

THE ANGLO-SAXON

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

VOL. III.—No. 1.

OTTAWA, THURSDAY, SEPT. 5, 1889.

50 CENTS A YEAR.

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



Sons of England Society.

LODGE DIRECTORY.

- Almonte.**
Bellevue No. 13, Almonte—Meets alternate Fridays at their hall, 311 St. George's St. Visiting brethren welcome. Emmet Cockcroft, Sec. A. G. Horton, Pres. Box 62.
- Barrie.**
Southampton No. 28, Barrie—Meets on the 2nd and 4th Wednesdays of each month in the Foresters' Hall, Dunlop St. Fred. Edwards, Pres. Geo. Whitebread, Sec. Allouche, Barrie.
- Belleville.**
Oxford No. 17, Belleville—Meets on the 1st and 3rd Tuesdays of each month at their hall, Front St. H. Tammadge, Sec. Thos. Weymark, Pres. Belleville.
- Bowmanville.**
Wellington No. 19, Bowmanville—Meets on the 1st and 3rd Tuesdays of each month in the Sons of England Hall, Bousnell's Block. Visiting brethren always welcome. W. E. Fethick, Pres. J. H. Kenner, Sec.
- Brockton.**
Birmingham No. 69, Brockton—Meets 1st and 3rd Mondays in each month at Parsons Hall, Brockton. Chas. Cashmore, Sec. F. Wootton, Pres. 237 Gladstone Ave.
- Collingwood.**
Canterbury No. 34, Collingwood—Meets every 2nd and 4th Fridays in Union Hall. Robt. Nash, Pres. Collingwood.
- Cornwall.**
Victoria No. 12, Cornwall—Meets alternate Wednesdays in Colquhoun Block. Visiting members welcome. Frank Nelson, Sec. Robt. Carson, Pres. Cornwall.
- Eglington.**
Sherwood No. 70, Eglington—Meets 2nd and 4th Tuesdays in each month at the Town Hall, Eglington. Fred. Brooks, Sec. T. Moore, Pres. Deer Park.
- Exeter.**
Plymouth No. 63, Exeter, Ont.—Meets 1st and 3rd Mondays in each and every month in the I.O.O.F. Hall, Main St. Wm. Sanders, Sec. Daniel Davis, Pres. "Advocate" office.
- Galt.**
Royal Oak No. 28, Galt—Meets on alternate Wednesdays at Foresters' Hall, cor. Main and South Water streets. Chas. Squire, Sec. Isaac Blain, Pres. Richmond Ave.
- Guelph.**
Royal City No. 73, Guelph—Meets on the 2nd and 4th Thursdays in the month, in the hall in Tovell's Block. W. M. Stanley, Sec. Harry Bolton, Pres. Box 210.
- Hamilton.**
Britannia No. 8, Hamilton—Meets the 1st and 3rd Tuesdays of every month in St. George's Hall, cor. King William and James sts. Visitors welcome. James Fisher, Sec. Alfred Hannaford, Pres. 57 Oak Ave.
- Acorn.**
Acorn No. 29, Hamilton—Meets 2nd and 4th Tuesdays at St. George's Hall, corner James and King William sts. Visitors welcome. Wm. Macartie, Pres. Hedley Mason, Sec. 237 Bay St. North. 13 James St.
- Kingston.**
Leicester No. 33, Kingston—Meets in their hall, cor. Princess and Montreal sts., on the 2nd and 4th Tuesdays in every month, at 8 p.m. A hearty welcome extended to all visiting brethren. W. L. Allison, Sec. Joseph Salter, Pres. Albert St. Kingston.
- Tyne.**
Tyne No. 79, Kingston—Meets 1st and 3rd Tuesdays in each month in the Prentice Boys Hall, Market Square. Ed. Smith, Pres. Thos. Hy. Phillips, Sec. Kingston.
- Montreal.**
Exceller No. 38, Montreal (R.R.D.)—Meets on the 2nd and 4th Wednesdays of the month at 5 Place de Armes Square. Visitors welcome. J. Field, Pres. Chas. Chappell, Sec. 102 St. Felix St.
- Victoria Jubilee.**
Victoria Jubilee No. 41, Montreal—Meets every alternate Friday at the St. Charles Club House, cor. Wellington and Sebastopol sts. Hy. Irons, Pres. J. A. Edwards, Sec. 4 College St.
- Orillia.**
Hampton No. 58, Orillia—Meets alternate Mondays at Sons of England Hall, Missisauga St. W. H. Stevens, Pres. G. H. Swain, Sec. Orillia.
- Oshawa.**
Essex No. 4, Oshawa—Meets every alternate Friday in the S.O.E. Hall. Thos. Martin, Sec. Wm. Holland, Pres.
- Ottawa.**
Derby No. 30, Ottawa—Meets on the 2nd and 4th Tuesdays in each month, in Oddfellows' Hall, cor. Bank and Sparks sts. E. Aust, Sec. J. W. Foster, Pres. Sherwood St., Mt. Sherwood.
- Baywood.**
Baywood No. 44, Ottawa—Meets every 1st and 3rd Thursday of each month at Johnson's Hall, Wellington St. Dr. Chipman, Sec. R. J. Tanner, Pres. Protestant Hospital.
- Stanley.**
Stanley No. 55, Ottawa—Meets every 2nd and 4th Thursday of each month at Johnson's Hall, Wellington St. A. S. Morris, Sec. W. C. Teague, Pres. 706 Cooper St.
- Russell.**
Russell No. 56, Ottawa—Meets on the 1st and 3rd Mondays of each month at their hall, New Edinburgh. C. C. Rogers, Sec. James Hope, Pres. 217 Stewart St., Ottawa.

Peterborough.

Lansdowne No. 25, Peterborough—Meets in the Foresters' Hall, George St., on the 1st and 3rd Mondays in each month. Visiting brethren made welcome. E. W. Elcombe, Sec. T. J. R. Mitchell, Pres. Box 277.

St. Thomas.

Chester No. 18, St. Thomas, Ont.—Meets on 2nd and 4th Tuesdays (W. R. D. 1st Friday) of every month at cor. Talbot and Elgin sts. Wm. Gay, Pres. Thos. H. Jones, Sec. Box 288.

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

Toronto.

Albion No. 1, Toronto—Meets 1st and 3rd Thursdays at Shaftesbury Hall, Queen Street West. R. D. Clarke, Pres. C. E. Smith, Sec. 27 Sword St.

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

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

York No. 6, Toronto—Meets alternate Thursdays at Oddfellows' Hall, cor. Spadina Ave. and Queen St. West. J. Baylis, Sec. Hy. Aisthorpe, Pres. 210 Lippincott St.

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

Semercot No. 10, Toronto—Meets 2nd and 4th Thursdays at Weeks Hall, Parkdale. W. J. Worman, Pres. W. P. Parsons, Sec. 29 Lawrence Ave.

Surrey No. 11, Toronto—Meets 2nd and 4th Mondays in Brunswick Hall, 161 Brunswick Avenue. C. Sendell, Pres. G. Knight, Sec. 106 Oxford Street.

