

CANADA BEFORE CONFEDERATION

The Growth of the Colony Under the Union Jack Until It Acquired the Proud Status of a "Dominion" in the British Empire.

When the capitulation of Montreal in 1760 was confirmed there were in Canada about 40,000 French descendants. Later came another 40,000, the Loyalists from the revolted Colonies. But these were scattered in Nova Scotia, New Brunswick and what later became Ontario. Both races had to work for extension through what was practically virgin forest. How they did it is a tale too vast and too heroic to be fully told in a newspaper article.

Yet what were the commercial and other conditions in the years just preceding Confederation? It was remarked that the united Provinces flourished in all except politics. Trade had begun to grow with a rapidity which it has rarely been surpassed even since.

Coming of the Settlers

"During the quarter of a century that elapsed between 1842 and 1867, the crucial period of national development," remarks Bourinot, "an industrious population flowed steadily into the country, the original population became more self-reliant and pursued their vocations with renewed energy, and confidence increased on all sides in the ability of the Provinces to lead their own against the competition of a wonderfully enterprising neighbor. Cities, towns and villages were built up with a rapidity not exceeded on the other side of the (American) border. In those days Ontario became the noble Province that she now is by virtue of the capacity of her people for self-government, the energy of her industrial classes, the fertility of her soil, and the superiority of her climate—a summary of conditions written over twenty years ago, whose exactitude in every detail is only emphasized to-day."

The Maritime Industry

"The Maritime industry of the lower Provinces," the same genial chronicler-historian continues, "was developed most encouragingly, and Nova Scotia built up a commercial marine not excelled by that of any New England State. The total population of the Provinces of British North America now comprised within the Confederation of 1867, had increased from a million and a half in 1840 to three millions and a quarter in 1861—the ratio of increase in those years having been greater than at any previous or later period of Canadian history."

There had been since the forties a flood of immigration, from Scotland and Ireland in particular. The first Scottish settlers had sent back good reports and personal influence in a clanish race did as much then as Provincial propaganda later. In Ireland there were economic conditions after the potato famine of 1848, which benefited the Canadian Provinces, as the Irish settlements in Montreal, St. John and Halifax attest. About the sixties the larger English influx began, when artisans rather than farmers came in to the growing eastern cities.

Perhaps it is not often enough recognized how closely the date of Confederation coincided with that of the blossom-time of railways in the Dominion.

The First of July.

This is a great anniversary day in the history of Canada, one of the most brilliant members of the British Empire. Canada is a bulwark of freedom, and her sons have fought with magnificent courage in this great war. Their deeds of valor on the Vimy Ridge, and many another battlefield, are now a matter of history. They have shown the might of Canada and the strength of the British Empire. When the Old Country was assailed in its defence of freedom, the great Dominions were the first to make common cause with the Old Country, and together they have shown that there is more in the might and the muster of the British Empire than ever its enemies reckoned.

This day is also a day sacred to the commemoration of those who died untimely far from their homes in the great Dominion, the men who fell tortured by poison gas holding the line at Ypres, the men who stormed and held the crest of Vimy Ridge, and were lost in victory. By their deeds Canada has won an honor which glorifies and sanctifies the triumphs of peace. So the deepest note in our Dominion Day celebration is the

thunder of the war for freedom. The glad music of the Doolittle is a hymn in honor of sacrifice. Our joyful thanksgiving for Canada's marvellous achievement in the use and government of her great territory has a deeper and nobler significance in the commemoration of those of her sons who have given up their rich inheritance and life itself for their loyalty and their faith in liberty.

CANADA

1867-1918

Wild trackless land, where trod the dusky race
Untutored those short years ago,
to-day
Stands forth our fair Dominion, and
with a place
And name revered and honored far
away.

Thou country of broad acres, whose
ideal
Of Liberty and Justice days gone
by
Fulfilled that promise. So the dream
is real
To-day. And hearts are proud to do
or die.

