

check or control or repress the will of the people, but any wise man may guide it to useful ends. But to do this effectually, the wise and good man, while sympathising with every popular emotion, must keep himself above the mere driftage of the current. He must not be either repelled or seduced by the varying course of the unstable waters.

POSITION OF THE EDUCATED MAN IN OUR POLITICAL SYSTEM.

On the precise position of the educated man, with regard to these shifting phases of our political life, I would not dare to venture into details. I may, however, state two results of some thought on this subject. One is, that we should strive to form as rapidly as possible, a truly enlightened public opinion, as distinguished from merely local, personal, race and class prejudices and interests. Just as the engineer, in every curve which the surface of the country obliges him to take, turns as rapidly as he can back to the straight line leading to the point he has to reach, so should the true lover of his country make the moral and mental progress of the people as a whole, his line of direction. It may often seem the less direct way, but it is the only one that can be truly successful. The second is, that in our present stage we should keep constantly in view the links of connection which bind us to the great British Empire, and strengthen them as far as may be in our power. It is no small thing to be members of an organisation the most stable and powerful in the world, and, at the same time, that which allows the greatest amount of liberty. Independently of all national prejudices, or patriotic feelings, or difference of origin, we cannot be too thankful for the privileges we thus enjoy; and if we can desire anything further in this respect, it seems to me that it should be sought, in endeavouring more completely and closely to unite all the members of the Empire in one great colonial and imperial council, having its seat in the metropolis of the Empire, and binding together all its scattered parts in closer union with one another, and with our common head.

DUTIES OF THE EDUCATED MAN TO HIS GOD.

But lastly I would direct your attention to the duties of the educated man in his relation to his God, and to the example that he sets before his fellow-man. The religious life of a people is its only true life. If this is wanting, or if it is vitiated by infidelity, by superstition, or by any of the idolatries which are set up between man and his Maker, nothing will avail to give prosperity and happiness. On this great matter it is the part of the educated man, if of any man, to exercise an independent judgment. Honestly, solemnly, and as in a matter of more concern than any of the passing things of earth, he must set himself to form fixed and certain opinions, which commend themselves to his own calm judgment and conscience, and which he can vindicate before others, on his own moral relations to the Supreme Judge of all, and on the way which He has fixed for attaining to happiness and heaven. The man, who has not thought of these things, is not an educated man in the highest sense, because he is not educated for eternity, and because failing thus, he lacks the greatest and noblest motive for good—the love of his God as a reconciled Father, and the love of his brother man. The rude and ignorant unbeliever, or the degraded votary of an habitual superstition, is simply an object of pity. The educated man who pretends to doubt that which he has not humbly and carefully studied, or who is content blindly to follow others, where God has placed the truth before his own mind, scarcely deserves our pity. I do not speak here of the mere sensualist. If there is any young man so vile, so unworthy of his high calling, as to devote himself to vicious pleasures, to waste the flower of his youth and the prime of his life in sinful indulgences, he is not to be reckoned as truly educated, but only as one who has trodden this pearl under his feet, and who turns to tear the hearts of those who have sought in vain to enrich them. I speak not of such a man, but of those who, however high their standard of conventional morality, yet fall short of the highest style of humanity, that of the truly christian and God-fearing man. In this character are summed up all the love and purity, all the self-denial and earnest exertion, all the careful thought and sound judgment, all the culture of our highest endowments, which I ask of our educated young men, and which, if they were the common possession of all the young men of British America, would be to us the surest guarantee of God's blessing, of our own highest success, and of the future greatness of our beloved country.

V. THE HON. THOMAS D'ARCY M'GEE, M.P.P.

SHARE OF BRITISH AMERICA IN A NATIONAL LITERATURE.

