

THE ANGLO-SAXON

A JOURNAL DEVOTED TO THE INTERESTS OF THE ANGLO-SAXON RACE IN CANADA.

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CIRCULAR.

DURING the past year the Order of the Sons of
England has increased more rapidly than the
most sanguine expectations of those interested in
its welfare. It has suggested itself to us that if we
opened up a Lodge Directory Column in the
ANGLO-SAXON, it would be used by the lodges
throughout the Provinces of Canada—we feel the
progress of the Order justifies our action—thereby
giving a further impulse to our Noble Order. Every
year, travel is made more easy, and the Order of the
Sons of England spreading throughout the Provinces,
compels us to believe that our intentions would
result favorably to all concerned. By this means
members can see at a glance what night a Lodge
Meeting is held in the particular section which he
may be visiting, when he can inter-change fraternal
greetings, etc. With this in view we hope other
Lodges will send us their cards for the next issue of
this paper.

Yours fraternally,
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P.O. Box 296, Ottawa, Ont.



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

OTTAWA, ONTARIO, CANADA, FEBRUARY, 1888.

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DOMINION PARLIAMENT—SESSION OF 1888.

The ANGLO-SAXON invites the co-operation of its supporters in initiating and making law the following legislative measures. It will be remarked that the subjoined programme of sessional work embraces, above all, those changes in the law touching the principles and *causa vivendi* of the ANGLO-SAXON, viz: The anglification, unification, pacification, fortification and political and moral purification of Canada.

1. Federation of English speaking peoples—reference to a Pan-Anglican political synod at Westminster, London, England.
2. Imperial Federation—based on report of Imperial Conference, 1887.
3. Reconstruction of Senate of Canada—senators to be unpaid; to be selected in part by Governor-General from the titled, the wealthy, and the learned professions; to be elected in part by and representing the various interests in the community.
4. House of Commons—Franchise to be raised; equal voting rights granted to men and women; members to be elected out of the middle classes; minorities to be represented; independence of Parliament to be insisted on more stringently.
5. Provincial Legislatures—to consist of president and one house of representatives with restricted powers.
6. Census—to be taken as in England.
7. The Militia—small permanent force and large bodies of trained riflemen; rifle ranges and gymnasia at head quarters of every battalion.
8. Paper money substituted for metallic or mixed currency.
9. Weights and Measures—the decimal system to be adopted.
10. Time—the universal day of 24 hours to be employed, reckoning from Greenwich observatory.

11. Patents and copyrights—Increased facilities and protection given—with discrimination in favor of British subjects.

12. Assimilation of laws throughout Canada—and uniformity of Private law throughout the Empire and the United States of America.

13. Prisons, Reformatories, Asylums and Hospitals transferred to the Dominion Government.

14. Education—No Separate Schools. Subject transferred to Dominion Government.

15. Agricultural Colleges—A Professor of Agriculture and model farm to be attached to every school, in Canada. The farming population to be specially favored in the way of duties of Customs, and Excise, privileges and exemptions, over the dwellers in cities or large communities.

16. Immigration—Only encouraged from Great Britain and Ireland.

17. Provincial subsidies—Grants to the Provinces of the Dominion to be proportionately to the import and excise duties collected by the Dominion Government on goods, etc., consumed in these provinces respectively.

18. Language—The English Language to be the only one recognized by the State, or whose use is permitted to its officers in their public work and correspondence and dealings with Canadian citizens. Instruction in this tongue to be compulsory in all schools.

19. Oaths of Allegiance and Supremacy—The oaths of allegiance, supremacy and abjuration enacted in Reign of Elizabeth, Queen of England, to be made of full force and effect in Canada.

20. Party Processions—No religious or party procession permitted in public. Nor any procession in honor of any person who was or is unpopular with or obnoxious to any class of H. M. subjects.

21. Holidays—Christmas Day, Easter Monday, the Birthday of the Sovereign, Birthday of Luther, and Waterloo day, to be the only holidays kept by the banks and public offices.

NOTES.

A correspondent sends us a clipping from the *Boston Globe*, which goes to show that Ireland is not the only country cursed by those heartless wretches called evicting landlords. It appears that the evictions in New York city each year are nearly *eleven* times as many as in Ireland. The evictions in Ireland are for a year's rental, in New York they are for a week or a month at the most. Comment is useless, except to arrest the attention of the Gladstone branch of the Irish National League in Ottawa, who cheered to the echo Sir T. G. Esmonde, a hobbledehoy Irish M.P., when he inveighed against the cruelties practised by Tory landlords in Ireland.

