

tical wise thoughts and humane feelings, Burke :

"A wise prince should study the genius of the nation he is called to rule ; he must not contradict them in their customs nor take away their privileges, but he must act according to the circumstances in which he finds the existing government."

Then, Montesquieu :

"It is less by terror than by love that men are governed, and if absolute perfection in matter of government is a myth, it is a fact that the best is the government which adapts itself most closely to the climate and the habits and even the prejudices of the country."

"Since all authority is snatched from the conquered leave to them their own laws, their own customs and magistrates, which are of advantage in private and in public matters." (Grotius.)

And, "It is ever to be remembered, that, great as may be the efforts made for the prosperity of the body politic, yet the claims of the body politic are nothing in themselves, and become something only in so far as they embody the claims of its component individuals." (Herbert Spencer.)

These passages are quoted from a lecture on "The Dual Language Question in Canada," delivered some five years ago at the University of New Brunswick by the Rev. Father Stanislas Doucet, and afterwards published in St. John. The lecturer noted in how many civilized countries several languages were spoken and recognized in the State or in education. And, under English rule, Welsh is the ordinary home language in Wales; where more and more, societies of literature, of history, of music, of antiquities and of language are occupying people's minds, and exciting their sympathies for what is interesting and beautiful; and more and more is spreading in England a juster and more generous judgment on what once was called by the English poet,

"An old and haughty nation proud in arms."

Now in Ireland, which has something more in common with New

Brunswick than salmon, there are many thousands of children whose native language is Gaelic. As you know, under the religious wars, and during the violent application of the laws against religion, education there was practically forbidden. Then in this century came a system of schools which openly attempted to make the Irish children join the Episcopalian body then established. Finally, the present national school system was inaugurated; which also, as the Protestant Archbishop of Dublin, Whately, one of its champions, confesses in his letters, was meant to end in changing the religion of the country; though he would not, and could not at that time of day, (the middle of the nineteenth century), declare such a meaning openly. However, as the Irish, both Catholic and Protestant, desire separate schools, the national school system has become practically denominational. But there still remains the characteristic trait that interests us chiefly just now. These schools act on a stupid assumption that Ireland is a part of England. You know if you tie a dog and a cat very tightly together they will feed less peaceably than if each is with his dish alone, shaken free from his fellow-householder. Nor, I suppose, would even twins run all their lives happily in close harness.

As we know, Whately, an Englishman, struck out of the national school books in Ireland,

"This is my own, my native land," for fear an Irish gossoon shouldn't think he was in England; and the same doctor put into the books for the wild Irish a little ditty by which each learner from Cork to Derry expressed comfort at being made

"A happy English child"—

God forgive, not them, but the alien archbishop; for certainly that was a wild English lie.