

of the French nation from whom the French Canadians of to-day are descended.

But of late years thousands of English-speaking people have come in and made their homes amongst us, to whom the sacrifice and achievements of the French pioneers are a complete blank. Even we who know—I write as a Canadian of British descent and English birth, who landed at Montreal more than a quarter of a century back—are too absorbed in the present problems of our common country to give much thought to the past and to the debt which we all owe to the French Canadian race. It is the object of this paper to rekindle interest in the subject, as a factor in promoting racial friendship and harmony. The ablest men at the head of Canadian affairs have always preached national unity and everything that could contribute towards it, and are still doing so; yet something is still lacking at times in cordiality or mutual appreciation between the races.

Lord Aberdeen would hardly have expressed a hope for “a new era, to be characterized by generous treatment of one another, mutual concessions, and reciprocal good will,” unless there was cause for it. Yet those words were used in the Speech from the Throne at the second session of the parliament of 1897. And Sir Wilfrid Laurier, in the debate on the address in reply to this speech, pointed out in effect the necessity of unity and the importance of our people, French-speaking and English-speaking alike, getting to know more of each other and of each other's history. “As day after day passes,” he said, “it becomes more evident that, as the facts are better understood, the conviction will take possession of every heart, that, if we are ever to make a nation of Canada, if we are ever to solve successfully any of these difficulties that may arise, we can only solve them in the way expressed in the speech from the throne, by mutual concession and reciprocal good will.”

More recently, at Sherbrooke, to recall one of the many occasions in which he gives expression to similar views,