

we could become a great nation? It had never yet been the good fortune of any group of communities to secure national greatness with such facility. In past ages, warriors had struggled for years for the addition to their country of a single province. We had too, for instance, in our own days, the case of NAPOLEON III, who, after great expenditure of blood and treasure in the Italian difficulty, had acquired Savoy and Nice, by which he had obtained an addition of nearly one million inhabitants to France—only one million souls, and if any person were for a moment to make a calculation of the value of the provinces acquired on one side, and the great cost on the other, he would at once see the great disproportion between the one and the other, and so ascertain the fact that the territory acquired did not compensate the outlay. Here, in British North America, we had five different communities inhabiting five separate colonies. We had the same sympathies, and we all desired to live under the British Crown. We had our commercial interests besides. It was of no use whatever that New Brunswick, Nova Scotia and Newfoundland should have their several custom houses against our trade, or that we should have custom houses against the trade of those provinces. In ancient times, the manner in which a nation grew up was different from that of the present day. Then the first weak settlement increased into a village, which, by turns, became a town and a city, and the nucleus of a nation. It was not so in modern times. Nations were now formed by the agglomeration of communities having kindred interests and sympathies. Such was our case at the present moment. Objection had been taken to the scheme now under consideration, because of the words "new nationality." Now, when we were united together, if union were attained, we would form a political nationality with which neither the national origin, nor the religion of any individual, would interfere. It was lamented by some that we had this diversity of races, and hopes were expressed that this distinctive feature would cease. The idea of unity of races was utopian—it was impossible. Distinctions of this kind would always exist. Dissimilarity, in fact, appeared to be the order of the physical world and of the moral world, as well as in the political world. But with regard to the objection based on this fact, to the effect that a great nation could not be formed because Lower Canada was in great part French and Catholic, and Upper Canada was British and Protestant, and the Lower Provinces

were mixed, it was futile and worthless in the extreme. Look, for instance, at the United Kingdom, inhabited as it was by three great races. (Hear, hear.) Had the diversity of race impeded the glory, the progress, the wealth of England? Had they not rather each contributed their share to the greatness of the Empire? Of the glories of the senate, the field, and the ocean, of the successes of trade and commerce, how much was contributed by the combined talents, energy and courage of the three races together? (Cheers.) In our own Federation we should have Catholic and Protestant, English, French, Irish and Scotch, and each by his efforts and his success would increase the prosperity and glory of the new Confederacy. (Hear, hear.) He viewed the diversity of races in British North America in this way: we were of different races, not for the purpose of warring against each other, but in order to compete and emulate for the general welfare. (Cheers.) We could not do away with the distinctions of race. We could not legislate for the disappearance of the French Canadians from American soil, but British and French Canadians alike could appreciate and understand their position relative to each other. They were placed like great families beside each other, and their contact produced a healthy spirit of emulation. It was a benefit rather than otherwise that we had a diversity of races. Of course, the difficulty, it would be said, would be to deal fairly by the minority. In Upper Canada the Catholics would find themselves in a minority; in Lower Canada the Protestants would be in a minority, while the Lower Provinces were divided. Under such circumstances, would any one pretend that either the local or general governments would sanction any injustice. What would be the consequence, even supposing any such thing were attempted by any one of the local governments? It would be censured everywhere. Whether it came from Upper Canada or from Lower Canada, any attempt to deprive the minority of their rights would be at once thwarted. Under the Federation system, granting to the control of the General Government these large questions of general interest in which the differences of race or religion had no place, it could not be pretended that the rights of either race or religion could be invaded at all. We were to have a General Parliament to deal with the matters of defence, tariff, excise, public works, and these matters absorbed all individual interest. Now, he would ask those self-styled nationalists who accused him of bartering fifty-eight