

nual warnings, quoting the thousands of disasters to children which always mark the celebration of the Fourth. Canada has not, so far, imitated this pyrotechnic rashness. Indeed, this country seems to have erred on the other side and kept its holidays in a lukewarm fashion. The Canadian, we are informed by a kindly critic, is somewhat impervious to a joke and takes his holidays temperately.

There is one feature of the celebration in which we might make decided improvement. The display of flags on the Twenty-Fourth and on Dominion Day is shamefully meagre and patchy. There is no danger of our becoming what the Banjo Bard calls "flag-flappers." We are entirely too apologetic in the matter of such decoration and it is high time for us to let the new immigrant and the visitor within our gates know that we also have a history and a flag which means freedom—slightly flavoured with graft, it must be admitted. The Saxon depreciation of any show of emotion may be carried too far and lead the stray observer or the late-arrived settler to conclude

that the Canadian is quite indifferent to any display, such as Buffalo or Philadelphia makes on the Fourth.

Jingoism is the ominous word which is always hurled at those who would make a display of national or imperial colours on the holidays we observe, but it is about time for that taunt to have lost its force. The jingoist is the man who is looking for trouble, who can see no country but his own and who does not even grasp what is best in the development of his native constitution. If the homes where the flag is displayed on the Canadian holidays were counted, they would be found in the possession of sober, level-headed citizens, far removed from the jingo type, but animated by a proper pride in the country to which they belong and a respect for its symbol. Dominion Day, coming on the verge of midsummer, should be made an occasion for national rejoicing and celebration, with flags and maple leaves waving all the way from the lakes of Cape Breton to the rose-wreathed homes of Victoria.

G. J.

FRENCH CANADIANS AND IMPERIALISM

Extract from a speech delivered before the Letellier Club of Montreal. Translated for the Canadian Courier

By ARTHUR DELISLE

I WISH to speak, gentlemen, of what is called Imperialism. You understand that in certain parts of the country, owing to an obtuseness which it is difficult to understand, there exists a doubt as to the loyalty of the French-Canadians of the Province of Quebec. Certain people have tried to show that Sir Wilfrid Laurier himself is not enthusiastic on this question, yet he was able to present a resolution which has been unanimously approved of by the House of Commons. He was able to present in that resolution, the true sentiments of the country and to specify the conditions under which and by which Canada can and must support the prestige of the British flag.

You have also seen, gentlemen, in spite of the definiteness and clearness of this resolution, the English newspapers of Ontario severely criticise the conduct of the Government on the pretext that this resolution does not go far enough to satisfy certain people. As to one's loyalty, one would have to go and be killed without delay, even if it was only for the pleasure of the thing. Certain other newspapers in the Province of Quebec have criticised the resolution because it goes too far to suit their views. To satisfy these people one should profit constantly by the protection of the flag and never raise a finger to defend it, or to maintain its prestige. It is between these two extremes that wise and sensible people will find the true solution of the situation.

For many years, Imperialism has been a cause of fear to many people and a cause of hope to others, the difference being the result of bad definition and improper understanding of its significance. Let me explain to you how I understand it and how you, I hope, will understand it.

If Imperialism means a total merging of all the British colonies in all their general functions with Britain itself, whereby they would lose their autonomy, their prerogatives, their individuality, and their liberty, and be forced always to follow and to conform to the dictation and desire of the British Government, then I am not in favour of Imperialism. This is the Imperialism I do not want and you do not want, and the Canadians generally do not want. I believe, gentlemen, that on this point we are in agreement. After having fought, as we have done, for our liberty and our autonomy, we must not surrender all that these mean for the grand future of Canada. If we gave up a tithe even of our liberty we would deserve to be branded with a red-hot iron for the reprobation of future generations.

If, on the contrary, Imperialism means fraternal union of Great Britain as the motherland with all her daughter colonies, in the common patrimony of which the Union Jack is the emblem and the symbol; if Imperialism means that the colonies which have developed under British protection, and which owe their progress and liberty and triumphal success and prosperity, should contribute directly or indirectly according to conditions and circumstances, to the defence of the flag, to the maintenance of British institutions and to the upholding of a world-wide prestige—if this is the meaning of Imperialism, all Canadians must be in favour of it. Above all, it must be approved by the French-Canadians of the Province of Quebec.

I take it, gentlemen, that your applause shows that you agree with me. It proves that you, like myself, understand the duty we owe to Britain and her flag, should her institutions and her existence ever be imperilled. It proves also that the courage

and the warm French blood which runs in your veins will never be unmindful of this duty. To accuse us French-Canadians of disloyalty, is to ignore the distinct character of the French-Canadians who have always recognised this duty and who have never been lacking in the quality of gratitude.

