

her babe's cradle, or in her own bed, for the little Irish orphan, whom she raised as her own, upon whom she lavished the ever lasting overflow of motherly love and devotion.

Those remembrances should never be lost, either by the descendants of the first Irish pioneers in Canada, or by those Irishmen who came at a later period to enjoy the full benefits of Canadian liberty, of Canadian laws, of a Canadian constitution based on the principle of equality of rights for all creeds and nationalities.

I am second to none in rendering high testimony to the magnificent qualities of the Irish, to the skill and energy they have displayed in Canada, to the marvellous success they have reached in all spheres of life, public or private. Ever since I have been capable of exercising the slightest influence in the public life of Canada, I have lost no occasion to stand by the Irish in their just causes, either in Canada or in the noble land of their origin. I have acquired, I think, the right to ask them in return not to take sides, in any part of Canada, with the enemies of the French-Canadians, of the French language, of French civilisation and influence.

If the Irish have attained in Canada the eminent position I have just described, they owe it in a high measure to those who preceded them here and sustained in Canada, for nearly a century previous to their arrival, the noble fight which they themselves have made at home: the fight for Home Rule, the fight against Imperial domination, the fight for religious equality and liberty, the fight for the survival of other nationalities than the Anglo-Saxon, the fight for the maintenance of national languages and characteristics, the fight for high standards of moral education.

If the Irish Catholics enjoy to-day in Ontario the benefit of separate schools and Catholic education, they owe it largely to the long struggle made by the French-Canadians for the recognition of that principle, many years before Confederation time.

If the French-Canadians, thanks to circumstances far more favourable than those which the Irish have met in their native land, have preserved their language and look upon it as the mainstay of their social and religious entity, why should one single Irish-Canadian deny them that right or refuse to help them in preserving it, when his own people in Ireland are making such admirable efforts to bring back to life their national idiom?

Let the Irish Catholics be under no delusion: the enemies of the French language are the enemies of separate schools and Catholicism in all its forms. The Irish who help in the crusade for the suppression of the French language, or even those who stand aloof in this struggle for right against might, are, knowingly or unknowingly, the fast allies of the bitterest enemies not only of Catholicism but of true Canadianism as well.

The only explanation that can be given of the attitude of those Irish Catholics, more noisy than numerous, who work hand in hand with the enemies of the French-Canadians, is that they have forgotten the history of Ireland and not learned the history of Canada.

Let all Irish Canadians imbibe those lessons of history; let