The way was lengthy, and the path
untrod,
And bloody storms oft mark'd that
growth of years,
But with that faith of Home, and trust
in God
The way was clear'd, and smiles
shone through the tears.

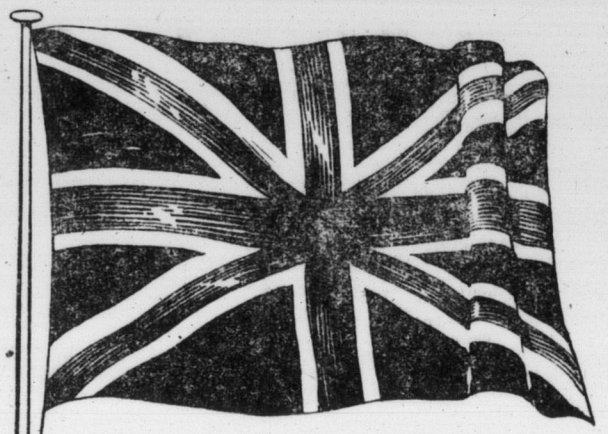
So stands to-day our monument of
pride.
Broad smiling land that sweeps
from sea to sea,
Whose sons to-day are standing side
by side
On blood-stained fields to do or die
for these.

—Robert Partridge.

"His Dominion shall be also from
the one sea to the other, and from the
flood unto the world's end."—Psalm
72, &c.

THE BANNER OF THE BRITISH EMPIRE

The Flag That Flies Over One Quarter of the Human Race and One-Fifth of the Surface of the World.



The Union Jack, Symbolizing Three Centuries of History, Combines the Crosses of St. George, St. Andrew and St. Patrick.

The flag under which the British army is fighting is not the Red Ensign of the mercantile marine, nor yet the white ensign of the British navy, but the Union Jack, that we see "canted" (to borrow a word from the language of heraldry) on the upper corner nearest the staff of the red ensign with which we are most familiar.

As befits perhaps the most venerable flag among the nations of the world, a flag which has left its imprint on the American Stars and Stripes and on the flags of the British Dominions and colonies, the Union Jack has a long and complicated history. Other nations have "scrapped" their former emblems, and set up new ones during the changes of their history. The Union Jack, on the contrary, can trace its descent to the time when knights rode in the lists; when the Cross of St. George stood red against a white field, and few victorious among the arrows of Agincourt; when the flag of Britain met the "Bright St. Andrew's Cross" of Scotland in mortal combat.

To Canadians and to the rest of the world, who know nothing and care less about the venerable precedents and stern dictates of the ancient school of heraldry, the Union Jack teaches a particular lesson, namely, that flags are not the creations of color-loving committees and fanciful artists, but that they all have definite origins, and every detail has a meaning, if you can understand their language.

Story of Britain's Flag

So here is the story of the Union Jack, containing in its carefully modulated stripes the whole history of a united Britain. It is a story of heraldic terms and details, but if you read it, you will know how to hang the flag from your house, and what is more, you will not reverse it, nor yet hang it upside down as a signal of distress.

The first "Union Jack" was adopted in 1606 soon after the union of England and Scotland under James I. (4 Jac. I.), and the "Jack" is supposed to be a corruption of Jac, which was the common abbreviation for Jacobus or James. The Union Jack combined the ancient flag of England, the red cross of St. George on a white field, with the white cross of Scotland, the white cross of St. Andrew on a blue field. The two flags were combined by putting the cross of St. George with a white edge, or fimbriation as the heralds call it, representing the white field of the old English flag over the old Scotch flag. The rules of heraldry applied to flags as well as to coats of arms did not permit color on color or metal on metal. The white represented silver, and in a formal description of the flag is termed "argent." Consequently the fimbriation not only preserved a portion of the ancient white field for the red cross to repose in, but avoided the heraldic offence of placing a red cross on a blue field. The first Union Jack was azure, a saltire argent, surmounted by a cross of St. George fimbriated of the second (argent).

