

ganisation and religious teaching, and in the preservation of the two national languages of the country. In other words, the inspiring thought and the primary object of Confederation was not *fusion*, but *union*, of races.

When, for the first time, the legal status of the French language was challenged in the House of Commons, that principle was emphatically asserted by the most illustrious among the Fathers of Confederation, by the statesman who was not only the principal framer of the national pact, but who put it into operation and looked to its execution for over twenty years, I mean Sir John-A. Macdonald:

I have no accord with the desire expressed in some quarters that by any mode whatever there should be an attempt made to oppress the one language or to render it inferior to the other. I believe that would be impossible if it were tried, and it would be foolish and wicked if it were possible. The statement that has been made so often that this is a conquered country is *à propos de rien*. Whether it was conquered or ceded, we have a constitution now under which all British subjects are in a position of absolute equality, having equal rights of every kind — of language, of religion, of property and of person. There is no paramount race in this country; there is no conquered race in this country; we are all British subjects, and those who are not English are none the less British subjects on that account. (Cited 1905, June 28th — page 8323).

These words I commend especially to the attention of those, ignorant of facts or dispossessed of the last vestige of equity, who now pursue the unmaking of Confederation by endeavouring foolishly and uselessly to eradicate the French language from every portion of English Canada.

### *The Irish in Canada*

Through all those struggles in Canada, what was the part of the Irish?

In all the early period of the struggle for Home Rule or responsible government, it was practically non-existent.

The first contingents of Irish immigrants of any considerable number came in the forties, just about the time Home Rule was granted to United Canada. These new comers came in the darkest days of Ireland. Exiled from the land of their birth after many years of dire endurance, they came here deprived of all material advantages, and cruelly struck with the plague of typhus. They landed in Quebec. There, they were received as suffering brethren and martyrs by French priests and nuns. Their children were adopted by French mothers. Many an Irish name in Canada, connected to-day with wealth, learning or high social station, can trace its origin to the lugubrious graveyard at Grosse-Isle. If those names have not perished, it is because in thousands of instances some French mother, whose modest cottage was already overpeopled with the sons of her own blood and flesh, still found room in