

that we can claim to share the culture of two old world civilizations. The names of Champlain and Frontenac, Marquette and LaSalle belong scarcely less to you than to us, and no historian has recounted their exploits more vividly than your own Francis Parkman. Likewise, until 1776 the history and heritage of the British Commonwealth, to which I referred a moment ago, belonged as much to the thirteen Colonies, as it does to us.

This common background, however, was not sufficient to ensure our peace. The Seven Years war, the war of the American Revolution, the war of 1812, the Canadian Rebellion of 1837-38, all turned the St. Lawrence and the Great Lakes into an area of significant conflict. The ancestors of those who to-day are here assembled to rejoice that another link has been forged which serves to further their common interests, and to cement their friendship were, in those turbulent periods of our history, at enmity one with the other in either civil or international strife.

Human nature is much the same wherever it exists. Our populations, after all, do not, in origin, differ greatly from those of Europe. Indeed, the European countries have contributed most to their composition. Each of our countries has its problems of race and creed and class; each has its full measure of political controversy. Nevertheless we seem to have found the better way to secure and maintain our peace.

The art of international bridge building

This international highway speaks of that better way. In itself it is one vast undertaking, but it is made up of pieces of solid ground and a series of bridges. Where solid ground has been lacking, and the way, in consequence, made impassable, bridges have been built. Imposing structures they are, ingeniously combining utility and beauty.

In the realm of international relations we, too, have learned to bridge our differences. We have practised the art of building