The Cross of St. Patrick

The union of Great Britain and Ireland (1801) introduced a third cross into the Union Jack—the red cross of St. Patrick, which was a saltire, like the cross of St. Andrew. These two crosses were combined, an arrangement which the heralds described as "quarterly per saltire, counterchanged."

The "Dominion" of Canada.

It was only after much discussion of the question and after changing their minds more than once, that the Fathers of Confederation decided to call the union they formed a Dominion. Sir John Macdonald was in favor of calling it a Kingdom, says The Mail and Empire. In some of the drafts of the bill which finally issued from the Imperial Parliament as the British North America Act it is provided that the Queen be authorized to declare by proclamation that the provinces in question "shall form and be one united dominion under the name of the Kingdom of Canada."

"Dominion" was the term finally adopted, not because it was altogether satisfactory, but because it was less open to misunderstanding. To some minds the name Kingdom might suggest the idea of separation. But it

ed." In each arm we see the two crosses lying side by side and properly of equal width. In the opposite arm the white becomes red and the red becomes white. This is what is meant by counter-changing. When the two crosses were thus placed side by side, the red cross of St. Patrick fell on the blue field and it became necessary to resort to another fimbriation to avoid color on color. Hence the narrow white strip separating the red part of each arm from the blue field. Then over all again was placed the cross of St. George, with its white fimbriation. This produced the Union Jack of to-day. It is officially described as follows:

Azure: The Saltires of St. Andrew and St. Patrick, quarterly per saltire, counterchanged, argent and gules; the latter fimbriated of the second, surmounted by the Cross of St. George of the third, fimbriated as the last.

Other British Flags

The Union Jack has a top and a bottom. The cross of St. Andrew came in before the cross of St. Patrick and takes precedence. Consequently the broader white stripe, representing the cross of St. Andrew, should be uppermost next the staff. The red flag with the Union Jack in the corner which we see flying at the sterns of steamships is known as the "Red Ensign." It is the flag appropriated to the use of the mercantile marine. The British flag, the flag used by the army, and the flag used by the navy, is the Union Jack—no more and no less. Still another flag is used by the British navy. It is a white flag with the red cross of St. George and the Union Jack occupies the upper canton next the staff.

Thus in Flanders to-day the British soldier, if he is from Old England, sees floating above him the cross of St. George, as the Scotchman sees the cross of St. Andrew, as the Irishman sees the cross of that venerable saint who banished the snake from his native heath.

Outgrowths of the Union Jack

The influence of the Union Jack has spread far beyond the British Isles. It is safe to say that it has left its trace on every Anglo-Saxon emblem. The American flag, after all, is nothing but the Red Ensign, the red striped with white, the crosses of the Union Jack removed from the canton, and stars substituted on the blue field to represent the union of the States. Australia, Canada, and New Zealand, all of them bear the Union Jack or part of it cantoned on their emblems. The flags of the thirteen American colonies, the anti-quarian will tell you, are all of them outgrowths of the British emblem, containing the cross of St. George or other parts of the Union Jack. The pictures in the U. S. grammar school history books to the contrary, the flag that the Americans carried at the battle of Bunker Hill had on it the cross of St. George, with, as the heralds say, the pine tree of Massachusetts for "difference." Many is the time that British emblem, its component parts, and its descendants have clashed on the field of battle, to-day the Union Jack has reached a unique stage in its history. For the first time every Union Jack in the world has joined in a common alliance against a common enemy. The crosses of the Union Jack have finally united against the Black Eagle, which Gladstone might have justly called "the negation of God."

The name "Kingdom" suggested too soaring an ambition, the term "Dominion" seemed rather humble. In fifty-one years Canada has made it a term of dignity, one that the daughter States of Britain throughout the Empire have been proud to adopt. The self-governing communities of Greater Britain are now all "Dominions." That term of distinction differentiates them from the "colonies." New Zealand formally adopted the name "Dominion." The British Colonial Office was reorganized some years ago and a Dominions branch was established.