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

Manchester No. 14, Toronto—Meets alternate Mondays at Winchester Hall, Winchester St., cor. Parliament St. T. P. Williams, Sec. A. E. Corning, Pres. 28 Sword St.

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

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

Stafford No. 32, Toronto—Meets alternate Mondays at Copeland Hall, King St. East, corner Sherbourne St. Geo. W. Ansell, Sec. W. G. Fowler, Pres. 15 Trafalgar Ave.

Windsor No. 35, Toronto—Meets 2nd and 4th Tuesdays at Oddfellows' Hall, Queen St. East. John Fawcett, Pres. Frank West, Sec. 37 Vanauley St.

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

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

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

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

St. Albans No. 76, Toronto—Meets 2nd and 4th Thursdays at Association Hall, cor. McGill St. and Yonge St. W. E. Collins, Sec. J. H. Horswell, Pres. 5 Wellesley Ave.

Weston.

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

Woodstock.

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

SONS OF ENGLAND NEWS.

Official Notes.

GRAND SECRETARY'S OFFICE, Shaftesbury Hall, Toronto.
The following officers and members registered at the Grand Secretary's Office during the month:—

James Hope, president Russell lodge, Ottawa; Thomas Gunn, district deputy, Peterboro'; Peter Holt, district deputy, Port Perry; F. J. R. Mitchell, president Lansdowne lodge, Peterboro'; Fred. Frost, Peterboro' lodge; B. Bird, Kingston; Jas. Brooks, chaplain Chester lodge, St. Thomas; W. M. Stanley, secretary Royal City, Guelph; W. E. Petrick, president Wellington lodge, Bowmanville; John R. Martin, secretary Chester lodge, St. Thomas; A. E. Peters, British Lion, London; W. Williams, Chelsea lodge, P. secretary A. O. F., and Chas. Athawes, Acorn lodge, Hamilton; Alfred Collier, secretary Northampton, Orangeville; J. W. Kempling, Supreme Grand President, Barrie; C. Serace, Chelsea lodge, St. Thomas; H. Tammadge, secretary Oxford lodge, Belleville; Edmund E. Perry, district deputy, Montreal; F. Edwards, president Southampton lodge, Barrie; H. Irons, president Victoria Jubilee, Montreal; G. Billen, British Lion lodge, London; J. B. Tweedale, surgeon of Chester and Truro lodges, St. Thomas; Jno. Plimmer, Prince of Wales, Windsor; H. Slate, Prince of Wales, Windsor; R. Hoopes, secretary Hearts of Oak, Hamilton; J. White, Britannia lodge, and A. Skitch, Durham lodge, Port Hope; Chas. Chappell, secretary Excelsior, Montreal; A. Hobbs, Wellington lodge, Bowmanville; J. R. Reece, president Croyden lodge, Huntsville; W. R. Stroud, treasurer Derby lodge, Ottawa. Supreme Grand Vice President; H. J. Carter, district deputy, London; J. D. Smith, Piccadilly lodge, London; Alfred Hirst, secretary Queen Victoria lodge, Stratford; Thos. P. Hobbs, secretary British Oak, London.

Leamington Lodge No. 45 was instituted at Sault Ste. Marie by the Supreme Grand President, Grand Secretary and District Deputy Bro. Ivens.

The Grand President and Grand Secretary visited, officially, the following lodges during the past week; Croydon, Lancaster, Dover, Rose of Couchiching, Hampton and Southampton. The lodges are making steady progress in the northern district.

There will be a double assessment in the Beneficiary during the month of September.

Lodges requiring the new constitution should make application to the Grand Secretary.

There are several lodges which have not sent in their June returns. Lodges neglecting to send their returns forfeit all their claims on the Grand Lodge funeral fund. This is an important matter and should be attended to at once.

District Deputy Bro. Thoburn reports the Ottawa lodges to be making favorable progress.

NOTES.

In our August number, when mentioning the Dominion Day celebration at Brockville, we said "Well done Norfolk." We should have said "Well done Suffolk," and hope the Brockville brethren will accept this apology as it was an oversight caused by the compositor, who originally came from "Norfolk," and was no doubt thinking of "Home, Sweet Home," at the time.

Bro. James Carter, of Derby Lodge, Ottawa, has been appointed to the Bandmastership of the Governor-General's Foot Guards Band. We congratulate Bro. Carter upon his appointment, also the regiment upon securing the services of so able and popular a musician to waive the BAXON. Bro. Carter was bandmaster of this band some years ago, and at a time when the regiment and officers were most proud of their musicians, and justly so. The fact that Bandmaster Carter is again at the head of the G.G.F.G. Band is a sufficient guarantee that it will again soon reach its former high proficiency.

August the 16th was a great day for the Ottawa Sons of England—the event their fourth annual picnic to Bessers' Grove. The attraction of the day was the baby show, the \$25 ice pitcher presented by Bro. Ald. Stroud, brought to the competition 18 babies. The prize was won by the baby of Bro. Dan Thorburn.

Orillia.

Hampton Lodge.—The meeting of this lodge on Monday, 5th August, was of more than ordinary interest. There were four initiations, several propositions for membership, and matters of general importance were discussed. Again on the 19th a most successful meeting was held, when arrangements were made for a reception to the Grand Lodge officers, who were to visit Orillia on the 22nd.

St. Thomas.

August 8.—The joint annual picnic of St. George's Society and the Sons of England of London and the members of lodges Truro and Chester of this city, was held at Port Stanley yesterday. In the morning three crowded trains came down, and in the afternoon two more added their numbers to the crowd. Altogether there must have been from 2,500 to 3,000 on Fraser's Heights. The Seventh Band opened proceedings in "The British Grenadiers," and they kept up their enlivening music until a late hour at night.

Shortly after one o'clock the committee with their guests repaired to the spacious dining hall of the Fraser House and disposed of a most elaborate dinner. Bro. Henry Gibbons, President of St. George's Society, occupied the chair, and Bro. H. J. Carter, district deputy of the Sons of England, the vice chair. After those present had done full justice to the duck, roast beef, plum pudding and other well known Englishmen's dishes, Bro. Gibbons, the chairman, called the assembly to order, and toasts and speeches were the order of the day.

Toronto.

LODGE NORFOLK, No. 57.

SIR.—The following resolution was passed by this lodge on Tuesday the 6th inst.:

"Resolved.—That we write and acknowledge receipt of Richmond Lodge circular, stating that we have every confidence in the Executive of the Supreme Grand Lodge, and that a vote of censure was passed on the publishers of the ANGLO-SAXON for publishing said resolutions, and that we inform Richmond Lodge that we do not wish to have any further correspondence in the matter with them, and that our delegates to Grand Lodge will know how to vote without the aid of Richmond Lodge. This motion to be sent to the ANGLO-SAXON.
"F. H. KIDD, Secy.
"Toronto, Aug. 23rd, 1889."

I AM WELL PLEASED.

To the Editor of the ANGLO-SAXON.

