

footing of equality with the other nationalities and races of the British Empire was past; and confederation meant not only an agreement entered into between the representatives of three or four scattered colonies of British North America but something much more, it meant something of far greater consequence, not only in Canada but throughout the world. It meant that at last on the northern continent of America the descendants of two great nations and races which had disputed the power of trade and war all over the world had found a ground of agreement, of mutual respect and equality before the law and under the prestige of the British crown. No confederation could have endured unless the basic principle was acknowledged for all time to come, that in the Dominion of Canada there was not only an English speaking community, but primarily and before all, a community of Anglo-French preserving the traditions, the noble traditions, the illuminating thoughts and aspirations of those great nations who have done so much to make the world what it is.

All these quotations show that it was Sir George Etienne Cartier who most effectively contributed to finding the remedy for the violent strife which existed between parties before 1867. He found that remedy in the formation of a larger unity. It was largely owing to his endeavours that the four provinces effected a confederation which was soon to embrace half the continent from ocean to ocean.

A true pact could describe Canada's relation to Great Britain and the world in the following words of Rudyard Kipling:

A nation spoke to a nation
A throne sent word to a throne:
Daughter am I in my mother's house
But mistress in my own!
The doors are mine to open
As the doors are mine to close
And I abide by my mother's house
Said our Lady of the Snows.

During his visit to London Cartier attended the inaugural dinner of the Royal Colonial Institute, where he was the guest of honour. Replying to the toast "The Colonial Parliaments," he said:

I had the honour to be presented to Her Majesty, when she graciously gave me an invitation, ten or twelve years ago, to go to Windsor, and Her Majesty was kind enough to interrogate me about the French Canadians. The shortest definition which I could give—because you must always be brief to royalty—was that the French Canadians, as well as myself, were Englishmen speaking French.

If that be true, why should not their language appear on Canadian currency, coins and bonds? If Sir George Etienne Cartier and his bosom friend, Sir John A. Macdonald, were here to-day, is there any doubt as to the position they would take on that question? It seems to me that they would cast their vote in favour of bilingual money. They always

stood for right and justice; let us do the same. But our right to fair treatment, our right to equality, does not rest only on the important part taken by Cartier in the framing of confederation. Who may deny the deeds of our discoverers and our missionaries?

Someone has objected that if parliament should grant to the French Canadians what is claimed by this motion, the same right might be claimed by other ethnical groups, such as the Germans, Russians and Scandinavians who have settled in our western provinces. But none of these groups are either historically or otherwise in the position of the French speaking element, the men whose ancestors discovered this country, colonized it and fought in its defence.

The French Canadian has shown his courage and capacity not only as a soldier but also as a farmer. Being firmly attached to the soil, which he has fertilized by his work and his sweat, and a faithful upholder of Christianity, the French Canadian is a strong rampart to repulse the attacks of communism and socialism. I believe it is in the interests of the English speaking people of this country to strengthen the bonds between themselves and the French speaking community for the French Canadian is a great believer in religion and in property rights. I think I can say without fear of contradiction that the best bulwark against communism and socialism is the French Canadian population, because of its religious beliefs and its racial and family traditions.

Some may find fulsome this enumeration of the merits and glories of the French Canadian race; some may think I have endowed them with qualities too numerous and too resplendent, but I hope they will forgive the perhaps excessive admiration I feel for this land, mine and my forefathers' for ten generations. A child never tires of contemplating the ever young features of his beloved mother. This Canadian soil which we now claim as our common country was discovered and settled by our forebears, the French Canadians, whose astonished eyes were the first to gaze upon its primitive beauty and who were the first to admire its mantle of soft ermine or its robe of glorious verdure. It was a French Canadian, Hebert, who traced on its generous soil the first furrow and sowed the first seeds, the origin of our first wheat crop. They were Frenchmen who with sturdy hands swung the first axe and notched the Canadian maple tree from which flowed the sap, our maple syrup, a nectar comparable to the ambrosia of the gods. The banks of our rivers and the depths of our forests echoed for the first time the songs of our canoers and coureurs des bois,