLO-SAXON.

A COMPARISON.

(From Cassell's Saturday Journal.)

I have recently had occasion to compare the various interests of the seven chief empires of the world, and as an Englishman I can't help feeling proud of the result. The British Empire is about as large as all the possessions of Russia, France, Germany, Austro-Hungary and Spain taken together; as populous as Russia, France, Germany, Austro-Hungary, Italy and Spain, with all their possessions combined; and as rich as France and Germany together. She owns thrice as many sailing ships as France, Russia, Germany, Austro-Hungary, Italy and Spain combined, and more than twice as many steamships; and the annual revenue of the British Empire is greater by at least seventy-five millions than that of any other empire in the world. The revenue,—home, Indian and colonial,—amounts to about (£7) seven pounds per second, night and day. Yet British subjects are very lightly taxed. A British subject pays on an average to the state only about 14s. a year; a Frenchman about 45s.; a Russian pays about 27s.; a German pays about 47s.; an Austrian pays about 40s.; an Italian pays about 46s.; and a Spaniard pays about 33s. There are therefore solid as well as sentimental advantages in being a subject of Queen Victoria. Of course we in England pay upon the average much more than 14s. per head. On the other hand, our tellow subjects elsewhere pay much less.

OUR MONTREAL LETTER.

The Editor Anglo-Saxon.—I am in receipt of your paper containing a report of the Grand Lodge meeting, which in my opinion is very satisfactory, and the amendments passed are so beneficial to the Order that they ought to be the means of stimulating the members to more than ever use their influence and persuasive powers in bringing in more candidates. The increasing of the death benefits places us on a better footing with other organizations, some of which are more advantageous to the working man, as I often find in soliciting candidates. There are a large number who look at it from a business point of view, and put nationality and patriotism on one side and dollars and cents on the other, (Oh, that Almighty Dollar), and want the best return for their money. There are some men who are willing to sacrifice their time, money, and if need be, their very life for that glorious old flag.

I am well pleased to say we are doing well here down East, since the inauguration of the order. In Montreal we have got four good Lodges, and very soon expect to make application for another. The only cause we have to complain of here is the Jesuits Bill over which we have no control, but when we live in Rome, etc., the same applies to Quebec; however, we must grin and bear it until we grow strong enough to resist, and leave it to our brethren up West to deal with for the present, some of whom I observe are moving in the direction. I am also pleased to inform you that I am in correspondence with a friend of mine in Brockville, and which will soon be the means

of inserting another good strong link in the chain that reaches from here to Toronto, and thereby shorten the distance between the Lodges, as there are some good stalwart Englishmen there who are finding out the advantages or necessity of being bound together in the bond of brotherhood, and it will soon terminate in a successful issue by calling on our Grand Secretary and some of the earnest members from the Capital to meet us there.

I was disappointed that business prevented me from presenting myself either at the Grand Lodge or at the banquet, more especially the latter, where I am a useful member at shifting things.

J. A. E.

An Apology to the Grand Secretary.

AN IMPORTANT LETTER MISLAID.

Through the interchange of copy between the editorial and composing rooms, an important document from Grand Secretary J. W. Carter, became lost. The document in question was a letter from a brother in Victoria, B.C., warning persons not to go to said place, as the most dire distress prevailed there, owing to a pretended boom in lands by the advertising of land-grabbers and speculators. The brother writing says he had to assist over forty emigrants within one month. There are plenty of mechanics and laborers to do the work required. He says anyone coming after this warning, has themselves to blame, if they find themselves cast in a desert land with starvation staring them in the face. Should the mislaid document turn up, we will publish it in our next issue.

A NEW PUBLICATION.

We have been informed by a friend and brother that, owing to a slight feeling of jealousy and envious of the position held by THE ANGLO-SAXON, another publication has been issued at Toronto arrogating to itself the *actual position and relation* held by this journal only, in reference to the Sons of England Benevolent Society. We did not expect such unfraternal treatment, if such is the case, although a slight intimation was given to us by a couple of western brethren that such a thing was in the range of possibilities. Of course, THE ANGLO-SAXON fears no alarm on its own behalf, being now well established among the Englishmen of Canada, as well as being the only recognized official organ of the S. O. E. Society. We have already, in our short career of about two years, been called upon to chronicle the demise of two such publications, and it has been the general expression and conviction that the ANGLO-SAXON has been and is the only one that appears to sustain that vitality essential to a long life. As we have not been favored with a copy by the promoters of the new issue, we are unable to give an opinion of its merits and demerits, aside from what we have already stated from hearsay. We shall therefore leave it in the hands of our readers to pass their own opinions upon it—should it live sufficiently long to reach their several homes.