The following sentence occurs in the address presented to the aforesaid Irish Baronet, by the Irish National League of Ottawa:—

“The story is still the same; tyranny, corruption and persecution on the part of the hostile garrison, and patient endurance and invincible courage on the part of the people.”

Nice words surely to be read by a civil servant of H. M. Government in Canada, and endorsed by an “Ex” and “In” Minister of the Crown (save the mark) standing on the same platform.

Ireland is known in England as the Political Hyæna, that is a community whose nature is untameable, is non-susceptible of gratitude or kindly feelings towards its protector, its supporter, and its benefactor. Mr. Ridley explains how the natural kindness of an Irishman's heart has been turned to bitter gall, and his manliness to sneaking wolfishness. This deplorable metamorphosis has been caused by the action of the so-called successors of St. Peter, who we

always believed was a disciple of the meek and gentle One, whose life was a living example of His precepts, which breathed of love, peace, charity, and forgiveness of injuries. The conduct of the Irish priesthood is sufficient proof that the Church of Rome is now neither Holy, Catholic or Apostolic.

All honor to the Ottawa Englishman who sent the following cablegram to the Hon. Mr. Balfour, Chief Secretary for Ireland: "Heed not the ravings of Ottawa Fenians. England and Englishmen everywhere expect you to do your duty to the Empire."

The children of the Holy Father, Pope Leo 13th, seem very divided on the subject of the temporal power of the Bishop of Rome.

The French Canadian societies of Ottawa write to him as follows:—"We wish to raise our voices against the enemies of the Church, and say that there must be a Pope-King, the peaceful possessor of a throne—of a temporal domain—subsisting on its full right, resisting any united invasion, which we protest against, and at the same time will pray that the usurpers be kept far away, and that a noble reparation be made."

Dr. McGlynn's parishioners in New York city resolve:—"That the Pope has no claim or title whatever to allegiance or obedience from Catholics in political affairs."

While the Romans of eternal Rome will not allow His Holiness to go outside the Vatican, they detest him and his rule and his ministers so greatly; and King Humbert will not grant him an inch more of Italian soil. Signor Castelar, Prime Minister of Spain, declared on the 7th inst., in the Spanish Cortes or Parliament, that the Papacy had been far more respected since the loss of the temporal power. This coming from the first minister of His Most Catholic Majesty indicates that Spanish pride and bigotry is breaking down before Spanish intellect and astuteness.

So that the affection of Roman Catholics for a Pope-King increases directly as their distance from him,—on the principle of distance lending enchantment to the view, we suppose.

The newspaper *Le Canada*, published in Ottawa has devoted a column to the ANGLO-SAXON and the "League of the Rose."

It is written in a very temperate almost friendly tone, though expressing, naturally, its doubts as to the success of either of the subjects of the article. It has correctly stated the mission of the ANGLO-SAXON to be the making of Canada a thoroughly British and Protestant dependency of the Empire. The safety and comfort of the majority of its inhabitants demands this action—and enlightenment from experience confirms its justice and utility.

The *Irish-Canadian*, a weekly paper published in Toronto, contains in its last issue an attack on the "League of the Rose," and another on the ANGLO-SAXON and its EDITOR. Its language is unmistakeable, but coarse and clumsy, partaking in character and figuratively, more of the National shillelagh than of the polished pen nib or sharp scissors. The "League of the Rose" will unquestionably bring the case of the leaders of the Irish National League of Ottawa before the Grand Jury.

The *Irish-Canadian* insists that the Editor of the ANGLO-SAXON is the same person as "Connaught" a forcible writer, whose letters have stirred up opposition, but no answer to his arguments. The Editor knows not "Connaught" but will be happy to welcome him to the columns of the ANGLO-SAXON.

The *Irish-Canadian* argument is that the Editor of the ANGLO-SAXON, if a Civil Servant, should be made to leave the Public Service because forsooth he is paid in part by

Irish Roman Catholic money; in return for which favor he should not abuse his Celtic and Romanist benefactors.