SIR.—Your last issue pleased me very much, especially your reference to Clause 55 of the (old issue) constitution. It seems to me but fair that if we have a paper we ought to be able to air our particular views through that paper. As to this particular clause 55, those who are at all acquainted with the society know that the exact letter of the clause has never been carried out, either by the Executives of past Grand Lodges or the members in general. Bushels of printed matter have been placed before the public that have never been read or heard of by the Grand President until published in a paper as you are now doing. Go ahead Mr. Editor and let us have a readable and lively paper.

F. HAYWARD.

Toronto, 24th Aug.

APPOINTMENT OF AN ENGLISHMAN OBJECTED TO.

The Markets and Health Committee met at 3 p.m., Ald. Frankland in the chair; present also Ald. Swait, Hewitt, Crocker, Moses, Woods, St. Ledger.

Ald. Swait complained of the manner in which Inspector Awde had secured the appointment of Davenport as an additional fruit inspector.

The Chairman said that Inspector Awde had done his work exceedingly well, and was master of the situation. Ald. Swait—"Yes, the Inspector watched his opportunity and had the appointment made when those aldermen only were present who favoured the man." The subject then dropped, but will assuredly be raised in the Council.—The Mail, Aug. 17.

[The Mr. Davenport alluded to is past-president of Richmond Lodge No. 65. Ald. Swait is president of Lodge Rugby No. 80, and also District Deputy for Centre Toronto.—Ed.]

We were glad to receive a visit from District Deputy Bro. J. W. London of Oxford lodge, Belleville.

Barrie.

SOUTHAMPTON LODGE No. 28.

At a special meeting of Southampton lodge held on the 23rd inst. the following resolution was carried,

"Resolved.—That Lodge Southampton No. 28, do consider the resolutions issued from Richmond Lodge, to be a severe reflection on the ability of the Supreme Grand Lodge Executive; that we desire to express our esteem for and confidence in our present S. G. L. officers believing that they have conducted the affairs and business of the society with benefit to the order and honor and credit to themselves, and we consider that the matter referred to should have been brought up in the Supreme Grand Lodge and nowhere else.
JOSEPH C. LANG, Sec."
Barrie, Aug. 24th, 1889.

Brockville.

Aug. 24.—At the last regular meeting of Suffolk lodge, Bro. F. G. Pollard was appointed correspondent to the ANGLO-SAXON. Our lodge is progressing rapidly, both financially and numerically.

I herewith enclose you the names and subscription fees of forty new subscribers. Bro. Bacon, who is one of the liveliest workers in a society you ever saw, made up his mind to secure some new subscribers for our official organ, with this result. When Bro. Bacon commences anything he pushes it right through. He is full of Anglo-Saxon metal and does not understand the meaning of the word "fail." Bro. Bacon is our past-president, and when he announced to the lodge the result of his labors he was warmly cheered and applauded. Forty subscribers in a fortnight is, I think, good work. If all the lodges in the country would do similar we would soon have the Organ of our Order with a circulation that would be a power in the land.

Bros. Grace and Fulford presented the first Auditor's Report to the lodge the other night. It was most satisfactory, showing the lodge to be progressing very favorably.

F. G. P., Suffolk.

PRESENTATION.

August 26.—When Suffolk Lodge opened for general business this evening, Bro. F. G. Pollard, on behalf of a few ladies, presented to the lodge two beautiful flags and staffs, the one a white and the other a red ensign. The donors were Mrs. Pollard, Mrs. Bacon and Mrs. Stapley. These flags will be very useful, as they are just a nice size for carrying in procession. A very hearty vote of thanks was passed by the lodge to the ladies for the handsome donation, also three good hearty cheers such as Englishmen are able to give.

Montreal.

You are aware that the Sons of England lodges of Montreal, made themselves another mark, by holding a most successful picnic at Alexandria, where we expected (or I did) to have met a good number of the Ottawa brethren, more especially the S. G. V. P. and the editor of the ANGLO-SAXON, but alas they could not be found. We had some leading spirits in Bros. R. J. Wicksteed, J. W. Foster, J. B. Wright, Thos. Nicholson, D. Thorburn and E. Ackroyd of Ottawa among us.

The committee are deeply indebted to Bro. R. J. Wicksteed, for the distribution of prizes, which he did in his usual happy and humorous manner, thereby making the winners more satisfied by the congratulatory remarks, especially the Ladies. The committee take this opportunity of returning him their thanks. We hope at some future time to have another meeting, but more of the Ottawa brethren present. Now we have once started it ought to be continued, and thorough arrangements should be made for the summer of 1890.

J. A. E.

To Lodge Secretaries.

The following lodges have been kind enough, through their several secretaries, to respond to the postcards forwarded from this office asking for the renewal of lodge cards:

Lodge Name	Year
Truro, No. 62, St. Thomas	1890
Bedford, No. 21, Woodstock	August
London, No. 31, Toronto	"
Surrey, No. 11, Toronto	"
Essex, No. 4, Oshawa	"
Kent, No. 3, Toronto	"
Albion, No. 1, Toronto	"
Acorn, No. 29, Hamilton	"

ADVERTISING RATES.
 One inch one insertion \$1.00
 " two " 1.50
 " three " 2.00
 " six months 3.50
 " one year 6.00
 Two inches six months 6.00
 " one year 10.00
 Three inches six months 8.00
 " one year 12.00
 Or ten cents per line for one insertion, and five cents per line for each subsequent insertion (nonpareil measurement).
 TERMS for greater spaces made known on application.

ESTABLISHED 1887.

THE ANGLO-SAXON

A MONTHLY NEWSPAPER
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ISSUED THE
First Thursday in Every Month.
 SUBSCRIPTION—POST PAID.
 Canadian Subscribers - 50 cts per year.
 British " - 25. cts. "
 American " - 50 cts. "
 Single Copies - 5 cts.

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

THURSDAY, SEPT. 5, 1889.

We have been promised for the next issue, articles on "Imperial Federation," "The Dual Languages," and "Papist, not Catholic, or Arrogant Assumptions by the Church of Rome."

We have been favored with a large amount of information anent the differences existing between the Executive of the Grand Lodge of the Sons of England and the ex-President of Lodge Richmond, Toronto. Considering that the question is purely a society one and therefore private, and not for the general public, we must decline to publish any of the said proceedings. The columns of the ANGLO-SAXON are always open to fair and legitimate discussion on constitutional or other matters for the well-being of any lodge in particular or the society at large, but we must positively refuse, from this out, to encourage the publication of private piques and quarrels or matters likely to create discord.

WITH this issue the ANGLO-SAXON enters on the Third Year of its existence. During the past two years the promoters have every reason to be gratified with the success this little journal has achieved. Mistakes may have been made, for journalists like all other men are not infallible, but these errors it is hoped to avoid in future. It will continue to be the aim of the ANGLO-SAXON to advance the interests of Englishmen in Canada, morally and politically, to afford a medium to Englishmen for giving expression to their views on national questions, to foster a truly Canadian and English national spirit, to further the objects of the Sons of England Benevolent Society, and above all, to assist in making Canada, what we believe she is destined to become, one of the greatest countries in the world, and British to the backbone. We rely upon our many friends to assist us by pushing the ANGLO-SAXON among the Sons of England and the St. George's societies and all men of English stock throughout Canada.