SCHOOL STATISTICS.—From the education report for 1888 we learn that there are 5,549 Public Schools and over 7,090 teachers in the Province of Ontario. The Separate Schools number 229, with 491 teachers. The High Schools number 112, with 398 teachers and 17,459 pupils. The average salary for male teachers was \$425, and for females \$292. The expenditure for the year was \$4,007,037.

Bowood Lodge, S. O. E.

THE JESUIT BILL DISCUSSED AND ACTION TAKEN.

Bowood Lodge, Sons of England, held their regular meeting on the 7th inst. A large number of visitors were present from the other city lodges; also Bro. Ward, M. P. for East Durham. During the evening the Jesuit question was discussed, and the following resolutions carried:

Resolved, That in the opinion of this lodge (Bowood No. 44, S. O. E.) it is highly desirable for the Grand Lodge officers of the order to call a special meeting in order that the Sons of England may formally protest against any sanction being given by the Federal Government to any provincial legislation voting public moneys to the endowment of the Jesuit or any other ecclesiastical order in the Dominion of Canada.

After routine work the lodge adjourned and carried out the following interesting programme:

Part I.

1. Piano Solo Miss Crouch
 2. Song—"Keep Your Powder Dry" Bro. R. A. Crouch
 3. Song—"The Lads in Red" Bro. Dr. Powell
Short speech by Bro. Ward, M. P.
 4. Reading—"The Charity Dinner" Bro. Rev. P. Owen-Jones
 5. Song—"The Skipper and the Boy" Miss Bodley
 6. Song—"At Peace, but on Guard" Bro. S. Crouch
 7. Song—"March of the Cameron Men" Bro. Dr. Powell
- Intermission.—During the intermission Mrs. Dr. Powell favored the audience with a selection of airs on the piano.

Part II.

1. Piano Solo Miss Lizzie Low
- Encore—Imitation Bagpipes.
2. Reading—Mark Twain's "Story of George Washington" Bro. Dr. Wickstead
3. Song—"Come to My Heart" Miss A. Brown
Encore—"Marguerite."
4. Song—"Bay of Biscay" Bro. Dr. Chipman
5. Song—"Nora" Miss Bodley
Encore—"No, Sir."
6. "Rule Britannia" By the Audience
God Save the Queen.

Accompaniments by Mrs. Dr. Powell, Mrs. Bowden, Miss Brown and Miss Crouch.

This is a new departure and one which will be followed by Bowood monthly hereafter.

The president, R. J. Tanner, made a few pleasing remarks in his introductory touching upon hopes regarding the future of the order in Canada. At the conclusion of the programme Bro. E. J. Reynolds moved a vote of thanks to those who had so generously entertained the members. Bro. F. J. Alexander seconded the motion and gave expression to the pleasure he had at being present.

Montreal.—Victoria's Jubilee Lodge No. 44 held their second anniversary on the 13th of February, when 109 members and their lady friends sat down to a most sumptuous feast at the Victoria Chop House, the tables being well set out with an English dinner, and was disposed of as only Englishmen can do. After the good things came the usual loyal toasts. President Bro. Henry Irons occupied the chair, supported by P. G. P. Bro. T. Millington and President James Field, of Excelsior Lodge. Several members of other lodges were also present. The Queen was responded to by the company singing God Save the Queen. The Prince of Wales and royal family was responded to with God Bless the Prince of Wales, by Bro. J. A. Edwards. Grand Lodge brought P. G. P. Bro. T. Millington to his feet, who made one of his usual patriotic speeches. Sister Lodges was responded to by Bros. Field and Chas. Chappel, of Excelsior. The Army, Navy and Volunteers was responded to by Bro. J. T. Dawson, late 6th Dragoon Guards, recently here from India, and Bro. J. A. Edwards rendered, as usual, the Charge of the Six Hundred. Bros. G. Hunt, Henry Seymour, C. A. Giles, H. Signs and Mrs. J. A. Edwards gave several songs, and Bro. J. Aspinall in his talented concertina solos was frequently encored. The party dispersed a little after midnight, all being well satisfied. We have also had a very fine concert last week, the hall being crowded to excess, when a good programme of songs, recitations, duets and instrumental solos were gone through. All were well satisfied, and a good sum realized for the contingent fund.

THE ANNEXATION SKUNK.

