

other's faith, and practice in matters religious and political, and only emulous for a greater kindness and striving for a more perfect good.

We write thus in introduction to our extracts from Lord Dufferin's address; not in assumption of the capacity of adding a word to what his lordship has so well spoken, but in the desire on our own part to give full and unqualified acceptance to the advice so nobly given—and to bespeak for it within the sphere of our influence such attention and practical adoption as may on our side at least be the most grateful return to a great Irishman for efforts made in the interests of the Irish race. We entreat careful perusal of His Excellency's parting words. They deserve to be written in letters of gold for indeed they are gold—they should find a place in every heart, for they are heart-whole in their utterances—and the speaker certainly by his whole career has conquered his claim on the characteristic gratitude of the Irish people. Let the testimony of that gratitude be sent after him over the Ocean in the proud intelligence that Protestant and Catholic and Orangeman and Unionman had consented to lay aside the badges—aye the very memories of party strife—and determined to live henceforth as the peaceful citizens of a prosperous land, and the tolerant professors of an all embracing Christianity. We think we may promise for our people. Who will take up the gage at the other side?

Lord Dufferin said:—

GENTLEMEN—I have had a terrible experience in these matters. I have seen one of the greatest and most prosperous towns of Ireland—the city of Belfast—helplessly given over for an entire week into the hands of the two contending religious factions. I have gone into the streets and beheld the dead bodies of young men in the prime of life lying stark and cold upon the hospital floor; the delicate forms of innocent women writhing in agony upon the hospital beds; and every one of these struck down by an unknown bullet—by those with whom they had no personal quarrel, towards whom they felt no animosity, and to whom, probably, had they encountered them in the intercourse of ordinary life, they would have desired to show ever kindness and good-will.

But what can be more Cain-like, more in sane, than to import into this country—unsullied as it is by any civil record of civil strife—a saintless Paradise fresh and bright

from the hands of its Maker, where all have been freely admitted upon equal terms—the bloodthirsty strife and brutal quarrels of the Old World. Divided as you are into various powerful religious communities, none of whom are entitled to claim pre-eminence or ascendancy over the other, but each of which reckons amongst its adherents enormous masses of the population, what hope can you have except in mutual forbearance and a generous liberality of sentiment. Why, your very existence depends upon the disappearance of these ancient feuds. Be wise, therefore, in time, I say, while it is still time, for it is the property of these hateful quarrels to feed on their own excesses. If once engendered they widen their bloody circuit from year to year, till they engulf the entire community in inter-necine strife.

I would beseech you and every Canadian in the land who exercises any influence amid the circle of his acquaintance—nay, every Canadian woman, whether mother, wife, sister, or daughter, to strain every nerve, to stifle and eradicate this hateful and abominable “root of bitterness” from amongst us. Believe me, if you desire to avert an impending calamity, it is the duty of every human being amongst you—Protestant and Catholic—Orangeman and Unionman—to consider, with regard to all these matters, what is the real duty they owe to God, their country and each other. And now, gentlemen, I have done. I trust that nothing I have said has wounded the susceptibilities of any of those who have listened to me. God knows I have had but one thought in addressing these observations to you, and that is to make the most of this exceptional occasion, and to take the utmost advantage of the good will with which I know you regard me, in order to effect an object upon which your own happiness and the happiness of future generations so greatly depends.

Though religion removes not all the evils of life, though it promises no continuance of undisturbed prosperity, (which indeed it were not salutary for a man always to enjoy,) yet, if it mitigates the evils which necessarily belong to our state, it may justly be said to give “rest to them who labour and are heavy laden.”

Agesilaus, king of Sparta, being asked, “What things he thought most proper for boys to learn,” answered, “Those which they ought to practise when they come to be men.” A wiser than Agesilaus has inculcated the same sentiment: “Train up a child in the way he should go, and when he is old he will not depart from it.”