

they not rather hew us in pieces with the French-named tools; and quickly passing to solid geometry crush us between two weights; as I believe was recommended to the Minister of Agriculture, that wanted to rid us of the potato bug?

Did we ever hear of "Do unto others as you would they should do unto you"? Were we ever stopped with "Thou art the man"?

In the Province of New Brunswick we are going on with a little of this selfish work in this very twentieth century. Ask some sympathetic teachers in certain generally French-speaking districts. They bemoan the unreality of pretending that the children can use English as a natural medium. "Treat things as they ought to be, not as they are." Perhaps they ought to be so. But they are not. And in such places, meantime, the generation is growing up disheartened in learning, less interested, less likely to advance in love of intellectual or humane pursuits, more likely to yield to the lower or to the rougher instincts and needs. Is this kind? Is this just? Is it wise; is it patriotic?

We need not enlarge here on the advantages of the two languages being well known. For, people interested in education show what they think, by spending time and money in learning some other language than their own, often at great inconvenience, and at large expense.

But what of the justice to others, what of the generosity towards our fellow-citizens, the wisdom, or the lack of it, and of true patriotism, in keeping young people back, and in letting them gain the dreadful habit of being more inaccurate and full of unmeaning talk for show, even than the rest of us? And what of preventing them from having, in school, cultivation of their natural tastes, of

their imagination, of their enthusiasm: and of their sense of happiness in living with a dominant race, beloved by its thoughtfulness for weaker brethren?

We are not so pig-headed, or so hard-hearted as not to know that we can learn from others. Just listen to this, what one of our English teachers said, speaking of these things: "If learning French would teach our children such manners as the French children have, then I say, let us learn French. Pass one of their schoolhouses, and the children outside will stand and salute you as you pass. Pass one of ours, the children, if not afraid, will pelt you."

"Little children, here ye may lere
Much courtesy that is written here;
For clerkes that the seven arts cunne
Say that courtesy from Heaven come
When Gabriel Our Lady grette,
And Elizabeth with Mary mette.
All virtues are enclosed in courtesy,
And all vices in villainy" [*i.e.*, unbecoming, rude disregard of other's feelings].

This piece of "mediævalism" is from "The Little Children's Little Book," out of 15th century England.

English children then drew from the same source as French that "manners are not idle."

The reading books used in our French schools are mere translations of English books; yet who would bring up his child on such dry stuff if he could help it? A translation is a translation, and will always remain so. It is a stranger in the house of a foreigner. You will not force your fair-haired child to dye its hair as black as the hairs of the rest of the family. You will not beat the growing boy because he can't talk in the same octave as his sister. Those who seek to level never equalize. The strength and harmony of life are found in diversity not in uniformity. If we have our French-speaking children first knowing good French; and so, as