

MR. CHAIRMAN:—The public notice of this entertainment indicates that a “short and spicy” speech would be made this evening, by me, in common with other speakers. But I assure you, sir, after what has been said by the gentlemen who have addressed us, it embarrasses me to attempt even to utter a syllable on the present occasion; and, sir, my embarrassment is increased, from the fact, that my remarks will not be ‘spicy,’ as expected, though ‘short.’ They will be but a mite. They will be given, however, as a mere unisonous adjunct to the speeches of the gentlemen who have preceded me. And, sir, it is deeply regretted that what I say, must be like the wine set forth first at the marriage in Cana of Galilee, when it should be like that sent to the governor at the last of the feast.

But allow me to say, sir, that I am highly pleased with the uniform and salubrious influence of this entertainment,—notwithstanding there are objections to entertainments of this kind, especially when they are held in places consecrated to the worship of our good, great Creator. But, sir, it is to be hoped, that the good arising from such a blending of caste and color in social unity, as we have to-night, will never be regretted. I say social unity, because sir, sociability is a blessing of the highest order when properly used, and is ordained of God, to bridge forever, the unhappy gulf that divides the several nations, and I can but hope that the Toronto part of that bridging has begun to-night, by our mutual mingling.

MR. CHAIRMAN:—The public notice of this entertainment indicates that a “short and spicy” speech would be made this evening, by me, in common with other speakers. But I assure you, sir, after what has been said by the gentlemen who have addressed us, it embarrasses me to attempt even to utter a syllable on the present occasion; and, sir, my embarrassment is increased, from the fact, that my remarks will not be ‘spicy,’ as expected, though ‘short.’ They will be but a mite. They will be given, however, as a mere unisonous adjunct to the speeches of the gentlemen who have preceded me. And, sir, it is deeply regretted that what I say, must be like the wine set forth first at the marriage in Cana of Galilee, when it should be like that sent to the governor at the last of the feast.

But allow me to say, sir, that I am highly pleased with the uniform and salubrious influence of this entertainment,—notwithstanding there are objections to entertainments of this kind, especially when they are held in places consecrated to the worship of our good, great Creator. But, sir, it is to be hoped, that the good arising from such a blending of caste and color in social unity, as we have to-night, will never be regretted. I say social unity, because sir, sociability is a blessing of the highest order when properly used, and is ordained of God, to bridge forever, the unhappy gulf that divides the several nations, and I can but hope that the Toronto part of that bridging has begun to-night, by our mutual mingling.

Sir, when I speak of different nations, it presupposes, as body does space, their inherent equality as to consanguinity, sociability, personal identity and immortality. Such data, sir, seem to me to be the true basis of social life; and such life, the key-stone of that magnificent and blissful arch that spans the ocean of true happiness. To me sir, our life on earth is such, chronologically, as to enable us to become one now, that we may be *one forever*; and since sociability belongs more to spiritual than to our animal nature, what is more reasonable, than that immortal beings should be connected by social ligaments, in time and for eternity?—Nature would teach us this lesson. We find no chasm in her kingdom.—Her mineral, her vegetable, her animal, her intellectual and her spiritual kingdoms all unite, and form one symmetrical and beautiful whole, and fill their inhabitants with happiness beyond expression. We should adhere to nature; hence it does seem to me, sir, that minds clothed alike in white and black habiliments—that spirits cast in the same mould—that the virtuous and various classes and colors of our good and common country—a country nourished and protected by our Gracious Majesty, Queen Victoria—a sovereign who is inimitable, and more than loved, should be socially united. Sir, our true well-being needs it—the safety of our country demands it, as the safety of the universe requires a union of the archangel of glory and the mote in the sun-beam. And now, sir, as such union does not properly exist among us, it seems but duty that we

Sir, when I speak of different nations, it presupposes, as body does space, their inherent equality as to consanguinity, sociability, personal identity and immortality. Such data, sir, seem to me to be the true basis of social life; and such life, the key-stone of that magnificent and blissful arch that spans the ocean of true happiness. To me sir, our life on earth is such, chronologically, as to enable us to become one now, that we may be *one forever*; and since sociability belongs more to spiritual than to our animal nature, what is more reasonable, than that immortal beings should be connected by social ligaments, in time and for eternity?—Nature would teach us this lesson. We find no chasm in her kingdom.—Her mineral, her vegetable, her animal, her intellectual and her spiritual kingdoms all unite, and form one symmetrical and beautiful whole, and fill their inhabitants with happiness beyond expression. We should adhere to nature; hence it does seem to me, sir, that minds clothed alike in white and black habiliments—that spirits cast in the same mould—that the virtuous and various classes and colors of our good and common country—a country nourished and protected by our Gracious Majesty, Queen Victoria—a sovereign who is inimitable, and more than loved, should be socially united. Sir, our true well-being needs it—the safety of our country demands it, as the safety of the universe requires a union of the archangel of glory and the mote in the sun-beam. And now, sir, as such union does not properly exist among us, it seems but duty that we