JUST as we go to press we receive by mail a marked copy of the "Monetary Times," a weekly paper published in Toronto, and noted, for some time past, for slandering that highly respectable and truly benevolent society the Independent Order of Foresters. Having received a severe chastisement from the Supreme Chief Ranger, Dr. Oronhyatekha, through the "Independent Forester," the editor of the Monetary Times now turns, like a cowardly cur, on some other poor inoffensive, by declaring a *casus belli* on the Sons of England Benevolent Society. We can inform the Monetary Times that the Sons of England don't want, and won't have, any of its interference. We pay our honest debts, fulfil all our agreements, are Englishmen among Englishmen, have the greatest confidence in our own truly benevolent and friendly society and in each and every individual comprising the Supreme Executive at its head, notwithstanding the whining of a couple of malcontents it so dearly pretends to sympathise with. Our society is not afraid of the scrutiny of the Attorney-General of Ontario, we are honest, and wish we could truthfully say the same for the utterances of the Monetary Times.

FEDERATION, NOT ANNEXATION.

Elsewhere, will be found a letter from Bro. C. W. Allen, President of Lodge Richmond, Toronto. The ANGLO-SAXON being a journal devoted to the Sons of England Society, it was our duty to publish this present letter and the one in our August number, both from the same 'aggrieved party.' We regret, however, that the duty has not been a more pleasant one to us, or more profitable in its results to our readers, outside of Lodge 65. Writing more calmly and dispassionately than Bro. Allen—although we have received the greater provocation—let us analyse if possible the contents of these two letters. In the first one an attack is made on the Official Prospectus of the S.O.E., as published in the ANGLO-SAXON; in the second, fault is found with an address by certain S. O. E. lodges printed in the annual Report of the Grand Lodge for 1888.

In short, Bro. Allen, finding much that is distasteful to him in the constitution and customs of the United States, like a good military leader makes a false attack on the Prospectus for its silence as to BRITISH CONNECTION, and then makes his real and heaviest charge upon the address for its (in his eyes) annexation sympathies.

Let us see whether there really exist any just grounds for the baneful wrath of this modern Achilles and his myrmidons, in either of the objects of his vengeance.

As to the Prospectus in our columns, it is charged with misrepresentation, suppression and concealment of important matters, thereby deceiving and misleading interested persons. Now the Prospectus is a Prospectus, and therefore written in general terms, and gives an attractive account of the society; and its objects and benefits conferred are spoken of broadly and vaguely. This is the usual style of all prospectuses. Their object is more to excite curiosity and awaken interest than to give full particulars.

We never knew of intending stockholders, members or candidates being satisfied with information derived from a mere prospectus of any society or company. On enquiry, candidates will find that "British Connection" is advocated, the British constitution upheld, and British men, laws and customs supported by the S. O. E. Society, under its laws and the obligations imposed.

Let us look into Bro. Allen's Jesuitical trap, or in other words read the address to the English statesman and ascertain if annexation is preached therein. Ah! just as we thought, the Jesuit-like conduct is all on Bro. Allen's side. Like a Romish Priest, or Papist casuist or Chicago lawyer, who seizes upon a phrase or sentence, separates it from the context and then proclaims that such and such a Denomination teaches blasphemy, or that a certain system of morals is devilish, or that an important witness has perjured himself,—so our complainant picks out a sentence from the address under censure, and then, after a prolonged howl, shrieks out that certain members of our Order are disloyal to Great Britain and advocate annexation, pure and simple, to the United States. An unprejudiced and healthy reader will find that the Address urges "the preserving of the integrity of the British Empire," the maintenance of the "Union," "keeping inviolate the British Constitution and the British Empire," "preventing the dismemberment of the Empire," and proclaims the mission of the S. O. E. to be the honoring of the name of England, and the binding of Canada more closely to the Mother Country—which God long protect. Two of the axioms found in the works of the leading British political economists of the present day are:

That it would be conducive to the best interests of Englishmen in Canada,—and Canadians in general,—that the several portions and fragments of the British Empire be politically united by the closest ties consistent with the existing rights of local governments to manage local affairs.

That the federation of the English-speaking peoples of the world is much to be desired and earnestly contended for. Such Federation inevitably resulting in peace over the earth and good will among all men.

We ask, are these axioms inconsistent with BRITISH CONNECTION—no, we answer, three-times no. The first article, advocates the political union of the closest kind between Canada and Great Britain. The second article desires Federation, between Canada and United States, etc., but only after the accomplishment of the first article, and in conjunction with other portions of the Empire,—still maintaining BRITISH CONNECTION.

But we have wasted our space—we have put a five feet stone wall round a happily conceived, ably written, and appropriate address to protect it from a snowball.

Lord Bacon, the great philosopher, calls one of the sources of human error *idola specus*, i.e. those deceptions which spring from the peculiar character of the individual. Among the Sons of England the *idola specus* most common are jealousy, envy, selfishness, and love of power.

In conclusion we would say, in the words of Dr. Watts, to those persons suffering from these causes of error in judgment, and who have found fault with the address to the Hon. J. Chamberlain, or who have condemned the writings in the ANGLO-SAXON in general as not coming up to their expectations: "Where an author has many beauties consistent with virtue, piety and truth, let not little criticisms exalt themselves and shower down their ill nature."

ROME'S SUICIDAL BIGOTRY.

A feather-brained clerk in the Department of Railways, Ottawa, (bearing the same name as one of England's foremost statesmen but resembling him in no other respect), was lately baptized in the Church of Rome by the Rev. (?) Mr. Whelan, of St. Patrick's Church. Why he became a pervert is explained by the fact that he boasted to his fellow-employees he could now do as he pleased in the office, he was responsible to no man—BEING MORE POWERFUL THAN ANY MINISTER OF THE CROWN.

Poor foolish dupe of Rome. How she likes to tickle the weak, vain and ignorant. But these perverts will have but a butterfly existence. Born to-day, dead to-morrow. They must have their cup of happiness poisoned somewhat by the knowledge that six months after the next elections seventy-five per cent. of the Papists now in public positions will be swept away to make room for good citizens, moral men, honest men.

How did this unworthy scion of a worthy name shew his loyalty to the teachings of his Christ-like (save the mark) Father Confessor? By putting them into practice at once. The Jesuit oath has the following clause: "I do declare that I will do my utmost to extirpate the heretical Protestant doctrine." If this were a heaven-directed vow, as the Jesuits assert, the heretics would have a poor chance; but we Protestants know that all the promptings of Romanists come from heaven's antipodes, and the conflict is not doubtful.

"If England to herself be true."

Well, our pervert sallied forth to do battle for his church and extirpate the Protestants.

Requiring a cab, he stopped opposite the best furnished one on the stand, beckoned to the driver, and parleyed. He suddenly remembered the Rector of St. Patrick's secret instructions, and asked the cabdriver "WHERE DO YOU GO TO WORSHIP? BECAUSE, YOU KNOW, I MUST SUPPORT MY OWN RELIGION." The cabdriver said he was a member of the Church of England, and went to Christ Church. But said he (pointing) "there is a Frenchman and there an Irish Dogan," he might choose whom he pleased, he was not particular. Our newly hatched Romanist blushed, hesitated, stammered, passed over the shabby rig of the Frenchman and Irishman, and jumped into the vehicle of the hated heretic, consoling himself by the thought as he leaned back against the soft cushions, that five dollars extra to his spiritual guide after confession would square that shepherd and admit him into the fold again, after his straying and slip.

