

proper terms, to express it. We are entitled to express our opinion of our own rulers, and, a fortiori, of the government of the United Kingdom. There is nothing sacred, nothing forbidden or unmentionable about the doings of Ministers, Imperial, Dominion, or Provincial. Now he has a right to entertain these opinions. Let every man have some sincere beliefs—even wrong ones. Let him have some principles—even bad ones. For my own part, my credo is simple. I believe in Canada. I believe in the British Empire—the communion of its members, the forgiveness of its sins and its life everlasting.

Mr. McCrossan did not once clearly regard our destiny as inevitably "without" the Empire; nor envisage our future as distinct from that association. Perhaps the nearest he came to that was when he said on one occasion that the Imperial Federation that he stood for was a Federation some day of all the English speaking peoples with the capital transferred from the old world to the new. Although I do not share that pious aspiration, it was scarcely a justification for so much abuse, and for a charge of sedition and a demand for ostracism. I suppose he would reply to such a charge as a certain loyal subject of George III in America, once did when clamouring for greater colonial liberty—"If that be treason, make the most of it."

Mr. McCrossan correctly enough reminds us that the B. N. A. Act, in which is to be found our entire legislative authority, is itself an Imperial Statute; and any change in that act must be approved there. Well, I need not remind him also that we ourselves prepared it. That it passed in great part as we desired. That we ourselves have in some sort the blame or the praise for enacting it and preserving it, and the power to express our desire for its amendment.

True, there are certain things enumerated there that our Federal Legislature may not do without the delay and the safeguard or formality of Imperial approval. And there are many good Canadians and Native Sons and Provincial interests who say—thank heaven for that! But these limitations are mostly in the interest of provincial rights, for the protections of minorities, and of local autonomy. Whenever the people of this country desire those restrictions removed, they have only to so expressly declare, and it shall be done.

THE TEMPEST IN THE PRESS

As to that Federation Mr. McCrossan speaks of, a great Englishman has already prophesied in the same sense, that the centre of Empire and of population, sometime in this century might change its base. And it seems that our friend was wrongly reported to have declared in Victoria that he would prefer the protection of the Monroe Doctrine to the diplomatic guardianship of Downing Street or the friendly preponderance of the British Navy. That erroneous report may perhaps have done the learned counsel much wrong. For we know that the first of these—the Monroe Doctrine, from its very inception or promulgation, in so far as its acceptance by Europe was concerned, depended on the friendly support and endorsement of Britain and on the moral influence and co-operation of the British Navy.

So I assume that my learned friend, Mr. McCrossan, is not then a frank separationist. Though for all I know there may be some such among "Native Sons," as I know there are some elsewhere. And they have a right to air their views. But we are not here to enumerate and reproach all the sins of Old England, which are neither few nor small. Their exaggeration and their castigation are not the *raison d'être* of the "Native Sons of Canada." We come here to bring harmony and prosperity—and not a sword. I, for one, certainly do not agree with the Separationist theory; and I enter my deliberate, solemn and earnest protest against it. Because I do not hesitate to say we would lose thereby that most powerful alliance which the whole world envies us.

So let us look at these problems with a large perspective.

Let us push back our horizons. This century of ours has been called by our far-seeing Native Son, Sir Wilfred—"The Century of Canada." But I would add to that—"It is also the Century of this Empire." And among the possibilities I can foresee is that of Canada closer to the other British States—not farther away—and becoming the Banner Kingdom, the pivotal force in a still greater Empire.

Therefore let us be jealous of that right of free speech on that subject. That right is British and Canadian. Let us give it, and demand it. And let us not allow false impressions to go abroad detrimental to the liberality and toleration of our excellent order or discourteous to any of our fellow workers in the building up of Canada. For there are others, besides ourselves.

"COLONISTS"—and "CANADIANS BY CHOICE."

Now those who were sometimes called colonists are not necessarily an inferior race. It is not a term of reproach. Quite the contrary. It is honourable to colonize, but not necessarily to remain colonists. Your colonist does not cease to be a subject of the King and a citizen of the Empire.

Our fathers, when they founded their homes and planted the flag in this outpost of Empire were surely colonizing. Ergo, they were colonists. And not disgraceful ones nor timid ones. They were the bold, the adventurous spirits from the Old World who first peopled the New. The courageous ones came. The timid ones remained at home. Those who before steam navigation existed came as Columbus came, were also sailing, like discoverers, into the unknown, and uncharted lands. But we, their Native Sons, are not taking such chances colonizing. We have not that merit. We are now free, self-governing children of the soil. We are Canadians by the accident of birth; but our fathers were Canadians by choice. We merely made a good selection of our parents.

MAKERS OF CANADA; NATIVE AND ADOPTIVE

Now the greatness and the destiny of Canada are dear, no doubt, to every son of the soil, native or adoptive, no matter what his individual views may be as to the status of Canada in the Empire. But they were also matters of pre-occupation to our fathers, to those brave pioneers in this virgin field, the bearers of an ancient culture; the product of an old-world civilization. Some other good men, other than Native Sons, we must remember, have had a hand, an important hand, as founders and makers of Canada. General Wolfe, Captain George Vancouver, Champlain, Sir James Douglas, and all their adventurous tribe—these, as well as our early statesmen, and many of the Fathers of Confederation—these were among the makers of Canada; and they were not Native Sons. It was not their fault that they were Englishmen and Scotsmen and Irishmen and Frenchmen. And notwithstanding that drawback otherwise they are all right. Frenchmen, indeed, were the first pioneers, and these adventurers of our own race merely followed in the wake of France into Canada,

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