It was in London, England, that the Fathers of Confederation met in 1867—51 years ago—in a room of the Westminster Palace Hotel, which is now in its club capacity inhabited by many Canadians of the C.E.F. There was born the Dominion of Canada,

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CANADA'S CONSTITUTION IN THE MAKING

At the Westminster Conference, Held in London, in December, 1866, the Idea of Union Took Shape in The British North America Act.

The Charlottetown Conference met on September 1, 1864. All the invited Provinces sent delegates, but the oldest colony in the Empire, Newfoundland, was not represented. Taking a later term in Canadian history it might be said that the conference was one of "bonne entente" more than of detail. Mr. A. H. U. Colquhoun remarks in his book, "The Fathers of Confederation": "The Charlottetown Conference was an essential part of the proceedings which culminated at Quebec. The ground had been broken. The leaders in the various Provinces had formed ties of intimacy and friendship, and favorably impressed each other."

It was, however, in the Quebec Conference that the working plan of the union was framed. The conference began its sessions on October 10. There were thirty-three representatives present. These are the Fathers of Confederation. After sitting for fourteen days they agreed on a set of seventy-two resolutions which were to be submitted to their respective Legislatures. The first, which was proposed by J. A. Macdonald, seconded by S. L. Tilley, read:

"That the best interests and the present and future prosperity of British North America will be promoted by a Federal union under the Crown of Great Britain, provided such union can be effected on principles just to the several Provinces."

An Historic Gathering

It was a momentous gathering in the old building in Quebec, now demolished. The thirty-three were in deep earnest about their work. Their sessions were held in secret. At one time a good deal of rumor ran around as to what went on in the chamber, but the facts have since become pretty well known. The gossip, charming records will remain one of the most interesting parts of Canadian literature. But they cannot even be summarized here. The resolutions were the essential outcome.

A great many views have been expressed about the act which has come to be almost universally known as the Constitution of Canada. Dr. Bernard Flinn, the Clerk to the Canadian House of Commons, holds that the real "constitution" of Canada can only be said to lie in the unwritten laws which make up the British Constitution. Prof. J. E. C. Murroe, professor of law at Owens College, Manchester, looking at the British North America Act with the impartiality which distance gives, summed up the effort, not of the Quebec Conference only, but of the subsequent conferences and consultations with Colonial Office officials in London, as follows: "A study of the Canadian constitution offers a special field for the inquirer. It is a successful effort to solve the problem of uniting distinct States or Provinces under a central government. While the American States had to create not merely a central government, but a government which, within the limits, laid down, should be supreme, the Canadian Provinces had to organize a union, subject to a supreme Executive, Legislature and Judiciary, all of which already existed. The executive supremacy of the Queen, the legislative power of the Imperial Parliament, and the judicial functions of the Privy Council remained unaltered."

Conditions, however, are so tactfully observed on the one side, and control so mildly exercised on the other, that, instead of causing friction, the actual limitations have become a bond of sentiment and obligation; they form that unuttered something which gives the apt link of love to Kipling's lines:

"Daughter am I in my mother's house,
But mistress in my own."

WAS A MEMORABLE DAY

June 14th 77 Years Ago Parliament of Canada Met in Kingston

June 14th was a memorable day in the history of Canada and Kingston, for it was on this day, 1841, just 77 years ago, that the sitting of the first Parliament of Canada was held in the small frame building next to St. Paul's Church, Queen st., Kingston. In this building, which is still intact and occupied, the members of the Parliament of Canada went into session to carry on the business of

Canada, then in its infancy. The speech from the throne was delivered by his Excellency, Lord Sydenham, Governor-General of Canada, and after this event the Gazette du Canada published its first extra in Kingston. The guard of honor to the Governor-General was furnished by the 14th Regiment.