What does this story, which is absolutely true in every particular having been verified from the lips of cabdriver, shew; what do we learn from the conduct of this weakling? It shows Rome's undying hatred to her foes, and the means she adopts to crush them.

What is the moral to be learned:—That if we do not crush Rome and destroy the Papacy they will in their devilish bigotry crush us. But the sin is on the Pope's head—he is the assailant we are the defendants.

Let us see what would happen if the Protestants supported their Religion and boycotted the Papists throughout the world. The issue would come, and come speedily. The Reformed Churches being especially blessed, on account of their sorrow, repentance and Reformation, possess all the wealth and virtually control the earth, it is dependent upon them, it is given to them.

One year after the order for non-intercourse with Papists issued, Ireland would be a wilderness, the lazy, shiftless inhabitants having perished by murder and starvation. Belgium would be bankrupt and her population flocking to Africa. Spain and Portugal would fade away, the inhabitants living like the Zulus of South Africa. These countries would be conquered by Italy which is now the most determin-

edly anti-Papal and Protestant country in the world. Austria would be annexed and converted by Lutheran Prussia. The Irish of the United States would be compelled to sell themselves as slaves to the Emperor of Brazil. The poor habitants of the Province of Quebec driven to Greenland would be joined by the Pope, Cardinal Manning and Cardinal Gibbons, who with Premier Mercier would be quite happy in the thought that the darkest hour of the dark ages was broad daylight compared with the mental and moral condition of the Pope-dom of New France (nee Greenland) in the year 1885.

This order of non-intercourse might be made a plank at the next elections. The world would be the better for the result, the leaven of malice having been destroyed, and Satan sent to the bottomless pit (or Greenland.) Protestants could have no compunctions of conscience about the matter, for they would be but doing what the Papists wish them to do, for we have heard that they have not altered, in their Douay Bible, the Golden Rule, "Do unto others as ye would they should do unto you," and they profess to act up to it.

ROMA DELENDA EST.

Sons of England, Scotland and Ireland let your battle cry and watchword for the future be "Rome must be destroyed." Your duty to Canada is summed up in this short phrase. All other differences and dangers sink into insignificance and childish pettishness alongside the dangers from Papalism. The political planks of the Grits and Tories might be labelled tweedle-dum, and tweedle-dee for all the real difference between them.

Men of Canada, your position differs from that held by Protestants in any other Anglo-Saxon country.

In England the Papists are but as 1 to 27 of the population—and they are dwindling at the rate of 25,000 per annum. In the United States of America the Romanists are only one-tenth of the whole. But even in those countries the Protestant watch dogs are awake, are barking, and will soon bite, tear, and destroy.

But in Canada the Romish Church claims one-half the population, and in this case does not lie as outrageously as usual. For the next two years, at least, forget the party names and the party leaders and followers. Let the touchstone of party and personal merit be the answer to the question: "Will you crush out the Romish heresy for good and all?" If electors you are true to yourselves the country will be able to issue the command to its representatives in the majority of our Legislatures, "Up guards! and at them." After that the government of Canada will be an easy, useful and honorable occupation.

The sole contention between the two existing parties is, who shall turn the heaviest stream of golden manure from the Dominion and Provincial treasuries, upon the estates of their supporters. Morality, patriotism, statesmanship, all are drowned in this flood of stinking corruption. Into the breach, dear friends and fill the ditch with English dead if necessary. Victory will be ours. The cross-keys and the tricolor will be lowered for ever and the Union Jack wave in its proper place—alone on their flagstaffs.

But Cardinal Taschereau will say, England and other Protestant countries have their established churches and are all the better for them, why should not the Roman church be the established church of Canada, seeing it is now the most numerous religious sect therein. We answer for England and say, there is no comparison. The established church in England teaches the purest and most scriptural of doctrines; her liturgy is sublime, her morality is unquestioned; her clergy are most learned and upright; and she takes and never leaves her proper position, that is one subordinate to the state, its counsellor and assistant, and supporter, never its rival and bitter foe.

If we look at the blotted and discolored and filthy record of Rome we find many grievous charges, which may be adjudicated upon and summed up as follows:

Judgment No. 1.—THE CHURCH OF ROME, AS IT IS AT THIS DAY DISORDERED, TEACHES DOCTRINES, AND USES PRACTICES, WHICH ARE IN THEMSELVES, OR IN THEIR TRUE AND IMMEDIATE CONSEQUENCES, DIRECT IMPETIES, AND GIVE WARRANTY TO A WICKED LIFE.

In the words of Jeremy Taylor, it is "not a religion that makes men holy, but a confederacy under the conduct of a sect, and it must rest in forms and ceremonies, and devices of man's invention."

Judgment No. 2.—THE CHURCH OF

ROME TEACHES DOCTRINES WHICH IN MANY THINGS ARE DESTRUCTIVE OF CHRISTIAN SOCIETY IN GENERAL, AND OF MONARCHY IN SPECIAL.

In the words of the Homily against wilful Rebellion inserted in the Church of England Prayer Book: "The usual discharging of subjects from their oaths of fidelity made unto the emperors of the West, their sovereign lords by the bishops of Rome; the unnatural stirring up of the subjects unto rebellion against their princes, yea, of the son against the father, by the bishop of Rome; the most cruel and bloody wars raised amongst Christian princes of all kingdoms; the horrible murder of infinite thousands of Christian men, being slain by Christians; and which ensued thereupon, the pitiful losses of so many goodly cities, countries, dominions, and kingdoms, sometime possessed by Christians in Asia, Africa and Europe; the miserable fall of the empire and church of Greece, sometime the most flourishing part of Christendom, in the hands of Turks; the lamentable diminishing, decay, and ruin of Christian religion; the dreadful increase of paganism, and power of the infidels and miscreants, and all by the practice and procurement of the bishop of Rome chiefly. Wherefore, let all good subjects, knowing these the special instruments and ministers of the devil, to the stirring up of all rebellions, avoid and flee them, and the pestilent suggestions of such foreign usurpers and their adherents, and embrace all obedience to God, and their natural princes and sovereigns, that they may enjoy God's blessings, and their prince's favour, in all peace, quietness and security in this world, and finally attain, through Christ our Saviour, life everlasting in the world to come."

CAUTIONS.

Our readers are warned that the editorial utterances of the "Toronto News" must be taken with caution and suspicion. This newspaper, although correct enough on the French language question, is moderately Papist when descending on religious questions.

The same warning will apply to the "American Cyclopaedia," published by Appleton & Co., of New York. The brain of a Jesuit is visible in all the articles of a Literary, Historical or Religious character—all being true to the Papist communion but false to mankind.

