

to have the effect of restoring French-Canadian nationality to the position it occupied previous to the union, coupled, moreover, with all the improvements since effected. (Hear, hear.) I do not desire to occupy the time of the House any longer; but as I have still a brief extract or two to read, I trust I may be permitted to say a few words more. (Cries of "Go on," "go on.") The honorable members opposite reverence as their special apostles and patrons, LOUIS BLANC, CONSIDÉRANT, BLANQUI, &c., &c. Now, as to BLANQUI, I shall quote his own words to shew what his principles are. His sentiments are not very edifying, but it is necessary to read them in order that we may be enabled to judge of the disciples from the teaching of their masters. I quote:—

The people planted the red flag on the barricades of 1848. Let no one seek to scout it down. It was red solely with the generous blood shed by the people and by the national guards; it floats wide spread over Paris; it must be upheld. The victorious people will not remove their flag.

I shall not quote anything from LOUIS BLANC, who is well known to the Democrats; the following passage is from CONSIDÉRANT:—

Duty, says this singular apostle, comes from men, and attraction comes from God. Now, attraction is the free tendency of our passions. Every attraction is a thing natural, legitimate, and to which it is impious to resist. To yield to one's attractions is true wisdom, for the passions are like a fixed compass which God has placed within us.

A free run then to your passions! The impulse comes from God! (Laughter.) Such are the doctrines of the democrats, the great leaders of our demagogues. I now quote FOURRIER:—

All the passions of our nature are holy and good: they are like the notes in music, each one has its special value.

The passions, then, are to be man's guides. Good; or bad, it is all one. (Laughter.) These are the principles of the men who have taken religion under their protection. (Laughter.) I would beg of them not to degrade the sacred name of religion, by using it as a political engine; not to drag the ministers of the gospel through the mire. The other day your cry was, "Let them remain in the vestry;" why, then, do you drag them forth? They know our opinions, and they do not need you to defend or protect them. (Hear, hear.) I say, moreover, to the honorable members opposite—show yourselves French-

Canadians in earnest, and as your country requires your assistance and that of all its children to rescue it from its difficulties, give a helping hand to those who are working in the good cause. The ship is in danger; join hand in hand with the party which desires to save our nationality and our institutions; unite with us for the safety of our language, our laws, and all that we hold dear. I am aware that a famous demagogue, next to VOLTAIRE, the chief promoter of the French Revolution, used these words at a public meeting:—

When the last of the GRACCHI was expiring, he cast a handful of dust towards heaven, and from that dust was born MARIUS—MARIUS who earned his greatness less by defeating the Cimbri, than by driving the aristocracy out of Rome.

That was the language of a great demagogue, a great orator, a great citizen—of a man who might have been great in every way, but who brought his country to a sad position. Attempts have often been made to blacken the reputation of the Hon. Attorney General for Lower Canada, and to depreciate the fruits of his labors; for my part I cannot entertain a doubt but that posterity will yet say that the Hon. Attorney General for Lower Canada was great by his works, great by the codification of the laws, great by the abolition of the Seigneurial Tenure, and great, above all, in that he overcame and routed the demagogues. (Cheers.)

MR. J. B. E. DORION—Oh!

MR. DUFRESNE—As I now see the honorable member for Bagot in his place, I desire to make a few remarks in English, with reference to his speech. [Mr. DUFRESNE having hitherto spoken in French.] The honorable member for Bagot stated to us in this House:—

You are robbing Lower Canada of \$500,000, and for what? To give it to Upper Canada. Upper Canada will vote almost unanimously for this scheme of Confederation, because you rob Lower Canada of this amount for its benefit. And how so? Because there are only \$100,000 due for public lands in Lower Canada, while there are \$500,000 due in Upper Canada; and you in Lower Canada will receive only \$100,000, while you give to Upper Canada \$500,000. You are thus committing a spoliation of Lower Canada for the benefit of Upper Canada.

The proposition of the honorable member for Bagot is then, if I understand it aright—and I took down his language at the time—to