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such as ours, can exist. His eloquence mounted with his fervour and when he had finished everyone knew that a new hour had struck for Quebec and for Canada.

It is impossible here to give an adequate impression of the eloquence that marked the speaker or a resume of his speech. It was to the effect that he left spiritual things to the clergy and claimed the right of independent decision in secular and political matters. He was, he proclaimed, not a liberal in the French or continental sense. France in 1877 had hardly known liberty, only anarchy, and French liberalism was often merely a casting off of all restraints, religious as well as secular. He was a Liberal of the English school. He took his stand on English political traditions. He was a constitutionalist, a lover of those institutions which everywhere in the modern world, were the parents of liberty. He quoted Macaulay, he quoted Tennyson:

"It is the land that freemen till
That sober-suited Freedom chose
The land where, girt with friends or foes
A man may speak the thing he will"

He pointed out that French Canadians were a free and happy people, thanks to the liberal institutions under which they lived, institutions that they owed to the efforts of their ancestors and the wisdom of Great Britain. The policy of the Liberal party, he said, simply was to protect and extend these institutions of freedom; and then in a famous peroration, he exclaimed - and will you allow me to read his own words in his own tongue, badly as I do it? -

"Il y a maintenant quarante ans, le pays se trouvait sous le coup d'une emotion fievreuse, en proie a une agitation qui, quelques mois plus tard, eclatait en insurrection. La couronne britannique ne fut maintenue dans le pays que par la force de la poudre et du canon. Et cependant, que demandaient nos devanciers? Ils ne demandaient rien-autre-chose que les institutions que nous avons maintenant: ces institutions nous ont ete octroyees, on les a appliques loyalement; et voyez la consequence: le drapeau britannique flotte sur la vieille citadelle de Quebec, il flotte ce soir au-dessus de nos tetes, et il ne se trouve pas dans le pays un seul soldat anglais pour le defendre; sa seule defense, c'est la reconnaissance que nous lui devons pour la liberte et la securite que nous avons trouvees sous son ombre".

I translate:

"It is now forty years since the country found itself in a feverish emotion which, a few months later, broke out in rebellion. The British crown was maintained here only by powder and cannon. And yet, what did our predecessors ask? They asked nothing else than the institutions that we now have; those institutions have been granted to us, they have been loyally served, and see the consequence: the British flag floats over the old citadel of Quebec, it floats above our heads this evening and there is not a single English soldier in the country to defend it; its only defence is the recognition we owe it for the liberty which we have found in its shade".

It was impossible to withstand such eloquence and logic. For a few years, the fury of the extremists was moderated. But it was always there, and, unfortunately, the conditions of Canadian life gave it every encouragement. There was the North-West rebellion in 1885 and Mercier's Jesuits' Estates act a little later. As if these were not enough to set Orangemen and Ultramontanes at each others' throats, that distinguished but misguided townsman of mine, Dalton McCarthy, began to set the heather afire by sweeping denunciations of Catholicism and the French language. He carried his crusade to Manitoba and there, in 1890, was lit the spark which five years later brought the country to the verge of civil war. This was the suppression of the publicly supported Catholic schools of Manitoba. The Manitoba Schools question was to put statesmanship to its