The true glories of a country are its literature and its liberties. National wealth and national strength, like individual wealth and

* From a recent address at the inauguration of the St. Patrick's Hall at Ottawa, on "Old Ireland—its Place in the Literature and History of the Empire."

strength, are but attributes of a secondary order. In our esteem little Greece must be held more glorious than far extended Persia; for us the tabernacle of Judæa shines still among her barren mountains, while the annals of Assyria can hardly be deciphered, and even what has been deciphered repays the scholar's labours chiefly as it illustrates the story of Judæa. In British America, hoping to found an intellectual as well as a political province of the Empire—an intellectual province contributing to the mental defences, and mental commerce of the Empire—we are especially interested that the principle entries of the great account of the progress of our race in intelligence and achievement should be carefully kept and correctly summed up; that no Province should be deprived of the lustre which belongs to it, for the son it has begotten, of the service it has rendered, that no young aspirant should be fettered with a misgiving that Provincial birth might prove a bar in itself to any Imperial honour for which he might be otherwise qualified. The fond association of mental ambition with local designation, which we find among the Greeks in Pagan, and the Italians and French of classic and modern times, undoubtedly conferred great lustre on the lands in which that usage was established. Every hamlet had its celebrity—every Province its consolation against Provincialism. Nor did this distribution of the wages of fame impoverish in anything the metropolis. The remote Rome, the distant Athens, were all the more exalted for that the philosophers, poets, artists, and orators, who spoke their speech, had either personally, or by the proxy of a generous recognition, been adopted and incorporated into the *alumni* of the mother city. (Applause.) Our English literature resembles in this respect the literatures of Greece and Rome; it is the product of many provinces, the two chief of which are Scotland and Ireland; wherein, also, as I have already said, may we not hope for honourable mention, hereafter, of British America!

CONTRIBUTIONS OF IRELAND TO THE NATIONAL LITERATURE.

Ireland's share in the Imperial treasure-house—her place in the Imperial cortege—may be accounted for by taking up our point of observation at certain eras, or by classifying our whole literature, and calling the roll of great names in each department. In the grand Elizabethan galaxy, Ireland has no great name, and though among the laborious scholars and ingenious experimentalists of the Stuart century, she can count Usher, Archbishop of Armagh, and Molyneux, the friend of Locke, yet her mental forces were chiefly marshalled on the continent, at Paris, at Louvain, at Salamanca, at Rome. It seems to me therefore, most honest and most useful, to inaugurate the story of Anglo-Saxon literature with the colossal but melancholy effigy of Jonathan Swift, Dean of St. Patrick's. Of the mental supremacy of Swift in "the Augustan age of Anne," although it was the age of Addison and of Pope, I believe there is little question anywhere; of his equality with the most celebrated writers of that age there certainly is none.

ERA OF QUEEN ANNE AND THE GEORGIAN ERA.

In the era of Anne, we count among our magnates Lord Orrery, Bishop Berkeley, Sheridan, first of the name, the ancestor of seven generations of men and women of genius; Steele, of the *Tatler* and *Spectator*; Sir Theobald Butler, as a Jurist and Orator; Farquhar, the comedian; and the witty club who, in Dublin, revolved round Swift. In what was once called the "Georgian Era" of our literature, our supreme name, alike in philosophy and in politics, is Edmund Burke. From the early days when he edited *The Annual Register*, at £50 per annum, under Dr. Dodesly and George II., till the heroic close of his career, when he wrestled singly, but successfully, for the ancient constitution of his country against the evil spirit of the French Revolution, his daily life was the noblest of all his works. But he was not the only first rate reputation among the Irish of that era. It was the age of Sterne, of Parnell, and of Goldsmith; of Sheridan, of Barre, of *Junius* (admittedly an Irishman, whoever he was); of Arthur Murphy, of Charles Macklin, and O'Keefe, on the stage; of Flood, Grattan, and Curran, in the native legislature and courts of law; and of a hundred other distinguished men, whose names will be found shining like lesser, though still brilliant, stars through the memories of that period. On the beloved name of Goldsmith let me pause a moment.* He has been called the most English of writers; but I think it would not be difficult to prove that both in his strength and weakness—in all his social ideas of labour and land, of immigration and mendicancy, of crime and its punishments, he was much more Irish than English. Had Goldsmith been educated in a rural region subject to the Poor Law of Elizabeth, where the pauper belonged to the parish, and was free of no good man's fireside, we should have lost some of the most exquisite passages both in his prose and verse writings.

* A statue of Goldsmith has lately been inaugurated in front of Trinity College, Dublin, by the Earl of Carlisle, Lord Lieutenant.