

Mr. Joseph Tassé, ex-M.P. is writing to the *Mail* makes the following statement:

"My dream of a Canadian nationality does not mean the absorption of either the French or the English-speaking element. Both are strong enough to resist absorption. Let them unite without assimilating."

Curé Labelle, Minister of Agriculture of the Province of Quebec delivered himself recently as follows:

"For me, all that which tends to found a nation by itself, in America, the Canadian nation and a French Province, living freely without giving umbrage to others, all that is good and I approve it."

Mr. Louis Fréchette, ex-M.P., dedicates his last book of poetry to "France." His dedication concludes as follows:

"I do not ask thee for a motherly kiss for thy child, alas! forgotten. But allow him at least to kiss with affection and pride, the hem of that glorious garment which he would have loved so greatly to have seen floating round his cradle."

The whole volume is full of pro-Gallic and anti-Britannic sentiment. In these quotations we have enough evidence to convict the leaders of the French Canadians of Nationalism. The more modest of them desire only one French Province, with the rest of the Dominion under British rule. But the boldest spirits clearly indicate that with them Nationalism means nothing less than a *Nouvelle France* stretching from Atlantic to Pacific, with the tri-color floating over their heads, and Governors from Old France. To facilitate this millennium there is little doubt that Archbishop Taché encouraged Riel to rebel and take possession of a large portion of the Peace River District, there found a French colony, and assist his eastern friends, the National party. If so, the archbishop is responsible for the bloodshed in the North-west, and ought to have been hanged in place of the Metis, his tool. He is guilty in the eyes of God, and will be punished by Him when the last dread trumpet shall sound. What then does everyone, but those who won't see, behold in Canada. This,—two races the British and the Gallic. The former the conquerors and supreme since one hundred years. The latter, the conquered, but owing to the fears and indifference of British statesmen in England and the cowardice and self-seeking of British-Canadian statesmen, nursed, cuddled and protected into a numerous, compact, well organized and priest-led people, sighing and scheming for universal dominion. We are face to face with what is known as "the creed and race problem," viz., shall Canada be British and Protestant or French and Roman Catholic?

Canada is a State the people of which are of the following different origins or nationalities French, Irish, English, Scotch, German and Indian. Let us ask political theorists, writers and politicians how they would establish and maintain its unity and the happiness of our citizens. The past and present policies being dangerously inadequate to the task.

J. K. Bluntschli, professor of political sciences in the University of Heidelberg, answers as follows, in his work entitled *The Theory of the State*:

"A national state may embrace various nationalities, and even a state which is distinctively based on nationality may gain in breadth and variety by the inclusion of foreign elements, which serve to establish and keep open communication with the civilisation of other peoples. Such an admixture may serve as an alloy to give strength and currency to the nobler metal. On the other hand, it is of great advantage to the unity of the state if the nation is based, in the main, on a distinct nationality to which the other elements of the population bear an insignificant proportion. It is much harder to establish and maintain the unity of a nation if it is composed of several peoples vying with one another in power and importance. England had to overcome this difficulty by the union, first of the Saxons with the Normans, then of the English with the Scotch, and finally of the two last with the Irish. If a state consists of different nationalities, which together form one nation, political rights cannot be apportioned by nationality: political community and equality of rights must be shared by all alike."

Mr. J. B. Kinnear, in his "Principles of Civil Government," writes:

"In Great Britain the feeling of a joint nationality, born of union in government and interest, unites England and Scotland; yet not so completely but that the separate nationality of each breaks out impatiently if there is the semblance of domination of one over the other. Thus in Ireland the idea of distinct nationality (though scarcely ever an historical fact), owes its vigour to the memory of misgovernment and oppression. The subsistence of the Irish national feeling even in the United States may probably be traced to the survival of sympathy with the sufferings of which the recollection is still fresh. If these views be true, the idea of nationality is one which is fostered into hostility by bad government, but may be ripened into community by equal government. By equal government is meant a perfect equality in participation of political rights. This is at least a view which it is hopeful to take. If it be true it sets no bounds to the magnitude of the populations which may come under its spell. We see it in fact extending over the vast regions of North America. It unites Great Britain with her great and growing colonies in every part of the globe. It breaks down even the hereditary isolation of ages in the Jewish race, and makes statesmen of Hebrew blood pre-eminent in declaring themselves Englishmen. We may, therefore, well believe that when at last we recognise the right of the Irish people to frame their own laws in the united parliament at Westminster, with the same fulness with which the laws of England and Scotland are in the same assembly framed by the representatives of those countries, the last exception to the union of national sentiment in the United Kingdom will become, ere another generation passes away, only a memory which has no bitterness. Whether the uniting sentiment be that of race, or of common history, or of mutual protection or of joint interest, or from whatever other source it may arise, it must be felt vividly and steadily in order to secure national union. It must also reach to the extent of inducing each province to feel that the affairs of the other provinces interest it more than those of any foreign nation, and almost as much as its own. Given such sentiments, provinces at almost any distance, and composed of no matter what different races, may form a single government for themselves."