For us French-Canadians to contribute to the defence of the British flag, is simply to remain faithful to the most elementary instincts of our nature and the primary principles of our education. While maintaining our own tongue, our faith, our own institutions and laws, which are the inheritance of our people, to be loyal to Britain means simply to remain faithful to the first three duties which trace our line of conduct.

We are not, like certain hot-heads whom you know well, ready to get excited over trifles. These men have fevered dreams which have been translated into an illness known as Dreadnoughtism. No, indeed. If we listened to these small-minded persons we would become the laughing-stock of Britain and other countries by offering to the Motherland—whose navy is the most powerful ever known, and whose naval force inspires fear in all the countries of the world—a little man-of-war. This would be ridiculous.

The loyalty of French Canadians moves in a larger circle, in more generous conceptions, in a more perfect manner. It rests on three powerful pillars to which I have already referred—the duty of conscience, the duty of gratitude, and the duty of self-interest.

Indeed, gentlemen, we were born British subjects. If we have not all taken the oath of allegiance, we are all responsible for the oath of allegiance taken by our fathers. For a French Canadian and a Catholic this duty of conscience, even if there were no other, should convince those who know us and would judge us fairly that we shall always be ready to take our share in the defence of the flag which protects us. The British flag gains prestige, and the Canadian flag is more glorious because side by side they hang unfurled. This is merely the sentiment which guided our fathers in 1776 at the time of the War of Independence, and in 1812, when they remained true to Britain. If, at that time, when we had many grievances against the British Government for her unfair treatment of the sons of the soil, and the memories of the recent bloody struggles, England could count on the loyalty of the French Canadians, how much more reason has she now to count on us when we are enjoying great liberty?

Canada has developed in a most surprising manner. Thanks to the constitutional liberties, gracefully and generously given after an investigation of our grievances, the French Canadians have developed in peace and harmony the fruitful resources which characterise them. They have given to all the other provinces a spectacle of social and religious progress which assures to our posterity the full and entire possession of the inheritance of our fathers. For this reason, the duty of gratitude is an assurance that Britain will have French-Canadian support. We are not so mean as to be ready to profit by the liberality of a friend and to leave him in the hour of danger. We wish always to do good to those who do good to us.

If there is one among you, gentlemen, who would be ready in the moment of danger, to desert Britain, whose flag has protected our marine and

our commerce on every ocean, giving us the prestige of a strong industrial and commercial nation, may he leave this room and reflect. He surely does not understand the nature of his duties; or if he does understand them, he has not the courage to undertake them.

Nor is this all that makes us true to the British flag. A third duty is imposed on us, the duty of self-interest. Our position on this American soil is quite special. We have often had to struggle to conserve our institutions, our tongue and our laws, as well as our religion. Thanks to our tenacity, our faith in the providence of God, our confidence in our courage, we have succeeded in preserving all these sacred things for our children, as well as the territory where the blood of so many French Canadians has been spilt so gloriously.

While the other members of the Canadian family, in defending the British flag, obey a spontaneous sentiment born of a special love of the Motherland, thus obeying a natural impulse, we can say that we French Canadians, first inhabitants of this country, will fight in defence of the British flag for our families and for our altars. Without this great and beneficent constitution, with which Britain has gratified us, we could not have continued to grow the social, political and religious virtues which our forefathers planted in the soil of our province amid disappointment, struggles and sacrifices of all kinds. We are, so to speak, rooted to the blessed soil. We are here with our past, our present and our future. We are here for today, to-morrow and for ever. If Britain were attacked, the British Canadians might cross to her defense, but we must remain, in good or bad fortune, on the soil where God in His inscrutable wisdom has planted us.

Down, then, with the cowards who without any other aim, try to create dissension by throwing doubts upon our loyalty which neither our past, nor our temperament, nor our civic virtues can justify in any way whatever. Leaving to our chiefs, in whom we have confidence, the work of directing the national barque, we will sustain them, support them and follow them. We shall not give to our fellow citizens who do not share our beliefs and who have another origin than ours, the spectacle of a division which would but weaken our forces and destroy our power. Let us regard with confidence this new nation which has gloriously elevated herself among the world of nations, full of youth, of sap, of force, of virtue, of greatness and of hope. Let us regard our marvellous development, relying with confidence on the greatest flag of the world which, through the centuries, has followed the sun in his luminous course, letting fall upon the earth where it has passed rays of progress, power and liberty. Our past is the guaranty of our future, and faithful to the divine thought let us be guided by the providential hand which has conducted us unto this day and which has given us in all times and places the chiefs who have responded to our aspirations and our needs.

Let us hope the time is far distant, if it should ever be, when Britain shall need our help, financial or political, to protect her fortunes; but if ever this sinister situation arrives, I feel sure that not one French Canadian would lag behind and in that we shall remain faithful to the motto of our ancestors "*Nunquam retrorsum*"—Never backwards, ever forwards.