

principled, and capable of any crime. How contemptible is the vanity of such a man, the leader of a party forsooth, and such a party as that he leads. Rather, as Charles Lever in his *Knight of Guinne*, in anticipation, put it: "The sweepings, the offscourings of a party of unprincipled tricksters, falsifiers and demagogues." If the British Irish will not allow themselves to be called English or Scotch, as they may be descended, at least they ought never to omit the word British or Saxon before the word Irish. It is not a difficult sentence to voice "I am a Saxon Irishman." The case of a man of Irish descent, whose ancestors were Phœnicians, and who has had sufficient intellect and education, to abjure the dogmas of the Romish Apostacy, he is properly an Irish Protestant. All others are properly called either British or Saxon Irish. "Irish Protestant" can be applied only to those who are not of British blood, but Protestant in faith. We must not forget the descendants of the Hugonots, those true and faithful Christians who took refuge in Ireland and England from the cruel and merciless persecutions of the Romanists.

The above expletives, applied to certain persons by Charles Lever, may be appropriately applied to O'Brien in this Essay, before referred to, who since his coming to Canada has been elected a member of the British House of Commons—another insult to the civilization of the 19th century.

THE REV. DR. WILD.

To copy the utterances of another man in these pages may, by some, be held reprehensible, yet a sermon delivered by Rev. Dr. Wild, on Sunday evening, 22nd May, 1887, is so perfectly in accord with the views of the writer of these pages, that he concludes this Essay with copious extracts from that sermon, as published in the *Toronto Mail*. The Reverend Doctor propounded the question:

"WHAT SHOULD WE TOLERATE?"

and took his text from the 2nd chapter of St. John's Gospel and 8th verse: "Look to yourselves that we lose no those things which we have wrought, but that we receive the full reward."

"In his opening remarks, the Doctor pointed out that the work of nature was reproductive and eternal, whereas the work of man required constant attention and care to preserve it. The privileges and liberties we enjoy as citizens of the British Empire are the result of centuries of effort and sacrifice; and like other works of man, they require to be guarded with watchful care to conserve them. Freedom of speech and toleration, are correct as principles; but cases might arise in which toleration should be given with great caution, if at all. A certain party, for instance, might ask for toleration for the very purpose of destroying our liberties. A man who has reclaimed a garden from the wilderness, does