This argument is essentially Irish and smacks of Boyle-Roche. The fact is that the revenue derived from Romanist Irishmen in Canada is infinitesimal compared with that gathered from Protestant Anglo-Saxons—and further that the French and Irish rebels receive as civil servants a much greater share of corn from the public crib than their ability or usefulness, or claims demand. A very stiff oath of allegiance should be prepared and offered to every Irish Roman Papist or National Leaguer in the Civil Service of Canada, and the option given them of taking the oath and leaving the league or instant dismissal from Her Majesty's service, which they hypocritically disgrace.

POLITICAL REVIEW.

THE MESSENGER, LONDON, ENGLAND.

The League of the Rose recently started in Canada with the purpose and principles described in another portion of this issue of the *Messenger* reminds us of the *Conservative Order of the Yellow Rose* started privately and on a small scale a few years ago in England by a Lady. The Yellow Rose was chosen as the emblem because in her part of the country yellow was the Conservative colour; being there represented by a worthy follower of the truly patriotic teaching of Disraeli. The Knights of the Order were selected from the bravest hearts of the party. Their appointment was duly communicated to them and was frequently acknowledged by a kindly answer. Especially gracious in replying was the late Lord Iddesleigh, or as the founder of the Order loved to call him to the last, Sir Stafford Northcote, who was always the beau ideal of a gentleman. The Order of the Yellow Rose still flourishes, and in its quiet way, by encouraging those who lead the defence against the onslaughts of Anarchy and Atheism, does sterling work for God, for Country, and for Queen.

Not only in the Mother Country does the Imperial idea flourish. Thousands in the Colonies look to these islands as their home to be fought for if need be to the death. Canada, for instance, is a Nation, but does not forget that she is one of a company of nations whose common nationality is a phenomenon of the age. Canada is a great nation. The territory included within the Canadian Dominion almost equals the total area of the continent of Europe. Of its eleven provinces no less than five are severally as large or larger than the British Isles. The boundary separating it from the United States runs partly in the latitude of Paris and partly as far south as the latitude of Rome, so that its vast area comprises the physical equivalents of the most favourably situated European countries. "As regards government,"—we quote from *The Queen's Jubilee Atlas of the British Empire*, at p. 13 of the accompanying letterpress—"each of the Canadian provinces possesses a full measure of Home Rule, subordinate to the central general government for the whole Dominion, which now includes all British North America with the exception of Newfoundland and its dependencies. The seat of the Federal Government is at Ottawa. Here the Governor-General represents the Queen, and the Senate and the House of Commons, fulfil functions similar to those of our own Houses of Parliament. The Canadian people, through their representatives, govern themselves, and practically control all but imperial interests. There is in the Canadian Constitution every element of well-ordered stability, consistent with the utmost liberty and freedom of individual action. Complete religious liberty prevails."

"Complete religious liberty prevails." We feel compelled to stop in order to enquire how this factor works; and here we derive considerable information from the newly formed League of the Rose. Our readers will have noticed that we have in several recent issues published words spoken

in Canada in which reference has been made to the kind of religious liberty prevailing there. Tolerance of beliefs is one thing, but to allow free scope to an aggressive and intolerant ecclesiastical system is another thing, by no means to be commended. Our friend, Dr. Wild, does yeoman's service by persistently denouncing this weak-kneed official countenance lent in Canada to the so-called Roman Catholic Church. A like protest is uttered by *The Anglo-Saxon*, a monthly published at Ottawa, and organ of the League of the Rose.

The Province of Quebec, containing a large proportion of settlers of French and Irish origin, is the plotting-place of the Jesuits in Canada. It has even been deemed expedient to constitute the "Society of Jesus" in that province into a legally recognised body corporate. In this way writes the *Anglo-Saxon*, "we have a compact organization in our midst, possessed of enormous wealth, grasping steadily for more, virtually controlling under our present system of party politics the election for the Legislatures—Dominion and Provincial—confessing and boasting of nationality foreign to our flag, and under the control of an Italian Priest and his Jesuit advisers." All shame upon the political parties, whether at home or in Canada, which, for sake of office, dare to solicit the votes of an alien power intruded into their country. Let them remember that the votes are not given for nothing, that a *quid pro quo* will be expected. To what extent will it be yielded?

