

these two races apart, awakens alarm in the breasts of tens of thousands of people in this country; and the desire to avert this tendency, the desire to bring the races nearer together, to secure greater harmony and action between them, is a patriotic desire, by whomsoever it may be entertained.

Mr. MILLS (Bothwell). As in Ireland.

Mr. CHARLTON. Not as in Ireland, but as in Canada, with the hopes of the future before us, with the desire to create a great nation, with a desire to have a nation, not inhabited by two races pulling in different directions, jealous of each other, and seeking, the one to crowd the other out of the race, not as in Ireland, but as we hope to see it in Canada, with every influence set aside that would work against the realisation of this dream. Now, Sir, there are in the agitation that exists to day, great forces beneath the surface; there are undercurrents that we do not see, the power of which, perhaps, we do not realise; there is an undercurrent that is proceeding from this very desire that this should be a homogeneous people, a desire to lift this nation up to a higher plane with a common purpose, to create a great free state. The question that agitates the mind of the people, that creates the interest in this matter which we are discussing here to-day, is, shall the Dominion of Canada be Saxon or shall it be Celtic? Or shall it be both Saxon and Celtic for all time to come? Shall the two races live together in harmony, or shall they live apart? Shall this be one country, or shall there be a disruption? The question is one of great magnitude, the question is one the importance of which cannot be overestimated, and the issue, Sir, is one that cannot be shirked. Now, these are British Provinces. The design was that these should be Anglo-Saxon commonwealths, and the tendency to foster an intense spirit of French nationality, a tendency made more pronounced by the fact that that nationality has a national church which naturally fosters that feeling in the promotion of its own interests, is a tendency that we must all deprecate, is a tendency that we do not wish to see aggravated, is a tendency that those who have the good of their country at heart would rather see mitigated if not removed.

Mr. AMYOT. Oh! oh!

Mr. CHARLTON. My hon. friend on my left laughs. Well, perhaps he would not wish to see it removed, perhaps he would rather see the difficulties intensified. I would rather see them removed; I would rather see these two races live in harmony, I would rather see them drawing closer together. I have every respect for the institutions of Quebec; I realise that the character of its institutions, the nature of its laws, and the cast of its society is, in some respects, mediæval rather than modern, but I have every sympathy for Quebec, and I have no desire to interfere with that Province in the least.

Mr. CURRAN. You do it all the same.

Mr. CHARLTON. Sir, I do not propose to do it all the same. I feel that if we desire to promote harmony between these races, the introduction of a society that sedulously fosters the seeds of discord, the history of which in every state of Christendom has shown that it is in its nature an organisation against constituted authority is a great misfortune—Sir, as a lover of this country, as a man desiring to see harmony in this country, I deprecate the introduction of that society into the political circles of Canada. It is for that reason that I, and thousands in this Dominion, deprecate the introduction of that society, deprecate the action of the Government in permitting the incorporation of that society and in permitting its endowment, foreseeing, as they believe they do foresee, in those actions future mischiefs and future disaster to this country. This is my belief.

Mr. CHARLTON.

Now, Sir, it is true that the Protestants of this country have been supine and nerveless for many years past as regards public questions. They have been for many years past without organisation to guard their own interests and liberties, and until quite recently there has been no distinctive and pronounced Protestant organ. Both the great political parties in this country have sought to obtain French Catholic support. The solidarity of the Catholic French party has enabled them to hold the balance of power; they have held it, they have exercised it for the advantage of their race and for the advantage of their religion, to some extent at least; and in the manipulation of this element, and in the influence wielded by this element, it reminds me at every turn of the history of the United States when the slave power—I make the comparison in no other sense except that they were a minority, and acted for their common interest—controlled the United States for 40 years, although they possessed only about one-third of the votes in the House of Representatives, controlled the United States because they acted in their own interests at every turn, and supported first one party and then the other as circumstances incident to their own requirement made it necessary to do. We have had the Protestants, as I have said, without an organ, without an organisation, and not awake to their interests, and it is only of recent days that the people are awakening to the danger which, in the estimation of many Protestants, threaten them in this country.

I make no apology for being an Anglo-Saxon. I do not consider it a disgrace, I do not consider it even a disadvantage. I look back to the history of the race with pride, I look back to the history of that mother of nations—England—and I think it is a glorious history. I think her institutions are good institutions and that she has been a blessing to the world, and I have no apology to make for saying that I believe it. I make no apology for saying that, so far as my own Province is concerned, I would resist the introduction of that system which is peculiar to your Province, Mr. Speaker. I make no apology for saying that, in my belief, civil and religious liberty should be carefully guarded, and any encroachment upon that civil and religious liberty should be resisted, resisted strongly, resisted vigorously, resisted with courage and resisted without compromise. As regards Quebec, of course there are certain things there that I would not select as a matter of choice. I do not, for instance, think it a very great advantage to pay tithes; I am unable to see any advantage in fabrique assessments, in a church absorbing the wealth of the country and in its property being exempted from taxation; but it is none of my business. I do not propose to interfere with it.

An hon. MEMBER. Hear, hear.

Mr. CHARLTON. If the hon. gentleman can see any blessing in that, he is at liberty to enjoy it. But I would interfere and resist any attempt to impose it upon a country where it was not in existence at the time; I would feel that to be my duty. Now, Mr. Speaker, I do not say this in any offensive sense. Men disagree, men have different opinions, men differ in politics, and in religion, and in what they believe to be for the public interest, and they have a right to do so, and they will continue to do so until the end of time.

The Minister of Justice, last night, in referring to old English law, dwelt at very great length on the subject of obsolete laws. I almost imagined before he had concluded that there was scarcely a law in existence that was not obsolete, and that we were scarcely bound by anything on the Statute-book of England. But I think the Great Charter is not obsolete, that charter upon which we have built our liberties, upon which we have constructed British institutions, that charter under which we have responsible government and parliamentary representation, with the