should begin to do something to fill up that baneful gulf—the abyss of Satan, and that we may do somewhat by our often meeting, as to-night, on terms of sociability, and equality. To do so would be God-like and is duty; God-like on your part sir, but duty on my own. Reason urges, and elevation attests the necessity of descent and ascent on the part of the higher and lower classes of men, in order to consolidate them and to make them one lovely and happy whole; and if this generation of men will not do this work, then another must; for reason is right; revelation is true, and humanity is no lie.

We exist, then sir, as social creatures, and our existence not only indicates the cause, but also the end, for which we exist, and the end the means to attain it in co-relation herein, sir, we cannot break away from the orbit of humanity and be guiltless. Indeed, sir, our unity is stamped even by our very additions and divisions—herein we find the reasonable use of the couplative and disjunctive conjunctions, when expressive of human nature. Thank heaven, sir, let us go where we may, we must find ourselves within the circle of humanity, and whether we have sociability or not, we cannot be truly happy without it! I would not go to extremes on this subject; but sir, to me sociability is the connecting link between heaven and earth. And a social reformer is a benefactor of his race: he does a great and good work—a work next to that of Him who came into our world and suffered and died, that he might *socially unite* man to man, and the *finite* to the *infinite*.

should begin to do something to fill up that baneful gulf—the abyss of Satan, and that we may do somewhat by our often meeting, as to-night, on terms of sociability, and equality. To do so would be God-like and is duty; God-like on your part sir, but duty on my own. Reason urges, and elevation attests the necessity of descent and ascent on the part of the higher and lower classes of men, in order to consolidate them and to make them one lovely and happy whole; and if this generation of men will not do this work, then another must; for reason is right; revelation is true, and humanity is no lie.

We exist, then sir, as social creatures, and our existence not only indicates the cause, but also the end, for which we exist, and the end the means to attain it in co-relation herein, sir, we cannot break away from the orbit of humanity and be guiltless. Indeed, sir, our unity is stamped even by our very additions and divisions—herein we find the reasonable use of the couplative and disjunctive conjunctions, when expressive of human nature. Thank heaven, sir, let us go where we may, we must find ourselves within the circle of humanity, and whether we have sociability or not, we cannot be truly happy without it! I would not go to extremes on this subject; but sir, to me sociability is the connecting link between heaven and earth. And a social reformer is a benefactor of his race: he does a great and good work—a work next to that of Him who came into our world and suffered and died, that he might *socially unite* man to man, and the *finite* to the *infinite*.

But, sir, I am admonished that my remarks must be short, hence, I conclude by adding, with much pleasure we confess our thankful indebtedness to the ladies who have prepared us this entertainment—a feast rich, invigorating to our physical, intellectual and moral natures. Sir, this evening's work deeply impresses me with a sense of woman's worth. Truly her vocation is responsible; her destiny high. Oh! sir, though somehow through woman, man fell, yet thank God, in some sense by woman is man to be redeemed. She is yet to control our world, and may the day soon come, sir, when she shall ascend her proper throne and in triumph reign!

And, sir, on behalf of the ladies of this church I would acknowledge their gratitude to you, sir, and others who have honored them with your presence and favored them with your aid. Such manifestation of disinterested regard and kindness we, as a people, never forget. Injuries received from enemies, we write on the sand; but such marks of distinguished consideration, and honor and love, from friends, we engrave now and forever upon the table of our hearts.

But, sir, I am admonished that my remarks must be short, hence, I conclude by adding, with much pleasure we confess our thankful indebtedness to the ladies who have prepared us this entertainment—a feast rich, invigorating to our physical, intellectual and moral natures. Sir, this evening's work deeply impresses me with a sense of woman's worth. Truly her vocation is responsible; her destiny high. Oh! sir, though somehow through woman, man fell, yet thank God, in some sense by woman is man to be redeemed. She is yet to control our world, and may the day soon come, sir, when she shall ascend her proper throne and in triumph reign!

And, sir, on behalf of the ladies of this church I would acknowledge their gratitude to you, sir, and others who have honored them with your presence and favored them with your aid. Such manifestation of disinterested regard and kindness we, as a people, never forget. Injuries received from enemies, we write on the sand; but such marks of distinguished consideration, and honor and love, from friends, we engrave now and forever upon the table of our hearts.