The "Popular Science Monthly," should be absolutely forbidden access to every Christian household, this Review being the acknowledged organ of infidels and agnostics. Give it a wide berth—there are Reviews of infinitely greater ability and authority in scientific matters, quite as cheap to the pocket, and infinitely cheaper to the soul—to destroy which is one of the objects of this monthly Review.

THE PARNELL FUND.

It must be galling in the extreme to those Irishmen in Canada who subscribed to the Parnell fund, (some of them did so most generously, and some with an idea, though an erroneous one, of doing good to Ireland) it must be disappointing to these noble exception,—but not to all the subscribers,—to find that their dollars went to supply refreshments and booze to the Chicago Clan-na-Gael, or association of murderers.

The Treasurer of the Fund, in America, is a Romish priest living in Chicago, and no doubt a chaplain in one of the Clan's Lodges.

One can easily picture the scene—the Lodge in Session—Dr. Cronin ordered to be "removed"—his assassins adjourn for refreshments—the chaplain draws a cheque for the whiskey, etc., consumed—then blesses the meeting—the lights put out. This is not Romance but Reality. The characters are real, and their actions in this Drama not inconsistent with their parts in life. Shame on the 19th century.

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Communications.

Whither are we drifting?

To the Editor of the Anglo-Saxon. SIR.—Permit me to take strong exception to the view expressed in the editorial comment you made on Lodge Richmond's resolution...

I would ask what is the use of publishing any information about the society at all if mention of the very keystone of the Order's structure is to be systematically suppressed?

It is well known that avowed supporters of Commercial Union (which has recently been described by Mr. Erasmus Wiman as "the right road to annexation") have held, and still hold, high office in the order.

At the last session of Grand Lodge, the following questions were put by myself as a delegate:

1st. Whether in view of clause 55 (now clause 110) of the Constitution the appearance on page 49 of the Official Annual Report of the Grand Lodge for 1888 of a certain address presented by the Ottawa Lodges to the Right Hon. Joseph Chamberlain is to be accepted by the brethren and by the public as committing the S.O.E.B.S. to approval of the political union of Canada with the United States...

Notice of the above questions was given in open lodge on 12th February, as will be seen by the official report. The questions were actually put and answered on the following day; but the official report does not contain either the questions or the answers.

It would have been interesting for members of the order to be able to read for themselves what were his actual answers to the questions put; but those responsible for a correct report of the proceedings have contrived to suppress his words.

Now this resolution was seconded by Bro. Elliott, put to the meeting, and lost, though the official report (strangely enough) represents it as having been "ruled out"—just as if the motion had been suppressed by the chair as out of order.

Now it is well to consider what is the actual effect of the above vote? The following results are what seem to me to have been reached:

(1) That the Grand Lodge has sanctioned the publication of a document incorrectly describing the objects of the order.

(2) That it has condoned the offence of publishing a matter affecting the order without previous sanction by the Grand President.

(3) That it has condoned the act of the Past Grand Executive in publishing such misrepresentation of the objects of the society in an official report of the order.

(4) That by not censuring the grand executive, the Grand Lodge has virtually sanctioned the statements of the address presented to Mr. Chamberlain and committed the order to approval of a political policy not contemplated by the constitution and involving annexation.

The above consequences are serious; and I would therefore like to point out how the order, whose constitution binds its members to promote the maintenance of British connection, has been ingeniously and jesuitically entangled into adopting an entirely opposite programme to what the majority approve, as since boldly promulgated by a political newspaper opposed to drawing closer the bonds of affection which hold the British Empire together, but favorable to Commercial Union and confederation of the English speaking peoples of the world.

Let the Supreme Executive Council read the following extract from an editorial which appeared in the Toronto Globe of Saturday July 13th, 1889, and then explain to the next session of Grand Lodge, if they can, why they persist in circulating an official prospectus in which all reference to the maintenance of British connection is suppressed:

FEDERATION OF THE ENGLISH-SPEAKING WORLD "If the teeming millions of loyal Anglo-Saxons scattered over this globe are to be drawn and bound together by one great dominating idea, why not let it be an idea at least broad enough to take in the whole Anglo-Saxon race, and cosmopolitan enough in its aim to contemplate the good of the whole human family?"

Such an idea would be broad enough and lofty enough to evoke an enthusiasm of loyalty that would not need to be ashamed. Can the same be said of any of the ideas now put forth in the much abused names of loyalty and patriotism?

Have I said enough on this occasion to show loyal members of our order that it is about time that they insisted upon the inscription "British Connection" being nailed to the mast and stereotyped in every official document?

CHAS. WM. ALLEN, President, Lodge Richmond, No. 65, Toronto, Aug. 12, 1889.

Who is an Englishman?

To the Editor of the Anglo-Saxon.

SIR.—Applications are continually being made for membership in the Order of the Sons of England by persons whose surnames have an unmistakable Irish, Scotch, Polish, Russian, German or Italian sound, and the question arises whether the candidate is eligible, whether—

"In spite of all temptations To belong to other nations He remains an Englishman."

On turning to the constitution of the S.O.E. we find that the definition of an Englishman, as accepted by the Society is that he or his male ancestors must have been born in that part of Great Britain known as England. Is this a good definition looking at the objects of the Order?

The St. George's Societies in Montreal and Ottawa, have much the same definition, viz.: "A person who is a native of England, or a person born in the British possessions but a descendant of a native of England; and, a person of English birth or descent."

If the object is to secure members without regard to the strain of blood then these definitions are sufficient, but if the object, or one of them, is to foster and preserve the national characteristics then less diluted blood and a narrower rule of admission must be observed.

Nationality of origin is determined by one's birthplace or parentage; that which results from naturalization is by acquisition. Of these two tests, the place of birth, and the nationality of the father, neither is at present adopted by British, French or American law without qualification.

According to English law Natural-born subjects of the Crown, are all persons born within the Queen's Dominions,—and also all persons though born abroad whose father, or grandfather by the father's side were natural born subjects.

In France, if a child be born of foreign parents, it is an alien, but at the age of majority such child may claim the character of a Frenchman.

According to the law of the United States native citizens are: 1st, Those born, at home, of parents who are citizens; 2nd, The child, born abroad, of a citizen, if his father has ever resided in the United States; 3rd, The child born in U. S. of alien parents who are permanently domiciled within the U. S.; 4th, The child, born abroad, of an alien, if he be in the U. S. at the time his father is naturalized there.

The order of liberality in conferring citizenship varies from the jealousy shown by France, to the moderate and reasonable terms of England, to the omnivorous generosity of the United States of America.

With the customs of these great nations before them the Grand Lodge S. O. E. may easily frame a series of Rules to guide the Lodges in admitting candidates. That is, of course, conditional on the repeal of the present definition. That it should be repealed and a less general and sweeping definition substituted seems to be the opinion of the leading men in Ottawa. For myself, I should prefer to see made part of the Definition of an Englishman for membership in the S. O. E., the rule by analogy taken from the English law, that a foreign born candidate must prove that his father, or at furthest his grandfather, was born in England;—and also the Rule borrowed from U. S. practice, that a candidate born in England of alien parents may be eligible provided his parents were at least permanently domiciled within the confines of England at his birth.

