

noon—his habits of life so long as he is law-abiding—and he is law-abiding—are matters which concern himself alone and which ought to be sacred from sneers and insults. He is bound to resent such statements for instance, as were made not long ago in Parliament, that his priests are merely parasites and should be deported; that it is dangerous to allow the Arsenal to remain at Quebec, because the loyalty of the French Canadians cannot be trusted. He resents the calumnies and lies invented and circulated constantly and systematically through the press, in speeches and in private conversations, concerning him, his race and his creed. I want to be perfectly frank. The French Canadian is not willing to subscribe, and will never subscribe, to the doctrine that he must renounce his language; he is not prepared to adopt the first article of the political faith which is so strenuously advocated in Ontario and elsewhere, that there must be but one language for all Canada and all Canadians. He is not prepared, either, complacently to accept the statement that there are a superior race and an inferior race; that he is a sort of parish and is to be treated somewhat after the fashion of the Indian and kept confined on the reserve where he constitutes the majority—in the province of Quebec; that if he chooses to settle anywhere else in Canada, which his forefathers discovered and colonized, he must give up his mentality, his language, his traditions—things which he holds dearer than life itself. He resents being placed on the same footing as the refuse of Sicily, Austria, and continental Europe—strongly resents that these immigrants should be preferred to him anywhere outside of Quebec. He is not willing to be denationalized. He is unwilling to renounce his origin and his speech and what they stand for, especially at this very time. While he freely recognizes and admires the virtues of the Anglo-Saxon, he knows he is possessed of virtues which are proper to himself and no less valuable and admirable. He thinks he is just as good, as law-abiding, as intelligent, as well-educated as well behaved, as patriotic, and as loyal as his Anglo-Saxon neighbour—though he is not quite so boastful about it. At all times and in all places he is willing to recognize that the Anglo-Saxon is a much better money-getter than himself; but he insists upon keeping his notion that the correct proportion of money in this life's happiness and purposes is more in accordance with his measure than with that of most of his English speaking fellow-citizens. He is proud

of being a British subject, but prouder still of being a Canadian; and if ever he has to choose between the two he will not hesitate. He is proud of the French blood in his veins, but he would not for one moment think of exchanging British citizenship to become a citizen of the French Republic. He loves and admires France, but he loves and admires still more the language which France gave him, and with which France has so constantly disseminated throughout the world enlightenment, progress, science, art, and honour, and in which France has ever eloquently and consistently upheld the cause of human progress and human liberty. His love of French speech is not so much because—or not even because—it is the language of France as because of the incomparable things which French thought and French speech have accomplished throughout the whole world. The attempt to banish his language from any part of this country, discovered and colonized by his ancestors, to punish with large fines or imprisonment the teaching of school matters or even of religious subjects in French to his children, is, he thinks, not much better than many things which the now world-hated German has been doing in this cruel war.

The French Canadian has had ample time and opportunity to appraise the methods, thoughts, and habits of life of his English-speaking brother and to compare them with his own, and he still prefers his own. He may be, and no doubt is, obtuse and blind; yet he is not willing to be disturbed in his blissful ignorance. He persists in believing that his frugality, his thrift, his respect for law and order, his contentment with a modicum of the world's riches and honours, his easy, happy ways of life, his numerous children, and finally his preference for Canadian to any other soil, are quite consistent with his loyalty to our common flag, his duty to his fellow-citizens of another speech or of another faith. And he is content to rely on these virtues in the struggle for life, either as an individual or for the community of which he is a unit. If these habits and virtues do not count sufficiently in the struggle for the survival of the fittest, he accepts in advance the result with stoicism; but he shrewdly believes that they will count in the ultimate result. If he is treated fairly, as an equal, as a co-partner, not merely tolerated as an inferior, he will be second to none in his love of and devotion to Canada, in his loyalty and willing sacrifice to British institutions and Canadian needs. You cannot make an Anglo-Saxon of a French Canadian, and if you