The crest of *The Anglo-Saxon* is St. George and the Dragon. As might be expected from the principles of the League which it represents, it is saturated with Loyalty. Practical Loyalty to the State as a whole is conspicuous from beginning to end of the League's prospectus. Take, for instance, the seventh item in the programme, "The Rights of Labour and the Rights of Property." Every intelligent reader of Disraeli's *Sibyl* will readily understand that a most heart-felt enthusiasm for the best interests of the masses is compatible with the most vigorous upholding of the Imperial and Constitutional ideas. Indeed only so is the enthusiasm likely to be genuine; certainly only so can it be in due proportion to the sum total of the needs of the whole commonwealth. It is notorious that the most serviceable measures in amelioration of hardships incidental to labour have been carried through by Conservative Statesmen. It is equally notorious that so-called Liberal politicians have frequently talked loudly of reforms which they have yet done nothing to accomplish.

Men brought up in the faith of Gladstone find it very hard to realize that real care for the people can exist on the other side. We have in our mind, however, an example which would have forced the conviction upon us even if we had not already found ample demonstration of the fact. A Conservative Member of the present Parliament for one of the divisions of an English county is the owner of considerable landed property. We have carefully noted, as the result of our own observation, the many quiet ways in which he takes thought for the people whose labour he employs. Work about the house and grounds and on the estate generally is so distributed as to give reasonable employment to as many hands as possible. A workmen's club with reading and coffee rooms has been formed at his suggestion, and the interest is maintained by monthly entertainments often held in his lordly castle and attended by the whole available population. Often it happens that some quiet deed of kindness done by this Tory lord (he wears no title however) is only casually heard of long afterwards. Certainly Progressive Conservatism is the regime most likely to maintain the honour of the Empire.

Radical Utilitarianism would away with estates and castles—to what end? At a small watering-place on the estuary of the Severn is a beautiful old Elizabethan mansion. At one time people were readily admitted to the house, but

the privilege was so abused by the ruder element that it had to be abandoned. Still, however, on one day of each week the grounds are thrown open, and all may wander through the well-kept gardens and feast their eyes on the varied beauty of beautifully ordered beds and terraces of flowers. Surely it is better that there should be some in a position to take this thought for the people. God speed every gentle soul who, through fair report and foul, stands up for true-hearted patriotic "Conservatism." And may God speed the League of the Rose!

THE ROMAN CHURCH AND THE PUBLIC SCHOOLS OF ONTARIO.

THIRD ARTICLE.

In my first article I have discussed the policy of Rome in regard to our schools, and in my second I endeavoured to point out the pernicious and humiliating results of her intermeddling with our school histories. Many sound and loyal Protestants among my readers while admitting the truth both of the facts I have adduced and of the inferences I have sought to draw from them will nevertheless mentally exclaim,—What are you going to do about it? And this is no childish or easy question, but one for which an answer must be found, and which every year's delay renders more difficult to answer.

But the ANGLO-SAXON race has in its long history of fourteen hundred years answered many questions far more difficult and dangerous; and unless their children in Canada have greatly degenerated from the courage and capacity of our fathers, this also can and will be answered. It may be said, and said truly, that in this matter of truckling to Rome, neither of our two political parties has clean hands. I care not to weigh and measure the respective amount of their short-comings. I do not presume to decide whether it is worse for the Leader of the Opposition to defend rebels, and murderers in the North-West, or for a sworn Minister of the Crown to telegraph his congratulations to that talker of treason, and mouthpiece of murder—the trouserless patriot of Tullamore Gaol. But this I do know, that so long as the people of Ontario allow an official, dependent on a majority in the Legislature, to control the education of their children, just so long will Dr. Lynch and his successors have a very large finger in their educational pie.

There are, it seems to me, three ways by which Romish interference with our schools can be, if not entirely prevented, at least, reduced to a minimum. We may return to the old Ryersonian system of a non-political Chief Superintendency. We may create, as in the Province of Quebec, two distinct and entirely independent systems, each with its own primary and secondary schools, and under its own superintendent prepared to educate its pupils from the alphabet to the university, or we may continue the present system of a department presided over by a Cabinet Minister while transferring many of its powers—such, for instance, as the selection of text books to county associations of teachers and trustees.

The first has several recommendations. It is simple and easily worked, and it would have attached to it much of the prestige of the eminent Canadian who was our first Chief Superintendent of Education. But a non-political superintendent appointed for life or till removed, like the judges, by a direct vote of the Legislature, would be a sort of despot, to whose rules both teachers and trustees would, except in specially glaring cases, be subject without appeal. Then, too, though a Chief Superintendent would not be exposed to political pressure like a Minister of Education, he is equally exposed to those personal and social influences which Rome knows so well how to employ, and which, being virtually irresponsible, he would be less likely to resist. We must not forget that the establishment of Separate Schools in Ontario was effected on the recommen-

dition of a non-political superintendent. I do not believe in the indiscriminate denunciation one so often hears of—"one man power." One man power is in certain cases not only good but indispensable; such, for instance, as the management of a great war, or to bring about some great national blessing as Bismark has done in uniting Germany, and as our own Cromwell did in rendering hereditary tyranny impossible in England. But one man power in a peaceable and settled community like ours, and in an ordinary branch of government like our children's education, transgresses all our ANGLO-SAXON instincts in favour of popular control.