Owing to the constant immigration from England there is no fear of want of numbers from whom to secure candidates, if the rule is adopted of limiting the ancestry to one's grandfather.

Better to require a lengthy domicile in England from the foreigner parents of a child born in England, before permitting that child to claim the glorious charter of being an Englishman. Otherwise we should find full-blooded Chinamen, Austrians, Greeks and Turks knocking at the doors of our lodges and claiming—with justice—that they came under the definition of an Englishman according to S. O. E. Constitution, because while on Shakespeare's "sweet soil" of England their mothers were safely delivered of a male child.

R. J. WICKSTEED, Ottawa, Aug., 28th, 1889.

Objects, Aims and Benefits of the Order. To the Editor of the Anglo-Saxon.

SIR.—As the Supreme Executive Council absolutely deny that the official circular protested against by Lodge Richmond misrepresents the "Objects, Aims, and Benefits of the Order," and hold that our lodge has accused them wrongfully, I venture to set the facts plainly before your readers, so that Sons of England may judge for themselves. I will present the objections raised to the prospectus categorically.

1. Lodge Richmond says that all reference to British connection is suppressed. Is it true?

To satisfy themselves on this point, members have only to look through the circular and then refer to Clause 1 of the Constitution.

2. Lodge Richmond says "The restrictions upon membership are concealed." Is it true?

The prospectus says "The objects are to unite ALL honorable and true Englishmen who are in good bodily health and between the ages of 18 and 60 years in an association for mutual aid," etc.; yet, under the constitution (see clause 4) all Englishmen who are not Protestants are excluded; also Englishmen who, though Protestants themselves, have Roman Catholic wives. In addition to these two classes, at least two others can be named, viz: Quakers and Jews, for reasons which I am not free to state here.

3. Lodge Richmond says "The secret work of the society is falsely described." Is that true?

Members should read over the fourth and fifth paragraphs on the second page of the prospectus and then pay close attention to details on the next occasion when they are present at an initiation ceremony.

4. Lodge Richmond says "The system of payment of dues is falsely described." Is it true?

According to the prospectus all that is required of a member is "a small initiation fee and prompt payment of your dues." This is tantamount to asserting that our financial system is based on a cash, and not on a credit system. Neither the constitution, nor the practice under it, accords with the statement circulated by the Executive. The constitution (clause 91) says "Members shall not be entitled to receive benefits from the order who are more than six months in arrears," and there is not a lodge that has not members who, for convenience or by necessity, are in arrears. All this time the delinquents enjoy the following rights and privileges. They may vote for election of lodge officers or delegates to the Grand Lodge; they may vote on the disposition of funds of the lodge; and they can claim free medical attendance and medicine, and also funeral benefits, that have been almost wholly provided by the contributions of other members, because our constitution provides that, for every member not more than six months in arrears, his quarterly dues, for capitation tax (see clause 94), funeral benefits (see clause 90), page 43, paragraph commencing 90), and medical fees (see clause 82, page 40, sixth line) must be financed for him by his lodge. The lodge is compelled to advance these payments for the delinquent member under penalty, as to capitation tax, of a fine of \$1.00 per month of default if not paid within one month after quarter night (clause 100) and deprivation of representation in Grand Lodge (clause 5, last sentence on page 9); while it is declared (clause 90, page 43) that "Lodges neglecting to pay the usual funeral levies within one month after quarter night shall forfeit their claims to the Funeral Benefit Fund." Thus, the members who pay their dues regularly are compelled to pay in addition the proper contribution of every member not more than six months in arrears (and who may never again show his face in their lodge) or else submit to forfeiture of all the personal provision in case of the death of themselves, wives, or children; they have made perhaps by paying into the funds of the order for years. Yet the prospectus published by the Supreme Executive says, to influence intending candidates, "Whatever benefits you receive are not charity but right." How much "right" is there about the member over five months in arrears being able to claim benefits for which other members of the lodge have had to make advances on his behalf in order to protect the interests of themselves and families?

The prospectus further says, in the third paragraph, third page, that the benefits are "full sick and funeral benefits after being 12 months a member;" yet the constitution (clause 90) shows that full sick and funeral benefits, as set forth, are claimable by MEMBERS (as initiated), and that "members in good standing shall be entitled, in case of death, to half the above named sum of \$100, AFTER the expiration of six months from their initiation."

Also half sick benefits at the expiration of six months.

Probably the prospectus, in this case, gives what is really the spirit and intention of past legislation by Grand Lodge as to sick and funeral benefits; but benefits can only be properly and LEGALLY paid according to the constitution as it stands. The subject of the inaccuracy, as well as the ungrammatical phraseology, of this very important clause (clause 90), which concerns the pocket of every member, was pointed out in Grand Lodge at its last session; and an amendment formally submitted by Lodge Richmond that stated the details intelligibly was only withdrawn by its delegate on the express assurance of the Grand Secretary, before all the delegates, that he would adopt it in the forthcoming new edition of the constitution.

In view of his breach of faith, and of the sublime indifference exhibited by the Supreme Executive of the Society as to other obvious deficiencies of the constitution, it particularly devolves upon Lodge Richmond to carry out its steady purpose to bring about a better state of affairs, regardless of whose toes may get trodden on.

A MEMBER OF LODGE RICHMOND, Toronto, Aug. 17, 1889.

N.B.—All references to page or clause are intended to apply to the 1889 edition of the constitution.

[The above correspondent, it seems to us, is of the pessimist stamp. Some of his grievances are so far-fetched that one would need to import Lord Rosse's wonderful telescope to help sift them

out; while others are of such a frivolous and even ludicrous nature as to make a careful observer think that Lodge Richmond was indulging in a few capers for a mere piece of diversion. He says "the restrictions upon members are concealed" because "all Englishmen who are not Protestants are excluded." The prospectus says "The objects are to unite all honorable and TRUE Englishmen," and as Romanists place the Pope before the Queen we fail to see how they can claim to be TRUE Englishmen. We are not aware that Quakers are ineligible should they wish to join. All persons applying for membership must believe in the "Trinity," consequently English Jews are ineligible. The remainder of the communication dealing with "cash" and "credit payment of dues," will, we are sure, cause the great majority of the S. O. E. to smile at such reasoning. However, Lodge Richmond should bear in mind that the Grand Lodge made those laws, not the Executive, and it is unfair to abuse the latter for the supposed inaccuracies of the former.—ED. ANGLO-SAXON.]

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Shakespeare. IV. POPULAR ACQUIREMENTS. (Continued from July Number.)

Turning to the more serious aspect of life, we find that a great change came over the language and literature of the period. After the discovery of printing an immense mass of work was given to the people. Scholars no longer had to keep the result of their researches and studies in manuscript, and it became possible for those who were inclined to share in the knowledge of the day. There is a touch of truth, applicable to his own time, in the remark of one of Shakespeare's characters: "Our forefathers had no other books but the score and the tally." When the monasteries were closed in England it was supposed that ignorance would be supreme throughout the land. As a matter of fact it was a great impetus to the acquirement and diffusion of knowledge. The reputation of learning which the clergy had enjoyed was, except in particular cases, undeserved. The condition of the universities under the rule of the church became deteriorated to the worst degree. In the fifteenth century Cambridge had to hire an Italian scholar to write the public orations in good Latin, none of her scholars being able to produce more than the monk's Latin. When Erasmus came to teach Greek at the same University he spoke to rows of empty benches; but Greek was a love of contention for many years with the clergy. It was denounced as heathenish and Henry VIII was forced to use his authority to have the Greek Testament taught at Oxford. The study of Greek branded a scholar as a heretic.

