

would cease to be miracles if they were events of every day occurrence; the very nature of wonders requires that they should be rare; and this is a miraculous and wonderful circumstance, that men at the head of the Governments in five separate provinces, and men at the head of the parties opposing them, all agreed at the same time to sink party differences for the good of all, and did not shrink, at the risk of having their motives misunderstood, from associating together for the purpose of bringing about this result. (Cheers.) I have asked, sir, what risks do we run if we reject this measure? We run the risk of being swallowed up by the spirit of universal democracy that prevails in the United States. Their usual and favorite motto is—

No pent-up Utica contracts our powers,  
But the whole boundless continent is ours.

That is the paraphrase of the Monroe doctrine. And the popular voice has favored—ay, and the greatest statesmen among them have looked upon it as inevitable—an extension of the principles of democracy over this continent. Now, I suppose a universal democracy is no more acceptable to us than a universal monarchy in Europe, and yet for three centuries—from CHARLES V. to NAPOLEON—our fathers combatted to the death against the subjection of all Europe to a single system or a single master, and heaped up a debt which has since burthened the producing classes of the Empire with an enormous load of taxation, which, perhaps, none other except the hardy and ever-growing industry of those little islands could have borne up under. (Hear, hear.) The idea of a universal democracy in America is no more welcome to the minds of thoughtful men among us, than was that of a universal monarchy to the mind of the thoughtful men who followed the standard of the third WILLIAM in Europe, or who afterwards, under the great MARLBOROUGH, opposed the armies of the particular dynasty that sought to place Europe under a single dominion. (Hear, hear.) But if we are to have a universal democracy on this continent, the Lower Provinces—the smaller fragments—will be “gobbled up” first, and we will come in afterwards by way of dessert. (Laughter.) The proposed Confederation will enable us to bear up shoulder to shoulder; to resist the spread of this universal democracy doctrine; it will make it more desirable to maintain on both

sides the connection that binds us to the parent State; it will raise us from the position of mere dependent colonies to a new and more important position; it will give us a new lease of existence under other and more favorable conditions; and resistance to this project, which is pregnant with so many advantages to us and to our children, means simply this, ultimate union with the United States. (Cheers.) But these are small matters, wholly unworthy of the attention of the SMITHS, and ANNANDS, and PALMERS, who have come forward to forbid the banns of British American union. Mr. SPEAKER, before I draw to a close the little remainder of what I have to say—and I am sorry to have detained the House so long—(cries of “No, no”)—I beg to offer a few observations *apropos* of my own position as an English-speaking member for Lower Canada. I venture, in the first place, to observe that there seems to be a good deal of exaggeration on the subject of race, occasionally introduced, both on the one side and the other, in this section of the country. I congratulate my honorable friend the Attorney General for this section on his freedom from such prejudices in general, though I still think in matters of patronage and the like he always thinks first of his own compatriots—(laughter)—for which neither do I blame him. But this theory of race is sometimes carried to an anti-christian and unphilosophical excess. Whose words are those—“GOD hath made of one blood all the nations that dwell on the face of the earth?” Is not that the true theory of race? For my part, I am not afraid of the French Canadian majority in the future Local Government doing injustice, except accidentally; not because I am of the same religion as themselves; for origin and language are barriers stronger to divide men in this world than is religion to unite them. Neither do I believe that my Protestant compatriots need have any such fear. The French Canadians have never been an intolerant people; it is not in their temper, unless they had been persecuted, perhaps, and then it might have been as it has been with other races of all religions. Perhaps, on this subject, the House will allow me to read a very striking illustration of the tolerance of French Canadian character from a book I hold in my hand, the *Digest of the Synod Minutes of the Presbyterian Church of Canada*, by my worthy friend, the Rev. Mr. KEMP, of the