The second or Quebec plan of two distinct sets of high and public schools under the control of a Cabinet Minister would, I think, except for its cost, satisfy both sides. If guarded by a conscience clause forbidding any child to be compelled to use any religious, historical or literary textbook of which his or her parent disapproved, the cost would not be increased, as Romish parents would, when not sufficiently numerous to maintain schools of their own, continue to pay their rates and send their children to our public and high schools. The hierarchy would be satisfied because whenever their people could bear the expense, they would have high schools of their own, and could thus keep their children apart from the contaminating influences of heretical text books and companions, while Protestants would approve of a system with which no priest nor bishop would henceforth have the slightest ground for interfering. But to make this separation effectual we must call our schools what they would then really be—Protestant, not Public Schools—and we must also legally disqualify Romanists as trustees—just as Protestants are now disqualified for the trusteeship of Separate Schools. Shakespeare was wrong when he asks "What's in a name?" And Rome has long known this, for on that unfortunate name of Common or Public Schools she, while permitting no interference in her own schools, bases her claim to protest against the instruction of the children of Protestants in the Bible and the history and literature of their fatherland in schools built and maintained by Protestant money.

The third course is, while preserving the responsibility to the Legislature, as a Cabinet Minister of the Chief of the Educational Department, to transfer many of his powers to county boards of trustees and teachers. We have far too much, as every teacher knows, of a dull, wooden uniformity in our present system of one set of text books and one set of papers for teachers' certificates throughout Ontario and far too little of adaptability to local circumstances and needs. Why should not boys and girls, the great majority of whom will be farmers and farmers' wives, learn something about agricultural chemistry and the preservation of our forests, even if they have to learn less about grammatical analysis? And why should not city and town boys learn subjects having some relation to the peculiar industry, either marine, mineral or manufacturing, of the locality. County boards, subject to departmental supervision, should regulate these matters, and should also select text books subject to the approval of the department. Such a system would get rid of the three chief evils of Departmental Rule: that unbending uniformity which crushes down all individuality; those disputes with publishers and charges, true or false, of favouritism in discussing which so much of the time of our Provincial Legislatures has been wasted; and last and best of all, that cutting and carving of our Bibles and histories in exchange for Romish votes, a form of bribery which seems to possess for politicians a fascination as irresistible as that which the offer of a bottle of whiskey has for a drunken voter of the lowest class.

Some, however, may ask: "Why not, as in the United States, abolish altogether these Separate Schools which are not only very inferior to the Public Schools, but are render-

ing the formation of our united Canadian people impossible?" Such persons forget that however desirable the abolition of Separate Schools may be in the eyes of all Protestants, and of those Roman Catholic laymen who think for themselves, yet that, guaranteed as they are by the British American Act of Confederation to Protestants in Quebec and to Roman Catholics in the other provinces, they cannot be suppressed except by an Imperial statute. No Dominion or Provincial legislation can abolish them; and as the Imperial Parliament considers that their maintenance was one of the essential conditions on which Confederation was founded, it is scarcely likely to withdraw the privilege unless petitioned to do so by an overwhelming majority of those entitled to them. That day is far distant, and can only be hoped for as the result of convictions on the part of a constantly increasing number of Roman Catholics that their children educated at these schools are worse fitted for the battle of life than those of their Protestant neighbours. When a majority of Romish parents entertain such convictions, and entertain them strongly enough and boldly enough to maintain them in spite of priest or prelate, then, and no sooner, will the end of Separate Schools be at hand. But Protestants cannot wait for this. We must act, and act at once, if we wish to keep the hand of the hierarchy from our Bibles and our books.

A. SPENCER JONES.

THE IRISH AGITATION.

The murderous agitation so long waged in Ireland, at last bids fair to be suppressed under the vigorous and thorough measures of the Imperial Government, through the instrumentality of our modern Cromwell, the undaunted and astute Irish Secretary—Mr. Balfour.