But the age of Elizabeth saw a different state of affairs. The barriers to classical study had been removed. The previous translations of the Bible fostered the study of Hebrew, Greek and Latin and the old classical writers were soon translated and made known to the people. It became fashionable to learn the dead languages not only for reading, but for purposes of public conversation. Need it be said that ladies declined to remain out of the conversation and acquired the tongues. It became fashionable to know Latin and Greek at Court. Royal examples paved the way. Queen Elizabeth herself was a scholar of no mean accomplishment in this respect. When she visited the University of Cambridge in 1564 she is said to have addressed the faculty in Latin and two years later at Oxford, she spoke in Greek without any preparation. Her tutor, Roger Ascham, once said that she read more Greek in a day than a Canon of the Chapel Royal read Latin in a week. Translations appeared rapidly and, by the time Shakespeare was born, all the greatest classical authors were to be read in the vernacular. Scholars like Scaliger and Casanbon lent the weight of great authority to the critical study of the classics. Thus were the dead languages galvanized into life for awhile in England. The process had been gone through long before in Italy and France owing to the dispersion of the Greeks by the Turks. Not only were the classical tongues revived but, what was of far more importance to the development of English poetry especially, the literatures of Europe became known. Travel and translation made known, the wealth of French, Italian and Spanish libraries and German legends became Anglicized, also materials for new works and models for new styles were abundant. The universities flourished, some of the great English public schools—notably Westminster and Rugby—were founded and grammar schools sprang up in every county.

Such was part of the working of the wild spirit of the Renaissance. It had taken hold of Italy a couple of centuries before and was also stirring Spain as that land was never moved before or since. All Europe became infected with new thought; manners and customs were exchanged; new words and styles flooded the languages; wits were sharpened and emotions intensified. There was an ordered wisdom in the process of thought. Out of the chaos of the Dark Ages came a storm of elements, producing a strange melange of learning, adventure, art, wit, dress and display, which amounted to nothing at first but a national dilettanteism, but from which evolved the most glorious era of European literature, the great central luminary of which was the son of an English shop-keeper.

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

SONS OF ENGLAND BENEVOLENT SOCIETY.

Objects, Aims, and Benefits, of the Order.

ORGANIZED IN TORONTO, DECEMBER, 1874

To Englishmen and Sons of Englishmen:

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

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

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

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

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

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

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

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

We recognize the teachings of the Holy Bible.

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

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

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

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

The Initiation Fees are— 18 to 30.....\$3 00 30 " 45..... 4 00 45 " 50..... 7 00 50 " 55..... 10 00 55 " 60..... 15 00

The Subscriptions are weekly, from 18 to 30..... 10 cents. 30 " 45..... 13 " 45 " 50..... 15 " 50 " 55..... 20 " 55 " 60..... 25 "

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

JOHN W. CARTER, Supreme Grand Secretary, Shaftesbury Hall, Toronto. April, 1880.

Wake Up, John Bull!

Englishmen! awake! tis time Treason stalks and struts about you In every land, in every clime Jealous hatred longs to rout you.

Hold firm your place, tis yours to lead As down the centuries you have done, 'Twas by your sense fair laws were made 'Twas by your valor Rights were won.

Lead on, till better men arise Who purer, juster ethics bring; More Christlike men, more gentle, wise, Who own industry for their king.

Till then keep watch, for foes abound. The price of safety,—strength and skill In union, faithful ever found Your worldwide duties to fulfil.

Waste not your strength in faction fights For you have other fish to fry; 'Tis yours to stand for human rights As did your sires in days gone by.

Grit and Tory,—to the devil— To the devil party strife, Politicians rant and drivel, Points the dagger, whets the knife— Warps the judgement, blinds the eyes, Gives your foes the hole they seek, Lurking, waiting to surprise By any specious wily trick.

Look back the road three hundred years, The dread Armada looms in view, We know the gear the galleons bear, Bull, interdict, rack, stake, thumscrow.

Your English fathers waited not In mandarin hope the storm would pass, But met them prompt with prov and shot And sent them back to mumble mass.

There's danger now, and you asleep; Awake! the snares are laid around you, Let not your foes your watch towers keep, Who watch for chances to confound you.

Say,—shall a thousand years of strife For level rights and liberty, For honest laws, for upward life, The seed of peace and equity.

Shall countless lists of noble deeds The freemen's thoughts ennobling life, Hewing, smoothing, paths that leads To sweet content where peace is rife.

Shall these be lost and we return To old time bigotry and lies, To see again the stake fires burn, Again hear martyr'd maidens cries.

Again to wade through streams of blood, Again to bear a hateful yoke, See "Fabrique" where your free Church stood, See gee-gaws where your teachers spoke.

Secession! Weichmen! Oangemen! Let go dead Gaelic, put by clan, Small pride, small sores, forget,—and then Pull strong together every man.

Britons all, arouse! 'tis time, Thankless treason stalks around you In every land, in every clime, Barbarous hatred would confound you.

RICH'D GRIGG, Ingersoll, Ont., July 1st, 1889.

Acknowledgements.

The following subscribers remitted subscriptions to the ANGLO-SAXON during the past few weeks:—

- Belleville, July.—S. J. Hill, Rev. A. L. Geen, J. W. London, J. Hind. Hamilton, July.—W. Hunt. Mimico, Ont., July.—Geo. Millet. Ottawa, July.—Robt. Hasty, J. C. Cawthray. Okotoks, Alberta, N. W. T.—G. F. Austin. Quebec, July.—Miss Machin. Woodstock, July.—Wm. Portlock, W. E. Dilkinson. Toronto, July.—John Taylor, C. E. Smith. Victoria, B.C., August.—E. T. Fletcher, Alex. Wilson (A. & W. Wilson & Co.) Brockville, Ont., August.—Arthur C. Bacon, Robert Bowie, Charles Bate, Edwin Bagg, Fred. Bate, Harry Bramley, Wm. Crossley, George Clark, Wm. Cater, N. B. Colcock, John Clough, Wm. Dowell, Joseph Dukesbery, Harry Dodds, sen., Jessie Etherington, Chas. C. Fulford, L. Fox, Thos. Guest, Jonathan Green, Wm. H. Grace, Dr. Horton, James C. Jacks, Fred. Jackson, H. E. Jefferson, Thos. Nappy, John Osmond, F. G. Pollard, Joseph Pratt, Wm. Page, Chas. Steeper, E. W. Summerskill, Ed. Stapley, John Sutton, John Stagg, Geo. W. Turner, Wm. White, John Woodward, Joseph M. West, William Woods, John R. Wright.

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