Mr. W. P. Lett, City Clerk of the City of Ottawa, one of the oldest and most respected citizens of the Capital of the Dominion, read a paper on the Skunk (*Mephitis Americana*, as scientifically classified) before the members of the Field Naturalists' Club, and others, in the hall of the Literary and Scientific Society, Ottawa, on Thursday, the 14th inst. Before commencing to read his paper, Mr. Lett made

the following introductory remarks:—Zoological science assigns two species of the skunk to North America. This is doubtless perfectly and scientifically correct; but nevertheless, anyone acquainted with humanity in all its phases, must come to the conclusion, as I have done, that in every land, and amongst every class and circle of society, educated and uneducated, refined or otherwise, there are some skunks.

VARIOUS SKUNKS.

In what I am going to say, I shall have no reference to any class, creed or denomination, to no party, moral, social or political. My remarks are general. In every country, as blots upon a white sheet, and reproaches to the honest and the true, may be found religious skunks, moral skunks, social skunks, political skunks, commercial skunks, professional skunks, scientific skunks, and, in this country, commercial union skunks, unrestricted reciprocity skunks; and lastly and most fetidly obnoxious, Canadian Annexation Skunks.

THE ANNEXATION SKUNK.

I care not who he may be, or what his position. He may stand upon the floor of our legislative halls, he may officiate at the horns of the altar, he may stand among the learned in the forum, or sit clothed in ermine on the bench, he may stand behind a counter, go forth with an axe in his hand, or labor in a trench with a spade or a crow-bar, if he is a native born or naturalized Canadian, the unmitigated skunk of all creation is the CANADIAN ANNEXATION-IST SKUNK! I apologize to the entire skunk family for the disagreeable associations implied in the foregoing.

THE FOUR-LEGGED SKUNK.

Mr. Lett then read his paper in which he gave the history and habits of the skunk, its size, color, food, consisting of small birds, mice, frogs, birds' eggs, domestic poultry, etc.

Brentano will issue early in February a new book entitled "Frederick Struther's Romance," by Albert Ulmann. It is a strong, simple tale, introducing an unusual love story amid scenes of New York life never before touched upon in fiction. The author is one of the publishers of the *Jewelers' Weekly*, and is a member of the Press Club.—*Journalist*, Jan. 19.

THE ORIGIN AND SECRETS OF FREEMASONRY.

(By Rev. Joseph Wild, D. D.)

This is a neat and highly instructive little pamphlet, published by Yeigh & Co. of the *Canadian Advance*, Toronto, Ont. It contains a good deal of information for the uninitiated as to that noble and much respected order, Freemasonry, without imparting that knowledge which is only essential to the members of the craft. The doctor goes on to show how the *speculative* and the *operative* came to be separated, for which purpose he turns the attention of the reader to the great Pyramid in Egypt. "There," he says, "are secrets connected with this structure that will throw some light on Masonic conduct and ideas." With this great Pyramid are associated all the civilization and science known before the flood as a memorial for the new world—or those living after the flood. "There are," he says, "five hundred others, but all are mere imitations of the Great Pyramid, which was built about 2,170 years before Christ. Having thus stored away these sciences, a *speculative* Masonry was then formed. Whenever the world should want any truth of a mechanical, geometrical, astronomical, or commercial kind, it could go to this stone monument, unlock the door and there find the secrets necessary for its further progress. That building contains *all* the sciences to which we will ever attain. There is not a single truth that we have yet arrived at which is not embodied in that building." He then goes on to show that the key to this immense monument became lost, thereby depriving us of much information. He explains how the secret entrance was discovered a few years ago by John Taylor, a London, (Eng.), merchant, who had given special study to it. This little work contains some valuable information for persons who are after researches, and especially for those initiated into the mystic fraternity. We would advise our readers to send for a copy. Orders will be filled at 10c. a copy; three for 25c., or fifteen for \$1.00.

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SONS OF ENGLAND BENEVOLENT SOCIETY.

Objects, Aims and Benefits of the Order.

ORGANIZED IN TORONTO, DECEMBER, 1874.

To Englishmen and Sons of Englishmen:

Gentlemen and Fellow Countrymen,—

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

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

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

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

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

grandest and most useful of Benevolent Societies.

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

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

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

We recognize the teachings of the Holy Bible.

No political discussions are allowed in the lodge room.

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

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

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

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

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

The subscriptions are
weekly, from 18 to 30..... 10c
30 to 45..... 13c
45 to 50..... 15c
50 to 55..... 20c
55 to 60..... 25c

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

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

JOHN W. CARTER,

Grand Secretary.

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