Few will doubt that but for the almost fanatical devotion of the people of Great Britain to their constituted idol Mr. Gladstone, as a consequence of the phenomenal oratorical powers of that gentleman, blinding, as it has done, the people generally, to the senseless and weather-cock-like attitude assumed by the poor old man of late years, things in Ireland would never have been allowed to attain their present dimensions of riot and disorder, anarchy and murder and incendiarism. It was almost incredible to assume it possible for a man of Mr. Gladstone's subtle, though ill ballasted, intellect, after an apparently honourable career as a public man, an Englishman and a statesman, and still apparently as magnetic in his powers of oratory as ever, to veer around suddenly upon a vital Imperial question, and to surrender every previous maintenance and conviction—and fully and flatly to contradict and controvert all other previous legislation and enforcement of law, without the most valid reason—which it was, of course, expected so profound and life long a statesman would in due course reveal.

Seeing, however, that so far from any such ultimate cause having as yet been disclosed, the people have at last arrived at the only common sense solution of the somersault it was or is possible to arrive at, to wit, a very sordid and shallow one—the mere attainment of office at any cost of self respect or Imperial disruption. That Mr. Gladstone would have been successful in this contemptible manoeuvre, but for the patriotism and devotion to principle of his most able colleagues, who with noble self abnegation, severed their most cherished political relations and party ties with unswerving resolution—refusing to accept the slavish and shameful moral fetters of "one man" dictation, and partisan subserviency, is beyond doubt. Let the names of Hartington, Bright, Chamberlain and Goschen be cherished in the manly hearts and affections of true Englishmen the world over, as are those of John Douglas and John Knox dear to Scotchmen, and Langevin, Chapleau and Caron to patriotic Canadians since their noble stand on the Riel issue.

Yea more, let the honoured names of Hartington, Bright, Chamberlain and Goschen be cherished by Britons everywhere, whether English, Scotch, Irish, Canadian, Australian or New Zealander of the Briton type—for assuredly the services of these noble men on the Irish issue have been of incalculable service to the empire of Britain throughout the world. As a consequence of the high motives which inspired their severance from a generation's period of affectionate party fealty and associations upon this issue, it afforded the people in Great Britain food for the greatest reflection. As a still further consequence, a great deal of light has been shed upon the mental condition of the long termed "G.O.M.," who both in the light of moral and mental investigation has suffered a sad fading away and as a disfigured idol, has produced a general removal of idolatrous "one man" worship and mental and moral obliquity on the part of the people of Great Britain: who since the scales have been removed from their eyes, begin to see the true inwardness of the so-called Home Rule agitation, and are hastening to stamp it out. There can be little doubt but that Mr. Gladstone's mental condition is little better than a mere chaos of hysterical elements.

As regards the Irish difficulty, none who have given the constant disaffection and riot, and turmoil which has ever characterized that unhappy land any serious investigation or thought, without prejudice, can arrive at any other conclusion than that the whole trouble originates in one and only one cause, and that—priestcraft. If such were not the case how does it occur that whilst the Celtic Scotch are Protestant, they are even more intensely "British" than the English? If this is not the only true solution, how does it occur that in Ireland itself the Protestant portion of it is peaceful, prosperous, and as intensely "British" in sentiment, and determination to continue as such, as are the English and Scotch? If this is not the only true conclusion and interpretation of the whole difficulty, how is it that whilst the Irish land laws are more liberal than in Scotland or England—in fact so unjustly are the land laws of Ireland strained in the interests of the tenantry that English and Scotchmen would scorn to accept such terms, as insulting in their assumption of the pauperdom of the tenantry—rents are cheaper, land is equally fertile if not even more so; yet, whilst peace and voluntary payment of rents characterises the English and Scotch tenantry—riot, moonlighting raids with the bullet and the torch, and refusal to pay rents characterize the Irish Roman Catholic tenantry—why, I repeat, all this but for priestly causes?

Seeing that the Irish enjoy the same rights and liberties, and a great many more privileges, than the English and Scotch; and are as essentially an integral part of the United Kingdom as the petty German states are of Germany, or as any of the petty States of the adjoining Republic are integral sections of that Republic; and seeing that the only unsettled and revolutionary element is that composed of the priestridden community, who prefer to recognise the Pope of Rome to the British Government in conformity with their priestly teachings, who can doubt where the real trouble arises?

