

were invading Ontario and driving out the English and that is largely true in the border counties because of their larger birth rate and their willingness to endure harder conditions — the same condition has presented itself in our Townships. Is it then race hatred, or the desire to protect themselves, that has influenced the ordinary man in Ontario, in his attitude towards the question? Incidentally I am told that on two occasions satisfactory settlements have been made, which were refused by the Extremists headed by Senator Landry. However I have no first hand information on this point.

*Persécutions anglaises.* — At the bottom of your complaints on this head, some of which I do not think are founded in fact — does there not lie the assumption that the French Canadians should have been treated not as Canadians but as a separate nation? And back of this does not the question of the whole future of Quebec lie? It seems to me that Bourassa, and you with him, desire that French Canada should be treated as a separate nation. (17) If that were desirable, in the interest of Quebec, which I deny, it certainly was not possible under our present constitution and no blame attaches to the present government for what was done. If the above is not your view, then, it seems to me that exactly what Bourassa asked, in the quotation on p. 8, has occurred. Canada has intervened in the war as a *nation* and has been recognized as such by England.

And that brings up the question, what of the future? You say at p. 21, that “ nous devons chercher notre bien et travailler à notre bonheur à nous, *nation canadienne-française...* ”

That you should preserve your language and your religion, *cela va sans dire*, — but what else? You say that Quebec has gained nothing by the Confederation — I think you are absolutely wrong, but if you are right, what then? The other Provinces would not agree to dissolve the union, and the English in

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(17) Non pas. Il y a un pacte signé entre la nation canadienne-anglaise et la canadienne-française. Nous nous plaignons qu'on ne l'observe pas et que, comme groupe distinct, on viole nos droits. Que demandons-nous qui ne soit de la plus stricte justice? Est-ce notre faute vraiment si le *British fair play* n'est plus dans notre bouche qu'un sarcasme? et si les esprits cultivés, comme M. Stuart, M. Wrong, etc., ne réussissent pas à se faire entendre de ceux qui, parmi leurs compatriotes, cèdent au fanatisme persécuteur?