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best places in the world to live. This is the kind of political ambition that breeds mistrust and anger.

The Commissioner of Official Languages expressed a great principle at the beginning of his report when he quoted Montaigne: "Nothing is just merely because it forms part of the law; rather, it should be law because it is just".

The commissioner said that the form of law must reflect the substance of justice. The law simply reflects an underlying reality. I agree fully with that concept. Where there is significant demand, as our motion states, it is only just that bilingual services reflect that demand. The Official Languages Act is an attempt to change Canadian reality, to shape a different Canada, to create a new reality by forcing bilingualism coast to coast on what is frequently an unwilling population. It is expensive, it is intrusive and it is unnecessary.

The Reform Party does not oppose bilingualism. All Canadians would profit by learning another language if they would like to. Reformers are not unkind or insensitive to the rights of minorities. The Official Languages Act is not the act that makes us kind or sensitive. It is my desire and the desire of Reformers to make law reflecting underlying reality by giving jurisdiction over language to the provinces and using federal powers to protect all minorities from linguistic injustices.

We live in a changing Canada. Millions of new Canadians today were born neither French nor English. They too deserve to become part of the Canadian language equation.

The Reform Party of Canada wants to effect a new Canadian compromise, to reach out to French Canadians to cement and rebuild our great national home, not on the artificial, unstable basis of language or ethnicity but on the sure foundation of mutual respect, understanding and equality for all races, cultures and languages; on the desire for peace and prosperity rather than on power, anger or unrest.

To this new vision of Canada we pledge ourselves today and I invite all members to join with us in this grand adventure.

• (1750)

[Translation]

Mrs. Francine Lalonde (Mercier): Mr. Speaker, I have endured the debates all afternoon, but now, I know that my time is short, but I will try to speak calmly.

The Official Languages Act was a late attempt to right serious historic wrongs, and to answer the question forthwith, Mr. Speaker, before it is overlooked, as a young francophone from Ontario used to say: "What you call Quebec's French unilingualism, we would really like to have as Ontario's bilingualism."

Come and see the reality of rights. Come and see the reality of rights in schools, in social services, in hospitals for English-speaking people and in the debates within the Parti Québécois to preserve these rights. And I would like it if, in Canada, they had the same debates to preserve rights when Quebec is gone. Because I will tell you one thing: a debate such as the one here today will not give anyone in Quebec the desire to stay in this country.

There is an historic dimension missing. Perhaps I should apologize for the fact that my ancestors arrived around 1647. I must apologize for that. Their name was Tremblay and others came later. I must apologize for what they built at the time. They were Canadians, real ones, the first "Canadians".

They were all over the continent you know, they also explored the West, but we do not have time for a history lesson. After the conquest, "Canadians" were mostly confined to the territory of Quebec, but over the years, they maintained the desire to go all over Canada.

I would like to mention one fact. In 1928, headlines in *Le Devoir* stated that Montrealers were worried because francophones, instead of going West where there were some good lands, were emigrating to the United States. For a hundred years, 10,000 French-Canadians a year went to the United States—there were large families in those days—but why did they not go West? Because in 1928, it would cost \$48 to have a family come over from Liverpool, but \$928 for the same family, that is ten children—as was common in those days—and two parents, to cover the same distance but from East to West.

We must realize that "Canadians" tried desperately to make a place for themselves, their schools and their own religion in this country but they were kept from doing so. Mr. Trudeau tried, although belatedly, to remedy the situation, yet he knew full well that in Quebec things had already started to move and that the measures he was implementing were no more than a paper barricade.

[English]

Mr. Strahl: Mr. Speaker, there was not really a question at the end of that but I certainly caught the gist of the member's comments. I can try and understand historically some of the frustrations, not being from Quebec.

Overall the French culture and the French language have done very well within the Canadian context. The people the member mentioned who went south into the United States were not able to hang on to their culture and their language by and large and they have lost that and have become assimilated.

As I mentioned earlier, there were wrongs in the past. To take note of them and try to rectify them where we can is obviously what Canadians have tried to do. A further mistake would be to