As a consequence of all the ills arising from priestly domination, and a chief consequence in fact, we find ignorance and poverty supreme in the midst of the Roman Catholic centres in Ireland—affording a splendid field for every agitating vagabond, who, as a vulture preys over carrion, plies his trade as an agitator upon the passions and ignorance of a naturally warm hearted but excitable people. Agitators do not thrive in Scotland or in England nowadays; and in fact do not prosper in any Protestant country; but agitators reap a rich harvest in poor old Ireland.

There, any and every vagabond blackguard who seeks notoriety and gain, at the expense of the poor, attains it in the garb of "patriot," or to call a spade a spade, reaps a harvest of poor people's money—as a blatherskite. It is

high time the Government suppressed all the anarchy which has so long prevailed in Ireland, and if necessary it should adopt Cromwellian methods to accomplish it. As to poor Mr. Gladstone, his condition could not be better described than by a witty Irishman at a political convention recently, when he declared that "the old idiot should long ago have been relegated to the cap and gruel!" Assuredly it would have been good for Ireland if he had received such drastic treatment long ago. As for all the claptrap indulged in by party tacticians and press serfs in our country, as well as in the adjoining Republic—there will be a day of reckoning when our people have fully grasped the British Imperial idea, and have taken as true an admeasurement of the true inwardness of the Irish agitation as the people in Great Britain have at last taken, through God, of the mental condition of Mr. Gladstone.

In the meantime Britons everywhere should pronounce themselves in array against the innovations of the common enemy—our old time adversary, the Roman Catholic Church.

ALFRED E. RIDLEY.

SONS OF ENGLAND SOCIETY.

The Grand Lodge will meet in Toronto this year, and hold its sessions on 14th February and following days. The present executive officers are Thos. R. Skippon, M. H. Spence, H. J. Boswell, B. Hinchcliffe and John W. Carter.

The attendance of delegates promises to be large. The business on the order paper is confined to amendments to the constitution, but matters of great importance will be brought up during or after the sittings of the Grand Lodge.

ST. THOMAS, January 13th.

Chester Lodge held its first meeting for 1888 with a large attendance. The officers were installed by District Deputy P. R. Williams, after which four candidates were initiated and two applications received for membership. The anniversary dinner committee reported progress, Bro. John Midgley, mayor of the city, will be chairman, with Bro. R. W. Mackay, vice-chairman, at the fifth anniversary of Chester.

Sickness experienced quarterly for 1887: March quarter, 129 days; June quarter, 247 days; September quarter, 185 days; December quarter, 25 days; total number of days for the year, 586 days.

White Rose Degree of Chester Lodge have decided to have a separate night from the Red Rose, and will meet the first Friday of every month in same hall, owing to the increased membership of the Red Rose and its business. The members of the White Rose are pleased with the change, owing to the want of time for advancement on the nights of Red Rose meetings.

League of The Rose.

To the Editor:

DEAR SIR,—I am in receipt of your circular *re* the League of the Rose, and may say that I am heartily in accord with its objects, and I am sure that every member of the various branches of the Orange Association has the same feeling. I believe, however, that the policy of some of your members in seeking to restrict the membership to Englishmen only, will have a very detrimental effect, as I think you will agree with me that Scotchmen and Irishmen make as good Protestants and supporters of the unity and integrity of the empire as the most thorough-paced Englishmen. I regret that apparently the League of the Rose is to be so exclusive, and am of the opinion that if Protestants of British extraction, whether English, Irish or Scotch, were admitted, the League would have greater weight, and, if all the purely Protestant societies would work together, an emphatic check would be placed on the extensions and encroachments of the Romish Hierarchy? If the restriction I refer to is removed I should be glad to know it, as I have no doubt many members of our association would be glad to join the League. Wishing the League every success, I am, yours truly, CRAWFORD ROSS, Grand Secretary O.Y.B., Ottawa.

SANDRINGHAM, Norfolk, 6th Nov., 1887.

SIR,—I am desired by the Prince of Wales to thank you for your two communications of the 24th October, and to inform you in reply that it is contrary to the rule which he has established to allow his name to appear in connection with any political body.

I have to express, therefore, His Royal Highness' regret that he is unable to accede to your request that he would consent to become the Honorary Patron of the League of the Rose, or that he would grant permission for one of the "Habitations" to be called the "Prince of Wales Habitation."

I am, Sir,

Your most obedient servant,
FRANCIS KNOLLYS.

B G

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