SMOKE TUCKETTS
ORINOCO
CUT FINE FOR CIGARETTES

A Song To Canada.

[Written by Helen Sevrug and recited in His Majesty's Theatre, London, England, by Marie Lohr.]

They came in their splendid battalions
When the motherland gave the sign,
From ranch and orchard and farm-
land, from factory, office and mine;
From the land of the warm-hued
maple leaf and the flaming
golden rod,
Where a man stakes all on the task
in hand, and gives his soul to
God.
O torn and broken battalions,
when you've played your splendid
part,
You will take back there to your home-
land a bit of Old England's
heart;
In the land of the warm-hued maple
leaf and the flaming golden
rod,
We shall face with you the task in
hand, and leave the rest to God.

Canada, Britain's Eldest Daughter.

Canada was the first colony of any Empire in all the world's history to come to national self-government without revolution, without separation, and without sacrificing the background of the nation's history, says the Toronto Globe.

No, by the old way of war, and not at the cost of the alienations war always brings, but by a new and living way, by the way of normal evolution and peaceful development, came Canada to hold, on this continent, her place of national self-government and of international co-operation, the most unique place of strategy and of service in all the English-speaking world.

And not by inheritance alone, nor by any happy chance of geography or of history, but by the deliberate and persistent choice of the Canadian people, was it determined that Canada should stand up in North America, a free nation embodying the democratic idea. Through a half-century of conflict, involving sometimes fierce political struggles and sometimes even armed strife, the people of the colonies of Canada came up to the rights and privileges of national autonomy secured through the British North America Act of fifty-one years ago. First by their representative commissioners in London, and then through their own responsible Legislative Assemblies, the people of Canada declared to themselves, to the Government and Parliament of Britain, and then to all the world, the Canadian interpretation and application of what history calls the Anglo-Saxon idea—the right of a free people to govern themselves.

The coming of Canada from colonial dependence to national self-government was not only something new in world politics, a thing without a precedent or a parallel in the world's achievements, but also it released in the world's mind a new idea. It prepared the way for the coming of the British commonwealth, and in the mind of the English-speaking world it gave the idea of World commonwealth precedence of the idea of World empire.

Canada was the first-born in the British family. The family has grown, and is still growing. Australia came next. Then New Zealand. Then, through the birth-pangs of war, came South Africa. Newfoundland has long rejoiced to hold itself a self-governing colony in the surge and fogs of the North Atlantic. And, marvel of all, when this world war broke, from out the farthest East, with pledges of devotion and with sacrifices none but sons can make, came India, mysterious and mighty, an Oriental empire of the most ancient fame, standing up on the alien soil of Europe to serve and to die in defence of modern democracy against the latest-born of World empires whose insolent alternative was "World-power" or "Downfall."

And all this marvel of the ages, this strange meeting of the East and the West, this flowing together over the plains of Europe of the life-currents of the St. Lawrence and the Ganges—all this is Freedom's supreme issue from what was so simply done fifty-one years ago. The world's democracy took a new start when Canada rose from being a colony and began to be a nation, and when Britain turned away from the false mirage of Empire and began to be a commonwealth of free nations, that, on this fifty-first anniversary of Canada's Confederation, swings round the world singing together "God Save the King."

Boys, How About It?

There are some 30,000 Soldiers-of-the-Soil this summer enlisted to help out on the farms so as to head off the Hun. Are you one of them? If not, why not? Boys from 15 to 19 are required for this service and it is the most important work a boy ever had to do. It is backing up the soldiers of the front. Plan to spend your holidays on the farm this summer.

Close the Stores Early.

Why not close the stores every other day at noon and let the clerks go out and help on the farms? Why not let the towns' employees, including the town clerk, go out on the farm for the harvest rush? Why not close the lawyers' offices every afternoon? Why cannot the school teachers help on the farms during the holidays?

Farmers in Kenora district hope to have a car of early Eureka seed potatoes to ship out next year.