"The essential bond of national union is, then, the sense of common interests and common advantage, enjoyed with absolutely equal participation in a common government. Experience has shown, without a single exception, that where this condition is observed the most different races and dispositions may unite to form a joint nation. Under such circumstances the sentiment of nationality may sooner or later add its seal to the union. But even where it does not come into existence, the union may be strong in mutual friendship, respect and good faith, if only it be perfectly equal in its terms. On the other hand, where the condition does not exist we find only the record of discontent, hatred, revolt and civil war. We know, therefore, how a nation may be made, and how it may be broken up."

In Canada the French and Irish Roman Catholics combined are considerably less than the total of other origins. But can we say that

there is absolutely equal participation in the common government. Is it not a fact that creed and origin determine the sections in Canada, i.e., there are three parties in the Dominion, French Romanist, Irish Romanist, and Protestant. Is it not easy of proof that although the Romanist section does not earn or place more than one-third of the revenue in the Dominion Treasury, this section abstracts and obtains by force more than two-thirds of the whole expenditure. We have explained elsewhere in the *ANGLO-SAXON* how this done; in a word, by terrorism exerted over the occupants of the treasury benches and abject submission by the Protestant supporters of these occupants. We are ruled by a curious and ill-assorted *combine* of tri-color and cross-keys—Frenchman and Fenian—but still the mammoth circus with the two rings is a success as a money making institution—and will be so until the Protestant united combination takes the road. At present the Popish-double-ring show, largely patronized by Protestant ministers (of the Crown) of all denominations, prevents a perfect equality in participation of political patronage or rights.

This Gallic and Gaelic company has not or does not feel the uniting sentiment of race, common history or mutual protection, or of joint interest with the British and foreign Protestant partnership. The province of Quebec feels no interest in the affairs of any province but that of Quebec. The events in revolutionary France are of more account than the goings on in the Dominion outside Quebec. What is and will be the result of this absence of the conditions of mutual friendship, respect and good faith in the union of confederated provinces? Mr. Kinnear said, if this be the condition, "we find only the record of discontent, hatred, revolt and civil war," and such is and will be the record of Canada. What is this leaven of malice and wickedness which thus upheaves and upsets the desire of affording equality and consequent united happiness, existing in the Protestant bigger half of the Dominion loaf? The answer is the Jesuits, and Jesuitism, and Jesuitry, and Romanism.

That politico-religious corporation where, to use the words of Mr. Gladstone, "iniquity, towering on high, usurps the name and authority of that heaven to which it lifts head, and wears the double mask of order and religion."

Substituting geographical names in Canada we could easily affirm that the following extract from *Our Country*, by Dr. Strong, referred to Quebec and Ontario:—

"We are told that the Catholics of Arizona and New Mexico are not as energetic as the Protestants who are pushing into those territories. True; but they are energetic enough to be counted. The most wretched members of society count as much at the polls as the best, and too often more. It is poor consolation which is drawn from the ignorance of any portion of our population. Those degraded people are clay in the hands of the Jesuits. When the Jesuits were driven out of Berlin, they declared they would plant themselves in the western territories of America. And they are there to-day with empires in their brains. Expelled for their intrigues even from Catholic countries, Spain, Portugal, Italy, Mexico, Brazil and other states, they are free to colonize in the great west, and are there gathering and plotting to Romanize and control our western empire."

"The Roman Catholic power is fast becoming an overwhelming evil. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one."

In Canada the conflict has come, and it is a hard one. The advice I have to give is that the British and Protestant better half of the Dominion should drop the shadowy and unreal differences now existing between Grit and Tory, and combine to form one great and overwhelming British-Canadian political party, with the following programme:—

That Protestants in Canada be urged to draw nearer together, and by union gain political strength to obtain privileges and concessions, which it is but just should be granted to members of this division, having regard merely to their numbers, intelligence, industry and wealth. These privileges not to derogate from the absolute rights of any class of citizens, or tend towards the oppression of other creeds.

That religious liberty be fully conceded in Canada; but that the spiritual or ecclesiastical power be kept in subordination to the temporal power. (The arm of the State must not be made the tool for the intolerance, self-interest and aggrandizement of any religious body, order or corporation.)

That it is desirable to procure at an early date an assimilation of laws throughout Canada; and that all Private law therein be based on the same general principles.

That whereas the English language is, judging from the past, destined to become the common language of intercourse between the peoples of the world, it is desirable and reasonable to secure its general adoption in Canada, by all means not incompatible with the bare happiness of the minority.

That it would be conducive to the best interests of Englishmen in Canada,—and Canadians in general,—that the several portions and fragments of the British Empire be politically united by the closest ties consistent with the existing rights of local governments to manage local affairs.

That the federation of the English-speaking peoples of the world is much to be desired and earnestly contended for. Such Federation inevitably resulting in Peace over the earth and good will among all men.

My advice to our Anglo-Saxon rulers and men in authority is to bear constantly in mind this single sentence from Gladstone's writings: "Even the sense of duty to one's country cannot have that moral completeness which is necessary for the entire development of human energies, unless the country which commands the services of her children, has herself obeyed the higher laws of public right."

And this one paragraph from Burke: "Interested timidity disgraces as much in the cabinet as personal timidity does in the field."